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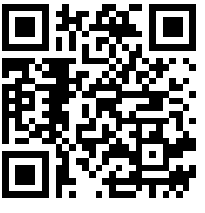

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OF

BIBLICAL,

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LITERATURE.

PREPARED BY

THE REV. JOHN M'CLINTOCK, D.D.,

AND

JAMES STRONG, S.T.D.

VOL. VII.—**NEW-PES.**

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PREFACE TO VOL. VII.

In this volume the same general plan and editorial management have continued as in several preceding. Dr. STRONG has prepared all the biblical articles, and edited the entire work. All original contributions by other parties are designated by the initials of the names of the respective writers appended, as in the list below. Professor WORMAN has continued to act as assistant in the non-biblical department. Should no unforseen hindrance occur, the three remaining volumes necessary to complete the alphabet may be expected at intervals of about one year each.

The large colored *Map of Palestine and Jerusalem* accompanying this volume has been carefully executed under the immediate direction of the editor. It is drawn from the latest and most authentic sources, including the results of his own researches and observations, and exhibits every important feature and locality, whether ancient or modern.

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NEW.

New, CHARLES, a British missionary to Africa who suffered martyrdom very recently, was a member of the *United Methodist Free Churches* of England. He was laboring among the Chagga, whose chief, Mandara, conceived ill-feelings against New, and used him so ill that he died in consequence of the severe treatment he experienced, in the summer of 1875. The British government is at this writing in negotiation with the Chagga to secure indemnity for their brutal conduct towards one of its subjects. Mr. New deserves to be remembered not only for his Christian missionary labors, but also for his service to African exploration.

New-Birth is the technical expression frequently used instead of *regeneration* to express the change from a natural or irreligious to a Christian living. The Church of England theology defines it as "That thing which *by nature* a human being *cannot have*;" "that he may be baptized with water and the Holy Ghost, and received into Christ's holy Church, and be made a lively member of the same." "A death unto sin, and *a new birth unto righteousness*." In short, it is that change of the moral nature which is requisite for salvation. This requirement, made by the Protestant Church in Christ's name, is undertaken by the person to be baptized. In the Anglican and Lutheran churches, in the case of infants to be baptized, the sponsor or parent assumes the responsibility of so training the candidate for baptism that when, "having come to years of discretion," he recognises the vows of his baptism, and "lives soberly, righteously, and godly in this present world." An ambiguity has arisen from the difference of sense in which the term "new-birth" is at different times employed. It is used by some (in a sense allied to the above statement) to denote the admission to the privileges with which the Christian Church is endowed: namely, that grace whose tendency is to place us in the way of salvation; by others, to signify the state of mind *suitable* to those who are born of God, and are in the path that leads to eternal life. See the articles CONVERSION; JUSTIFICATION; REGENERATION; SALVATION. (J. H. W.)

New-Born, a sect which arose in the United States in the early part of the last century. It was originated by Matthias Baumann, a German emigrant, who embarked for America in 1719, and settled in what is now Bucks County, Pa. During the few years which he passed in his adopted country—he died in 1727—Baumann succeeded in drawing around him a small sect who called themselves *New-Born*, pretending to have received the new birth through mediate inspiration, apparitions, dreams, and the like. Any one who had thus been regenerated was alleged to be like Christ and God, and to be incapable of any longer committing sin. They denied that the Bible is necessary as a means of salvation, and scoffed at the holy sacraments. The privilege of impeccability they believed to be the portion of all who truly belonged to Christ. The New-Birth they held to be that new stone which none knoweth but he that receiveth it. The sect appears to have survived the death of its founder little more than twenty years. See Gardner, *Faiths of the World*, ii, 532.

New Britain is the name of one principal and of several subsidiary islands in the Pacific Ocean, situated between lat. 4° and 6° 30′ S., and long. 148° and 152° 30′ E. The principal island, 300 miles in length, and having an area of 12,000 square miles, lies east of New Guinea, from which it is separated by Dampier Strait. The surface is mountainous in the interior, with active volcanoes in the north, but along the coast are fertile plains. Forests abound in the island, and palms, sugar-cane, breadfruit, etc., are produced. The inhabitants, the number of whom is unknown, are the *Negritos*. They are well-formed, active, and of a very dark complexion. They are further advanced in civilization than is usual among the Polynesians, have a formal religious worship, temples, and images of their deities. New Britain was first seen by Le Maire and Schouten in 1616, but Dampier, at a later date, was the first to land. See for details the articles NEGRITOS and POLYNESIANS.

New Brunswick, a province of British America, originally a part of Nova Scotia, is situated to the north of that province, and to the south-east of Canada. It has an area of 27,322 square miles, with a coast-line of 500 miles in extent. The population of New Brunswick in 1871 amounted to 285,594. The scenery of this province is beautiful, its soil is rich, and the land abounds in mineral wealth. The northern districts of the province, from the Bay of Chaleurs to the St. John, are occupied by metamorphic slates. In the south the carboniferous and new red sandstone systems (including deposits of red marl and gypsum, and extensive beds of coal) prevail. One third of the surface of New Brunswick is underlaid by a bed of coal. Many of the coal-measures, however, are thin and impure; but the coal of Albert County is one of the most valuable deposits of bituminous coal on the American continent, and is apparently inexhaustible. Throughout the province 2842 tons of coal were mined in 1851, and 18,244 tons in 1861; but mining has not yet become an important branch of industry. Gold and silver occur in New Brunswick; copper and iron ore of excellent quality abound; gypsum, plumbago, and limestone are very abundant; and the freestone of the province, unsurpassed for beauty and durability, commands a high price in the United States. In 1861, 42,965 casks of lime, 42,476 grindstones, 14,080 tons of building-stone, and 14,000 tons of gypsum were brought into the market. Wild animals abound in the province, the lakes and rivers are well stocked with fish, and along the coasts cod, haddock, salmon, and other fish are caught in great plenty. Indeed, its fisheries are a principal source of income to the province. The autumn—and especially the season called the Indian summer—is particularly agreeable, and the severity of the winter has been

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already much mitigated by the clearing of the forests. In the interior, the heat in summer rises to 80°, and sometimes to 95°; and in winter, which lasts from the middle of December to the middle of March, the mercury sometimes falls as low as 40° below zero. At Frederickton, the capital, situated on St. John River, 65 miles from the south, and 130 miles from the north coast, the temperature ranges from 35° below to 95° above zero, and the mean is about 42°. In its social circumstances New Brunswick is preferable to any territory in the same latitude. Though not much given to agricultural development, a healthy state pervades all classes of society, as may be learned from the fact that the provincial penitentiary of St. John contained only thirty convicts (on Dec. 31, 1873). Altogether the province has fourteen jails, and these only contained in all 149 inmates, according to the census of 1871. This unusually high moral status of the community is fostered by a system of free public schools, which was last improved by an act of 1871. The schools are under the general supervision of a chief superintendent of education of the province, with a county inspector for each county, and boards of trustees for the several districts, and are supported by a provincial grant and a county tax equal to thirty cents per head, supplemented by a local tax, which includes a poll-tax of one dollar per head. The expenditures from the provincial treasury for school purposes during the year ending April 30, 1874, were $122,067 69. The number of schools in operation during the summer term ending Oct. 31, 1874, was 1049, with 1077 teachers and 45,539 pupils; number in attendance some portion of the year ending on that date, 60,467; number of school districts, 1392; number of school-houses, 1050. A provincial training and model school is sustained at Frederickton; besides which there is the University of New Brunswick at Frederickton, established since 1800, which embraces in its curriculum a classical course of three years, and special courses in civil engineering and surveying, agriculture, commerce, and navigation. There is an annual scholarship of $60 for one student for each county, who also receives tuition free; and there are five free scholarships, distributed among the counties and cities, exempting from the payment of tuition fees also. In 1872–73 the number of professors was 7; students, 51. The Methodists since 1862 own Mount Allison Wesleyan College at Sackville, which is in connection with the provincial university, and is open to both sexes. It has classical, scientific, and special classes, and provision is made for theological instruction. A male academy and commercial school, in operation more than thirty years, and a female academy, organized in 1854, are connected with it. In 1873–74 these institutions had 15 professors and instructors (5 in the college), 213 students (34 in the college), and a library of 4000 volumes. The Roman Catholics have the St. Joseph's College at Memramcook; it has a commercial course of four years, and a classical course of five years, both taught through the medium of the French and English branches. In 1874–75 it employed 18 professors and instructors, and had 140 students, and a library of 1000 volumes.

The first Wesleyan missionary sent out to this country was the Rev. A. J. Bishop, who arrived in the city of St. John, the capital of the colony, Sept. 24, 1791. He found the inhabitants in a state of great spiritual destitution, and commenced his labors in the true missionary spirit. From this small beginning much good resulted, and the Methodists have become a powerful and a respectable body in the country. The Congregationalists, Baptists, Presbyterians, and Episcopalians have also done much for the spread of the Gospel. Although the work, as carried on by all denominations in New Brunswick, resembles in many respects that of the mother country, there is still a loud call for an increase of evangelical agency to meet the spiritual necessities of a scattered population in many parts of the colony, as numbers are still to be found who seldom hear a Gospel sermon. The number of the inhabitants in 1871 belonging to the various religious denominations, and the number of churches and buildings attached thereto, are shown in the following table:

Denominations.	Number of Adherents.	Churches.	Buildings.
Baptists	70,597	226	238
Episcopalians	45,481	115	150
Methodists	29,856	113	136
Presbyterians	38,852	80	87
Roman Catholics	96,016	103	161
Other denominations	4,792	19	23
Total	285,594	656	795

Of the Baptists, 27,866 were Free-will Baptists, and of the Methodists, 26,212 were Wesleyans. The principal denominations not named in the table were Adventists (711), Christian Conference (1418), Congregationalists (1193), and Universalists (590).

New Brunswick and Nova Scotia originally formed one French colony, called *Acadia* or *New France*. The first settlement within the present limits of New Brunswick was made by the French on the Bay of Chaleurs in 1639. Other settlements were made in 1672 on the Miramichi River, and elsewhere on the east coast. This accounts for the large number of Roman Catholics in the country. In 1713 Acadia was ceded to the English by the treaty of Utrecht. The first British settler established himself on the Miramichi in 1764, and in 1784 New Brunswick was separated from Nova Scotia, and erected into a distinct colony. The first legislative assembly met at St. John in January, 1786. At the close of the American Revolution about 5000 royalists from the United States settled there, and their descendants now form a considerable portion of the population. In 1867 New Brunswick was made a British province of the Canadian dominion, and is now ruled by a lieutenant-governor, who holds office for five years, assisted by an executive council of nine members, who are all responsible to an assembly of the people. See for further details the *American Cyclopædia*, s. v. (J. H. W.)

New Caledonia, an island of the South Pacific Ocean, belonging to France, and lying about 720 miles east-north-east of the coast of Queensland, in Australia, in lat. 20°–22° 30′ S., long. 164°–167° E., is about 200 miles in length, 30 miles in breadth, and has a population estimated at about 60,000. New Caledonia is of volcanic origin, is traversed in the direction of its length, from north-west to south-east, by a range of mountains, which in some cases reach the height of about 8000 feet, and is surrounded by sand-banks and coral-reefs. There are secure harbors at Port Balade and Port St. Vincent, the former on the north-east, the latter on the south-west part of the island. In the valleys the soil is fruitful, producing the cocoa-nut, banana, mango, breadfruit, etc. The sugar-cane is cultivated, and the vine grows wild. The coasts support considerable tracts of forest, but the mountains are barren.

The inhabitants of New Caledonia, who resemble the Papuan race, consist of different tribes. They speak a language kindred to the Australian tongues, and are hospitable and honest. They are a well-formed people, tall and robust, but indolent. Their skin is deep black, and their hair coarse and bushy. They are fond of painting their faces, and even in settlements they wear but little clothing. Their huts, built of spars and reeds, thatched with bark, and entered by a very small opening, bear some resemblance to beehives.

New Caledonia was discovered by captain Cook in 1774. In 1853 the French took official possession of it, and it is now comprised under the same government with Otaheite and the Marquesas Isles. New Caledonia has hitherto been scarcely visited by Protestant missionary enterprise. Some teachers from Samoa attempted to form a community on the Isle of Pines about 1852, but were driven away. French Roman Catholic priests have, however, labored in this quarter for many

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years with great zeal and courage, worthy of better results than they have secured. It is not easy to obtain a connected view of these attempts from the loose and disjointed statements contained in the *Annales de la Propagation de la Foi*, the only authority to which we have access. We find that for several years there have been a vicar apostolic of Melanesia and Micronesia, whose head-quarters have varied according to circumstances. One of these dignitaries, bishop Epalle, was murdered in 1846, in the exercise of his vocation, at the Solomon Islands, in the neighborhood of New Guinea. The priests, his companions, absolutely forbade the reprisals which a French officer would fain have exercised for his death, and the mission in that quarter has since been abandoned. Bishop Epalle has been succeeded in his vicariate by monseigneur Collomb, titular bishop of Antiphelle, whose head-quarters for some time were in New Caledonia. In 1845 and in 1846 we find priests laboring with very indifferent success among these intractable savages; and in 1847 a ferocious onslaught was made on their little quarters in Balad, in which two priests were killed, and bishop Collomb himself narrowly escaped with his life. The assault was wholly unprovoked; but one of the party seems to have unfortunately exhibited a gun in self-defence, which heightened the exasperation of the assailants. Violent though deserved retribution was taken for it by the crew of a French vessel of war. The French occupation in this instance seems therefore to have been preceded for some years by the missionary efforts of their ecclesiastics. Very recently the labors of the Roman Catholic missionaries have been crowned with greater success than heretofore. Several thousand natives have embraced Christianity, and formed prosperous settlements, where are now cultivated a variety of vegetables and fruits, including wheat and barley, besides the raising of live-stock. The number of islanders who have embraced Christianity is estimated at 5000. They are proving industrious and temperate citizens. During the last French revolutionary movement the Communists condemned to penal life were sent to this island. See the (London) *Quarterly Review*, 1854, pt. i, p. 97 sq.; see also MELANESIA. (J. H. W.)

Newcastle, WILLIAM CAVENDISH, *Duke of*, an English general who fought against the Covenanters, deserves a place here for the part he played in the warfare of a State Church against nonconforming religionists. He was born in 1592. He was the nephew of William Cavendish, founder of the ducal house of Devonshire; succeeded in 1617 to large estates, and devoted himself to poetry, music, and other accomplishments. In 1620 he was raised to the peerage as baron Ogle and viscount Mansfield, and in 1628 was created earl of Newcastle-upon-Tyne. At the outbreak of the civil wars he sided with the king, to whose treasury he contributed £10,000, and took the field at the head of 200 cavaliers. He was intrusted with the command of the four northern counties; and, raising an army of 10,000 men, he prostrated the power of the Parliament in that part of England, defeated Sir Thomas Fairfax at Atherton Moor, June 30, 1643, and was made marquis of Newcastle. Subsequently he held the Scots in check at Durham; but was obliged in April, 1644, in consequence of the defeat of colonel Bellasis at Selby, to throw himself with all his forces into York, where for the next three months he sustained an investment by a greatly superior army under Fairfax. Upon the advance of the royal army under Rupert, he joined the latter, with the greater part of the garrison, and endeavored to persuade him that, having raised the siege, he had better defer a battle until the arrival of reinforcements. This advice was disregarded, and the battle of Marston Moor was fought, which ruined the royal cause in the North. Marquis of Newcastle then forced his way with a few followers to Scarborough, set sail for the Continent, and established himself in Antwerp. His estates having been sequestrated by Parliament in 1652, he lived in extreme poverty during the protectorate; but on the restoration he received substantial honors, and in March, 1664, was created earl of Ogle and duke of Newcastle. Clarendon says "he was a very fine gentleman, active, and full of courage." For further details, see the excellent article in the *American Cyclopædia*, xii, 282, 283. See also Stoughton, *Eccles. Hist. of England* (Restoration), ii, 58; Stephens, *Eccles. Hist. of Scotland*, ii, 24, 278; Clarendon, *History of the Great Rebellion*, vol. i, bk. vi, sq.

New Catholics. See HOLY COAT OF TRÈVES; ROMAN CATHOLICS IN GERMANY; RONGE.

New Christians, a name for Jews who were obliged by the edicts of the Inquisition to embrace Christianity in the 15th century, to avoid unheard-of tortures and death for conscience' sake. Many, rather than quit their homes, embraced the faith for which they had no fervor. (From that time the term New Christians has designated Jewish converts to Romanism.) See MARAÑOS. Romanism, however, was not content to make converts. It sought ardent followers, and the inquisitors, finding that, though there were "New Christians" in the land, there were yet Jewish services secretly performed and Jewish practices scrupulously observed, determined to have the property of those rebels or unsubmissive ones if it could not own their souls. The inquisitors therefore, on January 2, 1481, issued an edict, by which they ordered the arrest of several of the New Christians who were strongly suspected of heresy, and the sequestration of their property, and denounced the pain of excommunication against those who favored or abetted them. The number of prisoners soon became so great that the Dominican convent of St. Paul, at Seville, where the Inquisition was established, proved not large enough to contain them, and the court was removed to the castle of Triana, in a suburb of Seville. The inquisitors issued subsequently another edict, by which they ordered every person, under pain of mortal sin and excommunication, to inform against those who had relapsed into the Jewish faith or rites, or who gave reason for being suspected of having relapsed, specifying numerous indications by which they might be known. Sentences of death soon followed; and in the course of that year (1481) 298 "New Christians" were burned alive in the city of Seville, 2000 in other parts of Andalusia, and 17,000 were subjected to various penalties. The property of those who were executed, which was considerable, was confiscated. The terror excited by these executions caused a vast number of "New Christians" to emigrate into Portugal, where numerous communities of Portuguese Jews already existed, who had come to be treated with comparative fairness. In Portugal, e. g., the Jews had long been allowed to appoint judges of their own people, and were otherwise favored. They had consequently attained a high degree of culture: they cultivated medicine, science, and letters. Among a rude people of warriors and husbandmen, the Jews succeeded, to some extent, to the place left vacant by the Moors. They were the authors, the merchants, and the physicians of the nation; they founded a famous academy in Lisbon, which produced several eminent mathematicians, grammarians, poets, theologians, botanists, and geographers. The first book printed in Portugal was printed by a Jew. By perseverance, union, and talent, the Jews very soon became possessed of enormous influence in that country. But this influence naturally caused a feeling of jealousy in the populace, who could not calmly behold a people whom they considered abandoned by God enjoying such prosperity. This feeling of rancor finally brought about the edict for the expulsion of the Jews from Portugal, which for a time appeased the popular fury. It was, however, but the calm preceding a violent eruption, which exploded on those victims who, bound to the land by ties of family affection or interest, sacrificed their faith to their emotions. Detested by the Christians, who were the authors of their apostasy, and

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humiliated in their own opinion, the New Christians of Portugal, with those from Spain, cherished in their souls the deepest devotion to their ancient faith, but hoped that hypocrisy might be proof against the numberless opportunities of revenge which their riches afforded. Finally the day came which proved the St. Bartholomew to these poor Jewish converts of the Iberian peninsula. In the spring of 1506 the plague raged in Lisbon. The people, suffering all its horrors, were stricken also by famine, and offered up prayers in their churches for divine intercession, and on Sunday, April 19, while celebrating their service in the church of San Domingo, a brilliant light was seen to illumine the figure of Christ. Among those who doubted the miracle was one of the unfortunate apostates, who dared publicly to express his incredulity. This was sufficient to instigate the brutal and superstitious populace, who immediately seized the unhappy man, and burned him to death. It besides proved the spark that fired a horrible persecution of the apostate Jews. During the three following days upwards of 2000 victims were sacrificed; old men, women, and children were not spared, but dragged from their homes to the fires raging in the public squares. Only on the third day of these horrors the authorities were enabled to restore some tranquillity. The king, Don Manuel, who was absent from Lisbon, received the fearful news with profound indignation, and immediately ordered summary justice on the leaders. Several were put to death, among them being two friars who had been the first instigators of the people's fury. The magistrates, who through fear or negligence had not exerted their authority to quell the massacre, had their property confiscated; and, finally, a decree of May 22 condemned Lisbon to the loss of many ancient privileges. In vain the corporation sued the king for mercy; he replied that an example was necessary to punish the ferocity of the bloodthirsty and the pusillanimity of the timid. Yet, notwithstanding these generous actions of the king, the Jews and Jewish converts suffered so terribly that many of them left the Iberian peninsula and sought a home on the Continent, especially in Holland, where they enjoyed unlimited toleration. The prudent king Emanuel, seeing that his realm was likely to lose a large number of valuable citizens, and yet satisfied that it would be impossible to prevent the exodus, finally commanded that all children under fourteen should be detained and converted to Christianity. There can be no doubt that this cruel but politic order induced many Jews to embrace Christianity. The Jewish histories dwell on the complete national exodus, both from Spain and Portugal, and they paint in strong colors the heroic adherence to their religious convictions both of Spanish and Portuguese, and the terrible sufferings they underwent in consequence; nevertheless, the evidence of physiognomy and of family tradition are all against this alleged universality of the movement, and, if a change of name had not been made compulsory in the days of persecution, so also undoubtedly would be the evidence of names. There are, unquestionably, innumerable families of Jewish lineage in Portugal, and Israelitish blood flows in the veins of many noble Portuguese families. It is related that when that foolish bigot, king John (Don Juan III), proposed to his minister Pombal that all Jews in his kingdom should be compelled to wear white hats as a distinctive badge, the sagacious minister made no objection, but when next he appeared in council it was with two white hats. "One for his majesty and one for himself," explained Pombal, and the king said no more about his proposal. It was during the reign of this king that the Inquisition was introduced into Portugal, but it was milder than in Spain, and the New Christians were suffered so long as they continued in public professions of the Christian faith.

In modern times the descendants of unfortunate apostates, under the name of New Christians, have been gradually losing all traces of the religion of their ancestors. Their family names alone point them out, such as Sequeira, Costa, Marques, Lucas, Pinto, Cardoso, Castro, and many others, now borne by Roman Catholic families. There are still to be found, even in distant provinces of Portugal, some who keep up a few vestiges of former rites, especially the observance of the great Day of Atonement. A few families do not eat bread during the Passover, and many treasure the Jewish sacred prayer, the *Shemang Israel*. See Lindo, *History of the Jews of Spain and Portugal*, ch. xxii sq.; Da Costa, *Israel and the Gentiles*, p. 309 sq.; Grätz, *Gesch. der Juden*, viii, 61 sq.; Barnum, *Romanism*, p. 378. (J. H. W.)

New Church. See New Jerusalem Church.

Newcomb, George, a minister of the Methodist Episcopal Church, South, was born in Quincy, Mass., Nov. 8, 1814. Upon attaining manhood he devoted himself to teaching, which vocation he followed for many years. In 1856 he was licensed as a local preacher by the Methodist Episcopal Church. In 1864, impelled by a sense of duty, he went to Beaufort, S. C., to labor among the freedmen as superintendent of schools. In 1867 he united with the Methodist Episcopal Church, South, decided to take active work in the ministry, and joined the South Carolina Conference. He was appointed to Beaufort Circuit, where he remained three years. While laboring there he organized several societies on the Combahee River and Ladies' Island. At the Annual Conference of 1870 he was made presiding elder, and assigned to St. John's District, Fla. He knew from experience what privations and hardships mean; but, bold in the strength of God, he braved storms of opposition, surmounted difficulties, and in the pine lands and river bottoms, as well as in the crowded streets of the busy town, his voice was heard heralding forth the words of truth and soberness. The work proved too great for his physical strength, and he was finally obliged to relinquish it, and went North to regain his health. On his way, while at Beaufort, S. C., he fell a victim to yellow fever, and died Oct. 12, 1871. George Newcomb "occupied a large place in the hearts of all who knew him." See *Minutes of Annual Conferences of the Meth. Episc. Church, South*, 1871, p. 10.

Newcomb, Harvey, D.D., a noted Congregational minister, was born at Thetford, Vt., in 1803. In 1818 he removed to Alfred, Vt., and in the following year, though still quite young, he commenced teaching school, and continued in that occupation most of the time for eight years. In the spring of 1826 he became publisher and editor of a newspaper in Westfield, N. Y. Two years later he removed to Buffalo, as editor of the *Buffalo Patriot*. In 1830 and 1831 he published the *Christian Herald* at Pittsburgh, Pa., and a paper for children, and for nearly ten years from that period was mainly engaged in writing Sabbath-school books. In 1840 he was licensed to preach, and the following year was made pastor of the Congregational Church at West Roxbury, Mass., and subsequently ministered to the churches at West Needham and Grantville. In 1849 he returned for a season to editorial life, being assistant editor of the *Daily Traveller* for about a year, and of the *New York Observer* for two years. In the fall of 1859, having spent several years in writing, establishing mission Sabbath-schools in Brooklyn, N. Y., and preaching to the Park Street Mission Church of that city, he was installed over the Congregational Church in Hancock, Pa., where he continued to labor as long as his health allowed him to remain in active life. He died at Brooklyn, N. Y., Aug. 30, 1862. Dr. Newcomb was an able and useful Christian laborer, whose memory will be revered for many generations yet to come. He labored especially with his pen, and was the author of not less than 178 volumes, a great majority of which had special reference to the wants of children and youth, and had a large circulation; among these were fourteen volumes of Church history. According to a calculation made in 1858, the circulation of his works had then reached

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nearly sixty-five million pages. His largest work was the *Cyclopædia of Missions* (New York, 1854, 8vo; 4th ed. 1856), a book of great value to the student seeking information on American missions, though of assistance also in the general field which it seeks to cover. At the time of its publication it proved a welcome guest, not only on this side of the Atlantic, but also in Great Britain, where it has been freely used in compilations requiring statistics of missions. In our own pages the work is frequently quoted, and its usefulness often made apparent by the lengthy extracts which it affords us. Revised and brought down to date, it would still rank as the best cyclopedia of missions in the English tongue. See Allibone, *Dict. of Brit. and Amer. Authors*, ii, 1410; Drake, *Dict. of Amer. Biog.* p. 656; *Congreg. Quarterly*, 1863, 352 sq. (J. H. W.)

Newcomb, Peter, an Anglican clergyman of note, flourished very near the opening of the last century. He was vicar of Aldenham, Hertfordshire, and died about 1722. Four separate sermons of his were published in 1705, 1710, 1715, 1737, and another four together in 1719; also fifty-two discourses, constituting a catechetical course upon the Church Catechism for the whole year (2d ed. 1702; 1712, 2 vols. 8vo). His son, of like name, born in 1717, was rector of Shenley, in the same county, and died in 1797. He wrote, *History of the Abbey of St. Alban*, 793–1539 (Lond. 1793–1796, 2 vols. 4to).

Newcomb, Thomas, D.D., an Anglican divine, was born in 1675. But little is accessible regarding his early personal history. He was a great grandson of Spenser, the poet, and seems to have inherited the ancestral love for the muse. In 1734 Newcomb became rector of Stopham, Sussex, and this position he held until his death, about 1766. He was a sound theologian, but a better poet than preacher. His poetical publications have received many encomiums. His best-known production is his *Bibliotheca*, published in vol. iii of Nichols's *Select Collection of Miscellaneous Poems*. See Chalmers's *Biog. Dict.* s. v.; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Newcome, Richard, an English prelate, flourished near the middle of the last century. He was canon of Windsor until, in 1754, he was elevated to the episcopate and made bishop of Llandaff, was transferred to the see of St. Asaph in 1761, and died in 1769. He published several of his sermons (Lond. 1756, 1761, 1764, all 4to).

Newcome, William, a learned English prelate, counted as one of the most eminent divines of the 18th century, was born in 1729 at Abingdon, Berkshire, where his father, an esteemed Anglican clergyman, was then vicar. William was educated at the grammar-school of his native town, from whence he passed to the University of Oxford, where he became in due time a fellow and tutor of Hertford College, and had Charles James Fox for one of his pupils. In 1765 he was honored with the doctorate in divinity, and in that year accompanied his patron, the earl of Hertford, when he went as lord-lieutenant to Ireland. Newcome went as private chaplain; but a bishopric, that of Dromore in that country, falling vacant soon after the earl's settlement in Ireland, Newcome was placed in it. Entering the episcopal order thus early in life, it is not extraordinary that he had several translations, which were first to Ossory in 1775, then to Waterford in 1779, and finally, in 1795, to Armagh. He died in 1800. A writer of some chapters of bishop Newcome's life assures us that he "diligently and faithfully discharged the duties of his episcopal office, and secured the respect of all parties and of all religious persuasions by the affability, prudence, candor, and moderation which were the invariable guides of his conduct." But his chief title to remembrance is that he was during the whole of his life a most assiduous Biblical student, and that he did not suffer those studies to end in themselves, but laid before the world results which ensued upon them. He did not do this till he had maturely considered them, for he was nearly fifty before he printed any considerable work. His first book was *The Harmony of the Gospels* (Dublin, 1778, fol.; an edition of the *Harmony*, in the Engl. trans., was published in 1802, 8vo), a work the title of which affords but an inadequate idea of its nature and contents, as, besides the results of his inquiries on a very difficult and important point of sacred history, it contains a great mass of valuable criticism and useful information. Out of this work arose a controversy with Dr. Priestley on the duration of Christ's ministry; bishop Newcome contending for three years, and Dr. Priestley limiting the time to one year. In 1782 Dr. Newcome published his *Observations on our Lord's Conduct as a Divine Instructor, and on the Excellence of his Moral Character* (Lond. 1782, 4to), a work of great beauty; and in 1785 a new version, with critical remarks, of the *Twelve Minor Prophets*. This was followed in 1788 by a similar work on the prophet *Ezekiel*. Of these works, Horne says that "as a commentator the learned prelate has shown an intimate acquaintance with the best critics, ancient and modern," and adds that "his own observations are learned and ingenious." Though the notes are very copious, they are pertinent, and untainted by an ostentatious display of criticism, and abound with such illustrations of Eastern manners and customs as are best collected from modern writers. Later Newcome sent out a *Review of the chief Difficulties in the Gospel History relating to our Lord's Resurrection* (1791, 4to), and *An Historical View of the English Biblical Translations* (Dublin, 1792, 8vo). This was his latest publication, except an *Episcopal Charge*; but after his death there was given to the world a very important work, which he had himself caused to be printed four years before his decease, entitled *An Attempt towards Revising our English Translation of the Greek Scriptures* (Dublin, 1796, 2 vols. royal 8vo); this the Unitarians made the basis of such unscholarly changes in the English version as the Greek text with the critical examination of existing manuscripts would hardly authorize. See *Engl. Cyclop.* s. v.; Darling, *Cycl. Bibliographica*, ii, 2172; Horne, *Bibl. Biblia*, p. 304; Pye-Smith, *Introd. to Theology*, p. 511, 515; *London Gentleman's Magazine*, vol. lxx. (J. H. W.)

Newcomen, MATTHEW, M.A., an English Nonconformist divine, was born near the opening of the 17th century, and was educated at St. John's College, Cambridge. He became vicar of Dedham, Essex, from which he was ejected, in 1662, for nonconformity. He then retired to Leyden, where he was minister of a congregation, and died in 1668 or 1669. He was a member of the Westminster Assembly of Divines, and assisted in drawing up their Catechism, and was also present at the Savoy Conference. He was one of the authors of the celebrated answer to bishop Hall on Episcopacy (Lond. 1641, 4to). He wrote also, *The Duty of such as would walk worthy of the Gospel to endeavor Union, not Division nor Toleration* (a sermon on Phil. i, 27 [Lond. 1646, 4to]):—*Sermon on Rev. ii, 3*:—*Farewell Sermons*. See Darling, *Cycl. Bibliographica*, ii, 2178; and *Sermon* on his death by J. P. (Lond. 1679, 4to); Stoughton, *Eccles. Hist. of England* (*Church of the Restoration*), i, 156, 165, 170. (J. N. P.)

New Connection General Baptists. See BAPTISTS.

New Connection Methodists. See KILHAMITES; WESLEYAN METHODIST NEW CONNECTION. See also article METHODISM in vol. vi, especially p. 156 (3).

New Creation, a term denoting the theory of a restoration of the physical universe as the final abode of glorified humanity.

I. *Argument for the Doctrine.*—Predictions of a great and universal renovation are, in a more or less direct form, an almost invariable feature of Biblical Eschatology. Such was the tone of prophecy before Christ's first

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advent, such that of the apostolic writings, and such that of our Lord's own words as recorded in the Gospels and the Apocalypse. This may be shortly indicated by the words of an ancient prophecy, "Behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind" (Isa. lxv, 17; comp. lxvi, 22); those of an apostolical epistle, "The heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also and the works that are therein shall be burned up.... Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness" (2 Pet. iii, 10–13); and those of the great Christian prophecy, "I saw a new heaven and a new earth; for the first heaven and the first earth were passed away.... And he that sat upon the throne said, Behold, I make all things new" (Rev. xxi, 1, 5).

That these predictions of a new creation are figurative is an easy explanation, and it may be in some slight degree corroborated by the fact that the kingdom of Christ is a re-creation of human nature in his own person by his incarnation, and of the souls of mankind by their regeneration in holy baptism. Such an explanation, however, reaches but a little way towards drawing out the meaning of the predictions in question, for even if they include that which it refers to (as is not likely from the analogy of our Lord's own prophetic language), they yet undoubtedly look beyond it, and point unmistakably to a new creation, not of souls, but of the material earth, its surrounding "Heaven" or heavens, and the works as well as the beings which it contains.

The chief difficulty in the way of belief in such a renovation is probably that which arises from the accompanying prediction of a preceding destruction. Looking on the changes which are wrought on the surface of the earth, or which have been wrought during the historic ages, we observe that the whole sum of them, after all the ordinary and all the convulsive operations of the physical forces which affect them, falls far short of anything approaching the magnitude of so stupendous a change as that which would be made by a destructive catastrophe, such as is predicted. The terrific operation of fire on the body of the sun is now, however, well known to scientific observers, as well as the vast and most rapid changes which it effects. There is no difficulty in believing that such changes may be effected on the body of the earth, when we observe enormous craters to be almost instantly created on that of the sun —so enormous that many planets as large as the earth might be engulfed in them, and so intensely heated that the very granite would melt in the midst of them.

A more formidable objection is one drawn from the moral aspect of such a destruction. Allowing that it is reasonable to set aside the physical difficulty as being confuted by scientific knowledge not less than by *à priori* reasonings as to Almighty Power, is it consistent with our ideas of God's attributes that the magnificent works of man—works of architecture, engineering, art, and skill—works that betoken the use of God's own gifts of intellect, and the progress of humanity in the development of those powers and the application of those materials with which the Creator has provided it—that these should be utterly destroyed? Can there be no consecration of man's handiwork by which it may be symbolically renovated? Must the very foundations of the earth and all that rests upon them be utterly broken up before the palace of the New Creation can be erected? Would not such a destruction, we are almost tempted to say, be a kind of waste, and contrary to the first principles on which God's providence is ever working?

No doubt such objections as these, and many more such, will arise in thoughtful minds; and no doubt they will be accompanied by a wish to understand the statements of the Bible in some easier way; to adopt a metaphorical meaning, for example, such as would take the new creation of heaven and earth to be a moral regeneration, and the passing away of the old creat cessation of sin. But St. Peter appears to hav spired to meet such objections with a plain tion beforehand; for when he is about to sp destruction of the earth and the heavens in that quite shuts out the idea of his words bein to be metaphorical, he prefaces the awful sta predicting that in the last days there will con arguing that, from the apparent firmness and p of all things for so many ages, there is no pro their future actual destruction. The apostl warns us off from such objections, and leave rational ground for supposing a metaphor to intended by the words "new heaven and n Perhaps we may be better reconciled to a li of these words if we take into account a few tions respecting the power and authority of t and his probable purpose in organizing a new

(1.) It is manifest that all things belong deal with as he may think proper: there is law by which he binds himself to preserve stands either the creation of his own ha handiwork of the race that he has created.

(2.) The infinite power of an Almighty Cr can call forth a new creation at his will, destruction of many worlds a matter of no imp the vast scheme of his general purposes an nal existence. "Behold, the nations are as bucket, and are counted as the small dust of th behold, he taketh up the isles as a very li And Lebanon is not sufficient to burn, nor thereof sufficient for a burnt-offering. All fore him are as nothing; and they are coun less than nothing, and vanity" (Isa. xl, 15–1 use a homely simile, as we often see portions ful columns, mouldings, and carvings built in ble of mediæval churches as if they were com of no value, and are aware that this was don ers who knew that they could produce better that which they were concealing or partiall ing—so we know the great Architect of th can replace all that he causes or suffers to be with a new creation of still greater beauty, g nitude, and use, without effort and at any mo

(3.) This seems to lead up to the object of destruction as that implied by the words of H ure, the "whole creation groaneth and tra gether," fallen with fallen man, even in Chri sation degenerating age by age, and removi and further from the high standard of pe which it first came forth from the hands of t It is to make room for a perfect creation th generated one is to pass away—to make room which there will be no capacity for degen trace of imperfection, no stain of a will adv will of God.

By the consideration of truths such as the fortify our faith in the word which God has spoken by his prophets; and believing th see some reason why there should be a new h a new earth, believe also that there are m which are beyond our knowledge, and that th safest course is to take the divine proclamat and literally as it stands. Whether by an struction and an entirely new creation, or w is more probable) by a regeneration and p effected by fire, in some way or other God wil heavens and earth that now are to pass away fulfil his own words, "Behold, I make all th in the sense of a material renovation. Se GRATION, GENERAL.

II. *Material Renovation.—Theory as to t* Although it would be venturesome to pursu of a new creation into details, by speculating new features that will characterize the abo kind and its celestial surroundings, we are ful in following it up as regards our own nature.

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ing human nature, there is no room whatever for doubt. It will be taken into the presence of its Creator after having passed again under his creating hand, renovated into a perfectness of condition even greater than that which belonged to it in its most perfect temporal condition.

(1.) First it is to be considered that there will be a new creation of the body. "Flesh and blood cannot inherit the kingdom of heaven; neither doth corruption inherit incorruption" (1 Cor. xv, 20). Such is the truth which St. Paul declares to us when he is dealing theologically with the question of the resurrection. Such also is the truth that we are taught by the very instinct of self-consciousness. It is not bodies such as we are provided with for the work of this world that will be suited to inhabit a new earth, or to stand in the immediate presence-chamber of the all-glorious and all-holy God. Such bodies as these can never be dissociated from imperfection and degeneration, disease, decay, and dissolution. They are endowed with functions that are evidently incompatible with a never-ending immortality; and we cannot imagine hunger, thirst, and the capacities and desires which are most characteristic of bodily life as it now is to have any place in heaven. They exist under laws that involve the loss of strength, vigor, and beauty after the lapse of a few score years; and we cannot imagine the wrinkles or weakness or decrepitude of old age to have any consistency with the perpetual youth of a renovated creation.

Hence the same inspired teacher tells us that the body which is sown in corruption is raised in incorruption, that which is sown in dishonor is raised in glory, that which is sown in weakness is raised in power, that which is sown a natural body is raised a spiritual body; . . . this corruptible must put on incorruption, and this mortal must put on immortality. These are most wonderful statements; but can we gain from them, from other light of Holy Scripture, or from the light of our own experiences, observations, and reasonings, any definite ideas on the subject of this renovated body which is to find itself fit for making a home of a renovated world? It is almost impossible to do so except by a series of negatives. For the spiritual body of the resurrection æra there will be no hunger nor thirst, no marrying nor giving in marriage, no pain, no suffering, no decay, no dissolution. It will answer to the great Catholic dogma, "I believe in the resurrection of the body," "the resurrection of the flesh," in such a manner that every one will have a ready consciousness of identity, as of something restored which had long been lost, and yet it will be "a spiritual body," one of which, if we can positively say "it is the same," we must also say with equal certainty "it is not the same." Perhaps the very phrase "spiritual body," which sounds like a contradiction of terms, contains the real explanation as far as we can now reach it. That which we think of in this life as the human body is a complex structure of substances and organs whose principal purposes are those of sense; but even as it now exists we can discover traces of a lower organization and a higher organization. There is that which seems at once to be of the earth earthly—that which the Scripture calls "flesh and blood"—the grosser organization associated with the maintenance of animal life and action; and there is also that which we find little difficulty in associating with spiritual life and action—the nervous system, or that portion of it which is connected with the organs and faculties whereby the mind works and communicates with the world around. The one seems to belong to our bodies in common with the bodies of creatures lower than ourselves in the scale of creation, the other to belong to those bodies in common with beings higher than ourselves. We easily believe of angels that they speak and think and reason; that they see and hear; that they remember and increase in knowledge; that they love and adore; and some of these properties which belong to men and angels we dare to think of as belonging even to God. Is there not, then, in that part of our bodily system which enables us to do all this which is done even by angels and by One higher than angels, the germ of that spiritual body "which can inherit the kingdom of God?" And may we not venture to think of the resurrection of the body as a clothing again of our souls and spirits with all the organization that belongs to the higher part of our being, while that which belongs to the lower part lies forever in the dust with which it has mingled?

It is not difficult to imagine bodies so regenerated that they find their original pattern in the body that rose from the grave three days after death, and afterwards ascended into heaven. It is, in fact, most easy and most rational to believe that as the Incarnation of the Son of God was the new creation of a Man perfect in body and soul, so it was the first step in the new creation of all human nature; and that as we have borne in our bodies the image of the earthly, which is the First Adam, so in our bodies also we shall bear the Image of the heavenly, which is the Second Adam. See RESURRECTION OF CHRIST.

Thus, when the word has gone forth, "Behold, I make all things new," this will be a part of that new creation, that the bodies of the redeemed will be as the glorified body of Him who is not ashamed to call them brethren; bodies such as were laid in the grave, and with something about them yet which will identify them with a former life, and yet spiritual bodies on which the incarnation will have done its thorough work by restoring to them their share in the Image of God; making them ever pure, ever incapable of evil, of degeneracy, or of decay.

(2.) As the external features of human nature will be thus renovated, so also will there be a renovation of all that belongs to its mental and spiritual faculties. Towards such a new creation it is easy to see that the work of the incarnation has ever been tending. What man lost by the fall he regains by his restoration in Christ. Man lost the image of God, but the express Image of the Father took upon him the fallen nature, raised it to its first estate in his own person, and made it possible for it to regain that position in the persons of all men. Man lost by the fall the spirit which was breathed into him so that he became a living soul, but the Holy Spirit descended to dwell in the Church on earth, and to continue the power of the incarnation: and now each sacramentally built up man has the loss repaired, and becomes once more body, soul, and spirit, as in his first creation. See SPIRIT.

But this is a gradual, not a sudden work, and although in the first regeneration of human nature at conversion, and in all the stages of sanctifying edification, the Lord is causing it to go through a process of renovation and re-creation, the climax of that building up of the restored spirit of man will only be attained when the final fiat of re-creation goes forth. Under the operation of such a re-creation, that which we sometimes call "the religious faculty" will become supreme among all the mental qualities of our nature. Then, too, all evil passions, all sorrows, all cares, having passed away as part of the former things that have no place in the renewed world, it is reasonable to believe that other mental faculties will have room to develop in a degree for which there has been no sufficient opportunity in this life; so that the intelligence of each one of the renovated persons will be like the intelligence of an angel. Thus all that is good and noble in the spiritual and intellectual part of human nature will become infinitely more good and noble still. The humblest sinner of this life who attains to the life everlasting will stand as a glorious saint before the throne of God. The lowliest intellect will be so cleared, so vivified and developed, by the making of all things new, that there will be no such thing as ignorance—as we now understand it—possible, nor any bar set up by the will to the attainment of an exalted reach of knowledge.

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It seems, then, that we must blend together the highest earthly saintliness and the highest earthly intelligence if we seek for a type of the perfectly renovated inner nature of man; and when we have thus gained some idea of what will be effected by the new creation, we still have to remember that this type of the new-created mind and spirit of man places us only on the threshold of his future life. He will go on, without limit of time and age, dwelling in close communion with the all-holy and all-knowing God; and from the perpetual shining of that "light which no man," in his mortal condition, "can approach unto," there must be a never-ceasing growth of saintliness and intelligence, a development of each which can find no limit short of the holiness and knowledge of the One who is without bounds.

III. *Spiritual Surroundings.*—As the renovation of the material world, and of the corporeal and incorporeal parts of man's nature, will alter all the conditions of what we should call from our present standpoint man's existence and work *in the world*, so also it will alter those of his existence *in the Church*, since among the revelations of that future life which were made to St. John there was a special one of a "New Jerusalem coming down from God, out of heaven, prepared as a bride adorned for her husband" (Rev. xxi, 2). We are all familiar with the glorious things which are spoken of this city of our God. Inwrought with our habitual devotions as they dwell on the future are such words as

> "With jasper glow thy bulwarks,
> Thy streets with emeralds blaze;
> The sardius and the topaz
> Unite in thee their rays."

But we are probably disposed to dwell on these glorious pictures of the holy city without a sufficient recognition of the fact that they represent a development and new creation of the religious life, and especially of that part of it which is associated with divine worship. For this renovation of the religious life and of divine worship is also the glorious climax of our Lord's incarnation; and therefore the coming down of the New Jerusalem from God is followed by "a great voice out of heaven," which recalls to our mind the fact that our Lord's incarnation was a tabernacling of the Deity in the humanity. "I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God" (Rev. xxi, 3). That same presence of God, therefore, which has been at once the great power of the religious life and the great object of divine worship in the Church militant, will be the same in the Church triumphant. As God is now with his people in worship, the virtue of which is derived from the incarnation, so will he be with them in a direct presence, the power of which will be to them a perpetual light and an inexhaustible life; and as now God is in his holy temple, and thither we gather that before his altar we may bow down in adoration of his mystical presence, so then, when there shall be no temple in the holy city—"for the Lord God Almighty and the Lamb are the temple of it" (Rev. xxi, 22)—the glorious and visible presence of him that sitteth on the throne will be that before which the elders will cast down their crowns, and the vast multitude of the redeemed sing forth their hallelujahs.

Thus the Church militant will develop into the Church triumphant; Christ's first and his second advent will prove to be two stages in the mighty work of new creation. The former things that are to pass away—a degenerate world, a fallen man, an imperfect religious life, a halting worship—all these having derived what good there has been in them from the first stage of the new creation, that good will still remain, even though their distinctive characteristics of evil, weakness, and imperfection will have been burned out and annihilated. But God is pleased that there should be a degenerate world, and a fallen man, and an imperfect religious life, and a halting worship no longer, and therefore the second stage of the mighty work of the incarnation will be attained in the complete fulfilment of the words, "Behold, I make all things new."—Blunt, *Dict. of Theology*, p. 507–510.

New Divinity. See EDWARDS, JONATHAN; THEOLOGY (NEW ENGLAND).

Newell, Ebenezer Francis, a pioneer preacher of the Methodist Episcopal Church, was born in Brookfield, Mass., Sept. 1, 1775; joined a Methodist society in St. Stephen's, New Brunswick, June 29, 1800; was licensed as a local preacher, and appointed to Centre Harbor Circuit by the Loudon Quarterly Meeting March 23, 1806; was licensed as a travelling preacher July 25, 1807, and successively held the following appointments: Pembroke, March 20, 1806; Centre Harbor, 1806; Landaff, 1807; Tuftonboro, 1808; Hallowell, 1809; Norridgewock, Vt., 1810; Danville, Vt., 1811; Barre, Vt., 1812; Barnard, Vt., 1813; Pittstown, Me., 1814; Bristol, Me., 1815; Durham, 1816; Readfield, 1817; St. Croix, 1818. Located, 1819: Thomaston Circuit, 1821; Norridgewock, 1822; Pittstown, 1823; Dennisville, 1824. In 1825 he was made supernumerary, and employed as Conference missionary in behalf of Maine Wesleyan Seminary, resuming work again in 1826–7, and was appointed to Bethel, Me.; Kennebunkport, 1828–9; Kittery, 1830; Brookfield and Belchertown, 1831; Northbridge and Uxbridge, 1832; Brookfield and Belchertown, 1834; Spencer and Leicester, 1835; Hopkinton, 1836; Marlboro and Harvard, 1837; Harvard and Leominster, 1838; North Brookfield, 1839; North Brookfield and Paxton, 1840; Charlton and Springfield, 1841–2. He was finally superannuated in 1842, and died March 8, 1867, at Johnsville, S. C., where he was staying with his son. (E. A. M.)

Newell, Harriet, the wife of Samuel Newell (q. v.) and daughter of Moses Atwood, of Haverhill, Mass., a celebrated American female missionary, was born Oct. 10, 1793, and received an excellent education. She was naturally cheerful and unreserved, possessed a lively imagination and great sensibility, and at a very early age evinced a retentive memory and a taste for reading. Before the age of thirteen she received no particular or lasting impressions of religion, but was uniformly obedient, attentive, and affectionate. In the summer of 1806, while at a school at Bradford, she was the subject of those solid and serious impressions which laid the foundation of her Christian life. At the age of fifteen she made a profession of religion. When Mr. Newell, along with Messrs. Judson and others, offered himself a missionary to the General Association at Bradford, and was about to sail for India, he asked Miss Atwood in marriage. Her own heart was prepared to quit her native land, and to endure the sufferings of a Christian among heathen people. She therefore readily determined to go, and sailed June 19, 1812, for Calcutta. Finding on their arrival that the Bengal government would not grant them permission to reside within their territories, the missionaries chose different places of destination, and Mr. and Mrs. Newell proceeded to the Isle of France, Aug. 4 ensuing. There she employed herself assiduously and with earnestness in the promotion of her Redeemer's cause, and by her conduct and advice became an honorable and truly valuable member of society. The uniform piety and seriousness of her mind are forcibly displayed in her letters to her young friends and in her diary. Her health was delicate, but she bore indisposition with that calmness and submission to the dictates of Providence which always signalized her character. She complained much of the want of humility, and lamented her deficiency in that Christian grace: "she longed for that meek and lowly spirit which Jesus exhibited in the days of his flesh." Mrs. Newell died of consumption Nov. 30, 1812. She departed in the peace and triumph of an eminent Christian. Her *Life*, written by Dr. Woods, to which are appended several of her let-

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ters and the sermon preached at her funeral, has passed through many editions in its English dress, and has also been translated into foreign languages. The cause of missions has been greatly promoted by the delineation of her character and the description of her sufferings. Says Dr. Whedon, of the *Meth. Qu. Rev.* (April, 1875, p. 346): "Both Samuel J. Mills and Harriet Newell perhaps accomplished more by their early death in the mission field than they would have done by the most efficient life. Their memories shed a sacredness over their work. . . . There was a pathos in the life and death, especially, of Harriet Newell that touched the heart. The Church at home saw that her missionaries were capable of the most heroic self-sacrifice, and could meet death in triumph; and how could she shrink from the enterprise to which she was so evidently called?" See Jamieson, *Cyclop. of Mod. Religious Biography*, s. v.; Pierson, *Amer. Miss. Memorial*, s. v.; also *Memoirs of Harriet Newell*, by Samuel Newell; Eddy, *Daughters of the Cross; Heroines of the Missionary Enterprise; Women of Worth;* Anderson, *Hist. of the Missions of the A. B. C. F. M. in India* (Bost. 1874). (J. H. W.)

Newell, Samuel, a noted American missionary and Congregational minister, was born July 24, 1784, at Durham, Me. He graduated at Harvard College, class of 1807, and studied theology at Andover. He was, with four others, ordained a missionary Feb. 6, 1812, in Salem, whence, with the Rev. Mr. Judson, he sailed for Calcutta, where they arrived June 18, but were ordered to leave the country. Mr. Newell sailed for the Isle of France, and arrived Oct. 31. Feb. 24, 1813, he went to Ceylon, where he remained until early in 1814, when he removed to Bombay, where he labored faithfully for the Christian cause until removed by sudden death from cholera, March 29, 1821. In connection with Mr. Hall he wrote *The Conversion of the World, or the Claims of Six Hundred Millions* (Andover, 1818), and a *Memoir of Harriet Newell* (q. v.). Mr. Newell was one of the first of the American missionaries in foreign fields, and a signer of the paper which led to the formation of the American Board of Commissioners for Foreign Missions. See Sprague, *Annals of the Amer. Pulpit*, ii, 538.

Newell, Thomas Marquis, an American Presbyterian minister, was born at Cross Creek, Washington County, Pa., Oct. 16, 1815. He made an early profession of religion and joined the Church. In 1834 he graduated at Washington College, Pa., and in 1836 at the Western Theological Seminary, Alleghany, Pa. Soon after he was licensed, and in 1843 was ordained and installed pastor of the Presbyterian Church, Wellsburg, Va. In 1851 he removed to Jacksonville, Ill., where he taught in the Deaf and Dumb Asylum, meanwhile preaching in the surrounding destitute regions. In 1857 he took charge of the Church of Waynesville, where he labored until his death, May 10, 1865. Mr. Newell was one of the original members in the organization of Bloomington Presbytery in 1859, and was the first commissioner from that presbytery to the General Assembly. As a man, he was naturally modest and unassuming; as a preacher, clear, pointed, and experimental; as a citizen, intensely interested in national affairs, giving all his influence against the working of the institution of slavery. See Wilson, *Presb. Hist. Almanac*, 1866, p. 139. (J. L. S.)

New Fire, a term for the fire kindled on Easter Eve in Romish and Anglican churches for relighting the church lamps, which were extinguished on Good Friday, though in some places the upper candle of the tenebræ was reserved for the purpose, and in others, as at Rome in 750, in the pontificate of Zozimus, three lamps were concealed, emblematical of the three days in which Jesus lay in the tomb; but usually the new flame was kindled by a burning-glass from the sun, as a type of the Orient on high, or, as mentioned by Leo IV in the 9th century, from a flint, symbolical of the Rock (1 Cor. x, 4), as at Florence, from one brought from Jerusalem in the time of the Crusaders. The rekindling represented both the resurrection and the fire which Christ came to cast upon the earth (Matt. xii, 49). The fire was used to light three tapers branching from a common stock in the form of a lance. See Walcott, *Sacred Archæology*, p. 397, 398.

Newfoundland, an island and British colony of North America, lies in the Atlantic Ocean, at the mouth of the Gulf of St. Lawrence, separated from Labrador on the north by the Strait of Belle Isle (about twelve miles broad), and extending in lat. from 46° 38′ to 51° 37′ N., and in long. from 52° 44′ to 59° 30′ W., is 370 miles in length, 290 miles in breadth, about 1000 miles in circumference, and has an area of 38,850 square miles, or about 23,000,000 acres, of which only about 3,000,000 are set down as good for cultivation, and even of these but little has thus far been much tilled. In 1845 the only crops raised were oats and hay; but within recent years large supplies of grain and vegetable and garden seeds have been imported, and in 1869 the number of acres under cultivation was 41,715. It will now probably not run far from 50,000 acres. The population of Newfoundland has increased rapidly in recent times, and will no doubt in a short time greatly enlarge the figures for land under cultivation. In 1763 Newfoundland only counted about 7500 souls; in 1874 it reported by census 161,455, from which, however, 8651 must be deducted for settlers of the French shores, and 2416 for Labrador. The main employment of these people is fishing, which has proved a very profitable source of income. The mineral wealth of the country is also very great, and has in recent times been greatly developed. Newfoundland's surface is diversified by mountains, marshes, barrens, ponds, and lakes. The mountains in the Avalon Peninsula (stretching southeast from the main portion of the island, and connected with it by an isthmus of only about three miles in width) rise in some cases to 1400 feet above sea-level; while, both here and along the western shore, the height of 1000 feet is frequently reached. The number of the lakes and "ponds" (the latter name being used indiscriminately for a large or a small lake) is remarkable, and it has been estimated, though perhaps with some exaggeration, that about one third of the whole surface is covered with fresh water. The "barrens" occupy the tops of hills. The coast-line is everywhere deeply indented with bays and estuaries, many of which are spacious enough to contain the whole British navy. Of these inlets, the principal, beginning from the northern extremity of the island, are Hare, White, Notre Dame, Bonavista, Trinity, Conception, St. Mary's, Placentia, Fortune, St. George's, and St. John's bays. These bays vary in length from twenty-five to seventy miles, are of great breadth, and are lined—as indeed the whole coast is—with excellent harbors. The rivers, none of which are navigable for any distance, communicate between the lakes of the interior and the shore, and are narrow and winding; occasionally, however, they are turned to account in driving machinery. The main streams are the Exploit, with its affluent the Great Rattling, and the Humber. The climate of the island is very moderate. In the summer the thermometer rarely ranges above 70°, and in winter it seldom falls below zero; yet the cold weather remains so steady for seven or eight months that the winters are pronounced severe. Very little activity is manifest during that period of the year.

The early history of Newfoundland is involved in obscurity. It was discovered June 24, 1497, in the reign of Henry VII, by John Cabot; and the event is noticed by the following entry in the accounts of the privy-purse expenditure: "1497, Aug. 10. To hym that found the New Isle, £10." It was visited by the Portuguese navigator, Gaspar de Cortereal, in 1500; and within two years after that time regular fisheries had been established on its shores by the Portuguese,

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Biscayans, and French. In 1578, 400 vessels, of which 50 were English, were engaged in the fishery. Sir Humphrey Gilbert, with his ill-fated expedition, arrived in St. John's harbor in August, 1583, and formally took possession of the island in the name of queen Elizabeth. In the return voyage the expedition was scattered by a storm, and the commander lost. In 1621 Sir George Calvert (afterwards lord Baltimore) settled in the great peninsula in the south-east, and named it the *Province of Avalon*. The history of the island during the 17th and part of the 18th centuries is little more than a record of rivalries and feuds between the English and French fishermen; but by the Treaty of Utrecht (1713) the island was ceded wholly to England, the French, however, retaining the privilege of fishing and drying their fish on certain portions of the coast. A governor was appointed in 1728. The present form of government, established in 1855, consists of the governor, a legislative council (appointed by the crown), and a general assembly (elected by the people). The coast of Labrador on the mainland, and the island of Anticosti, have been included since 1809 within the jurisdiction of the governor of Newfoundland. The question of annexation to Canada is now greatly agitated in the British dominions in America, but it is very doubtful whether the Newfoundlanders will yield their independence. The probability is that this island will soon become an important commercial centre. There is some prospect of a railroad connection with the United States to facilitate travel to Europe, shortening the ocean voyage by four days. If accomplished, the social coloring of this now but sparsely settled country will change considerably. There are as yet no railroads in the island, and its peculiar configuration renders even road-making a matter of great difficulty. There are no roads across the island; they are confined chiefly to the south-eastern and south-western seaboard. There is fortnightly communication in summer between St. John's and Halifax by steamer. On the colony, and connected with it, 400 miles of lines of telegraph have been constructed, 50 miles of which, from Cape Bay to Cape Breton, are submarine.

The aborigines of Newfoundland, who called themselves Beoths, and painted themselves with red ochre, whence they were called Red Indians, are supposed to have become extinct. There are a few Micmac Indians who came there from New Brunswick, and were mainly instrumental in extirpating the Beoths. The present inhabitants of Newfoundland, therefore, are mainly Europeans, and principally from England and Ireland. Those from the last-named country predominate to such an extent as to stamp the island with their own especial mark. "Unlike their countrymen in the United States, who, in the course of two or three generations, lose their accent, religion, improvidence, and all other national traits, and become assimilated by the predominant population into Americans, the Irish here, having been long almost a majority of the entire population, perpetuate all their peculiar characteristics, and even, to some extent, impregnate the rest of the population with them. Thus the Newfoundland accent is a distinctly Irish one, though those who betray it may have no Irish blood in their veins, and never have been in Ireland in their lives. All along the coast the little huts erected near the fishing-stages for the fishermen to live in in summer time have a strong family resemblance to those of the poorer peasantry in the 'ould country;' and there is a sort of general air of slovenliness which the Celtic race seems to have a specialty for imparting to any community in which they preponderate." The signs and tokens, moreover, of Roman Catholics constituting the prevailing religionists of the island are apparent in many respects. Here, as elsewhere, it is the peculiarity of Romanism that, while its adherents seem poverty-stricken, the Church is rolling in wealth. The Roman Catholic cathedral is by far the most imposing structure in the city of St. John, the principal place of the island, and is the first object that strikes the eye on entering the harbor. Besides the cathedral and college, there are upwards of fifty churches and chapels, and no fewer than twelve convents, in that town. On all the island there were in 1874 64,486 Roman Catholics to 59,605 Episcopalians, 35,551 Wesleyan Methodists, and 1813 of other sects, such as the Baptists, Presbyterians, etc. Newfoundland contains two Romish bishoprics, St. John's and Harbor Grace, two Wesleyan superintendencies, and an Episcopal bishopric, with a bishop and a coadjutor. The number of places of worship in 1869 was 188, viz. Episcopalian, 81; Roman Catholic, 59; Wesleyan, 42; other, 6. For school purposes the island is divided into districts, and in each a board of education, consisting of Romanists for the Catholic schools, and another, consisting of Protestants, for the Protestant schools, is appointed by the governor in council. These boards have the general management of the schools in their respective districts, subject to the approval of the governor in council. The governor, with the advice of the council, also appoints a Roman Catholic and a Protestant superintendent to inspect the schools, and report on their condition. The sum of £750 (£400 for Protestants and £350 for Catholics) is appropriated annually for the training of teachers. Two scholars from each electoral district are entitled to £25 each for their board, lodging, and tuition in one of the academies or higher schools of the island. The money appropriated by the Legislature for educational purposes has hitherto been divided between the Protestants and Catholics in proportion to their numbers; the act of April 29, 1874, provides for a further division among the various Protestant sects. This act did not go into effect until July 1, 1875, after a census had been taken, upon which and subsequent decennial censuses the denominational appropriations are to be based. It increases the number of inspectors to three. In the schools under government control a small tuition fee is required of pupils able to pay. Besides those established by the governmental boards, the schools of the Colonial Church and School Society (an English association under the auspices of the Established Church), and several established and controlled by the different religious denominations, receive aid from the government. The amount expended for educational purposes in 1872 was £14,852; in 1873, £15,316. The number of schools in operation in 1874 was 293, with a total attendance of 13,597 pupils, of which 157, with 7805 pupils, were Protestant, and 136, with 5792 pupils, Roman Catholic. Besides these there are grammar-schools at Harbor Grace and Carbonear; an Episcopal, a Wesleyan Methodist, and a general Protestant academy at St. John's; and at the same place an Episcopal theological institute and St. Bonaventure College (Roman Catholic). See *Blackwood's Magazine*, July, 1873, art. iv; Anderson, *Hist. of the Colonial Church* (see Index in vol. iii); St. John, *Catechism of the History of Newfoundland* (1855); Anspach, *Hist. of Newfoundland* (Lond. 1819); Pedley, *Newfoundland* (1863). See also the illustrated papers in *Harper's Monthly Magazine*, vol. xii and xxii. (J. H. W.)

New Greek Church is the term sometimes applied to the Eastern Church, as it was constituted after the subjugation of Greece by sultan Mohammed II in 1453, and continued in full power until the Greek Revolution of 1831–33 brought about the independent establishment of a state Church for Greece. See articles GREECE; GREEK CHURCH; NAUPLIA.

New Grenada. See COLOMBIA.

New Guinea. See PAPUA.

New Haven Theology. See THEOLOGY (NEW ENGLAND).

New Hebrides, a group of volcanic islands situated in the South Pacific Ocean, to the north-east of New Caledonia, and to the west of the Fijis, extending

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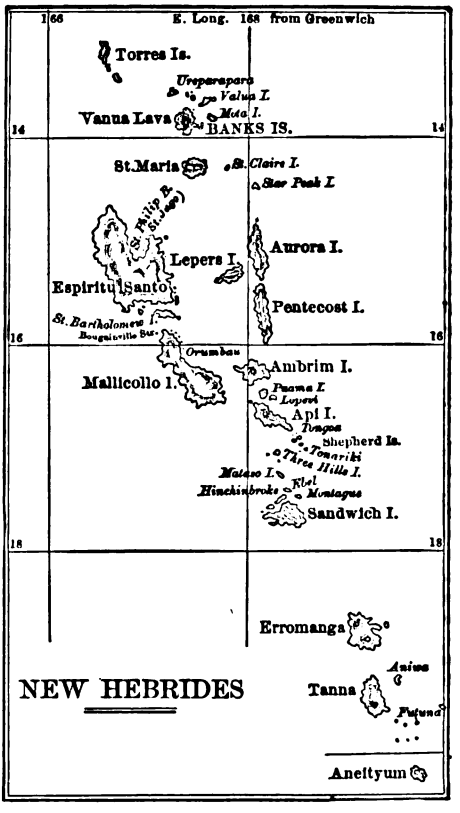
in S. lat. between 14° and 20°, and in E. long. between 166° and 170°, and having a total area estimated at 5700 square miles, are regarded as the most easterly point of the western division of Polynesia. The group, which was discovered by Quiros in 1606, but not fully known until explored by Cook in 1773, embraces Espiritu Santo (65 miles long by 20 broad), Mallicollo (60 miles long by 28 broad), Ambrim, Annatom or Aneityum, Erromango, Tanna, with an active volcano, and Aurora. Most of the group are hilly and well wooded, some even mountainous, and present a luxuriant vegetation. The only animal of consequence is a diminutive species of hog, which when full grown is no larger than a rabbit. The inhabitants, who are of the Papuan Negro race, number less than 200,000. They are less intelligent than the other South Sea Islanders, very fierce, and excessively dirty. Erromango is a well-known name in missionary history, being the scene of the barbarous massacre of the Rev. John Williams—generally called the Martyr of Erromango (Nov. 20, 1839). Two years after the death of Williams the London Missionary Society sent native teachers from the eastern group of Polynesia, and they met a hearty welcome, especially in Annatom. In 1842 European missionaries attempted work at Tanna, but the hostility of the natives to all whites because of fear lest they should take them into slavery for Australia, as was so frequently done, prevented any successful issue. Several of the native teachers were murdered (at Futuna); others remained and labored, but without any apparent result. But the London Society would not see the work abandoned, and frequently sent the mission-ship to the New Hebrides, and furnished teachers when there seemed to be an opening. A new æra dawned in 1848, when the Reformed Presbyterians established their mission. By 1852, when only two laborers occupied the field, Christianity gained its first real strong footing, and by 1860 all Annatom, then 3500 inhabitants strong, was free from the cruelties and extravagances of heathenism, and in close alliance with Christian morals and measures. The good work continues, and there are now in Annatom over 500 communicants. The Rev. Mr. M'Cullough, formerly one of the missionaries, in June, 1875, wrote to the *Boston Traveller* some interesting statements respecting the triumph of the Gospel there. The following will be read with interest: "No one could visit Aneityum for the first time without being struck with the change effected by Christianity. Instead of a number of naked savages on the beach, armed with clubs and spears, to dispute your landing, you see a number of quiet, peaceable men and women, with children, in front of their houses, engaged in domestic occupations. The husband may be seen feeding a brood of pigs with cocoanuts, and the wife kindling the fire to cook the meal for dinner or supper, while the children all have the look of happiness and contentment in their countenances. The most conspicuous among the houses and villages are the church and school-houses and mission premises. The church is itself a wonder of architecture, constructed by native workmen, under the missionary's superintendence. It is built of stone obtained on the island, and is beautifully plastered and whitewashed. Lime is obtained from the coral which abounds on the shore. This church is capable of accommodating a thousand natives, when seated closely together, and is pronounced by competent judges to be one of the finest places of worship in the South Seas. The teachers are expected to give instruction in reading, spelling, writing, and arithmetic. The book used all over the island is the New Testament, or some Gospel in a separate form, such as Mark or Luke, which were printed in a detached form before the New Testament was printed in full. Almost all the natives can read, and some of them very fluently. They pray with a fervency and fluency that would put to the blush many who have enjoyed far greater advantages in Christian lands. They are also required to give an account of the births and



deaths in their respective districts from month to month, and to recommend parties for marriage if they think them suitable."

In Erromango missionary Gordon sought a foothold in 1856, but in 1861 he and his wife fell martyrs to their faith, while many natives who had embraced Christianity were persecuted. Yet Christian teachers and missionaries continue their work, among them a brother of Gordon, and of the population, which in 1867 amounted to upwards of 5000, 100 had accepted Christianity and 15 submitted to baptism. Tanna, with its 1500 inhabitants, has had missionaries since 1858, though native teachers advocated Christianity before that time. Much opposition was encountered there too, and only recently the work opens more favorably. There are now two stations. Vati is now also subject to missionary labors, and very recently mission work has been attempted on the largest island of the group. This important mission work of the New Hebrides is now virtually under control of the Presbyterian denomination. A missionship, entitled the *Daysprring*, serves this field, and sustains connection with the Australian colonies. See Grundemann, *Missions-Atlas*, pt. iii, No. 4; *Blackwood's Magazine*, 1868, i, 37; 1869, ii, 52. (J. H. W.)

New Holland. See AUSTRALIA.

New Ireland, a long, narrow island in the Pacific Ocean, lying to the north-east of New Britain (q. v.), from which it is separated by St. George Channel; lat. 2° 40′–4° 52′ S., long. 150° 30′–152° 50′ E. Length about 200 miles; average breadth, 20 miles. The hills rise to a height of from 1500 to 2000 feet, and are richly wooded. The principal trees are cocoas on the coast, and in the interior forests of areca-palm. The chief products are sugar-cane, bananas, yams, and cocoa-nuts. Dogs, pigs, and turtles abound. The natives are apparently of the same race as the Australian *Negritos* (q. v.), but our information about them is extremely

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scanty. No missionary labors have thus far been attempted among them worth mentioning.

New Israelites is the name of a religious sect founded by Joanna Southcott (q. v.), a fanatical woman, near the opening of this century in England. Joanna declared herself impregnated by the Holy Ghost with a child who should prove the Shiloh of the world, and, in order to prepare the way for the new dispensation, ordered the strictest observance of the Jewish law. Although, after waiting for a long time, she died in 1814 in her delusion, and the splendid cradle which had been prepared for the expected Messiah still remained empty, the New Israelites continued till 1831 to observe the Jewish Sabbath and the ceremonials of the law, in order to receive the hoped-for Messiah in a worthy manner. See Mathias, *J. Southcott's Prophecies and Case Stated* (Lond. 1832, 12mo).

New Itinerancy. See WESLEYAN NEW CONNECTION METHODISTS.

New Jerusalem Church, a title assumed by a body of Christians adopting the views taught in the theological writings of Emanuel Swedenborg (q. v.). They are theosophists, and their fundamental opinion is that the last judgment took place in the year A.D. 1757, when "the Old Church," or Christianity in its hitherto received form, passed away, and all things became new through revelations made to Swedenborg. This is the reason why the body calls itself "The New Church," or "The New Jerusalem Church."

I. *Theory and Doctrines.*—1. *Of God.*—The New Jerusalem Church maintains the strictly personal unity of God: one will, one understanding, one operating energy or producing power. Only prominent ideas can be given in so brief a sketch as the present. The infinite, eternal Being, Jehovah, the Lord, is essential divine love or goodness, and essential divine wisdom or truth. From these two fundamental faculties or qualities proceed all his other attributes of omnipotence, omniscience, and omnipresence. He is self-existent, before all worlds, and before the times or spaces were brought forth; therefore is "in space without space, and in time without time." He cannot be apprehended by a merely natural idea, but only by a spiritual idea; nature is separate from him, and yet he is omnipresent in it. His love operates by his wisdom to produce all things.

2. *Of Man.*—The end, or divine purpose, in creation is a heaven out of the human race. For this object and use the worlds were made, and are now sustained, and to the same end are directed all operations of divine Providence: namely, to fill heaven with free, intelligent beings, who can reciprocate his love, who can live in increasing purity and mutual love to each other, and be growing in true blessedness forever, and whom he can gift with light, happiness, and every good continually.

Man was made in the image and likeness of God, with finite faculties corresponding to his infinite faculties: a will, to be the receptacle and seat of good affections; and an understanding, to be the receptacle and seat of true knowledge and ideas. Man is not the possessor of life, as a property inhering in himself, but is created an organism recipient of life, which is constantly communicated by the Creator. Thus the Lord God breathed into man the breath of lives—namely, a life of affection and a life of thought—and man thereby became a living soul, and is a present and constant truth. The fundamental human endowments are freedom of will, by which is meant freedom of moral choice, and rationality, or the capacity of acquiring knowledge and exercising discriminating thought. These are carefully guarded and respected in all the operations of Providence. At the solicitation of the sensual principle of his own mind, and in the abuse of his freedom, man turned aside into transgression, and fell from his primitive integrity. The fall was not a necessity of man's freedom, but only an incident on this earth; there may be men on other planets, free, and yet who have not fallen. Evil has its origin in the will of man; sufficient freedom and sufficient power to produce it, and increase it from age to age, being a part of his original constitution. Without such freedom and power man would not be human, not a moral agent, but a machine or a creature of instinct. Entirely free moral agents could not be created without involving the possibility of transgression, and without freedom, moral and spiritual, good cannot be appropriated.

The sin of our first parents is not judicially imputed to their descendants, but in natural generation the seed, both of the mental and material organism, is transmitted, a living unit, composed of soul and body; and in the seed are treasured, latent, all the tendencies and capacities of life possessed by the parents. Hence the bias, tendency, or inclination to sin becomes native, and is inherited, growing stronger as the wickedness of each generation increases. Sin is predicable only of acts committed after the individual has begun to exercise some degree of rationality and freedom. Hence in the divine economy all who die infants, as well of Gentile as Christian parents, are saved, being received by the Lord, and instructed in the spiritual world, and prepared for heaven. In this connection is developed an encouraging view of the future of the Church. The entire tendencies of character being transmitted, by the same law there is hereditary good as well as hereditary evil; hence as the true Christian life is incorporated into the character of the parents, the evil tendencies of offspring will be modified; and as the life of the Church becomes progressively purified and sanctified, constantly better tendencies will be transmitted, the hereditary burden will be lightened, by the divine blessing on the Church, as the generations succeed, the new life in Christ Jesus coming in by degrees to replace the old corrupt life of the first Adam. Thus will come a basis for the fulness, for the latter-day glory of the Church. As hereditary evil is no further imputed than as it is made one's own by actual life, so with hereditary good, it is only bias that is inherited, and must be made actual to be appropriated. Thus the life of repentance, obedience, faith in the Lord Jesus Christ, and regeneration, will be just as requisite as ever to every member of the race.

The fall brought in spiritual death only, and not physical death, which was a law of organized bodies from the first. At the decease of the mortal part, men have in all ages risen almost immediately into the spiritual world, and to life and consciousness among the departed. That world is not a locality in some part of the material universe, but a plane of being above, and perpetually distinct from it. The spiritual body is a part of the man here, contained within the material body, the living form which gives life and shape to the outward body; consequently, when the outward body is laid aside at death, the man comes consciously into the spiritual world in perfect human form, as the blade of new grain comes forth from within the kernel of seed-corn cast into the ground, and so lives to eternity. Hence all spirits and angels are in human form, with indestructible bodies fitted to their mode of existence, and to the substances of their world, with every sense and faculty in full development. No deceased person ever returns to this world, or resumes a physical body.

3. *The Spiritual World.*—This is distributed into three great divisions: heaven (*ouranos*), the world of spirits (*hades*), and hell (*gehenna*). At death all at first go into the world of spirits (*hades*), intermediate between heaven and hell, where all are together until the judgment, when a separation between the good and evil is effected, the good being elevated into heaven, the wicked finding their abodes in hell.

Heaven and hell are constituted by corresponding states of mind and life. The heavens are founded on obedience to divine truth as expressed in the precepts of the Word of God—a life of love to God and one's neighbor; while the communities of the wicked are founded

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on the principles of selfishness and disorder. The blessedness of the former is communicated from the Lord through the medium of their orderly and obedient states of life; and the miseries of the other all flow as natural results from their evil states of life and companionship. The divine mercy extends even to those in hell, desiring to elevate all to itself, but the bad quality of their life and disposition constantly prevents.

Judgment in the world of spirits is not effected at once; the very good go sooner to heaven, the very bad sooner to hell. The mixed classes often remain in the intermediate state for long periods, accumulating there sometimes in immense numbers. At the end of each dispensation there is a judgment, which divides this multitude, and for the time empties the world of spirits of inhabitants. At the close of the antediluvian period there occurred such a judgment, at the time of the deluge, and another at the close of the Jewish dispensation, when our Lord was on earth. Many of the scenes depicted in the Revelation by John are incidents of such a judgment, the last one—foretold by Daniel, and coincident with the Lord's second advent.

The association between the spiritual and natural worlds is so close that the state of the world of spirits powerfully affects the state of the world of men. When wicked multitudes accumulate there, supernatural influences of the worst kind flow back into this world and grievously afflict mankind. This was the condition of things in an eminent degree before Christ came. Mankind were almost entirely given over to wickedness. The world of spirits was full of demons, trying to gain full possession of men. The powers of hell abounded, usurping the whole field to themselves in both worlds. "A universal destruction stood before the door and threatened." Without divine interposition, all mankind would have perished, both as to soul and body. No flesh could have been saved, the race at length would have been swept from the earth and gone into hell.

4. *The Incarnation of Jesus Christ.*—Jehovah himself descended, the Lord, our Father, and assumed the human nature, that he might redeem and save men. This was accomplished by the miraculous conception in the womb of the Virgin. In Jesus Christ the fulness of the entire Godhead dwells bodily. The divine Trinity, of essential constituents, is all in him in one person. The two natures, divine and human, are together in him in perfect union; his divine part he calls "the Father," the human part, assumed in order to appear in the world, and born in time, is called "the Son." The angel said to Mary, "that *holy thing which shall be born of thee* shall be called the Son of God," and this is "the *only begotten* of the Father." The Holy Spirit, the Comforter, is the new divine influence which the Lord sheds upon the believer and the Church through his glorified human nature.

The glorification of the humanity thus assumed by the Lord is believed to be a doctrine peculiar to this system. This was a progressive work, effected by temptations admitted into his human part. The divine could neither suffer nor be tempted. There was human parentage on one side only, hence the strictly human elements naturally derived in ordinary generation, liable to temptation, and of disorderly bias, existed in him as coming from the mother only, forming thus only an exterior clothing or covering to his interior soul, which was the very indwelling of the Father. The external human elements were one by one successively removed and rejected; while the divine elements from within as successively came forth, and down, occupying their places, until every part of his humanity was glorified and made over anew. Thus God became Man, and Man God, in one person. Thus the two natures became and remain perfectly united; Father and Son became one. Hence, since his resurrection and ascension above all the heavens, the Lord's humanity is no longer like the humanity of another man, but essentially divine in all its constituents; a glorified, transfigured form, in which, and in which alone, supreme Divinity dwells and is manifested, as a man's soul dwells in his own body, and is manifested through that. Thus "the Lamb" becomes the only object of Christian adoration and worship, as he declares to John in Revelation, "I am He who is, and who was, and who is to come, the Almighty." He alone is worshipped by angels.

The Lord's glorification being thus a real *incarnation*, the Divinity coming down *into the flesh* is the grand archetype of the Christian's regeneration and sanctification, and the procuring means by which it is wrought out. "For their sakes I sanctify myself, that they also may be sanctified through the truth." It is ours to "follow" him "in the regeneration," and "overcome even as" he "overcame." From those states of temptation, resistance to the influences of hell, combat, and victory in himself, he gives the Holy Spirit, which is a powerful spiritual influence, flowing from his own exercise of love, power, and will in similar states; aiding, strengthening, and healing the faithful believer in his states of trial, temptation, and combat. He took not on him *the nature of angels*, but the seed of Abraham. "For that he himself hath suffered, being tempted, he is able to succor them that are tempted." He "was in all points *tempted like as we are*, yet without sin." Thus he took on our infirmities and bore our sicknesses. Thus he sacrificed himself day by day; his whole life was a sacrificial offering for our sakes, and by his stripes we are healed. Such was the work of reconciliation or atonement.

By this process of glorification he effected also the work of redemption, which was a purely divine work, consisting of a subjugation of the powers of hell, represented and embodied in hosts of personal wicked spirits or demons, which held mankind in spiritual bondage, and, without relief, would have utterly destroyed them. He executed a judgment in the world of spirits, casting down Satan and his crew. The passion of the cross was the last great temptation which he as greatest Prophet endured, and which completed the work of his own glorification and of the subjugation of the powers of hell, so as to keep them in subjection to his humanity forever, to the perpetual liberation of mankind.

5. *The Bible.*—The plenary inspiration of Holy Scripture is maintained in a supereminent sense. The Lord is believed to be immanently present in his Word by his Spirit. A clear distinction is made between the two kinds or modes of inspiration, the mediate and the immediate, or between that which is dictated or spoken to the prophet and that which is given by influx (infused); thus, in the Old Testament, between "the Word of the Lord" and the "Kethubim" of the Jewish Church. The whole "prophetic Word" is held to have been spoken by a living voice from on high, and contains everywhere within it a spiritual, heavenly, or true Christian sense. The whole "Word," while it is true, literal history, is at the same time what the apostle calls the history of Sarah and Hagar, viz. a divine "allegory;" in which lessons of heavenly wisdom are constantly taught under a veil of natural thought and imagery. The law of this figurative or symbolical mode of expression is simple, according to the universal analogy of nature, expressed by the apostle, "the invisible things of the Creator are seen in the things that are made," and is called the "law of correspondences." Many applications of this law are so obvious that the Church in all ages has understood portions of the Word according to it. In this system it is applied to the whole "Word," and its universality and uniformity maintained by an extensive citation of texts. The term "prophetic" is here used in its widest sense, including the five books of Moses, Joshua, Judges, Samuel, Kings, Psalms, and all the prophets. The writers had "open vision," having immediate communication with heaven. The letter is sometimes expressed according to apparent truths, or the appearances of truth, while the spiritual sense is always according to genu-

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ine truth. To the remaining books, nearly coincident with the "Kethubim" of the Jews, a similar style and meaning is imputed to that generally held among Christians, their entire meaning is conveyed in their plain, grammatical sense. A similar distinction is carried forward into the New Testament. The four Gospels and the Revelation are held to be pre-eminently "the Word of the Lord," and to contain "a wheel within a wheel," a spiritual meaning within the letter; while the apostolical writings, penned by "men filled with the Holy Spirit" and communicating with heaven, yet do so less immediately than the others, and convey all their meaning in the letter.

6. *The Divine Government.*—The providence of the Lord is his government of the world, exercised from love and guided by infallible wisdom; most scrupulously preserving man's freedom in everything, while directing all affairs to the greatest possible good. Eternal ends are constantly kept in view by the Lord, temporal things being regarded only as they may be made subservient to the interests of the soul. The divine inspection and operation descend to the minutest particulars of every man's life, the object being to regenerate every one who in freedom will allow himself to be regenerated, and so to bring him to heaven at last, if possible.

7. *Salvation.*—In order to be saved, all men require spiritual regeneration, in which the desires of the heart and the ideas of the thought are entirely renewed. This is effected altogether by divine influence upon the soul, producing a new creation or new birth, man all the while co-operating by shunning in his life whatever is sinful in the sight of God. While man works externally, God works internally. All merit belongs to the Lord, there is none in man. The superabounding divine goodness or mercy is the imputative ground or forensic basis of forgiveness, which is freely accorded to all, under every dispensation, on the simple condition of repentance and departure from evil. "All his transgressions that he hath committed, they shall not be mentioned unto him" (Ezek. xviii, 22). As soon as sins are forsaken in the name of the Lord they are remitted. "Election" is conditional, being the result of man's own free choice of life; and "effectual calling" depends upon his own perseverance in the way of a righteous life. First comes reformation of conduct, and then regeneration of the heart, or, as it is sometimes called, sanctification, a progressive work, continuing to eternity.

The means of salvation, on the part of man, is a life according to the divine precepts contained in the Word. This form of expression is believed to be most comprehensive, and the only truly comprehensive one that can be used; for he who lives in the effort to obey what is commanded in God's holy Word will be in the right way to procure every element of a pure and righteous life. He will believe the Gospel, have faith in Christ, possess charity in the affections of the will, and show forth good and acceptable works. Religion in the heart, which is love or charity, religion in the understanding, which is faith in genuine truth, and religion in the actions, which are good works, are held to be unitedly and equally necessary to the Christian life or character; and the degree of purity is marked by the degree of conformity to the precepts of truth one yields in actual life.

8. *Sacraments.*—Baptism and the Holy Supper are the only two sacraments; they are of divine institution, of permanent obligation, and, like the Word in which they are commanded, both have interior, spiritual significations, communicating with heaven. They are means of actual grace, being media of bringing down renewing and sanctifying influences into the minds of worthy recipients. Hence to these they are signs and seals of divine blessing, but bring no good to the unworthy.

9. *Eschatology.*—One of the most noticeable features of this theology is its doctrine of eschatology. It is maintained that angels and devils, all inhabitants of the other world, indeed all finite spiritual beings, are men, and have originated in material bodies on some earth or planet. Heaven, therefore, owes its increase to the Church on this and other earths. The physical globe being thus needed as a seminary for mankind, where they can be born and instructed and prepared for heaven, will never come to an end, nor be destroyed, nor have the historical continuity of its affairs broken up, but, with the starry heavens above, will perpetually remain for this use, a monument of the wisdom and goodness of the Creator. The "consummation of the age" spoken of in the Gospel refers to the end of the first Christian age, or closing up of the apostolical dispensation, the second coming of the Lord, and a consequent judgment. These events, it is alleged, have already taken place, or are now in process of being fulfilled. The things foretold in the Book of Revelation by John are at this day receiving their fulfilment. The end of the former dipensation came about the middle of the last century, after all things in the divine providence had been prepared. As explained above, the judgment is a process belonging to the unseen world, being effected only in the world of spirits intermediate between heaven and hell. Consequently it is an event not of this visible world, and which no mortal eyes can behold—an event, a knowledge of which, whenever it does occur, cannot possibly become known to men, except by the testimony of some one raised up by the Lord, and gifted with seership or "open vision" to witness and record it, as John was shown the vision which foretold it. And this is the claim made by Emanuel Swedenborg; that he was so gifted and commissioned by the Lord to witness, describe, and declare it, as a servant of the Lord Jesus Christ. The judgment occurred in 1757, and marked the change from the apostolic to the apocalyptic dispensation. Since then we have been living under the new order.

The second coming of the Lord is not personal, visible, but spiritual. As to its outward means or instrumentality, it consists of a body of new truth or doctrine. disclosed from the true meaning of his own Word. The entrance of this body of doctrine into our world is prefigured by the birth of the man-child in Revelation, and the opening of the book sealed with seven seals symbolizes the opening or explanation, the spiritual or heavenly meaning of the Bible. The Lord comes thus to the rational thought of mankind, creating a new dispensation of light.

The execution of the judgment in the world of spirits in 1757 removed many infernal and obstructing influences which hindered the progress and improvement of mankind. A vast dark cloud of evil hovering over Christendom in the invisible world was dissipated, and better influences from heaven began at once to flow in, taking effect over the whole Church, and in all parts of the world. The extraordinary changes that have since taken place, and the new age of light and progress since inaugurated, are regarded as proceeding from this cause, as being visible tokens of the Lord's second advent, and as striking confirmations of Swedenborg's representations. The presumption is that the changes will continue, the opinions of men gradually modifying, until these truths are generally recognised and accepted.

From the divine Word thus opened, explained, and interpreted comes the system of divinity here taught, a revealed system, the one meant by the Lord, and believed and understood by the angels, and thus taught in the Church in heaven. The institution of a Church on earth having the heavenly platform, and therefore endeavoring to establish the heavenly truths in the world, is what is meant by the New Jerusalem which John saw, and is described in Rev. xxi and xxii, and also meant in Daniel by the "kingdom" to be set up in the latter days—to be the crown and completion of all churches, and to last forever. The glory and honor of the nations are to flow into it, while those who are saved

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will walk by the light of it. It will be composed of all those who acknowledge and approach the Lord Jesus Christ alone as the only God of heaven and earth, and lead a life of obedience to his precepts. It is called the Bride, the Lamb's wife, because it worships the Lord Jesus only, being spiritually conjoined to none but him. As this earth is needed as a seminary for the propagation and instruction of the human race, marriage is the divinely appointed means to that end; in itself a holy institution, the very foundation of heaven and the Church. The union of one man with one woman is essential to its very existence. By shunning every impurity as a sin against God, the love for each other in the minds of such partners becomes constantly cleaner and purer; the distinction of sex pertains to the soul, the two minds are exactly fitted to form a union, and the spiritual love and friendship of a pair remaining obedient to the divine precepts may continue to eternity. Wedlock is not only more useful than celibacy, but to those who follow a life of righteousness is spiritually purer, and more conducive to regeneration. Every departure from strict conjugal chastity, even in thought, is a divergence towards hell. By some reviewers, Swedenborg has been charged with looseness in this respect. Nothing can be further from the truth. He discriminates very clearly and justly the different degrees of disorder and criminality, but affords not the slightest plea for the least latitude on the part of a Christian. (See the editorial additions below.)

The difficulty, or rather impossibility, of giving an adequate idea of this system, or any of its parts, in a mere statement, arises from its comprehensiveness, and its exhaustive thoroughness in all its particulars. It is pervaded throughout by a profound philosophy of man, the soul, human society, and the universe, which cannot be wholly transferred to other pages than those on which it is originally found. It is alleged by its most intelligent students to be perfectly consistent and coherent throughout, and to answer satisfactorily every question which the rational religious mind desires to ask. It has undoubtedly definite teaching on a larger number of points than any other system of theology or philosophy that has ever appeared in the world. For some account of the writings in which it is contained and the literature of Swedenborgians, see the article on EMANUEL SWEDENBORG in this work.

II. *History and Organization.*—Swedenborg took no steps towards an ecclesiastical organization, nor was there any movement of the kind until many years after his death, the first notices of it appearing about 1780. Since then there has been a steady and nearly uniform increase, zealous advocates of these doctrines being now found in all parts of the Christian world, and to some extent in regions beyond. They are making progress in Sweden, Norway, Denmark, Russia, France, Germany, Switzerland, Great Britain, South Africa, Australia, and the East Indies, as well as in America. In Great Britain Swedenborgianism found its earliest organization under the name of "Theosophical Society" in 1783, and thus continued until 1788, when Robert Hindmarsh (q. v.) and friends hired a chapel in London, and established public worship and preaching according to Swedenborg's doctrines. The example was soon followed in other places, and there is in that country since the beginning of this century a General Conference, which was composed in 1873 of 58 societies, 26 ministers, and 4019 members, holding annual sessions, maintaining publishing and missionary societies and periodicals, besides many churches or congregations not in connection with the general body. There are numbers, too, of clergymen and laymen adopting a large portion of the views while retaining their connection with the other denominations. In Canada there is an association, composed of several ministers and churches, with scattered members, having an "ordained minister," or presiding bishop.

In the United States, where the first Swedenborgian Church was organized in 1792, at Baltimore, Md., a General Convention exists since 1817, incorporated under the law, having associations, societies, or members in nearly all the states in the Union; in 1873 it reported 74 ministers, 93 societies, and 4408 members; it holds annual sessions in different cities, maintains a Board of Publication, with a publishing-house in New York, issues three periodicals, sends out missionaries, has a theological school at Waltham, Mass., an American New-Church Sunday-School Union, and a New-Church National Church Music Society. No very precise ecclesiastical forms are prescribed in these doctrines, much freedom being allowed in this respect to the genius and wants of different nations, and the practical wisdom of the Church, the power being vested in the whole body of membership. The form principally assumed in this country is a modified or moderate episcopacy, with a ministry in three orders. Each state association has its "ordaining minister," or ecclesiastical overseer, whose office is permanent. In most of the congregations the worship has assumed a partially liturgical form, and a variety of liturgies, books of worship, and manuals of devotion have been issued in this country and in England. Each congregation is free to adopt its own mode, and hence all forms are found in use, from the simple, extemporaneous modes of the Puritans, to the ritual services of the prelatical churches. In all, however, forms expressed in the exact language of Scripture are preferred. In the General Convention the lay and clerical delegates meet and vote in one body. The accredited organ of the New Jerusalem Church in Great Britain is the *Intellectual Repository*, published in London; in Germany, the *Wochen Schrift für die Neue Kirche*, at Stuttgard; in Italy, *La Nuova Epoca;* in the United States, the *Jerusalem Messenger*, at New York, and *Bote der Neuen Kirche*, at Baltimore. In England there is also published the *Juvenile Magazine*, and in this country the *Little Messenger*, for the youth.

There is also a "New-Church Congregational Union," composed of ministers and churches, with an aggregate membership of about 1000, preferring that form of organization, having its headquarters at Philadelphia, and maintaining its own Board of Publication, Tract Society, and periodical. There are, too, independent societies or churches, not in association with any general body, with numbers of believers communing in other denominations, and others not in connection with any Church. (W. B. H.)

Articles of Faith.—The Scriptures, as interpreted by the voluminous and verbose writings of Swedenborg, are taken generally as the standard of Swedenborgian doctrine; but a synopsis of their founder's opinions was made at the first organization of the sect in the form of forty-two propositions, taken from his works, and these propositions were embodied in thirty-two resolutions, which were agreed to at the first Conference on April 16, 1789. These thirty-two "Resolutions" have again been condensed into twelve "Articles of Faith," which now form the standard of doctrine in the "New Church." They are as follows:

"1. That Jehovah God, the creator and preserver of heaven and earth, is love itself, and wisdom itself, or good itself, and truth itself: that he is one both in essence and in person, in whom, nevertheless, is the divine Trinity of Father, Son, and Holy Spirit, which are the essential Divinity, the Divine Humanity, and the Divine Proceeding, answering to the soul, the body, and the operative energy in man: and that the Lord and Saviour Jesus Christ is that God.

"2. That Jehovah God himself descended from heaven as divine truth, which is the Word, and took upon him human nature, for the purpose of removing from man the powers of hell, and restoring to order all things in the spiritual world, and all things in the Church: that he removed from man the powers of hell by combats against and victories over them, in which consisted the great work of redemption: that by the same acts, which were his temptations, the last of which was the passion of the cross, he united in his humanity divine truth to divine

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good, or divine wisdom to divine love, and so returned into his divinity in which he was from eternity, together with and in his glorified humanity, whence he forever keeps the infernal powers in subjection to himself; and that all who believe in him with the understanding, from the heart, and live accordingly, will be saved.

"3. That the sacred Scripture, or Word of God, is divine truth itself, containing a spiritual sense heretofore unknown, whence it is divinely inspired and holy in every syllable, as well as a literal sense, which is the basis of its spiritual sense, and in which divine truth is in its fulness, its sanctity, and its power, thus that it is accommodated to the apprehension both of angels and men: that the spiritual and natural senses are united by correspondences like soul and body, every natural expression and image answering to and including a spiritual and divine idea; and thus that the Word is the medium of communication with heaven and of conjunction with the Lord.

"4. That the government of the Lord's divine love and wisdom is the divine providence, which is universal, exercised according to certain fixed laws of order, and extending to the minutest particulars of the life of all men, both of the good and of the evil: that in all its operations it has respect to what is infinite and eternal, and makes no account of things transitory, but as they are subservient to eternal ends; thus, that it mainly consists with man, in the connection of things temporal with things eternal, for that the continual aim of the Lord by his divine providence is to join man to himself, and himself to man, that he may be able to give him the felicities of eternal life; and that the laws of permission are also laws of the divine providence, since evil cannot be prevented without destroying the nature of man as an accountable agent, and because also it cannot be removed unless it be known, and cannot be known unless it appear: thus that no evil is permitted but to prevent a greater, and all is overruled by the Lord's divine providence for the greatest possible good.

"5. That man is not life, but is only a recipient of life from the Lord, who, as he is love itself, and wisdom itself, is also life itself, which life is communicated by influx to all in the spiritual world, whether belonging to heaven or to hell, and to all in the natural world, but is received differently by every one, according to his quality and consequent state of reception.

"6. That man, during his abode in the world, is, as to his spirit in the midst between heaven and hell, acted upon by influences from both, and thus is kept in a state of spiritual equilibrium between good and evil, in consequence of which he enjoys free-will, or freedom of choice, in spiritual things as well as in natural, and possesses the capacity of either turning himself to the Lord and his kingdom, or turning himself away from the Lord, and connecting himself with the kingdom of darkness; and that, unless man had such freedom of choice, the Word would be of no use, the Church would be a mere name, man would possess nothing by virtue of which he could be conjoined to the Lord, and the cause of evil would be chargeable on God himself.

"7. That man at this day is born into evil of all kinds, or with tendencies towards it: that, therefore, in order to his entering the kingdom of heaven, he must be regenerated or created anew, which great work is effected in a progressive manner by the Lord alone, by charity and faith as mediums during man's co-operation: that as all men are redeemed, all are capable of being regenerated and consequently saved, every one according to his state; and that the regenerated man is in communion with the angels of heaven, and the unregenerate with the spirits of hell: but that no one is condemned for hereditary evil any further than as he makes it his own by actual life; whence all who die in infancy are saved, special means being provided by the Lord in the other life for that purpose.

"8. That repentance is the first beginning of the Church in man, and that it consists in a man's examining himself, both in regard to his deeds and his intentions, in knowing and acknowledging his sins, confessing them before the Lord, supplicating him for aid, and beginning a new life: that to this end all evils, whether of affection, of thought, or of life, are to be abhorred and shunned as sins against God, and because they proceed from infernal spirits, who, in the aggregate, are called the Devil and Satan; and that good affections, good thoughts, and good actions are to be cherished and performed, because they are of God and from God: that these things are to be done by man as of himself; nevertheless, under the acknowledgment and belief that it is from the Lord operating in him and by him: that so far as man shuns evils as sins, so far they are removed, remitted, or forgiven; so far also he does good, not from himself, but from the Lord; and in the same degree he loves truth, has faith, and is a spiritual man; and that the Decalogue teaches what evils are sins.

"9. That charity, faith, and good works are unitedly necessary to man's salvation, since charity without faith is not spiritual but natural, and faith without charity is not living but dead, and both charity and faith without good works are merely mental and perishable things, because without use or fixedness; and that nothing of faith, of charity, or of good works is of man, but that all is of the Lord, and all the merit is his alone.

"10. That Baptism and the Holy Supper are sacraments of divine institution, and are to be permanently observed —baptism being an external medium of introduction into the Church, and a sign representative of man's purification and regeneration, and the Holy Supper being an external medium, to those who receive it worthily, of introduction as to spirit into heaven, and of conjunction with the Lord, of which also it is a sign and seal.

"11. That immediately after death, which is only a putting off of the material body never to be resumed, man rises again in a spiritual or substantial body, in which he continues to live to eternity, in heaven if his ruling affections and thence his life have been good, and in hell if his ruling affections and thence his life have been evil.

"12. That now is the time of the second advent of the Lord, which is a coming, not in person, but in the power and glory of his holy Word: that it is attended, like his first coming, with the restoration to order of all things in the spiritual world, where the wonderful divine operation, commonly expected under the name of the Last Judgment, has in consequence been performed, and with the preparing of the way for a new Church on the earth—the first Christian Church having spiritually come to its end or consummation through evils of life and errors of doctrine, as foretold by the Lord in the Gospels; and that this new or second Christian Church, which will be the crown of all churches, and will stand forever, is what was representatively seen by John when he beheld the holy city, New Jerusalem, descending from God out of heaven, prepared as a bride adorned for her husband."

It will be noticed by our readers that the view taken by the New Jerusalem Church of the person and work of Christ, as God, is fundamentally at variance with the opinions of all other Christian churches, whether Romanist or Protestant. The language of Scripture concerning justification and redemption is invested with a meaning altogether different from that which is usually assigned to it. It is denied, according to the Swedenborgian system, that the Son descended from the Father, and, further on, that the Father in his wrath condemned the human race, and in his mercy sent his Son to bear their curse. It is denied, and declared to be a fundamental error to believe, that the sufferings of Christ on the cross were the redemption of his people. The doctrine of imputed righteousness is distinctly denied, and declared to be a subversion of the divine order. Mediation, intercession, atonement, propitiation, are alleged to be forms of speech "expressive of the approach which is opened to God, and of the grace communicated from God, by means of his humanity." Swedenborg taught that in the fulness of time *Jehovah* assumed human nature to redeem and save mankind, by subjugating the hells and restoring to order the heavens. Every victory gained by Christ over the temptations to which he was exposed weakened the powers of evil everywhere. The victory of the Saviour is our victory, in virtue of which we are able, believing in him, to resist and vanquish evil. Redemption Swedenborg believed to be wrought *for* us only in so far as it is wrought *in* us; and that our sins are forgiven just in proportion as we are reclaimed from them.

In regard to the future state, and the condition of the soul after death, it must have occurred to our readers that the doctrines of Swedenborgians differ greatly from those of all other churches. Thus the Swedenborgians maintain that there is a last judgment, both particular and general; the former relating to an individual of the Church, and the latter to the Church considered collectively. The last judgment, as it relates to an individual, takes place at death; the last judgment, as it relates to the Church collectively considered, takes place when there is no longer any genuine faith and love in it, whereby it ceases to be a Church. Thus the last judgment of the Jewish Church took place at the coming of Christ, and accordingly he said, "Now is the judgment of this world, now is the prince of this world cast out." The last judgment of the Christian Church foretold by the Lord in the Gospels, and by John in the Revelation, took place, according to Swedenborg, in A.D. 1757; the former heaven and earth are now therefore passed away; the "New Jerusalem" mentioned in the Apocalypse has come down from heaven in the form

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of the "New Church;" and consequently the second advent of the Lord has even now been realized in a spiritual sense by the exhibition of his power and glory in the New Church thus established.

Another important divergence in Swedenborgian belief from other Christians is that respecting holy Scripture, which is so stated by Mr. Hayden as hardly to convey clearly the belief of his Church. A reference to the third article of the Articles of Faith will make it clearer, and yet even it does not fairly cover it, for it omits the statement of the twelfth proposition taken from Swedenborg's *Arcana Cœlestia* and other "revelations." This statement is "that the books of the Word are all those which have the internal sense, which are as follows, viz., in the O. T., the five books of Moses, called Genesis, Exodus, Leviticus, Numbers, and Deuteronomy; the book of Joshua, the book of Judges, the two books of Samuel, the two books of Kings, the Psalms of David, the prophets Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi; and in the N. T., the four evangelists—Matthew, Mark, Luke, and John—and the Revelation. And that the other books, not having the internal sense, are not the Word" (*Arcana Cœlestia*, n. 10,325; *New Jerusalem*, p. 266; *White Horse*, n. 16). Thus ten books of the O. T., the Acts of the Apostles, and all the epistles of Paul and the other apostles, are set aside as no part of "the Word of the Lord."

The remaining articles of the Swedenborgian Confession may be passed over without comment, since they deal more with theosophical views of love, wisdom, repentance, charity, faith, good works, etc., than with important articles of faith. It may be added here that when, in 1788, it was determined to effect a permanent religious organization of all Swedenborgians, it was thought expedient to establish a settled ministry, and it was arranged, by drawing of lots, that Robert Hindmarsh, the printer, should ordain his father, James Hindmarsh, and Samuel Smith, both of them being Methodist preachers who had seceded from Wesley's society. In the year 1818 the eleventh General Conference of the sect settled some doubts which had been raised as to the competency of Robert Hindmarsh to ordain others, seeing he had not himself been ordained, by determining unanimously "that Mr. Robert Hindmarsh was virtually ordained by the divine auspices of heaven" (see Hindmarsh, *Rise and Progress of the New Church*, p. 72, 310). In 1815 "a trine, or threefold order" of the ministry was established. It consists of the ordinary ministers, ordaining ministers, and a minister superintendent over and in behalf of the New Church at large. (J. H. W.)

New-Light Antiburghers. See ANTIBURGHERS.

New-Light Burghers. See ANTIBURGHERS.

New Lights, a name frequently given to the early Christians in contempt. In modern times the expression has been applied to some seceding ecclesiastical bodies in Scotland, as, e. g. *The Fifth Monarchy Men* (q. v.). *The Separates* (q. v.), a sect of Calvinistic Methodists organized in this country near the middle of last century, were at first known also as *New Lights*.

Newlin, THOMAS, B.D., an eminent English divine, was born at Winchester in 1689. In 1706 he was elected demy of Magdalen College, Oxford; became M.A. in 1713, and actual fellow in 1718. He was presented to the living of Beeding, Sussex, in 1720, and died in 1743. He was a divine of great worth and remarkable abilities, and was especially esteemed for his simplicity of manners and integrity of life. His sermons have always been greatly admired. "There is a zeal and pathos in them which rank them among the most useful sermons and elegant compositions in the language" (Clapham). Many of them are inserted in Dr. Vicesimus Knox's *Family Lectures*, and in Clapham's *Collection*. Newlin published five separate *Sermons* (1718–1786):—*Eighteen Sermons on Several Occasions* (Oxf. 1720, 8vo):—*One-and-twenty Sermons on Several Occasions* (Oxf. 1726, 8vo):—and translated from the Latin bishop Thomas Parker's *History of his Own Times* (1727, 8vo). See Darling, *Cyclop. Bibliographica*, ii, 2174.

Newman, Francis William, an eminent English speculative writer, perhaps the ablest and most noted of modern theists, was born in London in 1805. He received his preparatory training in his own home and at the school of Ealing, and thence passed to Worcester College, Oxford, where he obtained first-class honors in classics and mathematics in 1826, and in the same year a fellowship in Baliol College. This fellowship, however, he resigned; and he withdrew from the university in 1830, at the approach of the time for taking the degree of M.A., declining the subscription to the Thirty-nine Articles, which was then required from candidates for the degree. He set out on a lengthened tour in the East, and spent nearly three years (1830–1833) in various parts of Turkey, starting, as some will have it, to engage in missionary work in the East, but finally relinquishing this work for philological and social studies of the Turks. As the result of his observations in that country we have from his pen letters sent at the time, but not made common public property until 1856, when they were sent forth, entitled *Personal Narrative in Letters, principally from Turkey, in the years* 1830–1833. Shortly after his return home he was appointed classical tutor in Bristol College (1834). In 1840 he accepted a similar professorship in Manchester New College; and finally, in 1846, his great reputation for scholarship, and his general accomplishments, led to his appointment to the chair of the Latin language and literature in the London University, which position he held until 1863, when his numerous literary engagements made it necessary for him to quit the school-room. Yet even while in the professorial chair Mr. Newman was engrossed by numerous and varied engagements; thus he not only became an active contributor to several literary and scientific periodicals, and to various branches of ancient and modern literature, but took also a leading part in the controversies on religion, in which he chose the line directly opposite to that taken by his elder brother, proving no less ardent as a disciple of the extreme rationalistic school than John Henry Newman of the dogmatical. Indeed, Francis William Newman is chiefly known to-day on account of the peculiar opinions he held on religious questions. These opinions, and the system founded upon them, form the subject of his well-known work, *Phases of Faith, or Passages from the History of My Creed* (1850, and often; replied to from the orthodox standpoint in Rogers's *Eclipse of Faith*, which Mr. Newman answered in his second edition [1853], which in turn elicited a response from Rogers, entitled *A Defence of the Eclipse of Faith* [2d ed. 1854]), and of many essays in the *Westminster*, *Eclectic*, and other reviews; but he is also the author of very many separate publications. Of these, several relate to the fundamental questions of the controversy to which we have referred, as *Catholic Union:—Essays towards a Church of the Future* (1844):—*A State Church not Defensible* (1846):—*A History of the Hebrew Monarchy* (1847):—*The Soul, its Sorrows and Aspirations* (1849):—*Solomon's Song of Songs*, a new translation (1857):—*Theism, Doctrinal and Practical, or Didactic Religious Utterances* (1858). Few men have labored as successfully as F. W. Newman in speculative theological fields. A scholar and a thinker of first-class order, his utterances and publications have commanded the respect of his contemporaries. In England especially he has exerted a widespread and powerful, though it must be confessed, sad as it may seem, a baneful influence. Rather mystical in his religious notions, his life spoke most decidedly in favor of the highest types of Christian manhood, and a personal forgetfulness for Christ's sake. His declarations, however,

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would, if successful, take from us the foundations of the Christian religion; thus strongly and strangely contrasting, by his tenacious clinging to its highest as well as humblest associations, with his strong but inconsistent love for the very letter of Scripture, and his profound conviction of the essential truth of Christianity. With him religion is wholly subjective and innate, and thus incapable of deriving its ideas of divine truth from any revelation or external source whatever. Not only does he distinguish between religion and theology, as he should do, but, like our own theist, Theodore Parker (q. v.), he separates the one from the other, and flings the former with contempt away altogether. His logical consistency we cannot call in question. Indeed, his power of reasoning has been commended alike by friend and foe, but there is the more fault to be found with his premises, which are chiefly some palpable and isolated sophisms. He denies the doctrine of the Trinity, rejects that of eternal punishment, and assails the canon of Scripture; but he more wisely espouses the Arminian view on the doctrine of the will. Indeed, it is generally and reasonably asserted that his estrangement from orthodox Christianity was caused by the radical Calvinistic training which he received in his youth. While his early religious views are laid down in *Phases of Faith*, his work on the *Soul* is the most complete and the latest exposé of the views in his maturer years. That work treats first of the "Sense of the Infinite without us." It shows how this sense is the joint fruit of awe and wonder and admiration, as these emotions are begotten by the soul's consciousness of the mysterious and sublime and lovely in the facts of its environment. These are the preparation of the heart for love; for they are antagonistic to our selfishness. Even the domestic affections tend to multiply self, rather than to kill out selfishness. Enthusiasm is wanted. Enthusiasm is the life-blood of morality. The sense of order marks the next stage of human aspiration; and this, in turn, is followed by the sense that the eternal order is both good and wise. The sense of personality, which glimmers in the first sentiment of awe, now floods the spirit with its beams, and culminates in the soul's sense of sin and longing for enfranchisement, evolving under natural and regular conditions a sense of personal relationship with God. Out of this sense of personal relation comes "the prayer of faith," addressed to God in perfect confidence that he will hear and answer it, and from this sense is born the sweet assurance of immortal life. Such is the scheme, and it is carried out with a great deal of force and earnestness. This work was superseded by *Theism*, which did not prove so satisfactory to his own school of thought as the former work (see *Christian Examiner*, May, 1866, art. iv). Newman's proof of God is presented as follows: His first axiom is that the omnipresent law, which we discern as animating the universe, is not blind, but intelligent; the second, that God must have all the human spirit's faculties, and more besides; the third, that God observes our moral actions, approves the right and disapproves the wrong; the fourth, that if he approves our rectitude, his must be perfect; the fifth, that adoration of God is intrinsically suitable to man; therefore such adoration is pleasing to God. These axioms are intuitive, but they are capable of being verified; and, before stating them as axioms, Mr. Newman seeks to verify them. His first test is that of congruity; Are they self-consistent, and consistent with known facts? His second test is that of universal reason; the common consciousness of mankind. His third is that of practical experience. A postulate from these axioms is that God gives spiritual strength to them that ask for it in prayer. He does not claim this for an intuition. But we pray instinctively, and experience tells us that we never pray in vain.

"Who, then—having faith that God is the fountain of holiness, and approves of our virtue, and enjoins its advancement—can doubt that when we pray and surrender our worse, not only thereby do we welcome the better that *was* within, but the living Source of that better swells the flood of his presence; so that the conscience itself becomes sounder and purer and stronger, broadening, deepening, enlivening the inward moral forces."—*Theism*, p. 195.

It will be seen from this synopsis that there is much that authorizes our likening him to the American theist Parker. In many respects, however, Newman was the superior of Parker. The latter's method of reasoning was less formal and exact, and the life, too, not quite so Christ-like as that of the English theist. Newman died in 1875. Aside from Mill, no other English writer should claim so much of the attention of the theological student as F. W. Newman. He was possessed of that unusual breadth of intellectual tastes and accomplishments which gave such eminence to Mill; and, unlike the latter, he did service to Christian theology by his valuable contributions to the evidences for a deistic faith. Like Mill, Newman shone conspicuously as a political writer. He also figured prominently by his philological attainments, and was especially noted for his mastery of the Oriental tongues, particularly the Arabic. For a list of his publications in these departments we must refer to secular cyclopædias. See *London Quarterly Review*, 1854, July, p. 234 sq.; Oct. art. i; *Westminster Review*, Oct. 1858; Oct. 1870, p. 220; *Eclectic Review*, 4th ser., xxviii, 257 sq.; *Fraser's Magazine*, xxxiii, 253 sq. (J. H. W.)

Newman, Jonathan, a noted pioneer minister of the Methodist Episcopal Church, flourished near the opening of this century. Of his early personal history we know scarcely anything. In 1791 we find him laboring in the Wyoming valley, which unites Pennsylvania and New York, and later in Otsego County, N. Y., where he was instrumental in forming the district. This county was at that time wild and sparsely settled, with scarcely any roads and many destitute people. Newman by indefatigable industry succeeded in rallying many to the Christian work, and when the district was formed eighty members were reported as belonging to it. He next extended his labors over the Mohawk valley, and when Garrettson (q. v.) came into that region Newman's preparatory work proved more serviceable than had been expected. He was "a mighty preacher, and usually in the advance line of attack," and wherever he went he made friends and converts. Newman died and was buried on the Otsego Circuit about the opening of the present century. See Peck, *Early Methodism*, p. 174 sq.; Stevens, *Hist. M. E. Ch.* ii, 329, 330. (J. H. W.)

Newman, Samuel, a minister of colonial days in this country, was born at Banbury, England, in 1602, and was educated at Oxford University, where he graduated in 1620, and immediately took holy orders in the state establishment. In 1636 he emigrated to America, and, after staying a short time at Dorchester, now Boston, Mass., was chosen minister of the Church at Weymouth. In 1644 he removed to Rehoboth, and there preached until his death, which occurred July 5, 1663. Newman compiled a concordance of the Scriptures which passed through several editions, under the title of the *Cambridge Concordance* (5th ed. Lond. 1720, fol.).

Newman, Samuel P., an American educator and rhetorician, was born at Andover, Mass., in 1796, and was educated at Bowdoin College, where he graduated in 1816. In 1824 he was made a professor of rhetoric and oratory in his alma mater, and he held that position until 1839. He then became principal of the State Normal School in Mississippi, and died while in the discharge of the duties of that office at Barre, Mo., Feb. 10, 1842. He published a *Rhetoric*, a treatise on *Political Economy*, and a series of *Southern Eclectic Readers*.

Newman, Selig, a much noted Jewish scholar, eminent as an Hebraist, was born in the city of Posen, Prussian Poland, in 1790, and received the best education that could be procured in various Jewish colleges

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in Prussia. He decided to devote himself to Biblical studies, and even at an early age his renown was so great that he was given an office in the chief synagogue of Berlin. He went to London when about twenty-eight years of age, and was soon afterwards appointed minister to the congregation at Plymouth by the late chief rabbi, Dr. Solomon Herschell. Afterwards, for many years, he taught Hebrew in the University of Oxford, and would have had the title and salary of the professorship had not his religion debarred him from accepting, there being an old law in that university which precludes all other than Protestants from holding that office. Yet for many years the heads of that university, by their own example, encouraged all requiring instruction in Hebrew to study under him. When at length several converted Jews came to the university, he was compelled to leave, and to seek a home in America at an advanced age. Among the eminent men who were his pupils in England was Dr. Tait, the present archbishop of Canterbury, who no doubt, had Newman been in England, would have placed him upon the mixed learned commission of Christians and Jews now engaged in revising the authorized translation of the Bible. Competent authorities pronounce him to have been the best Hebrew scholar of the present day, and learned rabbis did not think it derogatory to their position to take instruction of him in the higher branches of Hebrew literature. The late Rev. Dr. Raphall, Prof. Marks, of London, and other eminent Israelites, were among his pupils. In the United States Newman found no official employment. He had many pupils in the Hebrew, but busied himself mainly with his own writings, on which he was engaged until the hour of his death, Feb. 20, 1871, at Brooklyn, N. Y. His works consisted of a *Hebrew and English Lexicon*, an *English and Hebrew Lexicon*, a *Hebrew Grammar*, a popular work, entitled *The Challenge Accepted*, being in the form of a dialogue between a Jew and a Christian, and *Emendations of the Authorized Version of the Old Testament*. His last work, which he had but just completed, is still in manuscript, and is an abridged translation of the Bible, with copious notes, intended for the use of Jewish schools and private families. There is every reason to believe that, at his advanced age, the close application he gave to this work hastened his end. His intellect was clear and vigorous to the last. Selig Newman was an enlightened man, opposed to bigotry, but at the same time a staunch Jew, firmly wedded to the orthodox principles of his faith, and always ready to battle for Judaism. At one time, when the conversionists were most active in England, they selected their most competent advocate to challenge the Jews to a public discussion. Selig Newman was selected by such Israelites in London as felt an interest in this discussion to meet the Christian advocate, and he did so, the discussion being carried on for many nights in public at the Freemasons' Hall Tavern. He afterwards delivered sermons to the Jews for many Sabbaths at the Jews' Free School, the building being always crowded by anxious listeners, but his duties at Oxford compelled him to relinquish this, to him, pleasurable task. His views on Christianity are embodied in his *The Challenge Accepted*, a book worthy the study of Christian Apologists. (J. H. W.)

Newmarket, an English market-town, situated in the county of Suffolk, is noted in English ecclesiastical history as the seat of a Church council which is reported to have been held there in July, 1161, by Henry II, king of England, and is denominated *Concilium apud Novum Mercatum*. This ecclesiastical gathering is said to have recognised the papal authority of Alexander III (q. v.), and to have declared against the antipope Victor. Binius and others call this an English council, but Labbe (*Concil.* x, 1406) contends that the Novum Mercatum is the Neufranché in Normandy, in the diocese of Rouen. Inett, in his *History of the English Church*, ignores this council altogether.

New Moon (חֹדֶשׁ, *cho'desh*, strictly *newness*; fully רֹאשׁ חֹדֶשׁ, *beginning of* the *month* [as in Numb. x, 10; xxviii, 11], since חֹדֶשׁ stands likewise for "a month" [q. v.]; Sept. *νεομηνία* or *νουμηνίαι*; Vulg. *calendæ*, *neomeni*), FESTIVAL OF, a regular observance among the Jews. Many ancient nations celebrated the returning light of the moon with festivities (Isidor. *Orig.* v, 33; Macrob. *Sat.* i, 15, p. 273, Bip. ed.; Tacitus, *Germ.* vol. ii)—offered sacrifices (Suid. s. v. *ἀνάσταροι*; Meursii *Græcia Ferial.* v, 211 sq.) and prayers (Demosth. *In Aristog.* i, 799; Horace, *Odes*, iii, 23, 1 sq.), feasted (Hor. *Od.* iii, 19, 9 sq.; comp. *Concil. Trul.* can. 62; Mansi, x, 974), and made merry (Theophr. *Char.* 5; Doughtæi *Annal.* ii, 133; Spencer, *Legg. rit.* iii, 4, p. 1045 sq.). In the following account of this usage we chiefly follow Ginsburg in Kitto's *Cyclopædia*.

1. *Celebration and Sanctity of this Festival.*—All that the Mosaic code says on the subject is contained in the two passages enjoining that two young bullocks, a ram and seven lambs of the first year as a burnt-offering, with the appropriate meat-offerings and drink-offerings, and a kid as a sin-offering, are to be offered on every new moon in addition to the ordinary daily sacrifice, and that the trumpets are to be blown at the offering of these special sacrifices, just as on the days of rejoicing and solemn festivals (Numb. x, 10; xxviii, 11–15). It is, however, evident from the writings of the prophets, and from post-exilian documents, that the new moon was an important national festival. It is placed by the side of the Sabbath (Isa. i, 13; Ezek. xlvi, 1; Hos. ii, 3), and was a day on which the people neither traded nor engaged in any handicraft-work (Amos viii, 5), but had social gatherings and feastings (1 Sam. xx, 5–24), resorted for public instruction either to the Temple (Isa. i, 13; lxvi, 23; Ezek. xlvi, 1, 3), or to the houses of the prophets and other men of God (2 Kings iv, 23); and no national or private fasts were permitted to take place, so as not to mar the festivities of the day (Judith viii, 6; Mishna, *Taanith*, ii, 10). The *Hallel* (q. v.) was chanted in the Temple by the Levites while the special sacrifices were offered; and to this day the Jews celebrate new moon as a minor festival. The day previous to it, i. e. the 29th of the month, which is called עֶרֶב רֹאשׁ חֹדֶשׁ, *New Moon Eve*, *ἡ προνουμηνία* (Judg. viii, 6), is kept by the orthodox Jews, in consequence of a remark in the Mishna (*Shebaoth*, i, 4, 5), as the *minor day of atonement*, and is devoted to fasting, repentance, and prayer, both for forgiveness of the sins committed during the expiring month, and for a happy new month. It is for this reason denominated יוֹם כִּפּוּר קָטָן, since they say that, just as the great day of atonement is appointed for the forgiveness of sins committed during the year, this minor day of atonement is ordained for the remission of sins committed during each month. They resort to the synagogue, put on the fringed wrapper, or *Tallith* [see FRINGE], and the phylacteries; whereupon the leader of the service recites Psa. cii, offers a penitential prayer (רוֹם זוּ), after which he recites Psa. viii, the prayer called *Ashre* (אַשְׁרֵי), and *the half Kadish*. The scroll of the Law (סֵפֶר תּוֹרָה) is then taken out of the ark, and וַיִּחַל, or Exod. xxxii, 11-15; xxxiv, 1-10, with the *Haphtarah* (q. v.), Isa. lv, 6; lvi, 1–8, are read, being the appointed lesson for fasts, after which other appointed penitential prayers, together with the ordinary daily afternoon service, conclude the vespers and the fast, when the Feast of the New Moon is proclaimed, which, like all the feasts and fasts, begins on the previous evening. On the morning of the new moon they resort to the synagogues in festive garments, offer the usual morning prayer (שַׁחֲרִית), inserting, however, Numb. xxviii, 11–15 in the recital of the daily sacrifices, and the prayer יַעֲלֶה וְיָבוֹא in the eighteen benedictions. The phylacteries which are worn at the ordinary daily morning service are then put off, and the

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Hallel, with its appropriate benediction, is recited, all the congregation standing; after which the scroll of the Law (ספר תורה) is taken out of the ark, and Numb. xxviii, 1–15 is read in four sections: the first section (i. e. ver. 1–3) being assigned to the priest; the second (ver. 3–5) to the Levite; the third (ver. 6–10) to an Israelite; and the fourth (ver. 11–15) to any one. If new moon happens on a Sabbath, two scrolls of the Law are taken out of the ark, from the first of which the ordinary Sabbatic lesson is read, and from the other Numb. xxviii, 9–15, or *Maphtir;* and if it happens on a Sunday, 1 Sam. xx, 18–42 is read as the *Haphtarah* instead of the ordinary lesson from the prophets. Unlike their brethren in the time of the prophets (Amos viii, 5), the Jews of the present day work and trade on new moon.

The new moons are generally mentioned so as to show that they were regarded as a peculiar class of holy days, to be distinguished from the solemn feasts and the Sabbaths (Ezek. xlv, 17; 1 Chron. xxiii, 31; 2 Chron. ii, 4; viii, 13; xxxi, 3; Ezra iii, 5; Neh. x, 33). See FESTIVAL.

The seventh new moon of the religious year, being that of Tisri, commenced the civil year, and had a significance and rites of its own. It was a day of holy convocation. See TRUMPETS, FEAST OF.

2. *Mode of ascertaining, fixing, and consecrating the New Moon.*—As the festivals, according to the Mosaic law, are always to be celebrated on the same day of the month, it was incumbent upon the spiritual guides of the nation to fix the commencement of the month, which was determined by the appearance of the new moon. Hence the authorities at Jerusalem, from the remotest times, ordered messengers to occupy the commanding heights around the metropolis, on the 30th day of the month, to watch the sky; these, as soon as they observed the moon, hastened to communicate it to the synod; and, for the sake of speed, they were even allowed, during the existence of the Temple, to travel on the Sabbath and profane the sacred day (Mishna, *Rosh Ha-Shana*, i, 4). These authorities also ordained that, with the exception of gamblers with dice, usurers, those who breed and tame pigeons to entice others, those who trade in the produce of the Sabbatical year, women and slaves, any one who noticed the new moon is to give evidence before the Sanhedrim, even if he were sick and had to be carried to Jerusalem in a bed (*Rosh Ha-Shana*, i, 8, 9). These witnesses had to assemble in a large court, called *Beth Jazek* (בית יעזק), specially appointed for it, where they were carefully examined and feasted, so as to induce them to come; and when the authorities were satisfied with the evidence, the president pronounced the word מקודש, i. e. *It is sanctified;* whereupon all the bystanders had to repeat it twice after him, *It is sanctified! It is sanctified!* and the day was declared New Moon (Mishna, *Rosh Ha-Shana*, ii, 5, 7). On beholding the new moon from his own house, every Israelite had to offer the following benediction: "Blessed be He who renews the months! Blessed be He by whose word the heavens were created, and by the breath of whose mouth all the hosts thereof were formed! He appointed them a law and time, that they should not overstep their course. They rejoice and are glad to perform the will of their Creator. Author of truth, their operations are truth! He spoke to the moon, Be thou renewed, and be the beautiful diadem (i. e. the hope) of man (i. e. Israel), who shall one day be quickened again like the moon (i. e. at the coming of Messiah), and praise their Creator for his glorious kingdom. Blessed be He who renewed the moons" (*Sanhedrim*, 42 a). Of such importance was this prayer regarded, that it is asserted, "Whoso pronounceth the benediction of the New Moon in its proper time, is as if he had been holding converse with the Shekhinah" (*ibid.*). To this prayer was afterwards added, "A good sign, good fortune be to all Israel! (to be repeated three times). Blessed be thy Creator! Blessed be thy Possessor! Blessed be thy Maker! (repeated three times). As I leap towards thee, but cannot touch thee, so may my enemies not be able to injure me (said leaping three times). May fear and anguish seize them. Through the greatness of thine arm they must be as still as a stone; they must be as still as a stone through the greatness of thine arm. Fear and anguish shall seize them. Amen, Selah, Hallelujah. Peace, peace, peace be with you" (*Sopherim*, ii, 2). This prayer, which during the period of the second Temple was offered up by every Israelite as soon as he beheld the new moon, is still offered up every month by all orthodox Jews, with some additions by the rabbins and the Kabbalists of the Middle Ages, and is called in the Jewish ritual קידוש לבנה, *Consecration of the New Moon.* When the moon was not visible on account of clouds, and in the five months when the watchmen were not sent out, the month was considered to commence on the morning of the day which followed the 30th. According to Maimonides, the Rabbinists altered their method when the Sanhedrim ceased to exist, and have ever since determined the month by astronomical calculation, while the Karaites have retained the old custom of depending on the appearance of the moon. Astronomical knowledge was certainly acquired long after the destruction of Jerusalem; unless, with Michaelis and Jahn (*Archæol.* iii, 304), we find a trace of it, sufficiently obscure, in 2 Kings xxv, 27 (comp. Jer. lii, 33. See also Paulus, *Comment.* iii, 543 sq.).

3. *Origin of this Festival.*—That the Mosaic law did not institute this festival, but already found it among the people, and simply regulated it, is evident both from the fact that the time of its commencement is nowhere stated, and from the words in which the sacrifices are spoken of ("And on your new moons ye shall offer," etc., Numb. xxviii, 11, etc.), which presuppose its existence and popularity. Several causes co-operated in giving rise to this festival. The periodical changes of the moon, renewing itself in four quarters of 7¾ days each, and then assuming a new phase, as well as the fact that its reappearance in the nocturnal sky to ancient cities and villages—the inhabitants of which were consigned to utter darkness, great dangers, and "the terrors by night," during its absence, since they had no artificial means of lighting their roads—combined together to inspire the nations of antiquity both with awe and gratitude when reflecting on these wonderful phenomena, and beholding the great blessings of the new moon. This is the reason why different nations, from the remotest periods, consecrated the day or the evening which commences this renewal of the moon to the deity who ordained such wonders; just as the first and the beginning of every thing were devoted to the Author of all our blessings. There seems to be but little ground for founding on these traces of heathen usage the notion that the Hebrews derived it from the Gentiles, as Spencer and Michaelis have done; and still less for attaching to it any of those symbolical meanings which have been imagined by some other writers (see Carpzov, *App. Crit.* p. 425). Ewald thinks that it was at first a simple household festival, and that on this account the law does not take much notice of it. He also considers that there is some reason to suppose that the day of the full moon was similarly observed by the Hebrews in very remote times.

4. *Literature.*—Maimonides, *Jad Ha-Chezaka, Hilchoth Kiddush Ha-Chodesh* (translated into Latin by De Veil [Paris, 1669; Amsterdam, 1701] and by Witter [Jena, 1703]); Abrabanel, *Dissert. de Principio anni et consecratione Novilunii* (Hebrew and Latin, appended by Buxtorf to his translation of *The Cosri* [Basle, 1659, p. 431 sq.]); Knobel, *Commentary on Exodus and Leviticus* (in *Kurzgefasstes exegetisches Handbuch zum Alt. Test.* [Leipsic, 1858, p. 531 sq.], where a vast amount of classical information is brought together to show that this festival existed among many heathen nations of antiquity); Carpzov, *Apparat. Hist. Crit.* p. 423; Spencer,

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De Leg. Heb. lib. iii, dissert. iv; Selden, *De Ann. Civ. Heb.* iv, xi; Mishna, *Rosh Ha-Shana*, ii, 338, ed. Surenhus.; Buxtorf, *Synagoga Judaica*, cap. xxii; Ewald, *Alterthümer*, p. 394; Cudworth, *On the Lord's Supper*, cap. iii; Lightfoot, *Temple Service*, cap. xi.

New Pelagians is the name of a Christian sect which arose and spread chiefly in Holland after the Reformation, and advocated Pelagian views in grace and free-will. They are sometimes called *Pelagiani Novi*, and sometimes also *Comaristæ*, after Theodore Comartius, secretary to the States-general, who died A.D. 1595. See PELAGIANS.

New Platonism. See NEOPLATONISM.

New-School Presbyterians. See PRESBYTERIANS, and THEOLOGY.

New South Wales, a British colony in the south-eastern part of Australia, stretches along the South Pacific Ocean from Cape Howe to Point Danger, and is bounded on the north by the colony of Victoria, and on the west by the interior territory of the colony of South Australia. It extends between lat. 28° and 37° 30′ S., and long. 141° and 154° E. Its greatest length, east and west, is about 780 miles; greatest breadth, north and south, 620 miles. The area, according to an official statement, is 323,437 square miles; according to a planimetric calculation, believed to be more correct, 308,560. The population, according to the census of April 2, 1871, was 503,981; on January 1, 1873, it was officially computed at 539,190. The colony of Queensland, extending from lat. 26° to 30° S., was formerly the Moreton Bay district of New South Wales, and was separated from the latter colony in June, 1859. In 1873 New South Wales was divided into 118 counties, of which twenty, which have been settled a long time, are called the old counties; the others, called the new counties, are principally in the interior. The coast-line from Cape Howe to Point Danger is upwards of 700 miles long, and presents numerous good harbors formed by the estuaries of the rivers. Owing to the great extent of the colony, stretching as it does over eleven degrees of latitude, the climate is very various. In the northern districts, which are the warmest, the climate is tropical, the summer heat occasionally rising in inland districts to 120°, while on the high table-lands weeks of severe frost are sometimes experienced. At Sydney the mean temperature of the year is about 65°. The mean heat of summer, which lasts from the beginning of December to the first of February, is about 80°, but it is much modified on the coast by the refreshing seabreeze. The annual fall of rain is about 50 inches. Rain sometimes descends in continuous torrents, and causes the rivers to rise to an extraordinary height. Sometimes the rains almost fail for two or three years in succession. Along the coast for 300 miles from the northern boundary the soil and climate are peculiarly adapted to the growth of cotton, and that plant has already been cultivated as far south as the River Manning (lat. 32° S.). Farther south the climate is more temperate, and is fitted to produce all the grain products of Europe. Immense tracts of land, admirably adapted to agriculture, occur in the south-western interior; while in the south-east coast districts the soil is celebrated for its richness and fertility. In the north, the cotton and tobacco plants, the vine and sugar-cane are grown, and pine-apples, bananas, guavas, lemons, citrons, and other tropical fruits are produced. In the cooler regions of the south, peaches, apricots, nectarines, oranges, grapes, pears, pomegranates, melons, and all the British fruits, are grown in perfection, and sometimes in such abundance that the pigs are fed with them. Wheat, barley, oats, and all the cereals and vegetables of Europe, are also grown. Hitherto, however, agriculture has been only of secondary importance, the predominating interest being the pastoral. The greatest produce of the colony is wool. In recent years wine-culture has been extensively engaged in, and the mineral wealth of the soil has begun to be developed. The colony is self-governed, with a governor appointed by the queen, a responsible ministry, a legislative council nominated by the crown, and a House of Assembly elected by permanent residents. The capital is Sydney, with a population of 94,000; and the other chief towns are Parramatta, Bathurst, Goulburn, Maitland, Newcastle, Grafton, Armidale, and Albury, with populations ranging from 3000 to 8000.

New South Wales took its origin in a penal establishment formed by the British government in 1788 at Port Jackson, near Botany Bay (lat. 34°). The prisoners, after their period of servitude or on being pardoned, became settlers, and obtained grants of land; and these "emancipists" and their descendants, together with free emigrants, constitute the present inhabitants. Since the establishment of the colony in 1787-8, the total number of convicts sent into it from Great Britain up to 1840, when the importation ceased, amounted to 60,700, of whom only 8700 were women. They were assigned as bond-servants to the free settlers, who were obliged to furnish them with a fixed allowance of clothing and food. In 1833 there were 23,000 free males and 13,560 free females, to 22,000 male and 2700 female convicts; and of the free population, above 16,000 were emancipists. Many whose progenitors went to New South Wales as prisoners are intelligent and estimable members of the community. Some of the emancipists, and several of their descendants, are among the wealthiest people in the colony. According to the census of 1856, barely a third of the population of New South Wales was born in Australia; about 75,000 were supplied by England and Wales, 50,000 by Ireland, 16,000 by Scotland, 5000 by Germany, and 2000 by China. The population now (1874) includes a large admixture of Chinese, many Americans, and some of almost all nationalities. From 1866 to 1872 the total number of immigrants exceeded 150,000, while about 100,000 emigrated. The emigration included 4917 Chinese, while the number of Chinese immigrants was only 1520. The number of births in each of the seven years from 1856 to 1872 was more than double that of the deaths, and in 1870 and 1871 it was three times as large. In appearance and character the native-born part of the community bear a strong resemblance to those of Anglo-Saxon descent of the United States. As regards religion, all sects are on a footing of equality, and each receives aid from the state according to its numbers; but state aid is likely before long to cease. The religious division of the inhabitants in 1871 was as follows: Church of England, 229,243; Presbyterians, 49,122; Wesleyans, 86,277; Congregationalists, 9253; Roman Catholics, 147,627; Mohammedans, and other Asiatic creeds, 7455; the remainder belonged to various minor denominations. For information concerning the aborigines, the native animals, botany, geology, and history of New South Wales, see the article Australia in *The American Cyclopædia*. See also Lang, *New South Wales* (new ed. Lond. 1875, 2 vols.); *Meth. Quar. Rev.* Jan. 1874, p. 155; *Blackwood's Magazine*, 1852, ii, 301 sq.; *Mission Life* (Lond. 1866 sq.), i, 210 sq., 251 sq., 355 sq., 405 sq., 487 sq. (J. H. W.)

New Testament, THE (ἡ καινὴ διαθήκη), the general title appropriated by early and inveterate usage throughout the Western Church to the latter portion of the Holy Scriptures—to the collection of writings forming the authoritative records of the Christian, as contrasted with the earlier Jewish, revelation. As the various questions relating to the genuineness of the several books of the New Testament, their title to a place in the sacred volume, and their special characteristics, are discussed in the separate articles devoted to them [see CANON, and each book], we have now to speak only of those matters which relate to the collection as a whole. For the title, see TESTAMENT.

I. *Contents and Arrangement.*—The New Testament differs remarkably from the Old in this respect, that while the writings comprehended in the earlier collec-

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tion range over a period of a thousand years, those included in the later were produced almost contemporaneously, within the compass of one generation—most of them probably between A.D. 50 and A.D. 70. The collection consists of twenty-seven writings, proceeding either from apostles or from persons who were intimately associated with the apostles in their labors. Five of the works are in the form of historical narratives; four of which relate the history of the Saviour's life on earth with such variety of form, and with such differences in the selection and treatment of materials, as seemed needful to meet the wants of different readers; and the fifth describes the formation and extension of the Church by the ministry of the leading apostles. Twenty-one are epistolary. Thirteen of the letters expressly bear the name of Paul as their author; nine being addressed to various Christian communities, three—called the Pastoral Epistles—to office-bearers in the Church, and one to a private individual (Philemon). An anonymous letter addressed "to the Hebrews" is associated with the Epistles of Paul. Seven other letters—one bearing the name of James, two that of Peter, three that of John, and one that of Jude—are frequently comprehended under the common name of Catholic (that is general) Epistles, as having been intended for the use of Christians in general, or as having (most of them at least) no express individual or local destination. The volume closes with a prophetic vision, the Apocalypse of John.

The writings thus associated in the New Testament seem to have at the first glance a somewhat unconnected and desultory character; and it may readily be admitted that the form in which the inspired records of Christianity have come down to us is not that which the wisdom of man would have conceived or expected. The Christian revelation has not assumed the shape—which men might have deemed, *à priori*, probable or desirable—of an abstract system of truth, of a formal didactic treatise elaborately setting forth doctrines in logical order, like the creeds and confessions in which men have striven at different times to define and comprehend the fulness of the scriptural teaching; or enjoining duties in methodical succession, like those codes of law in which men seek to provide beforehand for every contingency. Its actual form exhibits a far more admirable accommodation to the conditions of human nature—in its history of a life, its records of personal experience, its teachings by concrete examples, its presenting Christianity in action. The great majority of those for whose benefit a revelation is given have but little interest in pure theory or relish for abstract truth; the pattern affects them more than the precept, and they apprehend the more readily whatever comes into contact with the wants, feelings, and exigencies of their daily life. The form of the New Testament—mainly narrative and epistolary—is one especially fitted to stimulate our attention, to enlist our sympathies, to quicken our human interest in its contents, and to bring the matters of which it treats home to us, not as subjects of theory, but as facts of experience, as personal and practical realities. "The book which shall have a deep and practical influence on real life must reflect its image, must present that real mixture of facts, thoughts, and feelings which is found to exist there."

But we have to recognise in the composition of the New Testament a further peculiarity, deviating from what we should perhaps have expected, but constituting in reality the most remarkable evidence of the divine superintendence that shaped the whole. The books of the New Testament present no formal bond of unity, profess no absolute completeness, make no direct claim, in most cases, to universal acceptance. On the contrary, they *seem* to have originated independently of each other, and to have been prepared with immediate reference to local or temporary objects—to the special circumstances and wants of churches, or even of individuals. Christ himself wrote nothing; and we do not find in what his disciples have left any professed design of giving a full record of his teaching or a continuous and perfect exposition of his doctrine. No apostle or evangelist avows it as his purpose to furnish an authentic standard of Christian doctrine and duty for all future time. Their works, moreover, bear no traces of mutual concert or prearranged co-operation towards a common object. They address themselves to matters in which they feel a personal interest, and to persons with whom they have more immediate relations; and they write seemingly with reference to these alone, betraying no consciousness of any ulterior aim or further destination. Their writings present the appearance of having been as casual in origin as they are occasional in form. But this very occasional and seemingly accidental character impressed on the individual elements of the New Testament as human writings will be found, when we examine them more closely, to yield the highest evidence of the divine origin and purpose of the whole, and to furnish varied means for the illustration and confirmation of their truth. The parts, regarded in themselves, seem isolated and fragmentary; but the whole, which results from their combination, reveals a unity and completeness that can only be explained through the hidden but all-pervading agency of one divine Designer. The several narratives and letters have been obviously produced without any concert among the writers; each bears the stamp of individuality and independence; and yet, when they are placed side by side, they are found so marvellously to fit into each other, to sustain such mutually complementary relations, to be knit by so many links of connection, and to exhibit so entire a harmony of general design, that the unbiassed reader cannot but recognise in their deeper interdependence a providential arrangement, and refer the whole to the common inspiration of one and the same Spirit guiding the several agents in their parts for the furtherance of his own gracious purposes. These occasional writings, proceeding from different authors, and brought together from different localities, constitute, when combined, an organized body fitly joined together and pervaded by one inward life. "When it is felt," as has been well said, "that these narratives, letters, visions, do in fact fulfil the several functions, and sustain the mutual relations, which would belong to the parts of one design, coalescing into a doctrinal scheme which is orderly, progressive, and complete, then is the mind of the reader in conscious contact with the mind of God; then the superficial diversity of the parts is lost in the essential unity of the whole; the many writings have become one Book; the many writers have become one Author" (Bernard, *Bampton Lecture* for 1864, p. 235).

The variety of the individual elements that make up the New Testament serves several important ends. The different parts of Scripture thereby illustrate, support, and explain each other; and it thus carries within itself manifold and varied evidence of its truth self-consistent, harmonious, divine. The four narratives of the life of Christ present that combination of substantial unity with circumstantial variety that marks the testimony of independent witnesses; and, written with special reference to the circumstances and wants of their original readers, and bringing into prominence the different aspects of the Saviour's character, they at once supplement and confirm each other. They present to us, as has been observed, "four aspects, but one portrait; for, if the attitude and the accessories vary, the features and the expression are the same." The Gospel of Matthew—according to early tradition the Hebrew Gospel—exhibits Jesus as the Messiah fulfilling the law and the prophets; that of Mark, deriving its lifelike details from the communications of Peter, and written primarily for Roman use, depicts to us in rapid but vivid outlines Jesus putting forth his mighty power in action; that of Luke, the close companion of Paul, prepared for the use of the Greek world, portrays

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Jesus as the Friend of man, the universal Saviour; while that of John, written late in life at Ephesus for the fuller instruction of those already within the Church, completes the picture by presenting Jesus pre-eminently as the Son of God, and revealing to us the highest aspects of his teaching in the circle of his chosen disciples. In the book of Acts we find that the facts of the Saviour's life and death and resurrection have become the fundamental doctrines of the Church; their significance is proclaimed and their power attested. The foundation of the Church is followed by its organization and training, as developed in the Epistles. The truths announced in the Gospels and proclaimed in the Acts are here expanded, defined, vindicated in opposition to error or misunderstanding, and brought to bear on the manifold relations of life. In the Epistles we find the different aspects of the truth apprehended and applied by men under various phases of experience and with reference to various exigencies; and while the Epistles thus form a practical supplement to the Gospels, they are complementary to each other, and fill up through their combination the perfect image of the faith, hope, and love represented by Paul, Peter, and John.

From various early notices it would appear that the books were, as was natural, first grouped under the two general divisions of evangelic and apostolic writings (*εὐαγγέλιον* and *ὁ ἀπόστολος* or *τὰ ἀποστολικά*). The more detailed information which we obtain from the oldest extant MSS., versions, and catalogues of the books given by the fathers exhibits substantially the same arrangement as that now followed in our Bibles. But few copies contained the whole New Testament; most frequently the Gospels were contained in one volume, the Acts and Epistles in another; while the Apocalypse, which was less employed in public worship, was comparatively seldom associated with the other books. The general order of the books was as follows: Gospels, Acts, Catholic Epistles, Pauline Epistles, Apocalypse. From this arrangement there are, no doubt, individual deviations, especially as regards the position of the book of Acts; and several of the ancient versions and most of the catalogues place the Epistles of Paul, as they stand in the English Bible, before the Catholic Epistles. The order followed within these larger groups seems to have been from an early period very much the same as at present. The four Gospels are almost constantly found in their familiar order; and in the Pauline Epistles the letter to the Hebrews exhibits almost the only variation, being sometimes—and indeed most frequently—inserted before the Pastoral Epistles, sometimes annexed at the close (see Scrivener's *Introd. to Criticism of N. T.* p. 60, etc.). The arrangement, in the case of the Gospels, was probably based on the order in which they were supposed to be written; in the case of Paul's Epistles, on the relative importance of the churches or individuals addressed. The Apocalypse has always, when received, been placed appropriately at the end. We can hardly fail to recognise the Providence by which the Church has been guided in the internal arrangement of her sacred records, so that they shall present a consecutive teaching; the main outlines of which are well set forth by one who has recently applied himself to illustrate the value of the order of the New Testament in this respect. The New Testament "begins with the person of Christ, and the facts of his manifestation in the flesh, and the words which he gave from his Father; and accustoms us by degrees to behold his glory, to discern the drift of his teaching, and to expect the consequences of his work. It passes on to his body, the Church, and opens the dispensation of his Spirit, and carries us into the life of his people, yea, down into the secret places of their hearts; and there translates the announcements of God into the experiences of men, and discovers a conversation in heaven and a life which is hid with Christ in God. It works out practical applications, is careful in the details of duty, provides for difficulties and perplexities, suggests the order of churches, and throws up barriers against the wiles of the devil. It shows us things to come, the course of the spiritual conflict, the close of this transient scene, the coming of the Lord, the resurrection of the dead, the eternal judgment, the new creation, and the life everlasting. Thus it is furnished for all emergencies, and prepared for perpetual use" (Bernard, *ut sup.* p. 31).—Fairbairn.

II. *Early History of the Text.*—1. *The Original Autographs.*—The early history of the apostolic writings offers no points of distinguishing literary interest. Externally, as far as it can be traced, it is the same as that of other contemporary books. Paul, like Cicero or Pliny, often employed the services of an amanuensis, to whom he dictated his letters, affixing the salutation "with his own hand" (1 Cor. xvi, 21; 2 Thess. iii, 17; Col. iv, 18). In one case the scribe has added a clause in his own name (Rom. xvi, 22). Once, in writing to the Galatians, the apostle appears to apologize for the rudeness of the autograph which he addressed to them, as if from defective sight (Gal. vi, 11). If we pass onwards one step, it does not appear that any special care was taken in the first age to preserve the books of the N. T. from the various injuries of time, or to insure perfect accuracy of transcription. They were given as a heritage to man, and it was some time before men felt the full value of the gift. The original copies seem to have soon perished; and we may perhaps see in this a providential provision against that spirit of superstition which in earlier times converted the symbols of God's redemption into objects of idolatry (2 Kings xviii, 4). It is certainly remarkable that in the controversies at the close of the 2d century, which often turned upon disputed readings of Scripture, no appeal was made to the apostolic originals. The few passages in which it has been supposed that they are referred to will not bear examination. Ignatius, so far from appealing to Christian archives, distinctly turns, as the whole context shows, to the examples of the Jewish Church (*τὰ ἀρχαῖα—ad Philad.* 8). Tertullian again, when he speaks of "the *authentic* epistles" of the apostles (*De Præscr. Hær.* xxxvi, "Apud quas ipsæ *authenticæ* litteræ eorum recitantur"), uses the term of the pure Greek text as contrasted with the current Latin version (comp. *De Monog.* xi, "Sciamus plane non sic esse in Græco *authentico*"). The silence of the sub-apostolic age is made more striking by the legends which were circulated afterwards. It was said that when the grave of Barnabas in Cyprus was opened, in the 5th century, in obedience to a vision, the saint was found holding a (Greek) copy of Matthew written with his own hand. The copy was taken to Constantinople, and used as the standard of the sacred text (Credner, *Einl.* § 39; Assem. *Bibl. Or.* ii, 81). The autograph copy of John's Gospel (*αὐτὸ τὸ ἰδιόχειρον τοῦ εὐαγγελιστοῦ*) was said to be preserved at Ephesus "by the grace of God, and worshipped (*προσκυνεῖται*) by the faithful there," in the 4th century (?) (Petr. Alex. p. 518, ed. Migne, quoted from *Chron. Pasch.* p. 5); though according to another account it was found in the ruins of the Temple when Julian attempted to rebuild it (Philostorg. vii, 14). A similar belief was current even in the last century. It was said that parts of the (Latin) autograph of Mark were preserved at Venice and Prague; but on examination these were shown to be fragments of a MS. of the Vulgate of the 6th century (Dobrowsky, *Fragmentum Pragense Ev. S. Marci*, 1778).

In the natural course of things the apostolic autographs would be likely to perish soon. The material which was commonly used for letters, the papyrus-paper to which John incidentally alludes (2 John 12, *διὰ χάρτου καὶ μέλανος*; comp. 3 John 13, *διὰ μέλανος καὶ καλάμου*), was singularly fragile, and even the stouter kinds, likely to be used for the historical books, were not fitted to bear constant use. The papyrus fragments which have come down to the present time have been

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preserved under peculiar circumstances, as at Herculaneum or in Egyptian tombs; and Jerome notices that the library of Pamphilus at Cæsarea was already in part destroyed (ex parte corruptam) when, in less than a century after its formation, two presbyters of the Church endeavored to restore the papyrus MSS. (as the context implies) on parchment ("in membranis," Jerome, *Ep.* xxxiv (141), quoted by Tischendorf in Herzog's *Encykl.* "Bibeltext des N. T." p. 159). Parchment (2 Tim. iv, 13, *μεμβράνα*), which was more durable, was proportionately rarer and more costly. In the first age the written word of the apostles occupied no authoritative position above their spoken word, and the vivid memory of their personal teaching. When the true value of the apostolic writings was afterwards revealed by the progress of the Church, then collections of "the divine oracles" would be chiefly sought for among Christians. On all accounts it seems reasonable to conclude that the autographs perished during that solemn pause which followed the apostolic age, in which the idea of a Christian Canon, parallel and supplementary to the Jewish Canon, was first distinctly realized.

2. *The First Copies.*—In the time of the Diocletian persecution (A.D. 303) copies of the Christian Scriptures were sufficiently numerous to furnish a special object for persecutors, and a characteristic name to renegades who saved themselves by surrendering the sacred books (*traditores*, August. *Ep.* lxxvi, 2). Partly, perhaps, owing to the destruction thus caused, but still more from the natural effects of time, no MS. of the N. T. of the first three centuries remains. Some of the oldest extant were certainly copied from others which dated from within this period, but as yet no one can be placed further back than the time of Constantine. It is recorded of this monarch that one of his first acts after the foundation of Constantinople was to order the preparation of fifty MSS. of the Holy Scriptures, required for the use of the Church, "on fair skins (*ἐν διφθέραις εὐκατασκεύοις*) by skilful caligraphists" (Euseb. *Vit. Const.* iv, 36); and to the general use of this better material we probably owe our most venerable copies, which are written on vellum of singular excellence and fineness. But though no fragment of the N. T. of the 1st century still remains, the Italian and Egyptian papyri, which are of that date, give a clear notion of the caligraphy of the period. In these the text is written in columns, rudely divided, in somewhat awkward capital letters (*uncials*), without any punctuation or division of words. The *iota*, which was afterwards *subscribed*, is commonly, but not always, *adscribed;* and there is no trace of accents or breathings. The earliest MSS. of the N. T. bear a general resemblance to this primitive type, and we may reasonably believe that the apostolic originals were thus written.

3. *Early Variations.*—In addition to the later MSS., the earliest versions and patristic quotations give very important testimony to the character and history of the ante-Nicene text. Express statements of readings which are found in some of the most ancient Christian writers are, indeed, the first direct evidence which we have, and are consequently of the highest importance. But till the last quarter of the 2d century this source of information fails us. Not only are the remains of Christian literature up to that time extremely scanty, but the practice of verbal quotation from the N. T. was not yet prevalent. The evangelic citations in the apostolic fathers and in Justin Martyr show that the oral tradition was still as widely current as the written Gospels (comp. Westcott's *Canon of the N. T.* p. 125–195), and there is not in those writers one express verbal citation from the other apostolic books. This latter phenomenon is in a great measure to be explained by the nature of their writings. As soon as definite controversies arose among Christians, the text of the N. T. assumed its true importance. The earliest monuments of these remain in the works of Irenæus, Hippolytus (Pseudo-Origen), and Tertullian, who quote many of the arguments of the leading adversaries of the Church. Charges of corrupting the sacred text are urged on both sides with great acrimony. Dionysius of Corinth († cir. A.D. 176, ap. Euseb. *H. E.* iv, 23), Irenæus (cir. A.D. 177: iv, 6, 1), Tertullian (cir. A.D. 210; *De Carne Christi*, 19, p. 385; *Adv. Marc.* iv, v, passim), Clement of Alexandria (cir. A.D. 200; *Strom.* iv, 6, § 41), and at a later time Ambrose (cir. A.D. 375; *De Spir. S.* iii, 10), accuse their opponents of this offence; but with one great exception the instances which are brought forward in support of the accusation generally resolve themselves into various readings, in which the decision cannot always be given in favor of the catholic disputant; and even where the unorthodox reading is certainly wrong it can be shown that it was widely spread among writers of different opinions (e. g. Matt. xi, 27, "nec Filium nisi Pater et cui voluerit Filius revelare;" John i, 18, *ὃς—ἐγεννήθη*). Wilful interpolations or changes are extremely rare, if they exist at all (comp. Valent. ap. Iren. i, 4, 5, add. *θεότητες*, Col. i, 16), except in the case of Marcion. His mode of dealing with the writings of the N. T., in which he was followed by his school, was, as Tertullian says, to use the knife rather than subtlety of interpretation. There can be no reasonable doubt that he dealt in the most arbitrary manner with whole books, and that he removed from the Gospel of Luke many passages which were opposed to his peculiar views. But when these fundamental changes were once made he seems to have adhered scrupulously to the text which he found. In the isolated readings which he is said to have altered, it happens not unfrequently that he has retained the right reading, and that his opponents are in error (Luke v, 14 om. *τὸ δῶρον*; Gal. ii, 5, *οἷς οὐδέ*; 2 Cor. iv, 5?). In very many cases the alleged corruption is a various reading, more or less supported by other authorities (Luke xii, 38, *ἐσπερινῇ*; 1 Cor. x, 9, *Χριστόν*; 1 Thess. ii, 15, add. *ἰδίους*). Where the changes seem most arbitrary there is evidence to show that the interpolations were not wholly due to his school (Luke xviii, 19, *ὁ πατήρ*; xxiii, 2; 1 Cor. x, 19 [28], add. *ἱερόθυτον*). (Comp. Hahn, *Evangelium Marcionis;* Thilo, *Cod. Apocr.* i, 403–486; Ritschl, *Das Evang. Marc.* 1846; Volckmar, *Das Evang. Marc.* Leipsic, 1852: but no examination of Marcion's text is completely satisfactory.)

Several very important conclusions follow from this earliest appearance of textual criticism. It is, in the first place, evident that various readings existed in the books of the N. T. at a time prior to all extant authorities. History affords no trace of the pure apostolic originals. Again, from the preservation of the first variations noticed, which are often extremely minute, in one or more of the primary documents still left we may be certain that no important changes have been made in the sacred text which we cannot now detect. The materials for ascertaining the true reading are found to be complete when tested by the earliest witnesses. Yet further: from the minuteness of some of the variations which are urged in controversy, it is obvious that the words of the N. T. were watched with the most jealous care, and that the least differences of phrase were guarded with scrupulous and faithful piety, to be used in after-time by that wide-reaching criticism which was foreign to the spirit of the first ages.

4. *First Critical Labors.*—Passing from these isolated quotations, we find the first great witnesses to the apostolic text in the early Syriac and Latin versions, and in the rich quotations of Clement of Alexandria († cir. A.D. 220) and Origen (A.D. 184–254). See VERSIONS. The Greek quotations in the remains of the original text of Irenæus and in Hippolytus are of great value, but yield in extent and importance to those of the two Alexandrine fathers. From the extant works of Origen alone no inconsiderable portion of the whole N. T., with the exception of James, 2 Peter, 2 and 3 John, and the Apocalypse, might be transcribed, and the recurrence of small variations in long passages proves that

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the quotations were accurately made, and not simply from memory.

The evangelic text of Clement is far from pure. Two chief causes contributed especially to corrupt the text of the Gospels—the attempts to harmonize parallel narratives, and the influence of tradition. The former assumed a special importance from the *Diatessaron* of Tatian (cir. A.D. 170. Comp. Westcott, *N.-T. Canon*, p. 358–362; Tischendorf on Matt. xxvii, 49), and the latter, which was, as has been remarked, very great in the time of Justin Martyr, still lingered. The quotations of Clement suffer from both these disturbing forces (Matt. viii, 22; x, 30; xi, 27; xix, 24; xxiii, 27; xxv, 41; x, 26, omitted by Tischendorf Luke iii, 22), and he seems to have derived from his copies of the Gospels two sayings of the Lord which form no part of the canonical text (comp. Tischendorf on Matt. vi, 33; Luke xvi, 11). Elsewhere his quotations are free, or a confused mixture of two narratives (Matt. v, 45; vi, 26, 32 sq.; xxii, 37; Mark xii, 43), but in innumerable places he has preserved the true reading (Matt. v, 4, 5, 42, 48; viii, 22; xi, 17; xiii, 25; xxiii, 26; Acts ii, 41; xvii, 26). His quotations from the Epistles are of the very highest value. In these tradition had no prevailing power, though Tatian is said to have altered in parts the language of the Epistles (Eusebius, *Hist. Eccles.* iv, 29); and the text was left comparatively free from corruptions. Against the few false readings which he supports (e. g. 1 Pet. ii, 2, Χριστός; Rom. iii, 26, Ἰησοῦν; viii, 11, *διὰ τοῦ ἐνοικ. πν.*) may be brought forward a long list of passages in which he combines with a few of the best authorities in upholding the true text (e. g. 1 Pet. ii, 2; Rom. ii, 17; x, 3; xv, 29; 1 Cor. ii, 13; vii, 3, 5, 35, 39; viii, 2; x, 24).

But Origen stands as far first of all the ante-Nicene fathers in critical authority as he does in commanding genius, and his writings are an almost inexhaustible storehouse for the history of the text. In many places it seems that the printed text of his works has been modernized; and till a new and thorough collation of the MSS. has been made, a doubt must remain whether his quotations have not suffered by the hands of scribes, as the MSS. of the N. T. have suffered, though in a less degree. The testimony which Origen bears as to the corruption of the text of the Gospels in his time differs from the general statements which have been already noticed as being the deliberate judgment of a scholar, and not the plea of a controversialist. "As the case stands," he says, "it is obvious that the difference between the copies is considerable, partly from the carelessness of individual scribes, partly from the wicked daring of some in correcting what is written, partly also from [the changes made by] those who add or remove what seems good to them in the process of correction" (Origen, *In Matt.* t. xv, § 14). In the case of the Sept., he adds, he removed, or at least indicated, those corruptions by a comparison of "editions" (*ἐκδόσεις*), and we may believe that he took equal care to ascertain, at least for his own use, the true text of the N. T., though he did not venture to arouse the prejudice of his contemporaries by openly revising it, as the old translation adds (*In Matt.* xv, *vet. int.* "In exemplaribus autem Novi Testamenti hoc ipsum me posse facere sine periculo non putavi"). Even in the form in which they have come down to us, the writings of Origen, as a whole, contain the noblest early memorial of the apostolic text. Although there is no evidence that he published any recension of the text, yet it is not unlikely that he wrote out copies of the N. T. with his own hand (Redepenning, *Origenes*, ii, 184), which were spread widely in after-time. Thus Jerome appeals to "the copies of Adamantius," i. e. Origen (*In Matt.* xxiv, 36; *Gal.* iii, 1), and the copy of Pamphilus can hardly have been other than a copy of Origen's text (Cod. H, Subscription). From Pamphilus the text passed to Eusebius and Euthalius, and it is scarcely rash to believe that it can be traced, though imperfectly, in existing MSS. as C L (comp. Griesbach, *Symbolæ Criticæ*, i, lxxvi sq.; cxxx sq.). In thirteen cases (Norton, *Genuineness of the Gospels*, i, 234–236) Origen has expressly noticed varieties of reading in the Gospels (Matt. viii, 28; xvi, 20; xviii, 1; xxi, 5, 9, 15; xxvii, 17; Mark iii, 18; Luke i, 46; ix, 48; xiv, 19; xxiii, 45; John i, 3, 4, 28). In three of these passages the variations which he notices are no longer found in our Greek copies (Matt. xxi, 9 or 15, *οἴκῳ* for *υἱῷ*; Tregelles, ad loc.; Mark iii, 18 [ii, 14], *Λεβῆν τὸν τοῦ Ἁλφ.* [?]; Luke i, 46; Ἐλισάβετ for *Μαριάμ*; so in some Latin copies); in seven our copies are still divided; in two (Matt. viii, 28, *Γαδαρηνῶν*; John i, 28, *Βηθαβαρᾷ*) the reading which was only found in a few MSS. is now widely spread; in the remaining place (Matt. xxvii, 17, *Ἰησοῦν Βαραββᾶν*) a few copies of no great age retain the interpolation which was found in his time "in very ancient copies." It is more remarkable that Origen asserts, in answer to Celsus, that our Lord is nowhere called "the carpenter" in the Gospels circulated in the churches, though this is undoubtedly the true reading in Mark vi, 3 (Origen, *c. Cels.* vi, 36). The evangelic quotations of Origen are not wholly free from the admixture of traditional glosses which have been noticed in Clement, and often present a confusion of parallel passages (Matt. v, 44; vi, [33]; vii, 21 sq.; xiii, 11; xxvi, 27 sq.; 1 Tim. iv, 1); but there is little difficulty in separating his genuine text from these natural corruptions, and a few references are sufficient to indicate its extreme importance (Matt. iv, 10; vi, 13; xv, 8, 35; Mark i, 2; x, 29; Luke xxi, 19; John vii, 39; Acts x, 10; Rom. viii, 28). In the Epistles Origen once notices a striking variation in Heb. ii, 9, *χωρὶς θεοῦ* for *χάριτι θεοῦ*, which is still attested; but, apart from the specific references to variations, it is evident that he himself used MSS. at different times which varied in many details (Mill, *Proleg.* § 687). Griesbach, who has investigated this fact with the greatest care (*Meletema*, i, appended to *Comm. Crit.* ii, ix–xl), seems to have exaggerated the extent of these differences, while he establishes their existence satisfactorily. There can be no doubt that in Origen's time the variations in the N.-T. MSS., which we have seen to have existed from the earliest attainable date, and which Origen describes as considerable and widespread, were beginning to lead to the formation of specific groups of copies.

Although the materials for the history of the text during the first three centuries are abundant, nothing has been written in detail on the subject since the time of Mill (*Proleg.* p. 240 sq.) and R. Simon (*Histoire Critique* . . . 1685–93). What is wanted is nothing less than a complete collection at full length, from MS. authority, of all the ante-Nicene *Greek* quotations. These would form a centre round which the variations of the versions and Latin quotations might be grouped. A first step towards this has been made by Anger in his *Synopsis Evv. Matt. Marc. Luc.* . . . 1851. The *Latin* quotations are well given by Sabatier (*Bibliorum Sacrorum Latinæ versiones antiquæ*, 1751).

III. *Characteristics of the Early Copies.*—From the consideration of the earliest history of the N.-T. text we now pass to the æra of MSS. The quotations of Dionysius Alex. († A.D. 264), Petrus Alex. († cir. A.D. 312), Methodius († A.D. 311), and Eusebius († A.D. 340), confirm the prevalence of the ancient type of text; but the public establishment of Christianity in the Roman empire necessarily led to important changes. Not only were more copies of the N. T. required for public use, but the nominal or real adherence of the higher ranks to the Christian faith must have largely increased the demand for costly MSS. As a natural consequence, the rude Hellenistic forms gave way before the current Greek, and at the same time it is reasonable to believe that smoother and fuller constructions were substituted for the rougher turns of the apostolic language. In this way the foundation of the Byzantine text was laid, and the same influence which thus began to work continued

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uninterruptedly till the fall of the Eastern empire. Meanwhile the multiplication of copies in Africa and Syria was checked by Mohammedan conquests. The Greek language ceased to be current in the West. The progress of the Alexandrine and Occidental families of MSS. was thus checked; and the mass of recent copies necessarily represent the accumulated results of one tendency.

The appearance of the oldest MSS. has already been described. The MSS. of the 4th century, of which *Cod. Vatican.* (B) may be taken as a type, present a close resemblance to these. The writing is in elegant continuous (capitals) uncials, in three columns, without initial letters, or *iota subscript* or *ascript*. A small interval serves as a simple punctuation; and there are no accents or breathings by the hand of the first writer, though these have been added subsequently. *Uncial* writing continued in general use till the middle of the 10th century. One uncial MS. (S), the earliest dated copy, bears the date 949; and for service-books the same style was retained a century later. From the 11th century downwards *cursive* writing prevailed, but this passed through several forms sufficiently distinct to fix the date of a MS. with tolerable certainty. The earliest cursive Biblical MS. is dated A.D. 964 (Gosp. 14, Scrivener, *Introduction*, p. 86, note), though cursive writing was used a century before (A.D. 888, Scrivener, *l. c.*). The MSS. of the 14th and 15th centuries abound in the contractions which afterwards passed into the early printed books. The material as well as the writing of MSS. underwent successive changes. The oldest MSS. are written on the thinnest and finest vellum; in later copies the parchment is thick and coarse. Sometimes, as in *Cod. Cotton.* (N = J), the vellum is stained. Papyrus was very rarely used after the 9th century. In the 10th century cotton paper (*charta bombycina*, or *Damascena*) was generally employed in Europe; and one example at least occurs of its use in the 9th century (Tischendorf, *Not. Cod. Sin.* p. 54, quoted by Scrivener, *Introduction*, p. 21). In the 12th century the common linen or rag paper came into use, but paper was "seldom used for Biblical MSS. earlier than the 13th century, and had not entirely displaced parchment at the æra of the invention of printing, cir. A.D. 1450" (Scrivener, *Introduction*, p. 21). One other kind of material requires notice, redressed parchment (παλίμψηστος, *charta deleticia*). Even at a very early period the original text of a parchment MS. was often erased, that the material might be used afresh (Cic. *Ad Fam.* vii, 18; Catull. xii). In lapse of time the original writing frequently reappears in faint lines below the later text, and in this way many precious fragments of Biblical MSS. which had been once obliterated for the transcription of other works have been recovered. Of these palimpsest MSS. the most famous are those designated by the letters C, R, Z, Ξ. The earliest Biblical palimpsest is not older than the 5th century.

In uncial MSS. the contractions are usually limited to a few very common forms (ΘC, IC, ΠΗΡ, ΔΑΔ, etc., i. e. Θεός, Ἰησοῦς, πατήρ, Δαυείδ; comp. Scrivener, *Introduction*, p. 43). A few more occur in later uncial copies, in which there are also some examples of the ascript *iota*, which occurs rarely in the Codex Sinaiticus. Accents are not found in MSS. older than the 8th century. Breathings and the apostrophe (Tischendorf, *Proleg.* p. cxxxi) occur somewhat earlier. The oldest punctuation after the simple interval is a stop like the modern Greek colon (in A, C, D), which is accompanied by an interval, proportioned in some cases to the length of the pause. In E (Gosp.) and B_2 (Apoc.), which are MSS. of the 8th century, this point marks a full stop, a colon, or a comma, according as it is placed at the top, the middle, or the base of the letter (Scrivener, p. 42). The present note of interrogation (;) came into use in the 9th century.

A very ingenious attempt was made to supply an effectual system of punctuation for public reading by Euthalius, who published an arrangement of Paul's Epistles in clauses (στίχοι) in 458, and another of the Acts and Catholic Epistles in 490. The same arrangement was applied to the Gospels by some unknown hand, and probably at an earlier date. The method of subdivision was doubtless suggested by the mode in which the poetic books of the O. T. were written in the MSS. of the Sept. The great examples of this method of writing are D (Gospels), H_2 (Ep.), D_2 (Ep.). The *Cod. Laud.* (E_2, Acts) is not strictly stichometrical, but the parallel texts seem to be arranged to establish a verbal connection between the Latin and Greek (Tregelles, in Horne's *Introd.* iii, 187). The στίχοι vary considerably in length, and thus the amount of vellum consumed was far more than in an ordinary MS., so that the fashion of writing in "clauses" soon passed away; but the numeration of the στίχοι in the several books was still preserved, and many MSS. (e. g. Δ Ep., K Gosp.) bear traces of having been copied from older texts thus arranged.

The earliest extant division of the N. T. into sections occurs in Cod. B. This division is elsewhere found only in the palimpsest fragment of Luke, Ξ. In the Acts and the Epistles there is a double division in B, one of which is by a later hand. The Epistles of Paul are treated as one unbroken book divided into 93 sections, in which the Epistle to the Hebrews originally stood between the Epistles to the Galatians and the Ephesians. This appears from the numbering of the sections, which the writer of the MS. preserved, though he transposed the book to the place before the Pastoral Epistles.

Two other divisions of the Gospels must be noticed. The first of these was a division into "chapters" (κεφάλαια, *τίτλοι, breves*), which correspond to distinct sections of the narrative, and are on an average a little more than twice as long as the sections in B. This division is found in A, C, R, Z, and must therefore have come into general use some time before the 5th century. The other division was constructed with a view to a harmony of the Gospels. It owes its origin to Ammonius of Alexandria, a scholar of the 3d century, who constructed a Harmony of the Evangelists, taking Matthew as the basis round which he grouped the parallel passages from the other Gospels. Eusebius of Cæsarea completed his labor with great ingenuity, and constructed a notation and a series of tables, which indicate at a glance the parallels existing to any passage in one or more of the other Gospels, and the passages which are peculiar to each. There is every reason to believe that the sections as they stand at present, as well as the ten "Canons," which give a summary of the Harmony, are due to Eusebius, though the sections sometimes occur in MSS. without the corresponding Canons. The Cod. Alex. (A) and the Cottonian fragments (N) are the oldest MSS. which contain both in the original hand. The sections occur in the palimpsests C, R, Z, P, Q, and it is possible that the Canons may have been there originally, for the vermilion (κιννάβαρις, Euseb. *Ep. ad Carp.*) or paint with which they were marked would entirely disappear in the process of preparing the parchment afresh.

The division of the Acts and Epistles into chapters came into use at a later time. It does not occur in A or C, which give the Ammonian sections, and is commonly referred to Euthalius, who, however, says that he borrowed the divisions of the Pauline Epistles from an earlier father; and there is reason to believe that the division of the Acts and Catholic Epistles which he published was originally the work of Pamphilus the Martyr (Montfaucon, *Bibl. Coislin.* p. 78). The Apocalypse was divided into sections by Andreas of Cæsarea about A.D. 500. This division consisted of 24 λόγοι, each of which was subdivided into three "chapters" (κεφάλαια).

The titles of the sacred books are from their nature

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additions to the original text. The distinct names of the Gospels imply a collection, and the titles of the Epistles are notes by the possessors and not addresses by the writers (Ἰωάννου α', β', etc.). In their earliest form they are quite simple, *According to Matthew*, etc. (κατὰ Μαθθαῖον, κ. τ. λ.); *To the Romans*, etc. (πρὸς Ῥωμαίους, κ. τ. λ.); *First of Peter*, etc. (Πέτρου α'); *Acts of Apostles* (πράξεις ἀποστόλων); *Apocalypse*. These headings were gradually amplified till they assumed such forms as *The Holy Gospel according to John; The first Catholic Epistle of the holy and all-praiseworthy Peter; The Apocalypse of the holy and most glorious Apostle and Evangelist, the beloved virgin who rested on the bosom of Jesus, John the Divine*. In the same way the original subscriptions (ὑπογραφαί), which were merely repetitions of the titles, gave way to vague traditions as to the dates, etc., of the books. Those appended to the Epistles, which have been translated in the A. V., are attributed to Euthalius, and their singular inaccuracy (Paley, *Horæ Paulinæ*, ch. xv) is a valuable proof of the utter absence of historical criticism at the time when they could find currency.

Very few MSS. contain the whole N. T., "twenty-seven in all out of the vast mass of extant documents" (Scrivener, *Introduction*, p. 61). The MSS. of the Apocalypse are rarest; and Chrysostom complained that in his time the Acts was very little known. Besides the MSS. of the N. T., or parts of it, there are also Lectionaries, which contain extracts arranged for the Church-services. These were taken from the Gospels (εὐαγγελιστάρια), or from the Gospels and Acts (πραξαπόστολοι), or rarely from the Gospels and Epistles (ἀποστολοευαγγέλια). The calendars of the lessons (συναξάρια) are appended to very many MSS. of the N. T.; those for the saints'-day lessons, which varied very considerably in different times and places, were called μηνολόγια (Scholz, *N. T.*, p. 453–493; Scrivener, p. 68–75).

When a MS. was completed, it was commonly submitted, at least in early times, to a careful revision. Two terms occur in describing this process, ὁ ἀντιβάλλων and ὁ διορθωτής. It has been suggested that the work of the former answered to that of "the corrector of the press," while that of the latter was more critical (Tregelles, *ut. sup.* p. 85, 86). Possibly, however, the words only describe two parts of the same work. Several MSS. still preserve a subscription which attests a revision by comparison with famous copies, though this attestation must have referred to the earlier exemplar (comp. Tischendorf, Jude *subscript.*); but the Coislinian fragment (H_3) may have been itself compared, according to the subscription, "with the copy in the library at Cæsarea, written by the hand of the holy Pamphilus" (comp. Scrivener, *Introduction*, p. 47). Besides this official correction at the time of transcription, MSS. were often corrected by different hands in later times. Thus Tischendorf distinguishes the work of two correctors in C, and of three chief correctors in D_p. In later MSS. the corrections are often much more valuable than the original text, as in 67 (Ep.); and in the *Cod. Sinait.* the readings of one corrector (2 b) are frequently as valuable as those of the original text.

The work of Montfaucon still remains the classical authority on Greek Palæography (*Palæographia Græca*, Paris, 1708), though much has been discovered since his time which modifies some of his statements. The plates in the magnificent work of Silvestre and Champollion (*Paléographie Universelle*, Paris, 1841; Eng. transl. by Sir F. Madden, London, 1850) give a splendid and fairly accurate series of fac-similes of Greek MSS. (Plates, liv–xciv).—Smith. Tischendorf has published fac-similes of several important texts, especially the Codex Sinaiticus, and furnished in the *Prolegomena* to his *N. T.* valuable information on this subject. Scrivener's *Introduction* gives specimens of many venerable MSS. For other topics relating to the character, form, and preservation of the N.-T. text, see the articles Criticism, Biblical; Greek Language; Manuscripts, Biblical; Recension; Various Readings.

IV. *Commentaries.*—The following list comprises nearly all the strictly exegetical helps on all the N. T. separately, exclusive of introductions (q. v.); to the most important we prefix an asterisk (*): Chrysostom, *Homiliæ* (in Gr., in *Opp.* iii, 1 sq.); Augustine, *Exegetica* (in *Opp.*; also tr. *Sermons*, Oxf. 1844–5, 2 vols. 8vo); Damianus, *Excerpta* (in Mai, *Script. Vet.* VI, ii, 226 sq.); Alulfus, *Expositio* (in Gregory Magn. *Opp.* IV, ii); Cramer, *Catena* (Oxf. 1844, 8 vols. 8vo); Valla [Rom. Cath.], *Adnotationes* (Par. 1505, fol.; Basil. 1526, 1541, 1545; Amst. 1638, 8vo); Erasmus, *Adnotationes* (Basil. 1516, fol., and often later; also in separate parts); Cajetan [R. C.], *Commentarii* (Ven. 1530–1, 2 vols. fol., and often later); Zeger [R. C.], *Scholia* (Colon. 1553, 8vo; also in the *Critici Sacri*); Zwingli, *Adnotationes* [on most of the books] (in *Opp.* iv); Bullinger, *Commentarii* (Tigur. 1554, 1587, 1593, 1600, fol.); *Beza, *Adnotationes* (Genev. 1556, 1565, 1582, 1588, 1598; Cambr. 1642, fol.; Par. 1594, 8vo); *Marloratus, *Expositio* (Par. 1561, 1564, 1570; Genev. 1583, 1585, 1593, 1596, 1620; Heidelb. 1604, fol.); Strigel, *Hypomnemata* (Lips. 1565, 2 vols. 8vo; also 4to; 1583, 4to); Flacius, *Glossa* (Basil. 1570, 1659, Francf. 1670, fol.); Montanus [R. C.], *Elucidationes* (Antw. 1575, 3 vols. 4to); Aretius, *Commentarii* (Morg. 1580–84, 11 vols. 8vo; s. l. 1589–96; Par. 1607, fol.; Bern. 1612; Par. 1618, 2 vols. fol.); Salmeron [R. C.], *Commentaria* (Madrid, 1597–1602; Col. Ag. 1604, 6 vols. fol.); Tossanus, *Commentarii* [on certain books] (Hanov. 1604, 1614, 4to); Drusius, *Adnotationes* (Franeck. 1612; Amst. 1632, 4to); also his *Commentarius Duplex* (Franeck. 1616, 2 vols. 4to); De Dieu, *Animadversiones* (Lugd. Bat. 1638–46, 3 vols. 4to; also in *Commentary on the Bible*, Amst. 1693, fol.); Piscator, *Commentarii* (Herb. 1638, fol.); Heinsius, *Exercitationes* (L. B. 1639, fol.; Cambr. 1640, 4to); Camerarius, *Commentarius* (Cambr. 1642, fol.); Leigh, *Annotations* (Lond. 1650, fol.; also in Latin by Arnold, Lips. 1732, 8vo); Hammond, *Paraphrase* (Lond. 1653, 1659, 1660, 1680, 1681, 1689, 1702, fol.; Oxf. 1845, 4 vols. 8vo; in Latin by Le Clerc, Amst. 1798, fol.); Trapp, *Commentary* (Lond. 1656, fol.; 1868, 8vo; also in his *Commentary on the whole Bible*); Crell [Socinian], *Commentarii* [on most of the N. T.], supplemented by Schlichting (Amst. 1656, fol.; also in other forms); J. Capellus, *Observationes* [includ. L. Capellus's *Spicilegium*] (Amst. 1657, 4to; also in the *Critici Sacri*); Schmidt, *Notæ* (Norib. 1658, fol.); Price, *Commentarii* (Lond. 1660, fol.; also in the *Crit. Sac.*); Morus, *Notæ* (Lips. 1661, fol.); Pean [R. C.], *Commentaire* (Par. 1670, 8vo); Quesnel, *Reflexions* (Paris, 1671 sq.; Amst. 1736, 8 vols. 12mo; tr. *Reflections*, Lond. 1719–25, 4 vols. 8vo); Bauller, *Mark und Kern* (Ulm, 4to, vol. i, 1683; vol. ii, 1684); Baxter, *Paraphrase* (Lond. 1685, 4to; 1695, 1702, 1810, 8vo); Przipcov [Socinian], *Cogitationes* (Amst. 1692, fol.); Knatchbull, *Annotations* [on certain texts] (Camb. 1693, 8vo); Hure, *Canones* (Par. 1696, 12mo); Paulutius [R. C.], *Commentarius* (Rom. 1699, 2 vols. fol.); *Whitby, *Commentary* (Lond. 1703, 1705, 1708, 1718, 1728, 1744, 2 vols. fol.; 1760, 2 vols. 4to; also in several other forms); *Burkitt, *Notes* (Lond. 1704, and often, fol. and in other forms); Laurent, *Erklärung* (Goth. et Hal. 1705–26, 4to); *Michaelis, *Notæ* (ed. fil. et Fecht, Rost. 1706, 1728, 4to); Hunnius, *Thesaurus* (Vitemb. fol., vol. i, 1706; vol. ii, 1707); Fabricius, *Observationes* [on certain passages] (Hamb. 1712, 8vo); Hombergh, *Observationes* [on certain passages] (Traj. 1712, 4to); Bos, *Exercitationes* (Franc. 1718; Leov. 1731, 8vo); Beausobre, *Notes* (Amst. 1718, 2 vols. 4to); also *Remarques* (La Haye, 1742, 4to); Scultetus, *Paraphrasis* (ed. Borcholt, Luneb. 1720, fol.); Fox, *Explanation* (Lond. 1722–42, 2 vols. 8vo); Albert, *Observationes* (L. B. 1725, 8vo); *Wolf, *Curæ* (Hamb. 1725–35; Basil. 1741, 4 vols. 4to); Schöttgen, *Horæ Hebr.* [Talmudic illustrations] (Lips. 1733, 2 vols. 4to); Wall, *Notes* [critical] (Lond. 1730, 8vo); Simon [R. C.], *Remarks*

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(from the French, Lond. 1730, 2 vols. 4to); Lindsay, *Notes* [extracted from earlier writers] (Lond. 1736, 2 vols. fol.); Meuschen, *N. T. ex Talm. illustr.* (Lips. 1736, 4to); *Doddridge, *Expositor* (Lond. 1738–47, 3 vols. 4to; and in many other forms since); Guyse, *Expositor* (Lond. 1739–52, 3 vols. 4to; 1775, 1814, 6 vols. 8vo); Hardouin [R. C.], *Commentarius* (Amst. 1751; Haj. 1741, fol.); *Bengel, *Gnomon* (Tübing. 1742, 1759, 4to; and often later, both in Lat. and Germ.; transl. in Clarke's *Library*, Edinb. 1857–8, 5 vols. 8vo; and enlarged, Phila. 1860–2, 2 vols. 8vo); Marchant, *Exposition* [extracted] (Lond. 1743, fol.); Gill, *Exposition* (Lond. 1748, 3 vols. fol.); Heumann, *Erklärung* (Hanov. 1750–63, 8vo); *Wetstein, *Commentarius* (Amst. 1751–2, 2 vols. fol.); Palairet, *Observationes* (L. B. 1752, 8vo); Munthe, *Observationes* [illustr. fr. D. Siculus] (Hafn. 1755, 12mo); Keuchen, *Adnotata* (L. B. 1755, 8vo); Kype, *Observationes* (Vratisl. 1755, 8vo); Krebs, *Observationes* [illustr. fr. Josephus] (Lips. 1755, 8vo); Damm, *Anmerk.* (Berlin, 1765, 3 vols. 4to); Grotius, *Annotationes* (ed. Windheim, Bel. 1769, 2 vols. 4to; Gron. 1826, 8 vols. 8vo); Lösner, *Observationes* [illustr. fr. Philo] (Lips. 1777, 8vo); Ashdowne, *Key* [on most of the books] (Canterb. 1777, 8vo); *Rosenmüller, *Scholia* (Norimb. 1777–1831, and several eds. intermediate, 5 vols. 8vo); Kuttner, *Scholia* (Lips. 1780, 8vo); Seiler, *Erklär.* (Erlang. 1782, 1822, 8vo); Fischer [R. C.], *Erklär.* (Prag, 1782; Trier, 1794. 8vo); Langendults [Socin.], *Aanteekeningen* (Amst. 1787, fol.); Moldenhauer, *Erklär.* (Quedl. 1787 sq., 2 vols. 8vo); Röper, *Exeg. Handbuch* (Lpz. 1788 sq., and later, 19 pts. 8vo); Wesley, *Notes* (Lond. 1790, and often since, 12mo); Gilpin, *Exposition* (Lond. 1790, 4to, and often since); Rullmann, *Anmerk.* (Lemgo, 1790 sq., 3 vols. 8vo); Thiess, *Erklär.* [Gosp. and Acts] (Hamb. 1790–1800, 4 vols. 8vo; also as *Commentar*, Halle, 1804, 6 vols. 8vo); Bolten, *Anmerk.* (Altona, 1792–1805, 8 vols. 8vo); Kuhnöl, *Observationes* [illustr. fr. Apocrypha] (Lips. 1794, 8vo); Weston, *Comments* [on various passages] (Lond. 1795, 4to); Wilson, *Illustration* [archæological] (Lond. 1797; Camb. 1838, 8vo); Schnappinger [R. C.], *Erklär.* (Münch. 1797–9, 1807, 4 vols. 8vo); Bahor [R. C.], *Anmerk.* (Vien. 1805 sq., 3 vols. 8vo); *Koppe, *Annotationes* [completed by others] (Gött. 1809–21, and several eds. intermediate, 10 vols. 8vo); Preiso, *Anmerk.* (Leips. 1811, 2 vols. 8vo); Kistemaker [R. C.], *Erklär.* (Münst. 1825 sq., 8vo); *Bloomfield, *Critical Digest* (Lond. 1826 sq., 8 vols. 8vo); also *Notes* (Lond. 1830, and often later, 3 vols. 8vo); Boys, *Exposition* (Lond. 1827, 4 vols. 8vo); Scholz [R. C.], *Erläut.* (Frkf. 1828–30, 2 vols. 8vo); Holden, *Expositor* (Lond. 1830, 12mo); Marks, *Reflections* (Lond. 1830, 4to); *Olshausen, *Commentar* (Königsb. 1830 sq., and later, 7 vols. 8vo; tr. in Clarke's *Cabinet*, Edinb. 1847–53, 9 vols. 8vo; repub. [except. Rev.], ed. Kendrick, N. Y., 1856–8, 6 vols. 8vo); Hardman, *Commentary* (Dublin, 1830–2, 2 vols. 8vo); Mrs. Thomson, *Commentary* (Lond. 1832, 2 vols. 8vo); Bliss, *Notes* (Lond. 1832, 12mo); Böckel, *Erläut.* (Altona, 1832, 8vo); *Meyer, *Kommentar* (Gött. 1832 sq., and later, in 18 pts.; tr. Edinb. 1873 sq., 8vo); a Clergyman, *Comments* (Dublin, 1833–4, 2 vols. 8vo); Patten, *Notes* (N. Y. 1834, 18mo); Lisco, *Erklär.* (Berlin, 1834, 1836, 8vo); Keyworth, *Expositor* (Lond. 1834, 18mo); De Wette, *Handbuch* (Lpz. 1836, 2 vols. 8vo); Penn, *Annotations* (Lond. 1836–8, 2 vols. 8vo); Alt, *Anmerk.* (Leips. 1837–9, 4 vols. 8vo); Dallas, *Guide* (Lond. 1839–45, 6 vols. 12mo); Dalton, *Commentary* (Lond. 1840, 1844, 1848, 2 vols. 8vo); Barnes, *Notes* (N. Y. 1840 sq.; Lond. 1850 sq., 12 vols. 12mo); Baumgarten-Crusius, *Exeg. Schriften* (Jena, 1844–8, 3 vols. 8vo); Bisping, *Handbuch* (Münch. 1864 sq., 8vo); Morrison, *Commentary* (Lond. 1868 sq., 2 vols. 8vo). See COMMENTARY.

Newton, Alexander, D.D., a Presbyterian divine, was born in North Carolina, Dec. 15, 1803. In 1808 his father removed to Bedford Co., Tenn. Under a careful training at home his studies were carried forward, both classical and theological; and thus fully prepared for the ministry, he was ordained in 1824 by Shiloh Presbytery. In 1829 he emigrated to Livingston, Madison Co., Miss., where he taught school and preached until 1835, after which time he was employed in the work of the ministry, as stated supply to the following churches successively: viz., Osborne, Spring Ridge, Shongalo, Oxford, Middleton, Grenada, Clinton, and Brandon. He was a close attendant upon all the judicatories of the Church, and took an active part in all the subjects brought before Presbytery, Synod, or General Assembly, in all of which he was acknowledged to be a leader. He died Nov. 27, 1859. Dr. Newton possessed genius, with a large amount of common-sense. His attainments were varied: an accurate scholar, an original thinker, and a terse writer. At one time he edited a periodical entitled *The True Baptist*. He wrote much for the various papers, religious and secular, and in *The Eagle of the South* he published a series of articles on the Presbyterian Church (O. S.); these he afterwards issued in a pamphlet form. See Wilson, *Presb. Hist. Almanac*, 1861, p. 192. (J. L. S.)

Newton, Ephraim Holland, D.D., a Presbyterian divine, was born in Newfane, Vt., June 13, 1787. He spent the early part of his life in labor with his father in the blacksmith-shop. He had a special fondness for books, and while at work making axes he always had a book before him on the forge. He fitted himself for college at the Wendham County Grammar School in Newfane; graduated at Middlebury College in 1810, and at the theological seminary in Andover, Mass., in 1813; was soon after licensed to preach by the Haverhill (Mass.) Association of Congregational Ministers, and in 1814 was ordained and installed pastor of a Congregational Church in Marlborough, Vt. His ministry in Marlborough continued for nearly twenty years, and was very successful. In 1833 he was installed pastor of the Presbyterian Church in Glen Falls, N. Y., and in 1836 of the Church in Cambridge, N. Y.; in 1843 he was elected principal of Cambridge Washington Academy, and filled this position with great efficiency and success until August, 1848. Having a fondness for the natural sciences, Dr. Newton gave his attention early in life to mineralogy and geology; and, availing himself of the opportunities he had to collect specimens in these departments, he gathered one of the largest and most valuable private cabinets in the land. In 1857 he presented this cabinet of about ten thousand specimens to the theological seminary in Andover, Mass., and there spent the summer months of several successive seasons in arranging and preparing a catalogue. He afterwards gave his library of about one thousand volumes to Middlebury College. In 1860 he returned to Marlborough, Vt.; and, finding his former parish destitute of the Word of life, he consented to occupy the pulpit for a time, while at the same time he engaged in gathering materials for a history of that township. In 1862 he was elected to represent that people in the Legislature of Vermont. While in the discharge of his duties there he was attacked with a severe sickness, from which he never fully recovered. During 1863 and 1864 he was the acting pastor at Wilmington, Vt., and labored there until his death, Oct. 26, 1864. Dr. Newton was tall in person, dignified in appearance, and genial in manner. As a preacher he was plain and scriptural. His sermons were models of system and Scripture illustration. He was always a man of great industry, and, apart from the duties of the ministry, he devoted much of his time to the cause of education, and to every interest designed to benefit the community in which he lived. He took a great interest in agricultural matters, and introduced many beneficial changes in the mode of farming, especially in sheep-raising. He contributed many articles for publication in the agricultural journals, and at the time of his death was president of the Washington County Agricultural Society. He excelled in the natural sciences. He delivered several sermons on the first chapter of Genesis, in which he displayed great ability in reconciling geol-

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ogy with revelation. See Wilson, *Presb. Hist. Almanac*, 1865, p. 108. (J. L. S.)

Newton, George, a Puritan preacher, flourished near the middle of the 17th century at London. In 1655 he was minister of St. Mary's at Taunton, and later was the pastor of a nonconforming congregation, when, in 1662, this good man, "a noted gospeller" and remarkable for his missionary zeal, was displaced for a minister of cavalier sympathy. We know but little else of George Newton. He died near the close of the 17th century. See Stanford, *Life of Joseph Colleine*, p. 200; Stoughton, *Eccles. Hist. of Eng.* (*Ch. of the Restoration*), i, 274; ii, 494.

Newton, *Sir* Isaac, the great English philosopher, noted for his unrivalled attainments in mathematics and natural science, and his many discoveries of the laws of nature, figures conspicuously also in the department of metaphysics, and even in theology. Indeed he was as great a writer in the last-named field as his generation produced, and though not always in strict accordance with the most conservative Christian orthodoxy, he shone especially as a worthy example of Christian life, and, notwithstanding a most unfaltering inquiry into nature's law, stood fast always in his faith in the Holy Scriptures, which he made as much the subject of study as any field of science to the development of which he devoted himself. Newton was born at Colsterworth, Lincolnshire, Dec. 25, 1642. That year was remarkable in English history for the breaking out of the civil war between Charles I and the Parliament, and is notable in the history of science, too, by the birth of this afterwards so wonderful and many-sided man. It is remarkable also as the year in which Galileo died. Newton's father, who was proprietor and farmer of Woolsthorpe Manor, had died a few months before Isaac's birth; and it is said also that Isaac came into the world prematurely, and was so small at his birth that "they might have put him into a quart mug," but he gradually attained size and strength, destined to enjoy a vigorous manhood, and to survive even the average term of life. Three years after his birth his mother married again, and in consequence of this marriage Newton was left under the care of his grandmother, and was sent at the usual age to the day school at Skillington and Stoke. At the age of twelve he went to the public school of Grantham, where he was boarded with Mr. Clark, the apothecary. Here he was at first very inattentive to his studies, and was low in the school till a quarrel with a boy above him in the class, who had used him ill, led him to diligence in his lessons, and he rose above his rival, and reached the head of the class. During his leisure hours he occupied himself with all sorts of mechanical contrivances, windmills, water-clocks, carriages, and paper kites; and among his early tastes may be mentioned his love for drawing and writing verses, in neither of which he was destined to excel. On the death of his stepfather in 1656, his mother came to reside at Woolsthorpe with her three children and Isaac, who was now in his fifteenth year. He was recalled from school to assist in the management of the farm. Accordingly on market-days he was sent to Grantham, accompanied by an aged domestic, either to dispose of farm produce, or to purchase such things as were needed by the family. But on these occasions it more frequently happened that Isaac stopped by the way-side, watching the motions of a water-wheel, or some other piece of machinery; or, if he reached the town of Grantham, it was only to resort to the apothecary's garret in which he had resided while he attended the grammar school, and where a few old books afforded him ample entertainment until his trusty companion summoned him to return home. On one occasion, having been sent to market with corn and other products of the farm, young Newton left the sale of his goods to a servant, while he himself retired to a hay-loft at an inn in Grantham, to ruminate over the problems of Euclid and the laws of Kepler, in which situation his uncle happened to find him, probably meditating discoveries of his own which should eclipse the glory of his predecessors. These and other instances having shown the inutility of thwarting his studious disposition, he was shortly after sent back to Grantham school. How long he remained at school this second time does not appear, but when he had attained his seventeenth year it was determined to send him to Trinity College, Cambridge, at the recommendation of his uncle, the Rev. W. Ayscough, who had been himself educated there. Isaac's matriculation took place on June 5, 1660, the year in which Dr. Barrow was appointed to the Greek professorship. This learned man became young Newton's most trusted friend and adviser, and no doubt stimulated the earnest student to the closest application to his books. Newton especially devoted himself to the study of mathematics, and attained a great proficiency. In 1664 he took the degree of bachelor of arts; but the following year he was obliged to remove from Cambridge on account of the plague. This temporary interruption of his studies is most singularly connected with one of his most important discoveries; for in his retirement, sitting alone one day in his garden, the accidental observation of some apples falling from a tree excited in his mind a train of reflection on the cause of so simple a

Birthplace of Newton.

Newton's Study.

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phenomenon, which he pursued until he finally elaborated his grand theory of the laws of gravitation. Returning to the university in 1667, he obtained a fellowship; in 1669, the mathematical professorship; and in 1671 he became a member of the Royal Society. It was during his abode at Cambridge that he made his other two great discoveries—of fluxions, the nature of light and colors; and as the result of his scientific studies finally brought out, in 1687, his *Philosophiæ Naturalis Principia Mathematica*, which unfolded to the world Newton's theory of the universe. In that year also Newton was chosen one of the delegates to defend the privileges of the university against James II; and in 1688 and 1701 he was elected one of the members of the university. He was appointed warden of the mint in 1696; was made master of it in 1699; was chosen president of the Royal Society in 1703; and was knighted in 1705. When George I ascended the throne in 1714, Newton, although then a very aged man, was a great favorite at court. His character, his reputation, and his piety had especially gained him the favor of the princess of Wales, afterwards queen-consort to George II. The princess was the admirer and friend of students generally, and at home and abroad enjoyed the society of the learned. Among others Leibnitz corresponded with her, and when the two philosophers got at loggerheads, because each claimed the priority of discovery of the differential calculus, or the method of fluxions, though in truth each invented independently of the other, Leibnitz ungraciously used his influence with the princess to injure the character of Newton, by representing the Newtonian philosophy as false and hostile to religion. Locke was involved in the same charge, and the king being made acquainted with the accusation requested an answer to be prepared by Sir Isaac and Dr. Clarke which proved satisfactory to the king, or at least overcame all royal scruples for tolerating heresy in the British realm. Newton continued to enjoy also the favor of the princess, and as a mark of respect for her Sir Isaac intrusted her with a MS. which he called a *Chronological Index*. By some means a copy was secured by abbé Conti, and he published it in Paris without the knowledge or leave of Sir Isaac, and the latter in consequence became much involved in controversy. He was finally induced to prepare for the press his posthumous work, entitled *The Chronology of Ancient Kingdoms*, which appeared in 1728. Dr. Hutton says with reference to it, "It is astonishing what care and industry Newton employed about the papers relating to chronology, Church history, etc.; as, on examining them, it appears that many are copies over and over again, often with little or no variation." Says Hagenbach of these labors of Newton: "His predilection for the Apocalypse, and the precarious calculations that he made in this department, have been lamented as a sort of wandering of his great mind. Possibly he did err here, as every mortal does, but this preference for the Revelation of John was intimately connected with his reverence for the divine revelation of Christianity in general. The proofs by which he supported Christianity were possibly not always valid, because mathematical demonstration is not always sufficient in this department, and leads us astray rather than advances us. But his most eloquent apology is furnished us in the simple phenomenon itself, that the man who measured and weighed the highest laws of nature with gigantic intellect humbly submitted in that department where the secular wisdom which derives all its knowledge of nature from lexicons and penny magazines lifts its head in extreme pride" (*Ch. Hist. 18th and 19th Cent.* i, 826). Sir Isaac died March 20, 1727. According to Biot, he was out of his mind more or less in the years 1692 and 1693 while a resident at Cambridge; yet this statement seems unreasonable, however much credit it may have received in this or in the last century, for it was during the time that Biot claims Newton to have been subject to mental aberration that he wrote his four celebrated letters *On the Existence of the Deity*, at the express request of Dr. Bentley, and various scientific essays which Brewster has printed in an appendix to his *Life*. The great philosopher's remains received a resting-place in Westminster Abbey, where a magnificent monument was erected in a conspicuous place to his memory in 1731, with a Latin inscription concluding thus: "Let mortals congratulate themselves that so great an ornament of human nature has existed." A magnificent full-length statue of the philosopher, executed by Roubilliac, was erected in 1755 in the antechapel of Trinity College, Cambridge. This work was assisted by a cast of the face taken after death, which is preserved in the university library at Cambridge.

In person Newton was short but well-set, and inclined to corpulence. His hair was abundant, and white as silver, without baldness. His eye was bright and penetrating till within the last twenty years of his life; but his countenance, though thoughtful, seldom excited much expectation in those to whom he was unknown. In his conversation there appears to have been little either very remarkable or agreeable; but we have the testimony of Dr. Pemberton that "neither his age nor his universal reputation had rendered him stiff in opinion, or in any degree elated." Ascribing whatever he had accomplished to the effect of patient and continuous thought rather than to any peculiar genius with which nature had endowed him, he looked upon himself and his labors in a very different light from that in which both he and they were regarded by mankind. "I know not," he remarked, a short time before his death, "what I may appear to the world; but to myself I seem to have been only like a boy playing on the sea-shore, and diverting myself in now and then finding a smoother pebble or a prettier shell than ordinary, while the great ocean of truth lay all undiscovered before me" (Turner, *Collections relative to the Town of Grantham*). But while he thus contrasted the littleness of human knowledge with the extent of human ignorance, he was fully conscious of the importance of his own labors, when compared with those of his predecessors and contemporaries, and evinced a natural readiness to assert and vindicate his rights whenever occasion might require. It were to be wished that, by an earlier publication of his discoveries, he had adopted the most eligible mode of establishing the undoubted priority of his claim. Such a course, by changing the current of events, would have left him less open to the charge of having disregarded the claims of others, or of having suffered their reputation to be prejudiced by his silent acquiescence in the acts of his colleagues. To judge of Newton from the life of him recently published by Sir David Brewster, we should almost infer that his moral character had suffered from no instance of human infirmity, and that every action had been dictated by feelings of benevolence and the love of truth. These were indeed the general motives by which he was actuated.

Sir Isaac's principal theological works are, *Observations on the Prophecies of Holy Writ, viz. Daniel and the Apocalypse*, and his *Historical Account of two notable Corruptions of Scripture*, mainly composed prior to 1690, but finished in that year, and first published in 1754 under the erroneous title of *Two Letters to Mr. Clarke, late Divinity Professor of the Remonstrants in Holland* (1784). It appears to have been first published entire in Horsley's edition of Newton's works, under the title, *Historical Account of two notable Corruptions of Scripture, in a Letter to a Friend*. That friend was probably Locke, the philosopher. In this work Sir Isaac considers the two noted texts, 1 John v, 7, and 1 Tim. iii, 16. The former he attempts to prove spurious, and the latter he considers a false reading. A portion of the work was commented on by the Rev. E. Henderson, D.D., in *The great Mystery of Godliness Incontrovertible, or Sir I. Newton and the Socinians foiled in the Attempt to prove a Corruption in the Text* 1 *Tim. iii*, 16 (1830, 8vo). Sir David Brewster, in his first edition of his *Life of Newton*, denied that Newton was unorthodox in

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any respect, but further research has revealed the fact that he speculated much regarding the ὁμοούσιος, and must have entertained Arian views. Yet Brewster insists that Newton "was a sincere and humble believer in the *leading doctrines* of our religion, and lived conformably to its precepts. . . . Cherishing its doctrines and leaning on its promises, he felt it his duty, as it was his delight, to apply to it (i. e. Christian truth) that intellectual strength which had successfully surmounted the difficulties of the material universe. . . . He added to the cloud of witnesses the brightest name of ancient or modern times." Sir Isaac's chief contribution to metaphysics was in the form of a scholium to the second edition of the *Principia* (1713) respecting space and duration, which was subsequently expanded into an *à priori* argument by Dr. S. Clarke and the philosophers of his school. It is singular, yet true, that the subsequent deviation from Locke's principles and method, or, more properly, the recognition of an appropriate sphere for *à priori* truth, for which Locke's analysis has failed to provide, should have been largely owing to the influence of these two eminent physicists. The fact cannot be questioned that speculative philosophy asserted a wider range of inquiry for itself under the impulse given to it by Dr. Samuel Clarke and the theologians and philosophers of his school (see Stewart, *Prel. Diss.* pt. ii, sec. 8). The principal works of Newton were collected and published by Dr. Horsley, under the title of *Newtoni Opera quæ extant omnia* (Lond. 1779–85, 5 vols. 4to). In the foregoing list, where a work had been reprinted in Horsley's edition, reference is made to the volume. The following were, with few exceptions, first printed in Horsley's edition: tome i, "Excerpta quædam ex Epistolis Newtoni ad Series Fluxionesque pertinentia;" "Artis Analyticæ Specimina, vel Geometria Analytica." Tome iii, "Theoria Lunæ." Tome iv, "Letters on various Subjects in Natural Philosophy, published from the Originals in the Archives of the Royal Society;" "Letter to Mr. Boyle on the Cause of Gravitation;" "Tabulæ duæ, Colorum altera, altera Refractionum;" "De Problematibus Bernouillianis;" "Propositions for determining the Motion of a body urged by two Central Forces;" "Four Letters to Dr. Bentley;" "Commercium Epistolicum D. Johannis Collins, et aliorum, de Analysi Promota" (first published by the Royal Society in 1713: a new edition appeared in 1722); "Additamenta Commercii Epistolici." Tome v, "A short Chronicle from a Manuscript, the property of the Rev. D. Ekins, dean of Carlisle." The minor works of Newton have been collected and published under the title of *Opuscula Mathematica, Philosophica, et Philologica; collegit partimque Latine vertit ac recensuit Joh. Castillioneus* (Laus. et Genev. 3 vols. 4to). After the death of Newton, Dr. Pellet was appointed by the executors to examine his manuscripts and papers, and to select such as he deemed adapted for publication. They are eighty-two in number, and consist of a great number of sheets. But many of those on theological subjects are mere copies over and over again, and with very slight variations. Of these manuscripts the only ones which Dr. Pellet deemed fit to be printed were the "Chronology" and "An Abstract of the Chronology," the former in ninety-two, the latter in twelve half-sheets folio. At the same time he recommended for further consideration those entitled "De Motu Corporum," "Paradoxical Questions concerning Athanasius," "History of the Prophecies," and a bundle of loose mathematical papers. A catalogue of these manuscripts was appended to a bond given by Mr. Conduit to the administrators of Newton, wherein he binds himself to account for any profit he may make by their publication. A list of them will be found in Hutton's *Dictionary*. Those on theological subjects are, with many other Newton papers, in the possession of the earl of Portsmouth. The valuable collection of letters between Newton and Cotes, relative to the publication of the second edition of the *Principia*, preserved in the library of Trinity College, Cambridge, was published in 1851 under the editorial care of Mr. J. Edleston; the correspondence of Newton with Mr. Pepys and Mr. Millington is in the possession of lord Braybrooke; and other manuscripts are in the Bodleian Library, Oxford. See Brewster, *Life of Newton* (Lond. 1831, 12mo); entirely rewritten under the title of *Memoirs of the Life, Writings, and Discoveries of Sir Isaac Newton* (1855, 2 vols. 8vo); Biot, *Life*, in the *Biog. Univers.* s. v.; Turner, *Collections for the Hist. of Grantham*, containing the papers forwarded to Fontenelle by Conduit, the husband of Newton's niece, and Dr. Stukeley's *Account of the Infancy of Newton*, written in 1727; Fontenelle, "Éloge de Newton," *Œuvres diverses* (La Haye, 1729, 4to), t. iii; *Biographia Britannica*, s. v.; Birch, *Hist. of the Royal Society* (Lond. 1756–57, 4to), vols. iii and iv; *Heads of illustrious Persons of Great Britain*, engraved by Houbraken and Vertue, with their *Lives*, by Birch (Lond. 1743, fol.), i, 147. The reader may further consult Montucla, *Hist. des Mathem.* t. ii, iii, iv; Pemberton, *Account of Newton's Philosophy*; Maclaurin, *Account of Newton's Discoveries*; Priestley, *Hist. of Optics*; Laplace, *Exposition du Système du Monde*, ch. v; lord King, *Life and Correspondence of Locke; Life of Newton*, in the *Library of Useful Knowledge*, etc.; the very brief but excellent memoir of Newton by Prof. De Morgan in Knight's *Cabinet Historical Gallery*, xi, 78–118; and that by Allibone in his *Dict. of Brit. and Amer. Authors*, ii, 1414–1421, with its valuable addenda of *Bibliography*. See also *Edinb. Rev.* Oct. 1832; *Lond. Qu. Rev.* Oct. 1861; *North Brit. Rev.* Aug, 1855; *For. Qu. Rev.* July, 1833; Littell's *Living Age*, Nov. 3, 1855, art. v; Jan. 14, 1856, art. i. (J. H. W.)

Newton, James, an English divine and hymnologist, was born in Chenies, England, in 1733. He was early trained in the observance of religious duties. At the age of seventeen he went to London, and became a member of the Church at Mage Pond. He was prepared for the ministry by Dr. Llewelyn, and became about the year 1757 assistant minister in the Pithay Chapel, Bristol. In 1770 he became classical tutor to the Bristol Education Society. This office he filled with honor until his death in 1790. He published several of his sermons and a few hymns, which have been incorporated in different hymnological compilations. See Miller's *Singers and Songs of the Church*. (S. S.)

Newton, John, "once an infidel and libertine, a servant of slaves in Africa," as he wrote of himself in his epitaph, but afterwards an eminently pious and exemplary servant of God, was born in London in 1725. He was devoted by his mother, who was a pious dissenter, to the Christian ministry, and his training to that end was begun when he was but four years old. But she died when he was scarcely seven years old, and, neglected by his father and stepmother, he forgot her instructions, fell into the company of idle and vicious boys, and soon learned their ways. Getting hold of lord Shaftesbury's *Characteristics*, he was beguiled by its fair words, and gradually settled down a confirmed infidel. Having been accustomed to take voyages with his father, he at last devoted himself entirely to a seafaring life. Before he was of age he deserted his ship, was brought back to Plymouth as a felon, kept in irons, degraded from his office as midshipman, and publicly whipped. But sin and severe punishment only hardened him the more. While on a voyage he obtained leave to exchange into a vessel bound for the African coast. His purpose, as he afterwards declared, was to be free to sin. He left the ship and lived on the island of Plantains, where he became at last the almost hopeless slave of a slave-trader, who engaged him in the meanest drudgery of his infamous traffic. He was mocked by his master's wife—an abandoned woman—kept almost naked, and half starved. Upon writing to his father, arrangements were made for his return. The voyage

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homeward was tedious, and from very weariness he read Stanhope's *Thomas à Kempis*, and the thought flashed through his mind, "What if these things should be true?" That very night a terrible storm fell on them; death raged around the sinking ship, and then it was, as he says, "I began to pray. I could not utter the prayer of faith; I could not draw near to a reconciled God, and call him Father. My prayer was like the cry of the ravens, which yet the Lord does not disdain to hear." They escaped the storm, but only to face the danger, by the failure of their provisions, of a more terrible death by starvation. The New Testament now became his constant study; he was especially struck by the parable of the prodigal son, and did not fail to see its similarity to his own case. "I continued," he says, "much in prayer; I saw that the Lord had interfered so far to save me, and I hoped he would do more. . . . I saw by the way pointed out in the Gospel that God might declare not his mercy only, but his justice also, in the pardon of sin on account of the obedience and sufferings of Jesus Christ. . . . Thus, to all appearance, I was a new man." He reached home in safety, and the change in his life proved real and permanent. For four years longer he engaged in the slave-trade, which he did not then regard as an unlawful occupation; but his eyes being afterwards opened, he did all that he could to expose its cruelties. For eight years he was tide-surveyor at Liverpool. In 1758 he began to attempt to preach, but his efforts were so little successful that he confined himself to a meeting on Sundays with his friends in his own house. He gave himself to careful study, and in 1764, when he was in his thirty-ninth year, he entered upon a regular ministry. He obtained the curacy of Olney, where he remained nearly sixteen years. Here he came into most intimate association with the suffering poet Cowper, and together they produced the *Olney Hymns*. They were written for the use of his congregation, the greater number by himself. In 1779 Newton became rector of St. Mary Woolnoth, London; there he became generally known, and his Christian usefulness was very great. He died Dec. 21, 1807. His power was not merely in the pulpit, but in conversation and in his correspondence. Several of his works consist of letters; they are rich in Christian experience, and admirable for their clearness and simplicity. His principal works, besides the *Olney Hymns*, were a volume of *Sermons* (1760), before he took orders:—his *Narrative* (published in 1764):—a volume of *Sermons* (1767):—*Omicron's Letters* (1774):—*Review of Ecclesiastical History* (1769):—*Cardiphonia, or Utterances of the Heart* (1781):—*The Christian Character Exemplified* (1791):—and *Letters to a Wife* (1793). In 1786 he published *Messiah*, being fifty discourses on the Scripture passages in the oratorio of that name. His *Letters to Rev. William Bull* were published in 1847. While the story of Newton's life will always be prized by the Church as affording a marked instance of the power of the grace of God, and will never fail to encourage hope for the most abandoned; and while others of his works are of interest and value, for John Newton was a man of real originality, and his habits of observation were eminently philosophical, yet it is principally in his hymns that he will continue to live in the memory and affection of Christians. On the score of usefulness in this department, judged by the numbers that are found in our best collections, he stands among the first half-dozen hymn-writers of our language. On the score of excellence so high a place could not be given him, although some of our best hymns are from his heart and pen. Among them is that beautiful hymn of experience, "Sweet was the time when first I felt;" and this one, "I asked the Lord that I might grow." This hymn of love to the Saviour, "How sweet the name of Jesus sounds," is his; and this one of worship, "Come, my soul, thy suit prepare." The author of these and of others as good will always hold a high place among the poets of the sanctuary and the closet. In the preface to the *Olney Hymns*, which were published in 1779, he disclaims all pretensions to being a poet, and only claims the "mediocrity of talent which might qualify him for usefulness to the weak and poor of his flock." He further states that his hymns are the "fruit and expression of his own experience." It is this that gives a personal interest and an evident reality to his hymns quite peculiar to them, and is an important element in their value. "We trace in them the indications of his former wayward and miserable course, and at the same time we find in them the expression of the mind and heart of the matured Christian, and of the Christian minister in the midst of his activity, anxiety, and success." He himself has stated his own views of what hymns should be that are designed for use in public worship, in which the poor and unlearned join as well as the rich and cultivated. "Perspicuity, simplicity, and ease should be chiefly attended to, and the imagery and coloring of poetry, if admitted at all, should be indulged very sparingly, and with great judgment." His own hymns are fit illustrations of these views. He wrote not so much as the poet as the Christian, who must give expression to his own fresh, rich, and abundant experiences, and his hymns will doubtless be used while similar experiences in others demand similar expression. See *Works of John Newton, with Memoirs of his Life*, by Richard Cecil (Phila. 1831; 2d ed. N. Y. 1874, 2 vols. 8vo); *Autobiography and Narrative of John Newton* (Lond. 1869); *Edinb. Rev.* lxiii, 1857; lxvii, 278; *Meth. Quar. Rev.* Jan. 1874, p. 162; *Lond. Quar. Rev.* xxxi, 26 sq.; Bickersteth, *Christian Student*, p. 321, 444; Darling, *Cyclop. Bibliog.* ii, 2185; Christophers, *Hymn-writers and their Hymns*; Miller's *Singers and Songs of the Church*. (S. S.)

Newton, Richard, D.D., a noted English divine, was descended from a family that had long been of considerable repute and of good fortune. His father enjoyed a moderate estate at Lavendon Grange, in Buckinghamshire, which is now in the family. Richard Newton was born at Yardley Chase, in Northamptonshire, in 1676. He was educated at Westminster School, and elected from that foundation to a scholarship of Christ Church, Oxford, where he afterwards taught with great acceptability and honor. He became M.A. on April 12, 1701, and B.D. on March 18, 1707. He was inducted principal of Hart Hall, by Dr. Aldrich, in 1710, where he undertook the degree of D.D. on December 7 of that same year. Dr. Newton was next called into lord Pelham's family to superintend the education of the late duke of Newcastle, and his brother, Mr. Pelham, who ever retained (as many letters now extant show) a most affectionate regard for him; but being a man of too independent and liberal principles to solicit favors for himself, he never met with any return for his sedulous attentions to them until 1752, when he was promoted to a canonry of Christ Church. Some time prior he had been inducted by bishop Compton into the living of Sudbury, in his native county, and he held this living some time after he assumed the principalship of Hertford College, which he filled until his death, April 21, 1753. Newton was honored with the esteem of his contemporaries, and was conceded to be as polite a scholar and as ingenious a writer as any of that age. In closeness of argument and perspicuity and elegance of language he had not his equal. Never did any private person engage in more trusts, or discharge them with greater integrity. He was a true friend to religion and education, a man of exemplary piety and extensive charity. No one man was called forth so often to preach in the latter end of queen Anne's time and in the beginning of that of king George I as Dr. Newton. During his residence in the rectory at Sudbury he discharged all the parts of his office as parish minister with exemplary care and fidelity. Among other particulars, he read the evening prayers of the liturgy at his church on the week-day evenings at seven o'clock, hay-time and harvest excepted, for the benefit of his parishioners. As

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principal of Hart Hall he labored faithfully for its prosperity, and in 1740 obtained a charter to convert the school into a college, and thus became the founder, at a considerable expense to himself, of Hertford College, as the institution was named. He obtained great aid from his numerous friends, but contributed himself about £1000 at least, which he derived from a publication of his entitled *Theophrastus*. The famous Dr. Conybeare, rector of Exeter College, afterwards dean of Christ Church and bishop of Bristol, opposed Dr. Newton's project of obtaining a charter; and never, perhaps, were two people better fitted for a controversy, which deserves as much to be collected for the language as Junius's letters. Upon his death-bed Dr. Newton ordered all his writings to be destroyed, excepting a select number of his sermons, which were published in 1784; a few others had already been published during his lifetime. He also had published *A Scheme of Discipline, etc., at Hart Hall* (Lond. 1720):—*University Education* (ibid. 1726 and 1733, 8vo):—*Pluralities Indefensible* (ibid. 1743). A second edition of his *Pluralities Indefensible*, which was published in answer to the learned Wharton on *Pluralities*, appeared in 1744. Dr. Newton has not been, and probably never will be answered. *The Characters of Theophrastus*, with a strictly literal translation of the Greek into Latin, etc., with notes and observations on the text in English, was published from his MSS., as arranged before his death, for the benefit of Hertford College, by his successor in the principalship of that high school in 1754. See Hook, *Eccles. Biog.* vii, 406–408; Chalmers's *History of Oxford; London Gentleman's Magazine*, 1792; *General Biog. Dict.* xi, 216–220. (J. H. W.)

Newton, Robert, D.D., a Wesleyan preacher greatly noted for his popular oratory, was born at Roxby, Yorkshire, of poor but pious parents, Sept. 8, 1780. He was early brought under the influence of the Methodists, but was not converted until seventeen years of age, when, after nine weeks of great mental anguish, he experienced deliverance by Christian faith. In 1798, though possessed of but a limited education, he was received by the British Conference. In 1803 he was appointed to the Glasgow Circuit, and at the same time attended lectures on theology and philosophy at the University of Glasgow. While he received his appointments regularly from the Conference, most of his time was spent in England and Scotland. His appointment, in 1812, to London brought the extraordinary pulpit talents which he possessed more prominently before the public. He there became intimately associated with Butterworth and Coke in behalf of the British and Foreign Bible Society. During the rest of his life Robert Newton was the most popular advocate of missions in England. When he began his missionary labor there were but fifty Wesleyan missionaries, with seventeen thousand communicants; he soon increased them to more than three hundred and fifty missionaries and one hundred thousand communicants. The demand for his services became universal throughout England, Ireland, and Scotland. In England and Scotland he was eminently successful, especially in Sheffield, where it is said he broke the spell of Paine's influence which then prevailed among the working classes. During his labor of forty years he probably addressed from year to year a greater number of people than any other man of his time. For forty years he was known in all the cities and large towns of England, and his coming was always hailed with great pleasure by the people. He was four times elected president of the British Conference, and for many years acted as its secretary. In 1839 he was sent as a delegate by the British Conference to the Methodist Episcopal Church of the United States, and during his visit to this country his popularity as a speaker was so great that he attracted vast crowds whenever he preached. He died April 30, 1854. He was the author of *Sermons on Special and Ordinary Occasions*, edited, with a Preface, by Rev. James R. Rigg, D.D. (Lond. 1853, 8vo); these, regarded simply as pulpit compositions, are entitled to be ranked with the best published discourses which this generation has produced. "It has always seemed to us," says the *London Review*, July, 1856, p. 563, "that the great popularity of Dr. Newton was very inadequately explained by referring it to those rare physical characteristics, and to that sympathy and depth of feeling, which contribute mainly to the constitution of one of 'nature's orators,' and which were found pre-eminently in him. Such qualities may for a time give distinction to those who are otherwise slenderly endowed, but their conjunction with intellectual powers of a high order is required to maintain permanently a widespread influence and reputation. That Dr. Newton possessed, with other essential but inferior qualifications, great mental vigor, we find ample evidence in nearly every page of this volume; and we are at no loss to comprehend the causes which enabled him, for nearly half a century, to gather around him, wherever he went, listening and admiring crowds, and which made him the greatest preacher among a body of ministers unequalled for the power and success of their ministry in any period of the Christian Church." See Jackson, *Life of Dr. R. Newton* (Lond. 1855, cr. 8vo; 1856); *Life, Labors, and Travels of Rev. R. Newton, D.D.* (ibid. 1855, 12mo); Stevens, *Hist. Methodism*, iii, 168, 260, 461, 504; *Meth. Quar. Rev.* Jan. 1856, art. v; *London Quar. Rev.* July, 1855, art. i; *Wesleyan Magazine*, Oct. 1854, and May, 1855. (J. H. W.)

Newton, Thomas (1), a noted English divine and poet, was born near the middle of the 16th century, and flourished as rector of Little Ilford in Essex. He died in 1607. He is the author of a *Notable History of the Saracens* (Lond. 1575, 4to); published a number of prose and poetical works, and made translations from Seneca and other authors (1571–1604). He was one of the best Latin poets of his age. See Wood, *Athen. Oxon.*; Brydges's Phillips's *Theat. Poet.*; Lysons's *Environs*; Pulteney's *Sketches*; *Brit. Bibliog.*; Watt's *Bibl. Brit.* s. v.; Allibone, *Dict. Brit. and Amer. Auth.* s. v.

Newton, Thomas (2), D.D., an eminent English prelate, was born at Lichfield in 1704. He was educated there and at Westminster School, and at Trinity College, Cambridge, of which he became fellow. He was for some years a city preacher and tutor in the Tyrconnel family, but in 1744 he was appointed rector of St. Mary-le-Bow, London, by his friend and patron, Pulteney, earl of Bath. Thomas Newton afterwards became successively lecturer at St. George's, Hanover Square; prebendary of Westminster in 1757; next dean of Salisbury and sub-almoner, and bishop of Bristol and canon residentiary of St. Paul's about 1761, and dean of St. Paul's in 1768. He died in 1782. "Bishop Newton," says a contemporary, "was a prelate of not very remarkable powers, natural or acquired; but personally he was without reproach, acceptable in the society of the great, and possessed of a certain amount of general and professional knowledge." The fourth edition of his *Works* (3 vols. 1782) is complete; that in 6 vols. 8vo (1787) is only complete with his *Dissertations on the Prophecies which have remarkably been fulfilled*, etc. (10th ed. Lond. 1804, 2 vols. 8vo), which Bickersteth (*Christian Student*, p. 473) pronounces "a very valuable work;" but which Orme (*Bibl. Bib.* s. v.) pronounces "seldom profound or original, though they contain occasionally some correct views of Scripture." Jennings, in Kitto (*Cyclop. Bibl. Lit.* iii, s. v.), says, "By a certain class, who lag behind their age, it is still read and admired. It may, however, be occasionally consulted with advantage"—he might have added on all except Newton's interpretation of the Book of Revelation, where he is altogether astray and uncritical. The work has been translated into Danish and German, and found circulation in several thousand copies. As a divine he belonged to the supernaturalistic school of his time, and

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was more positive than Samuel Clarke (q. v.). Bishop Newton also wrote *On the Anglican Ritual* (*Tracts of the Anglican Fathers*); an *Autobiography*, published by Alexander Chalmers in *Lives of Dr. Edward Pocock, etc.* (Lond. 1816, 2 vols. 8vo); and edited *Milton's Poetical Works*, with notes from various authors. See J. B. Smith, D.D., *An Analysis of Bishop Newton on the Prophecies* (Lond. 1836, 12mo); Darling, *Cyclop. Bibliog.* ii, 2188; and the references quoted in the body of this article. (J. H. W.)

New Year, or Feast of Trumpets (זכרון תרועה, ראש השנה, יום תרועה), though not one of the three great festivals on which the male population appeared before the Lord in Jerusalem, is nevertheless one of the first among the principal holy days, and as such has been celebrated by the Israelites since the giving of the Law, and is observed to the present day.

1. *Name and its Signification, and the Import of this Festival.*—In the two passages where the institution of it occurs, this festival is called זכרון תרועה, *remembrance blowing*, i. e. of trumpets (Lev. xxiii, 24; Sept. *μνημόσυνον σαλπίγγων*; Vulg. *Sabbatum memoriale clangentibus tubis*), and יום תרועה, *the day of blowing*, i. e. the trumpets (Numb. xxix, 1; Sept. *ἡμέρα σημασίας*; Vulg. *Dies clangoris et tubarum*). To understand this indefinite appellation, we must examine the import of this festival. As the first of Tisri, on which this festival occurs, besides being the new moon, is the beginning of that month wherein the festivals most distinguished both for holiness and joy are celebrated, it had to be connected in an especial manner with the import of the month itself. See Festival. Hence, as Maimonides observes, it was made, as it were, a stepping-stone to and a preparation for the great Day of Atonement (*More Nebochim*, iii, 43). This is not only indicated by the particle אך (Lev. xxiii, 27), which forms the transition from the feast of New Year to the Day of Atonement, but has been so understood by the unanimous voice of the Jewish Church, which from time immemorial has observed the ten intervening days between these two festivals as *days of penitence*, and calls them "*the ten days of repentance*, or *humiliation*" (עשרת ימי תשובה, comp. Talmud, *Rosh Ha-Shana*, 18 a; Maimonides, *ut sup.*; *Orach Chajim*, sec. 582, 602, 603). Being preparatory to it, the festival of the New Year was to draw the attention of the Israelites to the design of the Day of Atonement, by summoning and stirring them up to it. As it is ordained that whenever *all* Israel are to be summoned to general action—e. g. either to a convocation, journey, war, or an assault—the priests are to blow silver trumpets made especially for this purpose (Numb. x, 1–10), and that these trumpets are especially to be blown at every sacred work in order to summon the people on festivals and new moons to participate in the sacrifices (ver. 10); the festival of the New Year, which is designed to summon the Israelites to the most holy of all works, and to prepare them for the great Day of Atonement, had to be furnished with the sign of this summons in an especial manner. Thus the blowing of the trumpets, which was a secondary thing on other festivals, became the chief and distinguishing feature of this festival. Hence its name, יום תרועה, *the day on which the trumpets were especially blown*; or, *the day on which the blowing was peculiarly characteristic* (Numb. xxix, 1). Moreover, as this blowing of the trumpets is a summons to the Israelites to enter upon the work of sanctification, it is accounted to them as a merit in the sight of God, and the inspired Word promises them for it a special remembrance before the Lord (Numb. x, 10) and divine help for this holy life (ver. 9). Hence this festival is also called זכרון תרועה, *the remembrance blowing* (Lev. xxiii, 24), i. e. the day on which the blowing of the trumpets, by its summoning the Israelites to effect their reconciliation with God, makes them to be remembered before the Lord, and secures for them divine aid for the holy work before them. The synagogue, however, takes the word זכרון more in the sense of *reminding* God of the merits of and his covenant with the patriarchs, and for this reason has appointed Gen. xxi, 1–34; xxii, 1–24, recording the birth and sacrifice of Isaac, as lessons for this festival (comp. Rashi, *On Lev.* xxiii, 24, and the article Haphtarah). That this festival occurs on the day commencing the civil new year, which from time immemorial has been on the first of the seventh month, called Tisri, is not only evident from Exod. xii, 1; xxiii, 16; xxiv, 22; Josephus, *Ant.* i, 3, 3; but from the fact that both the Sabbatical year and Jubilee commenced in this month (comp. Lev. xxv, 9, 10; and the article Jubilee). The universal practice of the Jewish nation, who regard and celebrate it as *the Festival of the New-Year's Day*, is therefore rightly supported by Christian scholars; and the name *New Year* (ראש השנה), by which this festival is almost universally spoken of in Jewish literature, is far more expressive than the vague appellation, *Feast of Trumpets*.

2. *The Manner in which this Festival was and still is celebrated.*—Like the Sabbath, this festival was to be a day of rest, on which all trade and handicraft works were stopped (Lev. xxiii, 24, 25). As the new year also is the new moon, a threefold sacrifice was offered on this festival—viz. the ordinary daily sacrifice, which was offered first; then the appointed new-moon sacrifice [see New Moon, Feast of the]; and last of all followed the sacrifice of this festival, which consisted of a young bullock, a ram, and seven lambs of the first year, with the usual meat-offerings, and a kid for a sin-offering (Numb. xxix, 1–6); and which, with the exception of there being one young bullock for a burnt-offering instead of two, was simply a repetition of the monthly offering. All the time that the drink-offering and burnt-offering were offered, the Levites engaged in soul-stirring vocal and instrumental music, singing the eighty-first and other Psalms; while the priests at stated intervals broke forth with awful peals of the trumpets. After the offering up of the sacrifices the service was concluded by the priests, who pronounced the benediction (Numb. vi, 23–27), which the people received in a prostrate position before the Lord. Thereupon the congregation, after prostrating themselves a second time in the court, resorted to the adjoining synagogues, where the appointed lessons from the Law and Prophets were read, consisting of Gen. xxi, 1–34; Numb. xxix, 1–6; 1 Sam. i, 1–ii, 10; Gen. xxii, 1–24; Numb. xxix, 1–6; Jer. xxxi, 2–20. Psalms were recited and the festival prayers were offered, beseeching the Lord to pardon the sins of the past year, and to grant to the people a happy new year, which concluded the morning service. The families then resorted to their respective homes, partook, as on other festivals, of a social and joyous repast, and in the evening again went to the Temple to witness the offering of the evening sacrifice and the incense, and to see the lighting of the candlestick, with which the festival concluded, all wishing each other, "*May you be written down for a happy new year*," or "*May the Creator decree for you a happy new year*;" to which it is replied, "*And you likewise*." This wish or prayer to be inscribed on this day in the book of life arises from the fact that the Jews believe that the feast of the New Year is the annual day of judgment, on which all the deeds of man are weighed, whether they be good or evil, the destinies of every individual and every nation are fixed for the ensuing year, and the death and life of every one is determined, as well as the manner of death (Mishna, *Rosh Ha-Shana*, i, 2; Talmud, in loco). Hence the names *Day of Judgment* (יום הדין) and *Awful Days* (ימים נוראים), by which this festival is sometimes called. It is a remarkable fact that all the ancient astronomers of the different nations have given the figure of an aged man of stern aspect, holding

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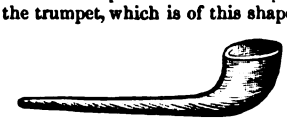
a pair of scales in his right hand and an open book in his left, as the sign of the zodiac for this month, thus expressing the religious idea of this festival.

With the exception of the sacrifices which cannot be offered in consequence of the destruction of the Temple, and a few modifications which have been introduced through the shifting circumstances of the nation, the Jewish ritual for the new year continues to the present day to be essentially the same as it was in the days of Christ. The service comprises prayers of a threefold kind as described in the Mishna, which are as follows: (1.) A series of texts are recited bearing on the supreme rule of God, consisting of, *a*, מגן־אברהם till אבות; *b*, גבורות, commencing with אתה גבור till מחיה המתים; and *c*, קדשת השם, beginning from where the last leaves off till האל הקדוש. After these prayers have been offered, in which the speedy approach of the kingdom of God is invoked, when all mankind shall possess the true knowledge of their Creator, and unite in the worship of their supreme Benefactor, and which are called מלכיות, *of Homage*, a prayer is recited celebrating the holiness of the day (אתה בחרתנו), after which the trumpet is blown. (2.) Then follow prayers acknowledging the omniscience, providence, and supremacy of the Creator, and beseeching him to remember his creatures in pity, and temper his judgment with mercy, which are called זכרונות, *of Remembrance*, and after which the trumpet is again blown; and (3.) Prayers celebrating that future jubilee when all men will be free from the bondage of error, and acquire perfection in the knowledge of their God, which are called שופרות, *of Sounding the Trumpet*, and after which the trumpet is blown a third time. The service is then concluded with the recital of the עבודה, חודאה, and ברכת כהנים, or the last three blessings of the *Amida* or *Mussaph*, רצה, מודים, and שים שלום (*Rosh Ha-Shana*, iv, 5). Before the destruction of the Temple the trumpets were blown all day by the priests in Jerusalem, from sunrise to sunset, but since the downfall of the city it has been ordained that the trumpet is to be blown in every city during the synagogal service, and that every Israelite is obliged to hear its sound. Though the Bible says nothing about the kind of trumpet to be used on this occasion, yet it is certain that "the cornet used in the Temple on the feast of New Year was," as the Mishna declares, "a straight horn of a chamois [a kind of antelope, or wild goat], the mouthpiece of which was covered with gold" (*Rosh Ha-Shana*, iii, 3), and the Jews to the present day use a ram's horn, to remind God on this occasion of the ram which he sent to be sacrificed instead of Isaac, and of the covenant made with the patriarchs; for which reason also Gen. xxii, 1-24, recording the sacrifice of Isaac, forms the lesson of this festival. The horns of oxen or calves are unlawful (*Rosh Ha-Shana*, iii, 2), as the use of them would remind God of Israel's sin in making the golden calf, which is also the reason why the Jews in the present day no more gild the mouthpiece of the trumpet. Before sounding the trumpet, which is of this shape, the rabbi



New-Year's Trumpet.

pronounces the following benediction: "Blessed art thou, O Lord our God, King of the Universe, who hast sanctified us with thy commandments, and enjoined us to hear the sound of the trumpet! Blessed art thou, O Lord our God, King of the Universe, who hast preserved us alive, sustained us, and safely brought us to this season!" To this the whole congregation responds "Amen!" The greatest importance is attached to the blowing of the trumpet, as its sound is believed to confound Satan, who on this day of judgment appears before God's tribunal to accuse the children of Israel (*Rosh Ha-Shana*, 16). This explains the otherwise inexplicable rendering of Numb. xxix, 1 in the Chaldee paraphrase of Jonathan b. Uzziel, "*It shall be a day of blowing to confound Satan, who comes to accuse you, with the sound of your trumpets.*" After the *Minchah*, or the afternoon service, they go to a river or stream, which they generally prefer to be out of town, and to contain fish, and recite a prayer called תשליך, which consists of the following passages of Scripture: Micah vii, 18-20; Psa. cxviii, 5-9; xxxiii; and with the earnest recitation of Isa. xi, 9, shake their garments over the water. Four reasons are assigned for this service: (1.) It is to pray to God to be as fruitful as the fish. (2.) To commemorate the sacrifice of Isaac, which, according to an old tradition, Abraham made on this day, in spite of the wiles of Satan, who sought to prevent the patriarch from obeying the Lord, by causing a mighty stream to arise on Abraham's journey to Mount Moriah, which would have drowned both the father and the son but for the prayers of faithful Abraham. (3.) To be reminded by the sight of the fish that we are as suddenly deprived of our life as these fish are caught in the net (Eccles. ix, 12), and thereby be admonished to repentance. (4.) To learn from the fish constantly to direct our eyes upwards.

3. *Literature.*—Mishna, *Rosh Ha-Shana;* and the Gemara on that Tractate; the *Siphra* on Lev. xxiii, 23-25; Numb. xxix, 1; Abrabanel, *Commentary on Exod.* xii, 1 sq.; *Lev.* xxiii, 23-25; *Numb.* xxix, 1; the Jewish Ritual entitled *Derech Ha-Chajim* (Vienna, 1859), p. 258 sq.; the *Machsor* for *Rosh Ha-Shana;* Meyer, *De Temporibus Sacris et Festis Diebus Hebræorum* (1755), p. 300 sq.—Kitto. See TRUMPETS, FEAST OF.

NEW YEAR, FESTIVAL OF THE. The custom of celebrating the first day of the year by some religious observance, generally accompanied by festive rejoicing, is of very ancient origin, and appears to have prevailed generally among the nations of antiquity. The Jews, the Egyptians, Persians, Hindûs, Chinese, Romans, and the Mohammedans, although differing as to the time from which they reckoned the beginning of the year, all regarded it as a day of special interest. For the Jewish usages, see the preceding article.

The old Roman year began in March, and on the first day of that month the festival *Ancylia* was celebrated, when the salii or priests of Mars carried the sacred shield in procession through the city, and the people spent the day in feasting and rejoicing. The Romans counted it lucky to begin any new enterprise or to enter upon any new office on new-year's day. The same sacredness was attached to the first day of the year after the change took place in the Roman calendar that made January the commencing month instead of March; and Pliny tells us that on the first of January people wished each other health and prosperity, and sent presents to each other. It was accounted a public holiday, and games were celebrated in the Campus Martius. The people gave themselves up to riotous excess, and various kinds of heathen superstition. The first Christian emperors kept up the custom, though it tolerated and afforded the opportunity for idolatrous rites. The Church, however, saw itself finally obliged to condemn these, and prohibited Christians from joining in the social celebration, and ended by making it a religious festival. "It was only," remarks Neander, "to oppose a counter-influence to the pagan celebration that Christian assemblies were finally held on the first day of January, and they were designed to protect Christians against the contagious influence of pagan debauchery and superstition. Thus when Augustine had assembled his Church on one of these occasions, he first caused to be sung the words, 'Save us, O Lord our God, and gather us from among the heathen' (Psa. cvi, 47); and hence he took occasion to remind his flock of

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their duty, especially on this day, to show that as they had in truth been gathered from among the heathen to exhibit in their life the contrast between the Christian and the heathen temper, to substitute alms for new-year's gifts (the strenæ), edification from Scripture for merry songs, and fast for riotous feasting. This principle was gradually adopted in the practice of the Western Church, and three days of penitence and fasting were opposed to the pagan celebration of January, until, the time being designated, the festival of Christ's circumcision was transferred to this season (the first day of January being the eighth day after the nativity), when a Jewish rite was opposed to the pagan observances, and its reference to the circumcision of the heart by repentance to heathen revelry" (*Ch. Hist.* ii, 314, 315). This occurred as early as A.D. 487. In Herrick's *Noble Numbers* are three songs, with choruses, for this day, illustrating the religious ceremony, and drawing a consolation therefrom:

> "Come, thou, and gently touch the birth
> Of him who's Lord of heaven and earth,
> And softly handle him: y'ad need,
> Because the pretty babe do's bleed.
> Poore pittied child! who from thy stall
> Bring'st in thy blood a balm that shall
> Be the best New-Year's gift to all."

In the 6th century it became a solemn festival, the Council of Tours in 566 ordaining that "the chant of litanies should on the first of January be opposed to the superstitions of the pagans," and that the Eucharist, or Mass of the Circumcision, be celebrated. By the primitive Christians the day was held as a fast, in opposition to the Roman—then pagan—custom of feasting, dancing, and gift-making. In the time of Numa the day was dedicated to Janus, the double-faced deity, who faced the future while he looked back upon the past. The Romans offered him a cake of sifted meal, with incense, salt, and wine. They also did something in the way of their art or calling to begin the year industriously, that they might have good-fortune through it. By degrees, however, as the Christian faith and strength increased, and the necessity for the distinction grew less important, the Church, in the 8th century, abrogated the fast, and the earlier and more congenial jovial customs were gradually resumed, and have continued in one good form or another to the present. (Regarding the observance of new-year's by the Christian Church, see, especially, Alt, *Der christliche Cultus*, pt. ii, p. 46; Augusti, *Denkwürdigkeiten der christl. Kirche*, i, 311 sq.).

The Hindûs call the first day of the year *Prajapatya*, the day of the Lord of creation. It is sacred to *Ganesa*, the god of wisdom, to whom they sacrifice male kids and wild deer, and celebrate the festival with illuminations and general rejoicings. Among the mountain tribes it is customary to sacrifice a buffalo every new-year's day, in the presence of a multitude assembled to witness the solemn ceremony.

The Chinese begin their year about the vernal equinox, and the festival observed on the occasion is one of the most splendid of their religious feasts. All classes, including the emperor, mingle together in free and unrestrained intercourse, and unite in thanksgiving for mercies received, as well as in prayer for a genial season and an abundant crop. In Japan the day is spent in visiting and feasting. The Sabians held a grand festival on the day that the sun enters Aries, which was the first day of their year, when the priests and the people marched in procession to the temples, where they sacrificed to the planetary gods. Among the ancient Persians prisoners were liberated and offenders forgiven on this day; and, in short, the Persian new-year's day resembled the Sabbatical year of the Jews. A curious Oriental custom peculiar to this day may be mentioned. It is called by the Arabs and Persians the "Game of the Beardless River," and consists in a deformed man, whose hair has been shaved and his face ludicrously painted with variegated colors, riding along the streets on an ass, and behaving in the most whimsical manner, to the great delight of the multitudes that followed him. Thus equipped, he rides from door to door soliciting small pieces of money. A similar custom is still found in various parts of Scotland under the name of "guizzarding."

On March 10, or the commencement of the year among the Druids, was performed the famous ceremony of cutting the mistletoe (q.v.). Beneath the oak where it grew preparations were made for a banquet and sacrifices, and for the first time two white bulls were tied by the horns. Then one of the Druids, clothed in white, mounted the tree and cut off the mistletoe with a golden sickle, receiving it into a white *sagum*, or cloak, laid over his hand. The sacrifices were next commenced, and prayers were offered to God to send a blessing upon his own gift, while the plant was supposed to bestow fertility on man and beast, and to be a specific against all sorts of poisons.

On the first day of the year, as Humboldt informs us, the Mexicans carefully adorned their temples and houses, and employed themselves in various religious ceremonies. One, which at first perhaps was peculiar to this season, though subsequently it became of more frequent occurrence, was the offering up to the gods of a human sacrifice. The wretched victim, after having been flayed alive, was carried to the pyramidal summit of the sacred edifice which was the scene of these barbarities, and after his heart had been torn out by a priest in presence of assembled thousands, his body was consumed to ashes by being placed on a blazing funeral pile. The Muyscas, or native inhabitants of New Granada, celebrate the same occasion with peaceful and unbloody rites. They assemble as usual in their temples, and their priest distributes to each worshipper a figure formed of the flour of maize, which is eaten in the full belief that it will secure the individual from danger and adversity. The first lunation of the Muysca year is denominated by "the month of the ears of maize." From the various facts thus adduced, it is plain that the rites connected with New-Year's day may be traced back to the remotest ages, that they have been celebrated in all nations and ages, and that, though of a festive and cheerful, they have never been uniformly of an essential religious character.

The social observances of the first day of the new year appear to have been in substance the same in all ages. From the earliest recorded celebration, we find notice of feasting and the interchange of presents as usages of the day. Suetonius alludes to the bringing of presents to the capital; and Tacitus makes a similar reference to the practice of giving and receiving New-Year's gifts. Under the Cæsars these presents became such a source of personal profit to the sovereign, and so onerous to his subjects, that Claudius limited them by a decree. This custom was continued by the Christian kingdoms into which the Western empire was divided. In England we find many examples of it, even as a part of the public expenditure of the court, so far down as the reign of Charles II; and, as all our antiquarian writers mention, the custom of interchanging presents as common in all classes of society (see Eccleston's *English Antiquities*, p. 317, 443). At present the ringing in of the New Year from the belfry of churches is the only open demonstration of joy at the recurrence of the anniversary. This is now a custom also in other countries. In France it still subsists, uneclipsed by the still popular practice of Christmas gifts. In many countries the night of New-Year's Eve, "St. Sylvester's Eve," was celebrated with great festivity, which was prolonged till after twelve o'clock, when the New Year was ushered in with congratulations, complimentary visits, and mutual wishes for a "Happy new year." This is an ancient Scottish custom, which also prevails in many parts of Germany, where the form of wish—"Prosst (for the Lat. *prosit*) Neu-jahr"—"May the new year be happy"—sufficiently attests the antiquity of the

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custom. Many religious communions are wont to celebrate the approach of the New Year with a special service. The Methodists are in the habit of holding prayer-meetings until after the New Year is ushered in, and many of the orthodox denominations are falling into this practice in the United States. Even Protestant Episcopalians are adopting the custom. Thus, on Dec. 31, 1875, to Jan. 1, 1876, a watch-night service was observed by the noted Dr. Schenck, in Brooklyn, N. Y. In the Roman Catholic Church the *Te Deum* is still sung at the close of the old year; and New-Year's day is a holiday of strict obligation. For monographs on the ancient customs, both among the Jews and other nations, in this respect, see Volbeding, *Index Programmatum*, p. 117, 118. (J. H. W.)

New York, Ecclesiastical Councils of, are Councils of the Protestant Episcopal Church held since its earliest organization. As the institutions of this country recognise no superiority in ecclesiastical organizations, there would seem to be no reason to specially note these councils, except in so far as they are essential for the treatment of the historical development of the Protestant Episcopal Church, and then more properly belong under that heading. The earliest councils are, however, so significant in the interpretation of American colonial history, that we insert here a pretty full synopsis for convenient reference. We avail ourselves freely of the material gathered by Landon, in his *Manual of Councils*.

The first of these councils convened in the autumn of 1792, bishops Seabury, White, Provost, and Madison attending. By this body the first ordination of a bishop ever performed this side of the Atlantic was effected in the person of Dr. Claggett (q. v.). The Ordinal of the mother Church (Anglican establishment) was reviewed, and, with some alterations, adopted. The principal difference of opinion existed with regard to the use of the words, "Receive ye the Holy Ghost," and "Whose sins thou dost forgive, they are forgiven, and whose sins thou dost retain, they are retained," in the office of ordination of priests. Bishop Seabury was emphatic in his pronunciation of the English form, but it was modified notwithstanding, the sentiment of the council being decidedly Protestant, and refusing to incorporate into the American establishment the doctrine of the power of the keys in a so strongly Romanistic form. At this council bishop Madison (q. v.) broached the scheme for a union of the Protestant Episcopal Church with the Methodists, but the opposition proved too decided, and it was rejected with much feeling. (See bishop White's *Memoirs*, p. 30, 161.)

A second council of this ecclesiastical body convened in the autumn of 1832, eight bishops attending, and bishop White presiding. By this council fifty-six canons were enacted, which provided—

1. That there are three orders in the ministry.
2. Regarding the election of bishops (repealed in 1835).
3. That every bishop elect shall, before consecration, furnish to the house of bishops evidence of his election, and recommendation for his consecration; and also sets forth the forms of such papers and the method of consecration. See Episcopacy.
4. Duties of standing committees.
5. The consecration of ministers during recess of general convention.
6. A grant for the appointment of an assistant bishop in a diocese where the actual bishop is incapacitated; the assistant bishop, in every case, to succeed to the bishopric upon the death of the actual bishop.
7. Repealed by the third canon of 1838.
8. Forbids to confer deacons' orders on persons under twenty-one years, and priests' orders on persons under twenty-four; and to consecrate any one bishop under thirty years of age.
9. Repealed by the fourth canon of 1838.
10. Relates to the conduct required in candidates for holy orders.
11. Forbids any candidate for holy orders (being a lay-reader) to perform the service in the church without the bishop's license, and in the latter case to use the absolution or benediction, and to wear the ministerial dress; directs that he shall officiate in the desk only, and shall not read any sermon of his own composition; no such unordained person to perform any part of the service thus except in cases of peculiar necessity.
12. Enacts that where a bishop has reason to believe that a candidate for holy orders has been refused in any other diocese, he shall make inquiry as to the justice of the refusal. Every bishop having rejected a candidate to notify the same to all the other bishops.
13. Repealed by the fifth canon of 1838.
14. Repealed by the fifth canon of 1841.
15. Relates to the testimonials to be required of candidates for holy orders.
16. Extends the operation of the aforesaid canon relating to candidates for holy orders to persons coming from those dioceses within the United States in which the constitution of 1789 has not been acceded to.
17. Relates to deacons and their ordination.
18. Orders that candidates for priests' orders shall be examined, in the presence of the bishop and two or more priests, on any leading studies prescribed by the house of bishops.
19. No person to be ordained priest without a sufficient title, or unless he be intended for a missionary, or be engaged as a professor, tutor, or instructor of youth in some college, etc.
20. Orders that ordinations shall be ordinarily held on the Sundays following the four Ember weeks.
21. Repealed by the third canon of 1835.
22. Relates to the ordination of clergymen for foreign parts.
23. Repealed by the sixth canon of 1841.
24. Relates to the case of clergymen coming from foreign countries, and called to officiate in churches in the American communion, in which divine service is celebrated in a foreign language.
25. Relates to episcopal visitations; orders that they be made once in three years at least; the necessary expenses to be defrayed by the diocese so visited. Also orders the bishop to keep a register of his proceedings when visiting, and directs that the clergy in rotation shall supply the bishop's place in his absence in any parochial duties which belong to him.
26. Enacts that it shall be the duty of ministers to prepare persons for confirmation, to give notice of confirmation immediately upon receiving it themselves. Also that it shall be the duty of the ministers and churchwardens to present to the bishop in visitation an account of the state of the congregation.
27. Orders that every bishop shall deliver a charge to his clergy at least once in three years, and that he shall from time to time also address pastoral letters to his people on some points of Christian doctrine, worship, or practice.
28. Orders parochial ministers to catechise diligently, and to inform the youth and others on the doctrines, constitution, and liturgy of the Church.
29. Declares it to be the duty of ministers to keep registers of baptisms, confirmations, communicants, marriages, and funerals, and to make out and continue a list of all families and adults under his care.
30. Is on the election and institution of ministers.
31. Forbids any clergyman, without permission, to officiate, either by preaching, reading prayers, or otherwise, within the parochial care of another clergyman.
32. Provides for the resignation of bishops in extreme cases.
33. Relates to the dissolution of all pastoral connection between ministers and their congregations. Forbids to dismiss a minister, or a minister to leave his congregation against their will, without the concurrence of the ecclesiastical authority of the diocese.
34. Controversies between the ministers and the vestries and congregation of churches to be decided by the bishop and presbyter of the diocese, who may enforce the resignation of a minister upon reasonable conditions, when they deem the difference to be irreconcilable.
35. Repealed by the fourth canon of 1835.
36. No person to be permitted to officiate without first producing evidence of his ordination as a minister of the Protestant Episcopal Church of America.
37. Every minister to be liable to presentment and trial for any crime or gross immorality, and for violation of the constitution and canons of the Church; and, on being found guilty, to be admonished, suspended, or degraded, according to the diocesan canons, until otherwise provided for by the general convention.

Sec. 2. Enacts that it shall be the duty of the bishop to inquire into the truth of any public rumor affecting the character of any clergyman, in order that further steps may be taken in that case against him.

38. Enacts that the bishop of the diocese shall displace from the ministry, in the presence of two or more clergymen, any minister declaring formally his renunciation of the ministry, and that he will no longer officiate; notice to be given of such displacement to every bishop.
39. Declares that when any one is degraded from the ministry, it is so entirely, and not merely from a higher to a lower order; that no degraded minister may be restored. Notice of sentence of degradation to be sent without delay to every minister and vestry in the diocese, and also to every bishop or standing committee.

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40. Relates to the case of a clergyman of any one diocese charged with misdemeanor in another.

41. Directs that "all persons within this Church shall celebrate and keep the Lord's day in hearing the Word of God read and taught, in private and public prayer, in other exercises of devotion, and in acts of charity, using all godly and sober conversation."

42.—(1.) Directs that wicked persons be repelled from the holy communion agreeably to the rubric.

(2.) Excuses the bishop to whom the minister repelling any one from the holy communion shall have given notice to that effect (according to the second rubric before the communion service) from instituting any inquiry, unless he shall receive a written complaint from the party so repelled. If he receive such complaint, he shall either at once restore the party complaining to communion or institute inquiry.

(3.) Declares that persons guilty of very heinous offences may be deprived of all privileges of Church membership.

43. Declares the union of a congregation within any diocese with any other diocese to be null and void.

44. Relates to the mode of publishing authorized editions of the standard Bible of the American Church.

45. Orders the use of the Book of Common Prayer on all occasions of public worship, and forbids the use of any other prayers than those prescribed by that book.

46. Repealed by the sixth council of 1835.

47. Permits the bishop of each diocese to compose forms of prayer and thanksgiving for extraordinary occasions, and orders that the clergy of such diocese shall use them.

48. Orders that the secretary of the house of clerical and lay deputies shall keep a register of all the clergy of the Church, whose names and cures shall be given to him at every general convention by the bishop or standing committee.

49. Declares the right of calling special meetings of the general convention to be in the bishops. The presiding bishop to call the meeting with consent of the majority.

(2.) Declares that ordinarily the place of meeting of the special general convention shall be fixed on by the preceding general convention for its next meeting.

(3.) Declares that the deputies elected to the preceding general convention shall, ordinarily, be deputies at the special convention.

50 Relates to the mode of transmitting notice of all matters submitted by the general convention to the consideration of the diocesan conventions.

51. Repealed by the seventh canon of 1835.

52. Directs that the alms and contributions of the holy communion shall be deposited with the minister of the parish, or other appointed by him, and by him applied to such pious and charitable uses as he shall think fit.

53. Of the requisites of a quorum.

54. Repealed by the eighth canon of 1835.

55. Relates to the general theological seminary.

56. Declares all former canons of this convention not included in these canons to be repealed.

A third general convention was held in Oct., 1841, bishop Griswold presiding. By this council ten canons were published, treating—

1. Of the treasurer of the convention.

2. Of a clergyman absenting himself from his diocese. Declares that if he be absent during two years without sufficient cause given to his bishop, the latter may, with the consent of the clerical members of the standing committee, suspend him.

3. Of the election of a missionary bishop to the office of diocesan bishop.

4. Of the trial of bishops.

Sec. 1. Enacts that a bishop may be presented to the bishops of the Church by the convention of his diocese, or by any three bishops; for any crime or immorality, for heresy, or violation of the canons or constitutions of the Church or diocese: declares that two thirds of the diocesan convention must concur in the presentment.

Sec. 2. Orders the presentment to be addressed to the presiding bishop, who shall appoint a special meeting of the other bishops, of whom seven shall be a quorum. If the presiding bishop be the subject of the presentment, it shall be addressed to the next bishop in the order of seniority.

5. Of the preparatory exercise of a candidate for deacon's orders. Orders three different examinations of the candidates in the presence of the bishop and two or more priests.

Sec. 4. Declares a clergyman liable to ecclesiastical censures for presenting a person for orders without good grounds to believe that the requisitions of the canons have been complied with.

6. Of clergymen ordained by foreign bishops in communion with this Church, and desirous of officiating and settling in this Church. Orders such a clergyman before officiating to exhibit to the minister or vestry a certificate signed by the bishop of the diocese that his letters of orders are authentic, and given by some bishop in communion with the Church of America, and that he has given to the bishop sufficient evidence of his pious and moral character and theological acquirements; and that in any case, before he can be permitted to settle in any church or parish, or be received into union with any diocese of the Church as a minister thereof, he must produce to the bishop a letter of dismission under the hand and seal of the bishop with whose diocese he was last connected (which letter must be in substance that provided for in section 1 of canon 4, 1835), and must be delivered within six months after date.

Declares that when a clergyman has been so received he shall be subject to all the canonical provisions of the American Church, and that he shall not be so received into union without first subscribing, in the presence of the bishop of the diocese and two or more presbyters, the declaration contained in the seventh article of the constitution, and satisfying the bishop of his theological attainments.

Declares, further, that he must have resided one year in the United States from the date of his letters of dismission, before he can be entitled to settle in any church as canonically in charge of the same.

Sec. 2. Declares that if such foreign clergyman be a deacon, he must reside in the United States at least three years, and so obtain the requisite testimonials before he can be ordained priest. Repeals the twenty-third canon of 1832.

7. Of ministers removing from one diocese to another.

8. Of the mode of securing an accurate view of the state of the Church from time to time. Orders every minister to present to his bishop on or before the first day of every annual convention a statement of the number of baptisms, confirmations, marriages, and funerals, and of the number of communicants in his Church. Such statements to be inserted in the journals of the house.

Sec. 2. Orders every bishop to state annually to the diocesan convention the names of the churches he has visited since the last convention, the number of persons confirmed, and of those who have been received as candidates for orders, ordained, suspended, or degraded, also the changes among the clergy. Such statement to be inserted in the journals of the convention.

Sec. 3. Orders that the journals of the different diocesan conventions shall be presented at the triennial general convention, together with such other papers as may tend to throw light upon the affairs of each diocese; and from these journals, etc., a report shall be drawn up by a committee appointed, which, when approved by the lower house, shall be sent up to the house of bishops, with a request that they will draw up and publish a pastoral letter to the members of the Church.

9. Of candidates for holy orders. Every candidate to give notice to the bishop. No person having been once refused as a candidate in any diocese, or who, having been admitted, has ceased to be a candidate, to be admitted as a candidate in any other diocese without a certificate from the bishop of the former diocese, declaring the cause why he was refused, or for which he ceased to be a candidate.

Every candidate to produce a certificate from the standing committee of the diocese, stating that they have sufficient cause to believe him to be pious, sober, and honest, that he is attached to the doctrines, discipline, and worship of the Protestant Episcopal Church, and is a communicant in the same.

Testimonials to be laid before the standing committee to be signed by at least one presbyter and a respectable layman. In addition to such testimonials, satisfactory evidence to be given that the candidate is a graduate of some college, or that he has passed a sufficient examination before two presbyters appointed by the bishop in natural and moral philosophy, rhetoric, Latin, and the Greek Testament. Permits the knowledge of Hebrew, Greek, and Latin to be dispensed with under extraordinary circumstances in persons not under twenty-seven years of age.

Declares also what inward and spiritual qualifications the Church requires in candidates.

Orders the names of accepted candidates to be recorded by the bishop in a book, and forbids to ordain any until after the expiration of three years from that time, unless the bishop, with the consent of the standing committee, shall deem it expedient to ordain in peculiar cases after one year.

Admitted candidates may be transmitted to another diocese on letters dismissory.

Candidates who do not within three years after their admission apply for their first and second examination, or within five years for their third examination, to cease to be candidates.

Repeals the fourth canon of 1838.

10. Of clergymen ordained by bishops not in communion with this Church, and desirous of officiating or settling in this Church. Requires from such clergymen a satisfactory certificate from at least two presbyters of the American Church; and that they shall within six months after their application for admission, in the presence of the bishop and two presbyters, subscribe the declaration in the seventh article of the constitution; after which the bishop may receive them.

New Zealand is the name of a British colony in the South Pacific Ocean, which consists of three vol-

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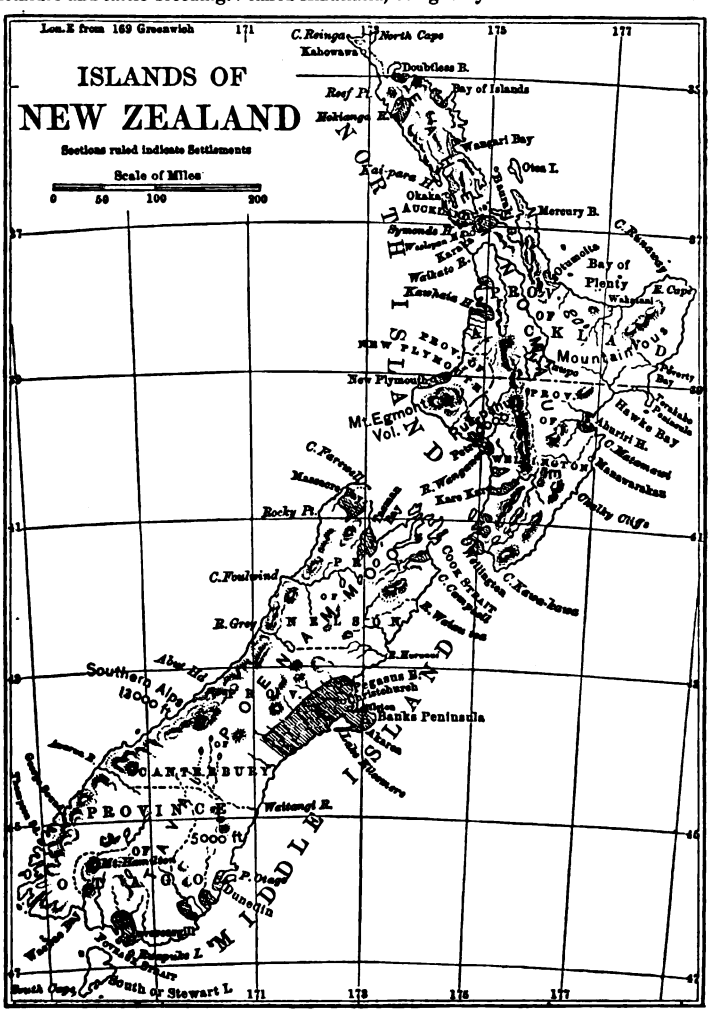
canic islands—two large, and one smaller one—and of a number of islets scattered around the coasts, and extending between lat. 34° 15′ and 47° 30′ S., long. 166° 30′ and 178° 45′ E., about 1000 miles S.E. of Australia. The area of the three principal islands, which are called respectively North Island, or New Ulster, Middle Island, or New Munster, and Stewart Island, or New Leinster, have an area of about 106,000 square miles, with a coast-line measuring about 4000 miles, on the best-named account, and a population (in 1872) of 279,560 Europeans, besides about 40,000 natives. New Zealand is sometimes called the Great Britain of the Pacific. It is a beautiful country, and promises early and valuable development because of its vast opportunity for shipping trade in the Eastern part of the world.

Soil, Climate, and Productions.—Of the whole surface-extent of New Zealand (nearly 70,000,000 acres, little short of the combined area of England and Wales, Scotland, and Ireland), one fourth is estimated to consist of dense forest tracts, one half of excellent soil, and the remainder of waste lands, scoriæ-hills, and rugged mountain regions. The mountains are mostly clothed with evergreen forests of luxuriant growth, interspersed with fern-clad ranges, and occasionally with treeless, grassy plains. Extensive and rich valleys and sheltered dales abound in North Island; and in the east of South Island there are many expansive plains of rich meadow-land, and nearly 40,000,000 acres are estimated to be more or less suitable for agriculture and cattle-breeding. The soil, although often clayey, has in the volcanic districts more than a medium fertility; but the luxuriant and semi-tropical vegetation is perhaps as much due to excellence of climate as to richness of soil. Owing to the prevalence of light and easily worked soils, all agricultural processes are performed with unusual ease. The climate is one of the finest in the world. The country contains few physical sources of disease; the average temperature is remarkably even at all seasons of the year, and the atmosphere is continually agitated and freshened by winds that blow over an immense expanse of ocean. In North Island the mean annual temperature is 57°; in South Island 52°. The mean temperature of the hottest month at Auckland is 68°, and at Otago 58°; of the coldest month, 51° and 40°. The air is very humid, and the fall of rain is greater than in England, but there are more dry days. All the native trees and plants are evergreens. Forests, shrubberies, and plains are clothed in green throughout the year, the results of which are that cattle, as a rule, browse on the herbage and shrubs of the open country all the year round, thus saving great expense to the cattle-breeder; and that the operations of reclaiming and cultivating land can be carried on at all seasons. The seasons in New Zealand are the reverse of ours: January is their hottest month, and June the coldest. The principal products of the soil are wheat, barley, oats, potatoes, and sown grass. Maize and beans and pease are also raised in great abundance, and any other vegetable, grain, grass, or fruit produced in the United States of America can be cultivated successfully in New Zealand. With the exception of a few harmless lizards, no animals that annoy or hurt are encountered by the invading European. The small species of rat is the only objectionable four-footed inhabitant of New Zealand. Hawks are numerous. Snakes are not to be found at all, nor do insects that worry or hurt abound. The pig, introduced by Cook, runs wild, and the red and fallow deer, the pheasant, partridge, quail, etc., and the common domestic animals introduced by colonists thrive well.

The People, and their Customs and Religious Belief.—The native inhabitants of New Zealand are the *Maoris* (which name signifies *native*, or *indigenous*), and, with the natives of Polynesia generally, they belong to the Malayan race. See MALAYS. Though calling themselves indigenous, the Maoris have a tradition that their ancestors migrated to the present seat of the nation from the north-east—the island of Hawaiki—about 500 years ago. "They came," the legend goes, "in seven canoes, which had outriggers, to prevent foundering, and were called Amatiatia, being very different from those sub-



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sequently used by them, which were much simpler in construction, and named Wakka. The first of these canoes that touched at New Zealand was named *Arawa*, and this brought over the first settlers from whom the Maori are descended." If any faith is to be attached to this tradition, Hawaiki was, probably, the same as Hawaii, the principal of the Sandwich Islands, distant about 4000 miles north-east of New Zealand. Some, however, suppose that it may have been Savaii, one of the Samoan or Navigators' Islands, a group not half that distance away. The tradition says nothing of any indigenous population found in New Zealand before the arrival of these immigrants. Many writers, however, incline to the belief that it was previously inhabited by a darker race, somewhat akin to the Papuas of New Guinea. See NEGRITOS. Supposing that the two races, in process of time, intermingled, this might account, in some measure, for the differences apparent between the Maori and the Tahitians, Samoans, Sandwich Islanders, and other natives of the Pacific. But whether of pure or mixed race, all testimony combines in representing the Maori as a nation standing very high in the scale of humanity. The skin of the Maori is in general of an olive-brown color, but there are some in whom the shade is much lighter, while in others it is darker. In stature they almost equal Englishmen, and have a powerful muscular development. They have well-shaped, intellectual heads, and their features, when not tattooed, might almost be taken for European. Few of them have beards or whiskers, it being an immemorial custom with them to pluck out the hair on the face with pipi shells. On the head, the majority have long black hair, with a slight wave in it; but with some it is of a reddish tinge, and some Maori again have the hair slightly frizzled. Their eyes are large, their lips thick, and their teeth, unlike those of most savage nations, are large and irregular. The women are of less stature

New Zealander.

than the men in proportion, and are in other respects inferior to them, perhaps from their marrying too young, and having to perform too much of the drudgery of life. Some of the women, however, are represented as being delicately moulded, with long eyelashes, pleasing features, and a plaintive, pathetic voice, which makes them highly interesting. The whole nation is divided into seventeen families or clans; but though they originally kept strictly distinct, they have since the invasion of the whites intermingled freely, especially in the last twenty years. There seem to have existed such great distinctions among the several clans that the differences closely resemble the caste distinctions of India. Wars against each other were frequent, and cannibalism was freely practiced until within the last forty years. The system of *taboo*, or consecration of persons and things by the native priests as sacred and inviolate, so common to the Pacific isles, nowhere prevailed to a greater extent than in New Zealand when first opened to colonization. This was partly a religious and partly a political ordinance, and was so much respected that even in war times hostile tribes left unharmed all persons and things thus protected by the *taboo* of the opposite side. Tattooing was practiced, and was made a much more painful operation than in the other Pacific isles; it was performed with a hammer and saw-like chisel. The punctures were stained with vegetable dyes, and the patterns, which extended over the face, hips, thighs, etc., represented ornamental scrolls and figures, supposed to denote the rank of the individual wearing them. The women were but slightly tattooed, with a few lines on the lips, chin, and occasionally other parts of the body. The priests were the principal operators, and during the process ancient songs were sung, to encourage, divert the attention, and increase the patience of the sufferers. This tattooing was supposed to make the Maori youth both more terrible in the eyes of his enemies and more acceptable in those of his mistress.

The wars of the Maori were formerly carried on with spears and clubs of various kinds, manufactured, as is the custom, according to ethnologists, among lowly civilized people, of stone and wood. Their most remarkable weapon was a spear of nephrite, which descended among the principal chiefs from father to son, and was regarded as a kind of sceptre, and even a sacred object. It was called *Merimeri*, "the fire of the gods," and was sometimes used for scalping prisoners. There are other weapons of nephrite in use among the Maori; they are much sought after, and very costly. The use of firearms is now, however, very general among the Maori, and that they are adroit marksmen has been made but too apparent in their contests with English troops.

The heathen religion of the New Zealanders was largely mythological; temples were wanting; superstition and sleight of hand, however, played an important part in their religious system, and the priest virtually ruled and had his own way in everything. Most pernicious practices were thus introduced and freely encouraged to strengthen and perpetuate priestly power. The New Zealanders worshipped various gods, apparently personifications of natural objects and powers, to whom they addressed prayers and offered sacrifices. Their divinities were spiritual and invisible; they had no idols. Many of the gods were deified men, ancestral chiefs of the tribe or nation by whom they were worshipped. They believed in a future state and in their own immortality. There were two distinct abodes for departed spirits, neither of which was a place of punishment, evil deeds being punished in this world by sickness and other personal misfortunes. Their priests were supposed to be in communication with their gods, and to express their wishes and commands. Sorcerers were thought to possess great power, and were held in peculiar dread. The moral code was adapted to various social conditions and circumstances. Among chiefs courage, liberality, command of temper, endurance of torture without complaint, revenge of injuries, and abstinence from insults to others, were regarded as virtues; among slaves, obedience to their masters and respect for the taboo; among married women, fidelity to their husbands. Their idea of *Wiro*, the evil spirit, was nearly akin to the scriptural idea of the evil one. Sickness, they supposed, was brought on by him, coming in the form of a lizard, and, entering the side, preyed on the vitals. Hence they made incantations over the sick, threatening to kill and eat their deity, or to burn him to a cinder, unless he should come out. With the New Zealander superstition took the place of medical skill. When a person had a pain in the back, he would lie down and get another to jump over him and tread on him to remove the pain. A wound was bruised with a stone, and afterwards held over the smoke. In inter-

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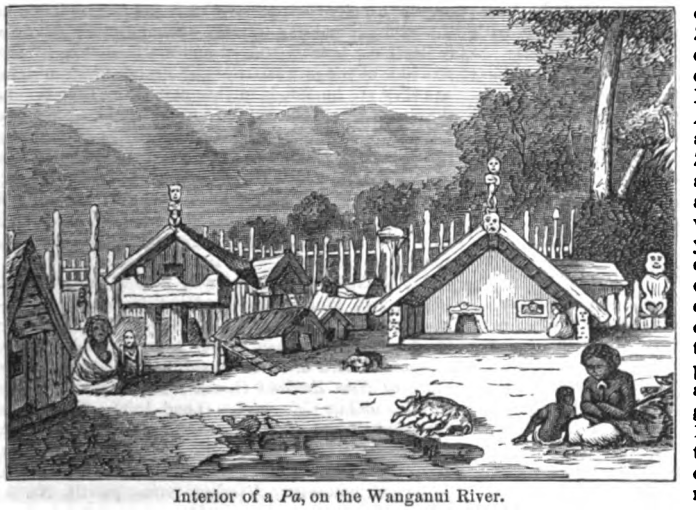
nal acute diseases the patient sent for a priest, lay down, and died. Dreams and omens were much regarded, and had great influence over their conduct. On important occasions, when several tribes were going to war, an oracle was consulted by setting up sticks to represent the different tribes, and watching the wind to see which way the sticks would fall, in order to determine which party would be victorious. But the person performing the ceremony, by a little juggling, could determine the question as he pleased. The belief in witchcraft, also, almost universally prevailed, and was productive of all the suspicion, cruelty, and injustice which generally accompany it among a barbarous and superstitious people. A ceremony, called *iriiri*, or *rohi*, was performed by the priests upon infants before they were a month old, and consisted of a species of baptism, sometimes by sprinkling and sometimes by immersion. The Rev. W. Butler thus relates the ceremony in Newcomb's *Cyclopædia of Missions*, s. v.: "When a child was born, it was wrapped in a coarse cloth and laid in a veranda to sleep; and in a few hours the mother pursued her ordinary work in the field. The child suffered much; and if its mother did not furnish it nourishment enough, it must perish. Large holes were slit in the ear, and a stick, half an inch in diameter, thrust through. When five days old the child was carried to a stream of water, and either dipped or sprinkled, and a name given to it; and a priest mumbled a prayer, the purport of which was said to be an address to some unknown spirit, praying that he may so influence the child that he may become cruel, brave, warlike, troublesome, adulterous, murderous, a liar, a thief, disobedient—in a word, guilty of every crime. After this small pebbles, about the size of a pin's head, were thrust down its throat, to make its heart callous, hard, and incapable of pity. The ceremony was concluded with a feast."

Marriage among the New Zealanders, previous to the introduction of Christianity, did not involve any special religious ceremonies. Before marriage, girls not betrothed were permitted to indulge in promiscuous intercourse if they pleased, and the more lovers they had the more highly they were esteemed. Married women, however, were kept under strict restraint, and infidelity was punished severely, often with death. Polygamy was permitted, but was not common, and men could divorce their wives by simply turning them out of doors.

The houses of the better class were snug and warm, ornamented with carved wood. They were built of bulrushes, and lined with the leaves of palm-trees neatly plaited together. They were about sixteen by ten feet, and four or five feet long. The entrance was by a low sliding door, and there was one window, four by six inches, with a sliding shutter. Their houses were without furniture, and their cooking utensils a few stones. Their villages were scattered over a large plot of ground, without any order of arrangement.

The language of the Maori, like the Polynesian languages generally, belongs to the Malay family, but it is by far the most complicated of them all. Its alphabet comprises only fourteen letters, viz. A, E, H, I, K, M, N, O, P, R, T, U, W, and Ng. Seven tolerably distinct dialects are spoken among them. The language is represented as rich and sonorous, well adapted for poetical expression, especially of the lyric kind. The Maori have an abundance of metrical proverbs, legends, and traditions, of which a collection has been made by Sir George Grey. They are also passionately attached to music and song.

History of the Country and its Civilization.—New Zealand was discovered by Tasman in 1642, but only one hundred years later it was made generally known to Europeans by the repeated visits of Cook. He surveyed the coasts in 1770. At that time domestic animals, potatoes, and cereals were introduced. In the following decades the visits of Europeans to New Zealand multiplied; whalers especially frequented the country for provisions and shelter. Runaway sailors, escaped convicts from New South Wales, and adventurers of all kinds, formed a sort of colony at Kororarika at the opening of our century. About this time, too, individual Englishmen began to settle on the coasts and intermarry with the natives, and acquire land in right of their wives or of purchase. Missionary enterprise began in 1814 by the zealous Marsden (q. v.), under the auspices of the London Church Missionary Society, soon strengthened by three other laborers, and favored by various chiefs, who made grants of land to the missions. The missionaries not only labored to convert the natives, but introduced improved culture among them, and did what they could to protect them from the injustice, fraud, and oppression of the Europeans who visited the islands or had acquired settlements. More effectually to secure this object, a British resident or consul was appointed in 1833, but without any authority. In the mean time a desultory colonization and the purchase of rights to land from the natives for a few hatchets or muskets were going on; and to put an end to this state of anarchy a lieutenant-governor was appointed, who, in 1840, concluded at Waitangi a treaty with the native chiefs, whereby the sovereignty of the islands was ceded to Britain, while the chiefs were guaranteed the full possession of their lands, forests, etc., so long as they desired to retain them: the right of pre-emption, however, was reserved for the crown, if they wished to alienate any portion. Thus New Zealand became a regular colony, the seat of government of which was fixed on the Bay of Waitemata, and called Auckland. The previous year an association, called the New Zealand Company, had made a pretended purchase of tracts amounting to a third of the whole islands, and for a dozen years most of the colonization of New Zealand was conducted under its auspices. The conduct of the company is considered to have been on the whole prejudicial to the prosperity of the colony; and after a long conflict with the government, they resigned, in 1852, all their claims—which the government had never confirmed — on condition of receiving £268,000 as com-



Interior of a *Pa*, on the Wanganui River.

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pensation for their outlay. The unscrupulous way in which the company and others often took possession of lands which the natives believed themselves to have a right to, brought on, between 1843 and 1847, a series of perilous and bloody conflicts with those warlike tribes. But the result of this conflict was more gratifying than the most sanguine Christians had hoped for. An understanding was reached between native and colonizer, and cannibalism and superstition passed away, and in their stead the teachings of the Bible were made the ruling guide of the natives especially. One of the most desperate encounters was in 1863, when 15,000 soldiers, under English command, contended against 2000 natives, hiding and fighting behind ramparts. Another struggle followed in 1864, and petty rebellions have been frequent, causing great expense and trouble to the colonists, and great demoralization among the converted natives. As they learned to hate the colonists they came to hate their religion, and invented one of their own, called How-howism, those who professed it being called How-hows. It was a most absurd mixture of their old superstitions with some Bible tenets, and a virtual return to heathenism. One Te Kooti made himself famous fighting with a handful of followers against the English from 1866 to 1872, when the pursuit of him was virtually abandoned. Since that time the natives have been more quiet, and the colonists seem more disposed to try the effect of kind treatment and conciliation. By the constitution of 1872 the natives were made voters, and eligible to office. Four of them have been recently elected members of the lower house of the Legislature. A noted European traveller, who has recently been among the Maori tribes near Lake Taupo, in the central district of Northern New Zealand, sends a very interesting account of the How-hows in that quarter. These, though maintaining an independent attitude towards the colonial government ever since the last war left them unsubdued, have not testified any readiness to join their co-religionists to the north on the Waikato in the outrages which have lately raised the fear of fresh hostilities. According to his report How-howism has toned down from its first bloodthirsty extravagances into a quiet and respectable sort of monotheism. The How-hows have agreed to reject the New Testament in its entirety, but they have accepted the Old, and from their native translations of it erected what is, in fact, a Judaism of their own. They have even dropped the observance of the Sunday to take up that of the Jewish Sabbath; and, in fact, in all things conform to Jewish practice so far as their knowledge enables them to go. At the headquarters of the tribe, the Ureweras, who have a great knowledge of Scripture, morning and evening services are invariably recited daily. The services consist chiefly in chanting in chorus verses of the Psalms, and conclude with short extemporaneous prayers by one of the chiefs.

To show the rapid growth of Christianity in these islands, we give the following table, exhibiting the number of communicants in the eastern district, from the year 1840, when the Church consisted entirely of natives who came from the Bay of Islands, principally as teachers:

1840	29	1845	1484
1841	133	1846	1668
1842	451	1847	1960
1843	675	1848	2054
1844	946	1849	2893

Here we have illustrated the fact, seen in almost all missionary history, that while during the first years of a mission the results are scarcely perceptible and the prospects discouraging, yet, when the Gospel fairly gets a lodgment in the minds of a people, however desperate their case might seem, its progress will be rapid and powerful. After twenty years' labor in New Zealand the number of communicants reported was but 8, and they were all at one station; but here is an increase in ten years, in one district, from 29 to 2893!

Since the introduction of Christianity a great change has taken place. The natives have abandoned tattooing, and are now generally clothed like civilized men, and possess flocks, herds, furniture, houses, and cultivated lands. Cannibalism was crowded out, too, by Christianity, and, as Scherzer tells us, "any allusion to this revolting practice is very painful to the New Zealander, as reminding him of his low position in the scale of nations. Every time we endeavored to make any inquiry of the natives respecting this custom they withdrew with an ashamed look." Infanticide also, which prevailed largely among them in their days of heathenism, is now universally abolished, and the same is the case with slavery and polygamy. One half of the Maori adults can read and write, and two thirds of them belong to Christian churches. They generally practice agriculture, but will not work very hard. They are good sailors and fishermen, and indeed more than a hundred coasting vessels of a good size are now the property of natives. But from various causes, especially from the introduction of new diseases, their numbers are rapidly diminishing. In 1872 the number of the aborigines, formerly computed at 100,000, was less than 40,000, nearly all in the North Island.

Education has been liberally provided for, chiefly by the Church organizations, and there are good schools in all the towns. In some provinces state aid is given to both national and denominational schools; in others only to the national. A university has been established at Dunedin, and high schools exist in many of the towns. In 1872 there were in all 397 schools, 602 teachers, and 22,180 pupils. Among the religious denominations the Church of England has always taken the lead, having sent out the first missionary to the natives, the Rev. Samuel Marsden, in 1814. The first bishop, the Rev. G. A. Selwyn, was appointed in 1841. At the fifth general synod of the English Episcopal Church in New Zealand, which met at Dunedin in the early part of 1871, encouraging reports were presented of the progress of religion throughout the colony. In addition to the parochial work carried on among the colonists, it was stated that the number of native clergymen in connection with that Church was 14, while about 1000 persons were reported as communicants. There are now six bishops of that Church in the islands. The support of the churches comes from home grants, lands set apart for Church purposes, and voluntary contributions. The Wesleyans commenced missions in 1819, and now have 77 chapels, and a larger number of adherents among the natives than any other denomination. In the three districts into which the islands are divided the number of principal stations or circuits is 32, in connection with which 43 ordained ministers are employed, with 2587 members under their pastoral care, and 5000 children in the Sabbath and day schools. Several other religious bodies have been organized and are flourishing. The province of Otago was settled by Scotch Presbyterians, and they are numerous in that part of the islands. In the South Island the North German Missionary Society has sustained missionaries, and accomplished much in Christianizing the natives of those parts. The Roman Catholics, who began their work in 1837 under bishop Pompallier, have bishops at Auckland, Dunedin, and Wellington. They have succeeded in gathering a large number of adherents among the colonists, and some also among the natives.

See Wakefield, *Adventures in New Zealand* (Lond. 1845, 2 vols. 12mo); Polack (J. S.), *Manners and Customs of New Zealanders* (Lond. 1840, 2 vols. 12mo); id. *New Zealand* (Lond. 1838, 2 vols. 12mo); Power, *Sketches in New Zealand* (Lond. 1849); Thomson, *The Story of New Zealand* (Lond. 1859); Swainson, *New Zealand and its Colonization* (Lond. 1859); Taylor, *The Past and Present of New Zealand* (1868); Hochstetter, *New Seeland* (Stuttgard, 1836; Engl. transl. London, 1868); Trollope, *Australia and New Zealand* (Lond. 1873); Grundemann, *Missions-Atlas*, pt. iii, No. 3;

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The Missionary World, p. 65, 200, 533; Chambers, *Cyclop.* s. v.; *The Amer. Cyclop.* s. v.; *Littell's Living Age*, Nov. 20, 1852, art. iii; *Blackwood's Magazine*, 1870, pt. i, p. 228 sq.; *Brit. Quar. Rev.* April, 1873, p. 28 sq.; Jan. 1873, p. 126. (J. H. W.)

Neyelah is the name of a deity worshipped by the ancient Arabians before the days of Mohammed.

Nezi'ah (Heb. *Netsi'ach*, נְצִיחַ, *illustrious;* Sept. Νασιά, Ezra ii, 54; Νισιά, Neh. vii, 56; v. r. Νεσιά, Νισιά; Vulg. *Nasia*), the father of a family of Nethinim who returned from Babylon with Zerubbabel (Ezra ii, 54; Neh. vii, 56). B.C. 536.

Ne'zib (Heb. *Netsib'*, נְצִיב, *fixed*, or *a garrison* [as in 1 Sam. x, 5; xiii, 3, 4; 1 Chron. xi, 6]; Sept. Νασίβ v. r. Νεσιβ), a city in the Shephelah or maritime plain of Judah; mentioned between Ashnah and Keilah (Josh. xv, 43), in the group in the south-western part of the hilly region (Keil, *Comment.* ad loc.). Eusebius and Jerome give it the same name (Νασίβ, *Nazib*), and place it at the ninth (Jerome, seventh) mile from Eleutheropolis towards Hebron (*Onomast.* s. v. Neesib). It is doubtless the present *Beit-Nusib*, situated on a rising ground, at the edge of the plain and mountain tract, two and a half hours from Beit-Jebrin towards Hebron (Robinson, *Bib. Res.* ii, 343 sq., 404; iii, 12; Schwarz, *Palest.* p. 104). It has ruins of considerable extent, especially a massive tower sixty feet square, with the foundations of another great fabric, and broken columns and large building-stones (Porter, *Hand-book*, p. 280). Tobler, however, describes it as "an insignificant cupola with a few ruins" (*Dritte Wanderung*, p. 150).

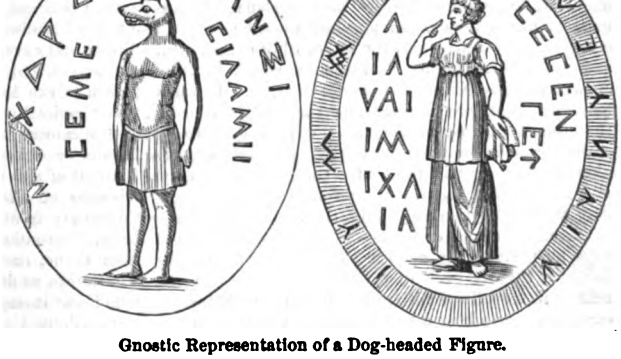
Nezikim; Nezinoth. See TALMUD.

Nias, an important East India island to the west of Sumatra, in 18′ 54″–1° 35′ N. lat., and 97°–98° E. long., with an area of about 1575 square miles, belongs to Holland, and had in 1857, when the Dutch took possession, a population of about 170,000. There are several places where ships can anchor and take in provisions, water, etc. On the east coast is the village Nias, and on the west Silorongang. Little islands and coral reefs lie here and there on the coast, which in some places is steep, while mountain-chains run from the south-east to the north-west. There is a greater breadth of excellent farming-grounds than the population, reduced by internal wars and the exportation of slaves, can properly cultivate. They grow rice, cocoa-nuts, bananas, tobacco, sugar-cane, etc., and annually export about 110,000 pounds of pepper. Cattle and horses have been imported, and they pay great attention to the raising of pigs and fowls. Formerly, about 500 Niassers were carried away annually as slaves to Batavia and other places, and though this traffic has been in a great measure suppressed, it is still to some extent carried on clandestinely.

The Niassers are of the Malay race, but fairer than the Malays usually are. They are gentle, sober, and peaceful, remarkably ingenious in handicraft, ornamenting their houses with wood-carvings, forging arms, etc. The women labor in the fields, the children weave mats, while the men look after the live-stock, and hunt the deer and wild swine. They worship a superior deity, and fear a powerful one, who pursues them if they do evil. Polygamy is permitted, but is rare. The gift to the bride's family is from $60 to $500. Divorce is not allowed, and adultery is punished by the death of both parties. Dead bodies are placed in coffins above the ground, and creepers and flowering shrubs planted, which speedily grow up and cover them. Trade is on the increase. For missionary work in Nias, see the art. MALAY ARCHIPELAGO. See also *Malayan Miscellanies*, vol. ii; *Het Eiland Nias*, by H. J. Domis; Crawford's *Descriptive Dictionary* (London, 1856); *Tydschrift voor Ned. Indië* (1854, 1860).—Chambers, *Cyclop.* s. v.

Nibby, ANTONIO, an Italian archæologist of high celebrity, was born at Rome in 1792, and died in that city Dec. 29, 1839. Nibby was one of those who, following in the footsteps of Winckelmann, made an elaborately minute investigation of the remains of antiquity a special study. The first work that made him known was his translation of Pausanius, with antiquarian and critical notes. In 1820 he was appointed professor of archæology in the University of Rome. In the same year appeared his edition of Nardini's *Roma Antica;* and in 1837 and 1838 his learned and admirable *Analisi Storicotopografico-antiquaria della carta de Contorni di Roma*, to which was added (1838 and 1840) a description of the city of Rome itself. Among his other writings may be mentioned his *Le Mura di Roma disegnate da W. Gell*, and a large number of valuable treatises on the form and arrangement of the earliest Christian churches, the circus of Caracalla, the temple of Fortuna at Præneste, the graves of the Horatii and the Curiatii, etc.

Nib'haz (Heb. *Nibchaz'*, נִבְחַז [v. r. נִבְחָז, and even נִבְחָן], of uncertain meaning; Sept. Νιβχάζ or Ναιβάς [v. r. Ἀβαζέρ or Ναβαζέρ or Ἐβλαζέρ, the last syllable evidently being the Assyrian termination *assar*, or the Babylonian *ezzar*]; Vulg. *Nebchaz*), a deity of the Avites, introduced by them into Samaria in the time of Shalmaneser (2 Kings xvii, 31). There is no certain information as to the character of the deity, or the form of the idol so named. The rabbins derived the name from a Hebrew root *nâbach'* (נָבַח), "to bark," and hence assigned to it the figure of a dog, or a dog-headed man (Jerus. Talm. *Aboda Sara*, iii, 423; Bab. Talm. *Sanhedr.* 63, 2). There is no *à priori* improbability in this; the Egyptians worshipped the dog (Plutarch, *De Is.* 44), and according to the opinion current among the Greeks and Romans they represented Anubis as a dog-headed man, though Wilkinson (*Anc. Egypt.* i, 440, second series) asserts that this was a mistake, the head being in reality that of a jackal. See ANUBIS. Some indications of the worship of the dog have been found in Syria, a colossal figure of a dog having formerly existed between Berytus and Tripolis (Marmarel, in Bohn's *Early Travels in Palest.* p. 412). A singular trace of this is found in a



Gnostic Representation of a Dog-headed Figure.

basaltic gem in the collection of viscount Strangford. It is still more to the point to observe that on one of the slabs found at Khorsabad and represented by Botta (pl. 141), we have the front of a temple depicted with an animal near the entrance, which can be nothing else than a bitch suckling a puppy, the head of the animal

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having, however, disappeared. The worship of idols representing the human body surmounted by the head of an animal (as in the well-known case of Nisroch) was common among the Assyrians (see also Rawlinson, *Anc. Monarchies*, i, 294; Thévenot, *Itin.* i, 305; La Roque, p. 227; Paul Lucas, *Itin. in Asia Min.* etc., p. 252). In the Sabian books the corresponding name is that of an evil dæmon, who sits on a throne upon the earth, while his feet rest on the bottom of Tartarus; but it is doubtful whether this should be identified with the Avite Nibhaz (Gesen. *Thesaur.* p. 842; Iken, *Dissert. de Idola Nibchaz*, in his *Dissertations*, i, 156 sq.; Norberg, *Onomast. Cod. Nasar.* p. 99; Beyer, *Add.* to Selden's *Dii Syr.* p. 321).

Niblock, Isaiah, D.D., a Presbyterian minister, was born in Monaghan County, Ireland, in 1794. He studied divinity under the care of John Dick, D.D., professor of theology in the United Secession Church in Glasgow, Scotland, and was licensed to preach in 1817. He came to America in 1818, and commenced immediately to preach in Philadelphia. In December of the same year he was induced to go west of the Alleghany mountains, where he received appointments to supply the vacancies northwest of the Alleghany River for three months. On April 23, 1819, he was called by the united congregations of Butler and White Oak Springs, over which he was ordained and installed, by the Monongahela Associate Reformed Presbytery, in May of the same year. His ministry in Butler County lasted for over forty-five years, during which time many colonies branched off from the field of his labors, whose influence has been felt extensively in building up flourishing congregations in the great West. He died June 29, 1864. Dr. Niblock was a minister of modest disposition and retiring habits. He was an able and faithful expositor of the Scriptures. His life was one of self-denial and arduous labor. See Wilson, *Presb. Hist. Almanac*, 1866, p. 277. (J. L. S.)

Nib'shan (Heb. *Nibshan'*, נִבְשָׁן [but with the def. article], *light soil* [Gesen.] or *fortress* [Fürst]; Sept. Νεβσάν v. r. Ναφλαζών), a city in the wilderness of Judah, mentioned between Secacah and the "City of Salt" (Josh. xv, 62). It is barely mentioned by Eusebius and Jerome (*Onomast.* s. v. Nephram). It is possibly the ruined site marked on Van de Velde's *Map* as *Kusi el-Zeiman* on Wady Hasaseh, which runs up from the Dead Sea not far N. of Ain-Jidy.

Nicæa. See Nicæan Councils.

Nicæan Councils (*Concilium Nicænum*). Important ecclesiastical assemblies were held at Nicæa or Nice, formerly a city of Bithynia, in Asia Minor, situated on the eastern shore of Lake Ascania. It was built, or rather rebuilt (for an older town had existed on its site), by Antigonus, the son of Philip (B.C. 316), and received the name of Antigonēa, which Lysimachus changed to Nicæa, in honor of his wife. It was a handsome town, and of great importance in the time of the Roman and Byzantine emperors; all the streets crossed each other at right angles, and from a magnificent monument in the centre the four gates of the city were visible. It was the second city of Bithynia, only twenty English miles from the imperial residence of Nicomedēa, and easily accessible by sea and land from all parts of the empire. It became of such importance that it even disputed with Nicomedēa the title of metropolis of Bithynia. Under the Byzantine emperors it was long a bulwark against the Arabs and Seljuks, the latter of whom conquered it about 1080. Before the end of the century it was taken from them by the soldiers of the first crusade, but was restored at the next treaty of peace. In 1204, Constantinople having become the seat of a Latin empire, Theodore Lascaris made Nicæa the capital of a Greek kingdom or empire in Western Asia, comprehending Bithynia, Mysia, Ionia, and a part of Lydia. He was succeeded by John Ducas Vatatzer (1222–55), Theodore II (1255–59), John Lascaris (1259), and Michael Palæologus, who in 1261 transferred the seat of power to Constantinople. In 1330 the city surrendered to Orkhan, and was incorporated with the recently founded Ottoman capital. Nicæa is now a miserable Turkish village, *Is-nik* (corrupted from Εἰς Νικαιαν), of only some 1500 inhabitants, and there remains nothing but a rude picture in the solitary church of St. Mary to the memory of the event which has given the place a name in the history of the world.

I. Two Church councils have been held at Nicæa, but only one of these was properly œcumenical, and it is regarded as the first and most important of such councils. "Next to the apostolic council at Jerusalem," says Schaff, "it is the most important and the most illustrious of all the councils of Christendom" (*Ch. Hist.* iii, 630). It was convened by the emperor Constantine in A.D. 325. With the imperial invitation for attendance the different bishops were proffered the service of public conveyances for themselves and two presbyters and three servants; and when the 318 bishops who had complied with the emperor's request gathered at Nicæa, the emperor himself opened the council on June 19 in his own palace, and its use for future sessions was afforded to the ecclesiastical gathering, as it appears from the records that the sessions, continuing for two months, were held sometimes at the palace and sometimes at a church or some public building. The empire, at the time of the call of the council, had in all about 1800 bishops (1000 for the Greek provinces, 800 for the Latin), and of these, if 318 attended, as reported by Athanasius (*Ad Afros*, c. 2, et al.), Socrates (*Hist. Eccles.* bk. viii), and Theodoret (*Hist. Eccles.* i, 7), there were one sixth of the episcopal sees represented at Nicæa—a large number, indeed, if we take into consideration the vastness of the imperial realm and the difficulties of travel in those times. Including the presbyters and deacons and other attendants, the number may have amounted in all to between 1500 and 2000. Most of the Eastern provinces were strongly represented. Besides a great number of obscure mediocrities, there were several distinguished and venerable men, as e.g. Eusebius of Cæsarea, who was most eminent for learning; the young archdeacon Athanasius, who accompanied the bishop Alexander of Alexandria, for zeal, intellect, and eloquence. Some, as confessors, still bore in their body the marks of Christ from the times of persecution: Paphnutius of the Upper Thebaid, Potamon of Heraklea, whose right eye had been put out, and Paul of Neo-Cæsarea, who had been tortured with red-hot iron under Licinius, and was crippled in both his hands. Others were distinguished for extraordinary ascetic holiness, and even for miraculous works; like Jacob of Nisibis, who had spent years as a hermit in forests and caves, and lived like a wild beast on roots and leaves, and Spyridion (or St. Spiro) of Cyprus, the patron of the Ionian Isles, who even after his ordination remained a simple shepherd. The Latin Church, on the contrary, had only seven delegates: from Spain, Hosius or Osius of Cordova, the ablest and most influential of the Western representatives; from France, Nicasius of Dijon; from North Africa, Cæcilian of Carthage; from Pannonia, Domnus of Sərido; from Italy, Eustorgius of Milan and Marcus of Calabria; from Rome, the two presbyters Victor or Vitus and Vincentius, as delegates of the aged pope Sylvester I, who found it impossible to attend in person. A Persian bishop, John, also, and a Gothic bishop, Theophilus, the forerunner and teacher of the Gothic Bible translator Ulfilas, were present.

Various theories have been propounded to explain Constantine's aim in calling this council. By some it is represented as having served a political purpose (based on Eusebius, *Vita Constant.* iii, 4); by others it is regarded as intended to restore quiet to the Church, and unite all its parties in the great Trinitarian question on

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which the Church was at that time greatly divided—there existing three parties: one, which may be called the *orthodox* party, held firmly to the doctrine of the deity of Christ; the second was the *Arian* party [see ARIANISM]; and the third, which was in the majority, taking conciliatory or middle ground, and consenting to the use of such christological expressions as all parties could consistently agree upon; they acknowledged the divine nature of Christ in general Biblical terms, but avoided the use of the term ὁμοούσιος [see HOMOOUSIAN], which the Arians decried as unscriptural, Sabellian, and materialistic. According to Pusey, "He (i. e. Constantine) did not understand the doctrine, and attached as much or more importance to uniformity in keeping Easter as to unity of faith. Indeed, he himself at this time believed in no doctrine but that of Providence, and spared no terms of contempt as to the pettiness of the dispute between Alexander and Arius" (*Councils of the Church*, p. 102); yet it would seem that Constantine only called a council when he believed it impossible to restore peace between the contending parties, led respectively by Arius and Alexander, and now turned over the case for settlement to the bishops, who appeared to him to be the representatives of God and Christ, the organs of the divine Spirit "that enlightened and guided the Church," and he appears to have hoped that when in council assembled, analogous to the established custom of deciding controversies in the single provinces by assemblies composed of all the provincial bishops, they would be able to dispose of the present controversy.

No complete collection of the transactions of this Nicæan œcumenical council have come down to us. Some account of the bishops who composed this assembly is given by Socrates, Sozomen, and Theodoret. It is uncertain who presided, but it is generally supposed that the president was Hosius, bishop of Corduba (Cordova), in Spain. From the reports of two of its attendants, Athanasius and Eusebius of Cæsarea, we learn that it was busy mainly with the settlement of the different christological views. The opening seasons were principally devoted, according to these writers, to a consideration of Arian views, and resulted finally in the personal examination of Arius himself. He did not hesitate to maintain that the Son of God was a creature, made from nothing; that there was a time when he had no existence; that he was capable of his own free will of right and wrong. Athanasius, although at the time but a deacon, drew the attention of the whole council by his marvellous penetration in unravelling and laying open the artifices of the heretical views of Arius and his followers; he resisted Eusebius, Theognis, and Maris, the chief supporters of Arius, and evinced such zeal in defence of the true faith that he attracted both the admiration of all Catholics and the bitter hatred of the Arian party. We are told that so great and far-reaching was the influence of Athanasius's criticism that many of the Arians became doubtful of their own stand-point, and eighteen of them abandoned the cause of Arius. The orthodox themselves became enthusiastic in behalf of their cause, and when Eusebius of Cæsarea proposed a confession of faith—an ancient Palestinian confession, which was very similar to the Nicene, and acknowledged the divine nature of Christ in general Biblical terms, but avoided the term in question, ὁμοούσιος, *consubstantialis, of the same essence*—they rejected it, though the emperor had seen and approved this confession, and even the Arian minority were ready to accept it. They wished a creed which no Arian could honestly subscribe, and especially insisted on inserting the expression *homo-usios*, which the Arians so much objected to. The fathers finally presented through Hosius of Cordova another confession, which became the *substance* of what is now known and owned by the orthodox churches of Christianity as the well-known *Nicene Creed* (q. v.). The following is the Latin text of this creed:

"Credimus in Deum, Patrem omnipotentem, omnium visibilium et invisibilium Creatorem. Et in Dominum Jesum Christum Filium Dei, natum ex Patre, et Unigenitum, hoc est, ex substantiâ Patris, Deum ex Deo, Lumen de Lumine, Deum verum ex Deo vero, genitum non factum, et consubstantialem Patri per quem omnia facta sunt, tam in cœlis quam in terrâ. Qui propter nos homines et propter nostram salutem descendit, et incarnatus est et homo factus est; passus est, et resurrexit tertiâ die; et ascendit in cœlos, venturus inde ad judicandum vivos et mortuos. Et in Spiritum Sanctum."

Eleven copies of this creed in Greek are extant. The decision of the council having been laid before Constantine, he saw clearly that the Eusebian formula would not pass; and, as he had at heart, for the sake of peace, the most nearly unanimous decision which was possible, he gave his voice for the disputed word, and declared that he recognised in the unanimous consent of the bishops the work of God, and received it with reverence, declaring that all those persons should be banished who refused to submit to it. Upon this the Arians, through fear, also anathematized the dogmas condemned, and subscribed the faith laid down by the council; that they did so only outwardly was shown by their subsequent conduct. It was declared by its advocates that it was presented after mature deliberation, and after diligent consultation of all that the holy evangelists and apostles have taught upon the subject; and it proceeded to set forth the true doctrine of the Church in a creed, in which, in order to defy all the subtleties of the Arians, the council thought good to express by the term "consubstantial," ὁμοούσιος, the divine essence or substance which is common to the Father and the Son. According to Athanasius, this creed was in a great measure composed by Hosius of Cordova. It was written out by Hermogenes, bishop of Cæsarea, in Cappadocia, and subscribed, together with the condemnation of the dogmas and expressions of Arius, by all the bishops present with the exception of a few of the Arians. Socrates (lib. i, ch. 5) says that all the bishops except five; Baronius, that all except Eusebius of Nicomedia and Theognis of Nicæa assented to the use of the word ὁμοούσιος. According to Cave, Secundus of Ptolemais and Theognis of Marmorica alone refused, and Eusebius signed. Arius himself was banished by Constantine's order to Illyria, where he remained until his recall, which took place five years after. See for further details the article ARIANISM.

The main object of the council being thus achieved, the fathers proceeded to determine other matters which were brought before them: First. They considered the subject of the Meletian schism, which for some time past had divided Egypt, and they decreed that Meletius should keep the title and rank of bishop in his see of Lycopolis, in Egypt, forbidding him however to perform any episcopal functions; also that they whom he had elevated to any ecclesiastical dignities should be admitted to communion, upon condition that they should take rank after those who were enrolled in any parish (παροικία; the district under a bishop's jurisdiction, which we now call a "diocese," was so styled in the primitive Church) or church, and who had been ordained by Alexander. Second. They decreed that throughout the Church the festival of Easter should be celebrated on the Sunday after the full moon which happens next after March 21. Third. They published twenty canons:

1. Excludes from the exercise of their functions those persons in holy orders who have made themselves eunuchs.
2. Forbids to raise neophytes to the priesthood or episcopate.
3. Forbids any bishop, priest, or deacon to have women in their houses, except their mothers, sisters, aunts, or such women as shall be beyond the reach of slander.
4. Declares that a bishop ought if possible to be constituted by all the bishops of the province, but allows of his consecration by three at least with the consent of the absent bishops, signified in writing; the consecration to be finally confirmed by the metropolitan.
5. Orders that they who have been separated from the communion of the Church by their own bishop shall not be received into communion elsewhere. Also that a provin-

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cial synod shall be held twice a year in every province to examine into sentences of excommunication. One synod to be held before Lent, and the second in autumn.

6. Insists upon the preservation of the rights and privileges of the bishops of Alexandria, Antioch, and other provinces. (The sixth canon of Nicæa, according to the version of Dionysius Exiguus, "Antiqua consuetudo servatur per Ægyptum, Libyam, et Pentapolim, ut Alexandrinus episcopus horum omnium habeat potestatem; quia et urbis Romæ episcopo parilis mos est. Similiter autem et apud Antiochiam ceterasque provincias suis privilegia serventur Ecclesiis. Illud autem generaliter clarum est quod si quis præter metropolitani sententiam fuerit factus episcopus, hunc magna synodus definivit episcopum esse non oportere," etc.).

7. Grants to the bishop of Ælia (Ælia Capitolina, the new city built by Ælius Hadrianus upon the site of Jerusalem, or near to it), according to ancient tradition, the second place of honor.

8. Permits those who had been ministers among the Cathari (q. v.), and who returned into the bosom of the Catholic and Apostolic Church, having received imposition of hands, to remain in the rank of the clergy. Directs, however, that they shall, in writing, make profession to follow the decrees of the Church; and that they shall communicate with those who have married twice, and with those who have performed penance for relapsing in time of persecution. Directs, further, that in places where there is a Catholic bishop and a converted bishop of the Cathari, the former shall retain his rank and office, and the latter be considered only as a priest; or the bishop may assign him the place of a chorepiscopus.

9. Declares to be null and void the ordination of priests made without due inquiry, and of those who have, before ordination, confessed sins committed.

10. Declares the same of persons ordained priests in ignorance, or whose sin has appeared after ordination.

11. Enacts that those who have fallen away in time of persecution without strong temptation shall be three years among the hearers, seven among the prostrators, and for two years shall communicate with the people without offering ("communicate with the people in prayer, without being admitted to the oblation;" i. e. to the holy eucharist, according to Johnson's way of understanding it).

12. Imposes ten years' penance upon any one of the military, who, having been deprived of a post on account of the faith, shall, after all, give a bribe, and deny the faith, in order to receive it back again.

13. Forbids to deny the holy communion to any one likely to die.

14. Orders that catechumens who have relapsed shall be three years among the hearers.

15. Forbids bishops, priests, or deacons to remove from one city to another: any one offending against this canon to be compelled to return to his own church, and his translation to be void.

16. Priests or deacons removing from their own church, not to be received into any other; those who persist, to be separated from communion. If any bishop dare to ordain a man belonging to another church, the ordination to be void.

17. Directs that clerks guilty of usury shall be deposed.

18. Forbids deacons to give the eucharist to priests, and to receive it themselves before the priests, and to sit among the priests; offenders to be deposed.

19. Directs that Paulianists (q. v.) coming over to the Church shall be baptized again. Permits those among their clergy who are without reproach, after baptism, to be ordained by the Catholic bishops: orders the same thing of deaconesses.

20. Orders that all persons shall offer up their prayers on Sundays and Pentecost *standing*.

It was also proposed to add another canon, enjoining continence upon the married clergy; but Paphnutius warmly opposed the imposition of such a yoke, and prevailed, so that the proposal fell to the ground. The creed and the canons were written in a book, and signed by the bishops. The council issued a letter to the Egyptian and Libyan bishops as to the decision of the three main points; the emperor also sent several edicts to the churches, in which he ascribed the decrees to divine inspiration, and set them forth as laws of the realm. On July 29, the twentieth anniversary of his accession, the emperor gave the members of the council a splendid banquet in his palace, which Eusebius (quite too susceptible to worldly splendor) describes as a figure of the reign of Christ on earth; Constantine remunerated the bishops lavishly, and dismissed them with a suitable valedictory, and with letters of commendation to the authorities of all the provinces on their homeward way. Thus ended the Council of Nicæa. It is styled emphatically "the great and holy council," holds the highest place among all the councils, especially with the Greeks, and still lives in the *Nicene Creed*, which is second in authority only to the ever venerable Apostles' Creed. Athanasius calls it "a true monument and token of victory against every heresy;" Leo the Great, like Constantine, attributes its decrees to the inspiration of the Holy Ghost, and ascribes even to its canons perpetual validity; *the Greek Church annually observes* (on the Sunday before Pentecost) *a special feast in memory of it*. There afterwards arose a multitude of apocryphal orations and legends in glorification of it, of which Gelasius of Cyzicus in the 5th century collected a whole volume. The decision of this council had not the effect of restoring tranquillity to the Eastern Church, for the Arian controversy was still warmly carried on, but it has supplied that mode of stating the doctrine of the Trinity (as far as relates to the Father and the Son) in which it has ever since been received by the orthodox. Says Dr. Schaff, "The Council of Nicæa is the most important event of the 4th century, and its bloodless intellectual victory over a dangerous error is of far greater consequence to the progress of true civilization than all the bloody victories of Constantine and his successors. It forms an epoch in the history of doctrine, summing up the results of all previous discussions on the deity of Christ and the incarnation, and at the same time regulating the further development of catholic orthodoxy for centuries." Dr. Shedd is incorrect in saying (*Hist. of Ch. Doctrine*, i, 308), "The problem to be solved by the Nicene council was to exhibit the doctrine of the Trinity in its *completeness;* to bring into the creed statement the *total* data of Scripture upon both the side of unity and trinity." This was not done till the Council of Constantinople in 381, and strictly not till the still later Symbolum Athanasianum (comp. Schaff, *Ch. Hist.* iii, 629). For a minute and picturesque description of this council, see dean Stanley's *Lectures on the History of the Eastern Ch.* p. 105; Schaff objects to it as too graphically minute at the expense of the dignity of historical statement. For more trustworthy information, see Ittigus, *Hist. Concilii Nicæni* (Lips. 1712); Richerus, *Hist. Concil. General.* i, 10; Walch, *Entwurf einer Conciliengesch.* p. 157; Hefele, *Conciliengesch.* i, 249 sq.; Boyle, *Hist. View of the Council of Nice* (N. Y. 1856); Kaye, *Council of Nicæa* (Lond. 1852, 8vo); Tillemont, *Hist. Eccles.;* Schaff, *Ch. Hist.* iii, 22 sq.; Neander, *Ch. Hist.* ii, 372 sq.; Landon, *Man. of Councils*, s. v. For the sources, see (1) the twenty Canones, the doctrinal Symbol, and a Decree of the Council of Nicæa, and several Letters of bishop Alexander of Alexandria and the emperor Constantine (all collected in Greek and Latin in Mansi, *Collect. sacrorum Conciliorum*, ii, 635–704). Official minutes of the transactions themselves were not at that time made; only the *decrees as adopted* were set down in writing and subscribed by all (comp. Euseb. *Vita Const.* iii, 14). All later accounts of voluminous acts of the council are sheer fabrications (comp. Hefele, i, 249 sq.). (2) Accounts of eye-witnesses, especially Eusebius, *Vita Const.* iii, 4–24 (superficial, rather Arianizing, and a panegyric of the emperor Constantine). The *Church History* of Eusebius, which should have closed with the Council of Nice, comes down only to the year 324. Athanasius, *De decretis Synodi Nic.; Orationes iv contra Arianos; Epist. ad Afros*, and other historical and anti-Arian tracts in tom. i and ii of his *Opera* (ed. Bened.), and the more important of them also in the first vol. of Thilo's *Bibliotheca Patrum Græc. dogmat.* (Lips. 1853; Engl. transl. in the Oxford Library of the Fathers.) (3) The later accounts of Epiphanius, *Hær.* 69; Socrates, *H. E.* i, 8 sq.; Sozomen, *H. E.* i, 17 sq.; Theodoret, *H. E.* i, 1–13; Rufinus, *H. E.* i, 1–6 (or lib. x, if his transl. of Eusebius be counted in). Gelasius Cyzicenus (about 476), *Commentarius actorum Concilii Nicæni* (Greek and Latin in Mansi, ii, 759 sq.; it professes to be founded on an old MS., but is filled with imaginary speeches). Comp. also the four Coptic fragments in Pitra, *Spicilegium Solesmense* (Par. 1852), i, 509

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sq., and the Syriac fragments in *Analecta Nicæna* Fragments relating to the Council of Nicæa. The Syriac text from an ancient MS. by H. Cowper (London, 1857). (J. H. W.)

II. The second Council of Nicæa, called also the seventh Œcumenical Council, though falsely so, was assembled Aug. 17, 786, by order of the empress Irene and her son Constantine. Owing to the tumults raised by the Iconoclastic party, it was dissolved and reconvened on Sept. 24, 787. (Theophanes, who was present, says that the opening of the council was made on Oct. 11.) Three hundred and seventy-five bishops were present from Greece, Thrace, Natolia, the Isles of the Archipelago, Sicily, and Italy. Pope Hadrian and all the Oriental patriarchs sent legates to represent them in the synod, those of Rome taking the first place; two commissioners from the emperor and empress also assisted at it. The causes which led to the assembling of this council were briefly as follows: The emperor Leo (and afterwards his son Constantine Copronymus), offended at the excess of veneration often offered to the images of Christ and the saints, made a decree against the use of images in any way, and caused them everywhere to be removed and destroyed. These severe and ill-advised proceedings raised an opposition almost as violent, and both the patriarch of Constantinople (Germanus) and the pope (Hadrian) defended the use of images, declaring them to have been always in use in the churches, and showing the difference between *absolute* and *relative* worship. However, in a council assembled at Constantinople in 754, composed of three hundred and thirty-eight bishops, a decree was published against the use of images. But at this time Constantine Copronymus died, and Tarasius, patriarch of Constantinople, induced the empress Irene and her son Constantine to convoke this council, in which the decrees of the council of 754 at Constantinople were set aside.

The first session was held in the church of St. Sophia. Tarasius, the patriarch, spoke first, and exhorted the bishops to reject all novelties, and to cling to the traditions of the Church. After this, ten bishops were brought before the council, accused of following the party of the Iconoclasts. Three of whom, Basil of Ancyra, Theodore of Myra, and Theodosius of Amorium, recanted, and declared that they received with all honor the relics and sacred images of Jesus Christ, the blessed Virgin, and the saints; upon which they were permitted to take their seats; the others were remanded to the next session. The forty-second of the apostolical canons, and the eighth of Nicæa, and other canons relating to the reception of converted heretics, were read.

In the second session the letters of pope Hadrian to the empress and to the patriarch Tarasius were read. The latter then declared his entire concurrence in the view taken of the question by the bishop of Rome, viz. that images are to be adored with a relative worship, reserving to God alone faith and the worship of Latria. This opinion was warmly applauded by the whole council.

In the third session the confession of Gregory of Neo-Cæsarea, the leader of the Iconoclast party, was received, and declared by the council to be satisfactory; whereupon he was, after some discussion, admitted to take his seat, and with him the bishops mentioned above. Then the letters of Tarasius to the patriarchs of Alexandria, Antioch, and Jerusalem, and their replies, as well as the confession of Theodore of Jerusalem, were read and approved. The passages of Holy Scripture relating to the cherubim which overshadowed the ark of the covenant, and which ornamented the interior of the Temple, were read, together with other passages taken from the fathers, showing that God had, in other days, worked miracles by means of images.

In the fifth session the patriarch Tarasius endeavored to show that the innovators, in their attempts to destroy all images, were following in the steps of the Jews, pagans, Manichæans, and other heretics. The council then came to the conclusion that the images should be restored to their usual places, and be carried in processions as before.

In the sixth session the refutation of the definition of faith made in the council of Iconoclasts at Constantinople was read. They had there declared that the eucharist was the only image allowed of our Lord Jesus Christ; but the fathers of the present synod, in their refutation, maintained that the eucharist is nowhere spoken of as the *image* of our Lord's body, but as the very body itself. After this, the fathers replied to the passages from Holy Scripture and from the fathers which the Iconoclasts had adduced in support of their views, and in doing so insisted chiefly upon perpetual tradition and the infallibility of the Church.

In the seventh session a definition of faith was read, which was to this effect: "We decide that the holy images, whether painted or graven, or of whatever kind they may be, ought to be exposed to view; whether in churches, upon the sacred vessels and vestments, upon walls, or in private houses, or by the wayside; since the oftener Jesus Christ, his blessed mother, and the saints are seen in their images, the more will men be led to think of the originals, and to love them. Salutation and the adoration of honor ought to be paid to images, but not the worship of *Latria*, which belongs to God alone: nevertheless it is lawful to burn lights before them, and to incense them, as is usually done with the cross, the books of the Gospels, and other sacred things, according to the pious use of the ancients; for honor so paid to the image is transmitted to the original, which it represents. Such is the doctrine of the holy fathers and the tradition of the Catholic Church; and we order that they who dare to think or teach otherwise, if bishops or other clerks, shall be deposed; if monks or laymen, shall be excommunicated." This decree was signed by the legates and all the bishops.

Another session (not recognised either by Greeks or Latins) was held at Constantinople, to which place the bishops had been cited by the empress Irene, who was present, with her son Constantine, and addressed the assembly. The decree of the council and the passages from the fathers read at Nicæa were repeated, and the former was again subscribed. The Council of Constantinople against image-worship was anathematized, and the memory of Germanus of Constantinople, John of Damascus, and George of Cyprus held up to veneration. Twenty-two canons of discipline were published.

1. Insists upon the proper observation of the canons of the Church.
2. Forbids to consecrate those who do not know the Psalter, and will not promise to observe the canons.
3. Forbids princes to elect bishops.
7. Forbids to consecrate any church or altar in which relics are not contained.
14. Forbids those who are not ordained to read in the synaxis from the Ambon.
15 and 16. Forbid plurality of benefices, and luxury in dress among the clergy.
20. Forbids *double* monasteries, for men and for women.

This council was not for a long period recognised in France. The grounds upon which the French bishops opposed it are contained in the celebrated Caroline Books, written by order of Charlemagne. Their chief objections were these: 1. That no Western bishops, except the pope, by his legates, were present. 2. That the decision was contrary to their custom, which was to use images, but not in any way to worship them. 3. That the council was not assembled from all parts of the Church, nor was its decision in accordance with that of the Catholic Church.

The Caroline Books were answered by pope Adrian, but with little effect so far as the Gallican Church was concerned, which continued long after this to reject this council altogether. See Labbé, *Conc.* vii, 1-963; Mansi, *Concil.* xii, 951; xiii, 820; Walch, *Historie der Ketzereien*, x, 419 sq.; Neander, *Ch. Hist.* iii, 318 sq.; Landon, *Manual of Councils*, s. v. (J. H. W.)

Nicaise, St. (Latin, *Nicasius*) (1), a Christian martyr who lived in the 3d century, was one of the

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companions of St. Denis, and received from him the mission of converting to the Christian faith the people who inhabited the territory of the Velocasses (ancient Vexin). Before separating, it is said the apostle of the Parisians conferred upon him the episcopal dignity; but this fact is questioned by some hagiographers. Usnard especially gives to St. Nicaise only the title of priest. Some localities situated between the Oise and the Epte had been evangelized by him, when, the third day after the martyrdom of St. Denis, the prefect, Sisinnius Fescenninus, passed through the village of Ecos, where was found Nicaise, with Quirin and Scubicule, companions of his apostolic labors. The prefect stopped the three evangelists, and, upon their obstinate refusal to sacrifice to idols, had them beheaded, October 11, 285 or 286. A Christian woman, called Pientia, soon after herself a subject for martyrdom, buried the bodies of the martyrs on a small island formed by the Epte, which has since become the borough of Gasny-sur-Epte (vadum Nicasii). It follows then from the acts of these apostles of the Vexin that Nicaise never came as far as Rouen. This city, however, considers him as her first bishop. Since the redaction of the new Breviary of Rouen, his day is celebrated with that of the bishop St. Mellon, the first Sunday of October. The remains of St. Nicaise and of St. Scubicule were, in the 9th century, brought to Meulan, where a church was erected under the invocation of the first of these martyrs, and the body of St. Quirin was transferred to Malmedy, in the diocese of Liège, in Belgium. See *Acta Sanctorum*, month of October; Godescard, *Vies des Saints;* Butler, *Lives of the Saints*.—Hoefer, *Nour. Biog. Générale*, s. v.

Nicaise, St. (2), of Rheims, a Roman Catholic bishop and a Christian martyr, famed especially for his eloquence, was of Gallic origin, and is presumed to have been a native of Rheims. The time of his birth is not known. He flourished in the 5th century. Even the date of his accession to the episcopal seat of his native place is unknown. It is only certain that he was the immediate successor of Severus. Flodoard reports that he founded at Rheims the first church in honor of the Holy Virgin, and that he transferred to it at the same time the seat of the bishopric, which was in the church of the Holy Apostles. The year 401 is fixed for the construction of this new cathedral, which Nicaise consecrated by the shedding of his blood when, several years after, the Vandals took and sacked the city of Rheims. When the barbarians appeared before the city to besiege it, Nicaise boldly exhorted his flock to the defence, preaching at the same time repentance and submission to the will of God. When the Vandals had refused all terms of agreement, and by force had made themselves masters of Rheims, Nicaise boldly went to meet them upon the threshold of his cathedral, attended by his clergy and singing hymns. They had no regard either for his character or his supplications in favor of the people who surrounded him, and after making him suffer many outrages they beheaded him. The beauty of Eutropia, his sister, who was near him, appeared to disarm the barbarians; but the Christian virgin, fearing more their love than their hatred, excited herself the fury of her brother's executioner, and also received the martyr's crown. Several persons of the clergy and of the people were also put to death, and among this number several distinguished ecclesiastical students. St. Nicaise and his companions were buried in the cemetery of the church of St. Agricolus, which then took the name of the martyr bishop. It is an error of Flodoard, followed by several other authors, who has made St. Nicaise contemporaneous with St. Lupus, bishop of Troyes, and with St. Aignan, bishop of Orleans. The latter prelates lived at the time of the invasion of the Huns, under the conduct of Attila, in 451, and not the irruption of the Vandals in 407. Besides, Flodoard seems to hesitate upon the time of the martyrdom of St. Nicaise; for his text bears, *Sub eadem Vandalorum vel Hunnorum persecutione*. The death of St. Nicaise and his companions is commemorated by the Roman Catholic Church on December 14. See *Gallia Christiana nova*, tom. ix; Flodoard, *Historia Ecclesiæ Remensis;* Dom Marlot, *Metropolis Remensis historia;* Fisquet, *France pontificale; Bréviaires de Paris et de Rheims*.—Hoefer, *Nour. Biog. Générale*, xxxvii, 914; Clement, *Hand-book of Legendary and Mythol. Art*, p. 233.

Nicander and **Marcian**, two Christian martyrs of the 4th century. Both were Roman military officers of great ability, and great efforts were made to induce them to renounce Christianity, but in vain. Crowds of people attended their execution. The wife of Nicander, being herself a Christian, encouraged her husband to suffer patiently for Christ; but the wife of Marcian, being a pagan, entreated her husband to save his life for the sake of her and of his child. Marcian embraced her and her babe, gently reproving her idolatry and unbelief; and then, together with Nicander, who also in the most affectionate manner had taken leave of his Christian wife, submitted joyfully to the fatal stroke, which conferred on them the crown of martyrdom, A.D. 306.—Fox, *Book of Martyrs*, p. 56.

Nica'nor (Νικάνωρ, *victor*), the name of two or three men in Scripture history.

1. The "son of Patroclus" (1 Macc. viii, 9), a general under Antiochus, Epiphanes, and Demetrius I, who took a prominent part in the wars waged by the Syrians against the Jews, to whom he "bore a deadly hate." Under Antiochus he had been master of the royal elephants (ἐλεφαντάρχης), but he was appointed governor of Judæa by Demetrius (2 Macc. xiv, 12), whose trusted friend he was, and who had accompanied him when he escaped from Rome (Polyb. iii, 21; Josephus, *Ant.* xii, 10, 4). Nicanor, being one of the generals chosen by Lysias when he invaded Judæa, B.C. 166 (1 Macc. iii, 38), by the sale of Jewish captives at ninety for a talent, brought multitudes of slave-merchants to his camp (1 Macc. iii, 41; 2 Macc. viii, 10, 11; Josephus, *Ant.* xii, 7, 3 and 4). He was, however, most signally disappointed in his expectations, for, in common with his companions in arms, he suffered a disgraceful defeat from Judas Maccabæus, and was compelled to escape in the disguise of a slave to Antioch, where he declared that the Jews had God for their "defender," and that they were "invulnerable" (ἄτρωτοι), "because they followed the laws appointed by him." Four years later, intrusted with a large army by Demetrius, he had orders "not to spare" the nation of the Jews. According to 2 Macc. xiv, he at first made peace with Judas Maccabæus, "whom he loved from his heart;" but, accused by Alcimus to Demetrius, he was compelled to break all his engagements with the Maccabæan chief, and ordered to send him prisoner to Antioch. According to 1 Macc. vii, 26–32, and Josephus, *Ant.* xii, 10, 4, Nicanor attempted, at first, by pretence of friendship, to get Judas into his hands. Raphall unites both accounts, regarding the treachery of Nicanor as subsequent to the angry orders he received from Demetrius. Judas, however, discovered the treachery in time, and escaped. Open hostilities immediately commenced, when Nicanor was defeated with the loss of 5000 men, and took refuge in the fortress "which was in the city of David" (1 Macc. vii, 31, 32; Josephus, *Ant.* xii, 10, 4). Josephus, indeed, as the text now stands, represents Judas as sustaining a defeat, and fleeing to the "citadel which was in Jerusalem." But there is evidently an error in the text here, as it contradicts the context, which shows that the citadel at Jerusalem was then in the hands of the Syrians. Nicanor, on coming down from the citadel, and meeting the priests, blasphemed God, and threatened to destroy their temple unless they delivered up Judas, a thing they could not do, even if they were disposed. Departing from Jerusalem, and joined by a fresh army out of Syria, he encamped at Beth-horon. Judas also pitched his camp at the village of Adasa, thirty furlongs off. At length they joined battle, when, Nicanor having fall-

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en among the first, the Syrians were beaten, routed, and slaughtered in their flight. Finding Nicanor on the battle-field, the Jews cut off his head and his right arm, which he "had stretched out so proudly," and hung them up at Jerusalem. His tongue also they cut out and minced, and threw to the birds. The day of the victory, Adar 13, being that before "Mardochæus' day," they set apart as a season of annual solemnity (B.C. 161) (1 Macc. vii, 43–49; 2 Macc. xv, 26–36; Josephus, *Ant.* xii, 10, 5; see also Raphall's *Post. Bib. Hist. of the Jews*, ch. iv and vi; Jahn's *Heb. Commonwealth*, § 96, 97, 98).—Kitto. See MACCABEE.

2. A Nicanor is mentioned in 2 Macc. xii, 2, as "governor of Cyprus" (κυπριάρχης) in the time of Antiochus V Eupator, and yet as interfering with the Jews in Palestine. But as the above Nicanor mentioned by Polybius cannot be meant, this must either be another person, or some confusion has befallen the author here (see Grimm, ad loc.). In 4 Macc. iii, 20, Nicanor is given as a surname of Seleucus, meaning apparently Seleucus I *Nicator*.

3. One of the first seven deacons appointed by the Church at Jerusalem along with Stephen (Acts vi, 5), A.D. 29. Dorotheus makes him to have been one of the seventy disciples of our Lord, and according to the Pseudo-Hippolytus he "died at the time of the martyrdom of Stephen" (p. 953, ed. Migne).

Nicaragua, a republic of Central America, bounded on the N. by the republic of Honduras, on the W. by the Pacific Ocean, on the S. by the republic of Costa Rica, and on the E. by the Caribbean Sea, is situated in lat. 10° 45′–15° N., long. 83° 20′–87° 31′, and has an area of about 57,000 square miles.

General Features.—Nicaragua is traversed by two ranges of mountains—the western, which follows the direction of the coast-line, at a distance of from ten to twenty miles from the Pacific; and the eastern (a part of the great range of the Cordilleras), which runs nearly parallel to it, and sends off several spurs towards the Caribbean Sea. The former is generally high and volcanic, but sinks at times almost to the level of the plains. Between the two ranges lies a great interior basin, containing the lakes of Nicaragua and Managua. The principal rivers are the Rio Coco, or Segovia, forming part of the boundary between Honduras and Nicaragua, the Escondido, or Blewfields, and the San Juan, all of which flow into the Caribbean Sea. The eastern coast of Nicaragua is called the Mosquito Coast; it formerly constituted an independent territory known as the Mosquito kingdom, and enjoyed the protectorate of Great Britain. It became a part of Nicaragua in 1860. Nicaragua is in many places densely wooded, the most valuable trees being mahogany, logwood, Nicaragua-wood, cedar, and Brazil-wood. The pastures are splendid, and support vast herds of cattle. The chief products are sugar-cane (softer and juicier than the Asiatic variety), cocoa, cotton, indigo, tobacco, maize, and rice, with nearly all the fruits and edibles of the tropics—plantains, bananas, tomatoes, bread-fruit, arrowroot, citrons, oranges, limes, lemons, pineapples, guavas, etc. The chief vegetable exports are sarsaparilla, aloes, ipecacuanha, ginger, copal, gum-arabic, caoutchouc, etc. The northern part of Nicaragua is rich in minerals—gold, silver, copper, iron, and lead—but the mines are not so carefully worked now as they were under the Spaniards.

Population.—Of the 250,000 inhabitants of Nicaragua, 220,000 belong to the uncivilized, and 30,000 (being whites) to the civilized races. The former may be divided proportionately as follows: Indians of unmixed blood, 550 in 1000; mestizos (*ladinos*, from whites and Indians; *zambos*, from negroes and Indians; and *mulattoes*, from whites and blacks), 400; whites, 45; negroes, 6. The ladino element predominates in Jalapa, Ocotal, Matagalpa, Corinto, Leon, Libertad, Managua, Blewfields, Acoyapa, Rivas, and San Juan del Sur; the mulatto in Granada Nandaime, San Carlos, and San Juan del Norte. Masaya is almost entirely Indian, and Indians occupy a large part of the basin of the two lakes. The coast basins of the Pacific are peopled by Indians of Aztec descent. The uncivilized Indian tribes occupy the river basins of the Atlantic slope; the Pantasmas, Poyas, and Carcas in the several upper basins of the Coco, Rio Grande, and Mico, the lower basins of which are peopled by Mosquitos, Zambos, and black Caribs; and the Wawas, Toonglas, and Ramas in the upper basins of the rivers of the same names. Most of the Nicaraguans live in towns, many going daily long distances to their plantations, which are often reached by paths so obscure as to escape the notice of the traveller. The chief occupation is the raising of cattle, and large quantities of cheese are made on some of the estates. The Indians, who are generally a sober race, are the principal producers. The half-breeds, as a class, are indolent, thriftless, and ignorant. Baptism is considered indispensable, but the marriage ceremony is often omitted. Petty thefts are common, but robberies and murders are unusual. Every few years a revolution breaks out, the population divides into two parties, and all business is suspended until the insurgents are put down or a change of rulers effected. Indeed, the incessant political distractions of the country have notoriously all but destroyed its material prosperity.

Religious and Educational Status.—Education is in a low condition. In 1868 radical changes were effected in public instruction, but the reform was only on paper. There are two universities, so called, one at Leon, with faculties of law, medicine, and theology, and in 1872 with 56 students, and an intermediate course with 102 students; and one at Granada, which has a faculty of law and an intermediate course, with 162 students. At that time there were in the republic 92 male primary schools, with 3871 pupils, and 9 female primary schools, with 532 pupils. Education is wholly secular, the supreme direction being in the hands of the executive. Instruction is gratuitous, and teachers are paid from the public funds. There is no public library in the country, no museum, and no newspaper. According to the constitution of the state the religion is Roman Catholic, and the republic is, ecclesiastically, a suffragan bishopric subordinate to the archbishop of Guatemala. There are 117 parishes, of which about 100 have incumbents. There are no religious orders, all convents having been suppressed in 1829. Freedom of worship is nominally granted, but is not really practiced to any extent. The Moravians have a mission school at Blewfields, and several schools at other places on the Mosquito Coast; in all 8 schools, with about 500 pupils of both sexes. The Moravians also have a church, and it is the only Protestant church in Nicaragua.

History.—Nicaragua was discovered in 1521 by Gil Gonzales de Avila, and conquered by Pedro Arias de Avila, the governor of Panama, in 1522. In 1821—the great year of revolution in Central America—it threw off allegiance to Spain, and, after a desperate and bloody struggle, secured its independence by the help of the "Liberals" of San Salvador. Nicaragua now formed the second state in the federal republic of Central America, but on the dissolution of the union in 1839 it became an independent republic. In 1847–8 a dispute arose between Nicaragua and Great Britain about the Mosquito Coast, which led to some hostilities, and was only settled in 1860. Meanwhile, in 1855, a civil war had broken out between the so-called "Conservatives" and "Liberals," which resulted in the victory of the latter, who were, however, obliged to call in the help of the since notorious colonel William Walker, of California, who, at first successful, was finally overthrown by a coalition of the other Central American states. After Walker's expulsion the government was re-established, and in 1858 a new constitution was adopted. By this constitution the republic of Nicaragua is governed by a president, who is elected by universal suffrage, and holds office for four years. There are two legislative cham-

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bers—the Senate and the House of Representatives. Liberty of speech and of the press exists, but is not absolutely guaranteed. Nicaragua took an active part in the struggle between Guatemala and San Salvador, which resulted in the shooting of president Barrios and the death of Carrera in 1865. Since then the country has been comparatively quiet. P. Chamorra was elected president in 1875.

See Bülow, *Der Freistaat Nicaragua* (Berlin, 1849); Squier, *Travels in Nicaragua* (N. Y. 1850); id. *Nicaragua, its People, etc.* (Lond. 1852, 2 vols. 8vo); id. in *Harper's Monthly*, vol. xi; *Edinburgh Review*, xcv, 287 sq.; *The American Cyclopædia*, s. v.; Chambers, *Cyclopædia*, s. v.

Nicarětè (Νικαρέτη), St., a lady of good fortune and family, born at Nicomedēa, in Bithynia, was renowned for her piety and benevolence, and also for the numerous cures which her medical skill enabled her to perform gratuitously. She suffered great hardships during a sort of persecution that was carried on against the followers of St. Chrysostom after his expulsion from Constantinople, A.D. 404 (Sozomen, *Hist. Eccles.* viii, 23; Nicephorus Callistus, *Hist. Eccles.* xiii, 25). She has been canonized by the Roman Catholic Church, and her memory is celebrated on December 27 (*Martyr. Rom.*). Bzovius (*Nomencl. Sanctor. Profess. Med.*), and after him C. B. Carpzovius (*De Medecis ab Eccles. pro Sanctis habit.*), think it possible that Nicaretè may be the lady referred to by St. Chrysostom as having restored him to health by her medicines (*Epist. ad Olymp.* [4 vols.] ii, 511, ed. Bened.), but this conjecture is founded on a faulty reading that is now amended. See Smith, *Dict. of Greek and Roman Biog. and Mythol.* s. v.; Ludlow, *Woman's Work in the Church*, p. 30.

Nicasius. See Nicaise.

Niccola di Pisa, an eminent Italian sculptor and architect, is noted not only for his inventive genius and devotion to sacred art, but also as the principal restorer of sculpture in connection with Gothic architecture. The precise dates of his birth and death have not been ascertained. It is probable, however, that he was born near the beginning of the 13th century, as he was greatly advanced in years in 1273, and is reported to have died at Pisa in 1276 or 1277. Niccola is distinguished among the earliest restorers of sculpture, which he elevated to a much higher state of perfection than he found it. He quitted the hard, dry, and mechanical style of his predecessors, and introduced a style which, though falling far short of the antique, was based upon similar principles, and evinced a vigorous mind and much feeling, if not always the most refined taste. It is said that his adaptation of the antique was brought about by the sight of an ancient sarcophagus brought from Greece in the ships of Pisa, but he must have had other opportunities of studying the antique sculpture, if we are to judge from his works. Though most of the finest specimens of Greek sculpture were not discovered till long after Niccola's time, he doubtless examined the various classic ruins with which Italy then abounded as much as to-day. Niccola's earliest work is supposed to be the *Deposition* over one of the doors of the façade of the cathedral of Lucca, dated 1233. In 1235 Niccola was employed to execute the arca, or tomb of St. Domenico at Bologna, which he embellished with a series of bass-reliefs and figures, truly admirable for the time. Several of these subjects are given by Cicognara in his *Storia della Scultura*, and many of the heads and countenances are finely expressed. It is composed of six large bass-reliefs, delineating the six principal events in the legend of St. Dominic, and is ornamented with statues of our Saviour, the Virgin, and the four doctors of the Church. The operculum, or lid, was added about two hundred years afterwards. Among his other and most excellent works in sculpture are the pulpit in the Baptistery at Pisa, executed in 1260, reckoned the most elegant pulpit in Italy. It is of white marble, six-sided, supported by seven Corinthian columns, and adorned with five bass-reliefs of subjects from the New Testament. His next work is the pulpit in the cathedral at Siena. The subjects on this pulpit are the same as those on that at Pisa, with the substitution of the *Flight into Egypt* and the *Massacre of the Innocents* for the *Presentation*, and the enlargement of the concluding composition, the *Last Judgment*. "In these compositions there is great felicity of invention and grouping, truth of expression, and grace in the attitudes and draperies; and in that of the *Last Judgment* the boldness displayed in the naked figures, twisted and contorted into every imaginable attitude, is wonderful, and evinces the skill with which Niccola drew on the antique and on nature. But it must be admitted that there is a degree of confusion or over-fullness in the grouping, and that the heads of his figures are often large in proportion to the bodies—faults incidental to all early efforts. In this last work it appears by the contract for its execution that Niccola was assisted by his scholars, Lapo and Arnolfo, and his son Giovanni; and this accounts for a certain feebleness that may be observed in portions of it." Both these works are highly praised by Cicognara, and are sufficient of themselves to prove the great excellence of Niccola in this department of art. As an architect Niccola seems to have acquired no less distinction. In 1231 he erected the celebrated church of St. Antonio at Padua. He was subsequently commissioned to build the church Dei Frari at Venice; and his reputation extended so widely that he was successively employed at Florence, Pistoia, Volterra, Naples, and Pisa. Among his most important works at Florence is the church and monastery at Santa Trinità, highly extolled by Michael Angelo as an edifice of surpassing excellence for its simple grandeur and the nobleness of its proportions. In 1240 he commenced the cathedral of Pistoia, and likewise improved and embellished that of Volterra. Among his other works in architecture were the convent of St. Domenico at Arezzo, the church of St. Lorenzo at Naples, the campanile of St. Niccola at Pisa, and the magnificent abbey on the plain of Taglicozzo, erected by Charles I of Anjou, in 1268, in commemoration of his decisive victory over Conradino, and thence called Santa Maria della Vittoria. Another work, which is regarded as one of the masterpieces of Italian sculpture, is the representation of the *Last Judgment* and *Inferno*, in the façade of the Duomo of Orvieto, which has generally been attributed to Niccola, but is now determined by the best critics of Italian art to have been the production of the following, whom, for completeness' sake, we notice here.

Giovanni di Pisa was the son and pupil of Niccola. He may have been born somewhere about 1235, as at the time of his death, in 1320, he is said to have been "vecchissimo," exceedingly old. We may at least suppose him to have been nearly twenty-five when he was invited to Perugia to erect a splendid monument to Urban IV, who died in that city in 1264. That work gave such satisfaction that he was employed also upon the embellishments of the fountain in front of the Duomo, wherein he displayed extraordinary ability in the architecture, the sculpture, and the bronzes. Scarcely had he completed this work when his father died, and he returned to Pisa to take possession of his patrimony. One of the first tasks committed to him by his fellow-citizens was that of adorning the small but celebrated church of Santa Maria della Spina, one of the richest and most remarkable specimens of the peculiar Gothic style in Italy. For the façade and other parts of the exterior he executed a number of statues, bass-reliefs, and other ornaments of sculpture, and is said in one of the figures to have portrayed his father, Niccola. What he there did, however, was merely the embellishment of a building, in which others shared with him; but it was not long before opportunity was afforded him of displaying his architectural ability on an ample scale,

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for in 1278 he began, and in 1283 completed, the renowned Campo Santo, or cemetery, one of the most remarkable monuments of its period, and that which, together with the adjacent cathedral, campanile, and baptistery, offers a most interesting group of architectural studies. The edifice is of marble, and forms a cloister of sixty-two arches (five at each end, and twenty-six on each side), enclosing the inner area or burial-ground; but neither this latter nor the exterior is a perfect parallelogram, the cloister being fifteen feet longer on one side than on the other, viz. 430 and 415 feet, and consequently the ends not at right angles to the sides. This defect would almost seem to have been occasioned by oversight, as it could not have been worth while to sacrifice regularity for the sake of a few feet. After this, according to Vasari, he went to Siena, where he made a model or design for the façade of the Duomo; this, however, is questionable. One of the first commissions he received after finishing the Campo Santo was from Charles I of Anjou, who invited him to Naples, where he erected the Castel Nuovo, and built Santa Maria Novella. In 1286 he was employed to erect the high altar in the Duomo at Arezzo, an exceedingly sumptuous work, in the Tedesco style, with a profusion of figures and sculptures, all in marble. This work, and his *Virgin and Child*, on one side of the cathedral of Florence, are reckoned by Cicognara as his best productions; but another of great celebrity is the marble pulpit by him in the church of San Andrea at Pistoia, which, like that by Niccola in the Duomo at Pisa, is a hexagon supported by seven columns. He also executed many of the sculptures of the Duomo of Orvieto, where he employed various assistants and pupils, some of the latter of whom afterwards became celebrated, particularly Agostino and Agnolo di Siena. At the instance of the Perugians, he returned to their city and executed the mausoleum of Benedict XI. He was also invited by the citizens of Prato, in 1309, to build the Capella della Cintola, and to enlarge their Duomo. Loaded with honors and distinctions as well as years, he in 1320 closed his life in his native city, and was there buried within that monument which he had himself constructed about forty years before, the Campo Santo, which for others was a burying-place, for himself a mausoleum. See Vasari, *Lives;* Lord Lindsay, *Christian Art;* Agincourt, *Darìa Memorie Istoriche;* Rosini, *Storia*, etc.; Cicognara, *Monumenti Sepolcrati della Toscana*, vol. i; *English Cyclopædia*, s. v.; Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Nice. See NICÆAN COUNCILS.

Nicene Creed is the name applied to a detailed statement of Christian doctrine which forms part of the liturgy of the Roman, Oriental, and Anglican churches, and is also received as a formulary by many of the other Protestant communions. The creed is given in the article on that subject. It remains simply to add that though it is called by the name of the Council of Nicæa (q. v.), nearly one half of the present clauses formed no part of the original Nicene formulary, that document containing a series of anathemas condemnatory of specific statements of Arius which find no place in the present so-called Nicene Creed. It was not even framed by the fathers of the first general council. They rather adopted the existing Oriental Creed, as the Roman or Apostles' Creed was followed by the churches of the West. Eusebius, the historian, exhibited it to the council as the ancient creed of the Church of Cæsarea, of which he was the bishop. Doubtless it had descended in that Church from primitive times. A general likeness may be observed between it and the Creed of Antioch, as given by Lucian the Martyr (Socrates, *Hist. Eccles.* iii, 5; vi, 12). The principal addition made to it by the council was the insertion of the phrase ὁμοούσιος τῷ Πατρί, "of one substance with the Father," in order to render the creed all that could be wished for as a standard of orthodoxy. See ARIANISM. Eusebius says, however, that this was no new term: "We are aware that certain illustrious bishops and writers among the ancients have made use of this expression, ὁμοουσίους, in defining the Godhead of the Father and Son" (*ibid.*). Athanasius declares the same thing in his epistle to the African bishops, and states that the term was incorporated in the Nicene Creed on the authority of ancient bishops: τῇ μαρτυρίᾳ τῶν ἀρχαίων ἐπισκόπων. In the preceding century Dionysius of Alexandria still appeals to older writers who used the expression τὸ ὁμοούσιον τῷ Πατρὶ εἰρῆμενον ὑπὸ τῶν ἁγίων πατέρων (Athanasius, *De Sent. Dionys.*). Origen, the preceptor of Dionysius, used the word in the same sense as the Nicene Council, as shown by Ruffinus and Pamphilus in his apology. Tertullian, writing in Latin, while he thought in Greek, as was often the case with him, says that the three persons of the Godhead were "unius substantiæ" (*Adv. Pra.* 11), which was the equivalent for ὁμοούσιος, as bishop Bull affirms; so also Ruffinus, "Unius substantiæ quod Græce ὁμοούσιον dicitur" (*De Deprav. libr. Orig.*). The term itself was coined in the philosophical schools of ancient Greece. Thus Aristotle affirmed the consubstantial character of the stars, ὁμοούσια δὲ πάντα ἄστρα; and Porphyry uses it with regard to the soul of life or vital principle that man shares with the lower animals, εἴγε ὁμοούσιοι αἱ τῶν ζώων ψυχαὶ ἡμετέραις (*De Abstin. ab esu Anim.* i, 19). Hence it was adopted by the Gnostic heretics to express the oneness of nature that existed between the psychic seed of the human race and the Demiurge (Irenæus, *Contr. Hær.* i, 9, 10, Cambridge ed.). The term fell into a certain degree of discredit when Paul of Samosata made use of it in his heretical Christology. He maintained that Christ had no pre-existence before his birth of the Virgin Mary, and that he could only be consubstantial with the Father through the deification of his mortal body. The very gainsaying of heresy thus helped to establish the high antiquity of the term as used by the Church. The Council of Antioch denied the consubstantiality of the Son in this gross sense, but left no doubt as to their belief in the eternally divine substance of the Word, though they suppressed for a time the term ὁμοούσιος as having been rendered suspicious by Paul. Altogether there can be no doubt that the term was well known and of familiar use for more than a century before the Church stereotyped it in her creed at Nice. The Cæsarean Creed contained the clause "God of God," which was omitted by the fathers at Constantinople, but was afterwards restored to its position. The insertion of "Filioque" (q. v.) by the Spanish Church was unauthorized. The final clauses were added at Constantinople, the Nicene formula having ended with καὶ εἰς τὸ Πνεῦμα τὸ ἅγιον. But midway between the two councils Epiphanius indicates three clauses in his longer creed as used by the Church of Cyprus. It is probable therefore that the Creed of Cæsarea also contained them; but Eusebius, having quoted so much of the formula as was germane to his purpose, stopped when he came to the expression of faith in the Holy Spirit in order that he might assert the hypostatic unity of each person, and so never completed the words of the creed. The creed so foreclosed by Eusebius remained on record as the faith of the Nicene fathers, an anathema against all who held Arian notions having been substituted for the closing words of Eusebius. The creed thus formed was used for catechetical instruction, and was the baptismal confession of faith, as in fact it had been from the earliest days (comp. Eusebius, *Ad Cæsar.*), but it had no place in the liturgy until the time of Peter Fullo, bishop of Antioch, who embodied it in the service (A.D. 471). Timothy, patriarch of Constantinople, adopted the same course (A.D. 511). In the third Council of Toledo (A.D. 589) the Spanish Church made it a part of the liturgy as an antidote to the Arianism of the Goths. The Gallican Church admitted it soon afterwards. The question was raised in the Council of

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Aix (809) whether the Spanish and French churches were right in adding the Filioque clause in this creed, and it was referred by Charlemagne to pope Leo, who allowed the creed to be sung, but without the addition; and Walafrid Strabo says that the creed was chanted in France and Germany after the condemnation of the Felician heresy in Gaul. Leo the Great, however, in consequence of the opposition of the patriarch of Aquilēa and Photius, at length authorized the use of the clause, and used it in letters to the bishop of Astorga and the monks of Mount Olivet. Charlemagne decreed that the interpolation was to be used; the Council of Toledo (447 and 589) adopted it; and it was inserted by the Catholic Visigoths and Franks. In 680 archbishop Theodore and an English council accepted the clause. Pope Benedict in 1024, at the request of the emperor, required the creed to be chanted in Italy. It is the custom for the priest alone to intone the words, "I believe in one God." The Nicene Creed was only received into the "Ordo Romanus" by pope Benedict VIII in A.D. 1014. The reason assigned for this long delay is the strict orthodoxy of the Western Church; this making unnecessary a decided expression against Arianism. Its position in the liturgy varies in the different rituals. In the Roman liturgy it is read on all Sundays, feasts of Christ, of the Virgin Mary, apostles' days, and all the principal festivals, but not on week-days or the minor saints' days, when the Apostles' Creed is used. In the English Prayer-book, the Nicene Creed occurs only in the Communion office; but in the American revision it has been placed with the Apostles' Creed, in the order of Morning and Evening Prayer, the minister having liberty to use either of them in the ordinary services, and also in the administration of the Communion, when necessary. See, besides the literature in the article CREED, Harvey, *Hist. and Theology of the Three Creeds*; Schaff, *Ch. Hist.* iii, 129 sq.; Liddon, *Divinity of Christ*, p. 18, 200, 256, 359, 410, 432, 434 sq., 473; Burnet, *Examination of the Thirty-nine Articles*, p. 135 sq.; Blunt, *Dict. of Theology*, s. v.; *Biblical Repository*, v, 280; *Church Rev.* Oct. 1870, p. 383; *Meth. Qu. Rev.* Jan. 1875, p. 136. (J. H. W.)

Nicephŏrus BLEMMIDAS OR BLEMMYDAS, a noted Greek ascetical writer, flourished in the 13th century. According to a recent Russian bibliographer, Nicephorus was born at Constantinople in 1198. He was of a noble and wealthy family; but, converted to Christianity, he decided for a life of devotion, and after taking holy orders fell into extreme asceticism. The wealth which came to him from his friends he spent for the good of the Christian cause. At Nicæa he built a church at his own expense, and served it as presbyter. Universally esteemed for his Christian life, he yet suffered many trials and disappointments. From imperial friends he encountered opposition for his censures on concubinage. Under the emperor Theodore Lascaris, the successor of the licentious Ducas, Nicephorus was more favored, and on the death of patriarch Germanus, in 1255, was offered his place. Nicephorus, however, declined the honor. In the religious disputes between the Greeks and the Latins, Blemmidas showed himself well-disposed towards the latter. He died as abbot of a convent near Ephesus in 1272. He wrote various works, but all of them were devoted especially to secure the peace of the Church, and this, says Neander, "he was induced to do by a purely Christian interest, separate from all other considerations." Nicephorus's writings are not all accessible as yet, but twelve works have thus far been determined as his, and have recently been brought out in the *Bibliotheca Ecclesiastica continens Græcorum Theologorum Opera*, vol. i (Leips. 1866, 8vo). Nicephorus's principal writings thus far determined are: (1.) *Opusculum de Processione Spiritus Sancti*, etc. In this work he adopts entirely the views of the Roman Catholics on the procession of the Holy Ghost and other matters; which is the more surprising as he wrote a second work on the same subject, wherein he defends the opinion of the Greek Church. Leo Allatius (*De Consensu*, ii, 14) endeavors to justify him for his want of consistency, showing that he either wrote that work when very young, before he had formed a thorough conviction on the point, or that some schismatics published their opinions under the name of Blemmidas:—(2.) *De Processione Spiritus Sancti libri ii.* This is the second work just mentioned, the first book of which is dedicated to the emperor Theodore Lascaris, and the second to Jacob, archbishop of Bulgaria (ed. Græce et Latine, by Oderius Raynaldus, in the appendix to the first volume of his *Annalis Ecclesiast.* by Leo Allatius in the first volume of *Orthodoxæ Græciæ Script.*):—(3.) *Epistola ad plurimos data postquam Marchesinam templo ejecerat, Græce et Latine*, in the second book of Leo Allatius, *De Consensu*:—(4.) Ἐπιτομὴ λογικῆς (Augsburg, 1605, 8vo). There are also many other writings by Blemmidas extant in manuscript in the libraries of Munich, Rome, Paris, and other places. See Cave, *Hist. Liter.* ad ann. 1255; Fabricius, *Bibl. Græc.* xi, 394; Neander, *Church Hist.* iv, 541 sq.; Hauck, *Theolog. Jahresbericht*, 1867, ii, 253, 254. (J. H. W.)

Nicephorus CALLISTUS XANTHOPULUS, son of Callistus Xanthopulus, is the last of the Greek Church historians, and the only one their Church produced in the Middle Ages. He is frequently denominated the ecclesiastical Thucydides, because of the elegance of his style, and the "theological Pliny," because of the superstition and credulity which are betrayed in his writings. The precise date of his birth is not ascertained. He flourished at Constantinople near the opening of the 14th century, and was probably a monk of St. Sophia, of which he was librarian. According to his own statement (*Hist. Eccles.* vol. i, c. 1) he commenced his *Ch. Hist.* at an early age, and labored at it till he was thirty-six years old. It is dedicated to the elder Andronicus Palæologus. As the latter was already well advanced in years, and died in 1327, it is supposed that Nicephorus was still alive in 1356, and therefore during the reign of John Cantacuzenus. We possess no information of his personal history. His work is of great interest, as it is the only contribution to Church history which appeared in the East from the 6th century to the 14th. It is, however, generally condemned in modern times as a compilation of fables and absurdities, and Casaubon says of it, "Historia eius non pluris quam folia farfari facienda est" (*Exercitt. in Baron.* i, sect. 17; comp. Joh. Gerhard, *Method. Stud. Theol.* p. 238). If we set aside the too great credulity of the author, the work will be judged as not without merits. Says Dowling: "Though he amply partook of the superstition of the age in which he lived, and paraphrased the writers from whom he derived his information in the extravagant style characteristic of the later Greeks, he has transmitted some important facts, of which we should without him have remained in ignorance" (*Study of Eccles. History*, p. 91-93). In his first chapter Nicephorus speaks of the utility of ecclesiastical history, and gives a list of his predecessors in that line from Eusebius to Procopius and Agathias, with a notice concerning each of them—in which indeed he accuses Eusebius of heresy and Socrates of impurity. He states that each of them wrote only the history of a period, and some often wandered away from the pure doctrine, while he intends to give a full and impartial history. The work is divided into eighteen parts, treating of the internal and external history of the Church with reference to the dogmas, doctrines, and usages. Monasticism and the episcopacy are specially considered. The plan was good. It begins with the incarnation (ἀπὸ τῆς κατὰ σάρκα τοῦ Σωτῆρος ἐπιφανείας), and continues to the death of Phocas (611). He, besides, refers to five other parts which were to extend down to the death of Leo Philosophus (911); but of these we find only the headings, which seem to have been written subsequently by some one else. Whether he did not continue his history any further, or whether the other parts of his work are lost,

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is unknown. This, however, is certain, that while he was to have given the whole history of the Church in these eighteen parts, as stated in his preface, they embrace only a period of 600 years. As to the nature of the work, it is evident that Nicephorus made extensive use of the early MSS. of ecclesiastical history, merely completing them by means of all kinds of materials. He made use for his purpose of the ancient Greek writers, political sources, legends, and traditions. He greatly neglected the history of the Latin Church. Thus, while he gives full details concerning Anastasius Sinaita, John Philoponus, and the leaders of the Monophysites, he says nothing of the Pelagians and their controversy. His information on the invasions of the Huns, Goths, Burgundians, Vandals, and Alans is valuable. There is only one Greek MS. known of this history. It was stolen under Mathias Corvinus by a Turkish soldier out of the library of Buda (Ofen) and brought to Constantinople; here it was bought by a Christian, and after many adventures now lies in the imperial library at Vienna. It was published in Latin by John Lange in Erfurt, *Nicephori Hist. Ecclesiastica* (Basle, 1553, fol.; often reprinted, Basle, 1560; Antw. 1560; Paris, 1562–73; Frankf. 1588, 1618). The Greek text was subsequently published also: *Græce et Lat. cura Frontonis Ducæi* (Par. 1630, 2 vols.). Nicephorus is also considered as the author of the *Catalogus imperatorum C. Politanorum versibus iambicis Gr.* in Labbei *Protreptica histor. Byzant.* p. 34:—*Catalogus patriarcharum Constantinopolit.* ibid. p. 35, extends down to Calliatus, under John Cantacuzenus:—*Excidium Hierosol. versibus iambicis*, in Morelli *Exposit. memorabilium quæ Hieros. sunt* (Paris, 1620):—*Synopsis totius script. sacræ ad calcem Epigrammatum Theodori Prodromi* (Paris, 1536):—Σύνταγμα *de templo et miraculis S. Mariæ ad fontem*, in MSS. See Lambec. *Comment.* viii, 119; Oudini *Comm. de Script.* iii, 710; Fabricius, *Bibl. Græca*, ed. Harl. vii, 437 sq.; Stäudlin, *Gesch. u. Literatur d. Kirchengeschichte*, p. 111 sq.; Darling, *Cycl. Bibliographica*, ii, 2192; Cave, *Hist. Lit.* ad ann. 1333; Dupin, *Bibliothèque des écrivains ecclésiastiques du quatorzième siècle.* (J. H. W.)

Nicephorus Chartophylax, an Eastern monastic, is supposed to have flourished some time about the close of the 8th or the beginning of the 9th century. Fabricius thinks he is the same as Nicephorus Diaconus et Chartophylax, who was present at the second Council of Nicæa, and was afterwards raised to the patriarchate; if so, however, he would be identical with Nicephorus, the famous author of the *Breviarium*, who was made patriarch in 806. He wrote, *Solutionum Epistolæ II. ad Theodosium monachum, Græce et Latine*, in Leunclavis, *Jus Græco-Romanum*, also in the twelfth vol. of *Biblioth. Patr. Maxim.*, and in the *Orthodoxographi.* See Cave, *Hist. Lit.* ad ann. 801; Fabricius, *Bibl. Græc.* vii, 608, 674.

Nicephorus Constantinopolitanus, St., an eminent Byzantine Church historian, and patriarch of Constantinople, was born in that city about 750 or 758. He first attached himself to the court, and held high offices. In 787 he was present at the Council of Nicæa, and there defended image-worship. Shortly after his return to the capital he withdrew to a convent, from whence he was called in 806 to become patriarch of Constantinople. Leo Arminius having become emperor in 813, the worship of images was forbidden, and Nicephorus, on account of his exertions in their defence, became unpopular at court, and was finally obliged to resign the patriarchate in 815. He then retired to the convent of St. Theodore, of which he was the founder, and remained there until his death in 828. Nicephorus is sometimes called *Homologeta*, or *Confessor*, on account of his firm opposition to the Iconoclasts and his ensuing deposition. He is highly esteemed as the author of several important ecclesiastical productions of intrinsic value and beautiful style. His historical writings, which are his best, are remarkable for accuracy, erudition, and discernment; yet the doctrine of the worship of images is defended in his writings to a tiresome extent, and this course of Nicephorus astonishes the more as it is in contrast with his liberal views on other points. His most important works are: *Breviarium historicum*, or Κωνσταντινουπόλεως Ἱστορία σύντομος, one of the best works of the Byzantine period, from the death of Mauritius to the marriage of Leo IV and Irene, 602–770 (ed. Petav. Par. 1616; Venet. 1729):—*Chronologia compendiaria tripartita*, from Adam down to the time of the author (translated by Anastas. Bibliothec., and often published: Par. 1648; ibid. 1652, cum notis Goari):—*Antirchetici libri adversus Iconomachos opuscula iv apud Canisium* l. c. and in *Bibl. Patr.* Lugd. t. xiv:—*Disputatio de Imaginibus cum Leone Armeno ed Combefis* (Par. 1664):—*Stichometria librorum sacrorum* (in *Opp.* Petri Pitheoi, Par. 1609; also in *Critici sacri Angli*, t. viii):—*Confess. fid. ad Leonem III* (in Baron. *Annal.* ad ann. 811; and in Hardouini t. iv, 978):—*Canones ecclesiastici XVII* (in Hardouini t. iv; and Coteler. *Monum.* t. iii, 445):—*Fragmentum de sex synodis* (in Combefis, *Auctar. Nov. Bibl.* ii, 603). Banduri prepared a complete edition of Nicephorus's works, but he died before it was ready for publication. In recent times a number of the works of Nicephorus have been brought out by Neri (1849) and Petra (1852). See an account of his life in Ignatius, *Polit. in Actis ad.* 13 *Mart. Auctar. Nov. Bibl.* ii, 503; Combefis, *Origen. Constant.* p. 159; Oudini *Comment.* ii, 2; Fabricius, *Bibl. Græc.* vii, 603 sq.; Neander, *Kirchengesch.* iv, 373; Piper, *Einleitung in d. Monumental-Theologie*, § 62; *Christian Remembrancer*, July, 1853, p. 248. (J. H. W.)

Nicephorus Monachus, an Eastern ascetic noted as an ecclesiastical writer, but little known, however, except as an author, flourished about 1100, according to P. Possinus. One Nicephorus, a monk, is the author of Περὶ φυλακῆς καρδίας, *De Custodia Cordis*, a very interesting and valuable essay, which Possinus published in Greek and Latin, in his *Thesaurus Asceticus* (Paris, 1648, 4to). See Cave, *Hist. Lit.* ad ann. 1101; Fabricius, *Bibl. Græc.* vii, 679.

Nicephorus Philosophus, an Eastern writer, flourished about 900 at Constantinople, where he enjoyed great esteem for his learning and genius. He wrote *Oratio Panegyrica s. Vita Antonii Caulei* (*Caulea*) *Patriarch C. P.*, who died in 891 (895), which is printed in Bollandii *Acta Sanct.* ad 12 diem Februarii. He is perhaps also the author of Ὀκτατευχός, or *Catena in Octateuchum et Libros Regum*, which is ascribed to one Nicephorus Hieromonachus. The *Octateuchus* was published at Venice (1772–1773, 2 vols. fol.), with a Latin version and a commentary; in the title there stands Leipzig, without a date. See Fabricius, *Bibl. Græc.* xii, 610; Cave, *Hist. Lit.* ad ann. 895.

Nicephorus Presbyter, an Eastern ecclesiastic of uncertain age, flourished at Constantinople, and was connected with the church of St. Sophia. He wrote *Vitæ S. Andreæ*, which is printed in *Acta Sanctor.* ad 28 diem Maii. See Fabricius, *Bibl. Græc.* vii, 675.

Nicéron, Jean Pierre, a distinguished French ecclesiastic, noted especially as a biographer and bibliographer, was born at Paris March 11, 1685. He studied at the Mazarin College at Paris, and afterwards at the College of Du Plessis. He was received into the Society of the Barnabite Jesuits in 1702, and took the vows in 1704. Ordained in 1708, he became a very useful preacher, and died at Paris July 8, 1738. Nicéron wrote *Mémoires pour servir à l'histoire des Hommes illustres dans la république des Lettres*, etc. (Paris, 1729–45, 43 vols. in 44, 12mo), a laborious and excellent work, from which all subsequent accounts of the same authors and their works are derived. (See Darling, *Cycl. Bibliographica*, ii, 2192; Brunet, *Manuel du Libraire*, s. v.) Hallam has made free use of these writings, and not unfrequently quotes Nicéron's estimates of writers in his own *Introduction to the Literature of Europe in the* 15*th*,

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16*th, and* 17*th Centuries.* In our *Cyclopædia* Nicéron's work has frequently proved of great service. Indeed no bibliographical labors can be satisfactorily performed on the periods with which it deals without the aid of Niceron's labors. See Labbé Gouget, "Éloge de J. P. Nicéron," in *Mémoires pour servir à l'histoire des Hommes illustres*, vol. xl. (J. H. W.)

Nicetas, St. (1), a Christian martyr of the 4th century, was of Gothic descent, and born near the Danube. Though he had long been a Christian, he met with no molestation on that account until the persecution under Athanaric in A.D. 370. That monarch of the Eastern Goths ordered an idol to be drawn about on a chariot through all the places where Christians lived. The chariot stopped at the door of every professed Christian, and he was ordered to pay it adoration. Upon a refusal the house was immediately set on fire, and all within were burned. This was the case with Nicetas, who became a martyr to his Christian constancy, being consumed to ashes in his own house, Sept. 15, 372.—Fox, *Book of Martyrs*, p. 71; Hardwick, *Ch. Hist. of the Middle Ages*, p. 293.

Nicet(as) or **Nicetius**, St. (2), a French prelate and martyr to the Christian cause, died in the first part of the 7th century, probably in 612. He is commemorated on Jan. 31; yet Bollandus has published his acts under the date of Feb. 8. But little is known of the life of this St. Nicetas. He was archbishop of Besançon when St. Colombanus, arriving in Sequania, founded there the monastery of Luxeuil. Later St. Colombanus, pursued by the Gauls, passed through Besançon; St. Nicetas gave the most honorable reception to this illustrious outlaw, and assisted him to retreat into Italy. Nicetas was very zealous in maintaining the purity of the faith in his vast diocese, which he traversed frequently, preaching and instructing the people. Gregory the Great had great confidence in Nicetas, and consulted him on all important occasions. See Dunod de Charnage, *Hist. de l'Église de Besançon*, vol. i; *Gallia Christiana*, vol. xv, col. 12; L'abbé Richard, *Hist. des Dioc. de Besançon et de St. Claude*, vol. i.

Nicet(as) or **Nicetus**, St. (3), of Trèves, one of the most celebrated prelates of ancient Gaul, lived in the 6th century. His life has been written by Gregory of Tours; it is found in ch. xvii of the *Vitæ Patrum*. At first a monk, then abbot of an unknown monastery, he gained in this position the esteem and friendship of the king, Theodoric, whom, however, according to report, he failed not to reprimand for the looseness of his moral habits. After the death of St. Aprunculus, Theodoric chose Nicetas archbishop of Trèves. It is supposed that the ceremony of his ordination took place in 527. Nicetas owes his renown to the firmness of his character. He more than once censured the government and the manners of Theodoric and his successors. He even had the boldness to excommunicate king Clotaire, for which the latter finally drove Nicetas from his seat. But Clotaire's successor, king Sigebert, recalled Nicetas. He attended the councils of Clermont in 535, of Toul in 540, of Orleans in 544, the second Council of Clermont, convened about the same time, and the Council of Paris in 555. He died Dec. 5, 566. Gregory of Tours has not been the only biographer of Nicetas; Florien, abbé of Roman-Moutier, has left us a grand eulogy of his eloquence and his virtue. Fortunatus says of him, "Totius orbis amor, pontificumque caput." Several other contemporaries have equally praised this powerful bishop. He enjoyed great authority, which made him so bold as to admonish the emperor Justinian himself about 563, and to charge him to disavow the principles of the Eutychian heresy. Several writings of Nicetas are preserved. D'Achery has published in vol. iii of his *Spicilegium* the treatises *De Vigiliis servorum Dei* and *De Psalmodiæ bono*. In addition to these two works are two letters, one to Justinian, the other to Clodosinda, queen of the Lombards, urging her to work for the conversion of her husband, Alboin, who was an Arian. Several times reproduced by the press, these two letters are found in the *Councils of Gaul* of Don Labat, col. 1145, 1151, and in the collection of Don Bouquet, iv, 76–78. See *Hist. litt. de la France*, iii, 291; *Gallia Christiana*, xiii, 380; Gregorius Turonensis, *Vitæ Patrum*, ch. xvii; Lea, *Studies in Ch. Hist.* p. 300).

Nicetas Acominatus (Ἀκομινάτος), also Choniates (so called probably from his native place, Chonæ, the ancient Colossæ), was a younger brother of Michael Acominatus. Both occupy a distinguished place among the Greek writers of the 12th century. Nicetas Choniates is eminent as a doctrinal and polemical writer, and also as a Byzantine historian. He was educated at Constantinople under his brother's supervision, and, besides studying theology, applied himself especially to history and jurisprudence. Under Isaac Angelus he became imperial under-secretary (ὑπογραμματεὺς βασιλικός), then privy councillor, chief justice, and finally governor of the province of Philippopolis. In this position he had to endure many annoyances during the passage of the emperor Frederick Barbarossa in 1189; and when the Latins took Constantinople in 1203, he was obliged to flee to Nice, where he died about 1206 or later. His *Histor. Byzant. libri xxi* embraces the period from 1118 to 1205; the fact that the author himself bore a part in many of the events he relates gives his work great historical value. The mode of quoting this historical work is thus: Nicetas, *Isaac Angelus*, i, 3; *Urbs Capta*, c. i; *Andron. Comnen.* ii, 5, etc. Editions: Ed. princeps, by H. Wolf, with a Latin version (Basle, 1557, fol.); reprinted, with an index and a chronology by Simon Goulartius (Geneva, 1593, 4to), by Fabrot, with a most valuable glossarium Græco-barbarum, and a revised translation, notes, etc. (Paris, 1647, fol.), in the Paris collection of the Byzantines; the same, badly reprinted, Venice, 1729, fol. The last edition is in the Bonn collection of the Byzantines, edited by J. Bekker (1835). A Greek MS. in the Bodleian, divided into two books, and giving an account of the conquest of Constantinople, with special regard to the statues destroyed by the Latins, is ascribed to Nicetas, but it seems to have been altered by a later writer, who also made additions. The account of the statues, which is of great interest, is given by Fabricius, quoted below, and critical investigations concerning this MS. are given by Harris in his *Philological Inquiries* (pt. iii, c. 5). The work itself has been published by Wilken, under the title of *Niceta Narratio de Statuis antiquis, quas Franci, post captam anno* 1204 *Constantinopolin destruxerunt* (Lips. 1803). The result of his theological studies is embodied in his Θησαυρὸς ὀρθοδοξίας, written ostentatiously for the information of a friend, but evidently intended for circulation. Ullmann compares this work to the *Panoplia* of Euthymius, as both represent the state of dogmatic criticism, and of the knowledge of the history of dogmas at that time, but he justly gives the first place to the work of Nicetas, as the latter shows an independence of views, a soundness of criticism, and a philosophical spirit which we do not find in Euthymius. The work of Nicetas commences with an exposition of the Jewish and Greek philosophy and mythology. Then he reviews the principal doctrines of the Church, taking as a basis the dogmatic traditions of the Greek fathers, yet not without expressing some personal views, especially in anthropology and psychology. Thus he divides spiritual activity in man into three functions—the νόησις, or the highest degree of contemplation; δοχή, or the lowest degree of conception or thought; and διάνοια, the connection between both, or reasonable thought. Nicetas counts six degrees in virtue: natural, moral, civil, purifying, contemplative (θεωρητική), and theurgical (θεουργική), i. e. such as brings us into a state of assimilation to God. These divisions resemble somewhat the psychological theory of the Latin mystics. With the fourth part Nicetas commences his polemics against the heretics, opening with Simon Magnus, and mentioning many previously ob-

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secure heresies and unknown heretics. The last parts treat of Islamism, the controversy with the Latin Church, and the inner dissensions in the Greek Church. The whole is as yet unpublished. The work in its complete form is in the royal library at Paris, and a fragment of it is preserved in the Bodleian. Only the first five parts have been translated into Latin by Petrus Morellus (Paris, 1561, 1579; Geneva, 1629; *Bibl. Patr.* [Lugd.] xxv, 54); a fragment in Greek of the twentieth part, against the Agarenes, is to be found in the *Sylburgi Saracenicis* (Heidelb. 1595), p. 74. A description of the contents of the work is given in Montfaucon, *Palæogr. Gr.* p. 326, and Fabricius, *Bibl. Græc.* vi, 429; but whether the complete work will ever appear is doubtful. Some minor productions of Nicetas, among which a fragment on the ceremonies observed when a Mohammedan adopted the Christian religion, are extant in different libraries in Europe. See Ullmann, *Die Dogmatik d. griech. Kirche im* 12 *Jahrh.* (in *Stud. u. Krit.* 1833); Ellissen, *Michael Akominatos von Chonæ;* Fabricius, *Bibl. Græc.* vii, 737 sq.; Neander, *Ch. Hist.* iv, 530, 533, 537; Smith, *Dict. of Gr. and Rom. Biogr.* ii, 1183. (J. H. W.)

Nicetas [or **Nic(a)eus**] OF DACIA, an Eastern ecclesiastic, who was bishop of a city called by ecclesiastical writers *Civitas Romatiana* or *Remesianensis*, situated in Mæsia, somewhere between Naissus and Sardia, flourished near the close of the 4th century. He visited Italy about this time, and while at Nola viewing the tomb of St. Felix made a warm friend of Paulinus (q. v.), who celebrated in a poem still extant the high talents and virtues of Nicetas, and the zeal with which this man of God labored in preaching the Gospel among the barbarians. A.D. 402 Nicetas paid a second visit to Nola, and it appears from an epistle of pope Innocent I (note xvii, ed. Constant.) that he was still living in A.D. 414. The time of his death is as uncertain as that of his birth. Considerable confusion has been occasioned by the mistake of Baronius, who supposed that Nicetas the Dorian, mentioned in the Roman martyrology under January 7th, was a different person from the *Nicæus Romatianæ civitatis episcopus* of Gennadius, and that the latter was the same with the Nicæas of Aquilea, to whom a letter was addressed by pope Leo the Great in A.D. 458 — a hypothesis which forced him to prove that Aquilea bore the name of *Civitas Romatiana*. But the researches of Holstein, Quesnel, and Tillemont have set the question at rest. Gennadius informs us that Nicetas composed in a plain but elegant style instructions for those who were preparing for baptism, in six books, of which he gives the arguments, and also *Ad Lapsam Virginem Libellus*. Of these the former is certainly lost, but we find among the works of St. Jerome (vol. xi, 178, ed. Vallarsi; vol. v, ed. Bened.) a tract entitled *Objurgatio ad Susannam Lapsam;* and among the works of St. Ambrose (vol. ii, 311, ed. Bened.) the same piece under the name *Tractatus ad Virginem Lapsam*, although it can be proved by the most convincing arguments that neither of these divines could have been the author. Hence it was conjectured by Cotelerius that it might in reality belong to Nicetas, and his opinion has been very generally adopted, although the matter is involved in great doubt. See Gennadius, *De Viris Illustr.* 22; Schönemann, *Biblioth. Patrum Lat.* vol. ii, § 17.—Smith, *Dict. of Greek and Roman Biog. and Mythol.* ii, s. v.

Nicetas, DAVID, commonly called *Paphlago*, either on account of his having been born in or having become bishop of Paphlagonia, lived about the year 880. He is best known as the author of a biography of the patriarch Ignatius, who died in 878. This biography is untrustworthy: at the end Ignatius is made to ascend into heaven, and his opponent Photius is accused of all possible wrongs. As in this the author served the Latin party, it is easy to understand why his work has been praised by the Roman Catholic writers. It must be admitted, however, that the work furnishes some valuable materials for the history of the patriarchs. It has been repeatedly published (Gr. et Lat. ed. Matth. Raderus [Ingolstadt, 1604]), and in the acts of the councils, as in Hardouin, v, 955. Another polemic work, *Liber pro Synodo Chalcedon. adv. epistolam regis Armeniæ* (Gr. et Lat. apud Allat. *Græc. Orthod.* i, 663), is also attributed, but without sufficient proofs, to Nicetas. He is besides considered as the author of a number of hymns, and panegyrics of saints and martyrs mentioned under his name in the catalogues of MSS., such as *Laudatio s. Barbaræ, Encomium in mart. Theodorum, in Nicolaum, in Panteleemonem*, etc.; but on account of the many writers of the same name it is difficult to ascertain their authenticity. Some of the discourses (*Apostolorum encomia, oratio in Marcum evangel.* etc.) are given by Combefis, Latine in *Bibl. Concionatoria*, Gr. et Lat. in *Auctar. Bibl. patrum noviss.* (Paris, 1672), and in *Illustrium Christi martyrum triumphis* (Paris, 1660). Nicephorus (lib. xiv, cap. 28) calls Nicetas a philosopher, but at present we know of no work of his to justify the appellation. The *Quæstiones in Philosophiam et commentarii in Aristot. categor. et quinque voces Porphyrii*, mentioned by Gesner, are proved by Fabricius to be due to a later writer. See Allat. *De Simeon*, p. 102, 111; id. *De Psellis*, § 13; Oudinus, ii, 215; Fabricius, *Bibl. Gr.* ed. Harl. vii, 747; Hanckius, *De script. Byzant.* p. 261; Brucker, *Histor. Philos.* iii, 543.—Herzog, *Real-Encyklopädie*, x, 322. (J. N. P.)

Nicetas NICÆANUS, an Eastern ecclesiastic of uncertain age, was chartophylax at Nicæa. He wrote *De Schismate inter Eccles. Græcam et Romanan*, extant in MS. in Paris and elsewhere; Leo Allatius gives a fragment of it in *De Synodo Photian.* Also perhaps *De Azymis et Sabbatorum Jejunio et Nuptiis Sacerdotum*, which others ascribe to Nicetas Pectoratus (q. v.). See Cave, *Hist. Lit.* D, p. 14.

Nicetas (or **Nechites**) OF NICOMEDĒA, an Eastern prelate, flourished as archbishop of Nicomedea in the first half of the 12th century. When, in 1136, Anselm, bishop of Havelberg, was sent by pope Innocent II to Constantinople for the purpose of effecting a union between the Eastern and Western churches, Nicetas appeared at this meeting as the defender of the Eastern views on the doctrine of the Procession of the Holy Ghost. When Anselm, at a subsequent period, was residing at the court of pope Eugenius III, he drew up, at the request of that pope, a full account of the conference (in D'Achery, *Spicileg.* vol. i). We may take it for granted, indeed, that we are not presented here with a set of minutes drawn up with diplomatic accuracy; still we have every reason to presume that the manner in which the Greek prelate managed his cause in this conference has in all essential respects been truly represented by Anselm. He represents Nicetas as saying many pointed and striking things against the Latin Church, such as he assuredly could not have invented from his own point of view, and would not have put into the mouth of his opponent. In respect to the contested point in the doctrine of the Holy Ghost, Nicetas appealed, as the Greeks were ever wont to do, to the passage in the Gospel of John, and to the inviolable authority of the Nicene Creed. Anselm replied conformably with the doctrine of the Church, as it had been settled since the time of Vincentius Lirinensis. He presented on the other side the progressive evolution of that doctrine under the guidance of the Holy Spirit, actuating the Church, by virtue of which the doctrine, contained as to its germ in the sacred Scriptures, had been more exactly defined and explained, and what it contained in spirit reduced to the form of more precise conceptions; just as the work of one universal council is completed in the gradual development of Christian doctrine by another and later. All this is the work of the same Spirit, promised by Christ to his disciples and to his Church; of whom he says that he would teach

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many things which the apostles at that time could not understand. Even the doctrine of the Trinity, as explained by the Council of Nice, the doctrine of the divinity of the Holy Ghost, cannot be pointed out as a dogma expressed in so many words in the Bible (lib. ii, c. xxii sq.). Anselm alleged as an argument for the authority of the Roman Church that all heresies had found their birthplace in the Greek Church; while in the former the pure doctrine had ever been preserved free from alloy amid all the disputes proceeding from that other quarter. To this Nicetas replied, "If the heresies had sprung up in the Greek Church, still they were subdued there; and they could only contribute to the clearer evolution and stronger confirmation of the faith" (lib. iii, c. xi). And he endeavors to point out here a substantial advantage of the Greek Church over the Latin, tracing it to the predominating scientific culture which had distinguished the Greek Church from the beginning. "Perhaps the very reason why so many heresies had not sprung up among the Romans was that there had not been among them so many learned and acute investigators of the sacred Scriptures. If that conceit of knowledge by which the Greek heretics had been misled deserved censure, still the ignorance of the Latins, who affirmed neither one thing nor another about the faith, but only followed the lead of others in unlearned simplicity, deserved not to be praised. It must be ascribed either to blamable negligence in examining into the faith, or to singular inactivity of mind and dulness of apprehension, or to hinderances growing out of the heavy load of secular business." He applies to the Latins in this regard the words in 1 Tim. i, 7, and to the Greeks what Aristotle says of the usefulness of doubt as a passage-way to truth. Earnestly does Nicetas protest against the intimation that the Greek Church might be compelled to adopt what the pope, without a council held in concurrence with the Greeks, could on his own self-assumed authority prescribe. He then goes on to say that if such authority belongs to the pope, then all study of the Scriptures and of the sciences, all Greek intellect and Greek learning, were superfluous. The pope alone would be bishop, teacher, and pastor; he alone would have to be responsible to God for all whom God had committed to his charge alone. The Apostolic Creed did not teach men to acknowledge a Roman Church in especial, but one common, catholic, apostolic Church (lib. iii, c. viii). Though Nicetas defended the use of ordinary bread in the celebration of the Lord's Supper, a custom which had always been handed down in the Greek Church, yet he estimates the importance of this disputed point with Christian moderation (lib. c, c. xviii). He says that he himself, in case no other bread was to be had, would have no hesitation in using unleavened bread in the mass. "Since, however," he adds, "the number of the narrow-minded far exceeds that of persons well-instructed in the faith, and the undistinguishing multitude easily take offence, it was worthy of all pains that both Latins and Greeks should be induced to join heart and hand in bringing about, in some suitable place and at some suitable time, a general council, at which the use of leavened or unleavened bread by all at the same time should be adopted; or if such an agreement could not be arrived at without giving scandal to one of the two parties, yet all should agree in this, that neither party should condemn the other, and this difference should no longer turn to the injury of holy charity." "Mutual condemnation," says he, "is a far greater sin than this diversity of custom, which is in itself a matter of indifference." Both finally agreed that a general council, consisting of Latins and Greeks, for the purpose of bringing about a reunion of the two churches was a thing greatly to be desired. The irritable state of feeling, however, between the two parties, heightened by the Crusades and the consequences following in their train, and the arrogant pretensions of the popes, who would not lower their tone, put the assembling of such a council out of the question; and, even if it could have been held, it would have failed to bring about the result desired by Nicetas and Anselm. Nothing further of the personal history of Nicetas is accessible to us. (J. H. W.)

Nicetas Pectoratus (ὁ στηθατός), an Eastern ascetic, noted as a Church writer, was, at the time when patriarch Michael Cærularius (q. v.) separated from the Romish Church, a monk in the convent of Studium, near Constantinople. He is mentioned as a pupil of abbot Simeon of St. Mamas. An enemy of the Latins, he sided at once with the patriarchs, and wrote on the custom of fasting on the Sabbath and on the marriage of priests. In 1054 came the Romish ambassadors, and at their head cardinal Humbert and archdeacon Frederick. The cardinal and Nicetas held a conference in the convent of Studium, which ended—the emperor also interfering in the matter—by a retraction on the part of Nicetas of all he had said, a condemnation of the enemies of Rome, and submission to the burning of his works. This is mentioned only by Latin writers (comp. Canis. *Lectt. antiquæ*, iii, pt. i, p. 325, and Vibertus in *Vita s. Leonis*, ii, 5; Lea, *Hist. of Sacerdotal Celibacy*, p. 199, note i; and the review of the *Bibliotheca Ecclesiastica*, in Hauck, *Theolog. Jahresbericht*, 1867, ii, 252), but such things occurred so often in the Greek Church that there is no reason to doubt its truth; besides, it did not oblige Nicetas to foreswear forever his attachment to the Greek Church. Among his works at present extant, the principal is *Liber adv. Latinos de Azymis, de Sabbatorum jejuniis et nuptiis Sacerdotum*, Latine apud Canis. l. c. p. 508, ed. Basnage (*cum refutatione Humberti*, comp. Allat. *De Missa præsanctific.* § 2, 16; *De purgator*, p. 870). This book has been recently brought out in the *Bibl. Eccles.* vol. i (Leips. 1866, 8vo), and is entitled Περὶ τῶν ἀζύμων. A copy of this work in Greek is preserved in the imperial library at Vienna. As will be noticed from a preceding article, some critics ascribe its authorship to Nicetas Nicæanus (q. v.). Among the other writings of Nicetas, we notice *Carmen Iambicum in Simeonem juniorem Græce*, in Allat. *De Simeon.* p. 168:—*Tractatus de anima*, in fragments in Allat. *De synodo Photian.* cap. 14:—*Capita ascetica, capita de sanctis patribus, contra blasphemam Armeniorum hæresim, de processione Sp. S., de cœlesti hierarchia, de paradiso terrestri, epistolæ*, etc., mentioned in Fabricius, *Bibl. Græc.* ed. Harl. vii, 753, 754. See Allat. *De perp. consens.* ii, 9, § 6; Cave, *Hist. Lit.* ii, 136; Schröckh, *Kirchengesch.* xxiv, 219; Neander, *Ch. Hist.* iii, 583; Herzog, *Real-Encyklopädie*, x, 323; and Hauck as above noticed. (J. H. W.)

Nicetas Rhetor, an Eastern ecclesiastic, by some thought to be identical with Nicetas Paphlago (q. v.), has, among other productions, the following ascribed to him: several *Orations* known to Allatius:—*Diatriba in gloriosum Martyrem Panteleemonem:—De Certamine et de Inventione, etc., reliquiarum S. Stephani Protomartyris:—Encomium in Magnum Nicholaum Myroblepten et Thaumaturgum.* None of these have been published. See Cave, *Hist. Lit.* D, p. 14.

Nicetas Scutariota, an Eastern writer of uncertain date, who was born at Scutari, opposite Constantinople. He wrote, *Homiliæ:—Scholia sive Annotationes in Nicetæ Acominati Thesaurum, Orthodox.:—Epistolæ de Arte Rhetorica:*—poems and other minor productions extant in MSS. in Paris and elsewhere. See Cave, *Hist. Lit.* D, p. 15; Fabricius, *Bibl. Græc.* vii, 755.

Nicetas Seidus, an Eastern writer who violently opposed the Latins, and wrote a small work against them, a Latin translation of which begins, "Non simpliciter antiqua novis venerabiliora," etc., and of which Allatius gives some fragments in *De Consensu*, i, 14. See Cave, *Hist. Lit.* ad ann. 1110.

Nicetas Serron, an Eastern ecclesiastic, flourished as a contemporary of Theophylact in the 11th

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century. He was first deacon of the Church of Constantinople, and afterwards bishop of Heraclea. He composed several funeral orations upon the death of Gregory Nazianzen; also a commentary, which is inserted in Latin among the works of that father. There is besides ascribed to him a catena upon the Book of Job, compiled of passages from several of the fathers, as Apollinarius, Athanasius, Basil, Ephrem Syrus, Eusebius, Gregory Nazianzen, Gregory of Nyssa, Isidore, Julius Halicarnassensis, Methodius, Nylus, Olympidorus, Origen, Polychronius Severus, Theophilus of Alexandria, Chrysostom, Cyril of Alexandria, and Didymus of Alexandria. This work was printed at London in 1637 in folio. We have also by the same author several catenæ upon the Psalms and Canticles, printed at Basle in 1552. There is likewise a commentary upon the poems of Gregory Nazianzen, printed at Venice under the name of Nicetas of Paphlagonia, which is apparently by the same author. See Cave, *Hist. Lit.* ad ann. 1077; Fabricius, *Bibl. Græca*, viii, 431.

Nicetas Thessalonicensis, an Eastern ecclesiastic, was born at Thessalonica about 1200. He was archbishop of Thessalonica, and author of *Dialogi Sex de Processione Spiritus Sancti*, of which Allatius gives a fragment in *Contra Hottinger*. He has often been confounded with Nicetas Acominatus. See Fabricius, *Bibl. Græc.* vii, 756.

Niche is an architectural term derived from the French, and designates a cavity, hollow, or recess in a wall or buttress for an image, vase, or other erect ornament. Among the ancients niches were sometimes square, but oftener semicircular at the back, and terminated in a half-dome at the top; occasionally small pediments were formed over them, which were supported on consoles, or small columns or pilasters placed at the sides of the niches, but they were frequently left plain, or ornamented only with a few mouldings. In the Middle-Age architecture niches (often called *tabernacles*) were extensively used, especially in ecclesiastical buildings, for statues.

Gateway of the Bishop's Palace, Peterborough, c. 1220.

Coombe Church, Oxon.

The figures in the *Early English* style were sometimes set on small pedestals, and canopies were not unfrequently used over the heads; they were often placed in suites or arranged in pairs, under a larger arch; when in suites, they were very commonly separated by single shafts: in other cases the sides were usually moulded in a similar way to windows; the arches of the heads were either cinque-foiled, trefoiled, or plain, and when canopies were used they were generally made to project: good examples of the 13th century are to be seen on the west front of the cathedral at Wells.

In the *Decorated* style they very frequently had ogee canopies over them, which were sometimes placed flat against the wall and sometimes bowed out in the form of an ogee; triangular canopies were also common: several kinds of projecting canopies were likewise used, especially when the niches were placed separately. In the tops of buttresses niches were sometimes made to occupy the whole breadth of the buttress, so as to be entirely open on three sides, with small piers at the front angles; pedestals were very common, particularly in niches with projecting canopies, and in such cases were either carried on corbels or rose from other projecting supports below; sometimes corbels were used instead of pedestals.

Queen Eleanor's Cross, Geddington, Northamptonshire. A.D. 1294.

In the *Perpendicular* style the panelling, which was so profusely introduced, was sufficiently recessed to receive figures, and these varied considerably in form; but of the more legitimate niches the general character did not differ very materially from those of the preceding style. In plan the canopies were usually half an octagon or hexagon, with small pendants and pinnacles at the angles; and crockets, finials, and other enrichments were often introduced in great profusion; buttresses, surmounted with pinnacles, were also very frequently placed at the side of niches in this style.—Parker, *Glossary of Architecture*, s. v.

Kidlington, Oxfordshire, c. 1460.

Magdalen Church, Oxford, c. 1500.

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Nichol, JOHN PRINGLE, a British astronomer and philosopher, eminent for his services to the Church by seeking to harmonize science and revelation, was born at Brechin, Scotland, in 1804. He was originally educated for the ministry, but turned aside to the study of the natural sciences, especially astronomy, and gained distinction as a lecturer and writer on science. About 1836 he was appointed professor of astronomy in the University of Glasgow. He died in 1859. He published popular works, entitled *The Architecture of the Heavens* (1836); *The Stellar Heavens; The Solar System;* and a *Dictionary of the Physical Sciences.* He wrote also numerous articles for the *Imperial Dictionary of Biography.* His style is vigorous and attractive. "In the combined character of lecturer and popular writer," says a writer in *Tait's Magazine* (1848), "Dr. Nichol has done more than any modern scientist to uncase science from its mummy confinements, and to make it walk abroad as a free and living thing. . . . Nichol is the prose laureate of the stars. From his writings ascends hitherto the richest tribute of mingled intelligence of their laws—love for their beauty—admiration for their still, strong order—hope in the prospects of mankind, as reflected in their mirror—and sense, ever profound and near, of that unseen Power who counts their numbers, sustains their motions, and makes their thousand eyes the organs and the symbols of his omniscience." Professor Nichol's spirit of reverence is in all his writings, and has made him famous throughout Britain. In this country his writings have not circulated as largely as they deserve. See Littell's *Living Age,* May 6, 1848, art. i; and the references in Allibone, *Dict. of Brit. and Amer. Auth.* s. v. (J. H. W.)

Nicholas I OF ALEXANDRIA, an eminent prelate of the Eastern Church, flourished near the opening of the 13th century. He was patriarch of Alexandria at a time when the Greek Church was as low as it ever fell, and when Alexandria alone stood forth the worthy representative of orthodox Christianity in the East. Constantinople was in the hands of the Crusaders, Jerusalem under Mohammedan rule, and therefore Alexandria alone was the prop of the Greek Church at this time. Yet even Alexandria's independence from Rome waned under Nicholas I, who was inclined to acknowledge the authority of the all-powerful pope Innocent III, "that mighty pontiff who raised the authority of St. Peter's chair to its highest pitch." Nicholas, indeed, was once thanked by Innocent for "seeking to console both himself (i. e. Nicholas) and those who were suffering captivity (Crusaders) for the name of Christ, by the comforts of the Holy Roman Church." A.D. 1212, when Innocent called the fourth Lateran Council, and Nicholas found it impossible to attend, he sent a deacon named Germanus as his legate to that Western assembly (Innocent, *Epp.* 15, 34). After the death of Innocent III, Nicholas continued his close relation with Rome under Honorius, notwithstanding the erection of a Latin archbishopric within the Alexandrian patriarchate. Nicholas died about 1228. See Neale, *History of the Eastern Church, Patriarchate of Alexandria,* ii, 278 sq., 294 sq. (J. H. W.)

Nicholas OF ARGENTINE. See NICHOLAS OF STRASBURG.

Nicholas OF BASLE, the great lay-preacher of the Middle Ages, and a leader of the Mystics in the 14th century, the man who taught Tauler (q. v.) that God's illuminating grace was not confined to the Church of Rome or her clergy, but comes to every one of God's people directly from Jesus Christ himself, was the son of a wealthy merchant in Basle, and was born in the year 1308. He was a lad of good abilities and irreproachable conduct, and was from his early years of a decidedly religious disposition. When about fifteen years of age he became oppressed by a great consciousness of sin, and, in order to free himself from the burden under which he labored, he resolved to renounce the world and devote himself to a religious life. Even at this early stage of his career the independence of his character revealed itself, for he does not appear to have remotely contemplated entering a convent or becoming a priest; he renounced the world, but made the renunciation in his own way. For five years he labored to obtain a nearer approach to God, reading the lives of saints and practicing austerities. At length God revealed himself to him, and he found peace. Now he began to feel himself specially inspired by God, and specially taught by the Holy Spirit. Immediately after his conversion he began to study the Scriptures, and found that, although he had never received a university education, nor any instruction in theology, he was able, in the space of thirty weeks, to master and understand the Word of God as thoroughly as many learned doctors of the Church. While separating himself from the Church, and denying her claim to be the mediator between God and man in the revelation of doctrine, Nicholas did not associate himself with any heretical sects. He had no connection whatever with the Waldenses, although some of his doctrines were the same as theirs, and he was the determined opponent of the licentious Brethren of the Free Spirit, and of the pantheistic Beghards. He occupied a thoroughly independent position between the Church, on the one hand, and the different sects on the other; and the fact of his being a layman enabled him to do this with greater ease and safety than if he had been a member of any religious order. His theology was of a very simple kind, and he had not the perplexing logical mind which prevents a thinker from holding doctrines quite irreconcilable with each other. On most points of doctrine his opinions were substantially those of the old Catholic Church, but along with these he held two doctrines which, when pushed to their logical consequences, would have yielded results entirely subversive of most of the theology of the Church. These were the doctrines of self-renunciation and of private inspiration; and in the view of Nicholas they are so mutually related that when self-renunciation is complete inspiration follows. Nicholas and his followers made the dogma of self-renunciation the principal doctrine of their theology. Protestantism, it is true, teaches this doctrine too. Nicholas of Basle and his friends, however, differed radically from the reformed theology. The latter teaches simply the renunciation of one's own merit in order to gain by confidence in the merit of Jesus Christ a standing before God and peace of conscience in spite of the sense of sin; making self-renunciation simply the absolute negation of one's own individuality in order to leave all things to God, while Nicholas's doctrine of self-renunciation is the barest and most absolute Quietism (q. v.), and if logically adhered to prevents every kind of human action and exertion. He went so far as to assert that "temptations to sin should always be faced and never shirked, nor are we to pray to be delivered from them; and in the same way it is not right to pray for any alteration of circumstances, nor even for the coming of the kingdom of heaven." The highest form of the divine life in man is, according to Nicholas, "resignation to the will of God, and prayer is a means of bringing about this state of resignation; hence the believer should only pray for a right and suitable frame of mind and will—that is, a frame of mind and will resigned to whatever is sent or is to be sent by God in his providence—while to pray for a change in one's circumstances, for forgiveness of sins, for freedom from temptation, for the coming of the kingdom, is to pray that what God sends may be made subject to us, not that we should be made to submit ourselves to it, and so tends to produce self-assertion, not self-renunciation."

(Comp. the fifteenth and sixteenth articles in the sentence against Martin of Mainz, one of Nicholas's followers: "15. Quod perfectus homo non debet pro inferni liberatione ac cœlestis regni collocatione deum orare, nec illi pro aliquo quod deus est non servire, sed indifferens ejus beneplacitum expectare. 16. Quod in evangeliis et in oratione do-

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minica non debet stare sic: 'Et ne nos inducas in temptationem,' quia negatio non ex Christi doctrina, sed alia quacunque negligentia.")

"When self-renunciation is complete, the soul of man having become entirely resigned to the divine will, becomes," Nicholas taught, "so entirely assimilated to the divine nature that it has continual and near fellowship with God. Thus the man who has so far triumphed over his natural inclination to self-assertion as to become wholly resigned to the ways of God, is always in familiar intercourse with the Spirit of God, who communicates to him all divine knowledge." Thus Nicholas claimed for himself and for such of his followers as had reached a state of perfection in self-renunciation a direct acquaintance with things divine. God revealed himself to them, they believed, not indirectly and only through the medium of the Holy Scriptures; but directly and immediately through dreams and waking visions, and in this way taught them to understand perfectly all the sublimest mysteries in theology. It often happened that these revelations consisted in allegorical visions, as when Rulmann Merswin had a vision of a stone successively assuming three shapes, and was thereby taught to understand as he had never understood before the doctrine of the Trinity; while at other times, as in the vision which came to Tauler at his conversion, the revelation was expressed in ordinary language. This *private* inspiration, which Nicholas believed that he possessed, was quite different from the ordinary efforts of the human reason, and in this respect Tauler and Nicholas held opinions altogether opposed to the rationalism of Eckhart. It was a supernatural gift especially bestowed upon men from without, and showed itself in ways altogether different from the exercise of the ordinary reason. The men who were believed to be possessed of it had in it a new gift, altogether different from the capacities of their fellows, which made them independent of all churchly and other aids to a religious life, and they were, as possessors of the same spirit, brought into such a close spiritual fellowship with each other, that they could, while far distant, correspond with each other through alternate visions.

Of the private history of Nicholas we know very little, but it is evident that he travelled a great deal through Germany, propagating his opinions in a quiet, unostentatious manner. Gradually there grew up around him a society of Christians composed of men and women like-minded with himself, who loved and honored him as their spiritual father. It does not seem that this society had any definite place of association, or that its members proposed to themselves any practical or political ends and aims. The bond of association was the personal character of Nicholas, and the members were all men and women of pious lives and characters, who, in a profligate and disastrous age, amid the breaking up, as it seemed, of all mechanical aids to piety, were insensibly attracted towards Nicholas, and through him to each other. They called themselves "the Friends of God," to signify that they had reached that stage of the Christian life when Christ, according to his promise, would call them "no longer servants, but friends;" and they included in their number individuals who differed most widely in rank and circumstances. More than one monkish order had its representatives among the Friends of God. Tauler, Suso, and Henry of Nordlingen were Dominicans; Otto of Passau was a Franciscan, and there were numbers of laymen. Rulmann Merswin was a banker, Conrad of Brunsberg was grand-master of the Knights of St. John in Germany. There were women too enrolled as members, for example, the two Ebners, Margaretha and Christina, and Anne, queen of Hungary [see, however, FRIENDS OF GOD]. From the fact that after the death of Nicholas of Basle (he was burned to death at Vienne, near Poitiers, after 1382) the association of his followers fell to pieces, it is evident that it was Nicholas's personal power and influence that kept them united. Nicholas of Basle was not only noted as a preacher; he also wielded a powerful pen, and wrote much for the edification of his followers. Indeed many were gathered as Friends of God by the influence of his writings. His principal works are, *Buch von den zwei Männern* (who these two men were is not now known):—*Die Bekehrung Tauler's:—Buch von den fünf Männern* (a religious biography of Nicholas himself and four of his companions):—*Von der Bekehrung eines Deutsch-Ordens-Ritters:—Von zwei Kloster-Frauen in Baiern und von zwei Klausnerinnen, Ursula u. Adelheit* (the memoir of two nuns in Brabant), believed to be simply a translation from the Welsh or Och Walloon dialect. See Vaughan, *Hours with the Mystics* (1873); Schmidt, *Nicolas von Basel, Leben u. Werke* (Vienna, 1866); ejusd. *Die Gottes-Freunde im 14ten Jahrh.* (Jena, 1854); *Meth. Quart. Rev.* January, 1869, art. i; *Brit. Quart. Rev.* Oct. 1874, art. i; Gieseler, *Eccles. Hist.* iv, 184–186; Hodgson, *Reformers and Martyrs* (Phila. 1867), p. 120 sq. (J. H. W.)

Nicholas OF CLEMANGE. See CLEMANGE.

Nicholas OF CUSA. See CUSA.

Nicholas DAMASCENUS, an ancient Peripatetic philosopher and writer on history, flourished in the reign of Augustus, and was ambassador from Herod, king of Judæa. He wrote a Universal History, in 144 books, of which a few fragments only remain, together with comedies and tragedies of good reputation. See Lardner, *Works* (Index in vol. ix).

Nicholas OF ENGLAND, a monastic who flourished near the close of the 12th century, is noted in the history of Christian doctrine as the decided advocate of the Romish ultramontane view regarding the immaculate conception of Mary. He wrote in most severe and condemnatory terms against abbot De la Celle, afterwards celebrated as bishop of Chartres. Of the personal history of the monk Nicholas we know only that he died before the close of the 12th century. The part he played in the doctrinal controversy above referred to is given by Neander, *Ch. Hist.* iv, 333 sq. See also Milman, *Hist. of Latin Christianity*, v, 44.

Nicholas OF THE FLÜE. See FLÜE.

Nicholas OF FRASCATI, an eminent Italian prelate, flourished in the opening of the 13th century. We know but little of his personal history. In 1213 we find him mentioned as bishop of Frascati and cardinal, and employed in that year on a mission to England as papal legate. He was sent to bring to completion the arrangements made by Pandulf (q. v.) with king John, and was successful in this mission, for on Oct. 3 he publicly received in St. Paul's Cathedral from John a charter of surrender and the oath of fealty, and somewhat later received full compensation for all damage caused by the royal sequestrations of ecclesiastical property. It was also this cardinal Nicholas who removed the interdict then resting upon England and its king. Nicholas quitted Britain in Sept. 1213, and we hear scarcely anything of him thereafter. He died about 1220.

Nicholas, HENRY. See FAMILISTS.

Nicholas HYDRUNTIUS, an Eastern ecclesiastic, lived in the beginning of the 13th century, in the reign of Alexius IV Comnenus. Nicholas was distinguished by his opposition to the Latin Church, against which he published several works, of which an account is given by Cave (ad ann. 1201) and Fabricius (*Bibl. Græc.* xi, 289).

Nicholas ILYIN. See RIGHT-HAND BRETHREN.

Nicholas OF LEITOMYSL (or *Leitomischl*), one of the warm advocates of the Hussite movement, flourished as master at the University of Prague near the opening of the 15th century. In the memorable university meeting held on May 28, 1403, to examine the forty-five propositions ascribed to Wickliffe (q. v.), master Nicholas most enthusiastically and ably argued in behalf of the Bohemian party for the English theologian.

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He declared that the propositions incorrectly represent Wickliffe, and branded these articles as having been falsified by a certain master Hübner, who more richly deserved to be burned than the two poor fellows who had been burned for counterfeiting saffron (an herb much sought for and used in those times). Huss himself, also, while he would not at the time agree to the unconditional acceptance of all the propositions, declared them at this time, and ever afterwards, as having been tampered with and interpolated by master Hübner. Nicholas remained steadfast to the cause of these ante-Reformers, and was much esteemed for the service he rendered to Christian truth, and as an example of holy living. He was called by Huss "the most sagacious counsellor" (*Mon. Hussi*, ii, 42). See Neander, *Ch. Hist.* v, 246; Gillett, *Life and Times of John Huss*, i, 38. (J. H. W.)

Nicholas OF LYRA. See LYRA.

Nicholas OF METHONE, an Eastern ecclesiastic, to whom a number of works are attributed, was bishop of Methone, in Messenia. His writings, as far as known, are polemical essays on the person of Christ, the eucharist, the use of unleavened bread, the procession of the Holy Ghost, against the primacy of the pope, but especially against the heathenish Platonism of Proclus. All attempts to establish the personality of the author, or the exact time when he wrote, have heretofore proved unavailing. Some critics, as Cave and Oudin, place him at the close of the 11th century, and look upon him as a contemporary of Theophylact, bishop of Bulgaria, and of Nicetas of Heraclea. Cave, however, observes that some of the works may have been written by another, more modern, Nicholas. Others, and among them Fabricius, place him in the later half of the 12th century. This is also the opinion of Ullmann, who observes that in the midst of the controversy between the Eastern and the Western churches, during the reign of Manuel I, a synod was held in 1166 at Constantinople, in which a Nicholas, bishop of Methone, was present, according to Allatius (*De perp. consensione*, p. 689). Nicholas was until recently known only as the author of *Ἀνάπτυξις τῆς Θεολογικῆς στοιχειώσεως Πρόκλου Πλατωνικοῦ, Refutatio institutionis theol. Procli Platonici* (primum ed. J. Th. Voemel, Francf.-ad-M. 1825); and *Nicolai Methonensis Anecdota* (p. i, ii, ed. Voemel, Francf. 1825–26); and it appears from these works that he was an independent disciple of the ancient fathers, whom he studied and expounded with great perspicacity. He opposed heathen Platonism, while at the same time he adhered to that Christian and ecclesiastical Platonism which had been handed down from the Areopagists and others. Hence his doctrine concerning God is altogether ideal and transcendental. Nicholas considers the negative definitions of God as more correct than the positive. He regards God as so infinitely above man that the latter can have no conception of him. The small *Anecdoton* begins with the expression, "The world is unfinished; the divine act of creation is ever enduring, and admits of no distinction of past or future. Were we to consider it as having a beginning or an end, it would imply a cessation of the divine activity, and thus represent the divine nature and power as subject to change. Yet the results of creation are finite; but this does not imply a change in the creative energy, only a variation in the proportion between its emitting and retaining properties" (*κατὰ προβολὴν καὶ συστολήν, Anecd.* i, 10). His views bear a great resemblance to those of Origen. On the doctrine of the redemption he goes much beyond all the ancient expositors, and seeks to prove dialectically the necessity of this divine means of grace. "Humanity," says Nicholas, "lay in the bonds of Satan; it possessed within itself no possible means of getting free from this bondage, since every sinner would have had first of all to free himself from this strange power, an effort which none could accomplish. Redemption could only come from the innocent and almighty, hence from God himself, and at the same time could only be accomplished in human form, and by the undergoing of human sufferings and death." From these principles results the necessity of the coming of a God-man, when it is admitted, moreover, that divine mercy wishes not the eternal death of the sinner. This forms a simplified counterpart of Anselm's theory, and similar views are expressed by subsequent Greek writers, for instance, very explicitly by Nicholas Cabasilas. Ullmann on this account believes that Nicholas made use of Latin sources. His criticisms on Proclus present also several interesting points. He states in the first place that in the Greek Church of that time there were persons who in their attachment to the later Platonism deduced from it antichristian and anti-ecclesiastical consequences, while otherwise the polemics on the question had no practical result. The assertion of some of the earlier Greek theologians that the *ψυχή*, as such, is not immortal, but obtains immortality only from its connection with the *πνεῦμα*, was repeated by our Nicholas in the Greek Church (comp. his *Refut.* p. 207, 208). A work by Nicholas on the eucharist was published: *Græce cum liturgiis Jacobi*, etc. (Paris, 1560, et in *Auctario Ducæano*, ii, 372). His other works remained in MSS. until 1866, when a Russian priest at Leipsic brought out the *Bibliotheca Eccles. continens Græcorum theologorum opera*, the large bulk of which in vol. i is devoted to Nicholas of Methone. There are eight of his productions inserted there, but his personal history is cautiously approached, as but little is known of it. Gass, the soundest modern critic of Middle-Age Greek theology, pronounces these writings of Nicholas of Methone as among the best products of that epoch of Byzantine theology. As to the time of Nicholas's activity, Gass holds that it is well-nigh impossible to speak with certainty until more of his writings are made accessible to modern critics. He refuses to reject or accept either Cave's or Ullmann's opinion on this point. See Fabricius, *Bibl. Gr.* (ed. Harl.) xi, 290; Ullmann, *Dogmatik d. griech. K. im 12 Jahrh.* in *Stud. u. Krit.* of 1833, p. 647 sq.; Hagenbach, *Hist. of Doctrines*, i. 385; ii, 16, 36, 41; Ceillier, *Hist. des Auteurs Sacrés*, xiii, 555, 558, 571 sq.; Migne, *Patrologie Grecque*, vol. xxv. (J. H. W.)

Nicholas OF MODON (Peloponnesus), an Eastern ecclesiastic, flourished as bishop of Modon towards the close of the 11th century. Little is known of his life, but in the opinion of Ullmann he was, if estimated by his writings, one of the most distinguished men of his time. His theology is strongly impregnated with Neoplatonism. Thus, while pretending, like the pseudo-Denis the Areopagite, that we can give ourselves an idea of God only by analogy, and that we have no terms sufficient to express the divine, he enters into the greatest details upon the Trinity, upon the relation of the three persons who compose it, etc. We have of his works, *Libellus de corpore et sanguine Christi*, Greek and Latin, in vol. ii of the *Bibliotheca Patrum* of Du Duc (*Auctarium Ducæanum*) (1624, folio). Among those of his works which remain unpublished we note, *Tractatus tres de processione Spiritus Sancti:—De primatu papæ*, etc. See Ullmann, *Nikolaus von Methone*, in *Theolog. Studien und Kritiken* of 1833; Seisen, *Nicolaus Methonensis, Anselmus Canturinsis, Hugo Grotius, quoad satisfactionis doctrinam* (Heidelberg, 1838, 4to).

Nicholas OF MÜNSTER. See FAMILISTS.

Nicholas (ST.) OF MYRA (Lat. *Sanctus Nicholaus*; Ital. *San Niccolo*, or *Nicola di Bari*; Ger. *Der Heilige Nikolaus*, or *Niklas*), a highly popular saint of the Roman Catholic Church, especially in Italy, and reverenced still with greater devotion by the Eastern Church, and particularly the Russian Church, which regards him as a special patron, is generally supposed to have been one of the early bishops of Myra, in Lycia. Very few historical data are accessible regarding the personal history of this saint. There was a bishop of the name of Nicholas much venerated in the East as early

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as the 6th century; a church was dedicated to him in Constantinople about A.D. 560. The precise date of his episcopate is a subject of much controversy. According to the popular account, he was a confessor of the faith in the last persecution under Maximinian, and having survived until the Council of Nice, was one of the bishops who took part in that great assembly. This, however, seems highly improbable. His name does not occur among the signatures to the decrees, nor is he mentioned along with the other distinguished confessors of the faith who were present at the council, either by the historians or, what is more important, by St. Athanasius. He may with more probability be referred to a later period; but he certainly lived prior to the reign of Justinian, in whose time several of the churches of Constantinople were dedicated to St. Nicholas. His great popularity and the devotion paid him rest mainly on the traditions, both in the West and in the East, of the many miracles wrought through his intercession. In the Greek Church he ranks next to the great fathers. In the West he began to be reverenced in the 10th century, and since the 12th has been one of the most popular of the saints in all Catholic Europe. What the historical records do not furnish is more than supplied by tradition. The stories of St. Nicholas are numberless, and many of them have even been treated in art. According to these legends Nicholas was born of illustrious Christian parents, when they had been many years married without having children; and it was thought that this son was given by God as a reward for the alms which they had bestowed upon the Church and the poor, as well as for the prayers they had offered up. Their home was in Panthera, a city of Lycia, in Asia Minor. The very day of his birth this wonderful child arose in his bath, and, joining hands, praised God that he had brought him into the world. And from the same day he would only take the breast on Wednesday and Friday, thus knowing how to fast from the time he knew hunger. On account of his holy disposition his parents early dedicated him to the service of the Church. While still young Nicholas lost both father and mother, and he regarded himself as but God's steward over the vast wealth of which he was possessed, and he did many noble acts of charity. At length he determined to go to Palestine. On the voyage a sailor fell overboard and was drowned, but St. Nicholas recovered him and restored his life; and when a storm arose, and they were about to perish, the sailors fell at his feet and implored him to save them, and as he prayed the storm went down. After his return from Palestine Nicholas dwelt in the city of Myra, where he lived unknown in great humility. At length the bishop of Myra died, and a revelation was made to the clergy to the effect that the first man who should come to church the next morning was the man whom God had chosen for their bishop. So when Nicholas came early to church to pray, as was his custom, the clergy led him into the church and consecrated him bishop. He showed himself well worthy of the dignity in every way, but especially by his charities, which were beyond account. Many acts of such wonderful import are told of him that they may well be believed to be the inspiration of an enthusiastic mind. At one time Constantine sent certain tribunes to put down a rebellion in Phrygia. On their journey they stopped at Myra, and Nicholas invited them to his table; but as they were to take their seats he heard that the prefect was about to execute three innocent men, and the people were greatly moved thereat. Then Nicholas hastened to the place of execution, followed by his guests. When he arrived the men were already kneeling, with their eyes bound, and the executioner was ready with his sword. St. Nicholas seized his sword, and commanded the men to be released. The tribunes looked on in wonder, but no one dared resist the good bishop. Even the prefect sought the saint's pardon, which was granted after much hesitation. After this, when the tribunes went their way, they did not forget St. Nicholas, for it happened that while they were absent in Phrygia their enemies poisoned the mind of Constantine against them, so that when they were returned to Constantinople he accused them of treason, and threw them into prison, ordering their execution the next day. Then these tribunes called upon St. Nicholas, and prayed him to deliver them. That same night he appeared to Constantine in a dream, and commanded him to release those whom he had imprisoned, and threatened him with God's wrath if he obeyed not. Constantine not only released them, but sent them to Myra to thank St. Nicholas, and to present him with a copy of the Gospels, which was written in letters of gold, and bound in covers set with pearls and rare jewels. Also certain sailors who were in danger of shipwreck on the Ægean Sea called upon Jesus to deliver them, for the sake of St. Nicholas, and immediately the saint appeared to them, saying, "Lo! here I am, my sons; put your trust in God, whose servant I am, and ye shall be saved." The sea became calm, and he took them into a safe harbor. Hence those who are in peril invoke this saint, and seek aid from him. His life was spent in doing all manner of good works; and when he died, it was in great peace and joy, and he was buried in a magnificent church in Myra. The miracles attributed to St. Nicholas after his death were quite as marvellous as those he is said to have performed while yet alive. Thus we are told, for example, that a man who greatly desired to have a son made a vow that, if this wish could be realized, the first time he took his child to church he would give a cup of gold to the altar of St. Nicholas. The son was granted, and the father ordered a cup to be made; but when it was finished it was so beautiful that he decided to retain it for his own use, and had another less valuable made for St. Nicholas. At length he went on the journey necessary to accomplish his vow, and while on the way he ordered the little child to bring him water in the cup which he had taken for himself. In obeying his father the boy fell into the water and was drowned. Then the father sorely repented of his covetousness, and repaired to the church of St. Nicholas, and offered the second cup; but when it was placed upon the altar it fell off and rolled on the ground, and this it did the second and third time; and while all looked on amazed, behold! the drowned child stood on the steps of the altar with the beautiful cup in his hand; and he told how St. Nicholas had rescued him from death, and brought him there. Then the joyful father made an offering of both cups, and returned home full of gratitude to the good St. Nicholas. This story has often been told in prose and poetry, as well as represented in art. Again, a Jew of Calabria, having heard of all the wonderful deeds of St. Nicholas, stole his image from the church, and set it up in his own house. Whenever he left his house he put the care of his goods in the hands of the saint, and threatened that if anything should befall them in his absence he would chastise the saint on his return. One day the robbers came and stole his treasures. Then the Jew beat the image, and cut it also. That night St. Nicholas appeared to the robbers all wounded and bleeding, and commanded them to restore what they had stolen; and they, being afraid at the vision, did as he bade them. Then the Jew was converted by this miracle, and was baptized. Another rich Christian merchant, who dwelt in a pagan country, had an only son who was made a captive, and was obliged to serve the king of the country as a cup-bearer. One day, as he filled the king's cup, remembering that it was St. Nicholas's day, he wept. Then the king demanded the cause of his grief, and when the young man told him, he answered, "Great as is thy St. Nicholas, he cannot save thee from my hand!" Instantly the palace was shaken by a whirlwind, and St. Nicholas appeared and caught the youth by the hair, and set him in the midst of his

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own family, with the king's cup still in his hand. It happened that at the very moment when he arrived his father was giving food to the poor, and asking their prayers for his captive son. It is necessary to keep these traditions in mind when regarding the pictures of St. Nicholas, for in two different pictures there appears a boy with a cup, so that it is important to distinguish them by the accessories. Sometimes it is a daughter who is rescued from captivity.

The tomb of St. Nicholas was a famous resort for pilgrims for centuries. In 807 the church was attacked by Achmet, commander of the fleet of Harûn Al Raschid. But the watchfulness of the monks prevented him from doing harm, and, putting to sea, he and his whole fleet were destroyed in punishment for their sacrilegious attempt. The remains of the saint rested in Myra until 1084, although several attempts were made by different cities and churches to possess themselves of these sacred (?) relics. At length, in the year mentioned, some merchants of Bari, who traded on the coast of Syria, resolved to obtain the remains of which they had heard such great wonders. At this time Myra was desolated by the Saracens, and the ruined church was guarded by three monks. The remains were taken without difficulty and carried safely to Bari, where a splendid church was erected for their resting-place. The Venetians, however, claim that they have the true relics of St. Nicholas, brought home by Venetian merchants in 1100. But the claims of Bari are generally acknowledged, and the saint is frequently mentioned as St. Nicholas of Bari.

It is a curious fact that in the Russian Church the anniversary of Nicholas's translation to Bari is still observed as a festival on May 9th. In Greek pictures he is represented like a Greek bishop, with no mitre, the cross in place of the crosier, and the persons of the Trinity embroidered on his cope. In Western art he has the bishop's dress, the mitre, the cope very much ornamented, and the crosier and jewelled gloves. His attributes are three balls, which are on the book at his feet or in his lap. They are said to represent the three purses which he threw into the window of a poor nobleman, or three loaves of bread, emblematic of his feeding the poor; or, again, the persons of the Trinity. The first interpretation is the most general. See NICHOLAS OF TOLENTINO. He is chief patron of Russia, patron of Bari, Venice, and Freiburg, as well as many other towns and cities, numbers of them being seaport places. He is regarded in Roman Catholic countries as the especial patron of the young, and particularly of scholars. In England his feast was celebrated in ancient times with great solemnity in the public schools, Eton, Sarum Cathedral, and elsewhere; and a curious practice, founded upon this characteristic of St. Nicholas, still subsists in some countries, especially in Germany. On the vigil of his feast, which is held on December 6, a person in the appearance and costume of a bishop assembles the children of a family or of a school, and distributes among them, to the good children gilt nuts, sweetmeats, and other little presents, as the reward of good conduct; to the naughty ones the redoubtable punishment of the "Klaubauf." Numberless biographical sketches and narratives of his miraculous deeds abound. Some of them are in printed, others in MS. form. The most noteworthy are, *Leonis imperat. orat. gr. prod.* (Tolos. 1644); *Andreæ Cretensis inter ejusdem orationes Lat.* (ed. Combefis); *Vita et Metaphraste*, et aliis collecta a Leonardo Justiniano, tom. i, ap. Lipom et ap. Surium, 6 Dec.; *Nicolai Studitæ*, in tom. ii *Auctar. novi.* Combefis. For other notices, especially those in MS. form, see Fabricius, *Bibl. Græca* (ed. Harl.), x, 298; xi, 292; and Tillemont, *Mémoires Ecclésiastiques*, vi, 760, 765, 952. See also Ceillier, *Histoire des Auteurs Sacrés*, xi, 347 et al.; Stanley, *Lect. on the Hist. of the East. Ch.* p. 200, 224; Clement, *Hand-book of Legendary and Mythological Art*, s. v.; Broughton, *Bibliotheca Historica Sacra*, vol. ii, s. v.; Brand, *Popular Antiquities of Great Britain*, i, 415–31. (J. H. W.)

St. Nicholas of Myra.

Nicholas (ST.), surnamed PEREGRINAS, was an ascetic of note, especially in Apulëa. He was a native of Attica, in Greece. His history is purely traditionary, and the dates, as well as the statements, are uncertain. His parents are said to have been poor, and he was not taught to read or bred to any trade. When he was eight years of age his mother sent him out to take care of sheep. From this time he began to sing aloud, *Kyrie eleeison*, which he did night and day; and this act of devotion he continued all his life. His mother, according to the legends, thought he was possessed of the devil, and carried him to a neighboring monastery, where the monks shut him up and chastised him, but could not hinder him from singing his song. He suffered punishment patiently, and immediately began again. Returning to his mother, he took a hatchet and knife, and, clambering up a mountain, cut branches of cedar, and made crosses of them, which he stuck up in the highways, and in places inaccessible, praising God continually. Upon this mountain he built a hut, and dwelt there some time all alone, working continually. Then he went to Lepanto, where a monk joined himself to him, and never forsook him. Together they went into Italy, where Nicholas passed sometimes for a holy man, and sometimes for a madman. He fasted every day till evening; his food was a little bread and water, and yet he did not grow lean. The nights he usually passed in prayer, standing upright. He wore only a short vest reaching to the knees, his head, legs, and feet being naked. In his right hand he carried a light wooden cross, and a script at his side, to receive the alms which were given him, and which he usually laid out in fruit, to distribute to the boys who went about with him singing along with him *Kyrie eleeison*. His oddities caused him to be ill-used sometimes, even

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by the orders of the bishops. He is said to have performed various miracles, and to have exhorted the people to repentance. At last falling sick, and visited by multitudes who came to beg his blessing, he died, and was buried in a cathedral with great solemnity, and according to custom a great number of miracles were wrought at his tomb. See Fleury, *Histoire Ecclésiastique*, xiii, 586; Jortin, *Eccles. Rem.* iii, 143; Ceillier, *Hist. des Auteurs Sacrés*, xiii, 438.

Nicholas DE PISTORIO, a monastic who labored for the Christian cause in the missionary field, flourished in the second half of the 13th century. He was a member of the Dominican order, but allied himself with the celebrated Franciscan John de Monte Corvino, and accompanied him in his missionary tour to Persia and India. Nicholas de Pistorio died in India some time after 1291. His memory is revered in all the churches of Christ for his great zeal in the cause of the Master.

Nicholas OF PSKOFF or PLESCOW, a Russian hermit who flourished in the second half of the 16th century, and whose legend was written by Horsey in 1570, was a great favorite of the people, and was believed to have supernatural power, because he went about unclothed without discomfort, enduring unmoved extreme heat and cold, and performed many other extraordinary things. He was noted also for the great good he did. He is particularly remembered as the saviour of his native town from the destruction threatened by czar Ivan. This prince came to Plescow with the savage intention of massacring the whole population there, as he had already done at Novgorod. According to the traditionary story, it was early morning when the czar approached the town. The bells of the churches—those voices of Russian religion—were sounding for matins, and for a moment his hard heart was melted, and his religious feeling was stirred. The hut of the hermit was close by; Ivan saluted him and sent him a present. The holy man, in return, sent him a piece of raw flesh. It was during the great fast of Lent, and Ivan expressed his surprise at such a breach of the rules of the Church. "Ivasko, Ivasko," that is "Jack, Jack"—so with his accustomed rudeness the hermit addressed his terrible sovereign—"thinkest thou it is unlawful to eat a piece of beast's flesh in Lent, and not unlawful to eat up so much man's flesh as thou hast already done?" At the same time he pointed to a dark thunder-cloud over their heads, and threatened their destruction by it, if he or any of his army touched a hair of the least child's head in that city, which God by his good angel was preserving for better purpose than his rapine. Ivan trembled and retired, and Plescow was saved. See Strahl, *Gesch. v. Russland*, iii, 213 sq.; Horsey, *Travels* (1591), p. 161 sq.; Karamsin, *Hist. of Russia*, ix, 635 (11 vols. 8vo, to 1618); Mouravieff, *Hist. Russian Church*, p. 119. (J. H. W.)

Nicholas THE SOPHIST, a Christian philosopher who flourished under the emperor Leo I, and down to the reign of Anastasius, consequently in the latter half of the 5th century, was a pupil of Proclus. Suidas (s. v. Νικ.) mentions two works of his: Προγυμνάσματα and Μελέται ῥητορικαί. Part of the Προγυμνάσματα had been published previously as the work of Libanius, but has more recently appeared as the work of Nicholas in Walz's *Rhetor. Græc.* i, 266–420. Suidas (s. v.) mentions another Sophist, a native of Myra, in Cilicia, and a pupil of Lachares, who taught at Constantinople, and was the author of a Τέχνη ῥητορική and Μελέται. See Fabricius, *Bibl. Græc.* vi, 134; Westermann, *Geschichte der griech. Beredtsamkeit*, § 104, n. 10.—Smith, *Dict. of Gr. and Rom. Biog. and Mythol.* iii, 1192.

Nicholas OF STRASBURG, a German mystic, was reader in the Dominican convent of Cologne about the beginning of the 14th century. He preached in many places, as at Strasburg, Freiburg, etc. In 1326 pope John XXII appointed him *nuntius et minister*, giving him the superintendence of the convents of his order in Germany. There are thirteen sermons of his extant, published in Pfeiffer, *Deutsche Mystiker*, p. 261 sq.; the third and fourth are not complete. These sermons are not mystical, but rather of a practical character, insisting on inward piety and on the practice of the Christian virtues. They are, however, rich in images and allegories. Nicholas of Strasburg has sometimes been mistaken for NICHOLAS KEMPH DE ARGENTINE, who flourished some time later. The latter was born in 1397, became a Carthusian monk, and lived at Chemnitz in 1440. He died in 1497. Pez, in his *Bibliotheca Ascetica* (vol. iv, Regensb. 1724), gives the title of the writings of this Nicholas.

Nicholas (ST.) OF TOLENTINO, a Roman Catholic ascetic of the 13th century, whose personal history is enshrouded by mythical cobweb, was born in the little town of St. Angelo, near Fermo, in 1239. His parents, the legend goes, had prayed earnestly to St. Nicholas for a son, and as they believed that this son was given them through the intercession of this saint, they named him Nicholas, and dedicated him to the service of the Church. At an early age he took the habit of an Augustine friar, and so great was the austerity of his life that it has been said that "he did not live, but languished through life." He was successful as a preacher, and his miracles and visions are numberless. He never allowed himself to taste animal food, and when he was very weak he refused a dish of doves that his brethren brought him, and waved his hand above the dish, when the doves arose and flew away. St. Nicholas of Tolentino died Sept. 10, 1309. Tradition teaches that at the hour of his birth a brilliant star shot through the heavens from St. Angelo, where he was born, and rested over the city of Tolentino, where he afterwards lived. In the year 1302 a plague visited the city of Cordova, and according to legend the governor caused the image of St. Nicholas of Tolentino to be carried through the streets of the city in solemn procession on the day which was observed as the festival of that saint. Father G. de Navas, bearing a crucifix, met the procession, when the figure of Christ stooped from the cross and embraced that of St. Nicholas, and immediately the plague was stayed. He is also represented in art as restoring a child to life, and doing many other miracles. He is painted in the black habit of his order, with a star on his breast; he often bears a crucifix wreathed with lilies, typical of the purity and austerity of his life. Several of these are characteristic also of the representations of Nicholas of Myra (q. v.), with whom this Nicholas appears to have become partially confounded. See Clement, *Hand-book of Legendary and Mythological Art*, s. v.

Nicholas's-day (ST.), a festival observed by the Romish and Greek churches on December 6, in honor of St. Nicholas of Myra (q. v.).

Nicholas I, pope of Rome, one of the most celebrated of the Western pontiffs, who, next to Gregory the Great, may be regarded as the founder of the modern papacy, and the first advocate of the infallibility dogma, by giving authority to the Isidorian decretals, is surnamed "*the Great*" because of the stupendous work he performed for the establishing of the papacy of Rome as a secular and sovereign power, supreme to all others. He was a native of Rome, and the descendant of a noble family. The time of his birth is not exactly known; it falls near the opening of the 9th century. He early took holy orders, and was made cardinal deacon by pope Leo IV. On the death of pope Benedict III, in A.D. 858, Nicholas became the choice of the papal conclave, and was at once elevated to the chair of St. Peter without consent or consultation of the secular power, as had been the custom since the days of Charlemagne. The emperor of Germany, Louis II, then, too, king of Italy, was at that time at Rome, and he was therefore present at the consecration of the papal candidate. Besides being consecrated, Nicholas submitted to coronation. This was a new ceremony in

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popedom. The farseeing successor of Benedict comprehended that the empire of Charlemagne was fast breaking up, and that this was his opportunity to secure greater power over the temporalities of the world. He therefore submitted to this additional ceremony to place himself by outward pomp and circumstance at least on a level with temporal princes. Superior by virtue of his ecclesiastical office, the same prince would of course enjoy supremacy also as a secular ruler, and for this elevation Nicholas I now strove. That he succeeded may be learned from the impression left by him on his times, as we are told it in the *Regin. Chron.* ad ann. 868, pt. i, p. 579: "Since the days of Gregory I to our time sat no high-priest on the throne of St. Peter to be compared to Nicholas. He tamed kings and tyrants, and ruled the world like a sovereign: to holy bishops and clergy he was mild and gentle, to the wicked and unconverted a terror; so that we might truly say a new Elias arose in him."

The earliest incident of importance in his pontificate is his conflict with Photius (q. v.), who had been intruded into the see of Constantinople after the deprivation of Ignatius (q. v.). As soon as installed, Nicholas sent legates to Constantinople to urge the emperor Michael III to restore Ignatius to the patriarchal see, and at the same time to reclaim the dioceses of Illyricum, Apulëa, Calabria, and Sicily, which the court of Constantinople had detached from the see of Rome during the schism of the Iconoclasts, and which, after that schism had been put down by the Eastern emperors, had not been restored (Thomassin, *Discipline de l'Église*, vol. i). The allegiance which the Roman pontiffs had paid to Charlemagne and his successors as emperors of the West had greatly widened the breach between the Roman see and the Byzantines; it was therefore hardly to have been expected that the Eastern emperor would consent to Nicholas's propositions. Rather did he altogether ignore the word from Rome, and when Nicholas excommunicated Photius, he, in return, at a council assembled at Constantinople, anathematized Nicholas and his followers, asserting at the same time that "since the seat of the empire had been removed from Rome to Constantinople, the primacy and privileges enjoyed till then by the Roman see had become transferred unto that of the new capital." The legates of Nicholas returned to Rome without having effected anything, the anathematized patriarch retaining his see by support from the emperor. It remained for Basil the Macedonian (q. v.) to effect the change asked for; but it was brought about, not because Rome had asked for it, but rather because the new ruler deemed it best to reinstate Ignatius (q. v.). At Rome in the mean time a new conflict was encountered. Nicholas had been appealed to by the unjustly divorced wife of Lothaire, king of Lorraine, the younger brother of emperor Louis, and had appointed legates to inquire into and report upon the case; and the legates—the archbishops of Trèves and Cologne—in a council held at Metz in 863, having exceeded their powers by giving a sentence in favor of Lothaire, the pope declared their sentence null, and in a new council called at Rome in A.D. 864, deposed and excommunicated them. Louis now espoused their cause, and marched his troops to Rome, in order to enforce satisfaction. After some hostile demonstrations, the emperor, terrified, it is said, by his own sudden illness, and some fatalities which befell his followers, desisted from the enterprise, and withdrew his troops. Nicholas, once satisfied that he had his opponent in his power, constrained Louis to make submission; the papal decree was enforced, and Theutberga was formally reinstated in her position as wife and queen. Though by these acts Nicholas did not absolutely advance unexampled pretensions to supremacy in behalf of the Roman see, he yet did more than all his predecessors to strengthen and confirm it by the favorable juncture and auspicious circumstances which he seized to assert and maintain that authority. But this vast moral advancement of the popedom was not all which the Roman see owes to Nicholas I; she owes the questionable boon of the recognition of the False Decretals as the law of the Church. Nicholas I not only saw during his pontificate the famous False Decretals take their place in the jurisprudence of Latin Christendom: if he did not promulgate, he assumed them as authentic documents; he gave them the weight of the papal sanction, and thus established the great principle which Gregory I had before announced of the sole legislative power of the pope. Every one of these papal epistles was a canon of the Church: every future bull therefore rested on the same irrefragable authority, and commanded the same implicit obedience. The papacy became a legislative as well as an administrative authority. Infallibility was the next inevitable step, if infallibility was not already in the power asserted to have been bestowed by the Lord on St. Peter, by St. Peter handed down in unbroken descent, and in a plenitude which could not be restricted or limited to the latest of his successors. (See the articles DECRETALS, HINCMAR OF RHEIMS, and INFALLIBILITY; and, besides the literature appended to these articles, comp. Jervis, *Hist. of the Ch. of France*, i, 32-36; Fisher, *Hist. of the Ref.* p. 24, 25; Guettée, *The Papacy*, p. 293 sq. et al.) During the reign of pope Nicholas I the Bulgarians and their king, Bogoris, were converted to Christianity, and submitted to the authority of Rome (comp. Maclear, *Hist. of Christian Missions during the Middle Ages*, p. 281 sq.). Nicholas is also noted as the pope who formally accepted for the Western Church the disputed *filioque* (q. v.) clause (comp. Lumby, *Hist. of the Creeds* [Lond. 1875, 8vo], p. 37 sq.). Pope Nicholas died Nov. 13, 867. He was afterwards canonized. He wrote about one hundred epistles, which, together with his decretals, are to be found in Mansi, vol. xv; a life of his is given in Muratori, *R. R. Ital. SS.* vol. iii, pt. ii, p. 301. See Giesebrecht, *Quellen d. früh. Pabst-Gesch.* in the *Allgem. Mon.-Schr.* Feb. and April, 1852; Hardouin, *Acta Concill.* etc., vol. v; *Hist. litter. de la France*, vol. v; Gess, *Merkwürdigk. aus d. Leben u. d. Schriften Hinkmar's* (Götting. 1806); Bower, *Hist. of the Popes* (Lond. 1750, 7 vols. 4to); Gfrörer, *Kirchengesch.* iii, 1, 237; Gieseler, *Kirchengesch.* ii, 1; Milman, *Hist. of Latin Christianity*, vol. iii, ch. iv; Hardwick, *Ch. Hist.* (Middle Ages) p. 123, 124, 136, 153, 166 n. 1, 182; Wetzer u. Welte (R. C.), *Kirchen-Lexikon*, vii. 573-579; Hugo Lämmer, *Pabst Nikolaus I, u. d. Byzantinische Staats-Kirche seiner Zeit* (Erl. 1857). (J. H. W.)

Nicholas II, Pope, figures like the preceding as a most zealous advocate of papal supremacy. His original name was *Gerard of Burgundy*, and he was a native of that province. He entered the service of the Church, and for a time held the archbishopric of Florence. In 1059 he was elected successor to Stephen IX in the pontificate. An opposite faction had chosen John, bishop of Velletri, who assumed the pontifical office under the name of Benedict X. The Council of Sutri, however, disavowed him, and he was obliged to resign his claim. The principal opponent of this rival pope was Hildebrand [see GREGORY VII]; he had determined that Gerard of Burgundy should succeed Stephen IX, and the word of this wily churchman was law. The imperial party, which by request of the Roman nobles had consented to the advancement of the bishop of Velletri, was won over to the Hildebrandian candidate by Hildebrand himself; and the imperialists afterwards consented not only to the degradation, but also to the disfranchisement of their own candidate from all ecclesiastical offices. Such was the power of papal Rome under the guidance of the man celebrated in history as pope Gregory VII. Pope Nicholas II himself was a man of ordinary ability, and but little activity. His pontificate, it is true, witnessed the two great changes in the papal policy which laid the foundations of its vast mediæval power—the decree for the election of the pope by the cardinals of Rome, and the alliance with the Normans [see PAPACY]; yet these changes were effected mainly through the

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exertions of Hildebrand—the man behind the throne. The former of these changes was brought about immediately after the accession of pope Nicholas II by authority of the second Lateran Council (q. v.), which he summoned A.D. 1059. The decree was ostensibly published to restore the right of election to the Romans, but it contained a remarkable variation from the original form. The cardinal bishops (seven in number, holding sees in the neighborhood of Rome, and consequently suffragans of the pope as patriarch or metropolitan) were to choose the supreme pontiff, with the concurrence first of the cardinal priests and deacons (or ministers of the parish churches of Rome), and afterwards of the laity. Thus elected, the new pope was to be presented for confirmation to Henry, "now king and hereafter to become emperor," and to such of his successors as should personally obtain that privilege. The decree is truly the foundation of that celebrated mode of election in a conclave of cardinals which has ever since determined the headship of the Church (see CONCLAVE; compare Cartwright, *On Papal Conclaves* [Edinb. 1868, 12mo], p. 11–13). It was intended not only to exclude the citizens, who had, indeed, justly forfeited their primitive right, but as far as possible to prepare the way for an absolute emancipation of the papacy from the imperial control; reserving only a precarious and personal concession to the emperors, instead of their ancient legal prerogative of confirmation. It was, indeed, provided, in effect, that future emperors should exercise the right of confirmation if they should have previously sought and obtained it from the Holy See. But of course an emperor was hardly likely to sue for this privilege; and even should the custom of seeking it be established, occasions would not fail to arise in which popes might feel themselves able and willing to refuse it. This bold innovation was made at a favorable moment, when, in fact, there was no emperor who could protest against it. Nicholas took an oath from his new vassals the Normans, whereby they pledged themselves that after his death they would recognise and defend as pope no other than the one who should be elected by the cardinals in accordance with the new regulations. In truth popedom was restored to Italy, to Rome. The great organized and simultaneous effort of the higher clergy to become as it were the chief feudatories, and to choose their monarch, was thus made possible. Yet the decree of a council would have proved only a mass of idle words, had not the papacy secured command also of some strong military force to maintain its independence against domestic and foreign foes. Either the emperor must still dictate, or the Roman barons overawe the election. The pope, with all his magnificent pretensions, was but a defenceless vassal—a vassal dependent on foreign resources for his maintenance on his throne. The second great act of the pontificate of Nicholas II therefore was the conversion of the hostile and unbelieving Normans into the faithful allies, the body-guard of the pope. Another important event of the reign of Nicholas II is the controversy with Berenger of Tours (q. v.) regarding the real presence of Christ in the eucharist. See TRANSUBSTANTIATION. It was settled favorably to Romanism. Though Berenger afterwards, when beyond the power of his adversaries, recanted and reassumed his former position, the effect of the Lateran decree was, for a time at least, almost to suppress his doctrine. Pope Nicholas II died in 1061. See *Vita Nicolai II Papæ, ex Cardinali Aragonia*, in Muratori, *Rerum Italicarum Scriptores*, iii, 301; Baronius, *Annales Ecclesiastici*, xvii, 148; Jaffé, *Regesta pontificum Romanorum*, p. 384–389; Bower, *Hist. of the Popes* (see Index in vol. vii); Riddle, *Hist. of the Papacy*, ii, 115 sq.; Milman, *Hist. of Latin Christianity*, iii, 295 sq.; Hallam, *Middle Ages* (Smith's edition), p. 339 sq.; Höfler, *Gesch. der deutschen Päpste*, ii, 295-360; Wetzer u. Welte (R. C.), *Kirchen-Lexikon*, vii, 579-583. (J. H. W.)

Nicholas III, Pope, was originally *John Cajetanus*, of the noble Roman house of Orsini, and bore the surname of "the Accomplished," because, as his Italian contemporaries alleged, "in him met all the graces of the handsomest clerks in the world." Cajetanus was a man likewise of great ability, of irreproachable morals, and of vast ambition. The last proved his strong enemy, and attached an infamous stain to his name. He is known in history as a Nepotist (see Dante's *Inferno*, xix, 66, 95). Previous to his elevation to the papacy, which occurred Nov. 25, 1277, he had played no unimportant part in ecclesiastical affairs. In the papal chair he distinguished himself especially by his activity against the schismatics and heathens. He sent legates to Michael Palæologus, and missionaries to the Tartars. He compelled Charles of Anjou, king of Sicily, to resign his offices of vicar of the empire and governor of Rome, and with it to relinquish the supreme power which that title gave him in the city, and caused himself to be elected senator, thereby advancing the interests of the papacy; but he intrusted the discharge of the office to his relatives, and thus deprived the state of faithful and trustworthy officers, his relatives seeking simply to enrich themselves. Under pope Nicholas III's rule the power of the Romish see was further greatly increased, by his inducing the new Roman emperor, Rudolph of Hapsburg, to restore to it a number of its former possessions which the emperors had at various times wrested from Rome. (See Fontainni, *Del Dominio Temporale della Santa Chiesa*, and his controversy with Muratori on the subject.) Pope Nicholas III was laboring to secure the union with the Greek Church resolved on at the Council of Lyons in 1274, when he died, August 22, 1280. A treatise entitled *De electione dignitatum* is attributed to him. He embellished Rome considerably, and built a splendid palace near the church of St. Peter. See two short biographies in Muratori, *Rerum Ital. Scriptores*, vol. iii, pt. i, p. 606 sq.; also Leo, *Gesch. der ital. Staaten*, iv, 627 sq.; Baronius, *Annales Ecclesiastici*, xxii, 436; Bower, *Hist. of the Popes* (see Index in vol. vii); Riddle, *Hist. of Papacy*, ii, 233 sq.; Milman, *Hist. of Latin Christianity*, vi, 135 sq.; Hefele, *Conciliengesch.* vi, 141 sq., 161 sq., 179, 188; Wetzer u. Welte (R. C.), *Kirchen-Lexikon*, vii, 583–585. (J. H. W.)

Nicholas IV, Pope (originally *Jerome*), was born of lowly estate at Ascoli, in the Papal States. At an early age he joined the Franciscans, and became general of the order in 1274. He was made cardinal by Nicholas III, and in 1288 was elected pope three times before he decided on accepting the office. He upheld the pretensions of Charles II of Anjou to the crown of Sicily against Alphonso of Aragon, and crowned the former. In a meeting of the nobility called by his legates at Tarascon in 1289 it was decided that Alphonso should renounce his claims on Sicily, and not recognise his brother James, who actually reigned there; and in exchange Alphonso was to be released from the ban pronounced against him, and Aragon declared a fief of the see of Rome. James, however, having succeeded his brother on the throne of Aragon, refused to recognise the acts of the assembly of Tarascon, and thereupon the ever-ready but now almost powerless bolt of excommunication was hurled against him by the pope. The part which Nicholas played in this whole transaction is dishonorable and discreditable to Romanism, which has never censured it. Not only did he unjustly visit James with the ban of excommunication, but unrighteously absolved Charles from a promise he had made, and which he, more honorable in thought than his ecclesiastical friends, regarded as binding, and was prevented from performing only by the pope's direct command. King Edward of England and Alphonso of Aragon had arranged terms for the release of Charles, then their captive. Within one year Charles was bound by it to procure peace between France and Aragon, and, if not successful, he solemnly swore to return to his captivity. The pope not only crowned Charles king without reference to the result of the mission he had sworn to perform, but when Charles of Valois refused to relinquish his

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pretensions to Aragon, and king Philip to surrender the cities which he had seized in that kingdom, and Charles of Anjou believed himself bound to return to his captors, the pope interfered, and issued a decree against his return. "This was as monstrous an exercise of the absolving power," says Milman justly, "as had ever been advanced in the face of Christendom: it struck at the root of all chivalrous honor, at the faith of all treaties. It declared, in fact, that no treaty was to be maintained with any one engaged in what the Holy See considered an unjust war; that is, a war contrary to her interests. . . . It declared that all obligations entered into by a person in captivity were null and void, even though oaths had been interchanged and hostages given for their performance" (*Hist. of Latin Christianity*, vi, 175). Ptolemais, the last possession of the Christians in Palestine, having fallen into the hands of the Mohammedans, Nicholas IV sought actively, but in vain, to organize a crusade. He also sought to obtain the aid of the Moguls in that undertaking, and sent them missionaries of his order for that purpose, among them John of Monte Corvino (q. v.). Pope Nicholas IV died April 4, 1292, bewailing the tumults of the time and the failure of Europe to relieve the Christians in the East. He wrote commentaries on the Scriptures and on the Abagister Sentenc., and issued several bulls in favor of the Franciscans. See *Vita Nicolai Papæ IV, ab Hieronymo Rubeo composito*, etc. (Pisa, 1761, 8vo); and the biography in Muratori, *Rerum Italicarum Scriptores*, iii, 612; Wetzer u. Welte (R. C.), *Kirchen-Lexikon*, vii, 584, 585; Milman, *Hist. of Latin Christianity*, vi, 173 sq.; Hefele, *Conciliengesch.* vi, 110, 190 sq., 233 sq., 239. (J. H. W.)

Nicholas V, Pope, one of the ablest and most esteemed incumbents of the papal chair, distinguished alike for his scholarship, tolerant views, and his stern integrity, was originally called *Tommaso Parentucelli*, also *Tommaso da Sarzana*, and was born at Sarzana, near Genoa, in 1398. He was educated at the high schools in Bologna and Florence, and was noted there for his zeal as a student. He entered the priesthood at the age of twenty-five, and rapidly rose to positions of honor. He was employed by successive popes in several important diplomatic missions to different countries, and discharged his trust most creditably. He was made bishop of Bologna by pope Eugenius IV; in 1445 he was made archbishop of Bologna; at Dun, 1446, this same pontiff presented him the cardinal's hat; and in 1447, upon the death of Eugenius IV, the ability and prudence which had marked his course as papal legate during the troubled period of the councils of Basle and Florence, and in the difficult negotiations with the German and other churches which arose therefrom, pointed him out as a proper person for the pontificate, and he was consequently chosen for this office on March 6 of that year. The Council of Basle was in session at the time. It readily recognised him as pope. There was, however, a schismatic party in the Western Church which supported at this time a rival pope, under the name of Felix V. He had been elevated to the pontificate by vote of the Council of Basle in 1439. The schismatics, it is true, had in the mean time been reduced to a small number. Yet Nicholas respected even his feeblest opponents, and by kindness finally won them over, as well as their head, the rival pope, and thus restored peace to the Church by the abdication of Felix V in 1449. When dethroned the antipope was treated by Nicholas, as before, with courtesy and respect. He was made a cardinal, next in honor to the pope, and was appointed perpetual legate of the Holy See to Germany. His cardinals were received into the Sacred College, and all his collations of benefices were confirmed. But not only was the reign of pope Nicholas V signalized by the abdication of this the last of the antipopes; every part of Christendom, with the exception of the still unsubdued Hussites of Bohemia, paid regard to Nicholas, and honored in him a worthy son of the Church, and a proper incumbent in the chair of St. Peter. Indeed his reign, though brief, was marked by events of great moment, which exerted a controlling influence upon the history of Europe for the next fifty years, and, notwithstanding his hasty temper, he restored once more, by the mildness and equity of his government, the glory of the papacy. Not only Rome, but all Italy enjoyed unwonted tranquillity during his reign. "As if influenced by the example of the head of the Church," says a contemporary, "the states and sovereigns of Italy seemed for a while to forget their feuds, and Italy enjoyed several years of internal peace: a rare occurrence in the history of the Middle Ages." In 1450 pope Nicholas V celebrated the year of jubilee at Rome with great brilliancy, and the papal treasury was much enriched by the prodigious number of strangers which the occasion drew to Rome. In the same year he succeeded in making peace between king Alphonso of Naples and the republic of Venice. One of the most important events, however, of his reign was the coronation of the emperor Frederick III in 1452, which occasion the latter swore to uphold the pope and the Romish Church at all junctures. Nicholas V was less fortunate in his transactions with Austria, in which his interference profited neither him nor the emperor: the pope having taken the emperor's side, the Austrians and Hungarians appealed "ab eo parum instructo ad eundem instruendum informandumque magis," or to a general council, and even dared to denounce the election of the pope as having been irregular. The most painful event that occurred during the reign of Nicholas V was the capture of Constantinople by the Turks in the year 1453. It produced a melancholy impression upon his mind, from which he was unable ever after to recover. Self-reproach and shame because of his failure to send forward the fleet and the land forces which he had prepared for the relief of the besieged city are said to have hastened his death. He delayed to succor the city, it is generally believed, in the hope that the Greeks, when pressed beyond measure, would ratify the union of the Council of Florence on the condition that he would come to their rescue. But he delayed too long; and during the three remaining years of his pontificate he earnestly endeavored to rally and unite the Christian princes in a league for the recovery of the captured city. He failed, notwithstanding the efforts of the eloquent John of Capistrano (q. v.). As a patron of learning, pope Nicholas V did invaluable service to literature. Indeed, in the judgment of the literary world, the great distinction of the pontificate of Nicholas V lies in the eminent service which he rendered to the revival of letters dating from his age. The comparative repose in which he found the world at his accession enabled him to employ, for the discovery and collection of the scattered masterpieces of ancient learning, measures which were practically beyond the resources of his predecessors. He despatched agents to all the great centres, both of the East and of the West, to purchase or to copy every important Greek and Latin MS. The number collected by him was above 5000. He enlarged and improved the Roman University. He remodelled, and may almost be said to have founded, the Vatican Library. He caused translations to be made into Latin of most of the important Greek classics, sacred and profane. He invited to Rome the most eminent scholars of the world, and extended his especial patronage to those Greeks whom the troubles of their native country drove to seek a new home in the West. Nicholas V, too, enriched Rome with many fine buildings, and restored the bridges, as well as the aqueduct of the Aqua Vergine; and yet in his dying hour, March 24, 1455, he could appeal for judgment to the personal knowledge of the cardinals, to the world, even to higher judgment, regarding his acquisition and his employment of the wealth of the pontificate: "All these and every other kind of treasure were not accumulated by avarice, not by simony, not by largesses, not by parsimony, as ye know, but only through the grace of the most merciful Creator, the peace of the Church, and the perpetual tranquillity of my pontificate" (comp. *Black-*

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wood's Magazine, Nov. 1871, p. 604 sq.). See Vespasian, *Nicola V*, and Manetti, *Vita Nicolai V*, both in Muratori, "Scriptores," vol. xxv; Georgius, *Vita Nicolai V* (Rome, 1742, 4to); Wetzer u. Welte (R. C.), *Kirchen-Lexikon*, vii, 585–591; Milman, *Hist. of Latin Christianity*, viii. 90 sq.; Butler, *Eccles. Hist.* ii, 125 sq.; Riddle, *Hist. of the Papacy*, ii, 371 sq.; Bower, *Hist. of the Popes*, vol. viii. (J. H. W.)

Nicholas V, the Antipope, whose original name was *Peter di Corbario* (or *Corvara*), was born in the Abruzzi; he belonged to the extreme Franciscan faction; a man of such rigid austerity that no charge could be brought against him by his enemies but hypocrisy. The one imputation was that he had lived in wedlock for five years before he put on the habit of St. Francis. He took the vows with his wife's consent. He had won the confidence and esteem of the people as an ecclesiastic, and was therefore regarded by the emperor Louis of Bavaria as a proper person to fill the papal chair (1328) in antagonism to John XXII, then a forced resident of Avignon, because of his controversy with the emperor. See JOHN XXII. All that pope John could do was to fulminate bulls and decrees against the emperor, and call upon the electors to make choice of a new ruler. Of course all his requests were of no avail, for no one paid any attention to a pope away from Rome and in dispute with the emperor. But John was not the only sufferer. All this while the emperor, too, was losing ground; his popularity waned at Rome, and he found himself obliged to retire from that place in Aug. 1328; and, as the influence of the Guelphs continued to gather strength throughout Italy, he was forced to quit the country altogether, and to return to Germany in 1329. His pope was soon after delivered up to the legates of John, who compelled him to perform a solemn act of abjuration, and then sent him to Avignon, where he was confined as a prisoner for the remainder of his life. Nicholas was closely watched, and kept secluded from intercourse with the world, but allowed the use of books and all the services of the Church. He lived about three years and a half in this state, and died a short time before his triumphant rival. See Milman, *Hist. of Latin Christianity*, vii, 103–111; Bower, *Hist. of the Popes*, vol. vii; Riddle, *Hist. of the Papacy*, ii, 332 sq. (J. H. W.)

Nicholites, a sect of religionists who professed nearly the same principles as the Quakers, and were ultimately incorporated with them, flourished in Maryland (Caroline Co.) in the latter half of the 18th century. Their chief support and founder was Joseph Nichols, a man possessed of strong powers of mind and a remarkable flow of spirits, though of limited education, and a husbandman by occupation. His vivacity and humor caused his company to be much sought after, and gave him great influence over his companions. On the first day of the week, and at other times of leisure, many collected to hear his entertaining conversation. At one of these convivial meetings he was accompanied by an intimate friend, who was taken ill and died suddenly at the place where they were assembled. This solemn warning was through divine mercy made effectual in awakening the attention of Joseph Nichols, showing him the uncertainty of life, and producing a radical reformation in his character. His mind became enlightened and imbued with heavenly truth, and, being called to a holy life, he yielded obedience to the impressions of divine grace. When his neighbors came around him as usual, seeking mirthful entertainment, he appeared more serious, and proposed that they should spend their time more rationally than they had done, and that a portion of the Scriptures should be read. They assented to his suggestions, and for some time their meetings were gradually changed from scenes of mirth to seasons of serious thoughtfulness, until at length he was led to appear among them as a preacher of righteousness. His meetings attracted much attention, and crowds assembled to hear him. His ministry being attended with heart-searching fervor, many were so reached by it that they embraced his views, and endeavored to conform their lives to the dictates of that holy principle which he inculcated, believing it would lead out of all error and into all truth. Such was the authority and unction with which he sometimes spoke, and the deep feeling that pervaded the audience, that some would cry out audibly, and even prostrate themselves in the meeting. He travelled as a minister through the districts on the eastern shore of Maryland, in some parts of the western shore, and in Pennsylvania and Delaware. In his meetings he sat in silence until he believed himself called and qualified to preach. Sometimes, feeling no such qualification, the meetings terminated in silence. When asked whether he would preach that day, his answer was, "I mean to be obedient." His meetings were frequently held under the shade of trees, sometimes in private houses, and occasionally in the meeting-houses of Friends. As he continued to hold meetings for divine worship, a change in the habits and appearance of the people became conspicuous. He insisted on the doctrine of self-denial, and the subjugation of every appetite or desire that would lead the soul away from God. Hence the Nicholites were remarkably plain in their dress and in the furniture of their houses; they bore a decided testimony against war, slavery, oaths, and a stipendiary ministry. On account of these testimonies, some of them suffered by distraint of their goods and imprisonment. William Dawson, for his testimony against a hireling ministry, was confined in Cambridge jail, thirty miles from his place of residence. He and James Harris were the first among them to set an example of justice towards the African race held in bondage. They liberated their slaves, and their example being soon followed by others, it became an established principle among the Nicholites that none of their members should hold slaves or even hire them of their masters. Some of them carried their zeal still further, among whom was James Horney, who refused to eat with slaveholders, or to partake of the produce raised by the labor of slaves. The Nicholites applied to the Legislature of Maryland and obtained an act authorizing them to solemnize their marriages according to their own order, and without the aid of a priest; also allowing them the privilege, in judicial cases, of affirming instead of taking an oath. In this act they were called "Nicholites, or New Quakers;" but the appellation which they gave themselves was Friends. Joseph Nichols was not permitted long to continue with the flock he had gathered, being called away by death. He had given evidence of his sincere piety by the practice of all the Christian virtues, and left a pure example that was encouraging to survivors. He had been remarkable for his liberality and kindness to the poor, insomuch that it was reported of him that he took off his coat and gave it to a poor slave who attended meetings without one; thus literally fulfilling the precept, "he that hath two coats let him impart to him that hath none." Those who had been convinced and proselyted by his ministry, feeling the necessity of some organization, concluded to establish a regular order of Church discipline, which was effected about the year 1780. About this time several persons among them appeared in the ministry, and exercised their gifts to the edification and comfort of the members. Ground was purchased and held by trustees for the use of the society, and three meeting-houses, in Caroline Co., Maryland, were built, in which divine worship was held on First-days, and in the middle of the week. Their practice was to sit in silence in order to hold communion with the Father of Spirits, and wait for his aid to enlighten and strengthen them, without which they believed no acceptable worship could be performed. They also held meetings for discipline once a month, and adopted rules for Church government similar in principle to those established in the Society of Friends. After the Nicholites had continued as an independent association about twenty years, some

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of the most discerning of its members concluded it might tend to mutual advantage if a union with the Society of Friends could be effected. Many Friends, travelling in the line of the ministry, had visited the meetings of the Nicholites, whose hearts were always open to receive them; they had read Friends' books, held social intercourse with them, and found the two societies were one in the vital, fundamental principle of their profession. The strict rules of discipline adopted by the Nicholites began to be considered too strait for some of their members, especially their young people, who longed for greater liberty, and indulged themselves in the wearing of dyed garments. At length a proposition to unite themselves with the religious Society of Friends was brought before their monthly meeting, but not then adopted. After more than a year it was again brought forward and met with a similar result. When several months had elapsed, it was moved the third time, and afterwards the fourth time, the opposition at each becoming less. Finally, those who were unfavorable to the measure proposed that such as were prepared to unite with the Society of Friends had better do so; and such as were not prepared would continue as they were; and they added it might be of use to those who remained, as it would lead them to a serious examination that might result in entire unanimity. Accordingly a committee was appointed to attend the nearest monthly meeting of the Society of Friends, and lay the matter before them. The proposition for a union being laid before Third Haven Monthly Meeting, was deliberately considered, and a committee appointed to take an opportunity with the applicants in a collective capacity, and "treat the matter with them as way may open as to the grounds of their request; and report of their situation and state of unity in regard thereof to our next meeting." The result was that nearly all who had made application (about four hundred in number, including the children who were added) were received into membership; and most of those few who were not received acknowledged it was quite as well for them to be left at present. Those who had thus voluntarily withdrawn from the Society of the Nicholites, for whose use their meeting-houses were held, conceived that they had forfeited their claims to the property; but those who remained attached to the old order thought differently, and wished that they should all continue to meet together as they had previously done. They accordingly met together on First-days for divine worship in perfect harmony and mutual love. Their meetings in the middle of the week were held on different days, on account of the meetings for discipline held separately by each society, and the Nicholites continued the title of the property in their own name by mutual agreement. After time and opportunity had been given for showing the effect of the union, those of the Nicholites who had remained and kept up their organization, finding their apprehensions were not realized, and that those who had united themselves with Friends continued to be plain, self-denying, and upright in their conduct, concluded to follow their example, and were received into membership with Friends. Prior to the dissolution of their society, the Nicholites transferred to the Society of Friends the three meeting-houses they held in Caroline Co., Maryland, which were called Centre, Tuckahoe Neck, and North-west Fork. The first two still remain in the occupancy of Friends; the meeting-house at North-west Fork was in the year 1848 removed to another district, and the name changed to Pine Grove. The condescension and brotherly love manifested by the Nicholites while deliberating on the proposition to unite with Friends, and the subsequent joint occupation of their meeting-houses after a part of them had seceded, are worthy of especial attention, as an example of Christian charity rarely equalled in ecclesiastical history. See Janney, *History of the Religious Society of Friends*, vol. iii, ch. xviii.

Nichol(l)s, William, D.D., an English divine of great renown for his learning, was born at Donington, Buckinghamshire, in 1664. He was educated at St. Paul's School, London, whence, in 1679, he went to Magdalen Hall, Oxford, and afterwards removed to Wadham College. He became successively fellow of Merton College in 1684, and rector of Selbey, Sussex, in 1691. He died in 1712. He wrote, *A practical Essay on the Contempt of the World* (Lond. 1698, 8vo):—*The Duty of Inferiors towards their Superiors, in five practical discourses* (Lond. 1701, 8vo):—*A Conference with a Theist; containing an Answer to all the most usual Objections of the Infidels against the Christian Religion* (1698-1703, 4 vols. 12mo; 3d ed. with the addition of two conferences, Lond. 1723, 2 vols. 8vo), intended as a reply to Gibbon's *Oracles of Reason*, a rationalistic treatise, of which, as Leland has it, "it hath not left any material . . . unanswered" (*Deistical Writers* [Lond. 1755, 3 vols. 12mo], i, 77):—*Defensio Ecclesiæ Anglicanæ* (Lond. 1723, 12mo); first written in Latin for the use of foreigners, and afterwards translated into English by the author, and published under the title of *A Defense of the Doctrine and Discipline of the Church of England* (3d ed. Lond. 1730, 8vo). Dr. Waterland pointed it out as the best exposition of the Church of England view on the sacraments. It was answered, with an exposition of the Remonstrant view, by James Pierce in *Vindication of the Dissenters* (1718, 8vo):—*A Commentary on the Book of Common Prayer* (2d ed. with additional notes by bishop Overall, bishop Andrews, bishop Cosin, and Dr. J. Mills [Lond. 1712, fol.]):—*A Supplement to the Commentary on the Book of Common Prayer* (Lond. 1711, fol.):—*A Commentary on the first Fifteen and Part of the Sixteenth Articles of the Church of England* (Lond. 1712, fol.):—*Notes on the Rubric, on the Place for the Celebration of Common Prayer* ("Tracts of Anglican Fathers," i, 328):—*On Sponsors and Confirmation* (ib. iii, 249):—*Historiæ Sacræ*, lib. vii, etc. (Lond. 1711, 12mo), etc. See Darling, *Cyclop. Bibliographica*, ii, 2195; Wood, *Athenæ Oxonien.*; *Gen. Biog. Dict.* s. v. (J. N. P.)

Nichols, George, an American educator and divine, was born at Reading, Mass., near the opening of this century. He was educated at Yale College, class of 1824, and immediately after graduation entered the divinity school connected with that high school, and there completed his theological studies in 1828. He taught for a while, but was finally ordained, and called to the pastorate at Chicopee Falls. He left this charge to return to the task of teaching at Springfield, Mass., where he died, Feb. 18, 1841.

Nichols, Ichabod, D.D., a Congregational minister of some note, was born at Portsmouth, N. H., July 5, 1784. He was educated at Harvard University, class of 1802; then studied theology at Salem; and from 1805 to 1809 taught in his alma mater in the mathematical department. January 7, 1809, he was made associate pastor, with the Rev. Dr. Deane, of the First Congregational Church, Portland, and after his colleague's decease became sole pastor, continuing so until 1855, when he was given the assistance of a colleague. He then made Cambridge his residence, only attending to his pastoral obligations as his health would permit. He died Jan. 2, 1859. He was for many years vice-president of the American Academy of Arts and Sciences. In his theology he was a Unitarian of the conservative school. He published in 1830 a work on *Natural Theology*, containing some original views and illustrations; and he left a work nearly ready for the press entitled *Hours with the Evangelists* (Boston, 1859-64, 2 vols. 8vo), which embraces an argument for the Christian revelations and miracles, directed mainly against the Straussian theory, and a series of critical and philosophical comments on the principal epoch of the life of Jesus. A volume entitled *Remembered Words from the Sermons of the Rev. I. Nichols* appeared in Boston in 1860. (J. H. W.)

Nichols, James, a Presbyterian minister, was

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born in Berkeley, Bristol County, Mass., Aug. 6, 1811. He was educated at Union College, Schenectady, N. Y., and studied theology in the seminary at Andover, Mass.; was licensed in 1838, and ordained in 1845 as pastor of the Presbyterian Church, Oneida, N. Y. This was his only charge. He was principal of the Synodical Academy at Genesee, N. Y., from 1850 to 1858, and was chaplain of the Western House of Refuge, Rochester, N. Y., from 1859 until he entered the army as chaplain of the 108th Regiment New York Volunteer Infantry. His exposed camp life ended in his contracting a fever, and he died Jan. 31, 1864. See Wilson, *Presb. Hist. Almanac*, 1865, p. 112. (J. L. S.)

Nichols, John, an American missionary to India, was born at Antrim, N. H., June 20, 1790; graduated at Dartmouth College in 1813. Two years before, during a revival of religion in college, his mind became permanently affected with religious truth. He yielded his heart to Christ, and on being convinced that it was his duty to serve him in the Gospel, entered the theological seminary at Andover in Oct., 1813. He was ordained at Boston, with the missionaries Swift, Graves, Parsons, and Buttrick, Aug. 2, 1817. He sailed for Bombay with his wife Sept. 5, 1817, and arrived Feb. 23, 1818. After toiling in his benevolent work nearly seven years, he died of a fever at Bombay Dec. 10, 1824. See *Memoirs of American Missionaries*, s. v.

Nichols, John Cutler, a Congregational minister, was born at West Brookfield, Mass., Nov. 17, 1801, and was educated at Yale College, class of 1824. He then entered upon the study of theology in the Yale divinity school, and graduated in 1830. He was ordained as evangelist by the Brookfield Association Oct. 12, 1831, and went to labor in Canada. In 1834 he was called as pastor of the Second Congregational Church in Stonington, Conn., and remained in that charge until 1839. In 1840 he was offered and accepted the pastorate at Lebanon, Conn. In 1854 he left the ministry, and engaged in teaching, and was thus employed at Lynn, Conn., until his death, Jan. 8, 1868. See *Congreg. Qu.* vol. x.

Nichols, Joseph. See NICHOLITES.

Nichols, Warren, a Presbyterian minister, was born at Reading, Mass., Jan. 26, 1803. He was the child of pious parents, and in his eighteenth year was converted, and from that time devoted himself to preparing for the work of the ministry. In 1828 he graduated at Williams College, Mass., and in 1832 at Andover Theological Seminary. After preaching one year in New England, he left in 1833 for the Mississippi valley, under the patronage of the New Hampshire Missionary Society, and labored for a short time at St. Charles, Mo. In 1834 he removed to Illinois, where he was actively engaged five years, a part of the time in connection with Dr. Nelson, in his institute for training young men for the ministry. In 1839 he went to Ohio, where he labored as a missionary for six years. At length failing health compelled him to retire from the ministry, and in 1855 he removed to Lima, Ohio. During his last years he labored as agent for the American Bible Society. He died June 7, 1862. Mr. Nichols was a man of much energy, of large views, a good citizen, and a faithful minister. See Wilson, *Presb. Hist. Almanac*, 1863, p. 306. (J. L. S.)

Nicholson, David B., a minister of the Methodist Episcopal Church, South, was born in the county of Iredell, N. C., Feb. 1, 1809. He was converted and joined the Church at the age of nineteen. He soon after determined to enter the ministry, and was received on probation in the Virginia Conference in 1831; he was afterwards ordained deacon and elder, and for the space of eleven years supplied many important charges. In 1842 he was appointed presiding elder of the Newbern District, and was continued in that office for the next twenty-five years, except the years 1861 and 1862, when he was in charge of the Magnolia Circuit. He was several times elected to the General Conference, and was twice called to preside over his own conference in the absence of the bishop. He died April 15, 1866. In all his official career—in quarterly, annual, and general conferences—his prudence and soundness of judgment created a great confidence in his opinions upon all matters touching the interests of the Church. His business habits were so exact and wise that, from time to time, he was elected a trustee of most of the institutions of the Church. His integrity in all departments of action was of a stern and lofty style. He dealt justly, he loved mercy, he walked humbly in the sight of God. He was a good, faithful, devout man, a citizen without reproach, a Christian of great purity of heart and life. See *Min. of Ann. Conf. M. E. Church, South*, 1866–1869, p. 13. (E. P. W.)

Nicholson, John, a minister of the Methodist Episcopal Church, was born at Lewes, Del., Nov. 2, 1807; was converted in Philadelphia; joined the Philadelphia Conference in 1828; in 1835 was set off with the New Jersey Conference; in 1838 was returned to the Philadelphia Conference; 1838–41 was stationed in Philadelphia, and there he died, Oct. 11, 1843. John Nicholson "was a man of study, of method, and of prayer." He was indeed one of the most diligent students of his time in the ministry of his Church. His talents were substantial rather than splendid, and his ministry in demonstration of the spirit and of power. Many conversions and much good resulted from his labors, and his memory is precious. See *Minutes of Conferences*, iii, 468. (G. L. T.)

Nicholson, William (1), a noted English prelate, was born near the close of the 16th century, and was educated at Magdalen College, Oxford. After taking holy orders, he was first rector of Landeilovawr, 1629; subsequently canon-residentiary of St. David's, and archdeacon of Brecknock; ejected at the Rebellion, but elevated to the bishopric of Gloucester in 1660–1661, and held that see until his death in 1672. He maintained and defended the Church of England against its enemies in the days of its adversity, and is said to have been a person of great learning and piety. He was greatly admired by Dr. George Bull for his knowledge of the fathers and the schoolmen, and for his large stores of critical learning. He wrote, *Apology for the Discipline of the Ancient Church of England* (Lond. 1657–59, 4to):—Ἔκθεσις πίστεως, *or an Exposition of the Apostles' Creed, delivered in several Sermons* (1661, fol.), very rare:—*A Plaine but Full Exposition of the Catechisme of the Church of England* (Lond. 1661, 1662, 1663, 1668, 1678, 1686, 4to; new ed. 1844, 8vo). See Nelson, *Life of Bishop Bull*, p. 206; Stoughton, *Eccles. Hist. of England* (*Church of the Restoration*), i, 492; Tulloch, *Rat. Theol. of England*, i, 361.

Nic(h)olson, William (2), D.D., a learned English prelate, son of Joseph Nicholson, rector of Hemland, in Cumberland, was born at Orton, in that county, about 1655. After a preparatory training he was sent to Oxford, and entered Queen's College in 1670. He took the degree of B.A. in 1675–6, and M.A. in 1679. He was soon after invited by Sir Joseph Williamson, fellow of the same college, and then secretary of state to Charles II, to accompany him in his travels in Germany. Nicholson also visited France, and on his return to England wrote on what he had seen abroad. He was made fellow of his college in 1679. About the same time his merit recommended him to Dr. Edward Rainbow, bishop of Carlisle; he was presented with a province and deanery in that church; and afterwards (1702), having greatly distinguished himself in the literary world, was promoted to the see of Carlisle. Bishop Nicholson was deeply engaged in the Bangorian controversy, which began in 1717. In 1718 he was translated to the bishopric of Londonderry, in Ireland. Still continuing in favor at court, he was, Jan. 28, 1726, raised to the archbishopric of Cashell, and made primate of Munster in the room

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of Dr. William Paliser; but he was prevented from entering into the full possession of this last dignity by his sudden death, which occurred at Derry, Feb. 13, 1727. Brown Willis observes, in relation to his character, that he was a man of very great learning, to whom the world is much indebted, not only for what he has published on antiquity, but in the universal sciences. He was certainly endued with an industrious faculty, such as is requisite for an antiquarian. He frequently falls, however, into mistakes for want of sufficient accuracy, not only in respect to manuscripts, which might be excusable, but in regard to printed and common books; and moreover the character he gives of many authors appears not to be free from prejudice. The best-known of his learned writings are his *Descriptions of Poland, Denmark, etc.*; the *English Historical Library* (1696); and especially his *Tracts* on the Bangorian controversy, entitled *A True State of the Controversy between the present Bishop and Dean of Carlisle*. He also published a *Sermon* preached in the cathedral church of Carlisle, and some other sermons preached at different times, but these have never been collected into a volume. See Hook, *Eccles. Biog.* vii, 416-421; Perry, *Hist. of the Ch. of England*, iii, 387; Stephen, *Hist. of the Ch. of Scotland*, iv, 61, 112, 133 sq.; Allibone, *Dict. of Brit. and Amer. Auth.* ii, s. v.; *Gen. Biog. Dict.* s. v.

Nickel, Goswin, a noted Jesuit, flourished as general of his order near the middle of the 17th century. He was successor to Alexander Gottefredi, who died in March, 1651. The dislike which the order cherished against the latter was considerably intensified against Nickel, who, though it cannot be said that he contemplated any radical reforms, generally speaking, was wont to insist obstinately on his own views, and in his manner and conduct was rough, repulsive, and wanting in due respect for others. By this he very soon offended the self-love of powerful members of the order so profoundly and so sensibly that the congregation general of 1661 took steps against him, such as might have been thought impossible, if we consider the monarchical character of the institute. He was finally deposed, and is seldom heard of after. For details as to the Jesuitical intrigues to bring about his deposition, see Ranke, *Hist. of the Papacy*, ii, 247. (J. H. W.)

Nickell, James Haggard, a Presbyterian minister, was born Aug. 1, 1829. He was educated at Cumberland College, Princeton, Ky., class of 1854; studied theology privately; was licensed in 1854, and ordained in 1855; and labored within the bounds of Princeton Presbytery at Salubria, Sharon, and Liberty churches, in Kentucky, until 1860, when he removed to Salem, Marion County, Ill., and there labored until his death, Nov. 20, 1864. Mr. Nickell was learned in Biblical and theological science, using his knowledge with rare skill. As a man, he possessed all the requisites which constitute a perfect gentleman; as a preacher, he was dignified, earnest, and impressive. See Wilson, *Presb. Hist. Almanac*, 1866, p. 301. (J. L. S.)

Nickerson, Heman, a minister of the Methodist Episcopal Church, was born in Orrington, Me., Sept. 3, 1797, and there spent his childhood and youth, enjoying the privileges of the common schools, and being trained in habits of industry and virtue by pious parents. When twenty-one years of age, under the labors of Rev. Enoch Mudge, he experienced religion and united with the Methodist Episcopal Church. Soon after he felt called to preach, and in 1821 was received into the New England Conference. At the organization of the Maine Conference he was one of the original members, and soon took a prominent position among his brethren. After filling important charges he was appointed presiding elder, and sustained the responsibilities of that office twenty-one years. With the exception of three years, from 1828 to 1831, his life was spent in the itinerant work. Poor health obliged him to take a superannuated relation in 1866, and that he was justified in this step is evident from the rapid decline of his health, finally terminating in his death Dec. 26, 1869. "Heman Nickerson was distinguished for solid and enduring qualities of mind and heart. A good judgment, clear perceptions of the truths of the Gospel, a firm adherence to the doctrines and polity of the Church, and a manly utterance of his sentiments, made him a useful minister of the Lord Jesus Christ. His candor and knowledge of human character enabled him, when presiding elder, to put the right man in the right place. He was highly esteemed by his brethren in the ministry as a safe counsellor and a judicious friend. In difficult questions his opinion was sought and his advice justly prized. Four times was he chosen a delegate to the General Conference." See *Minutes of Annual Conferences*, 1870, p. 147.

Nicklaushausen, John. See John of Nicklaushausen.

Nicobūlus, an Eastern ecclesiastic of whose personal history we know scarcely anything, was a friend and relative of Gregory Nazianzen. Nicobulus is noted as the author of a poem, addressed to his son of the same name, in reply to one by Gregory, in which the latter had begged him to allow his son to leave his native country for the purpose of studying eloquence. The poem of Nicobulus is found among those of Gregory, beginning Τέκνον ἐμόν, μύθους ποθέων ποθέεις τὰ φίλιστα. See Fabricius, *Bibl. Græc.* ix, 311; Smith, *Dict. of Greek and Roman Biog. and Mythol.* s. v.

Nicodemites was the name given, in the times of the Reformation, to temporizing Frenchmen who, although reformers at heart, complied with Romish rites and customs, thus going to Christ secretly, and in the spirit of Nicodemus. Calvin wrote several tracts against them, for instance, *The Sinfulness of Outward Conformity to Romish Rites* (in Calvin's *Tracts*, translated from the original Latin by Henry Beveridge, Edinb. 1849-51, 3 vols. 8vo). See Hardwick, *Reformation*, ch. ii, p. 118, note 3; Darling, *Cycl. Bibl.* i, 559.

Nicode'mus (Νικόδημος, *conqueror of the people*), a Pharisee, a ruler (ἄρχων, the usual title for a member of the Sanhedrim) of the Jews, and teacher (the article in ὁ διδάσκ. is probably only generic, although Winer and bishop Middleton suppose that it implies a rebuke) of Israel (John iii, 1, 10), whose secret visit to our Lord was the occasion of the discourse recorded by the evangelist. The name was not uncommon among the Jews (Josephus, *Ant.* xiv, 3, 2), and was no doubt borrowed from the Greeks. In the Talmud it appears under the form נקדימון, and some would derive it from נקי, innocent, דם, blood (i. e. "Sceleris purus"); Wetstein, *N. T.* i, 150. In the case of Nicodemus ben-Gorion, the name is derived by R. Nathan from a miracle which he is supposed to have performed (Otho, *Lex. Rab.* s. v.).

Nicodemus is only mentioned by John (yet some German rationalists have sought or rather forced a comparison with the rich young man of Mark x, 17-24), who narrates his nocturnal visit to Jesus, and the conversation which then took place; at this the evangelist may himself have been present. A.D. 26. The high station of Nicodemus, and the avowed scorn under which the rulers concealed their inward conviction (John iii, 2) that Jesus was a teacher come from God, are sufficient to account for the secrecy of the interview. A constitutional timidity is discernible in the character of the inquiring Pharisee, which could not be overcome by his vacillating desire to befriend One whom he knew to be a Prophet, even if he did not at once recognise in him the promised Messiah. Thus the few words which he interposed against the rash injustice of his colleagues are cautiously rested on a general principle (John vii, 50), and betray no indication of his faith in the Galilæan whom his sect despised. Even when the power of Christ's love, manifested on the cross, had made the most timid disciples bold, Nicodemus did not come forward with his splendid gifts of affection until the ex-

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ample had been set by one of his own rank and wealth, and station in society (xix, 39). See Hase, *Leben Jesu*, p. 106 sq.; Volbeding, *Index Programmatum*, p. 32.

In these three notices of Nicodemus a noble candor and a simple love of truth shine out in the midst of hesitation and fear of man. But Niemeyer (*Charakt.* i, 113 sq.) has endeavored to show that the apparent timidity of Nicodemus was but reasonable prudence. We can easily believe the tradition that after the resurrection (which would supply the last outward impulse necessary to confirm his faith and increase his courage) he became a professed disciple of Christ, and received baptism at the hands of Peter and John. All the rest that is reported of him is very uncertain. It is said, however, that the Jews, in revenge for his conversion, deprived him of his office, beat him cruelly, and drove him from Jerusalem; that Gamaliel, who was his kinsman, hospitably sheltered him until his death in a country house, and finally gave him honorable burial near the body of Stephen, where Gamaliel himself was afterwards interred. Finally, the three bodies are said to have been discovered August 3, A.D. 415, which day was set apart by the Romish Church in honor of the event (Phot. *Biblioth. Cod.* p. 171; Lucian, *De S. Steph. inventione*).

If the Nicodemus of John's Gospel be identical with the Nicodemus ben-Gorion of the Talmud (see Delitzsch in the *Zeitschr. f. luth. Theologie*, 1854, p. 643 sq.), he must have lived till the fall of Jerusalem, which is not impossible, since the term γέρων, in John iii, 4, may not be intended to apply to Nicodemus himself. The arguments for their identification are that both are mentioned as Pharisees, wealthy, pious, and members of the Sanhedrim (*Taanith*, f. 19, etc.); and that the original name (altered on the occasion of a miracle performed by Nicodemus in order to procure rain) is said to have been בוני, *Bonay*, which is also the name of one of five rabbinical disciples of Christ mentioned in *Sanhed.* f. 43, 1 (Otho, s. v. Christus). Finally, the family of this Nicodemus are said to have been reduced from great wealth to the most squalid and horrible poverty, which, however, may as well be accounted for by the fall of Jerusalem as by the change of fortune resulting from an acceptance of Christianity.—Smith.

NICODEMUS, GOSPEL OF (*Evangelium Nicodemi*), sometimes called the ACTS OF PILATE (*Acta Pilati*), an early forgery which circulated in the 3d and 4th centuries [see APOCRYPHA], is composed of the two oldest narratives of the Gospel history belonging to the category of the apocrypha, and not tainted with heresy. They are called the "Protevangel of James" and the "Acts of Pilate." The latter consists of two distinct parts: the one treats of the scenes in the prætorium, the other describes the descent of Jesus into hell. These two parts do not bear the same date; the first is earlier than the second, though both belong to a remote Christian antiquity. They were subsequently put together under the name of the "Gospel of Nicodemus." The "Acts of Pilate" come before the "Descensus ad inferos." The two writings are always separated in old MSS. The same facts are differently narrated in them. The words of the thief upon the cross are not the same in both (Tischendorf, *Prolegomena*, p. 56). The name of Nicodemus, given to the completion of these two writings, dates from the Middle Ages. We have two editions of the "Acts of Pilate." The first is the oldest. Justin Martyr quotes from it directly (*Apol.* i, 35; i, 48. See also Tertullian, *Apol.* 21). The "Protevangel of James" narrates the circumstances which preceded the birth of Mary, the mother of Christ. The narrative is a parody on the birth of John the Baptist. Joachim and Anna, two pious Israelites advanced in years, are made, by the special favor of God, fruitful in their hoary age (*Protevang. Jacobi*, c. 6). This miracle is the foreshadowing of the high destiny awaiting the child, who is none other than Mary. She grows up like a lily beneath the shadow of the altar, in the midst of young companions pure as herself. She is the favorite of the priests, who watch over her education till the day of her marriage. In order to ascertain to whom she is to be intrusted, the high priest assembles a number of pious Israelites. A white dove springs from the rod of the old carpenter Joseph, who is marked out by this miraculous sign as the chaste guardian of the young virgin (*ibid.* c. 9). The annunciation takes place as in the Gospel. The circumstances of the birth of Christ are borrowed from St. Luke, with this difference, that Mary brings forth the divine child in a cavern and not in a stable. The sole design of the narrative is to give emphasis to the dignity and virginity of Mary. We have in it the first attempt to draw her out of the wise obscurity in which she is envcloped in the canonical Gospels, an attempt characterized by the asceticism which pervades all the sacred legends. The apocryphal gospels of the following age, such as the "Pseudo-Matthew;" the "Coptic Gospel of the carpenter Joseph;" the "Arabic Gospel of the Childhood of Mary," and, lastly, that of the Nativity, enlarge upon those of the earlier period, and exalt more and more the part assigned to the mother of Jesus. We mention them only to show in what direction the Christian legend was tending from its very first essay in the "Protevangel of James."

The "Acts of Pilate" do not bear the stamp of any particular school. The anonymous writers endeavor to make the Jews, Christ's contemporaries, also his apologists. His trial before the Roman proconsul is expanded by the addition of a multitude of details. The sick whom he has healed appear at the bar of the tribunal, and one after another make their depositions in his favor, relating what he has done for them. His resurrection is afterwards established by the testimony of the soldiers placed as a guard around the sepulchre, and further by the evidence of Joseph of Arimathæa, to whom Christ appeared in the prison into which the Jews had thrown him, and from which he was delivered by miracle. This outline is filled up in a very ingenious manner. It is just possible that some true incidents of the trial of Jesus may have been preserved by tradition, but it is impossible to distinguish with any certainty the true from the false. Nicodemus plays in all these scenes the part of the impartial judge—the character assigned to him in the fourth Gospel. The second part of this curious writing is occupied with the events that took place in the abode of the dead, during Christ's descent into it. This narrative is ascribed to the two sons of the aged Simeon, who came out of their tombs in the train of the risen Redeemer. While hell and its king are confounded and crushed beneath the foot of the Redeemer, the saints of the old covenant hail him with rapture; each one of them, from Adam to John the Baptist, recognising him as the long-expected object of their hope. The great prophets repeat in his presence their most sublime oracles, in order to show how in him all are fulfilled. All the scenes of the invisible world are described in strains of glowing grandeur, almost Dantesque. The writing closes with a juridical comparison made by Pilate between the sacred writings of the Old Testament and the events which have just taken place at Jerusalem. This is the legal apology; the question of Christianity is debated after the fashion of an ordinary law case. We subjoin a specimen, describing the entrance of the converted thief into Hades:

"5. And while the holy Enoch and Elias were relating this, behold there came another man in a miserable figure, carrying the sign of the cross upon his shoulder. 6. And when all the saints saw him, they said to him, Who art thou? for thy countenance is like a thief's; and why dost thou carry a cross upon thy shoulders? 7. To which he, answering, said, Ye say right, for I was a thief, who committed all sorts of wickedness upon earth. 8. And the Jews crucified me with Jesus: and I observed the surprising things which happened in the creation at the crucifixion of the Lord Jesus. 9. And I believed him to be the Creator of all things, and the Almighty King; and I prayed to him, saying, Lord, remember me when thou comest into thy kingdom. 10. He presently regarded my

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supplication, and said to me, Verily, I say unto thee, this day thou shalt be with me in paradise. 11. And he gave me this sign of the cross, saying, Carry this, and go to paradise; and if the angel who is the guard of paradise will not admit thee, show him the sign of the cross, and say unto him, Jesus Christ, who is now crucified, hath sent me hither to thee. 12. When I did this, and told the angel who is the guard of paradise all these things, and he heard them, he presently opened the gates, introduced me, and placed me on the right hand in paradise. 13, saying, Stay here a little time, till Adam, the father of all mankind, shall enter in with all his sons, who are the holy and righteous servants of Jesus Christ, who was crucified. 14. When they heard all this account from the thief, all the patriarchs said with one voice, Blessed be thou, O Almighty God, the Father of everlasting goodness, and the Father of mercies, who hast shown such favor to those who were sinners against thee, and hast brought them to the mercy of paradise, and hast placed them amid thy large and spiritual provisions, in a spiritual and holy life. Amen."

The Anglo-Saxons likewise possessed in their native idiom this pseudo-gospel. Probably it was considered a valuable supplement to the inspired records of the blessed Saviour's life. See Soames, *Anglo-Sax. Church*, p. 252; Pressensé, *Early Years of Christianity*, vol. iii (Heresy and Doctrine), p. 175 sq.; Fabricius, *Cod. Apoc. N. T.* i, 213; Tischendorf, *Evangelia Apocrypha*, p. 293. The best edition is by Thilo, *Cod. Apocr.* i, 478. See GOSPELS, SPURIOUS. (J. H. W.)

Nicolai, Christoph Friederich, an eminent German Rationalist, noted as a writer on æsthetics and other branches of philosophy, was born March 18, 1733, at Berlin, Germany, where his father was a bookseller. At the age of sixteen, just as he was beginning to make some proficiency in his studies, he was obliged to abandon them, being sent to Frankfort-on-the-Oder for the purpose of learning the bookselling trade; yet such was his eagerness for information, his love of reading, and his perseverance, that he employed every moment of leisure, his evenings and the early part of every morning, in study, and, without other assistance than that of books, made himself a proficient in Greek, Latin, and English, and likewise acquired a knowledge of some parts of mathematics and philosophy. On his return to Berlin, in 1752, his attention to business did not interrupt his self-imposed studies, of which both English and German poetry then formed a considerable part; and in 1755 he produced his *Briefe über den jetzigen Zustand der Schönen Wissenschaften*, wherein he impartially discussed the pretensions of the two literary sects headed by Bodmer and Gottsched, the former advocating pure German, and the latter favoring a dependence on French taste and influence. Nicolai exposed the errors of both schools, and surprised the literati of the country by his keen criticisms. Indeed the work excited considerable attention, and led to his intimacy with Lessing and Moses Mendelssohn. After the death of his father he retired from business, leaving it to his brother, and determined to content himself with his own slender means in preference to the pecuniary advantages to be reaped by sacrificing his literary leisure and enjoyments. The unexpected death, however, of his elder brother, in 1758, put an end to this short interval of tranquil study, he being obliged to carry on the business for the benefit of the family in general. But this only increased his diligence and economy of time, and led to his connection with several literary enterprises, which he had before projected. In conjunction with Mendelssohn he had already commenced (1757) the *Bibliothek der Schönen Wissenschaften*, one of the earliest and best belles-lettres journals in the language, which was afterwards continued, till the end of 1805, under the title of the *Neue Bibliothek*, etc. With Lessing and Mendelssohn, he established, in 1759, the *Briefe der Neuesten Literatur;* and in 1765 projected the *Allgemeine Deutsche Bibliothek*, of which periodical he continued to be editor till it reached its 107th volume. At the head of this periodical Nicolai played no unimportant part in that epoch of German history known as "the period of enlightenment." The truth is, Nicolai possessed great abilities in certain directions. He was an able executive, and knew how to gather about him the best of his country's talents. The appliances of the "Universal German Library" are conceded even by his severest opponents to have been remarkable. It by no means confined itself to home talent. It commanded a survey of the literature of England, Holland, France, and Italy. Whatever appeared in these lands received its immediate attention, and was reproached or magnified according to its relations to the peculiar creed of Nicolai and his colaborers. And what was this peculiar creed? The sundering of humanity and Christianity. Not the making of Christians in order to have men, but the making of men to become Christians or anything else they chose; and all this was claimed in the name of liberty of thought and of Protestantism. By appealing to the people in the name of the latter Nicolai betrayed an interest in Christianity, but it appears that he simply sought the moral development before he desired the religious training. So long as the work of purifying the public mind from the filth of superstition, and emancipating it from prejudices remained to be done, he labored with most salutary effect for the good of his countrymen in ethical and æsthetical directions; but when the victory over traditional absurdities had been gained, and the positive replenishment of the public mind with a nobler content became the main problem, his influence was most pernicious. An adept of illuminism, his unphilosophical mind was the skilful master of bold and unscrupulous arguments, which he used with great and undue acerbity against all who would oppose him or reject his plans. He was especially violent against the heroes of German philosophy, the very men who labored for the solution of the great problem then before the German people, the substitution of a positive for a negative principle, the part in which, as we have already said above, Nicolai failed. He was opposed by such men as Herder, Goethe, Schiller, Lavater, and Fichte. These men were laboring for the solution of a problem which he misunderstood. Of course they wrote simply in defence, yet they grew hot in the contest; and in determining the historic estimate of Nicolai, these writers should be granted no greater influence than the hostile criticism by Plato and Socrates of the Sophists should have in determining the usefulness of the latter. But let us hear Fichte on Nicolai's view of Protestantism, making due allowance for acerbity of tone in an opponent so decided as Fichte: "His (i. e. Nicolai's) Protestantism was a protestation against all truth which pretended to remain truth; against all that is above our senses, and against every religion which by faith put an end to dispute. To him religion was only a means of education for the head, in order to furnish materials for never-ceasing talk, but by no means a matter of the heart and the life. His liberty of thinking was freedom from all that was and is thought, the licentiousness of empty thinking, without substance and aim. Liberty of judgment was to him the right of every bungler and ignorant man to give his opinion about everything, whether he understood it or not, and whether or not there was either head or tail in what he said." As to the general influence of the *Bibliothek*, the rationalistic Hase even goes so far as to declare that under Nicolai's management it "exercised an absolute sway as a tribunal of literature, and always exerted its secret influence in opposition to the ancient system of faith, and rejected everything which exceeded the limits of its own bald intelligence and morality, on the ground of a liability either to the reproach of superstition or the suspicion of Jesuitism." The truth is, if we carefully estimate Nicolai's system, we find that it professed to regard Christianity only as a historical development of natural morality and religion, and a popular system of instruction as to the best way to become happy in this world and the next. In consequence of the power possessed by the opposition among the influential classes, and its continued adherence to the general basis

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of Christianity, it would neither be discarded as a heresy, nor did it attempt to set up a peculiar Church of its own. By the thinkers of Protestantism it was looked upon as simply one among many theological views, and as heterodoxy by the side of orthodoxy. Yet, as Hagenbach has well said of the labors of Nicolai and his associates: "In this pronounced effort towards universal culture and popular illuminism, and in this intellectual activity, who would dare to say there was nothing but vanity and destructive sentiment and effort? Nay, who would deride it with cold and careless presumption, or condemn it with blind zeal? We must frankly confess that, with this perverted tendency, there was also a noble impulse towards something better than European humanity in general had previously possessed—an impulse to escape from the diminutive forms of a contracted and commonplace life into universal humanity, and to attain a safe and joyous consciousness of it. It was a tendency which we still call by the beautiful name of 'the public good.'" Nicolai did not contribute much to the *Bibliothek* himself, but the management alone of such a periodical, so largely circulated and read in its day, shows him to have been indefatigable, as in the meanwhile, notwithstanding all his other avocations, he produced many works. Among these the most important in their bearings on religion and theology are, *Sebaldus Nothanker* (1773, etc.), a sort of religious novel, which had great success, and was translated into English, French, Dutch, Danish, and Swedish; a sharply satirical performance:—*Geschichte eines dicken Mannes* (1794), against the disciples of the Kantish philosophy, to which Nicolai objected that all its new views were incorrect, and all its correct views not new:—*Sempronius Gundibert* (1799), a satire against the Kantians. Besides these there are worthy of our notice, an *Autobiography*, published in the *Bildnisse jetzt lebender Berliner Gelehrten;* and a work entitled *Ueber meine gelehrte Bildung, über meine Kenntniss der Kritischen Philosophie und meine Schriften dieselbe betreffend, und über die Herren Kant, J. B. Erhard, und Fichte* (Berl. 1799). Nicolai died in Berlin in 1811. See Jörden's *Lexikon deutscher Dichter u. Prosaisten* (iv, 32); Göckingk, *Nicolai's Leben*, etc. (Berlin, 1820); Koberstein, *Gesch. d. deutschen National-Literatur* (in Index); Kurz, *Gesch. d. deutsch. Lit.* vol. ii; Fichte (J. J.), *Nicolai's Leben u. Sonderbare Meinungen* (Tübing. 1801); Hase, *Ch. Hist.* p. 539; Ueberweg, *Hist. of Philos.* ii, 118; Hurst's Hagenbach, *Ch. Hist. of the 18th and 19th Cent.* i, 297, 304, 306 sq., 312 sq., 346, 490; ii, 178 sq., 263, 280; Kahnis, *Hist. of German Protestantism*, p. 44. See also the peculiar views of Dr. Hurst, *Hist. of Rationalism*, p. 117, 118. (J. H. W.)

Nicolai, Jean, a French Dominican theologian, was born at Monza in 1594. He took the vows of the Dominican Order at the early age of sixteen, and his degree of D.D. at Paris in 1632. For twenty years he filled with high reputation the divinity chair in the house belonging to his order in the Rue St. Jacques, and became its prior in 1661. He spent a considerable portion of his time in commenting on the works of Thomas Aquinas, whose principles he attempted to reconcile with such as widely differ from the genuine notions of the Augustinian school; hence his criticisms have been greatly contested by the followers of Aquinas and St. Augustine. In 1657 he published *S. Thomæ Aquinatis Expositio continua super quatuor Evangelistas*, etc., in folio, with numerous notes; he afterwards edited the whole in 19 vols. folio. He also published the *Panthelogia* of father Rainer of Pisa (Lyons, 1655, 3 vols. folio). He was also author of *Galliæ Dignitas adversus præposterum Cataloniæ assertorum vindicata*, etc. (Paris, 1664). See Hoefer, *Nouv. Biog. Générale*, xxxvii, 959; Nicéron, *Mémoires*, vol. xiv, s. v.

Nicolai, Melchior, an eminent German theologian, who flourished near the beginning of the 17th century as a university professor at Tübingen, was identified with the Lutheran controversy which was carried on in his time between the theologians of Giessen and Tübingen concerning the κένωσις and κρύψις of the divine attributes. The theologians of Tübingen (Luke Osiander, Theodore Thummius, and Melchior Nicolai) supposed that Christ, during his state of humiliation, continued to possess the divine properties of omnipotence, omnipresence, etc., but concealed them from men. The divines of Giessen (Munzer and Feuerborn) asserted that he voluntarily laid them aside. For further particulars, see Dorner, *Doctrine of the Person of Christ*, vol. ii, pt. i, p. 179 sq.; Schröckh, *Kirchengesch.* iv, 970 sq.; comp. Thummii *Ταπεινωσιγραφία sacra* (Tübing. 1623–4), and Nicolai, *Considerato Theolog.* vol. iv; *Quæstionum controversarum de profundissima κενώσει Christi* (ibid. 1622, 4to); Hagenbach, *Hist. of Doctrines*, ii, 353; Gass, *Gesch. der Prot. Dogmatik*, i, 277.

Nicolai, Philip, a distinguished German theologian, noted also as a hymnologist, was born at Mengerinhausen, in the principality of Waldeck, Germany, Aug. 10, 1556. His father was a Lutheran pastor. Philip followed him in his profession, and commenced his ministry in 1576 as assistant to him in his native village. Later he removed to Hardeck, whence he was expelled by the Papists. In 1596 he removed to Unna, in Westphalia. In 1601 he became pastor of St. Catharine's Church, Hamburg, where he died Oct. 26, 1608. While at Unna the city was visited by a fearful pestilence, which carried off more than 1400 persons. His mind becoming greatly affected by the appalling events happening around him, he was led to think much of death, heaven, and eternity. In the study of St. Augustine's *City of God*, and the contemplation of the eternal life, he became so absorbed that he remained cheerful and well in the midst of the surrounding distress. In 1598 he published his meditations for the benefit of others. The work is entitled *Freudenspiegel des ewigen Lebens*, or "The Joyous Mirror of Life Eternal." To this he appended two hymns that speedily gained a remarkable popularity. One has for a title, "Of the Voice at Midnight, and the Wise Virgins who met their Heavenly Bridegroom"—*Wacht auf! ruft uns die Stimme*, or, in the English version:

> "Awake, awake, for night is flying;
> The watchmen on the heights are crying
> Awake, Jerusalem, at last!"

For this he composed a choral, which was afterwards used in Mendelssohn's "Elijah," to the words, "Sleepers, wake, a voice is calling." His other noted hymn was entitled "A Spiritual Bridal Song of the Believing Soul concerning her Heavenly Bridegroom"—*Wie schön leuchtet der Morgenstern;* in English, "O, morning star, how fair and bright!" The choral which he composed for this was so popular that it was often chimed by city chimes, and it was invariably used at weddings and certain joyous festivals. These are two of the three hymns which he is known to have written; the third is not preserved. They mark an æra in German hymnology. Hitherto the hymns of the Reformation had been distinguished by their simplicity and appropriateness to Church use; their models were the Psalms of the Old Testament, and they were addressed to God the Father through our Lord Jesus Christ, or to the Holy Trinity; or, in case of hymns of sorrow and penitence, to the Saviour. But from the time of these hymns of Nicolai the mystical union of the soul with Christ became a favorite subject, and a class of hymns appeared finding their scriptural ground in the Song of Solomon and the Apocalypse, and called in Germany "Hymns of the Love of Jesus." They are for the most part vivid expressions of the sense of fellowship with Christ, of his presence and tender sympathy, of personal love and gratitude to him, which are among the deepest and truest, and at the same time most secret expressions of the Christian life. Gerhardt, "the prince of German hymnists," belonged to this school. For more than fifty years it gave the prevalent tone to sacred song, and its results are

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still seen in some of the tenderest and most spiritual hymns in use in the churches. Nicolai's complete works were published in 1617 by Dedekenn, and consist of four volumes in German and one in Latin. Their merits are very unequal. The history of the kingdom of Christ, which he wrote in Latin, and which was translated into German by Ortus in 1598, contains an account of the history of the world and of the Church, compiled from Ezekiel, Daniel, and the Apocalypse, in which he makes, for instance, the locusts (Rev. ix, 7) to mean the Calvinists, and announces the end of the world for the year 1670. His *Freudenspiegel*, to which we have already referred above, is, on the other hand, a good and remarkable work, the exegesis of which is indeed more fanciful than correct, but which evinces a thoroughly religious and evangelical spirit. In the same strain is his *Theoria vitæ æternæ*. The remainder of his works consists of sermons, which are remarkable neither for their form nor for their substance, and of a great number of controversial pieces. The most important of these works are, *Grundfeste d. Ubiquität* (1604), and *De rebus antiquis Germanicarum gentium* (1578). It is not, however, as a theologian, but as a hymnologist that Nicolai's fame will shine longest in the Christian Church. See Curtze, *Nicolai's Leben u. Lieder* (Halle, 1859); Weis, *Theorie u. Gesch. des Kirchenliedes;* Koch, *Gesch. des Kirchenliedes;* Winkworth, *Christian Singers of Germany;* Miller, *Singers and Songs of the Church;* Schaff, *Christ in Song.* (S. S.)

Nicola'ïtans (Νικολαΐται), a class or sect mentioned twice in the New Testament (Rev. ii, 6, 15). In the former passage the conduct of the Nicolaitans is condemned; in the latter, the angel of the Church in Pergamus is censured because certain members of his Church held their doctrine. Irenæus, the first author extant who refers to these passages, says that Nicolas, one of the seven deacons of the Church in Jerusalem (Acts vi, 5), was the founder of the sect (*Contra Hæres.* i, 26). But Epiphanius (*Advers. Hæres.* i, 25), with whom Tertullian, Hilary, Gregory of Nyssa, and other fathers agree, says that Nicolas had a beautiful wife, and, following the counsels of perfection, he separated himself from her; but not being able to persevere in his resolution, he returned to her again, as a dog to his vomit; and not only so, but justified his conduct by licentious principles, which laid the foundation of the sect of the Nicolaitans. But the practice of putting away wives for the sake of sanctity belongs to a later period; nor can we conceive that taking back his wife would be considered a crime, in view of Paul's instructions (1 Cor. vii, 3, 6). Suspicion is thrown on the whole passage by the further statement of Epiphanius, that *all the Gnostics* derived their origin from Nicolas; which is too absurd for controversy. Clement of Alexandria has preserved a different version of the story (*Strom.* iii, 4, p. 522, ed. Potter), which Eusebius copies from him (*Hist. Eccles.* iii, 29), and which is repeated by Augustine and other ancient writers: "The apostles," they say, "reprehended Nicolas for jealousy of his wife, who was beautiful; whereupon Nicolas produced her, and said, Any one might marry her who pleased. In this affair the deacon let fall the expression, 'that we should abuse the flesh;' which, though employed in a good sense by him, was perverted to a bad one by those who would gain to their licentiousness the sanction of a respectable name, and who from thence styled themselves Nicolaitans." Who can believe that a sect should take its rise and its name from a casual expression by a man whose obvious sense and whose conduct were opposed to the peculiarities of the sect? Grotius supposes that Nicolas, being reproved for jealousy of those Christians who saluted his wife with the kiss of peace, ran at once to the other extreme, and imitated the custom of the Lacedæmonians and of Cato, permitting others to have intercourse with her, affirming that it was no crime when both parties consented. This is improbable, and unsupported by testimony. Nor is there sufficient evidence to connect the Nicolaitans of the apostolic age in any way with the Gnostics of succeeding centuries. The ingenious conjecture of Michaelis is worthy of consideration, who supposes that by Nicolaitans (Rev. ii, 6, 15) the same class of persons is intended whom Peter (2 Epist. ii, 15) describes as *followers of the way of Balaam;* and that their name, Nicolaitans, is merely a Greek translation of their Hebrew designation, the noun Νικόλαος (from νικάω and λαός) being a literal version of בִּלְעָם, that is, בלע עם, *the master of the people;* or, according to another derivation, *the devourer of the people* (so Hengstenberg, as if from בָּלַע). See BALAAM. The custom of translating names, which prevailed so extensively in modern Europe, was undoubtedly practiced also among the Jews, as the example in Acts ix, 36 (to which others might be added) shows. Accordingly, the Arabic version, published by Erpenius, renders the words *τὰ ἔργα τῶν Νικολαϊτῶν, the works of the Shuaibites*, the Arabic *Shuaib* being apparently the name for Balaam. The whole analogy of the mode of teaching which lays stress on the significance of names would lead us to look, not for philological accuracy, but for a broad, strongly marked *paronomasia*, such as men would recognise and accept. It would be enough for those who were to hear the message that they should perceive the meaning of the two words to be identical. Coccejus (*Cogitat. in Rev. ii*, 6) has the credit of being the first to suggest this identification of the Nicolaitans with the followers of Balaam. It has been adopted by the elder Vitringa (*Dissert. de Argum. Epist. Petri poster.* in Hase's *Thesaurus*, ii, 987), Hengstenberg (in loc.), Stier (*Words of the Risen Lord*, p. 125, Engl. transl.), and others. Lightfoot (*Hor. Heb.* in *Act. Apost.* vi, 5) suggests another and more startling *paronomasia*. The word, in his view, was chosen, as identical in sound with נִיכּוֹלָא, "let us eat," and as thus marking out the special characteristic of the sect. The only objection against this identification arises from the circumstance that in the passage Rev. ii, 14, 15 both "they that hold the doctrine of Balaam" and "the Nicolaitans" are specified apparently as distinct. Yet even there the collocation of the two classes of heretics seems to imply some agreement between them, though not identity. See Janus, *De Nicolaitis;* Heumann, *De Nicol. e Catol. Hæreticor. expung.* in *Acta. Eruditorum* (1712), p. 179 sq.; Storr, *Apol. der Offenbar.* p. 260; Münscher, *Ueber die Nicol.* in *Gabl. Journal*, v, 17 sq.; Scheffler-Tiburtius, *De Nicol.* (1825).

"We are now in a position to form a clearer judgment of the characteristics of the sect. It comes before us as presenting the ultimate phase of a great controversy, which threatened at one time to destroy the unity of the Church, and afterwards to taint its purity. The controversy itself was inevitable as soon as the Gentiles were admitted, in any large numbers, into the Church of Christ. Were the new converts to be brought into subjection to the whole Mosaic law? Were they to give up their old habits of life altogether —to withdraw entirely from the social gatherings of their friends and kinsmen? Was there not the risk, if they continued to join in them, of their eating, consciously or unconsciously, of that which had been slain in the sacrifices of a false worship, and of thus sharing in the idolatry? The apostles and elders at Jerusalem met the question calmly and wisely. The burden of the law was not to be imposed on the Gentile disciples. They were to abstain, among other things, from 'meats offered to idols' and from 'fornication' (Acts xv, 20, 29), and this decree was welcomed as the great charter of the Church's freedom. Strange as the close union of the moral and the positive commands may seem to us, it did not seem so to the synod at Jerusalem. The two sins were very closely allied, often even in the closest proximity of time and place. The fathomless impurity which overspread the empire made the one almost as inseparable as the other from its daily social life. The

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messages to the Churches of Asia and the later Apostolic Epistles (2 Peter and Jude) indicate that the two evils appeared at that period also in close alliance. The teachers of the Church branded them with a name which expressed their true character. The men who did and taught such things were followers of Balaam (2 Pet. ii, 15; Jude 11). They, like the false prophet of Pethor, united brave words with evil deeds. They made their 'liberty' a cloak at once for cowardice and licentiousness. In a time of persecution, when the eating or not eating of things sacrificed to idols was more than ever a crucial test of faithfulness, they persuaded men more than ever that it was a thing indifferent (Rev. ii, 13, 14). This was bad enough, but there was a yet worse evil. Mingling themselves in the orgies of idolatrous feasts, they brought the impurities of those feasts into the meetings of the Christian Church. There was the most imminent risk that its Agapæ might become as full of abominations as the Bacchanalia of Italy had been (2 Pet. ii, 12, 13, 18; Jude 7, 8; comp. Livy, xxxix, 8–19). Their sins had already brought scandal and discredit on the 'way of truth.' All this was done, it must be remembered, not simply as an indulgence of appetite, but as part of a system, supported by a 'doctrine,' accompanied by the boast of a prophetic illumination (2 Pet. ii, 1). The trance of the son of Beor and the sensual debasement into which he led the Israelites were strangely reproduced. These were the characteristics of the followers of Balaam, and worthless as most of the traditions about Nicolas may be, they point to the same distinctive evils. Even in the absence of any teacher of that name, it would be natural enough, as has been shown above, that the Hebrew name of ignominy should have its Greek equivalent. If there were such a teacher, whether the proselyte of Antioch or another, the application of the name of his followers would be proportionately more pointed. It confirms the view which has been taken of their character to find that stress is laid in the first instance on the 'deeds' of the Nicolaitans. To hate those deeds is a sign of life in a Church that otherwise is weak and faithless (Rev. ii, 6). To tolerate them is well-nigh to forfeit the glory of having been faithful under persecution (Rev. ii, 14, 15). Comp. Neander's *Apostelgesch.* p. 620; Gieseler's *Eccl. Hist.* § 29; Alford on Rev. ii, 6" (Smith). See Neander, *Ch. Hist.* i, 452; Guericke, *Anc. Ch. Hist.* p. 179; Killen, *Anc. Ch.* p. 206; Burton, *Eccl. Hist. 1st Century*, p. 274, 278, 281, 301, 303, 305; Hase, *Ch. Hist.* p. 35. See NICOLAS.

Nic'olas (Νικόλαος, *conqueror of the people*; comp. Nicodemus), a native of Antioch, and a proselyte to the Jewish faith, who, when the Church was still confined to Jerusalem, became a convert; and being a man of honest report, full of the Holy Ghost and of wisdom, he was chosen by the whole multitude of the disciples to be one of the first seven deacons, and he was ordained by the apostles (Acts vi, 5), A.D. 29. The name Balaam is perhaps (but see Gesenius, *Thesaur.* p. 210) capable of being interpreted as a Hebrew equivalent of the Greek Nicolas. Some commentators think that this is alluded to by John in Rev. ii, 14; and Vitringa (*Obs. Sacr.* iv, 9) argues forcibly in support of this opinion. See BALAAM.

"A sect of Nicolaitans is mentioned in Rev. ii, 6, 15; and it has been questioned whether this Nicolas was connected with them, and, if so, how closely. The Nicolaitans themselves, at least as early as the time of Irenæus (*Contr. Hær.* i, 26, § 3), seem to have claimed him as their founder. Epiphanius, an inaccurate writer, relates (*Adv. Hær.* i, 2, § 25, p. 76) some details of the life of Nicolas the deacon, and describes him as gradually sinking into the grossest impurity, and becoming the originator of the Nicolaitans and other immoral sects. Stephen Gobar (Photii *Biblioth.* § 232, p. 291, ed. 1824) states—and the statement is corroborated by the recently discovered *Philosophumena*, bk. vii, § 36) —that Hippolytus agreed with Epiphanius in his unfavorable view of Nicolas. The same account was believed, at least to some extent, by Jerome (*Ep.* 147, vol. i, p. 1082, ed. Vallars, etc.) and other writers in the 4th century. But it is irreconcilable with the traditionary account of the character of Nicolas, given by Clement of Alexandria (*Strom.* iii, 4, p. 187, Sylb. and apud Euseb. *H.E.* iii, 29; see also Hammond, *Annot.* on Rev. ii, 4), an earlier and more discriminating writer than Epiphanius. He states that Nicolas led a chaste life, and brought up his children in purity; that on a certain occasion, having been sharply reproved by the apostles as a jealous husband, he repelled the charge by offering to allow his wife to become the wife of any other person, and that he was in the habit of repeating a saying which is ascribed to the apostle Matthias also —that it is our duty to fight against the flesh and to abuse (παραχρῆσθαι) it. His words were perversely interpreted by the Nicolaitans as an authority for their immoral practices. Theodoret (*Hæret. Fab.* iii, 1), in his account of the sect, repeats the foregoing statement of Clement, and charges the Nicolaitans with false dealing in borrowing the name of the deacon. Ignatius, who was contemporary with Nicolas, is said by Stephen Gobar to have given the same account as Clement, Eusebius, and Theodoret, touching the personal character of Nicolas. Among modern critics Cotelerius, in a note on *Constit. Apost.* vi, 8, after reciting the various authorities, seems to lean towards the favorable view of the character of Nicolas. Professor Burton (*Lectures on Ecclesiastical History*, lect. xii, p. 364, ed. 1833) is of opinion that the origin of the term Nicolaitans is uncertain, and that 'though Nicolas the deacon has been mentioned as their founder, the evidence is extremely slight which would convict that person himself of any immoralities.' Tillemont (*H. E.* ii, 47), possibly influenced by the fact that no honor is paid to the memory of Nicolas by any branch of the Church, allows perhaps too much weight to the testimony against him; rejects peremptorily Cassian's statement—to which Neander (*Planting of the Church*, bk. v, p. 390, ed. Bohn) gives his adhesion—that some other Nicolas was the founder of the sect; and concludes that if not the actual founder, he was so unfortunate as to give occasion to the formation of the sect by his indiscreet speaking. Grotius's view, as given in a note on Rev. ii, 6, is substantially the same as that of Tillemont" (Smith). For monographs, see Volbeding, *Index Programmatum*, p. 46, 74, 77. See NICOLAITANS.

Nicolas, *Père*, a French preacher, was born in Dijon. His family name was *Peltret*. He belonged to the Order of Capuchins, and filled the offices of definitor and provincial. He died in 1649 at Lyons. We have of his works, *L'Esprit du Chrétien ecclésiastique et religieux* (Lyons, 1638, 3 vols. 8vo):—*Panégyriques sur les mystères de Notre-Seigneur et de la Sainte Vierge* (ibid. 1688, 2 vols. 8vo):—*Panégyriques des saints* (ibid. 1693, 2 vols. fol.):—*Sermons* under different titles (ibid. 1685 to 1696, 14 vols. 8vo). His *Carême* has been translated into Italian (Venice, 1730, 2 vols. 4to). See Denis de Gènes, *Bibl. des Capucins*; Papillon, *Bibl. des auteurs de Bourgogne*.—Hoefer, *Nouv. Biog. Générale*, xxxvii, 988.

Nicolas OF AMIENS, a scholastic philosopher, was born in the 12th century, probably in the French city after which he is surnamed. He is sometimes confounded with a cardinal Nicolas who flourished near the opening of the 12th century. It is a question, too, whether he be not the same person as a disciple of Gilbert de la Porrée, discovered by Martène and Durand in their second *Voyage littéraire*, and designated by a manuscript note as having expounded more clearly the opinions of his master. It would seem, however, that there is little ground for this supposition likewise, for a disciple of Gilbert de la Porrée would not have failed to use in his books, as M. Petit-Radel has well pointed out, the sophistical language of the school, from which the writings of Nicolas appear free. It is possible, nevertheless,

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that he may have been one of the disciples of this illustrious master. We have few other hints regarding the life of Nicolas d'Amiens. A letter of Alexander III tells us that about the year 1165 he still possessed no benefice. A prebend had been promised to Nicolas by Thierry, bishop of Amiens, and when Thierry was suddenly removed by death, the pope ordered his successor, Robert, to fulfil immediately this promise. Nicolas enjoyed great credit at Rome. But by what services he had gained the powerful patronage of Alexander we are unable to say. Nicolas died after 1204. His writings now known are a *Chronique*, signalized by Mountfaucon in the library of the Vatican, and a treatise contained in the same library, also in the imperial library at Paris, under the title of *Ars fidei catholicæ*. This treatise has never been published. It is contained in MS. No. 6506. It commences with these words: "Incipit prologus in *Artem fidei catholicæ*, editam a Nicolao Andranensi." In the prologue the author addresses himself to pope Clement III (1187 to 1191), which tells us at what date Nicolas d'Amiens composed his book. The object of the work is to oppose a barrier to the invasion of heresies, and the author declares that he will use only arguments of a logical order to combat them. Formerly, it is true, they were confuted by the authority of the Scriptures. But the Scriptures have fallen into contempt; henceforth everything must be proved according to the principles of Aristotle, and to make faith agree with reason. It is an undertaking from which the author does not shrink. He divides his treatise into five books: the first is upon the Supreme Cause; the second, upon the world, the angels, the creation of man, and free will; the third, upon the Son of God; the fourth, upon the sacraments; the fifth, upon the resurrection. At the commencement of each book, following a procedure peculiar to himself, he places several series of definitions, of theses, of universally admitted propositions (communes animi conceptiones), which shall serve as foundations to his theorems. Then he reasons in this manner. The definition of Cause is thus conceived: "Cause is that which gives being to another object called the *Caused*." The first universally admitted proposition is this: "Everything derives its being from the generating principle of the Cause." The first theorem is this: "All that which is the cause of the cause is the cause of the caused; either, for example, the caused A, its cause B, or the cause of B C." In first declaring the definition of Cause, he infers the hypothesis, the first proposition twice reproduced, and again the definition of Cause. Thus the theorem is demonstrated. That said, the author passes to the following theorem, which he demonstrates in still briefer terms. His fourth theorem (book first) is thus conceived: "Neque subjectam materiam sine forma, neque formam sine subjecta materia actu posse esse." This is a rash proposition. It conforms, it is true, to the principles of Aristotle; Aristotle does not admit the actuality of the first of forms, the soul, to the state of a separate substance: but is Nicolas d'Amiens of the same opinion? No, undoubtedly not. Here, then, he declares a proposition, all the consequences of which he does not suspect. At the same time it is certain that he rejects the thesis of matter without form, considered as anterior in order of generation to unformed matter; which is the thesis of the Platonicians, reproduced later by Duns Scotus. Nicolas d'Amiens is a very moderate realist, inasmuch as realism had just been condemned by the Church in the person of his master, Gilbert de la Porrée. He prudently expresses himself upon the theorem of the divine attributes: "Deus est potentia qua dicitur potens, sapientia qua dicitur sapiens, caritas qua diligens; cæteraque nomina quæ divinæ naturæ dicuntur competere, de Deo licet improprie prædicant divinam essentiam." These are the express terms of St. Bernard arguing against Gilbert de la Porrée before the Council of Rheims. See *Hist. litt. de la France*, xvii, 1.—Hoefer, *Nouv. Biog. Générale*, xxxvii, 983.

Nicolas CABASILAS. See CABASILAS.

Nicolas DE CHAMPAGNE, a French Benedictine monk, was born in the beginning of the 12th century. After having embraced a religious life in the abbey of Moutier-Ramey, near Troyes, he went to Clairvaux in 1145, and there became one of the secretaries of St. Bernard. He was an able man, educated, learned, who expressed himself in Latin with much elegance; but, according to St. Bernard, he made a bad use of his knowledge and his talent. At last, after having committed numberless thefts, he left Clairvaux in 1151, and the illustrious abbé was obliged to denounce him to pope Eugenius as a robber of books and of money, and as a forger. His principal artifice was, according to this report, to write letters in the interest of persons who paid him for his services, and to affix to these letters false seals. It is believed that he retired to England. He, however, afterwards turned up in Moutier-Ramey, enjoying there the best reputation. He was patronized, recommended, and spoken of in the most honorable terms by popes Hadrian IV and Alexander III, and became secretary or chancellor of the count of Champagne, Henry the Liberal. Possibly he was wrongfully accused by St. Bernard, whose habitual vivacity may well be suspected of some anger, and consequently of some injustice. Nicolas died after 1176. We have of his works *Lettres*, to the number of fifty-five, which have been published in the *Bibliotheque des Peres*, vol. xxi. His *Sermons*, to the number of nineteen, are found in the *Biblioth. de Citeaux*, vol. iii. See *St. Bernardi Epistolæ*, passim; *Hist. litt. de la France*, xiii, 553.—Hoefer, *Nouv. Biog. Générale*, xxxvii, 982.

Nicolas DE CLEMANGES. See CLEMANGES.

Nicolas DE CUSA. See CUSA.

Nicolas VAN EGMOND, a Dutch theologian, was born in the County of Egmond near the close of the 15th century. He entered the Order of the Carmelites, took his degrees at Louvain, and was there received as doctor in theology. He distinguished himself by the bitterness of his words in his disputes with Erasmus. The pulpit was his arena; and when pope Hadrian VI imposed silence upon him, Egmond vented his wrath in anonymous libels. Erasmus, who frequently speaks of him in his letters, seems not much more moderate in regard to him, and describes him thus: "Homo natura fatuus, nec admodum doctus, moribus immanis, præfracti animi impotenti impetu," etc. He died in 1527. The following distich, in the form of an epitaph, was made against Nicolas:

> "Hic jacet Egmondus telluris inutile pondus;
> Dilexit rabiem, non habeat requiem."

See Erasmus, *Epistolæ*; Paquot, *Mémoires*.—Hoefer, *Nouv. Biog. Générale*, xxxvii, 988.

Nicolas DE FLAVIGNY, a French prelate, flourished in the first half of the 13th century. We find him at first dean of the church of Laugres in 1229. He had doubtless gained great renown by his learning and his character, for in that year (February 20), the Church of Besançon having been agitated by grave discords for two years, Gregory IX selected Nicolas de Flavigny to put an end to them, and made him archbishop. This choice resulted in removing the multitude of competitors, whose ambitious conspiracies had caused much scandal, and in restoring peace to the Church of Besançon. But scarcely was Nicolas established in his metropolitan chair than he was besieged by more turbulent agitators. They were the citizens of Besançon, his subjects and vassals, according to the feudal law, who, again insurgent, had pronounced the fall of his temporal authority. The citizens of Besançon were determined to conquer their independence; with this design they had already exiled one of their archbishops, and would persecute others: of all the adversaries who could oppose Nicolas, they were the most dangerous. He could not reduce them without having recourse to the emperor. Nicolas, at this formidable juncture, went to the emperor, claimed

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his titles, his rights, and obtained from Frederick II, in the month of December, 1231, a diploma full of menaces against the confederate citizens. They submitted, but with the firm resolution of again attempting to gain their civil independence. Thibauld de Rougemont, viscount of Besançon, also had great controversies with our archbishop. This viscount had arrogated to himself divers rights in the city formerly exercised by the metropolitan authority. Nicolas summoned him before his tribunal, and demanded an account of his abuses. The viscount at first resisted; yet as his power was not as formidable as that of the citizens, Nicolas himself, without the aid of the emperor, soon brought him to sign a formal disavowal of his pretensions. This occurred in 1232. About the same time Nicolas, having difficulty with the count de Montbéliard, who had permitted some usurpation of the domains of the monks of Lure, hesitated not to excommunicate him. Nicolas, then, was evidently a vigilant and firm prelate. In the month of August, 1235, he was in Mayence, where, as prince of the empire, he sat in the councils of Frederick II. He died Sept. 7, 1235, while returning from this city. In the last century, a manuscript work of Nicolas de Flavigny was found preserved at Citeaux, entitled *Concordia Evangeliorum Nicolai Crisopolitani*. It is not known where this work is now stored. The authors of the *Histoire littéraire de la France* have omitted the name of this writer. See Dunod de Charnage, *Histoire de l'Église de Besançon*, i, 196; Huillard Bréholles, *Hist. Diplom. Frederici II*, vol. iv; *Gallia Christiana vetus*, vol. i.—Hoefer, *Nouv. Biog. Générale*, xxxvii, 986.

Nicolas DE FLÜE. See FLÜE.

Nicolas VON HOF (NICOLAUS A CURIA), better known as *Nicolaus Decius*, a contemporary of Luther, was, like him, first a monk in connection with the Romish Church. From 1519 to 1522 he was prior of the monastery at Steterburg, in Wolfenbüttel. In July, 1522, he left his position, because he had joined in the Reformation, and went to Brunswick, where Gottschalk Cruse or Crusius, a personal friend of Luther, especially attracted him by his evangelical preaching. For a time Nicolas occupied himself as a schoolmaster at Brunswick, but in 1523 he became a Lutheran pastor at Stettin, where he died, March 21, 1541. He is best known as the author of two hymns, which are still in use in the German Church, and have also been translated into English. The one, the most celebrated of his hymns, is his "Allein Gott in der Höh' sei Ehr," said to be a free rendering of the old *hymnus angelicus*, "Gloria in excelsis Deo," which in its Greek version, Δόξα ἐν ὑψίστοις Θεῷ, had very early come into use in the Eastern Church as the "great doxology," and was introduced into the Latin Church about the year 360 by St. Hilary, bishop of Poitiers (q. v.). The German version was published in 1529, and was designed to take the place of the Latin "Gloria." An English translation is to be found in the *Moravian Hymn-book*, No. 165, where it is erroneously ascribed to Selnecker ("To God on high all glory be"). The other hymn, a very popular communion hymn, is his "O Lamm Gottes unschuldig," based on John i, 29, and founded on the ancient Latin hymn, "Agnus Dei, qui tollis peccata mundi, miserere nobis." It is translated in Jacobi's *Psalmodia Germanica*, i, 16 ("O Lamb of God, our Saviour") (London, 1722), and by Porter in Schaff's *Christ in Song*, p. 583. See Koch, *Gesch. d. deutschen Kirchenliedes*, i, 419 sq.; *Theologisches Universal-Lexikon*, s. v. Decius; Miller, *Singers and Songs of the Church* (London, 1869), p. 38; Herzog, *Real-Encyklopädie*, xix, 402; *Deutsche Zeitschrift für christl. Wissenschaft u. christl. Leben* (published by Schneider, Berlin, 1856); Knapp, *Evangelischer Liederschatz*, p. 1327, s. v. (B. P.)

Nicolas DE LYRA. See LYRA.

Nicolas DE NARBONNE, superior-general of the Carmelite Order, was born in Narbonne, or, as some suppose, in Toulouse. He was elected vicar-general of the order in the Eastern countries in the year 1250, and superior or prior-general of all the congregation, after the death of Simon Stock, in 1265. Almost all the other circumstances of his life are unknown, or related in terms which render them doubtful. Thus several writers of the order, in collecting obscure traditions, have even attributed to him miracles. His principal and most authentic title to celebrity is a work still unpublished, which the bibliographers call *Sagitta ignea* (the fiery arrow). As he recounts in it, in terms full of bitterness, the faults, the disorders of the Oriental Carmelites, and the misfortunes which have been their just punishment, this work has been several times quoted by the enemies of monastic institutions. See *Catal. Bibl. Cotton.* p. 90; *Hist. littér. de la France*, xix, 129.

Nicolas, Henri, a Dutch Anabaptist, was born in Leyden towards the close of the 15th century. We have few details of his life. We encounter him as the Anabaptist leader after Joris had retired from that position. Nicolas believed himself called to found a new religion, which he named the *House of Love*. He declared himself superior to Moses, who had taught only hope, also to Christ, who had preached only faith, while he, Nicolas, brought to men the doctrine of charity. That did not prevent him, however, from excluding from eternal happiness all those who would not believe in him. His principles, expressed by himself in some writings, such as the *Evangelium regni*, *Sententiæ documentales*, *Prophetia spiritus amoris*, *Pacis super terram publicatio*, etc., found some adherents among the lower people of Holland. In 1540 he engaged in a discussion with T. H. Volkard Kornheert, who also wished to establish a new faith. In the last quarter of the 16th century, the sect of Familists [see ANABAPTISTS], which had become his followers, after David Joris abandoned them, but was not numerous, endeavored to make proselytes in England. They joined themselves to the Dutch congregation in London; but the severe edicts pronounced against them by queen Elizabeth rendered their attempts at proselytism futile, and they soon died out. See Hoornbeck, *Summa controversiarum;* Alting, *Theologia Historica;* Camden, *Annales* (année 1580); Fuller, *Ch. Hist.* ix, 3, § 38; Wright, *Queen Elizabeth and her Times*, ii, 153. (J. H. W.)

Nicolas, Michel, a Protestant French Rationalist, was born May 22, 1810, in Nîmes. After having studied at Geneva and Strasburg, he completed his education by visiting, from 1833 to 1834, the German universities of Halle, Berlin, and Heidelberg. He was nominated suffragan pastor at Bordeaux in June, 1834, and pastor in title at Metz in 1835; he afterwards went to Montauban, where from 1838 he occupied the chair of philosophy in the faculty of Protestant theology. Deeply versed in the Oriental languages and ecclesiastical matters, he is justly regarded as one of the most instructive and laborious writers of the Reformed Church of France. He died in 1874. We have of his works, *Instruction Chrétienne à l'usage des catéchumènes* (Metz, 1838, 18mo):—*Réponse à la Lettre de l'abbé Lacordaire sur le saint siège* (ibid. 1838, 8vo):—*De la Destination du savant et de l'homme de lettres* (Paris, 1838, 8vo), translated from the German of Fichte:—*De l'Eclectisme* (Paris, 1840, 8vo), a refutation of the attacks of Pierre Leroux:—*Quelques considérations sur le panthéisme* (ibid. 1842, 8vo), translated into English:—*Jean-Bon Saint André, sa vie et ses écrits* (ibid. 1848, 12mo), this notice contains two articles of that conventionalist, and among other things the recital of his captivity upon the shores of the Black Sea:—*Introduction à l'étude de l'histoire de philosophie* (ibid. 1849–50, 2 vols. 8vo):—*Considérations générales sur l'idée et le développement historique de la philosophie Chrétienne* (ibid. 1851, 8vo), translated from the German of H. Ritter:—*Notice sur la vie et les écrits de Laurent Angliviel de La Beaumelle*

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(ibid. 1852, 8vo), which was sharply criticised by M. Nizard in the *Athenæum* of Oct. 8, 1853:—*Histoire littéraire de Nimes* (Nîmes, 1854, 3 vols. 12mo):—*Histoire des artistes nés dans le département du Gard* (ibid. 1859, 12mo):—*Des doctrines religieuses des Juifs pendant les deux siècles antérieurs à l'ere Chrétienne* (Paris, 1860, 8vo):—*Etudes critiques sur la Bible* (1862), a work of great merit for its scholarly treatment of the subject, and containing perhaps the clearest account of the controversy regarding the authorship of the Pentateuch as carried on between the school of De Wette and Ewald and the extreme Rationalists about 1835 in Germany. Prof. Nicolas may be classed among the moderate Rationalists, together with Colani and Coquerel, yet he had much that was akin to the conservative spirit of Pressensé. M. Michel Nicolas founded, in connection with Messrs. Michelant and Emile Begin, *L'Austrasie, revue de la Moselle*, in which he inserted several articles; and he contributed to different periodical publications, such as *L'Evangeliste*, *Le libre Examen*, *La Revue théologique*, of Montauban; *La Revue de théologie*, of Strasburg; *Le Courrier du Gard*, *Le Bulletin de la Société du Protestantisme Français*, *La Liberté de penser*, *La Revue Germanique*, etc. He was also one of the collaborators of the *Nouvelle Biographie Générale*. See Hoefer, *Nouv. Biog. Générale*, xxxvii, 1015; Farrar, *Crit. Hist. of Free Thought*, p. 304, 448. (J. H. W.)

Nicolaus OF CONSTANTINOPLE, an Eastern prelate of note, flourished near the opening of the 12th century. He was patriarch from A.D. 1084 to 1111, and wrote several decrees and letters, of which an account is given by Cave (*Hist. Lit.* ii, 156, ed. Basil.). See also Fabricius, *Bibl. Græc.* xi, 285.

Nicolaus HAGIOTHEODORĒTUS, an Eastern prelate, flourished as archbishop of Athens in the 12th century, in the reign of Manuel Comnenus. He is known as the author of a commentary on the Basilica. See Fabricius, *Bibl. Græc.* xi, 633; Smith, *Dict. of Greek and Roman Biog. and Mythol.* s. v.

Nicole, Nicolas, a French architect, noted in ecclesiastical architecture, was born of poor parents at Besançon in 1701. He was first apprenticed to a blacksmith: but on visiting Paris he determined to relinquish his occupation, entered the free school of Blondel, and after studying some time under that master he returned to Besançon, and was commissioned to erect the church of Refuge, of which the beautiful façade has often been engraved. He afterwards executed the plan for the collegiate church of St. Anne of Soleure, and was invited by the authorities of that city to superintend the execution of the work. The church of the Magdalen, at Besançon, is also the work of Nicole, but it was not completed. These two latter works have been justly criticised as to the details. Nicole had a very lively imagination, and drew his designs with great facility; but his edifices have none of that ever-attractive simplicity which pre-eminently distinguishes the antique. Nicole was honored with the confidence of several successive intendants of the province of Franche-Comté, and was consulted concerning all architectural projects. He died at Besançon in 1784. See Spooner, *Biog. Hist. of the Fine Arts*, p. 617.

Nicole, Pierre, a celebrated Jansenist, and distinguished inmate of Port-Royal (q. v.), was born at Chartres, France, Oct. 19, 1625. At the age of fourteen, when he is said to have had a complete command of Greek and Latin, his father sent him to Paris to study philosophy and theology. Here he became acquainted with the recluses of Port-Royal, who, desirous of attaching to themselves a man of such promise, induced him to join their order. Nicole began then to devote part of his time to the instruction of the youth brought up in that institution. After studying theology for three years he applied for a license; but the principles he had imbibed were not approved, either by the theological faculty of Paris, or that of any other Roman Catholic university, and he had to remain content with the degree of B.A., which he took in 1649. The leisure now forced upon him by want of employment by the state he devoted to the interests of the community of Port-Royal, where he resided a while, and helped Dr. Arnaud [see ARNAUD] in writing several works in defence of Jansenius, and of his doctrine. In 1664 Nicole went with Arnaud to Chatillon, near Paris, where he wrote against the Calvinists and the relaxed Casuists, for the avowed purpose, according to Jervis, of giving public proof of his zeal for the true faith. In 1676 Nicole was induced to seek again for holy orders. He was refused the necessary consent by the bishop of Chartres, who disapproved of Nicole's Jansenistic opinions. Nicole was, however, evidently rather rejoiced than annoyed at thus being afforded an excuse for remaining in a position where he was not too near the van in the battle of controversy. Yet in his own province, as a clerical and polemical logician, he was bold and uncompromising; and it was not from the defence of his principles, but from their too conspicuous championship, that he shrunk. In consequence of a letter he had addressed to pope Innocent XI for the bishops of St. Pons and Arras, and of the death of the duchess of Longueville, the most zealous protector of the Jansenists, he was obliged to leave France in 1679, and retired to Belgium. He came back, however, in 1683, and took a great part in two celebrated quarrels of the time—that of the studies suited to monastic institutions, where he joined Mabillon in defending devotion to science and learning in place of pure asceticism; and that concerning *quietism*, in which he opposed the devotees of that mental epidemic. He was a man of simple habits and candid mind, and some ludicrous incidents have been told arising out of his absence of mind. He died Nov. 11, 1695. His works are many and voluminous. He was the principal author of *La Logique, ou l'Art de Penser* (1668), known as the Port-Royal Logic. Of the first three volumes of *La Perpétuité de la Foi de l'Église Catholique touchant l'Eucharistie*, which is generally associated with the name of Arnaud, Nicole is known to have been the principal writer (see Jervis, ii, 14, 15). Hume admired the logical clearness with which Nicole in this work showed the impossibility of one mind sufficiently examining all subjects connected with religion to form a creed for itself on the principle of private judgment; and stated that the difficulty so ingeniously set forth suggested to him the sceptical argument in his "Dialogues on Natural Religion." Nicole's principal works are, *Les imaginaires et les visionnaires, ou lettres sur l'hérésie imaginaire* [Anon.] (à Mons, 1693, 2 vols. 12mo):—*Pensees* (Paris, 1806, 18mo):—*Traité de la grace générale* (1715, 2 vols. 12mo):—*Epigrammatum delectus* (1659, 12mo):—*Essais de Morale, contenus en divers traités sur plusieurs devoirs importants* (Paris, 1733, etc. 25 vols. in 26, 12mo), which is an able exposition of the subject from the Cartesian stand-point. See Goujet, *Hist. de la vie et des ouvrages de Nicole* (1733, 12mo); Besoigne, *Vie de Nicole* (*Hist. du Port-Royal*, vol. iv); Saverien, *Vies des Philosophes Modernes* (vol. i); Nicéron, *Mémoires*, xxix, 285–333; *Nouv. Dict. Hist.* etc. s. v.; *English Cyclop.* s. v.; Jervis, *Hist. Ch. of France* (Lond. 1872, 2 vols. 8vo), ii, 14 sq.; Hagenbach, *Hist. of Doctrines*, vol. ii, § 228, p. 324; and the literature appended to the article PORT-ROYAL. (J. N. P.)

Nicoll, Alexander, a noted English prelate, was born in 1793. He was canon of Christ Church and regius professor of Hebrew in the University of Oxford, and was noted for his knowledge of the Oriental tongues. While sub-librarian of the Bodleian Library he drew up a catalogue of the MSS. brought from the East by Dr. E. D. Clarke, which was published, and gained him great reputation. He also undertook and nearly completed the general catalogue of the Eastern MSS. begun about one hundred years before by Uri. After his death a volume of his sermons was published

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with a memoir (1830, 8vo). Nicoll died in 1828. See Chambers, *Biog. Dict. of Eminent Scotsmen*, iv, 92; Allibone, *Dict. of Brit. and Amer. Authors*, vol. ii, s. v.

Nicoll, Robert, an English writer of poetry of a religious coloring, was born in Perthshire, Scotland, in 1814. He worked too hard and too fast for his constitution, and paid the penalty by an early death, which occurred in 1837. He published a volume of *Songs and Lyrics* (1835). A second volume of his poems, with numerous additions and a memoir of his life, was published by Mrs. Johnstone (1842, 12mo; 3d ed. 1852, 12mo; 4th ed. 1857, 12mo). Among his best pieces are "We are Brethren" and "Thoughts of Heaven." See *Tait's Magazine*, 1842; *Westminster Rev.* xxxvii, 219 sq.; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Nicolle, Charles-Dominique, a French educator of note, was born in Pissy-Poville Aug. 4, 1758. He commenced his studies in the College of Rouen, and came to Paris to finish them in the College of Sainte-Barbe, where he was professor and prefect when the Revolution broke out. Being then charged with the education of the son of M. de Choiseul-Gouffier, in 1790 Nicolle conducted this pupil to his father, ambassador from France to Constantinople. Three years after Nicolle went to St. Petersburg, and there founded a boarding-school, which soon attracted the children of the first noble families of that capital, and in the direction of which he was aided by other French ecclesiastics, particularly by the abbé Pierre Nicolas Salandre, who died vicar-general of Paris July 18, 1839. The duke de Richelieu, founder and governor of Odessa, called the abbé Nicolle to that city, who was then given by the emperor Alexander the title of visitor of all the Catholic churches of Southern Russia. Later Nicolle became the director of the Richelieu Lyceum, and he displayed an admirable devotion during a frightful pestilence which desolated Odessa in 1812. Certain business took him again to Paris in 1817, and Louis XVIII appointed him one of his honorary almoners. On his return to Russia, the abbé Nicolle was so much annoyed by the Russian clergy, jealous of his success, that he laid down his commission and returned to France, where he received in 1820 the title of member of the Royal Council of Public Instruction. Feb. 27, 1821, he became rector of the Academy of Paris, and co-operated with his brother in restoring a house of education destined to replace the ancient College of Sainte-Barbe, and which has become the College Rollin. The rectorship of abbé Nicolle furnishes a curious episode in the history of French public instruction. Nov. 18, 1822, he presided for the first time over the opening session of the medical faculty, where Desgenettes pronounced the funeral eulogy of Dr. Hallé, an incumbent, like himself, of the medical chair. The students had never seen abbé Nicolle, whom, however, they knew by reputation as the particular friend of the duke de Richelieu, then very unpopular in his capacity of responsible minister. This agitated figure which they saw in the presidential chair, instead of the manly and fearless form of Cuvier, excited at first whisperings and murmurs. Where it was necessary to impress respect upon a hostile and almost seditious audience, the abbé flattered through weakness, promising his good will to this undisciplined crowd, who did not wish it, and who replied by furious clamors to the obsequious discourse which the rector timidly delivered. Desgenettes came afterwards, and, far from calming, only exasperated the malicious passions which animated the assembly. One phrase, in which the orator alluded to the Christian death of Prof. Hallé, was awkwardly repeated by him three times, and, exaggerated by gestures, increased the exhibition of a scandalous dislike. No poor comedy was ever more hissed. A few days after, the School of Medicine was disbanded, and illustrious professors were forever excluded from it, with the exception of Desgenettes and Antoine Dubois, who entered it again after the Revolution of 1830. The office of rector having been suppressed in 1824, abbé Nicolle retained his position in the Royal Council of Public Instruction, and was permitted to retire Aug. 17, 1830. He was an officer of the Legion of Honor after May, 1825, and became in 1827 honorary canon of Paris and vicar-general of that diocese. He died in Soisy-sous-Enghien (Seine-et-Oise) Sept. 2, 1835. After his return to private life he occupied himself with writing his ideas upon education, and published them under the title of *Plan d'education, ou projet d'un collège nouveau* (Paris, 1833, 8vo). See Frappaz, *Vie de l'Abbé Nicolle* (1857, 8vo); De Beaurepaire, *Notice sur l'Abbé Nicolle* (1859, 8vo).—Hoefer, *Nouv. Biog. Générale*, xxxviii, 1 sq.

Nicolopoulo, Constantin, a Greek philologist of note, was born at Smyrna in 1786, of a family originally from Andrizena, in the Morea. He commenced his studies in Smyrna and finished them in Bucharest, under the skilful Hellenist Lampros Photiades. Nicolopoulo early made himself known by his poems in modern Greek. He went to France while young, and earned his living by private lessons; he afterwards taught Greek literature in the Athenæum of Paris, and finally became attached to the library of the Institute. He had, through economy, and by imposing upon himself great privations, made a rich collection of books, which he designed for the city of Andrizena. In 1840 he obtained a pension, and, preparing to retire to Greece, he sent to that country several boxes of books; but in beating the volumes upon his arm to remove the dust from them, he inflicted upon himself a wound which soon became aggravated in an alarming manner. Nicolopoulo was carried to the hospital named L'Hôtel-Dieu, Paris, where he died, June 15, 1841. He had made no will, and left no heirs. The Domaine caused the rest of his library to be sold at a villainous price. The masterpiece of Nicolopoulo is an *Ode sur le printemps* (Greek, with a French translation, Paris, 1817, 8vo). He was the collaborator of several literary journals, and of the *Revue encyclopédique*, to which he furnished, among other articles, a "Notice sur la vie et les écrits de Rhigas." He undertook himself a periodical review in modern Greek, entitled *L'Abeille*, which had three numbers, 1819–21; later he published at his own expense, and to be distributed gratis to the students of Athens and Ægina, another philological review, entitled *Jupiter Pan-hellenien* — one number appeared (Paris, 1835, 8vo). He placed at the head of the *Dialogue sur la révolution Grecque* of Greg. Zalik a "Discours addressé à tous les jeunes Grecs sur l'importance de la littérature et de la philosophie Grecques" (in Greek). He revised the Greek text of the *Euclide* of F. Peyrard (Paris, 1814–18), and of the *Almageste* of Ptolemeus published by the abbé Halma (1817). A musical amateur and pupil of Fétis, Nicolopoulo was the editor of the *Introduction à la théorie et à la pratique de la musique ecclésiastique* of Chrysanthe de Medyte, and of the *Doxastika*, a collection of noted hymns of the Greek Church, collected and arranged by Grégoire Lampadarios (1821, 8vo). He was corresponding member of the Archæological Institute of Rome. See *La Presse*, Dec. 13, 1841; Quérard, *France Littér.* s. v.; Fétis, *Biographie universelle des musiciens*, s. v.—Hoefer, *Nouv. Biog. Générale*, xxxviii, 10.

Nicomăchus of Gerasa, a Neo-Pythagorean philosopher who flourished in the times of the Antonines, probably from about 140 to 150 A.D., is noted as the author of *Arithmetica* (Paris, 1538; Leipsic, 1817; and again in 1861, 1866, and 1867), in which he teaches the pre-existence of numbers before the formation of the world in the mind of the Creator, where they constituted an archetype, in conformity with which he ordered all things. Nicomachus thus reduces the Pythagorean numbers, as Philo reduces the ideas, to thoughts of God. Nicomachus defines number as definite quantity (πλῆθος ἀρισμένον, i, 7). In the Θεολογούμενα ἀριθμητικά (which is in the *Bibl.* of Photius [cod. 187],

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and is ascribed to this Nicomachus), he expounds the mystical signification of the first ten numbers, according to which number 1 was God, reason, the principle of form and goodness, and 2 the principle of inequality and change, of matter and evil, etc. The ethical problem for man, he teaches, is solved by retirement from the contact of impurity, and reunion with God. See Smith, *Dict. of Class. Biog.* ii, 1195; Fabricius, *Bibl. Græc.* v, 629. (J. H. W.)

Nicomedēa, the seat of a Church council, which was held there in 365, and at which Eleuserius joined the Arians (q. v.), was the capital of ancient Bithynia, and is situated at the north-eastern angle of the Gulf of Astacus, in the Propontis, now called the Bay of Ismid. It was built about A.D. 264 by Nicomedes I, who made it the capital of his kingdom, and it soon became one of the most magnificent and flourishing cities in the world, and some of the later Roman emperors, such as Diocletian and Constantine the Great, selected it for their temporary residence. Indeed, it was from this place that the first decree of proscription of the Christians went forth throughout the empire, making the name of Diocletian infamous in history. See Diocletian. Nicomedea suffered greatly from earthquakes and the attacks of the Goths. Constantine died at a royal villa in the immediate vicinity. Hannibal committed suicide in a castle close by. It was the birthplace of the historian Arrian. The small town of *Ismid* or *Isnikmid* now occupies its site, and contains many relics of ancient Nicomedea.

The council was called by the empress Irene, who was present with her son Constantine, and addressed the assembly. The decree of and the passages from the fathers read at Nicæa were repeated, and the former were again subscribed. The action of the Council of Constantinople against image-worship was anathematized, and the memory of Germanus of Constantinople, John of Damascus, and George of Cyprus, held up to veneration. Twenty-two canons of discipline were published:

1. Insists upon the proper observations of the canons of the Church.
2. Forbids to consecrate those who do not know the Psalter, and will not promise to observe the canons.
3. Forbids princes to elect bishops.
7. Forbids to consecrate any church or altar in which images are not contained.
14. Forbids those who are not ordained to read in the synaxis from the Ambon.
15 and 16. Forbid plurality of benefices, and luxury in dress among the clergy.
20. Forbids double monasteries for men and for women.

This council was not for a long time recognised in France. The grounds upon which the French bishops opposed it are contained in the celebrated Caroline Books, written by order of Charlemagne. Their chief objections were these: 1. That no Western bishops, except the pope by his legates, were present. 2. That the decision was contrary to their custom, which was to use images, but not in any way to worship them. 3. That the council was not assembled from all parts of the Church, nor was its decision in accordance with the Catholic Church. The Caroline Books were answered by pope Adrian, but with little effect as far as the Gallican Church was concerned, which continued long afterwards to reject this council altogether. (J. H. W.)

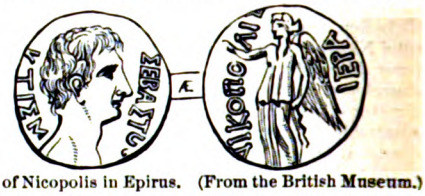
Nicomēdes, a Christian of some distinction at Rome, who, during the rage of Domitian's persecution, A.D. 98, did all he could to serve the afflicted followers of Christ: comforting the poor, visiting the confined, exhorting the wavering, and confirming the faithful. For thus acting he was seized by the ferocious hand of power, sentenced as a Christian, and scourged to death; through which he passed to meet the approving sentence of his Lord. See Fox, *Book of Martyrs*, p. 14.

Nicon. See Nikon.

Niconians is the name given by Russian dissenters to the orthodox members of the Established Church who accepted the reforms introduced by patriarch Nicon in 1654. See the article Nikon.

Nicop'olis (Νικόπολις, *city of victory*), a city mentioned in Tit. iii, 12 as the place where, at the time of writing that epistle, Paul was intending to pass the coming winter, and where he wished Titus to meet him. Titus was at this time in Crete (Tit. i, 5). The subscription to the epistle assumes that the apostle was at Nicopolis when he wrote; but we cannot conclude this from the form of expression. We should rather infer that he was elsewhere, possibly at Ephesus or Corinth. He urges that no time should be lost (σπούδασον ἐλθεῖν); hence we conclude that winter was near.

Nothing is to be found in the epistle itself to determine which Nicopolis is here intended. There were cities of this name in Asia, Africa, and Europe, and many of them have been advocated in this connection. The question, however, is in reality confined to three of these places at most. One Nicopolis was in Thrace, near the borders of Macedonia. The subscription (which, however, is of no authority) fixes on this place, calling it the Macedonian Nicopolis: and such is the view of Chrysostom and Theodoret. De Wette's objection to this opinion (*Pastoral Briefe*, p. 21), that the place did not exist till Trajan's reign, appears to be a mistake. Another Nicopolis was in Cilicia; and Schrader (*Der Apostel Paulus*, i, 115–119) pronounces for this; but this opinion is connected with a peculiar theory regarding the apostle's journeys. We have little doubt that Jerome's view is correct, and that the Pauline Nicopolis



Coin of Nicopolis in Epirus. (From the British Museum.)

On the *obverse* the head of Augustus, with the legend "Founded by Augustus;" on the *reverse* a figure of Victory, with the legend "Nicopolis the sacred."

was the celebrated city of Epirus ("scribit Apostolus de Nicopoli, quæ in Actiaco littore sita," Jerome, *Proœm.* ix, 195). For arrangements of Paul's journeys, which will harmonize with this, and with the other facts of the Pastoral Epistles, see Birks, *Horæ Apostolicæ*, p. 296–304; and Conybeare and Howson, *Life and Epistles of St. Paul* (2d ed.), ii, 564–573. It is very possible, as is observed there, that Paul was arrested at Nicopolis, and taken thence to Rome for his final trial. It is a curious and interesting circumstance, when we look at the matter from a Biblical point of view, that many of the handsomest parts of the town were built by Herod the Great (Josephus, *Ant.* xvi, 5, 3). It is likely enough that many Jews lived there. Moreover, it was conveniently situated for apostolic journeys in the eastern parts of Achaia and Macedonia, and also to the northward, where churches perhaps were founded. St. Paul had long before preached the Gospel at least on the confines of Illyricum (Rom. xv, 19), and soon after the very period under consideration Titus himself was sent on a mission to Dalmatia (2 Tim. iv, 10).—Smith.

This city was founded by Augustus in commemoration of the battle of Actium, and stood upon the place where his land-forces encamped before that battle. From the mainland of Epirus, on the north, a promontory projects some five miles in the line of the shore, and is there separated by a channel half a mile wide from the opposite coast. This channel forms the entrance of the Gulf of Ambracius, which lies within the promontory. The naval battle was fought at the mouth of the gulf, and Actium, from which it took its name, and where Antony's camp was stationed, stood on the point forming the south side of the channel. The promontory is connected with the mainland by a narrow isthmus. Upon it Augustus encamped, his tent standing upon a

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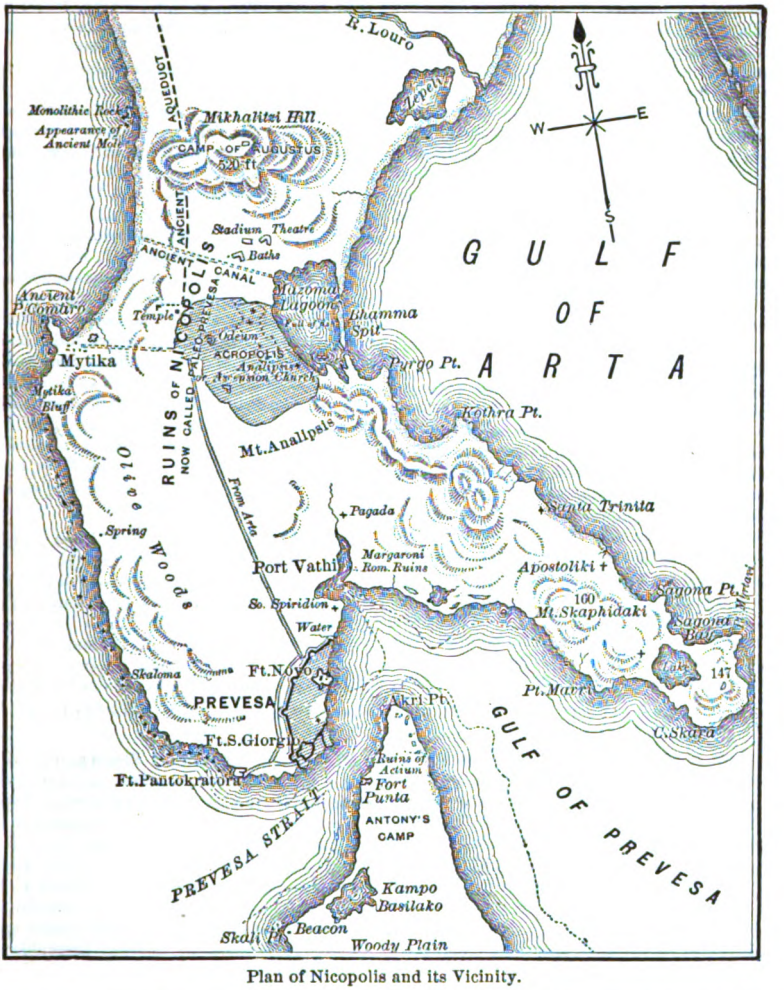

Plan of Nicopolis and its Vicinity.

height, from which he could command both the gulf and the sea. After the victory he enclosed the place where his tent was pitched, dedicated it to Neptune, and founded on the isthmus the city of Nicopolis (Dion Cas. li; Strabo, vii, p. 324), and made it a Roman colony. It was not more than some thirty years old when visited by the apostle, and yet it was then the chief city of Western Greece. The prosperity of Nicopolis was of short duration. It had fallen to ruin, but was restored by the emperor Julian. After being destroyed by the Goths, it was again restored by Justinian, and continued for a time the capital of Epirus (Mamertin. *Julian*, 9; Procopius, *Bel. Goth.* iv, 22). During the Middle Ages the new town of *Prevesa* was built at the point of the promontory, and Nicopolis was deserted. The remains of the city still visible show its former extent and importance. They cover a large portion of the isthmus. Wordsworth thus describes the site: "A lofty wall spans a desolate plain; to the north of it rises, on a distant hill, the shattered *scena* of a theatre; and to the west the extended, though broken, line of an aqueduct connects the distant mountains with the main subject of the picture—the city itself" (*Greece*, p. 229 sq.). There are also the ruins of a mediæval castle, a quadrangular structure of brick, and a small theatre, on the low marshy plain on which the city chiefly stood, and which is now dreary and desolate (*Journal of R. G. S.* iii, 92 sq.; Leake, *Northern Greece*, i, 185 sq.; Cellarius, *Geogr.* i, 1080). The name given to the ruins is *Paleoprevesa*, or "Old Prevesa."—Kitto. See Bowen, *Athos and Epirus*, p. 211; Merivale, *Rome*, iii, 327, 328; Smith, *Dict. of Greek and Roman Geogr.* s. v.; Lewin, *Life and Epistles of St. Paul* (4to ed.), ii, 353 sq.; Krenkel, *Paulus der Apostel* (Leipsic, 1869), p. 108.

Nicquet, Honorat, an ascetic French author, was born in Avignon August 29, 1585. Admitted in 1602 into the Order of the Jesuits, he taught rhetoric and philosophy during several years; his superiors, informed of his merit, called him to Rome, where they intrusted to him the double duties of censor of the books and theologian of the provost-general. On his return to France he devoted himself to the pulpit, and sought less to please than to reach and edify his hearers. Then he directed successively the colleges of his order at Caen, Bourges, and Rouen. In this latter city he established, under the name of *Œuvres de la Miséricorde*, a charitable society designed to aid the poor and the sick. He died at Rouen May 22, 1667. We have of his works, *Le Combat de Genève, ou falsifications faites pour Genève en la translation Françoise du Nouveau Testament* (La Flèche, 1621, 8vo; Alençon, 1638, 8vo):—*Apologie pour l'ordre de Fontevrauld* (Paris, 1641, 8vo):—*Histoire de l'ordre de Fontevrauld* (ibid. 1642, 4to; Angers, 1642, 1686, 4to); it was composed at the entreaty of the nuns of this order, and dedicated to their superior-general, Jean Baptiste de Bourbon:—*Gloria Beati Roberti de Arbrissello* (La Flèche, 1647, 12mo); the life of this personage is already found in French in the preceding work:

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—*Titulus sanctæ Crucis, seu historia et mysterium tituli Crucis* (Paris, 1648, 1675, 8vo; Anvers, 1670, 12mo):—*Physiognomia humana lib. ix distincta* (Lyons, 1648, 4to):—*De sancto angelo Gabriele* (ibid. 1653, 8vo):—*La Vie de Nicolas Gilbert, instituteur de l'ordre de l'Annonciade* (Paris, 1655, 8vo):—*La Vie de sainte Solange, vierge et martyre* (Bourges, 1655, 8vo):—*Le Serviteur de la Vierge, ou traité de la devotion envers la mere de Dieu* (Rouen, 1659, 1665, 1669, 12mo):—*Stimulus ingrati animi* (ibid. 1661, 8vo):—*Nomenclator Marianus, sive nomina Virginis Mariæ* (ibid. 1664, 4to):—*Iconologia Mariana* (ibid. 1667, 8vo). He left in manuscript a collection entitled *Elogia seu Nomenclator sanctorum et celebriorum in Ecclesia scriptorum*, owned by the library of the novitiate of Rouen. See Solwell, *Bibl. script. Soc. Jesu*, p. 350, 351; Lelong, *Bibl. Hist. de la France*, s. v.—Hoefer, *Nouv. Biog. Générale*, xxxviii, 22.

Nid, Council of (*Concilium Niddanum*), was an ecclesiastical assemblage convened A.D. 705 near the River Nid, in Northumbria, by Bertwald of Canterbury, assisted by Bosa, bishop of York, John of Hagustald, and Eadfrid of Lindisfarn. Several abbots, and the abbess St. Elfrida (daughter of Oswy, king of Northumberland), were present, together with Wilfred, whom Bosa succeeded in the bishopric of York. Wilfred was reconciled with the other bishops of the province, but it does not appear that he was restored to his bishopric, which Bosa retained until his death, and after him John of Hagustald (or Hexham) was translated thither. See Eddius, cap. 57; Labbé, *Conc.* vi, 1389; Wilkins, *Conc.* i, 67; Landon, *Manual of Councils*, s. v.; Soames, *Hist. of the Anglo-Saxon Church*, p. 83; ejusd. *The Anglo-Saxon Church under the Latins*, p. 376. (J. H. W.)

Niddui (נִדּוּי), the lesser sort of excommunication used among the Hebrews. He who had incurred this was to withdraw himself from his relations, at least to the distance of four cubits. It commonly continued thirty days. If it was not then taken off, it might be prolonged for sixty or even ninety days. But if within this term the excommunicated person did not give satisfaction, he fell into the *cherem*, which was the second sort of excommunication; and thence into the third sort, called *shammatha*, the most terrible of all. See ANATHEMA.

Nider, Nieder, or **Nyder,** JOHN, a distinguished German Roman Catholic theologian, was born towards the close of the 14th century. He joined the Dominicans at Colmar in 1400, then went to study philosophy and theology at Vienna, in Austria, and was ordained at Cologne. He afterwards returned to Vienna, and became prior of the Dominican convents of Nuremberg and Basle. In 1428 he accompanied the general of the Dominicans on a tour through Franconia, and attracted such attention by his preaching that he was sent as delegate to the Council of Basle in 1431, of which he was one of the most distinguished theologians. Appointed by that assembly to convert the Hussites, he at first undertook to do so by mildness and persuasion: he wrote them letters full of encouragement and of good advice, went himself to see them at Egra, and induced them to present their complaints to the council. The conferences, opened with the representatives of Bohemia, led, however, to no result. But in a second mission, in which Nider took part with ten other nuncios, he showed none of his former moderation. He was one of the ecclesiastical leaders of the crusade which desolated Bohemia, burning towns and villages, destroying the country, and murdering thousands of people. After his return to Basle he broke off his connection with the council, and even refused to have anything more to do with it. Nider died in 1438, according to Cave, and in 1440, according to Echard. Among his numerous works we notice *Præceptorium divinæ legis, seu de decem præceptis* (Cologne, 1472, fol.; Strasb. 1476; Paris, 1507, 1515, etc.):—*Manuale confessorum* (Paris, 1473, fol.; 1489, 1513, 4to):—*Tractatus de lepra morali* (Paris, 1473, fol.; 1489, 4to; 1514, 8vo):—*Contra perfidos Judæos* (Essling, 1475, fol.):—*Consolatorium timoratæ conscientiæ* (Paris, 1478, 4to; Rome 1604, 8vo):—*Aurei sermones totius anni* (Spire, 147 fol.):—*Alphabetum divini amoris* (Alost, 1487, 8vo; Paris 1515, 1526, 4to); this work was sometimes attributed erroneously to Gerson:—*Sermones* (Strasb. 1489, fol.—*Dispositorium moriendi* (no date nor name of place 4to):—*De modo bene vivendi* (Paris, 1494, 16mo):—*De reformatione religiosorum* (ibid. 1512, 12mo):—*De contractibus mercatorum* (ibid. 1514, 8vo):—*Formicarium, seu Dialogus ad vitam Christianam exemplo conditionis formicæ incitativus* (Strasb. 1517, 4to; Paris, 1519, 4to; Douai, 1602, 8vo, etc.): the author confesses that all he says on sorcerers and magic in the *Formicarium* he had learned from a judge at Berne and from a Benedictine monk. Lenfant considers Nider as the author of *De visionibus et revelationibus* (Strasb. 1517). See Bzovius, *Annales eccles.*; Echard et Quetif, *Bibl. Scriptor. ord. Prædicat.* i, 792; Touron, *Hist. des hommes ill. de l'ordre de St. Dominique*; Dupin, *Bibl. des auteurs eccles. XVe siècle*; Lenfant, *Hist. du concile de Constance*, lib. v; Quicherat, *Procès de Jeanne d'Arc*, iv, 502; Wessenberg, *Gesch. der Kirchenversammlungen*, ii, 100, 507; Neander, *Ch. Hist.* v, 381. (J. N. P.)

Nidhoyg is a name for the huge mundane snake of the ancient Scandinavian cosmogony. It is represented as gnawing at the root of the ash *Ygdrasill*, or the mundane tree. In its ethical import, as Mr. Grey alleges, Nidhoyg, composed of *nid*, which is synonymous with the German *neid*, or envy, and *hoggr*, to hew, or gnaw, signifying the *envious gnawer*, involves the idea of all moral evil, typified as the destroyer of the root of life. See Thorpe, *Northern Mythol.* vol. i; Keyser, *Religion of the Northmen.*

Niebuhr, Barthold Georg, one of the most acute critics of modern times, noted for his valuable contributions to philology and history, and for his scholarly criticisms of classical institutions, was born at Copenhagen Aug. 27, 1776, and was the son of Karsten Niebuhr (see the next article). When two years old Barthold's parents removed to the little Holstein town of Meldorf, and there he spent his youthful days. The quiet of the country afforded him grand opportunities for study; besides, he enjoyed favorable association with the most eminent scholars of the land, who were wont to frequent the house of Karsten Niebuhr. The aptitude for learning which Barthold Georg Niebuhr displayed almost from infancy led him to be regarded as a juvenile prodigy; but, unlike many other precocious children, his powers of acquiring knowledge kept pace with his advancing years, and, after a carefully conducted preliminary education, under the superintendence of his father, he was sent to the University of Kiel, and two years later to that of Göttingen, to study law. Thence he proceeded in his nineteenth year to Edinburgh, where he devoted himself more especially to the natural sciences. On his return to Denmark he held several appointments under the Danish government, but his strongly pronounced hatred of Napoleon led him to enter the Prussian civil service in 1806. In 1810 he exchanged his public situation for the post of historiographer to the king, and about the same time was elected a member of the Royal Academy of Sciences. Shortly afterwards he was made a lecturer in the then newly opened university at Berlin. In this position his treatment of Roman history, by making known the results of the new and critical theory which he had applied to the elucidation of obscure historical evidence, established his position as one of the most original and philosophical of modern historians. He was now the acknowledged master of more than twenty languages, and in the possession of a mass of facts by the aid of a remarkably retentive memory; and these advantages augmented again by an unusual intuitive sagacity, it was generally conceded, fitted him well for

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the task of the true historian, that is, the sifting of the real from the false historic evidence. But, not satisfied with these remarkable qualifications, he embraced his earliest opportunity to visit Rome, and as Prussian ambassador at the papal court, from 1816 till 1823, seized the occasion for testing on the spot the accuracy of his conjectures in regard to many questions of local and social bearing. On his return from Rome, Niebuhr took up his residence at Bonn as adjunct professor, and by his admirable lectures and expositions contributed very materially to the development of classical and archæological learning at that German high school. He availed himself of every means for promoting and encouraging the labors of other scholars. It was partly with this view that he set on foot the *Rheinische Museum*, a philological repository, in which the shorter essays and scattered thoughts of learned men might be given to the world. The first volume of this appeared in 1827, under the joint editorship of Böckh, Niebuhr, and Brandis, three of the greatest lights in the field of philological science. At the same time he undertook, and that mainly for diversion (he was now busy with his life-work, the *History of Rome*), a new edition of the Byzantine historians. He was thus employed when the Revolution of 1830 roused him from the calm of his literary pursuits. Niebuhr's sensitive nature, unstrung by physical debility, led him to take an exaggerated view of the consequences of this movement, and to anticipate a recurrence of all the horrors of the former French Revolution, and the result was to bring about a state of mental depression and bodily prostration which ended in his death, Jan. 2, 1831. Among the many important works with which Niebuhr enriched the literature of his time, the following are some of the most noteworthy: *Römische Geschichte* (Berl. 1811–1832, 3 vols.; 2d ed. 1827–1842; 1833, 1853); the first two volumes have been translated by J. C. Hare and C. Thirlwall, and the third by Dr. W. Smith and Dr. L. Schmitz:—*Grundzüge für die Verfassung Niederlands* (Berl. 1832):—*Griech. Heroengeschichte* (Hamb. 1842), written for his son Marcus:—the *Kleine historische und philologische Schriften* (Bonn, 1828–1843, 2 vols.) contain his introductory lectures on Roman history, and many of the essays which had appeared in the "Transactions of the Berlin Academy." Besides these, and numerous other essays on philological, historical, and archæological questions, Niebuhr cooperated with Bekker and other learned annotators in re-editing *Scriptores historiæ Byzantinæ;* he also discovered hitherto unprinted fragments of classical authors, as, for instance, of Cicero's *Orations* and portions of Gaius, published the *Inscriptiones Nubienses* (Rome, 1821), and was a constant contributor to the *Rheinische Museum für Philologie*, and other literary journals and societies of Germany.

It is difficult to conceive a more excellent and delightful person than Barthold Niebuhr appears to have been; there are few of whom we have read who have combined so blameless a character and so amiable a disposition with such boundless acquirements and such brilliant intellectual qualities. His *History of Rome* is perhaps the most original historical work that this age has produced. To understand what he has done in this work, we should keep in mind the state of knowledge on the subject before his time, and not go so far as the stricter sort of sceptical critics, like e. g. the late Sir George Cornewall Lewis, who does not hesitate to declare Niebuhr's effort to construct a continuous Roman history out of such legendary materials as we possess as, on the whole, a failure. The disjointed ruins had lain for ages in a confused heap, though there was hardly a child in Europe who was not familiar with their rude outlines, and many a skilful and laborious workman had vainly endeavored to reduce them to symmetry and order. Niebuhr, by a series of combinations which will appear most surprising to those who are best capable of appreciating works of genius, succeeded in reconstructing from the scattered fragments a stately fabric, which, if it is not identical with the original structure, is at least almost perfect and complete in itself. Macaulay approved of Niebuhr's theory, and Dr. Arnold professed never to venture to differ from him except where he manifestly had evidence not accessible to Niebuhr. There cannot be a greater mistake than to suppose, as some have done, that Niebuhr was a sceptic whose sole delight was to render insecure the basis of historical evidence. He has actually done more than any other student of antiquity towards extracting truth and certainty from the misty and mystical legends of early tradition, and towards substituting rational conviction for irrational credulity. The great object which he proposed to himself in all his philological speculations was to reproduce a true image of the past by getting rid of the deceitful influence of the present. This view he often expresses in very plain terms. Thus, he says in his introductory lecture on Roman history (*Kleine Schriften*, p. 93), "As there is nothing which Eastern nations find more difficult to conceive than the idea of a republican constitution, as the people of Hindûstan cannot be induced to regard the East India Company as an association of proprietors, or in any other light than as a sovereign, just so is it with even the acutest of the moderns when they study ancient history, unless they have contrived by critical and philological studies to shake off the influence of their habitual associations." In a letter to count Adam Moltke, he exclaims (*Lebensnachrichten*, ii, 91), "Oh how people would cherish philology did they but know how delightfully it enables us to recall to life the fairest periods of antiquity. Reading is the most trifling part of it; the chief business is to domesticate ourselves in Greece and Rome at the most different periods. Would that I could write history so vividly as to discriminate what is fluctuating and uncertain, and so develop what is confused and intricate, that every one, when he heard the name of a Greek of the age of Thucydides or Polybius, or a Roman of the days of Cato or Tacitus, might be able to form a clear and adequate idea of what he was." The very existence of such a general design presumes a lively fancy and active imagination; but though these are qualities often possessed by shallow and superficial persons, they are very rarely combined with that extensive and minute learning for which Niebuhr was distinguished. The range of his acquisitions was really wonderful. In the words of one of his most ardent admirers, "While his horizon was ever widening before him, it never sunk out of sight behind him; what he possessed he always retained; what he once knew became a part of his mind, and the means and instrument of acquiring more knowledge; and he is one of the very few examples of men gifted with a memory so tenacious as to seem incapable of forgetting anything, who at the same time have had an intellect so vigorous as in no degree to be oppressed or enfeebled by the weight of their learning, but who, on the contrary, have kept it in orderly array, and made it minister continually to the plastic energy of thought" (*Philol. Mus.* i, 271). Some abatements must, however, be made from this general eulogy. While Niebuhr's great work has been neglected or censured, with equal injustice, by persons who have been too indolent to encounter the labor of studying it or incapable of appreciating the method of critical investigation which the author has adopted, it may be doubted, on the other hand, whether many scholars, both in Germany and England, have not been too willing to acquiesce in all Niebuhr's results, to adopt whatever he has written, and sometimes even to receive as established truths assertions unsupported by evidence or directly opposed by express testimony. Some recent German writers have indeed taken a middle course; they adopt the general views and critical method of the historian, but they find much in the details that is defective or erroneous. It cannot be denied that the ardent imagination of Niebuhr, and his power of combining and constructing, sometimes led him to form a complete theory

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before he had examined all the evidence; one consequence of which is that, under the influence of his own creations, he sometimes extracts a meaning from a passage which the words do not contain, and at other times arbitrarily rejects evidence when it interferes with his own hypothesis. It is true that this same power and his intuitive sagacity have sometimes enabled him to supply a link in a chain when all direct evidence was wanting, and the certainty of his conjectures in such cases is at once felt by the symmetry and consistency which they impart to the whole fabric of the theory.

It must be remarked that Niebuhr's style is very faulty. It is generally deficient in perspicuity, and though eloquent passages and striking descriptions are found here and there, it wants that sustained dignity which we mark in the writings of some other distinguished historians. He occasionally, too, betrays very crude and ill-formed opinions on the internal polity of other countries: witness his remarks on the relative position of England and Ireland. But with all the drawbacks which the most rigorous criticism can exact, the feeling with which we contemplate his character and attainments is one of almost unmixed admiration. He was, in fact, a rare combination of the man of business, the scholar, and the man of genius. If he had had no other claim to celebrity, he would have deserved to be mentioned among the general linguists whose attainments have from time to time astonished the world. Indeed, he was recognised as the chief of philologists in the most learned country of Europe. A very pleasing picture of his mode of living has been given by the late professor Sandford, who visited him at Bonn in 1829 (see *Blackwood's Magazine* for Jan. 1838, p. 90 sq.); a warm testimony to the benevolence of his character and the goodness of his heart is furnished by Lieber in his *Reminiscences of Niebuhr;* and we see the whole man in all his relations, social, literary, and political, in the highly interesting collection of his letters, edited by Madame Hensler (*Lebensnachrichten über Barthold Georg Niebuhr, aus Briefen desselben, etc.* (Hamburg, 1838, etc.), or even more completely in Miss Winkworth's admirable translation of that work (with important additions and valuable essays by Bunsen, etc. (3 vols. 1852). See also *Blackwood's Magazine*, 1852, i, 542 sq.; 1856, i, 244-251; 1860, i, 546; 1868, ii, 290, 291; *Edinburgh Review*, lxxix, art. i; xcvi, p. 49 sq.; *The* (Lond.) *Quar. Rev.* lv, 126 sq.; *Westminster Rev.* Dec. 1843; *North Brit. Rev.* Aug. 1852; *For. Qu. Rev.* June, 1828; July, 1831; *Fraser's Magazine*, July and Dec. 1852; *North Amer. Rev.* April, 1823; *Littell's Living Age*, May 9, 1846, art. v; April 3, 1852, art. ix; Sept. 4, 1852, art. i; Nov. 20, 1852, art. vii; *Harper's Magazine*, Dec. 1873, p. 63 sq.; *English Cyclop.* s. v. (J. H. W.)

Niebuhr, Karsten, a distinguished German traveller in the Orient, noted for his valuable contributions to the modern researches of Oriental customs, etc., was born at Lüdingworth, in the duchy of Lauenburg, March 17, 1733, of humble but worthy parentage. His early educational advantages were rather limited, but a thirst for knowledge kept him busy in study, even while employed as a tiller of the soil. He was especially fond of mathematics, and achieved such success in the study of geometry that he was considered competent to fill the position of land-surveyor in his native district. The little income secured from this position he laid out in books, and by the aid of a good library fitted himself for the university. He was admitted at Göttingen, and there studied until, in 1756 or 1757, he was offered a place in the corps of Hanoverian engineers. About 1760 he entered the Danish service, and in the year following was offered employment by the Danish government in a scientific expedition to Arabia, which was then going out at the expense of that government for the purpose of enlarging Biblical knowledge, especially of the Old-Testament Scriptures. The project originally contemplated only the mission of a single Arabic scholar, but it was finally extended to include a mathematician for purposes of astronomical and geographical observation (and for this place Niebuhr was chosen), a naturalist, a draughtsman, and a physician. Niebuhr delayed the expedition eighteen months in order to fit himself properly for the task, and, as the result proved, this step was truly proper, for he alone lived to return from the expedition, and from him alone we have obtained the valuable results of that liberal act of the Danish king, Frederic V, and his learned minister, count von Bernstorff—most noble patrons of learning. The other members of the expedition to which Niebuhr belonged were the noted Orientalist of that day, professor Frederick Christian von Haven, Peter Forskål as naturalist, Christian Charles Cramer as physician, and George William Baurenfeind as painter or draughtsman. By the royal instructions for the expedition, a perfect equality was established among the five members; and they were enjoined to decide every difference of opinion regarding their course by plurality of voices, or, if votes should be equal, by lot. They sailed from Copenhagen in January, 1761, in a frigate of the Danish royal navy, and arrived, not without some accidents, at Constantinople, whence, after a short residence, the travellers proceeded in a merchant vessel to Alexandria, ascended the Nile, and reached Cairo in November, 1761. Having carefully explored the Pyramids and other antiquities of Lower Egypt, they crossed the desert to Mount Sinai and Suez, embarked at that port in an Arab vessel, and landed at Loheia, in Arabia Felix, the destined seat of their mission, in December, 1762. They crossed the country, mounted on asses, the usual conveyance, and, after visiting several places of interest, finally arrived at Mocha, where the philologist Von Haven unfortunately died, in May, 1763. The surviving travellers, proceeding from thence to Sana, the capital of Yemen, were favorably received by the imâm: but they had meanwhile lost another of their number, the naturalist Forskål, who died on the road. His companions returning to Mocha, there embarked in an English vessel for Bombay, on the voyage to which place the painter Baurenfeind expired; and at Bombay Niebuhr had the affliction of burying the last of his fellow-travellers, the physician Cramer. The fact is admitted by Niebuhr that his ill-fated friends persisted in living after the European manner under the burning sun of Arabia; and it may be surmised that they lost their lives through that disregard to necessary habits of abstinence for which the Danes in their tropical colonies are remarkable, even above all other people. Niebuhr himself, who had suffered severely from illness with the rest of his party, after their decease adopted the same diet as the natives of the countries in which he was travelling, and thenceforth enjoyed excellent health. Sailing from Bombay, he visited Persia, including the ruins of Persepolis; ascended the Euphrates; proceeded by way of Bagdad and Aleppo to the Syrian coast; embarked for Cyprus, returned from that island to the continent; saw Jerusalem and Damascus; passed through Aleppo, and over Asia Minor to Constantinople; and finally returned to Copenhagen in November, 1767. Niebuhr was welcomed in Denmark as he deserved. The government undertook at its charge the engraving of all the plates of his travels, which were to be presented to him as a free gift; and he was left to publish the result of his labors at his own cost and for his own profit. Resolving to commence with the description of Arabia, he printed, in the year 1772, his volume under the title *Beschreibung von Arabien*, and it became the text-book of every writer, from the historian Gibbon almost down to the present day, whoever has had occasion to treat of the ancient and modern aspect of that country. The depth of research, the fidelity of delineation, and the accuracy of detail which it exhibits on the geography of Arabia, and the enduring character and condition of its inhabitants, have rendered this work of Niebuhr

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classical. He has sometimes been compared, and the comparison is just and appropriate, with the historian of Halicarnassus: both travellers were characterized by accuracy of observation, strict veracity, and a simplicity of narrative which art alone can never attain. The appearance of this work was followed in 1774–78 by two volumes of equal merit and interest, narrating his *Reisen in Arabien und den angränzenden Ländern*. To these volumes it was his intention to add a third, enriched with the result of his inquiries into the state of the Mohammedan religion and Turkish empire, and containing his astronomical observations; but some causes, not sufficiently explained, delayed this publication, until a fire, which in 1795 destroyed the king's palace at Copenhagen, and with it the original plates both of his published and unedited works, put an end to the design. The third volume was, however, published in 1837, owing to the liberality of the bookseller Perthes of Hamburg, and the affection of Niebuhr's family, particularly of his daughter, under the title of *Reisebeschreibung nach Arabien und andern umliegenden Ländern*. It contains his remarks on Aleppo, his voyage to Cyprus, and his visit to Jaffa and Jerusalem, his return to Aleppo, and journey thence through Kóniyeh to Constantinople, and an abridged account of his route through Bulgaria, Wallachia, Poland, and Germany, to Denmark. After the publication of the first two volumes of his travels he contributed to a German periodical journal, among other papers, two on the *Interior of Africa* and the *Political and Military State of the Turkish Empire*. His principal works, which were published in German at Copenhagen, have been translated into French and Dutch, and reprinted at Amsterdam and Utrecht. Niebuhr himself likewise edited and published, in his usual generous spirit, at his own cost, some of the reports of his travelling companions. He lived for a long period after his return, and even at one time projected an expedition into Africa; but his wife dissuaded him from the project, and he retired to quiet life in the little village of Meldorf, where he performed the duties of a civil functionary. It was during this period of his life that Barthold Georg was born to him. (See the preceding article.) Karsten Niebuhr died April 26, 1815, leaving the character of being at once one of the most truthful and scientifically exact travellers of modern times. See *Brit. and For. Rev.* 1843, p. 480 sq.; 1844, p. 83 sq.; *Biblical Repository*, vol. viii; *Christian Examiner*, 1852, p. 413 sq.; *English Cyclopædia;* and the biographical sketch published by his son (Kiel, 1817). (J. H. W.)

Niedermeyer, Louis, a musical composer, who deserves a place here for his devotion to the cultivation of sacred music, was born April 27, 1802, in Nyon, canton of Vaud, Switzerland. His father, a native of Würtzburg, had settled and married in Switzerland; himself gifted with much natural talent for music, he was the first teacher of his son. The latter, at the age of fifteen, was sent by his parents to Vienna, where he received for two years lessons upon the piano from Moscheles, and in composition from Forster. After having published in that city several of his essays, consisting of morceaux for the piano, he went to Rome, continued there the study of composition under the direction of Fioravanti, master of the pontifical chapel, and afterwards went to Naples, where Zingarelli undertook the completion of his musical education. It was during his sojourn at Naples that the young artist wrote his first opera, entitled *Il Reo per amore*. Niedermeyer had conceived the idea of founding, like the ancient institution created by Choron under the Restoration, and suppressed in consequence of the Revolution of 1830, a school for religious music, designed to form — by the study of the *chefs-d'œuvres* of the great masters of the 16th, 17th, and 18th centuries — singers, organists, chapel-masters, and composers of sacred music. With the support of Fortoul, then minister of public instruction and of worship, he obtained a subsidy from the state, and in the course of the year 1853 he opened his school, associating with himself M. Dietsch as inspector of studies. This establishment, situated in Paris, and in which literary education is placed on a level with musical studies, soon began to prosper and produce distinguished subjects, which have been placed in different cathedrals or churches of France. Constantly occupied from that time with the cares claimed by his school, Niedermeyer neglected nothing which could contribute to improve education. It is thus that, dissatisfied with the wholly arbitrary manner in which church music is generally accompanied, he published in 1855, in collaboration with M. J. d'Ortigne, a *Traité d'accompagnement du plain-chant*, founded upon new principles, which soon circulated throughout France and in foreign countries. It was also with the design of propagating among all classes a taste for good religious music that he established in 1856 the journal *La Maîtrise*, the direction of which he abandoned in 1858; now intrusted to M. d'Ortigne. He was occupied with a large work upon organ accompaniment for church music, which was soon to appear, when death suddenly came, on March 14, 1861. This composer, whose talent has more than one trait of resemblance with that of Schubert, has produced, besides many pieces of detached song, some very remarkable melodies. We have also several masses by Niedermeyer, and a great number of pieces of religious music for singing and for the organ. In the music that he has written for the piano, we remark particularly a brilliant rondo with accompaniment for four hands, fantasias, airs varied upon themes by Rossini, Weber, Meyerbeer, Bellini, etc. See Fétis, *Biographie universelle des Musiciens;* Castil-Blaze, *L'Académie impériale de Musique, Histoire littéraire, musicale*, etc.; Vapereau, *Dictionnaire universel des Contemporains; Documents particuliers.*—Hoefer, *Nouv. Biog. Générale*, xxxviii, 41.

Niedner, Christian Wilhelm, D.D., a noted German theologian, distinguished especially as a Church historian, was born August 9, 1797, at Oberwinkel, in Saxony, and was the son of a minister. He was educated at Leipsic, where he began his studies in 1816. In 1829 he was honored by his alma mater with a professorship in theology, and he held that position until 1850, when he removed to the Wittenberg high school. In 1859 he accepted the professorship of theology in the university at Berlin, and was shortly after made councillor of the Brandenburg Consistory. He died Aug. 13, 1866. Few men of recent date have done so much for historical theology as Prof. Niedner. He labored unceasingly with true Christian devotion to secure everywhere the genuine historical evidence, and for this purpose even founded a magazine, the *Zeitschrift für historische theologie*, in 1845, which at the close of the year 1875 was discontinued. His principal work is his *Lehrbuch d. christl. Kirchengesch.* (Leips. 1846, and often; new edition prepared just before his death [Berl. 1866, 8vo]), which is something between a text-book and a manual, presenting not merely a dry collection of thoughts, but an abundance of elementary views of individual subjects. He has also published several small text-books on Church history, history of doctrines, and history of philosophy, which are highly esteemed for the thorough scholarship they evince. (J. H. W.)

Niello-work (i. e. *Black work*, from Latin *Nigellum*) is the technical term for a method of ornamenting metal plates in imitation of pencil drawing, by engraving the surface, and rubbing in a black or colored composition, so as to fill up the incised lines, and give effect to the intaglio picture. It is not quite certain when this art was originated; Byzantine works of the 12th century still exist to attest its early employment. This art must have been known at quite an early date in Christian culture. The monk Theophilus speaks of it, and the patriarch Nicephorus of Constantinople sent, in 811, to pope Leo two jewels adorned with niello. Marseilles was eminent in this art during the reigns of Clovis II and Dagobert. As an art it is claimed to have been

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brought to high perfection at Florence, and was practiced by Benvenuto Cellini. The finest works of this kind belong probably to the first half of the 15th century, when remarkable excellence in drawing and grouping minute figures in these metal pictures was attained by Maso di Finiguerra, an eminent painter, and student of Ghiberti and Massaccio. In the hands of this artist it gave rise to copper-plate engraving, and hence much interest attaches to the art of niello-cutting. Genuine specimens of this art are rare, some of those by Finiguerra are very beautiful and effective, the black pigment in the lines giving a pleasing effect to the surface of the metal, which is usually silver. Those of his works best known are some elaborately beautiful pattines wrought by him for the church of San Giovanni at Florence, one of which is in the Uffizia, and some are in various private collections. In the collection of Ornamental Art at South Kensington there are no less than seventeen specimens of niello-work. See Walcott, *Sacred Archæology*, s. v.; Elmes, *Dict. of the Fine Arts*, s. v.

Nielson, Hauge. See Hauge.

Niem. See Dietrich of Niem.

Niemeyer, August Hermann, D.D., an eminent German theologian and educator, was born at Halle Sept. 1, 1754. He began the study of theology in 1771; became private tutor in the philosophical faculty of his alma mater, the university of his native place, in 1777; then successively professor extraordinary and inspector of the seminarists of the theological faculty in 1779; ordinary professor and inspector in 1784; and finally chancellor and rector perpetuus of the university in 1808. He resigned the last-named office at the reorganization of the university, at the close of the war of liberation, but remained its chancellor until his death, June 7, 1828. He rendered eminent services to the university during the wars, and was one of those who contributed most to its reorganization. As a theologian, at a time when scientific theology did not yet exist, he may be considered as belonging to the rationalists, but his was a mild and sincere rationalism. Says Hagenbach, "He combined a mild type of piety with noble humanity" (*Ch. Hist. 18th and 19th Cent.* ii, 108). As a writer he was very prolific, having composed and published a large number of theological and educational works; but they are now laid aside on account of their want of system, and are merely mentioned in treatises on the history of modern theology. The most important of his works is *Theologische Encyclopädie u. Methodologie, ein sicherer Wegweiser f. angehende Theologen*, etc. (Leips. 1830, 8vo). Among the others we notice *Charakteristik der Bibel* (Halle, 1775-1782, 5 vols. 8vo; 6th ed. 1830), an excellent work in its day, and one that won for Niemeyer when yet a young man a wide circle of readers, and called forth the most enthusiastic plaudits, but which has been much surpassed since:—*Handbuch f. christl. Religionslehrer* (Halle, 1790, 2 vols. 8vo; 6th ed. 1827):—*Grundsätze d. Erziehung u. d. Unterrichts* (Halle, 1796, 3 vols. 8vo; 9th ed. 1834-6):—and especially his *Geistliche Lieder, Oratorien u. vermischte Gedichte* (Halle, 1814, 8vo), which, though not of the highest flight, are distinguished for their simple heartiness. See Herzog, *Real-Encyklopädie*, x, 327; Darling, *Cyclop. Bibliographica*, ii, 2202; Pierer, *Universal-Lexikon*, xl, 942; Hoefer, *Nouv. Biog. Générale*, xxxviii, 51; and especially Jacobs u. Gruber, *Zur Erinnerung an Niemeyer's Leben und Wirken* (Halle, 1830); Rein, *Erinnerungen* (1841); Fritzsch, *Ueber des verewigten A. H. Niemeyer's Leben* (1828). (J. H. W.)

Nieremberg(ius), John Eusebius *of*, a learned Spanish Jesuit, was born at Madrid about 1590. He studied law at the University of Salamanca, but afterwards became a Jesuit. He was then sent by the order on a mission to some part of Castile, and on his return to Madrid became professor in the college. In 1642 he gave up teaching in consequence of ill-health, and died April 7, 1658. He wrote *Obras y dias, manual de señores y principes* (Madrid, 1628, 1641, 4to):—*Sigalion, sive de sapientia mythica*, lib. viii (ibid. 1629, 8vo):—*Vida de S. Ignacio* (ibid. 1631, 8vo), often reprinted:—*De adoratione in spiritu et veritate*, lib. iv (Antwerp, 1631):—*De arte voluntatis*, lib. vi (Lyons, 1631, 8vo; transl. into French by L. Videl [Paris, 1657, 4to]):—*Vida divina y camino real para la perfeccion* (Madrid, 1633; transl. into Latin by Martin Sibenius):—*Practica del catecismo Romano y doctrina Christiana* (ibid. 1640; transl. into Italian):—*Theopoliticus, sive brevis elucidatio et rationale divinorum operum atque providentiæ humanæ* (Antwerp, 1641, 8vo):—*Prodigio del amor divino y finezas de Dios con los hombres* (Madrid, 1641, 4to):—*Stromata Sacræ Scripturæ* (Lyons, 1642, fol.):—*Corona virtutum y virtud coronata, sive de virtutibus in principe requisitis* (Madrid, 1643, 4to):—*De la devocion y patrocinio de S. Miguel, protector de España* (ibid. 1643, 4to):—*Doctrinæ asceticæ* (Lyons, 1643, fol.):—*Causa y remedio de los males publicos* (Madrid, 1642, 8vo):—*La curiosa filosofia y tesoro de maravillas de la naturaleza* (ibid. 1643, 4to):—*Claros varones de la compañia de Jesus* (ibid. 1643, 4 vols. fol.; Alonso de Andrada added 2 vols. to it in 1666):—*Gloria de S. Ignacio y de S. Francisco Xavier* (ibid. 1645, fol.):—*Tratado de la constancia en la virtud* (ibid. 1647, 4to):—*Epistolæ* (ibid. 1649):—*Imitacion de Christo de Thomas de Kempis* (Antwerp, 1650, 8vo):—*Vida del B. Francisco de Borja*, an introduction to the works of that writer which he published (Madrid, 1651, 3 vols. fol.):—*De immaculata conceptione Virginis Mariæ* (Valence, 1653, 4to):—*Diferencia de la temporal y eterno* (Madrid, 1654, 24mo; transl. into Arabic by P. Fromage):—*Trophæa Marianæ*, lib. vi (Antwerp, 1655, fol.):—*Cielo estellado de Maria* (Madrid, 1655, fol.):—*Exceptiones concilii Tridentini pro omnimoda puritate Deiparæ expensi* (Antwerp, 1656, 8vo), etc. See Sotwell, *Bibl. Script. soc. Jesu:* Antonio, *Nova Bibl. Hispana*, i, 685; Moréri, *Grand Dict. Hist.*; Franckenau, *Bibl. Hispana*, p. 319; Cuvier, *Hist. des Sciences Naturelles*, vol. ii; Hoefer, *Nouv. Biog. Général*, xxxviii, 59 sq. (J. N. P.)

Niethammer, Friederich-Emmanuel, a German philosopher, was born in 1766, at Beilstein in Würtemberg. Nominated in 1793 professor of philosophy and theology in Jena, he received in 1803 a chair in the high school at Würzburg; in 1807 became a member of the Superior Council of Public Instruction in Munich; was afterwards elected member of the Academy of Sciences of that city, and obtained in 1829 the position of first counsellor of the Superior Consistory. He distinguished himself by his struggle against the introduction of principles exclusively utilitarian on the subject of education. He died in 1846. We have of his works, *Versuch einer Ableitung des moralischen Gesetzes aus den Formen der reinen Vernunft* (Jena, 1793):—*Ueber Religion als Wissenschaft* (Neustrelitz, 1795):—*Versuch einer Begründung des vernunftmässigen Offenbarungsglaubens* (Leipsic, 1798):—*Der Streit des Philanthropismus und Humanismus* (Jena, 1808):—*Philosophisches Journal* (Jena, 1795-1800, 10 vols.); from the fifth volume, conjointly with Fichte.—Hoefer, *Nour. Biog. Générale*, xxxviii, 61.

Nieto, David ben-Pinchas (or, as his full name is, *Signor Hachacham R. David Netto Rab del Kehilla Kedosha de Londres*), a Jewish savant, noted as a philosopher, physician, poet, mathematician, astronomer, historian, and theologian of extraordinary ability, was of Spanish descent, and was born at Venice, Italy, in 1654. He practiced medicine at Leghorn, occasionally preaching in the synagogue. While there he wrote in Italian a work entitled *Pascalogia*, a disquisition on the paschal festival of the Christian Church, in which he pointed out the causes of the differences between the Greek and Latin churches on the time of Easter, and between them and the synagogue on that of the Passover. This book he dedicated to the "Altezza Rever-

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endissima di Francesco Maria Cardinale de Medici." The fame of his talents led the congregation of London to invite him to be their head in the place of Jacob Abendana (q. v.). Nieto accepted the call, and arrived at London in 1701. In 1704 he published a theological treatise on *Divine Providence, or Dialogues on the Universal Law of Nature.* In 1718 he published a *Jewish Calendar*, entitled בִּינָה לְעִתִּים, i.e. *The Fire of the Law*, impugning the doctrine of R. Nehemiah Chajun:—*The Rod of Judgment* (מַטֵּה דִּין), or second part of the Kusari, to prove the divine authority of the oral law (Engl. transl. by Laz. Löw [London, 1842]):—a contribution to the history of the Inquisition, *Noticias reconditas y posthumas del procedimiento de las Inquisicione de España y Portugal*, etc.:—and, besides some pulpit discourses, and *A Reply to the Sermon of the Archbishop of Cranganor* at the auto-da-fé at Lisbon in 1705, he wrote among other polemical pieces one against the doctrines of Sabbathai Zewi, who at that time, as one of a succession of impostors of the same class, had been making a sensation among the Jews as a pretender to the Messiahship. Nieto died in 1728. That he was a very learned man may be seen from a passage of one of the funeral sermons which were delivered at his grave, wherein he is spoken of as a "theologo sublime, sabio profundo, medico insigne, astronomo francoso, poeta dolce, pregador facundo, logico arguto, physico engenhoso, rhetorico fluente, author jucundo, nas lenguas prompto, historias notorioso, posto que tanto em ponco, a guy se encerra, que e muito, e pauco, em morte ha pouca terra." See Fürst, *Bibl. Jud.* iii, 33 sq.; De Rossi, *Dizionario* (Gen. transl.), p. 246 sq.; Lindo, *Hist. of the Jews in Spain*, p. 372 sq.; Etheridge, *Introd. to Hebrew Literature*, p. 472 sq.; Grätz, *Gesch. d. Juden*, x, 322, 333, 361; Jost, *Gesch. d. Judenth. u. s. Sekten*, iii, 235; Steinschneider, *Jewish Literat.* p. 213; Kayserling, *Geschichte d. Juden in Portugal*, p. 325 sq.; *Sephardim*, p. 299, 307; *Bibliothek jüd. Kanzelredner*, vol. i (1870), Beilage, p. 9, 17. (B. P.)

Nieuwentyt, Bernard, a learned Dutch mathematician and philosophical writer, was born at Westgraafdyk, in Holland, Aug. 10, 1654. He was at first intended for the Church by his parents, but afterwards devoted himself to mathematics. He was one of the early opponents of infinitesimal calculus, and became involved in discussions with Leibnitz, Bernouilli, and Hermann. He died at Purmerend May 30, 1718. Among his works, those having a bearing on theology are, *A Refutation of Spinoza* (Amst. 1720, 4to), and *Het regt Gebruik der Werelt-beschouwingen* (ibid. 1715, 1720, 1727, 4to). This work, very well conceived, but written in a tedious, diffuse style, was translated into English by Mr. Chamberlayne, a member of the Royal Society of London, under the title of *The Christian Philosopher* (Lond. 1719, 3 vols. 8vo); a French translation was afterwards published under the title of *L'Existence de Dieu démontrée par les merveilles de la nature* (Paris, 1725, and Amst. 1760, 4to, with numerous plates), and also into German by J. A. Segner, *Rechter Gebrauch d. Weltbetrachtung*, etc. (Jena, 1747, 4to). This work has led to a charge of plagiarism against Dr. Paley (q. v.), who stands accused of having embodied the principal argument of the *Christian Philosopher* in his *Natural Theology* without any acknowledgment. See *L'Europe Savante*, viii, 394; *Bibl. Bremensis*, ii, 356; Nicéron, *Mémoires*, vol. xiii and xx; Hoefer, *Nour. Biog. Générale*, xxxviii, 68; *Meth. Quar. Rev.* Jan. 1849. (J. N. P.)

Nifanius, Christian, a German theologian, was born at Sechlingen, in Dithmar, March 11, 1629. He was successively superintendent of the Lutheran churches of Corbach, Eisenberg, and Ravensberg. He died June 5, 1689. We have of his works, *De pneumatices existentia* (Rostock, 1655, 4to):—*De gentilium in Vetere Testamento ad regnum cœlorum vocatione* (ibid. 1655, 4to):—*Centuria thesium pansophicarum* (Giessen, 1658, 4to):—*Commentarius in Joannem Anti-Grotianum* (ibid. 1658, 1659, and 1684, 4to):—*Metaphysica contracta* (ibid. 1662, 8vo):—*Ostensio quod Carolus Magnus in quam plurimis fidei articulis formaliter non fuerit papista* (Frankfort, 1670, 8vo):—*Carolus Magnus exhibitus confessor veritatis evangelicæ in Augustana confessione* (ibid. 1679, 8vo):—*Justinus philosophus exhibitus veritatis evangelicæ testis et confessor* (ibid. 1688, 8vo); and a large number of theological dissertations. See Molier, *Cimbria literata*, vol. ii; Pipping, *Memoriar. theologorum.*—Hoefer, *Nouv. Biog. Générale*, xxxviii, 72.

Niflhiem, in the old Scandinavian cosmogony, was a place consisting of nine worlds, reserved for those who die of disease or old age. Hela, or death, there exercises her despotic power. In the middle of Niflhiem, according to the Edda, lies the spring called Hierglmir, from which flow twelve rivers. See Anderson, *Norse Mythology* (Chicago, 1875, 12mo), p. 187 et al.

Nifo (Lat. *Niphus*), Augustinus, an Italian philosopher and commentator, was born about 1473 at Jopoli, in Calabria (although he signed himself *Sessanus*, as if a native of Sessa). He had scarcely commenced his studies when he was forced to flee from his paternal home to escape ill treatment. At Naples he met a citizen of Sessa, who took him to his home to be the preceptor of his children. In teaching his pupils Nifo instructed himself, and later he accompanied them to Padua, where he followed a philosophical course. He next returned to Sessa, but shortly after went to Naples, where he became professor of philosophy. His celebrity commenced with a treatise, *De intellectu et dæmonibus*, in which he maintained, following the sentiment of Averroes, that there is but one universal soul, one single intelligence, and that no other spiritual substances exist, with the exception of those who preside over the movement of the heavens. These doctrines, borrowed from a vague Neo-Platonism — the Alexandrine pantheism then prevalent—justly scandalized the theologians; but the bishop of Padua interposed, and Nifo was left to promise that he would correct his book. He afterwards proved his orthodoxy by writing against the philosophical treatise *Pomponace*. In 1513 Leo X called him as professor to the academy at Rome. Nifo was afterwards created Count Palatine, and received permission to bear the name and the arms of the house of the Medici. Several of his works indeed are signed *Augustinus Niphus Medices*. Notwithstanding these favors, he did not remain at Rome. He went to teach at Pisa, then at Bologne, and finally, in 1525, at Salerno, where he passed the remainder of his life. His death occurred about the middle of the 16th century. Nicéron mentions forty-four of his works, which have scarcely any interest today; they consist largely of commentaries upon Aristotle and Averroes. The original treatises of Nifo have but little more importance than his commentaries; it will suffice to quote a few of them: *De Intellectu libri sex et de Dæmonibus libri tres* (Venice, 1503, 1527, fol.; the 1st ed. in 1492):—*De immortalitate animæ, adversus Petrum Pomponatium* (ibid. 1518, 1524, fol.); in this work, undertaken by the order of Leo X, Nifo has proposed to demonstrate that, following the principles of Aristotle, the soul is immortal:—*Opuscula moralia et politica* (Paris, 1645, 4to). See Paul Jove, *Elogia*, No. 92; Toppi, *Bibliotheca Napoletana;* Naudé, *Notice sur Nifo*, Introduction to *Opuscula moralia;* Bayle, *Dictionnaire*, s. v.; Nicéron, *Mémoires pour servir à l'histoire des hommes illustres*, vol. xviii; Tiraboschi, *Storia della Letteratura Italiana*, vol. vii, pt. i, p. 340; Ginguené, *Histoire littéraire d'Italie.*—Hoefer, *Nouv. Biog. Générale*, xxxviii, 72; Ueberweg, *Hist. of Philosophy*, ii, 13, 467.

Nigel of Ely, an English ecclesiastic of the 12th century, was a native of Normandy. His uncle Roger was bishop of Salisbury and chancellor of England, while

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his brother Alexander was bishop of Lincoln. He is said to have studied under Anselm of Laon. Appointed treasurer of king Henry I, he gained the favor of that prince, who at the death of Hervey presented him with the bishopric of Ely. Nigel was subsequently elected by the clergy, but not caring to assume the charge of governing his diocese he remained at court. English ecclesiastical writers give an unfavorable account of his morals. In order to live in grand style he despoiled the churches and convents, and his conduct drew severe rebukes from Thomas, archbishop of Canterbury. After the death of Henry, Stephen ascended the throne, and he showed himself less partial to Nigel, who then took part in various conspiracies of the lords against Stephen. His goods were sequestered, and he himself was banished from the kingdom. Being allowed to return he resumed his office, but was interdicted by Adrian IV for new excesses, and died May 30, 1169. Nigel had a natural son named Richard, who was afterwards bishop of London. It is known that one of the great cares of Gregory VII had been the reform of the manners of the English episcopate. What is related to us of Nigel proves sufficiently that this reform had not then been effected. See *Hist. littér. de la France*, xiii, 403; *Anglia Sacra*, i, 97; *Angl. hist. script.* i, 266; Piper, *Monumental Theology*, § 78; Inett, *Hist. of the Eng. Ch.* vol. ii, bk. ix, § 10, 16, and 19. (J. H. W.)

Ni'ger (*Νίγερ*, i. e. Lat. *niger*, or *black*) is the additional or distinctive name given to the Symeon (*Συμεών*) who was one of the teachers and prophets in the Church of Antioch (Acts xiii, 1). He is not known except in that passage. The name was a common one among the Romans; and the conjecture that he was an African proselyte, and was called *Niger* on account of his complexion, is unnecessary as well as destitute otherwise of any support. His name, Symeon, shows that he was a Jew by birth; and, as in other similar cases (e. g. Saul, Paul—Silas, Silvanus), he may be supposed to have taken the other name as more convenient in his intercourse with foreigners. He is mentioned second among the five who officiated at Antioch, and perhaps we may infer that he had some pre-eminence among them in point of activity and influence. It is impossible to decide (though Meyer makes the attempt) who of the number were prophets (*προφῆται*), and who were teachers (*διδάσκαλοι*).—Smith. See SIMEON.

Night (לַיִל, *la'yil* [with ה paragogic, לַיְלָה, *la'yelah*], *νύξ*), the period of darkness, from sunset to sunrise, including the morning and evening twilight, as opposed to "day," the period of light (Gen. i, 5). Following the Oriental sunset is the brief evening twilight (נֶשֶׁף, *nésheph*, Job xxiv, 15, rendered "night" in Isa. v, 11; xxi, 4; lix, 10), when the stars appeared (Job iii, 9). This is also called "evening" (עֶרֶב, *éreb*, Prov. vii, 9, rendered "night" in Gen. xlix, 27; Job vii, 4), but the term which especially denotes the evening twilight is עֲלָטָה, *alatáh* (Gen. xv, 17, A. V. "dark;" Ezek. xii, 6, 7, 12). *Ereb* also denotes the time just before sunset (Deut. xxiii, 11; Josh. viii, 29), when the women went to draw water (Gen. xxiv, 11), and the decline of the day is called "the turning of evening" (פְּנוֹת עֶרֶב, Gen. xxiv, 63), the time of prayer. This period of the day must also be that which is described as "night" when Boaz winnowed his barley in the evening breeze (Ruth iii, 2), the cool of the day (Gen. iii, 8), when the shadows begin to fall (Jer. vi, 4), and the wolves prowl about (Hab. i, 8; Zeph. iii, 3). The time of midnight (חֲצִי הַלַּיְלָה, *half of the night*, Ruth iii, 7, and חֲצוֹת הַלַּיְלָה, the plural form, Exod. xi, 4), or greatest darkness, is called in Prov. vii, 9, *the pupil of night* (אִישׁוֹן לַיְלָה, A. V. "black night"). The period between midnight and the morning twilight was generally selected for attacking an enemy by surprise (Judg. vii, 19). The morning twilight is denoted by the same term, *nésheph* as the evening twilight, and is unmistakably intended in 1 Sam. xxxi, 12; Job vii, 4; Psa. cxix, 147; possibly also in Isa. v, 11. With sunrise the night ended. In one passage (Job xxvi, 10, חֹשֶׁךְ, *chóshek*) "darkness" is rendered "night" in the A. V., but is correctly given in the margin.—Smith. See DAY.

As figuratively the term of human life is often called a day in Scripture, so in one passage it is called *night*, to be followed soon by day: "The day is at hand" (Rom. viii, 12). Being a time of darkness, the image and shadow of death, in which the beasts of prey go forth to devour, night was made a symbol of a season of adversity and trouble, in which men prey upon each other, and the strong tyrannize over the weak (Isa. xxi, 12: Zech. xiv, 6, 7; comp. Rev. xxi, 23; xxii, 5). Hence continued day, or the absence of night, implies a constant state of quiet and happiness. Night is also put, as in our own language, for a time of ignorance and helplessness (Micah iii, 6). In John ix, 4, by a natural figure, night represents death. Children of the day and children of the night denote good men and wicked men. The disciples of the Son of God are children of the light: they belong to the light, they walk in the light of truth; while the children of the night walk in the darkness of ignorance and infidelity, and perform only works of darkness (1 Thess. v, 5). See NIGHT-WATCH.

NIGHT (Latin *Nox*). The ancient Greeks and Romans deified Night, and called her the daughter of Chaos. Orpheus reckons her the most ancient of the deities, and calls her the mother of gods and men. The poets describe her as clothed with a black veil, and riding in a chariot, attended by the stars. The sacrifice proper to her was a cock, being a bird that is an enemy to silence. Night had a numerous offspring, as Madness, Contention, Death, Sleep, Dreams, Love, Deceit, Fear, Labor, Emulation, Fate, Old Age, Darkness, Misery, Complaint, Partiality, Obstinacy, etc. All this is plainly allegorical. Pausanias has left us a description of a remarkable statue of the goddess Night. "We see," he says, "a woman holding in her right hand a white child sleeping, and in her left a black child, asleep likewise, with both its legs distorted. The inscription tells us what they are, though we might easily guess without it. The two children are *Death* and *Sleep*, and the woman is *Night*, the nurse of them both." See Broughton, *Hist. of Religion;* Smith, *Dict. of Classical Biog. and Mythol.* ii, 1218.

Night-hawk is the rendering in the Auth. Vers. of תַּחְמָס, *tachmas'* (apparently from חָמַס, *to act violently*), the name of one of the unclean birds mentioned in the Pentateuch (only Lev. xi, 16; Deut. xiv, 15; Sept. γλαύξ, Vulg. *noctua*). Bochart (*Hieroz.* ii, 830) has endeavored to prove that the Hebrew word denotes the "male ostrich," the preceding term (בַּת־יַעֲנָה, *bath-yaănáh* (A. V. "owl"), signifying the female of that bird. The etymology of the word points to some bird of prey, though there is great uncertainty as to the particular species indicated. The Sept., Vulg., and perhaps Onkelos, understand some kind of "owl;" most of the Jewish doctors indefinitely render the word "a rapacious bird;" Gesenius (*Thesaur.* s. v.) and Rosenmüller (*Schol. ad Lev.* xi, 16) follow Bochart. Bochart's explanation is grounded on an overstrained interpretation of the etymology of the verb *châmas*, the root of *tachmás;* he restricts the meaning of the root to the idea of acting "unjustly" or "deceitfully," and thus comes to the conclusion that the "unjust bird" is the male ostrich. But it is not at all probable that Moses should have specified both the *male* and *female* ostrich in a list which was no doubt intended to be as comprehensive as possible. See OSTRICH. The not unfrequent occurrence of the expression "after their kind" is an argument in favor of this assertion. Michaelis believes some kind of swallow (*Hirundo*) is intended: the word used by the Targum of Jonathan is by Kitto (*Pict. Bib.* Lev. xi, 16) and by

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Oedmann (*Vermisch. Samm.* i, p. 3, c. iv) referred to the swallow, though the last-named authority says, "it is uncertain, however, what Jonathan really meant." Buxtorf (*Lex. Rabbin.* s. v. חַטַּפְרִתָא) translates the word used by Jonathan, "a name of a rapacious bird, *harpyja*." It is not easy to see what claim the swallow can have to represent the *tachmâs*, nor is it at all probable that so small a bird should have been noticed in the Levitical law. The rendering of the A. V. rests on no special authority, though from the absurd properties which, from the time of Aristotle, have been ascribed to the night-hawk or goatsucker, and the superstitions connected with this bird, its claim is not entirely destitute of every kind of evidence. As the night-hawk of Europe (*Caprimulgus Europæus*), or a species very nearly allied to it, is an inhabitant of Syria, there is no reason for absolutely rejecting it in this place, since it belongs to a genus highly connected with superstitions in all countries; and though a voracious bird among moths (*Phalenæ*) and other insects that are abroad during darkness, it is absolutely harmless to all other animals, and as wrongfully accused of sucking the udders of goats, as of being an indicator of misfortune and death to those who happen to see it fly past them after evening twilight; yet, besides the name of *goat-sucker*, it is denominated *night-raven*, as if it were a bulky species, with similar powers of mischief to those which day birds possess. Other provincial names for this bird are *moth-hawk*, *night-jar*, *churn-owl*, *fern-owl*, etc. The night-hawk is a migratory bird, inferior in size to a thrush, and has very weak talons and bill; but the gape or mouth is wide; it makes now and then a plaintive cry, and preys on the wing; it flies with the velocity and action of a swallow, the two genera being nearly allied. Like those of most night-birds, the eyes are large and remarkable, and the plumage a mixture of colors and dots, with a prevailing gray effect; it is finely webbed, and entirely noiseless in its passage through

Night-hawk (*Caprimulgus Europæus*).

the air. Thus the bright eyes, wide mouth, sudden and inaudible flight in the dusk, are the original causes of the superstitious fear these birds have excited; and as there are in southern climates other species of this genus, much larger in size, with peculiarly contrasted colors, strangely disposed feathers on the head, or paddle-shaped single plumes, one at each shoulder, projecting in the form of two additional wings, and with plaintive loud voices often uttered in the night, all the species contribute to the general awe they have inspired in every country and in all ages. We see here that it is not the bulk of a species, nor the exact extent of injury it may inflict, that determines the importance attached to the name, but the opinions, true or false, which the public may have held or still entertain concerning it. The night-hawk is abundant in Western Asia; and from its peculiar jarring note, and its strange manners, appearing only in the twilight, and wheeling like the bats round and round a tree, or continually passing and repassing before the eye at short intervals, it is generally viewed with superstitious awe by the uneducated. These movements, however, are prompted by the instinct to capture large insects, which are either attracted round the blossom of the tree, or are playing to and fro in a circumscribed space.

As the Sept. and Vulg. are agreed that *tachmâs* denotes some kind of owl, it is probably safer to follow these versions than the modern commentators. The Greek γλαύξ is used by Aristotle for some common species of owl, in all probability for the *Strix flammea* (white owl) or the *Syrnium stridula* (tawny owl); the Veneto-Greek reads *νυκτικόραξ*, a synonyme of ὦτος, Aristot., i. e. the *Otus vulgaris*, Flem. (long-eared owl): this is the species which Oedmann (see above) identifies with *tachmâs*. "The name," he says, "indicates a bird which exercises power, but the force of the power is in the Arabic root *chamash*, 'to tear a face with claws.' Now it is well known in the East that there is a species of owl of which people believe that it glides into chambers by night and tears the flesh off the faces of sleeping children." Hasselquist (*Trav.* p. 196, Lond. 1766) alludes to this nightly terror, but he calls it the "Oriental owl" (*Strix Orientalis*), and clearly distinguishes it from the *Strix otus*, Lin. The Arabs in Egypt call this infant-killing owl *massasa*, the Syrians *bana*. It is believed to be identical with the *Syrnium stridula*, but what foundation there may be for the belief in its child-killing propensities we know not. It is probable that some common species of owl is denoted by *tachmâs*, perhaps the *Strix flammea* or the *Athene meridionalis*, which is extremely common in Palestine and Egypt. The goatsucker is thus confounded with owls by the Arabian peasantry, and the name *massasa* more particularly belongs to it. But that the confusion with the לִילִית, or *lilith*, is not confined to Arabia and Egypt is sufficiently evident from the Sclavonic names of the bird, being in Russian, *lilok*, *lelek*; Polish, *lelek*; Lithuanian, *lehlis*; and Hungarian, *egeli*; all clearly allied to the Shemitic denomination of the owl. See NIGHT-MONSTER. If γλαύξ is the true equivalent of *tachmâs*, we can be at no loss for the species; for the Greeks applied that term to an owl with eyes of a gleaming blue color. This is true only of the white or barn owl (*Strix flammea*), all the other European owls having eyes of a brilliant yellow or fiery orange. The white owl is abundant in Palestine and in the regions surrounding the Levant; it is indeed spread over the whole of Europe, Africa, Asia, and North America; for, though specimens from the remoter regions have been considered distinct, their differences are too slight to build upon them with certainty a specific diversity.—Kitto; Smith; Fairbairn. See OWL.

Night-monster occurs in the margin of the Auth. Ver. at Isa. xxxiv, 14, as the rendering of the Hebrew *lilith'* (לִילִית), derived from *láyil* (לַיִל), *night*. The text has *screech-owl*, but the marginal reading is preferable. The word doubtless refers to the night-spectres or ghosts, supposed by superstitious Hebrews to frequent the desert. The Sept. renders *ὀνοκένταυροι*, which, as Bochart (*Hieroz.* pt. ii, lib. vi, p. 840) shows, refers, not to animals, but to ghostly appearances. (See also Buxtorf, *Lex. Chald.* p. 1140; Gesen. *Comment.* in Isa. xiii, 22; xxxiv, 14.) See SPECTRE.

Night-vision (חֲזוֹן לַיְלָה, Isa. xxix, 7, etc.; Chald. חֶזְוָא דִי־לֵילְיָא, Dan. ii, 19, etc.). The perplexing but fascinating subject of the visions of sleep has in all ages attracted observation and speculation; but the laws which govern the countless images and fancied experiences of this "realm of dream" are even now imperfectly understood. The subject owes its importance, in Biblical studies, to two facts: first, that these visions were often made the means of divine revelation; and, second, that even when uninspired, they were highly valued and diligently studied by many characters in Scripture history. On the immediate cause of dreaming, however, the views of the ancients

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were various, and generally absurd. The first really rational explanation seems to be that of Aristotle, who taught that the impression produced by perception remains after the object is removed, and affects the perceptive faculties during sleep. An opinion much more general among the heathen, and revived and supported with much acuteness in England by Baxter (*Essay on the Phenomenon of Dreaming*, 3d ed. 1745), was that spiritual beings have access to the mind during sleep, and fill it with dreams. But the theory generally followed by English writers is that of Dugald Stewart (*Elements of the Philosophy of the Human Mind*, i, 328 sq.), who explains dreams as caused by the natural and spontaneous action of the mental faculties, freed from obedience to the will, but subject to their own usual laws of association. Some find a strong analogy between dreaming and insanity. Dr. Abercrombie states the difference to be that the erroneous impression, in the one case, is permanent, and affects the conduct, but in the other is temporary, and vanishes on awaking. But the distinction is really far wider; for in dreams the will is simply at rest, while in insanity it is a slave to the diseased action of the mental faculties or active powers. See DREAM.

In regarding dreams as of great importance the Jews agreed with all other ancient nations (Otho, *Lex. Rabb.* p. 316 sq.). It was the general belief that by means of them, and especially of those which occurred in the last hours of the night, or "morning dreams" (*Odyss.* iv, 839 sq.; Mosch. ii, 2, 5; Hor. *Sat.* i, 10, 31 sq.; Cic. *Div.* i, 51), they could obtain a knowledge of the future (comp. Gen. xxxvii, 5 sq.; xli, 11 sq.; Judg. vii, 13 sq.; Wisd. xviii, 19; Matt. xxvii, 19; see *Il.* i, 63; Herod. i, 34; Philostr. Apoll. viii, 7, 5; Theophr. *Char.* xvii; Macrob. *Somn. Scip.* i, 3; Curt. iii, 3, 2; Arvieux, *Nachr.* iv, 325 sq.). The ancient philosophers taught various doctrines as to the significance of dreams (see Herod. vii, 16; Cic. *Div.* ii, 58–62). At a very early period dreams became a medium of divine revelation (Gen. xx, 3; xxxi, 10 sq., 24; xlvi, 2; 1 Sam. xxviii, 6; 1 Kings iii, 5; Job xxxiii, 15; Jer. xxiii, 25 sq.; comp. Josephus, *War*, iii, 8, 3), and they are especially associated with prophetic visions (Numb. xii, 6; Joel iii, 1; Dan. vii, 1); yet they are not prominent in the written prophecies until after the captivity (Dan. vii; 4 Esdras xi). The false prophets, also, gloried in their prophetic dreams (Jer. xxiii, 25, 27, 32; Zach. x, 2; comp. Deut. xiii, 1, 3, 5). But revelation, when communicated in dreams, came sometimes by a peculiar divine utterance of audible exhortation, warning, or instruction (see Gen. xx, 3, 6; xxxi, 24; Matt. i, 20 sq.; ii, 13, 20; comp. 1 Sam. xxviii, 6, 15; Pausan. ix, 23, 2; Liv. ii, 36; xxi, 22; Xen. *Cyrop.* viii, 7, 2), sometimes by visible images and symbols (Gen. xxxvii, 7; Judg. vii, 13; Job xxxiii, 15; comp. Herod. iii, 124; v, 56; Curt. iii, 3, 3; Josephus, *Ant.* xvii, 12, 3; Xen. *Anab.* iii, 1, 11), and sometimes by both together (Gen. xxviii, 12 sq.). In each case the vision needed an interpreter. Accordingly, interpreters (in Greek ὀνειροπόλοι, ὀνειροσκόποι, ὀνειροκριται) who professed to be able to explain visions (comp. Judg. vii, 13 sq.) were highly esteemed (Gen. xli; Dan. v, 12), and this power was considered a distinguished gift of God (Dan. i, 17). Princes and generals kept such men near them (Arrian, *Alex.* ii, 18, 2; Curt. iv, 2). The Chaldee interpreters were especially famous (Dan. ii, 2 sq.; iv, 3 sq.; v, 12; see Diod. Sic. ii, 28); while among the Jews the Essenes seem to have cultivated the art with the utmost diligence (Josephus, *Ant.* xvii, 12, 3). This profession was a means of support (Plutarch, *Aristid.* p. 27; Juvenal, vi, 547). When dreams of fearful import occurred, the Greeks and Romans offered sacrifices (Aristoph. *Ran.* 1338 sq.; Martial, xi, 51, 7). The whole subject of the divination of the ancients by visions is presented with tolerable completeness by Artemidorus, in the 2d century (*Oneirocritica*, five books), and Synesius in the 5th (*Logos peri enupnion*). See DIVINATION.

The Hebrew word נְצֻרִים in Isa. lxv, 4 is explained by the Sept. and Jerome as an allusion to the heathen custom of passing the night in the temples of the gods, in order to receive prophetic dreams from them, and especially revelations of the means of curing the sick (comp. Diod. Sic. i, 25; Cic. *Divinat.* i, 43, 96); but this is an error (see Gesen. *Comment.* ad loc.). It appears from Josephus (*Ant.* xvii, 6, 4) that the later Jews were very attentive to dreams and visions (comp. also *War*, iii, 8, 3). Much value is still ascribed to them in the East. (See Tavernier, *Reisen*, i, 271; comp. also Knobel, *Prophetism. d. Hebräer*, i, 174 sq.; Schubert, *Reise in das Morgenl.* i, 402; Ennemoser, *Gesch. d. Magie*, i, 112 sq.) See VISION.

Night-watch (אַשְׁמֻרָה, *ashmurah'*, Psa. lxiii, 6; cxix, 148, a *watch*, as elsewhere rendered; so the Gr. φυλακη). The Israelites, Greeks, and Romans divided the night into parts of several hours each, at the expiration of every one of which a change of guards took place (Dissen, *De partib. noctis et diei*, in his *Kleinen Schriften*, p. 127 sq.; Suidas, s. v. φυλακη). The ancient Hebrews, before the captivity, divided the night into three watches, like the Greeks. The first, which continued till midnight, was denominated רֹאשׁ אַשְׁמֻרוֹת, *rosh ashmuróth* (Lam. ii, 19); the second was denominated אַשְׁמֹרֶת הַתִּיכוֹנָה, *ashmóreth hat-tikonâh*, and continued from midnight till the crowing of the cock (Judg. vii, 19); the third, called אַשְׁמֹרֶת הַבֹּקֶר, *ashmóreth hab-bóker*, the morning watch, extended from the second watch to the rising of the sun (Ideler, *Chronol.* i, 486). These divisions and names appear to have originated in the watches of the Levites in the tabernacle and Temple (for these, see *Middoth*, i, 1 sq.; Exod. xiv, 21; 1 Sam. xi, 11). During the time of our Saviour the night was divided into four watches of three hours each (Jerome, *On Matt. xiv*), a fourth watch having been introduced among the Jews from the Romans, who derived it from the Greeks (Lipsius, *De Milit. Rom.* p. 123; Veget. *De Re Mil.* iii, 8; Censorin. c. 24; Pliny, v, 18). The Romans announced the beginning of each by the sound of a trumpet. This division became so familiar to the Jews that Josephus (*Ant.* v, 6, 5) makes Gideon (Judg. vii, 19) lead out his army *in the fourth watch*. The second and third watches are mentioned in Luke xii, 38; the fourth in Matt. xiv, 25; and the four are all distinctly mentioned in Mark xiii, 35: "Watch, therefore, for ye know not when the master of the house cometh; at even (ὀψέ, or the late watch), or at midnight (μεσονύκτιον), or at the cock-crowing (ἀλεκτοροφωνία), or in the morning (πρωΐ, the early watch)." Here the first watch was at even, and continued from six till nine; the second commenced at nine, and ended at twelve, or midnight; the third watch, called by the Romans *gallicinium*, lasted from twelve to three; and the morning watch closed at six. See COCK-CROWING. Talmudists, however, reckon only three night-watches (*Babyl. Berachoth*, i, 1, 6; Otho, *Lex. Rabbin.* p. 468 sq.), calling the fourth the morning of the next day. But this was perhaps merely for the purpose of preserving nominally the ancient custom of the Hebrews (but Lightfoot, *Hor. Hebr.* p. 364). The Roman custom was certainly in use among the soldiers of Herod (as is plain from Acts xii, 4: comp. Fischer, *Prolus. de Vit. Lexic.* p. 452; Wetstein, *N. T.* i, 416 sq.; Carpzov, *Appar.* p. 347 sq.). It is still customary in the East to divide the night by the crowing of the cock, which is tolerably regular (Schubert, i, 402 sq.). The city watchmen are mentioned in Cant. iii, 3; v, 7; comp. Psa. cxxvii, 1. See WATCH.

NIGHT-WATCH (*Lych-wake*, death-watch, or vigil). It was the custom for the faithful to observe night-watches for the departed until the funeral, and make intercession for their souls; but in 1343 this practice was forbidden in England—as it had degenerated into an occasion for assignations, thefts, revels, and buffooneries—

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in private houses under pain of excommunication, the relations of the dead and those who said psalters alone excepted. In 1363 these wakes were kept in churches under the close supervision of the parish clergy. The wake still lingers in Scotland, Ireland, and Wales. See Walcott, *Sacred Archæology*, p. 399. See also WAKES.

Nightingale, JOSEPH, an English dissenting divine, was born in Lancashire in 1775. He became a Wesleyan minister at Macclesfield, and soon after settled at London, where he supported himself principally by his literary exertions. At the time when he published his *Portraiture of Methodism* (Lond. 1807, 8vo)—in many points a caricature—he had become a convert to Unitarianism. He died in 1824. He wrote, besides the above-mentioned work, *A Portraiture of the Roman Catholic Religion, or an unprejudiced Sketch of the History, Doctrines, Opinions, Discipline, and Present State of Catholicism* (Lond. 1812, 8vo):—*The Religions and Religious Ceremonies of all Nations accurately and impartially described; including Christians, Mohammedans, Jews, Brahmins, and Pagans, of all Sects and Denominations* (ibid. 1821, 12mo):—*Report of the Trial Nightingale vs. Stockdale, in an Action for a Libel, contained in a Review of the Portraiture of Methodism* (ibid. 1809, 8vo). See Darling, *Cycl. Bibliographica*, ii, 2203; Allibone, *Dict. of Brit. and Amer. Authors*, vol. ii, s. v. (J. N. P.)

Nigrante TECTAM PALLIO is the beginning of an evening hymn (*hymnus vespertinus*) by Magnus Felix Ennodius (q. v.), bishop of Pavia (Ticinum), where he died July 17, 521. Besides a number of theological works, he also wrote poems, among which are some hymns, which were published by Schott and Sirmond (Paris, 1611), and which are also found in the *Biblioth. Patrum Lugd.* This evening hymn has been translated into German by Rambach, *Anthologie christl. Gesänge*, i, 94, and by Königsfeld in his *Lateinische Hymnen u. Gesänge*, 2d series, p. 67 sq. (Bonn, 1865).

Nigrinus, BARTHOLOMEUS, a Roman Catholic divine, who flourished in Poland near the middle of the 17th century, was born of Socinian parents, and having been successively a Lutheran, and a minister of the Helvetian confession at Dantzic, finally obtained much influence at the Polish court under king Vladislav IV, after having accepted the Romish faith. The king was anxious to bring about in his realm the religious union of all his subjects, and thus to close the fearful strife which then threatened to end in a war for conscience' sake. Nigrinus, having obtained access to the monarch, represented to him that it was an easy thing to unite all Christian confessions. The king supposed that an individual who had several times changed his religious persuasion must be well acquainted with all differences and causes of controversy, and consequently put faith in the feasibility of the project. Nigrinus further maintained, before the king and several bishops, that it would be possible to attain his object by means of a friendly discussion between some chosen doctors of the different confessions; and the king, giving heed to Nigrinus's persuasions, resolved to gather in a friendly meeting (*colloquium charitativum*) a number of divines of all the Christian confessions. Primate and pope consented, and it was finally called to convene at Thorn, Oct. 10, 1644. The date was later extended to Aug. 28, 1645; but when it convened it was soon made evident that a union of Protestants and Romanists was out of the question, the latter refusing to give up communion in one kind, the former to accept papal supremacy; and after several protests had been made on both sides, the inutility of continuing the discussions became evident, and the *colloquium* was closed November 21 with much less solemnity than it had been opened. Instead of producing, as had been hoped, a reconciliation of the adverse confessions, or even an approximation to it, the *colloquium* rather increased their mutual acrimony; and each party published pamphlets charging its opponents with that ill success which was fairly attributable to none, because produced by the very nature of things. After this we hear no more of Nigrinus. See the articles POLAND and THORN. (J. H. W.)

Nigroni, GIULIO, a learned Italian ecclesiastic, was born in 1553 at Genoa. At eighteen years of age he entered the Society of Jesus, taught rhetoric, philosophy, and theology, and became successively prefect of studies in the College of Milan, rector of the colleges of Verona, Cremona, and Genoa, and superior of the monastic house of Genoa and that of Milan. He died in Milan January 17, 1625. We have of his works, *Orationes xxv* (Milan, 1608, 4to; Mayence, 1610, 8vo):—*Sur la Manière de bien gouverner l'État* (Milan, 1610, 4to, in Italian):—*Regulæ communes Societatis Jesu, commentariis asceticis illustratæ* (ibid. 1613, 1616, 4to; Cologne, 1617, 4to):—*Dissertatio subcesiva de caliga veterum* (Milan, 1617, 12mo; 3d ed. Dillingen, 1621, 8vo); it contains some curious details of the boots from which the emperor Caligula took his surname, and has been reprinted several times (Amsterdam, 1667, and Leipsic, 1733, 12mo) with an analogous work, *Calceus antiquus et mysticus*, by Benoit Balduin:—*Tractatus ascetici x* (Milan, 1621, 8vo; Cologne, 1624, 4to); these treatises at first appeared separately:—*De librorum amatoriorum lectione, junioribus maxime vitanda* (Milan, 1622, and Cologne, 1630, 12mo):—*Dissertatio de aula et aulicismi fuga* (Milan, 1626, 8vo), under the anagram of *Lirius Norinpius*:—*Historica dissertatio de S. Ignatio Loyola et B. Cajetano Thiæneo, institutore ord. clericorum regul.* (Cologne, 1630, and Naples, 1631, 4to):—*Les Emblemes de l'Académie Parthénienne du Collège Romain de la Société de Jésus* (printed at Rome in Italian, 1694, 4to). See Sotwell, *De Script. ord. Soc. Jesu.*—Hoefer, *Nouv. Biog. Générale*, xxxviii, 77.

Nihil Prebends, a title given at Bangor to unendowed canonries, held by the præcentor, chancellor, and three canons, who were maintained by corrodies, pensions, and oblations. See Walcott, *Sacred Archæology*, p. 399.

Nihilism appears in philosophical and theological literature in three distinct forms.

I. In its first form it is a certain theory of knowledge, of its nature and extent, and of the reality of existence. It is the doctrine that we can have no knowledge of real things or existences, that nothing can be really known, and in its extreme form it is a denial of all existence itself. Nihilism is the result of continued and extreme philosophical *scepticism* (q. v.). As philosophy has ever had an intimate connection with theology, and has always involved scepticism in a greater or less degree, so nihilism in some form has accompanied the philosophical and theological thought of almost every age. Among the first developments of Greek philosophy we find the nihilism of Gorgias, one of the Sophists, and a contemporary of Socrates. He taught (1) that nothing exists; for if anything were, its being must be either derived or eternal; but it cannot have been derived, whether from the existent or from the non-existent (according to the Eleatics); nor can it be eternal, for then it must be infinite; but the infinite is nowhere, since it can neither be in itself nor in anything else, and what is nowhere is not. (2) That if anything were, it could not be known; for if knowledge of the existent were possible, then all that is thought must be, and the non-existing could not even be thought of; but such an error would be as great as if one should affirm that a contest with chariots took place on the sea, which is absurd. (3) That if knowledge were possible, it could not be communicated, for every sign differs from the thing signified; how can any one communicate by words the notion of color, seeing that the ear hears not color, but sounds? In contrast with this sophistic nihilism of existence, Parmenides, in the previous century, had made the reality of existence the leading tenet of his philosophy. Only being is, he taught, and of the one true existence we may attain

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convincing knowledge by thought. In the philosophy of Plato, which has exercised a large and lasting influence upon Christian thought, the Idea, his fundamental conception, is pure archetypal essence, having an objective and real existence, and not merely an existence in thought. In Plato's philosophy appears the logically legitimate recognition of a relation in the subjective conception to objective reality, which is the one refutation of all nihilism. But there were poetical, fanciful elements in his philosophy, which by some were transformed into scientific, dogmatic formulas, and led to a sceptical reaction, and to nihilism, such as that of Pyrrho. See PYRRHONISM. According to him, real things were inaccessible to human knowledge, and it is our duty to abstain from judging. His followers taught that "our perceptions and representations are neither true nor false, and can therefore not be relied upon. The grounds of every proposition and its contradictory show themselves equally strong." But then all these principles, after being applied to the assertions of those who believed in the truth and reality of knowledge and existence, were finally to be applied to their own principles in order that in the end not even these should retain the character of truthful and fixed assertions; so that those propositions, in which they professed to assert truthfully the falsity or uncertainty of other propositions, were themselves equally false and untrustworthy. Thus this nihilistic scepticism destroys itself at last by its own principles. Augustine, early in his life, passed through a period of this scepticism, and subsequently, after having been led by Ambrosius to an acceptance of catholic Christianity, earnestly and convincingly argued for certitude in human knowledge as a necessary element in it. He urges as an introductory consideration that the possession of truth is one of our wants, that it is necessary to our happiness, as no one can be happy who is not in possession of that which he wishes to possess, and he who seeks the truth without finding it cannot be happy. In his *De Beata Vita* he lays down the principle, which has been so fruitful in philosophy, that it is impossible to doubt one's own living existence—a principle which in the *Soliloquia*, written immediately afterwards, is expressed in this form: Thought, and therefore the existence of the thinker, are the most certain of all things. This reminds us at once of the famous formula upon which Descartes found a solid place for his feet in the midst of nihilistic doubts: "Cogito, ergo sum." Augustine finds a foundation for all our knowledge—a foundation invulnerable against every doubt—in the consciousness we have of our sensations, our feelings, our willing and thinking; in short, of all our psychical processes. He makes being, life, and thought co-ordinate. The existence of nihilism in the thought of the centuries subsequent to Augustine is evinced by the arguments with which theologians were constantly opposing it, and by the scepticism apparent in the writings of philosophizing theologians, as of Duns Scotus, who doubted in philosophy, but who yet in religion received the teachings of the Church on faith independently of philosophical reasoning. Descartes was led—by comparing the different notions and customs of different nations and parties, by general philosophical meditations, and more especially by his observation of the great remoteness of all demonstrations in philosophy from mathematical certainty—to doubt the truth of all propositions received at second hand. He began his philosophizing with universal doubt, with a nihilism which refused to acknowledge the certainty of any presuppositions or traditional opinions. He then set himself at work to discover if possible one proposition which is fully certain and beyond all doubt. One thing in the midst of his universal doubt was certain, and that, he says, is the fact that I do really doubt, or, as doubting is a species of thinking, that I do really think; and therefore that I do exist. Even admitting the existence of a powerful being bent on deceiving me, yet I must exist in order to be able to be deceived. When I think that I exist, this very act of thinking proves that I really exist; *Cogito, ergo sum*. From the clearness and distinctness which belong to this first truth, and which alone make us assuredly certain of it, Descartes deduced clearness and distinctness of perception as a criterion of the truth and certainty of knowledge. Objection, indeed, may justly be made to this criterion of certainty; but the fact of existence, given to us even in universal doubt, as Descartes found it and formulated it, is one, at least, of the starting-points of real knowledge, and an impregnable fortress against doubting nihilism itself. With Hume, again, we find scepticism and the limitation of knowledge extending very nearly to pure nihilism. Knowledge consists in impressions and ideas or thoughts, all derived from the senses and from experience, and so subjective as to give us little or no knowledge of objective realities or existences. So the only reality that we know in the relation of cause and effect is simple, bare succession. There is in the idea no knowledge of a real necessary causal nexus, either in its nature or as a fact. We only know that certain things are connected according to a constant rule, and that is all that the idea of cause and effect can contain. "The ultimate grounds of things are utterly inaccessible to the curiosity and investigation of man."

Kant, incited by Hume's scepticism, undertook, in his *Kritik der reinen Vernunft*, a more thorough examination of the origin, extent, and limits of human knowledge than had hitherto been given. Its object was to establish the distinction between phenomena and real things, or "things-in-themselves." The latter have a real objective existence, but out of relation to time, space, or causality, and hence out of the realm of all experience. He ascribes to these real things the function of affecting the senses, and thus giving the material of thought or the substance of phenomena. In this was a *realistic* element, while in their independence of space and time there is an *idealism* (q. v.). As to phenomena, their substance is given through impressions on the senses, derived in some way from the things in themselves. But the *forms* under which we have a knowledge of these phenomena are a purely subjective product of the mind itself, by virtue of its spontaneity. They are forms of intuition, viz. of space and time, and forms or categories of thought, twelve in number, such as unity, reality, causality. As to the extent of our knowledge, in Kant's critique the things-in-themselves are unknowable for man. Only a creative, divine mind, that gives them reality at the same time that it thinks them, can have power truly to know them; they have neither unity nor plurality, nor substantiality, nor are they subject to the causal relation, or to any of the categories of thought. We can know phenomena, but phenomena only. They are the mental representations which exist in our consciousness, derived from the things in themselves by virtue of the function of these things to affect our senses, but known under those forms of intuition and thought which are the purely spontaneous, subjective creations of the mind itself. These forms of our knowledge have their origin in certain corresponding *à priori* judgments or cognitions, by which he means "those which take place independently, not of this or that, but of all experience whatever." The certainty and truthfulness of all our knowledge depend upon the truthfulness and validity of these *à priori* judgments or cognitions. The criteria of the truthfulness of these judgments are necessity and strict universality, it being assumed, as the basis of his system of *à priori* knowledge, that necessity and strict universality are derivable from no combination of experiences, but only independently of all experience. All cognitions or propositions that have these marks are true. But it is to be borne in mind that our knowledge under these forms is true and objectively valid, not in regard to things as they are in themselves, apart from our mode of conceiving them, but only in regard to em-

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pirical objects or the phenomena which exist in our consciousness in the form of mental representations. In what we call external objects, Kant sees only mental representations resulting from the nature of our sensibility. "The things which we perceive are not what we take them to be, nor their relations of such intrinsic nature as they appear to us to be; if we make abstraction of ourselves as knowing *subjects*, or even only of the subjective constitution of our senses generally, all the qualities, all the relations of objects in space and time, yes, and even space and time themselves, disappear: as phenomena they cannot really exist *per se*, but only in us; what may be the character of things in themselves, and wholly separated from our receptive sensibility, remains wholly unknown to us." We can now perceive to what extent Kant in his philosophy had overcome nihilism. We have a true and valid knowledge of everything in our experience, in our consciousness. What is in our consciousness, the phenomena, is real, and we have a real and truthful knowledge of it. Furthermore, there is a real objective existence of things, otherwise there would be no phenomena, and no objects of thought. But beyond this there is much of the ignorance and uncertainty of nihilism. For the forms under which our knowledge is possible are so purely subjective, so purely independent creations of the mind itself, that they bring all the objects or material of knowledge to the mind in their own form and features and dress, so that we cannot be certain that our knowledge corresponds to the reality of things. All knowledge is thus *relative* to the human mind. It is conditional only, conditioned by those forms of the understanding which mould it into the form in which it is received. As the *à priori* judgments upon which all our knowledge is based arise from the constitution of the mind itself, a change in the constitution of the mind might involve a change in these fundamental *à priori* judgments and forms, and thus in the knowledge which is built upon them. They thus have for us a *regulative force*, but perhaps only a *relative truth and validity*. Man must use them; they are the condition and law of all his intellectual processes; but "he is not thereby authorized to assume that they hold good as the laws of minds which may be supposed to be constituted differently from those of human beings, or that they hold true of the knowledge which such beings acquire. On the one hand we cannot deny that they do hold true for other beings and their knowledge; and on the other we cannot deny that they do not." In his most acute and thorough examination of the laws and operations of the human mind, and of the nature of our knowledge, Kant established more conclusively and firmly than had hitherto been done the fact, which lies at the basis of all true philosophy, of certain universal and necessary *à priori* or intuitive truths. But in assuming that these truths are the product of the mind's own creative activity, independent of all experience, he gave to all our knowledge an uncertain relativity, and introduced an element akin to nihilism. To this it has been very justly objected that these truths are not given independently of all experience, but are so connected with and derived from our experience of the external objective world as to give us necessarily a truthful knowledge corresponding to the reality of things. Nor can the analogies derived from the senses, from such phenomena as the changes in the color of objects seen through differently colored glass, or occasioned by changes in the physical condition of the eye, be legitimately applied to objects and acts of the pure reason. We are not justified in asserting that there may or might exist created or finite minds which know objects without the relations of time, space, and causality, or under relations entirely different. Moreover, it has been observed that such a possibility or probability is inconsistent with the use made of those very relations in establishing them as having a regulative and real existence in the mind itself; for in the creation of the forms of thought by the mind the relations of cause and effect are assumed in this act as really and objectively belonging to it in the view of all beings. But, according to the possibility suggested, the relation of cause and effect may be just as unreal in the operations of the mind itself as we may suppose it to be in the phenomena which we conceive under that relation. Though necessarily employed in human thinking, that relation may be merely contingent upon the operation of that thinking, and may not belong to the constitution of the soul as viewed or known by any other being, whether creature or Creator (comp. Porter, *Human Intellect*).

The subjectively creative activity of the reason assumed by Kant was taken as the leading principle in the systems of J. G. Fichte, Schelling, and Hegel, resulting in extreme forms of idealism. The views of Sir William Hamilton are closely related to those of Kant. He holds that we have native cognitions which are both universal and necessary. The necessity of a cognition may, however, be either *positive* or *negative*. It may either result from the power of the thinking principle, or from the *powerlessness* of the same to think otherwise. "To the positive cognitions belong the notion of existence and its modifications, the principles of identity, contradiction, and the intuitions of space and time." All these are discerned by the mind by a necessity which positively pertains to the objects discerned, and in the reality of which the mind absolutely confides. To negative cognitions belong the relations of *substance* and *phenomena*, and of *cause* and *effect*. These are necessary by virtue of the inability of the mind to think otherwise, and do not represent a positive relation. This necessity is embraced under his Law of the Conditioned. These cognitions are only true relatively.

Observing that such acute philosophers as Kant and Hamilton failed to find, either wholly or in part, positive assurance of certainty and reality for our knowledge, others have been incited to avoid, instead of meeting the difficulties, by seeking this assurance from another source. Jacobi and Schleiermacher found it in faith and feeling. Even Kant himself turns from the uncertainty of the pure speculative intellect to what he calls the practical reason, and rests upon the simple categorical imperative of duty. The practical reason commands unconditional faith in duty, without our asking or seeking any reasons or grounds. It commands us to believe in God as a true and perfect being. As such he will not deceive his creatures. Therefore we may implicitly trust the *à priori* intuitions and judgments of the thinking reason which he has created. We may be sure that those fundamental truths are real, and that our knowledge in its forms and conceptions corresponds to the forms under which the world of reality exists. Hamilton also, following Kant and Schleiermacher, while asserting that we cannot *think* the infinite and unconditioned, yet concedes that we *know* the same by *faith*. Those who distinguish faith or feeling from the intellect, as an ultimate source of knowledge and ground of certainty, assume that the act of this faith or feeling is not intellectual, whereas it is in fact pre-eminently an intellectual act and power, conditioning all the special acts and cognitions of which the mind is capable. Some of the more recent German philosophers, as Chalybæus, and Lotze especially, rest their confidence in the fundamental assumptions of the human intellect upon *ethical* grounds. "We must believe," they say, "that Nature is benevolent in her indications, and therefore true. We assume that goodness and veracity regulate both the objective relations of the universe which we study, and the subjective constitution of the intellect which interprets it. For those reasons we rely upon the categories both of thought and being." In treating of the relations of nihilism to the views of Kant and subsequent philosophers, we have had occasion to notice the idea of the relativity of our knowledge as involving something of

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nihilism, or nescience. This idea has become a prominent doctrine in modern philosophy, and has been held and applied in different ways by Ulrici and others in Germany; by Mansel in his *Limits of Religious Thought;* by Mill, Tyndall, Huxley, and Herbert Spencer. It is the doctrine that the mind does not perceive things, but the relations of things—of things utterly unknown in themselves. In controverting the views of those adopting this doctrine, it is admitted by Dr. McCosh and others that there are senses in which man's knowledge is relative. He can know, for instance, only so far as he has a capacity of knowing. In this sense man's knowledge is all relative to himself. A man who has no eyes cannot know color. There is the farther truth that man has the capacity of discovering relations between himself and other things, and between one thing and another. Again, it is also true that he cannot know all things; he cannot know all about any one thing. But when it is said that we know relations only, and not things, it is replied that "it is inconceivable that we should know relations between things unknown. Relations between things unknown can never yield knowledge. If the things were to cease, there would be no relation; and if the things were unknown, there would be no relations known. If the sun and earth were unknown to me, I could never know a relation between them. A relation is a relation of things known—so far known—known by reason of that relation. We know in what relation we stand to God, because we so far know God and know ourselves. The subtlest form of infidelity in our day proceeds on the principle that man knows nothing of the nature or reality of things, or that he can know nothing except relations between things unknown. It makes human reason proclaim that it cannot discover any truth beyond and above the phenomena of sentient experience. It does not deny directly that there is a God, but it declares that God, if there be a God, is and must be unknown. In meeting this fundamental scepticism, we need to maintain the veracity of the human faculties, and to show that the same powers which guide correctly in the business of life and in the pursuits of science are legitimately fitted to conduct to a reasonable belief in One presiding over the works of Nature and providentially guiding our lot."

See Ueberweg, *Hist. of Philosophy*, i, 76 sq., 205 sq.; Porter, *The Human Intellect;* McCosh, *Intuitions of the Mind;* also *Christianity and Positivism;* Blackie, *Four Phases of Morals*, p. 296 sq.

II. In its second form nihilism is a certain theory of the incarnation. In this sense it is also called *nihilianism.* The name was applied to the views of Peter Lombard, contained in his *Sententiarum libri quatuor* (lib. iii, distinc. 5–7). See LOMBARDUS. The conception of Lombard is an outgrowth of the fundamental ideas of the Antiochian school, and of the theories of John of Damascus and Abelard. It stands in contrast with the theory of adoption. See ADOPTIONISM. Abelard especially made prominent the idea which underlies the Christology of Lombard, viz. that God is absolutely immutable, unchangeable. The proposition which occasioned the charge of nihilism was: "Christus, secundum quod est homo, non est aliquid." Christ, the Son of God, did not become anything by the assumption of human nature, because no change can take place in the divine nature; "Deus non factus est aliquid." His language was not always clear and definite, and was by some falsely interpreted as affirming that Christ had become nothing. In his view, the divine nature did indeed assume the human—that is, it took the human form to itself, but did not bring it into union with itself, so that it became in any intimate and peculiar sense its own. He implies that in the incarnation no human being of body and soul was formed. There was not a production of one nature or of one person out of the different elements of body, soul, and divinity, but the Logos simply clothed itself with body and soul as with a garment (indumentum), in order to appear more fittingly to the eyes of mortals. Accordingly Christ took the human body and soul into union with himself, not in such a way that they, either separately or themselves in union, became one person with the Logos, or themselves became the Logos, but they were only brought into a relation or connection with the Logos analogous to that of a garment or dress to the person putting it on. The person of the Logos by the assumption of human nature was in no way changed, but remained one and the same. According to this view God became man only by way of *occupying* a human body, or only in the form he assumed, "secundum habitum," as his formula was, which implies that what was assumed was merely adventitious, so that without it the person of the Logos would be the same as with it. In the Son's becoming man, his form or fashion (habitus) was found as that of a man, which he really was not in himself and to himself, but only to those human beings to whom he appeared in humanity. "Verum hominem suscipiendo," as he says (*Dist.* vii), "habitus inventus est ut homo—id est, habendo hominem inventus est ut homo, non sibi sed eis quibus in homine apparuit." He expressly admits that the Son was not conscious of himself as a man, but was a man only to men. This makes the incarnation only a sort of prolonged theophany, and essentially disintegrates and breaks the bond of union of divinity and humanity. The conception of Peter Lombard is a continuation of the idea of the Antiochian school that the divine and the human are alike or comparable in nothing, and hence not in any intimate sense capable of union, but must remain exclusive the one of the other. The problem of the union is in reality avoided, and the mode given of the Word becoming flesh is a mere illusion. The proposition that God through the incarnation became nothing, is in fact nearly equivalent to the assertion that the incarnation attained nothing, established nothing—that is, was in reality only a theophany. This nihilism, it should be noted, is not an absolute denial of existence, as that Christ, or the Logos, was nothing, or became nothing, but is only a denial of existence in a certain individual form. These views of Lombard aroused much opposition. The phrase, "Deus non factus est aliquid," was rejected by the Council of Tours in 1163. His pupil, John of Cornwall, opposed his view in his *Eulogium* (ad. Alex. III, published 1175). See JOHN OF CORNWALL. The Lateran Council of 1179 condemned it, and later Walter of St. Victor especially made it appear that the language of Lombard contained the heresy of nihilism, or that "Deus est nihil secundum quod homo." This so-called nihilism, that the incarnation was no new existence of God, was not God becoming man, but was only a new manifestation to men, with nothing new in God, appears also in the writings of Thomas Aquinas and Duns Scotus.

See Hagenbach, *Hist. of Doct.* vol. i, § 171; vol. ii, § 179; Gieseler, *Dogmengeschichte;* Dorner, *Geschichte d. Lehre von d. Person Christi;* Augusti, *Dogmengesch.* p. 300 sq.; Haag, *Hist. des Dogmes Chrét.* i, 279 sq.; Baur, *Dogmengesch.* vol. ii.

III. The term nihilism is also used to denote the views of a party that has assumed considerable importance in Russia within the last half century, and who call themselves *Nihilists.* Their nihilism includes a peculiar philosophical theory in connection with socialistic tendencies. It consists of three original elements: the "cosmopolitical" conception, the "political and social" principles, and the "moral" ideas in individual and collective spheres. Their theory of nature and the universe is based upon the two principles of the eternity of matter and the unity of the natural forces. Along with these two, they adhere to a third fundamental principle, that an objective method of investigation is the only way to the attainment of knowledge and truth. Materialism forms the chief philosophical element of this movement. The leaders have borrowed their philosophical doctrines from German materialists, such as

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Vogt, Moleschott, Büchner, and others, whose writings have had a pre-eminent influence in their doctrines. The most influential promoter of these principles was Alexander Herzen, who in 1834, while a student at the University of Moscow, was arrested, with some of his associates, on account of their socialistic tendencies. He left Russia in 1847, and established a publishing-house in London for printing Russian translations of the writings of Louis Blanc, Mazzini, and kindred authors. Although not strictly the leader of the Nihilists, yet it was unquestionably he who gave the chief impulse to political and social radicalism in Russia. The leaders of this school or party were very greatly influenced also by the writings of the French Socialists, Saint-Simon, Pierre Leroux, Proudhon, Louis Blanc, and especially by those of Fourier and our own Robert Dale Owen.

These Nihilists believe that in human progress it is not only possible but absolutely necessary to begin at once with the present complicated social phenomena, in the way of a sudden and complete social reform, or with a revolution. They believe that this has precedence over all other agencies of progress. In regard to political questions, they regard the idea of federalism with favor, but are very decided in their antagonism against the extreme patriotic pretensions of the Panslavists, and against the principle of nationality as a special political theory. During the demonstration by the students of St. Petersburg in February and March, 1869, the radical political platform of the Nihilists was published in revolutionary proclamations, following each other in great numbers, with very nearly the same form and contents. Socialistic and revolutionary circulars greatly excited the more educated Russian youth, and finally aroused the government to persecutions, which began with the arrest of the chief instigator of the St. Petersburg disturbances, Sergius Netschajew, the instructor in religion at the Sergiewski church-school in the city. About the same time young men made journeys into the interior, in order to study the "real wants" of the people, and to influence them by their advice and sympathy. In the cities they joined the "Sunday-school movement," and officiated in organizing schools, and in teaching and in giving lectures and exhibitions for their benefit, until they were closed by the government. In St. Petersburg, in Moscow, and in the larger provincial towns, the nihilist associations protested against the action of the government and of the nobility in the matter of the emancipation of the serfs. In consequence of this the government at various times undertook persecutions against the Nihilists. In August, 1871, after an extraordinary trial, Netschajew and many of his associates were convicted, and the political activity of the party nearly suppressed. Yet towards the close of that year traces of nihilist conspiracies were thought to have been discovered, and numerous arrests were made. (H. P. C.)

Nihilists is the name given to a sect of German mystics who flourished in the 14th century, and, according to Ruysbroek, held that neither God nor themselves, heaven nor hell, action nor rest, good nor evil, have any real existence. They denied God and the work of Christ, Scripture, sacraments—everything. God was nothing; they were nothing; the universe was nothing. "Some hold doctrines such as these in secret," adds Ruysbroek, "and conform outwardly for fear. Others make them the pretext for every kind of vice and insolent insubordination." See also the article NIHILISM. Sometimes the term *Nihilists* is used to denote *Annihilationists* (q. v.).

Nihus, BARTHOLD, a learned German theologian, a convert to Romanism, was born in 1589 at Wolpe (duchy of Brunswick), of poor parentage, and after having finished his preparatory studies entered the service of Corn. Martin, professor of theology at Helmstädt, who obtained for him a pension which enabled Nihus to pursue his studies at the university. The violent disputes of the Protestant theologians inspired in him an aversion to Lutheranism, which was to him Protestantism. In 1616 he accompanied two young gentlemen to the university of Jena, and some time after was made preceptor through the favor of the duke Bernhard of Saxe-Weimar. In 1622 Nihus went to Cologne, there embraced Romanism, and entered into orders. After having for some time directed the college of the proselytes of that city, he was in 1629 nominated abbot of Ilfeld. At the approach of the Swedish army he retired to Holland; later he became bishop of Myre and suffragan of the archbishop of Mayence. He died in Erfurt, March 10, 1657. We have of his works, *Disputationes logicæ* (Helmstädt, 1612, 4to):—*De rerum publicarum formis* (ibid. 1616, 4to):—*Epistola philologica excutiens narrationem Pomp. Melæ de navigatione* (Hanau, 1622, 4to):—*Ars Nova, dicto Scripturæ unico lucrandi e pontificiis plurimos in partes Lutheranorum, detecta non nihil et suggesta theologis Helmstetensibus* (Hildesheim, 1633); a work which drew the author into a violent polemic with George Calixtus:—*Epigrammata* (Cologne, 1642, 12mo):—*Anticriticus de fabrica crucis dominicæ* (ibid. 1644, 8vo):—*De cruce epistola ad Bartholinum* (ibid. 1647, 8vo):—*Hypodichma quo diluuntur nonnulla contra Catholicos disputata in Corn. Martini tractatu de analysi logica* (ibid. 1648, 8vo):—*Tractatus chorographicus de nonnullis Asiæ provinciis ad Tigrim, Euphratem, et Mediterraneum et Rubrum maria* (ibid. 1658, 8vo). Nihus, who published several other works of controversy against Wedel, Hornejus, etc., also edited several articles of Leon Allace, to which he joined dissertations of his own, such as *Adnotationes de communione Orientalium sub unica specie*, etc. See Bayle, *Hist. Dict.* s. v.; Rotermund, *Supplément* to Jöcher, *Gelehrten-Lexikon*, s. v.—Hoefer, *Nour. Biog. Générale*, xxxviii, 78.

Nikiphor, a Russian prelate of note, flourished after the opening of the 12th century. He was a Greek by birth, and came to Russia in 1106. He rapidly rose to the highest ecclesiastical distinction, and finally became metropolitan of Kief and all Russia. He died in April, 1121. He is spoken of by contemporaries as a learned but modest man, who wielded a powerful influence among Russian ecclesiastics. Of Nikiphor's works the following remain: *Official Letters to the Grand Prince Waldimir Wsewolodowitsch Monomach, upon the Separation of the Eastern and Western Churches:—Upon Fasting and Continence.* The first is to be found in MS. in the synodal library of Moscow, and the second is printed in the first volume of the *Memorabilia*, which were published by the Moscow Historical and Antiquarian Society. See Cox's Otto, *Hist. of Russian Life* (Oxford, 1839, 8vo), p. 304. (J. H. W.)

Nikkelen, J. VAN, a Dutch painter of interiors who flourished about 1660. He was a good artist in prospective, and painted interiors of churches in the style of Van Vliet, which possess considerable merit. They are signed J. van Nikkelen. See Spooner, *Biog. Hist. of the Fine Arts*, p. 618.

Nikodim, a Russian monastic, greatly distinguished as a Church writer, flourished in the first half of the 18th century. He was a Dane by birth and a Lutheran by descent, and before his union with the Greek Church was called *Adam Burchard Sellj.* He was educated at the German universities, where he pursued studies in medicine and belles-lettres, as well as in philosophy and theology. In 1722 he made a journey to St. Petersburg; became a teacher at several clerical schools; served some time as secretary to the count Lestocq; adopted, in the year 1744, the Greek faith, on which occasion he received the name of *Nestor*, and one year later became a monk, when the additional name of *Nikodim* was given him. He died in 1746, and was buried in the monastery of Alexander Newskj. Ever after his first coming to Russia he had occupied himself upon the Russian language, and directed his attention towards Russian history. He collected in MS. and books all that had ever

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been written about Russia; labored himself uninterruptedly in copying and translating his different materials, and occupied himself in this way with some important works. In 1736 the following work was printed by him at Revel in the Latin language, *Schediasma Literarium de Scriptoribus qui Historiam Politico-Ecclesiasticam Rossiæ scriptis illustrarunt*, where he gave, in alphabetical order, an accurate catalogue of almost all the works which have made any mention of Russia. The Russian translation of this small but useful book appeared at Moscow in 1815, and it may still be consulted with profit, notwithstanding the recent and more complete works of this kind by Meiners, Adelung, and the learned director of the imperial library at St. Petersburg, baron Modeste de Korff. Another little work of his, *A Historical Mirror of Russian Monarchs, from Rurik to the Empress Elizabeth Petrowana*, was written in Latin verse; the original has been lost, but the Russian translation is printed in the first part of the "Ancient Russian Library." The third and most important of his works, *De Rossorum Hierarchia*, in five books, contains some very important and interesting information respecting Russian Church history, with a sketch of its earliest origin. The original manuscript is preserved in the archives of the office for foreign affairs, and a translation of it appears in the first part of the *History of the Russian Hierarchy*. The works that he has left besides, unfinished or unpublished, cause deep regret that he did not live as long as the monk Nestor, the father of Russian history, whom he had taken for a model. Among his unfinished works, the archives of Moscow possess a *Dictionary of all the Pictures of the Virgin Mary*, and several *Historical Notices on Russian Monasteries;* and the library of St. Alexandre-Nevski a treatise upon medicine, some *Souvenirs* of his travels, written half in Latin, half in German and Danish, and a *Recueil*, forming fifteen volumes, of different pieces, mostly relative to the history of the Russian Church, several of which are perhaps unique. See *Dict. Hist. des écrivains de l'Église Greco-russe;* Gretch, *Essai d'histoire de la Littérature Russe;* Sopikof, *Essai de Bibliographie Russe;* Cox's Otto, *History of Russian Literature* (Oxford, 1839), p. 306, 307. (J. H. W.)

Nikomedeo, Aaron ben-Elija (also called אחרון, *the Second*), a noted Jewish savant of the Karaite sect, was born about the year 1300 at Cairo, the centre of Karaite learning in Egypt. When thirty years of age he went to Nicomedia, whence he received the surname of *Nicomedian* (ניקמדיאן). He wrote, עֵץ חַיִּים, "The Tree of Life," a system of religious philosophy according to the doctrines of the Karaites (q. v.), in 114 chapters. It was first published by professor F. Delitzsch, of Leipsic, in 1841, under the title *Aharon b.-Elias aus Nikomedien, des Karäers, System der Religionsphilosophie, etc.:*—נֶזֶר תּוֹרָה, "The Crown of the Law," a commentary on the Pentateuch, of which some portions, with a Latin version and learned notes, have been published by Prof. Rosegarten, of Jena, *Libri Coronæ legis; id est Commentarii in Pentateuchum Karaitici ab Aharone ben Elihu conscripti, etc.* (Jenæ, 1824). The whole commentary has been published by A. Firkowitsch (Eupatoria, 1866–67, 4 vols.):—סֵ֫פֶר גַּן עֵדֶן, or סֵ֫פֶר הַמִּצְוֹת, "The Book of Precepts," giving in twenty-five treatises all the prayers and rites of the Karaites. Portions of this work have been published by S. Schupart, *Secta Karæorum dissertationibus aliquot historico-philologicis adumbrata* (Jena, 1701), as well as by Trigland, Danz, and Lanzhausen. This work was also published by A. Firkowitsch (Eupatoria, 1866):—דִּינֵי שְׁחִיטוֹת, rules for the slaughtering of animals, in twenty-six chapters, portions of which Delitzsch published in the *L. B. d. Or.* 1840, No. 16 sq. Nikomedeo died in 1369. See Fürst, *Bibl. Jud.* i, 22 sq.; De Rossi, *Dizionario storico degli autori Ebrei*, p. 247 sq. (Germ. transl.); Basnage, *History of the Jews*, p. 685 (Taylor's translation); Gratz, *Gesch. d. Juden.* (Leips. 1873), vii, 253 sq.; Jost, *Gesch. d. Judenth. u. s. Sekten*, ii, 300, 329, 362; Fürst, *Gesch. d. Karäerthums*, ii, 261 sq.; Rule, *History of the Karaite Jews*, p. 200 sq.; Zeiger, *Jüdische Zeitschrift*, 1869, p. 199 sq.; Ueberweg, *History of Philosophy* (New York, 1872), i, 428; Delitzsch, *L. B. d. Or.* 1840, Nos. 13, 32, 34, 39, 40, 48, 52; but above all his prolegomena to the עֵץ חַיִּים. (B. P.)

Nikon, St., surnamed Metanoite (from his frequent introduction of the word *μετανοῖτε, repent*, in his sermons), an Eastern ascetic, flourished in the 10th century. He had lived in a monastery on the borders of Pontus and Paphlagonia, and in 961 went as a missionary into Armenia. He went also as a missionary to Crete. He afterwards labored in Lacedemon and Corinth. He died in 998. His life, which was written by a Lacedemonian abbot, father Sirmond translated into Latin, and Baronius has freely made use of it in the tenth volume of his *Annals*, under the years 961–998. To Nikon is attributed a curious and interesting little treatise in the Greek language, *On the impious Religion of the most wicked Armenians*, which will be found of use in illustrating the state of manners, as well as the ecclesiastical history of that country. It is inserted in Latin in the 25th volume of the *Bibl. Patr.*, and is also given in Cotelerius, *Patr. Apostol.* vol. ii, in a note to *Const. Apostol.* (lib. ii, cap. 24, p. 235, 236).

Nikon of Russia, a prelate noted in ecclesiastical history as a most extraordinary character, and frequently denominated the Luther (though perhaps more accurately the Wolsey, or better still the Chrysostom) of the Russo-Greek Church, was born in May, 1605, in a village near Nishnei Novgorod, of parents in humble life, and received his education from a pious monk in the monastery of St. Macarius. He afterwards became a priest at Moscow; but the taste which he had acquired while in the convent of St. Macarius for monastic life and discipline was so strong that, although he was now married, having taken that step at the urgent solicitations of his friends, he determined to separate from his wife, who had proved a faithful companion for nearly ten years, and, persuading her to enter the convent of St. Alexis at Moscow, he himself set out for the hermitage of Anserche, on the island of Solowetz, in the White Sea, and was, in 1643, made hegumen of the Nischeoserschian hermitage. The desolation of the place and the severity of the discipline served rather to increase than to abate the ardor of the new recluse; but the zeal of the brethren led to dissensions, and Nikon was embroiled in bitter strife. Being desirous of replacing their wooden church by a stone edifice, Nikon and Elizar, the founder and head of the community, were despatched to Moscow to collect contributions for the purpose; but on their return Elizar took the money into his own keeping, and manifested no intention of applying it to the intended purpose. This led to remonstrances and altercations, and to such persecution on the part of Elizar that Nikon pushed off from the island in a small boat; and, after incurring great danger, was driven to the island Kj, at the mouth of the Onega, where he set up a wooden cross. At the same time he made a vow to erect a monastery on that spot, in fulfilment of which may now be seen the magnificent cloister of the Holy Cross. Associating himself with a community called the Kosheoser hermits, he so distinguished himself by his superior sanctity and severity of life that on the death of their abbot or principal he was elected in his place, about 1644. Having occasion some two years afterwards to take a journey to Moscow, to arrange some affairs of this community, he was there brought to the notice of the czar Alexis Mikailovich, who was so struck with the greatness of Nikon's intellectual strength, his rare ability in many other directions, his eloquence and understanding, and his strict and virtuous life, that he caused him to be appointed

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archimandrite of the Novospasky convent at Moscow. A new career was thus suddenly opened to him: his influence with the sovereign increased daily, and he took advantage of it to become the intercessor for poor widows, orphans, and the persecuted and oppressed. In 1648 he acquired the dignity of metropolitan of Novgorod, and he attached the people of that city to him no less strongly than he had at Moscow. Thus in 1650 he appeased a violent popular insurrection at very imminent peril to his own person; and when he had successfully broken the uprising, he secured permission from the czar to go into the prisons, and to set at liberty not only those persons who had been unjustly confined, but also real criminals whom he found sincere in their repentance. Nikon was also a liberal distributor of alms to the poor; he gave them provisions during the time of the famine which took place, and ordered the erection of many almshouses. On feast-days he always preached, and his sermons were attended by crowds of people from distant parts, who were often moved to tears by his eloquence. It was about this time, too, that Nikon, perceiving the necessity of reformatory measures in the Church of Russia, opened his movement to that end with a revision of the liturgy. He introduced into the churches the psalmody of the Greek service and of Kief, and gave a more costly fashion to the holy utensils and other furniture of the churches. He was anxious to increase the respectability of the clerical profession, and caused divine service to be performed with more devotion. In 1652, after the death of the patriarch Joseph, Nikon's services received further recognition from the government by his elevation to the vacant patriarchate. He was thus enabled to carry on his philanthropical and reformatory works upon a still larger scale. He now took measures for the improvement of the Church books, and for making them more exact and faithful copies of the Greek originals. He called on that account the general assembly of the Church in 1654 and 1655. By this council the old Sclavonic versions, some of which were over five centuries old, were compared with the Septuagint. The council declared the original Sclavonic version correct, and that the differences observed in the copies then in general use resulted from the carelessness of the copyists. A new edition was made at Moscow, and signed by Nikon, so as to conform to the original. This, however, gave rise to a division in the Church; those who adhered to the old customs received the name of *Raskolniki*, and these schismatics remain to this day. See RASKOLNIKI; RUSSIA. Nor were these the only measures. He set himself with stern severity and indomitable courage to root out all abuses of the Russian hierarchy, and even labored for the adoption of temperance principles. In his own person, as we have already seen, Nikon exhibited the doctrines he preached. He was noted for unbounded munificence, self-denial, and abstemious habits. In the furtherance of his object it is but natural to suppose that he broke through many practices of Church and State, to which long custom had probably given an almost religious consecration. Thus through his intervention the Oriental seclusion of the female sex was first infringed; at his injunction—still, it is true, fenced about by many precautions—the empress, who had before never entered a church except under cover of night, now appeared publicly by day. Sacred pictures to which, in his judgment, idolatrous veneration was paid, were taken away. The baptisms of the Western Church, of which the validity is to this day denied by the Church of Constantinople, were by his sanction first recognised in the Church of Russia. The advances in education, too, which were first introduced under Ivan the Terrible, and then interrupted by the wars of the pretenders, Nikon started anew with fresh vigor. The printing-press was again set to work. Greek and Latin were now first taught in the schools. In the Church service, however, his changes were most marked and far-reaching. The "gross and harsh intonations of the Muscovites," as they are called by Syrian travellers, now gave way to the sweet chants of the Cossack choristers, brought partly from Poland, partly from Greece, and constitute the first beginnings of that vocal music which has since been "the glory of the Russian worship" (Stanley). But chief of all ecclesiastical changes was the revival of preaching. From his lips was first heard, after many centuries, the sound of a living, practical sermon. Nikon was guilty, too, of many missteps, consequent perhaps on his zeal and anxiety for reform. Thus he spent much time and effort foolishly on unimportant questions of discipline and ritual. As one has said, "He was constantly asking questions from Oriental Christian strangers to set his own ceremonial straight" (Macarius, ii, 173). "Benedictions with three fingers instead of two, a white altar-cloth instead of an embroidered one, pictures kissed only twice a year, the cross signed the wrong way, wrong inflections in pronouncing the creed—these were the points to which he devoted his gigantic energy, and on which, as we shall see, he encountered the most frantic opposition" (Stanley, *East. Ch.* p. 467). But though the Church was greatly agitated by Nikon's changes, the czar himself remained unchanged in his devotion to the patriarch, and honored him not only with a most agreeable and friendly correspondence, but evinced his confidence more clearly when he went to join the army in a campaign by intrusting to Nikon the care of the whole royal family; for whom the patriarch displayed the greatest attention and anxiety in the time of the plague, which desolated Moscow in 1653 and 1654. In 1658, however, some of Nikon's enemies contrived to inspire into the mind of the czar a feeling of jealousy or dislike towards him. Nikon, who remarked this, was incensed at it, and retired to the monastery of the Resurrection of Christ, which he had himself built about forty versts from Moscow. The misunderstanding between the czar and the patriarch increased continually. Nikon persisted in refusing to return to Moscow. In 1667 a council was therefore convened to deliberate on his case, under the presidency of the Eastern patriarch; and on December 12 of the same year Nikon was deprived of the patriarchal dignity, and banished as a common monk to the Bielvozersky Therapontic monastery. (For full details of this trial in an English version, see Stanley, p. 482 sq.) According to Kulczynki, the real cause of Nikon's disgrace was that he clandestinely embraced Romanism, but the evidence for this assertion has been generally questioned. The czar Feodor Alexievich allowed him to remove into the monastery of the Resurrection of Christ; but on his journey thither he died at Yaroslav, Aug. 17, 1681. His body was buried in the last-mentioned monastery in the presence of the monarch, and there the deceased was again honored with the title of patriarch. His absolution was next obtained from the Eastern patriarch, and he was then properly enrolled among the list of Russian patriarchs. "Nikon," says Stanley, "rests all but canonized, in spite of his many faults, and in spite of his solemn condemnation and degradation by the nearest approach to a general council which the Eastern Church has witnessed since the second Council of Nicæa. He rests far enough removed from the ideal of a saintly character, but yet having left behind him to his own Church the example, which it still so much needs, of a resolute, active, onward leader; to the world at large the example, never without a touching lesson, of a sincere reformer recognised and honored when honor and recognition are too late" (*East. Ch.* p. 490). Mr. Palmer, who has recently brought out two bulky volumes (Trübner & Co. London, 1873) containing documents illustrative of the history of Nikon (the first containing extracts from the travels of Macarius, the patriarch of Antioch, who attended Nikon's trial, and the second Paisius Ligurides's *History of the Deposition of Nikon*, from manuscripts in the synodal library at Moscow), pays more glowing tributes to Nikon than any other writer had previously bestowed on him. Mr.

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Palmer makes out that the Russian state during Nikon's rule was erastian, its courtiers tyrannical, Greek patriarchs venal, and that Nikon had not a fair trial, and was in the right in the special points in dispute. Those who judge Nikon more critically question whether the patriarch should not have accepted the situation in which he found himself, and saved the Russian Church from a schism which has continued to this day, and that he lacked that wisdom and policy which men need in high places of trust, both in civil and ecclesiastic stations.

Nikon's most important literary labor was the improvement of the Sclavonic Church books, and setting them in accordance with the original Greek. In 1664 he despatched the hieromonach, Arsmj Suchanoff, into the East, and purchased through him more than five hundred manuscripts of Greek books dating from the 11th to the 17th century. He also made provision for the translation of a number of historical and geographical works from foreign languages into the Russian. Some of these signed by his own hand are still preserved in the synodal library. He also drew up a collation of the Russian chronicles, the Stufen books, and the Greek chronologists, which reaches to the year 1630, and is well known by the name of *The Chronicle of Nikon*. Of this codex the Academy of Sciences of St. Petersburg published a fine edition in eight volumes, 1767–1792. He also wrote several dogmatical and theological pieces, which were printed in his lifetime. Among them we notice a *Table* (Skrijal) *of Dogmatic Studies* (Moscow, 1656, 4to):—*Sermons* (ibid. no date [1654]; reprinted in Novikoff in the "Ancient Russian Library," 2d ed. vol. vi):—*The Intellectual Paradise*, which contains a description of the monasteries of Mount Athos and of Valdaï (Valdaï, 4to):—*A Canon*, or book of prayers to attract the Raskolniks to the Church (no name of place, no date, 4to). See Ivan Chouncherin, *Vie du très-saint patriarche Nikon* (St. Petersb. 1817); Backmeister, *Beiträge z. Lebensgesch. d. Patriarchen Nikon* (Riga, 1788); Strahl, *Beiträge z. russ. Kirchengesch.* (Halle, 1827), p. 287; Apollos, *Vie du Patriarche Nikon* (1839); Palmer, *The Patriarch and the Tsar* (Lond. 1873), vols. ii and iii; Cox's Otto, *Hist. Russian Lit.* p. 308 sq.; Stanley, *Hist. East. Ch.* p. 457, 459–471, 489; Eckardt, *Modern Russia* (Lond. 1870, 8vo), p. 254 sq.; *London Review*, 1862, April, art. vii; *Christ. Remembrancer*, July, 1853, p. 95 sq. (J. H. W.)

Nile, the one great river of Egypt; constituting, in fact, that country by its alluvial banks. In treating of it we avail ourselves of whatever statements we find suitable in the dictionaries of Smith and Fairbairn. See EGYPT.

I. *Names of the Nile in Scripture.*—This word, the Νεῖλος, *Nilus*, of the Greeks and Romans, which is supposed to be of Iranian origin, signifying "dark blue," does not occur in the authorized version of the English Bible, but the river is repeatedly referred to under different names and titles. The Hebrew names of the Nile, excepting one that is of ancient Egyptian origin, all distinguish it from other rivers. With the Hebrews the Euphrates, as the great stream of their primitive home, was always "the river," and even the long sojourn in Egypt could not put the Nile in its place. Most of their geographical terms and ideas are, however, evidently traceable to Canaan, the country of the Hebrew language. Thus the sea, as lying on the west, gave its name to the west quarter. It was only in such an exceptional case as that of the Euphrates, which had no rival in Palestine, that the Hebrews seem to have retained the ideas of their older country. These circumstances lend no support to the idea that the Shemites and their language came originally from Egypt.

With the ancient Egyptians the river was sacred, and had, besides its ordinary name, a sacred name, under which it was worshipped, HAPI, or HAPI-MU, "the abyss," or "the abyss of waters," or "the hidden." Corresponding to the two regions of Egypt, the Upper Country and the Lower, the Nile was called HAPI-RES, "the Southern Nile," and HAPI-MEHIT, "the Northern Nile," the former name applying to the river in Nubia as well as in Upper Egypt. The god Nilus was one of the lesser divinities. He is represented as a stout man having woman's breasts, and is sometimes painted red to denote the river during its rise and inundation, or High Nile, and sometimes blue, to denote it during the rest of the year, or Low Nile. Two figures of HAPI are frequently represented on each side of the throne of a royal statue, or in the same place in a bass-relief, binding it with water-plants, as if the prosperity of the kingdom depended upon the produce of the river. The name HAPI, perhaps in these cases HEPI, was also applied to one of the four children of Osiris, called by Egyptologers the genii of AMENT or Hades, and to the bull Apis, the most revered of all the sacred animals. The genius does not seem to have any connection with the river, excepting indeed that Apis was sacred to Osiris. Apis was worshipped with a reference to the inundation, perhaps because the myth of Osiris, the conflict of good and evil, was supposed to be represented by the struggle of the fertilizing river or inundation with the desert and the sea, the first threatening the whole valley, and the second wasting it along the northern coast. (See § iii, below.)

It will be instructive to mention the present names of the Nile in Arabic, as they may serve to illustrate the Scripture terms. By the Arabs it is called *Bahr en-Nil*, "the River Nile"—the two upper streams being respectively termed *Bahr el-Abiad*, or White Nile, and *Bahr el-Azrek*, or Blue Nile—the word *Bahr* being applied alike to seas and the largest rivers. The Egyptians call it *El-Bahr*, or "the river," alone; and term the annual overflow *En-Nil*, or "The Nile."

1. *Shichôr*, שִׁיחוֹר, שִׁחוֹר, שִׁחֹר, "black." The idea of darkness conveyed by this word has, as we should expect in Hebrew, a wide sense, applying not only to the color of the hair (Lev. xiii, 31, 37), but also to that of a face tanned by the sun (Cant. i, 5, 6), and that of a skin black through disease (Job xxx, 30). It seems, however, to be indicative of a very dark color; for it is said in the Lamentations, as to the famished Nazarites in the besieged city, "Their visage is darker than blackness" (iv, 8). That the Nile is meant by Shihor is evident from its mention as equivalent to *Yeôr*, "the river," and as a great river, where Isaiah says of Tyre, "And by great waters, the sowing of Shihor, the harvest of the river (יְאֹר) [is] her revenue" (xxiii, 3); from its being put as the western boundary of the Promised Land (Josh. xiii, 3; 1 Chron. xiii, 5), instead of "the river of Egypt" (Gen. xv, 18); and from its being spoken of as the great stream of Egypt, just as the Euphrates was of Assyria (Jer. ii, 18).

If, but this is by no means certain, the name Nile, Νεῖλος, be really indicative of the color of the river, it must be compared with the Sanskrit *Nilah*, "blue" especially, probably "dark blue," also even "black," and must be considered to be the Indo-European equivalent of Shihor. The signification "blue" is noteworthy, especially as a great confluent, which most nearly corresponds to the Nile in Egypt, is called the Blue River, or, by Europeans, the Blue Nile. See SHIHOR.

2. *Yeôr*, יְאוֹר, יְאֹר, is the same as the ancient Egyptian ATUR, AUR, and the Coptic *Eiero* or *Iaro*. It is important to notice that the second form of the ancient Egyptian name alone is preserved in the later language, the second radical of the first having been lost, as in the Hebrew form; so that, on this double evidence, it is probable that this commoner form was in use among the people from early times. *Yeôr*, in the singular, is used of the Nile alone, excepting in a passage in Daniel (xii, 5, 6, 7), where another river, perhaps the Tigris (comp. x, 4), is intended by it. In the plural, יְאֹרִים, this name is applied to the branches and canals of the

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Nile (Psa. lxxviii, 44; Ezek. xxix, 3 sq.; xxx, 12), and perhaps the tributaries also, with, in some places, the addition of the names of the country, Mitsraim, Matsor, יְאֹרֵי מִצְרַיִם (Isa. vii, 18, A. V. "rivers of Egypt"), יְאוֹרֵי מָצוֹר (xix, 6, "brooks of defence;" xxxvii, 25, "rivers of the besieged places"); but it is also used of streams or channels, in a general sense, when no particular ones are indicated (see Isa. xxxiii, 21; Job xxviii, 10). It is thus evident that this name specially designates the Nile; and although properly meaning a river, and even used with that signification, it is probably to be regarded as a proper name when applied to the Egyptian river. The latter inference may perhaps be drawn from the constant mention of the Euphrates as "the river;" but it is to be observed that Shihor, or "the river of Egypt," is used when the Nile and the Euphrates are spoken of together, as if *Yeôr* could not be well employed for the former, with the ordinary term for river, *nahâr*, for the latter. See STREAM.

3. "The river of Egypt," נְהַר מִצְרַיִם, is mentioned with the Euphrates in the promise of the extent of the land to be given to Abraham's posterity, the two limits of which were to be "the river of Egypt" and "the great river, the river Euphrates" (Gen. xv, 18). See EGYPT, RIVER OF.

4. "The Nachal of Egypt," נַחַל מִצְרַיִם, has generally been understood to mean "the torrent" or "brook of Egypt," and to designate a desert stream at Rhinocorura, now El-'Arîsh, on the eastern border. Certainly נַחַל usually signifies a stream or torrent, not a river; and when a river, one of small size, and dependent upon mountain-rain or snow; but as it is also used for a valley, corresponding to the Arabic *wâdy*, which is in like manner employed in both senses, it may apply like it, in the case of the Guadalquivir, etc., to great rivers. This name has been held by some to signify the Nile, for it occurs in cases parallel with those where Shihor is employed (Numb. xxxiv, 5; Josh. xv, 4, 47; 1 Kings viii, 65; 2 Kings xxiv, 7; Isa. xxvii, 12), both designating the easternmost or Pelusiac branch of the river as the border of the Philistine territory, where the Egyptians likewise put the border of their country towards Kanaan or Kanana (Canaan). It remains for us to decide whether the name signify the "brook of Egypt," or whether Nachal be a Hebrew form of Nile. On the one side may be urged the improbability that the middle radical should not be found in the Indo-European equivalents, although it is not one of the most permanent letters; on the other, that it is improbable that *nahar*, "river," and *nachal*, "brook," would be used for the same stream. If the latter be here a proper name, Νεῖλος must be supposed to be the same word; and the meaning of the Greek as well as the Hebrew name would remain doubtful, for we could not then positively decide on an Indo-European signification. The Hebrew word *nachal* might have been adopted as very similar in sound to an original proper name; and this idea is supported by the forms of various Egyptian words in the Bible, which are susceptible of Hebrew etymologies in consequence of a slight change. It must, however, be remembered that there are traces of a Shemitic language, apparently distinct from Hebrew, in geographical names in the east of Lower Egypt, probably dating from the Shepherd period; and therefore we must not, if we take *nachal* to be here Shemitic, restrict its meaning to that which it bears or could bear in Hebrew. See BROOK; RIVER.

5. "The rivers of Cush," נַהֲרֵי כוּשׁ, are only mentioned in the extremely difficult prophecy contained in Isa. xviii. From the use of the plural, a single stream cannot be meant, and we must suppose "the rivers of Ethiopia" to be the confluents or tributaries of the Nile. Gesenius (*Lex.* s. v. נָהָר) makes them the Nile and the Astaboras. Without attempting to explain this prophecy, it is interesting to remark that the expression, "Whose land the rivers have spoiled" (ver. 2, 7), if it apply to any Ethiopian nation, may refer to the ruin of great part of Ethiopia, for a long distance above the First Cataract, in consequence of the fall of the level of the river. This change has been effected through the breaking down of a barrier at that cataract, or at Silsilis, by which the valley has been placed above the reach of the fertilizing annual deposit. But the verb בָּזְאוּ should rather be rendered "have cut up," and refers to the intersection of the alluvial country by the channels of the river. See CUSH.

6. The Nile is sometimes poetically called *a sea*, יָם (Isa. xviii, 2; Nah. iii, 8; Job xli, 31; but we cannot agree with Gesenius, *Thesaur.* s. v., that it is intended in Isa. xix, 5): this, however, can scarcely be considered to be one of its names. See SEA.

7. By some the *Gihon*, גִּיחוֹן, one of the rivers of Eden, is thought to have been the Nile; but the boundaries of that locality were far away from Egypt. See GIHON.

II. *Course, General Description, and Characteristics of the Nile.*—1. This great river, or rather its principal branch the White Nile (for its upper streams consist of several branches), according to one of the latest discoveries, has its origin in the northern end of the lake *Victoria Nyanza*, a point which is about 150 miles south of the equator. The southern end of the lake is situated close on the 3° south latitude, which gives to the Nile a length, in direct measurement, of above 2300 miles, or more than one eleventh of the circumference of our globe. The lake is known to have only one feeder of importance on its eastern side, viz. the Kidette River, and none on the western. It is about 3° east of the Mountains of the Moon, and the issue of the Nile

Map of the Sources of the Nile.

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from Victoria Nyanza presents the appearance of a small cascade, which was named by the late captain Speke "Ripon Falls," after the nobleman who presided over the Royal Geographical Society when his expedition was planned. According to Sir Thomas Baker, however, who visited that region in 1864, the real source of the White Nile is another lake called the *Albert Nyanza*, about 100 miles north-west of the Victoria Nyanza. Mr. Stanley, the exploring correspondent of the *N. Y. Herald*, claims to have determined that the true source of the Nile is the Chambesi, while according to others it is lake Tanganyika, still farther south. It thus appears that the ancient problem as to the origin of the Nile is not yet fully determined. The Hindûs call the source of the Nile *Amara*, the name of a district north-east of the Nyanza, which leads us to suppose that the ancient Hindûs must have had some communication with both its northern and southern ends (Speke's *Journal of the Discovery of the Source of the Nile*, p. 466, 467, etc.). Great, however, as is the body of water of this the longer of the two chief confluents, it is the shorter, the Bahr el-Azrek, or Blue River, the Astapus of the ancients, which brings down the alluvial soil that makes the Nile the great fertilizer of Egypt and Nubia. The Bahr el-Azrek rises in the mountains of Abyssinia, and carries down from them a great quantity of decayed vegetable matter and alluvium. The two streams form a junction at Khartûm, now the seat of government of Sûdân, or the Black Country under Egyptian rule. The Bahr el-Azrek is here a narrow river, with high, steep mud banks like those of the Nile in Egypt, and with water of the same color; and the Bahr el-Abiad is broad and shallow, with low banks and clear water. Farther to the north another great river, the Atbara, rising, like the Bahr el-Azrek, in Abyssinia, falls into the main stream, which for the remainder of its course does not receive any other tributary. Throughout the rest of the valley the Nile does not greatly vary, excepting that in Lower Nubia, through the fall of its level by the giving way of a barrier in ancient times, it does not inundate the valley on either hand. From time to time its course is impeded by cataracts or rapids, sometimes extending many miles, until at the First Cataract, the boundary of Egypt, it surmounts the last obstacle. Below Syene it continues its course for 500 miles, until a little below Cairo the river divides itself into two branches, one flowing to Rosetta, the other to Damietta, containing between them the present Delta, at the apex of which was "the land of Goshen," where Jacob and his family had their settlement. Above the Delta its average breadth may be put at from half a mile to three quarters, excepting where large islands increase the distance. In the Delta the branches are usually narrower. Ancient authors speak of five, seven, and occasionally of innumerable mouths of the Nile; but the "septem ostia Nili," mentioned by Virgil (*Æneid*, vi, 800) and other Roman writers, seven centuries after Isaiah (xi, 15) had prophesied respecting "the seven streams of the river," show that it was commonly recognised as having seven mouths at its exit to the Mediterranean Sea. The names of these are as follows: (1) The Canopic; (2) Bolbitine, at Rosetta; (3) Sebenitic; (4) Mendesiah; (5) Saitic; (6) Phanitic, at Damietta; (7) the Pelusiac, which is the most eastern mouth of the seven.

As regards the geological formation of the river's bed, for several hundred miles, from the inner boundaries of the Delta to within a short distance of the First Cataract, the silt and sand rest on what is known as the "marine" or nummulitic limestone. Over this there is a later formation of the tertiary, which contains marine deposits and forests of dicotyledonous trees. Underneath, the limestone rests on a sandstone of permian or triassic age; the sandstone rests, in turn, on the famous breccia de verde of Egypt; and the breccia on a group of azoic rocks, consisting of gneisses, quartzes, mica-schists, and clay-slates, which surround the red granite of Syene (Hugh Miller's *Test. of the Rocks*, p. 412, 413). The bed of the Nile is cut through these layers of rock which in some places confine it on both sides, and even obstruct its course, causing the formation of rapids and cataracts. For scarcely have the waters of the White Nile, which come from the very heart of Africa to the westward, become confluent with those of the Blue Nile which flows down from the mountains of Abyssinia to the eastward, when their united torrent is opposed by the sands and rocks of the great Sahara desert, and from that point the Nile flows along a devious course of 2300 miles until it reaches the Mediterranean Sea, without receiving a single tributary. Thus it diffuses fertility and life over vast districts, always expanding its waters, and never receiving any accession to them from the heaven above or the earth beneath: so that when it reaches Cairo the bulk and volume of its tide is scarcely one half of that which foams amid the rocks and cataracts of Syene (Osburn's *Mon. Hist. of Egypt*, i, 3).

In Upper Egypt the Nile is a very broad stream, flowing rapidly between high, steep mud banks, that are scarped by the constant rush of the water, which from time to time washes portions away, and stratified by the regular deposit. On either side rise the bare yellow mountains, usually a few hundred feet high, rarely a thousand, looking from the river like cliffs, and often honeycombed with the entrances of the tombs which make Egypt one great city of the dead, so that we can understand the meaning of that murmur of the Israelites to Moses, "Because [there were] no graves in Egypt, hast thou taken us away to die in the wilderness?" (Exod. xiv, 11). Frequently the mountain on either side approaches the river in a rounded promontory, against whose base the restless stream washes, and then retreats and leaves a broad bay-like valley, bounded by a rocky curve. Rarely both mountains confine the river in a narrow bed, rising steeply on either side from a deep rock-cut channel through which the water pours with a rapid current. Perhaps there is a remote allusion to the rocky channels of the Nile, and especially to its primeval bed wholly of bare rock, in that passage of Job where the plural of Yeor is used. "He cutteth out rivers (יְאֹרִים) among the rocks, and his eye seeth every precious thing. He bindeth the floods from overflowing" (xxviii, 10, 11). It must be recollected that there are allusions to Egypt, and especially to its animals and products, in this book, so that the Nile may well be here referred to, if the passage do not distinctly mention it. In Lower Egypt the chief differences are that the view is spread out in one rich plain, only bounded on the east and west by the desert, of which the edge is low and sandy, unlike the mountains above, though essentially the same, and that the two branches of the river are narrower than the undivided stream. On either bank, during Low Nile, extend fields of corn and barley, and near the river-side stretch long groves of palm-trees. The villages rise from the level plain, standing upon mounds, often ancient sites, and surrounded by palm-groves, and yet higher dark-brown mounds mark where of old stood towns, with which often "their memorial is perished" (Psa. ix. 6). The villages are connected by dikes, along which pass the chief roads. During the inundation the whole valley and plain are covered with sheets of water, above which rise the villages like islands, only to be reached along the half-ruined dikes. The aspect of the country is as if it were overflowed by a destructive flood, while between its banks, here and there broken through and constantly giving way, rushes a vast turbid stream, against which no boat could make its way, excepting by tacking, were it not for the north wind that blows ceaselessly during the season of the inundation, making the river seem more powerful as it beats it into waves. The prophets more than once allude to this striking condition of the Nile. Jeremiah says of Pharaoh-Necho's army, "Who [is] this [that]

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cometh up as the Nile [Yeor], whose waters are moved as the rivers? Egypt riseth up like the Nile, and [his] waters are moved like the rivers; and he saith, I will go up, [and] will cover the land; I will destroy the city and the inhabitants thereof" (xlvi, 7, 8). Again, the prophecy "against the Philistines, before that Pharaoh smote Gaza," commences, "Thus saith the Lord; Behold, waters rise up out of the north, and shall be as an overflowing stream (*nachal*), and shall overflow the land, and all that is therein; the city, and them that dwell therein" (xlvii, 1, 2). Amos, also, a prophet who especially refers to Egypt, uses the inundation of the Nile as a type of the utter desolation of his country. "The Lord hath sworn by the excellency of Jacob, Surely I will never forget any of their works. Shall not the land tremble for this, and every one mourn that dwelleth therein? and it shall rise up wholly as the Nile (כְּאֹר); and it shall be cast out and drowned, as [by] the Nile (כִּיאוֹר מִצְרַיִם) of Egypt" (viii, 7, 8; see ix, 5).

Of old the great river must have shown a more fair and busy scene than now. Boats of many kinds were ever passing along it, by the painted walls of temples, and the gardens that extended around the light summer pavilions, from the pleasure-galley, with one great square sail, white or with variegated pattern, and many oars, to the little papyrus skiff, dancing on the water, and carrying the seekers of pleasure where they could shoot with arrows, or knock down with the throw-stick the wild-fowl that abounded among the reeds, or engage in the dangerous chase of the hippopotamus or the crocodile. In the Bible the papyrus-boats are mentioned; and they are shown to have been used for their swiftness to carry tidings to Ethiopia (Isa. xviii, 2).

2. The most remarkable and distinctive peculiarity of the Nile is its annual overflow, which is the great source of Egypt's fertility, and the failure of which necessarily causes famine: for Egypt may be truly termed "a land without rain," as was noted by Zechariah (xiv, 17, 18), though occasional showers are known to fall in Lower Egypt. The country is therefore devoid of the constant changes which make the husbandmen of other lands look always for the providential care of God. "For the land, whither thou goest in to possess it, [is] not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst [it] with thy foot, as a garden of herbs: but the land, whither ye go to possess it, [is] a land of hills and valleys, [and] drinketh water of the rain of heaven; a land which the Lord thy God careth for: the eyes of the Lord thy God [are] always upon it, from the beginning of the year even unto the end of the year" (Deut. xi, 10–12). The cause of the inundation was the occasion of great perplexity to the ancients; but it is now ascertained beyond all dispute to be the periodical rain of the tropics, the same cause which produces the inundations of the Indus and the Ganges. According to Herodotus (ii, 19), the Nile begins to increase about the summer solstice, and continues to rise for a hundred days, and then decreases for the same time, and continues low all the winter until the return of the summer solstice. This is confirmed by the reports of modern travellers. According to Pococke, the Nile began to rise at Cairo, A.D. 1714, June 30; A.D. 1715, July 1; A.D. 1738, June 20. "So precisely is the stupendous operation of its inundation calculated," says Bruce, "that on the 25th of September, only three days after the autumnal equinox, the Nile is generally found at Cairo to be at its highest, and begins to diminish every day after." At the Cataracts, however, the first rise is perceived somewhat earlier, about the end of May or the beginning of June, which led Seneca to say that "the first increase of the Nile was observable about the islands of Philæ." In proportion as we get farther south, we find the inundation commences earlier, so that at Khartûm, according to some, it is said to begin "early in April." In the beginning of the inundation the waters of the Nile acquire a green, slimy appearance, occasioned by the vast lakes of stagnant water left by the annual overflow on the broad sand-flats of Nubia. These, having stagnated in the tropical sun for more than six months, are carried forward by the new inundation, and once more forced into the river. The continuance of this state seldom exceeds three or four days. The sufferings of those who are compelled to drink the water in this stage are very severe. Ten or twelve days elapse before the development of the last and most extraordinary change in the waters of the Nile, when it assumes the perfect appearance of a river of blood, which the Arabs call the *Red Nile*. It is not, however, like the green mixture, at all deleterious, as the Nile water is never more wholesome or refreshing than during this period of the inundation. "Perhaps," says a modern traveller, from whom we have already quoted, "there is not in nature a more exhilarating sight, or one more strongly exciting to confidence in God, than the rise of the Nile. Day by day and night by night its turbid tide sweeps onward majestically over the parched sands of the waste, howling wilderness. There are few impressions I ever received, upon the remembrance of which I dwell with more pleasure, than that of seeing the first burst of the Nile into one of the great channels of its annual overflow. All nature shouts for joy. The men, the children, the buffaloes, gambol in its refreshing waters, the broad waves sparkle with shoals of fish, and fowl of every wing flutter over them in clouds. Nor is this jubilee of nature confined to the higher orders of creation. The moment the sand becomes moistened by the approach of the fertilizing waters, it is literally alive with insects innumerable. It is impossible to stand by the side of one of these noble streams, to see it every moment sweeping away some obstruction to its majestic course, and widening as it flows, without feeling the heart expand with love, joy, and confidence in the great Author of this miracle of mercy."

As all the wealth of the country may be said to depend on the inundation of the river, which Herodotus has condensed in this terse definition, "Egypt is the gift of the Nile," it is of the utmost importance to the inhabitants to register the periodical rise and fall of the overflow. This has been done for ages by means of an instrument termed a "Nilometer," or "Niloscope." Several Arabian authors mention that this was originally set up by Joseph during his regency in Egypt. The measure of this instrument was sixteen cubits, that being the height of the increase of the Nile necessary to the fruitfulness of the country. Herodotus mentions a column in a point of the Delta, which served in his time as a nilometer, and there is still one of the same kind in a mosque at the same place. In the Bibliothèque Impériale at Paris there is an Arabic treatise on nilometers, entitled *Neil fi alnal al Nil*, in which all the inundations of the Nile are described, from the first year of the Hegira to the 875th (A.D. 620–1495). "On the point of the island of Rhoda," observes Mr. Bruce, "between Ghizeh and Cairo, near the middle of the river, is a round tower enclosing a neat well or cistern lined with marble. The bottom of this well is on the same level with the bottom of the Nile, which has free access to it through a large opening like an embrasure. In the middle of the well rises a thin column of eight faces of blue and white marble, of which the foot is on the same plane with the bottom of the river. This pillar is divided into twenty peeks of twenty-two inches each. Of these peeks the two lowermost are left without any division, to stand for the quantity of sludge which the water deposits there. Two peeks are then divided, on the right hand, into twenty-four digits each; then on the left, four peeks are divided into twenty-four digits; then on the right four, and on the left another four; again four on the right, which completes the number of eighteen peeks

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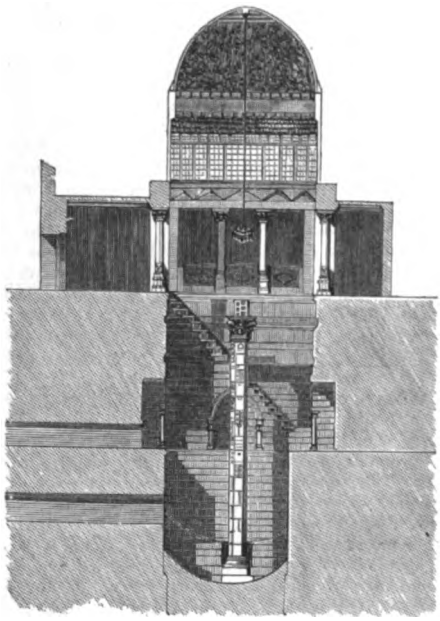
from the first division marked on the pillar, each peek being twenty-two inches. Thus the whole, marked and unmarked, amounts to something more than thirty-six feet English." As soon as the inhabitants at Cairo perceive the mixture of the rain-water from the tropics with the Nile at that city, they begin to announce the rise of the river, having then five peeks of water marked on the nilometer. When the whole eighteen peeks are filled, all the land of Egypt is fit for cultivation.



Section of the Nilometer on the Island of Rhoda.

Several canals are then opened, which convey the water to the desert, and hinder any further stagnation in the fields. Prof. Lepsius has discovered some inscriptions in a temple at Semne, near the Second Cataract, which record the mode by which the ancient Egyptians were accustomed to register the annual overflow. Writing to Ehrenberg and Böckh of Berlin from Philæ, he observes: "The highest rise of the Nile in each year at Semne was registered by a mark, indicating the year of the king's reign, cut in the granite, either on one of the blocks forming the foundation of the temple, or on the cliff, and particularly on the east or right bank, as best adapted for the purpose. Of these markings eighteen still remain, thirteen of them having been made in the reign of Mœris [a Pharaoh of the twelfth dynasty, according to Lepsius, who lived between the times of Abraham and Joseph], and five in the time of his next two successors. . . . The record is almost always in the same terms, short and simple: *Ra en Hapi em rempe*, signifying 'mouth or gate of the Nile in the year' . . . And then follows the year of the reign, and the name of the king. It is written in a horizontal row of hieroglyphics, included within two lines, the upper line indicating the particular height of the water, as is often specially stated. The earliest date preserved is that of the sixth year of the king's reign, and he reigned forty-two years and some months. The next following dates are the years 9, 14, 15, 20, 22, 23, 24, 30, 32, 37, 40, 41, and 43. Of the remaining dates, that only of his two successors is available; all the others which are on the left bank of the river have been moved from their original place by the rapid floods which have overthrown and carried forward vast masses of rock. The mean rise of the river recorded by the marks on the east bank during the reign of Mœris is sixty-two feet six inches (English) above the lowest level of the water in the present day, which, according to the statements of the most experienced boatmen, does not change from year to year, and therefore represents the actual level of the Nile, independently of its increase by the falls of rain in the mountains in which its sources are situated. The mean rise above the lowest level at the present time is thirty-eight feet eight inches; and therefore in the time of Mœris (nearly 2000 years B.C.) the mean height of the river at the cataract of Semne, during the inundation of the Nile, was twenty-three feet ten inches above the mean level in the present day" (*Verhandlungen der Königl. Preuss. Akad. der Wissenschaften*, 1844). The inundations of the Nile are very various, and when deficient or excessive by even a few feet cause great damage and distress. The rise of the river during a good inundation is about forty feet at the First Cataract, about thirty-six at Thebes, gradually decreasing until at the several mouths it does not reach above four feet. If the river at Cairo attain to no greater height than eighteen or twenty feet, the rise is scanty; if only to two or four more, insufficient; if to twenty-four feet or more, up to twenty-seven, good; if to a greater height, it causes a flood. Sometimes the inundation has failed altogether, as was doubtless the case in the seven years' famine during the viceroyalty of Joseph. A hieroglyphic record of a famine in Egypt prior to the descent of the Israelites has been discovered on a tomb at Thebes, and deciphered by Dr. Birch of the British Museum. The person entombed states that he was governor of a district in Upper Egypt, and is represented as saying, "When in the time of Sesertesen I *the great famine* prevailed in all the other districts of Egypt, there was corn in mine." Bunsen supposes that this is a record of the "seven years' famine;" but, independent of the reign of Sesertesen I not agreeing with the time of Joseph's viceroyalty according to Biblical chronology, the fact of there being corn in Upper Egypt during "the great famine" sufficiently disproves its identity with that memorable "dearth" recorded in Scripture, which "was in all lands, and over all the face of the earth, while in all the land of Egypt there was bread." There is mention in the Chinese annals of a famine which "lasted seven years," during the reign of the emperor Ching-tang, who was on the throne at the time of the descent of the Israelites to Egypt, and which very probably refers to the "seven years'" famine mentioned in Scripture (*History of China*, by Martinus, Couplet, and Du Halde). There is a record also of a "seven years'" famine in Egypt during Saracenic times, in the reign of the Fátimí Khalífeh El-Mustansir billáh, when the rise of the Nile was not sufficient to produce the crops of the country. It was probably to the inundations of the river that the Egyptian priest referred in his conversation with Solon when he told him that "there had been many inundations before" the one special deluge of which Solon had made mention (Plato, *Timæus*, ch. v).

As the river Nile, especially during the inundation, is always impregnated with alluvium, which it deposits on the soil at the rate of nearly five inches in a century, an attempt has been made by some of the sceptical school to show that man has been a denizen of this earth for many thousand years prior to the time which Scripture allows. Some excavations having been made at the suggestion of Mr. Leonard Horner—who does not appear to have assisted in person, or even to have been in the country—at the foot of the colossal statue of Rameses II in the area of Memphis, he concluded, from the rate at which such deposits are annually formed, that some specimens of pottery brought up from a depth of thirty-nine feet proved the existence of men upon earth long anterior to the time of Adam, observing, "If there be no fallacy in my reckoning, this fragment of pottery, found at a depth of thirty-nine feet, must be held to be a record of the existence of man 13,371 years before A.D. 1854. In the boring at Bes-

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sousse fragments of *burned brick* and pottery were brought up from a depth of fifty-nine feet." The late baron Bunsen considered that this discovery "established the fact of Egypt having been inhabited by men who made use of pottery about 11,000 years before the Christian æra" (*Egypt's Place in Univ. Hist.* vol. ii, p. xii). The most distinguished writers have, however, decided against this conclusion. Sir Gardner Wilkinson observes that "as there is no possibility of ascertaining how far the statue stood above the reach of the inundation when first put up, we have *no base for any calculation.*" Champollion, the father of Egyptology, wrote, "I have demonstrated that no Egyptian monument is really older than the year 2200 before our æra." Sir Charles Lyell, in his recent work on *The Geological Evidences of the Antiquity of Man*, tells us that if such borings were made where an arm of the river had been silted up, the fragments of pottery and brick might be *very modern;* and he considers that "in every case where we find monuments buried to a certain depth in mud, as at Memphis and Heliopolis, it represents the æra when the city fell into such decay that the ancient embankments were neglected, and the river allowed to inundate the site of the temple, obelisk, or statue." "An old indigo planter" relates his experience in a letter to the *Athenæum* (No. 1509) respecting the deposit of pottery in the bed of the Ganges: "Having lived many years on its banks, I have seen the stream encroach on a village, undermining the bank where it stood, and deposit, as a natural result, bricks, pottery, etc., in the bottom of the stream. On one occasion I am certain that the depth of the stream where the bank was breaking was above forty feet; yet *in three years* the current of the river drifted so much that a fresh deposit of soil took place over the *débris* of the village, *and the earth was raised to a level with the old bank.*" What took place on the Ganges might have equally occurred on the Nile. The fact also that the Grecian honeysuckle was unexpectedly discovered on some of these supposed pre-Adamite fragments, together with the supposition that *burned brick* is a certain indication of Roman times, completely sets aside the arguments which infidelity would fain draw from any discovery supposed to be hostile to the supremacy of God's Word.

With reference to the qualities of the water from the Nile, all antiquity acknowledges its excellence; and the Egyptians drink it without ever being injured by the quantity, except during the brief season at the commencement of the overflow to which we have already referred. Plutarch is unable to explain why it should be the most pleasant and nutritive water in the world, though he confesses that it was so; and he tells us that the priests refrained from giving it to the sacred bull Apis on account of its fattening properties. It has also been held that the Nile gave fecundity, not only to the soil which was watered by it, but to all living things which partook of it; whence it happened, as some suppose, that the Egyptian women very frequently bore twins and even more. Aristotle (*Hist. Anim.* vii, 4) says, "they give birth to three or four children at a time, nor is this of rare occurrence." And Pliny (*Nat. Hist.* vii, 3) observes, "that three born at a birth is undoubted; though to bear above that number is considered as an extraordinary phenomenon *except in Egypt.*" The peculiar sweetness of the water is due to the purifying influence of the mud with which it is at all times charged; but which readily settles or is removed by filtration. So valuable are the properties of the Nile water esteemed by the inhabitants that they frequently preserve it in sealed vases, and drink it when it is old with the same pleasure that we do old wine. There is an anecdote of Pescennius Niger, who, when his soldiers in Egypt complained of wanting wine, exclaimed, "What! do you long for wine, when you have the water of the Nile to drink?" It is recorded of Ptolemy Philadelphus, king of Egypt, B.C. 285–247, when he married his daughter Berenice to Antiochus, king of Syria, that he used to send her water from the Nile, which alone she was able to drink.

III. *Divine Honors paid to the Nile.*—Considering the immense importance of the Nile in every point of view, it was not unnatural for the ancient Egyptians to regard the river in very much the same light as that in which the Ganges is viewed by the Hindûs. Heliodorus (*Ethiop.* lib. ix) tells us that the Egyptians paid divine honors to the river, and revered it as the first of their gods; for he adds, "They declared him to be the *rival* of heaven, since he watered the earth without the aid of clouds or rain." The god of the Nile, according to Osburn, was an impersonation of Nu or Noah. His name was written in the hieroglyphics *hp-mu*, and on the most ancient monuments *hp-ro-mu*, signifying "the waters whose source is hidden." This name often occurs in monuments of the eighteenth and nineteenth dynasties, where he is represented as a fat man of different colors, with a cluster of water-plants on his head, and holding in his hands stalks and flowers, or water jars, indicative of the inundation. In a representation at Philæ he is termed "the father of the fathers of the gods." He was often represented with the Nile issuing from his mouth. On the tomb of Pharaoh Rameses III there is a device in which the river in its three different stages is represented. Three figures, one of larger size than the other two, are painted in colors—blue, green, and red—with the river flowing from the mouth of the chief one into the mouths of the others, and thence on to the ground, showing that this god underwent three different impersonations at the three states of the Nile, which were colored accordingly, so that the deity was worshipped in a different image at each change of the river. The principal festival of the Nile was at the summer solstice, when the inundation was considered to have commenced; at which season, in the dog days, by a cruel and idolatrous custom, the Egyptians sacrificed red-haired persons, principally foreigners, to Typhon, the peculiar god of the dog-star, who was worshipped chiefly at Heroopolis, Busiris, etc., by burning them alive, and scattering their ashes in the air for the good of the people (Plutarch, *Isis et Osir.* i, 383). Hence Bryant sagely conjectures that these victims may have been chosen from among the Israelites during their sojourn in Egypt! See NILUS.

IV. *Scriptural Prophecies respecting the Nile.*—In addition to the numerous incidental allusions noticed above, various incidents in the history of Israel of an ominous character are mentioned in Scripture as having happened in connection with the Nile. The seven well-favored and ill-favored kine of which Pharaoh dreamed, in the dream which Joseph interpreted, are said to have come up out of the river (Gen. xli, 1–3). Pharaoh's dream is a most lively figure, representing things exactly conformable to the state of the country, enriched as it was by the inundation of the Nile; and without this the beasts would have had no grass to feed them, much less to fatten them. The banks of the river are enlivened by the women who come down to draw water, and, like Pharaoh's daughter, to bathe, and by the herds of kine and buffaloes which are driven down to drink and wash, or to graze on the grass of the swamps. It was into this river that the male children of the Israelites were cast by command of the cruel king who had recently ascended the throne, and who "knew not Joseph" (Exod. i, 22). The mother of Moses hid her child in an ark of bulrushes, which she laid in the flags by the river's brink, beside which Pharaoh's daughter came to bathe, when her maidens are represented as walking along the bank, and thus the child was preserved. Two of the plagues which God inflicted upon the Egyptians were intimately connected with the waters of the Nile which they esteemed so precious (Exod. vii, 17, 18; viii, 1–3). Nearly a thousand years later in Israel's history Isaiah was inspired to foretell judgments upon Egypt and the Nile: "The Egyptians will I give over into the hand of a cruel lord, . . . and the river shall be wasted and

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dried up, . . . the paper reeds by the brooks shall wither and be no more. The fishers also shall mourn, and all they that cast angle into the brooks shall lament, and they that spread nets upon the waters shall languish" (Isa. xix, 4–8). Though history shows how truly the prophecy respecting the Egyptians being given over into the hands of cruel lords (the word is in the plural number, *lords*, though the adjective rendered *cruel* is singular) was accomplished in the twelve petty tyrants who ruled in Egypt, according to Herodotus, about a century after the time of Isaiah, the expression may also be understood to denote the decay of Egypt's strength by metaphors taken from the decrease of the river Nile, upon the overflowing of which the plenty and prosperity of the country depended. Thus the king of Egypt is described (Ezek. xxix, 3) as "a dragon lying in the midst of many waters," and boasting of his strength, as his predecessor did in the days of Moses, "My river is my own," etc., which was fulfilled in the person of Pharaoh-hophra (mentioned in Jer. xlvi, 38), or Apries (as he was called by the Greeks), who profanely boasted, as Herodotus (ii, 169) tells us, that "there was no God who could cast him down from his eminence." In the Thebaid crocodiles are found, and during Low Nile they may be seen basking in the sun upon the sand-banks. "The paper reeds" are said in the prophecy to grow by the "mouth of the brooks," i. e. by the side of the brooks; expressed elsewhere (Gen. xli, 3; Exod. ii, 3) by "the brink of the river," when referring to the Nile. Paper was an invention of the Egyptians, and was first made of a reed that grew upon the banks of the Nile, as Ovid (*Metamorph.* i) describes it—

"—— Papyriferi septemflua flumina Nili."

The monuments of the early dynasties represent the Nile as a stream bordered by flags and papyrus-reeds, the covert of innumerable wild fowl, and bearing on its waters the flowers of the various-colored lotus. At the present time there are scarcely any reeds or water-plants to be seen in Egypt—the papyrus having become extinct, and the lotus being now unknown—as the prophet distinctly foretold they should be "no more." When it is recollected that the water-plants of Egypt in Isaiah's time and much later were so abundant as to be a great source of revenue to the country, the exact fulfilment of his predictions is a valuable evidence of the truth in reference to "the sure word of prophecy." We have seen likewise how Isaiah foretold the failure of the fisheries; and although this was doubtless a natural result of the wasting of the river, its cause could not have been anticipated by human wisdom. "The Nile," says Diodorus Siculus (lib. i), "abounds with incredible numbers of all sorts of fish," which once formed a main source of "revenue" (Isa. xxiii, 3), as well as sustenance to the inhabitants of the country. The Israelites in the desert looked back with regret to the fish they had left behind them. "We remember the fish which we did eat in Egypt freely, but now our soul is dried away, and there is nothing at all beside this manna before our eyes" (Numb. xi, 4, 5). The fisheries of Egypt have long ceased to be of the productive nature they once were, in accordance with the prophetic announcement that "the fishers should mourn and all the anglers should lament" for their lost trade.

There is one more prophecy in Isaiah respecting the Nile, the fulfilment of which is still in the future: "When Jehovah shall set his hand again the second time to recover the remnant of his people which shall be left from Assyria, and from Egypt, and from the islands of the sea, he will utterly destroy the tongue (or *bay*, Josh. xv, 2, 5) of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dryshod" (Isa. xi, 11–15). Notwithstanding that R. Kimchi and others have understood this of the Euphrates, it is clear from the context, as well as from a comparison of the parallel passages (Isa. xix, 5; xxiii, 3), that none other than the river Nile can be intended. As by "the tongue of the Egyptian sea" must be meant the bay of the Mediterranean Sea into which the Nile, and not the Euphrates, empties itself, so a prophecy specifying a river with "seven streams" must necessarily point to that famous river, which in ancient and modern times alike has been recognised as the "seven-mouthed Nile." Now, as for a long period past, there are no navigable and unobstructed branches but the two that Herodotus distinguishes as in origin works of man. This change was prophesied by Isaiah: "And the waters shall fail from the sea, and the river shall be wasted and dried up" (xix, 5).

The prophets not only tell us of the future of the Nile; they speak of it as it was in their days. Ezekiel likens Pharaoh to a crocodile, fearing no one in the midst of his river, yet dragged forth with the fish of his rivers, and left to perish in the wilderness (xxix, 1–5; comp. xxxii, 1–6). Nahum thus speaks of the Nile, when he warns Nineveh by the ruin of Thebes: "Art thou better than No-Amon, that was situate among the rivers, [that had] the waters round about it, whose rampart [was] the sea, [and] her wall [was] from the sea?" (iii, 8). Here the river is spoken of as the rampart, and perhaps as the support of the capital, and the situation, most remarkable in Egypt, of the city on the two banks is indicated. See No-Ammon. But still more striking than this description is the use which we have already noticed of the inundation, as a figure of the Egyptian armies, and also of the coming of utter destruction probably by an invading force.

In the New Testament there is no mention of the Nile. Tradition says that when our Lord was brought into Egypt his mother came to Heliopolis. See On. If so, he may have dwelt in his childhood by the side of the ancient river which witnessed so many events of sacred history, perhaps the coming of Abraham, certainly the rule of Joseph, and the long oppression and deliverance of Israel their posterity.

See in addition to the works named above, Oedmann, *Samml.* i, 113 sq.; Lenz, *De Nilo* (in the *Comment. philol.* ed. Ruperti et Schlichthorst, Brem. 1794); Hartmann, *Geogr. von Africa*, i, 75 sq.; Ukert, *Geogr. von Africa*, i, 97 sq.; Le Pere, *id.* xviii, i, p. 555 sq.; Beke, *Sources of the Nile* (Lond. 1860); Werné, *Source of the White Nile* (ibid. 1849); Baker, *Basin of the Nile* (ibid. 1866); McCulloch, *Gazetteer*, s. v.; Smith's *Dict. of Class. Geog.* s. v.; Appleton's *New Amer. Cyclopædia*, and the recent works there cited.

Niles, Nathaniel, a Congregational minister, was born April 3, 1741, at South Kingston, R. I. He graduated at the College of New Jersey in 1776; studied theology under Dr. Bellamy; entered the ministry, but never settled in any place as pastor. Residing for some time in Norwich, Conn., he was several times sent to the state legislature. After the Revolution he settled in Orange County, Vt., then a wilderness, and there spent his life, filling many important public stations, being a judge in the supreme court; speaker in the House of Representatives, 1784; member of the United States Congress, 1791 to 1795; and six times presidential elector. He preached in his own house and in school-houses around the country, seldom receiving any compensation for his labors, which were continued until his strength failed. His death occurred Oct. 31, 1828. Mr. Niles published *Four Discourses on Secret Prayer* (1773):—*Two Discourses on Confession of Sin and Forgiveness* (1773):—Two sermons entitled *The Perfection of God the Fountain of Good* (1777):—A *Sermon* on vain amusements: and a *Letter* to a friend concerning the doctrine that impenitent sinners have the natural power to make to themselves new hearts (1809); besides numerous articles for newspapers and the *Theological Magazine*. See Sprague, *Annals of the Amer. Pulpit*, i, 716.

Niles, Samuel (1), a Congregational minister of colonial days, was born at Block Island, Mass., May 1,

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1674; was educated at Harvard University, class of 1699; and after thoroughly preparing himself for ministerial labors became pastor of a church at Kingston, R. I., in 1702, and there remained until 1710. In 1711 he was installed pastor of the Second Church at Braintree, Mass. He died at his native place May 1, 1762. He published, *A brief and sorrowful Account of the present Churches in New England* (1745):—*Vindication of divers Important Doctrines* (1752, 8vo):—*Scripture Doctrine of Original Sin* (1757, 8vo):—*God's Wonder-working Providence for New England in the Reduction of Louisburg* (1747):—*History of the French and Indian Wars*, in "Hist. Collections," 3d series, vol. vi.

Niles, Samuel (2), a Congregational minister, son of the preceding, was born Dec. 14, 1743, at Braintree, Mass., where his father was then pastor. Niles, Jun., graduated at the College of New Jersey in 1769; studied under Dr. Bellamy; entered the ministry Nov. 7, 1770, and was ordained, Sept. 25, 1771, pastor in Abington, Mass., where he remained until his death, Jan. 16, 1814. He published two occasional sermons. See Sprague, *Annals of the Amer. Pulpit*, i, 713.

Niles, William Watson, son of judge Nathaniel Niles, of Vermont, was born at West Fairlee Nov. 29, 1796; graduated at Dartmouth College, studied at Andover Theological Seminary, entered the ministry of the Congregational Church, and subsequently took orders in the Protestant Episcopal Church. He died at La Porte, Ind., in 1854. He was a zealous advocate of the cause of temperance.

Niloa, an anniversary festival among the ancient Egyptians in honor of the tutelar deity of the Nile. Heliodorus alleges it to have been one of the principal festivals of the Egyptians. Sir J. G. Wilkinson thus describes the Niloa: "It took place about the summer solstice, when the river began to rise; and the anxiety with which they looked forward to a plentiful inundation induced them to celebrate it with more than usual honor. Libanius asserts that these rites were deemed of so much importance by the Egyptians that unless they were performed at the proper season and in a becoming manner by the persons appointed to this duty, they felt persuaded that the Nile would refuse to rise and inundate the land. Their full belief in the efficacy of the ceremony secured its annual performance on a grand scale. Men and women assembled from all parts of the country in the towns of their respective nomes, grand festivities were proclaimed, and all the enjoyments of the table were united with the solemnity of a holy festival. Music, the dance, and appropriate hymns marked the respect they felt for the deity; and a wooden statue of the river-god was carried by the priests through the villages in solemn procession, that all might appear to be honored by his presence and aid, which invoked the blessings he was about to confer." Even at the present day the rise of the Nile is hailed by all classes with excessive joy. See Gardiner, *Dict. of Religion and Sects*, ii, 536. See NILE.

Nilus, the great river of Egypt, which even in the most ancient times received divine honors from the inhabitants of that country. This deity was more especially worshipped at Niopolis, where he had a temple. Herodotus mentions the priests of the Nile. Lucian says that its water was a common divinity to all of the Egyptians. From the monuments it appears that even the kings paid divine honors to the Nile. Champollion refers to a painting of the time of the reign of Rameses II. which exhibits this king offering wine to the gods of the Nile, who in the hieroglyphic inscription is called *Hapi-Mún*, the life-giving father of all existences. The passage which contains the praise of the god of the Nile represents him at the same time as the heavenly Nile, the primitive water, the great Nilus whom Cicero, in his *De Natura Deorum*, declares to be the father of the highest deities, even of *Ammon*. The sacredness which attached to the Nile among the ancient Egyptians is still preserved among the Arabs who have settled in Egypt, and who are accustomed to speak of the river as most holy. Mr. Bruce, in his travels in Abyssinia, mentions that it is called by the Agows *Gzeir*, *Geesa*, or *Seir*, the first of which terms signifies *a god*. It is also called *Ab*, "father," and has many other names, all implying the most profound veneration. The idolatrous worship may have led to the question which the prophet Jeremiah asks: "What hast thou to do in Egypt to drink of the waters of Sihor?" or the waters profaned by idolatrous rites.—Gardener, *Dict. of Religion and Sects*, p. 536. See Hardwick, *Christ and other Masters*, ii, 274, 298; Baur, *Symbolik u. Mythol.* i, 171; ii, 2, 419; *Edinb. Rev.* 1863, ii, 104 sq.; Nichols, *Brit. Museum*, p. 97; Trevor, *Anc. Egypt*, p. 147. See NILOA.

Nilus (Νεῖλος), ST., OF CONSTANTINOPLE, surnamed *the ascetic* and *the monk*, was a religious writer of the 5th century. He belonged to one of the most distinguished families in Constantinople, and rose to be governor of that city. He subsequently resigned his office, and with his son Theodulus retired into a monastery on Mount Sinai, while his wife and daughter went into an Egyptian nunnery. His son was killed in an attack of the Arabs against the convent, while St. Nilus escaped and lived until 450 or 451. He wrote a number of theological works, some of which are lost, and only known to us by some extracts from Photius, others were published separately at various times, but it is only of late that what we possess of them has been published as a whole. The best edition is that of Suares, entitled *Sancti Patris nostri Nili abbatis Tractatus seu opuscula ex codicibus manuscriptis Vaticanis, Cassinentibus, Barberinis et Altæmpsianis eruta J. M. Suaresius Græce nunc primum edidit, Latine vertit ac notis illustravit* (Rome, 1673, fol.). The most important of Nilus's works are Παραινέσεις, advice on the manner of leading a Christian life: it is a compendium of practical theology; and Ἐπιχήτου ἐγχειρίδιον, arranged for the use of Christians. Schweighäuser gives this manual in the fifth volume of his edition of Epictetus. The letters of Nilus, one of his most important works, and treating generally of the same subjects as his Παραινέσεις, were published by Possinus (Paris, 1657, 4to); a better edition, with a Latin translation by Leo Allatius, appeared at Rome (1668, fol.). The latest edition of Nilus's complete works was published by Migne (Paris, 1860, roy. 8vo), under the title of *S. P. N. Nili abbatis Opera quæ reperiri potuerunt omnia, variorum curis olim, nempe Leonis Allatii, Petri Passini, etc., seorsim edita, nunc primum in unum collecta et ordinata*. See Photius, *Cod.* p. 276; Nicephorus, *Hist. Eccl.* xiv, 54; Leo Allatius, *Diatribe de Nilis et eorum scriptis*, in his edition of the letters of Nilus, and in Fabricius, *Bibl. Græca*, x, 3 sq. ed. Harless; Cave, *Hist. Liter.*; Tillemont, *Mém. pour servir à l'hist. ecclésiastique*, xiv; Ceillier, *Hist. des auteurs sacrés*, viii, 205 sq.; Richard and Giraud, *Bibl. Sacræ*, s. v.; Neander, *Ch. Hist.* ii, 238, 241, 250–253, 292, 670, 671. (J. N. P.)

Nilus, ST., Jun., an Italian monastic, sometimes called *St. Nilus of Grotta Ferrata*, was a Greek by birth, and came from the vicinity of Tarentum. He flourished near the close of the 10th century. He was engaged in secular pursuits when the loss of his wife turned his thoughts to God, and he became a Greek monk of the Order of St. Basil. He was soon made the superior of his community on account of his worth and learning. The chances of war drove him to the west of Italy, and he fled to the convent of Monte Cassino at Capua, which was of the Benedictine order. He was received with great kindness, and a small convent assigned to him and his followers by the abbot. At this time Capua was governed by Aloare, who was the widow of the prince of Capua, and reigned in the name and right of her two sons. This wicked mother had influenced her children to murder their cousin, who was a powerful and worthy nobleman. Now she was seized with the

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agony of remorse, and sought St. Nilus to confess her crime, and entreated absolution at his hands. He refused this, except upon condition that she should give up one of her sons to the family of the murdered man, to be dealt with as they saw fit. This she would not consent to do. Then St. Nilus pronounced her unforgiven, and told her that what she would not give, Heaven would soon exact of her. She offered him large sums of money, and begged him to pray for her; but he threw down her money in scorn and left her. Not long after this the younger son killed the elder in a church, and for this double crime of fratricide and sacrilege he was put to death by command of Hugh Capet. Nilus afterwards went to Rome, and lived in a convent on the Aventine, where large numbers of sick people visited him, he working many and great miracles. Among others, his cure of an epileptic boy forms a subject for art. Crescentius was consul at this time, and John XVI, who was a Greek like St. Nilus, was pope. Then Otho III came to Rome and made a new pope, with the title of Gregory V. He put out the eyes of pope John, and laid siege to the castle of St. Angelo, to which Crescentius had retired. After a short siege the castle was given up on honorable terms; but not heeding these Otho ordered that Crescentius should be thrown headlong from the walls, and Stephania, his wife, given up to the outrages of the soldiers. So great was the influence of Nilus in Rome at this time that the emperor and the new pope endeavored to conciliate him, but he fearlessly rebuked them, and declared that the time would soon come when they should both seek mercy without finding it. He then left Rome, and went first to a cell near Gaeta, but soon after to a cave near Frascati, called the Crypta, or Grotta Ferrata. Pope Gregory died a miserable death soon after. Otho went on a pilgrimage to Monte Galgano. When returning he visited Nilus, and on his knees besought his prayers. He offered to erect a convent and endow it with lands, but this Nilus refused; and when Otho demanded what boon he could grant him, the saint stretched out his hand, and replied, "I ask of thee but this: that thou wouldst make reparation of thy crimes before God, and save thine own soul!" Soon after Otho returned to Rome he was obliged to fly from the fury of the people, and was poisoned by Stephania, the widow of Crescentius. When St. Nilus died, Sept. 26, A.D. 1002, he desired his brethren to bury him immediately, and to keep secret the place where they laid him. This they did: but his disciple, Bartolomeo, built the convent which Nilus had not wished to do, and received the gifts he had refused. The magnificent convent and church of San Basilio of Grotta Ferrata was built, and St. Nilus is regarded as its founder. Their rule is that of St. Basil, and their mass is recited in Greek, but they wear the Benedictine habit as a dependency of Monte Cassino. The finest Greek library in all Italy was here, and is now in the Vatican, and Julius II changed the convent to a fortress. In 1610, Domenichino was employed by cardinal Odoardo Farnese to decorate the chapel of St. Nilus, which he did with paintings from the life of the saint.—Mrs. Clement, *Sacred and Legendary Art*, s. v.

Miracle of St. Nilus. (From a Fresco at Grotta Ferrata.)

Nilus of Rhodes, an Eastern prelate of note, flourished as metropolitan of Rhodes about A.D. 1360, and was a native of Chios. He was the author of several works, of which the most important is a short history of the nine œcumenical councils, published by Justellus as an appendix to the *Nomocanon* of Photius (Paris, 1615, 4to), by Voelius and Justellus in *Bibl. Juris Canonici* (1661, fol.), ii. 1155, and by Hardouin, *Concilia*, v, 1479. Nilus also wrote some grammatical works, of which an account is given by Passow, *De Nilo, grammatico adhuc ignoto ejusque grammatica aliisque grammaticis scriptis* (Vratisl. 1831–32, 4to).—Smith, *Dict. of Gr. and Rom. Biog.* s. v.

Nimbus (from the Latin, *cloud*, hence *glory*) is the name given in sacred art to the disk or halo which encircles the head of the sacred personage who is represented. Its use is almost universal in those religions of which we possess any artistic remains—the Indian, the Egyptian, the Etruscan, the Greek, and the Roman. It appears on Hindû monuments of the most remote antiquity. The Hindû goddess Maya is surrounded by a semi-aureole of light, and from the top of her head-dress and the neighborhood of her temples issue groups of stronger rays. The coincidence of this decoration with the Christian cruciform nimbus may be accidental. It occurs likewise in Roman sculpture and painting. The emperor Trajan appears with it on the arch of Constantine; in the paintings found at Herculaneum it adorns Circe as she appears to Ulysses; and there are many examples of it in the *Virgil* of the Vatican. Hence its origin is involved in some obscurity; but a consideration of its various changes of form leads to the conclusion that it was originally meant to indicate light issuing from the head. The importance attached to an appearance of that kind, in remote times, as an augury of good, appears in many classical legends. It is illustrated in the second book of the *Æneid* by the flame descending upon the head of the young Iulus, which Anchises, versed in Oriental symbolism, saw with joy, and which proved to be an augury of good, though the other bystanders were alarmed at it:

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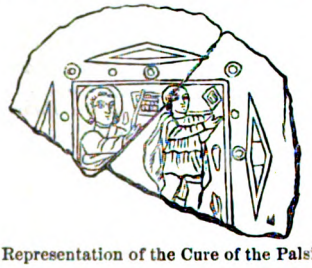
"Ecce levis summo de vertice visus Iuli
Fundere lumen apex, tactuque innoxia molles
Lambere flamma comas, et circum tempora pasci.
Nos pavidi trepidare metu, crinemque flagrantem
Excutere, et sanctos restinguere fontibus ignes."

In the Hebrew Scriptures we trace, in the absence of representations, the same symbolized idea in the light which shone upon the face of Moses at his return from Sinai (Exod. xxxiv, 29–35), and in the light with which the Lord is clothed as with a garment (Psa. ciii, 1, Vulg.; civ, 1, Auth. Vers.); and in the N. T. in the transfiguration of Christ (Luke ix, 31), and in the "crowns" of the just, to which allusion is so often made (2 Tim. iv, 8; 1 Pet. v, 4; Apoc. iv, 4). Nevertheless, the nimbus, strictly so called, is comparatively recent in Christian art. It was originally given in Christian art to sovereigns and allegoric personages generally as the symbol of power or distinction; but with this difference, that around the heads of saintly and orthodox kings or emperors it is luminous or gilded; round those of Gentile potentates it is colored red, green, or blue. About the middle of the 3d century it begins to appear, and earliest on these glasses, as the special attribute of Christ; later it was given to the heads of angels, to the evangelists, to the other apostles, and finally to the blessed Virgin and all saints,



Antique Representation of the Cure of the Palsied Man.

but not as their invariable attribute till the 7th century (see Buonarotti, *Vasi Antichi*). What must seem strange, however, is that the nimbus does not appear at all on the sarcophagi, the most ancient of Christian monuments. This, together with the fact that the nimbus did not come into constant use in the West until the 8th century, leads to the supposition that it was borrowed by the Christian Church from the classical customs referred to above. After the 6th century we find the nimbus very frequent in Christian symbolism, more particularly in the Eastern Church, where it was far more generally used, until the cultivation of sacred art by the Western Church made it almost a necessary appendage of all representations of God or of the saints.

Mosaic in the Church of St. Agatha at Ravenna (A.D. cir. 402).

Its ordinary form is the circular or semicircular; a form indeed in which later symbolists discover an emblem of perfection and of eternity; but the nimbus of the Eternal Father is often in the form of a triangle, and that of the Trinity an emanation of light, the rays of which form the three arms of a cross. This intention to mark the divinity by this symbol is oftentimes made the more clear by inscribing on three branches of the cross (the fourth branch being concealed by the head), or at the three angles of the triangle, the letters O Ω N, this being the name which God gave himself when he spoke to Moses from the burning bush, Ἐγώ εἰμι Ὁ Ὤν: "I am that I AM." The nimbus of the Virgin is sometimes a simple ring, and sometimes a crown or diadem; occasionally it is encircled by an ornamental border, on which twelve stars are sometimes represented. Her nimbus, as well as that of the Divine Persons, is commonly of gold; but that of the Virgin Mary is occasionally in colors, as blue, red, purple, or white. The nimbus of the saints is ordinarily the semicircle or lunula. Didron mentions the curious instance of a picture of the traitor Judas *with a black nimbus!* In later art the nimbus became lighter and more aerial, melting, as it were, into the picture; and in Raphael's saints it occasionally fades into the very faintest indication of a golden tinge around the head. In the Eastern Church the use of the nimbus appears to have much less precise meaning. It seems to claim consideration not only on the ground of sanctity, but of eminence of other kinds. It is applied to saints, and to many persons who are not saints—to kings, statesmen, and warriors. It frequently signifies *power*, and it is withheld from beings destitute of this title to admiration. Thus in a miniature of the 12th century, the beast with seven heads (Rev. xii, 1–3) wears a nimbus on six of them, but the seventh, which is "as it were wounded to death," is without it; and even Satan has it in a miniature of the 10th century.

Mosaic in St. Aquiline's at Milan.

In connection with the nimbus may also be mentioned two analogous forms—the *Aureole* and the *Glory*. The former is an illumination surrounding not the head only, but the entire figure. If the figure be upright, the aureole is commonly oval, when it is called the *vesica piscis*, and is supposed to contain an allusion to the *ichthys*. With a seated figure it becomes circular, and is occasionally divided by radiating bands, in the form of a wheel; sometimes it takes a quatrefoil form. It is commonly of gold, but occasionally also is in colors. The glory is a combination of the nimbus and the aureole, and is chiefly seen in Byzantine pictures, and those of the early South German school.

The Latin word *nimbus* appears to agree in signification with the Greek νιφάς, of which νίφω is the original root, and which is used to express snow, shower,

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and even sometimes hail; it also signifies the place in which they are formed, i. e. clouds. Isidore of Seville, in his *Origines*, describes the nimbus as a transverse bandeau of gold, sewed on the veil, and worn by women on their forehead. The glory is constantly adopted by artists, both in painting and sculpture, as a characteristic ornament; it either encircles the head alone or the entire figure. As an attribute, it serves to denote a holy person, in the same manner as the crosier or the sceptre distinguishes a bishop or a king. The etymology of the word has been little regarded by artists, for the nimbus, which ought always to have the character of a cloud, a vapor, or flakes of snow, frequently assumes the form of a circular disk, sometimes opaque, sometimes luminous, and sometimes transparent. It has the shape of a triangle or a square; that of several jets of flame; of a star, with six, eight, twelve, or sometimes even a countless number of rays. There is scarcely, perhaps, a single instance in which the shape of the nimbus agrees entirely with the idea which that word seems intended to convey. See Didron, *Christian Iconography*, i. 22 sq.; Siegel, *Christliche Alterthümer*, i, 436, 437; iii, 301 sq.; Walcott, *Sacred Archæol.* s. v.; Martigny, *Dict. des Antiquités Chrét.* p. 435–437. (J. H. W.)

Nimetulahites, an order of Turkish monks, so called from their founder, *Nimetu-lahi*, famous for his doctrine and the austerity of his life. The Nimetulahites originated in the 777th year of the Hegira, and are now quite extensively spread in Mohammedan countries. They assemble once a week to sing hymns in praise of God. The candidates for this order are obliged to continue shut up in a chamber for forty days, where their daily allowance is but four ounces of food, and no one is permitted to visit them. At the end of this fast the other devotees take the novice by the hand and perform a kind of dance, in which they make several extravagant gestures. During this exercise the novice commonly falls down in a trance, and at such time the Mohammedans say he receives some wonderful revelation. See Broughton, *Hist. of Religion*, s. v.

Nim'rah (Heb. *Nimrah'*, נִמְרָה, assigned by both Gesenius and Fürst to a root signifying *limpid*, and different from that of נָמֵר, *a panther*; Sept. Ναμβρά, v. r. Ναμρά, Ἀμβράμ), a place mentioned, in Numb. xxxii, 3, among those which formed the districts of the "land of Jazer and the land of Gilead," on the east of Jordan, petitioned for by Reuben and Gad. These towns appear, from the way in which they are grouped, to have been all near the place of the Israelitish encampment in the plain of Moab. It is manifestly the same city which is afterwards mentioned as having been rebuilt by the Gadites, and which is called Beth-Nimrah (ver. 36). The prophets Isaiah and Jeremiah, in pronouncing a curse upon Moab, say, "*the waters of Nimrim* shall be desolate" (Isa. xv, 6; Jer. xlviii, 34); and they group Nimrim with some of the same places mentioned in connection with it by Moses, as Heshbon and Elealeh; there can be no doubt, therefore, that the same town is referred to. It is worthy of note that the name *Nimer* and *Nimreh* occur in several localities east of the Jordan (Porter, *Hand-book*, p. 509, 510, 520); but most of these are not in the required position. The statements of Eusebius and Jerome regarding this city are confused and contradictory. In the *Onomasticon* (s. v. Nemra), Eusebius says of *Nebra* that it is "a city of Reuben in Gilead, now a large village in *Katanæa* (*ἐν τῇ Καταναίᾳ*), called *Abara*." There must be a corruption of the text here, for Jerome writes the name *Nemra*, and says it is still a large village, but does not give its locality. Of *Nemrim* (Eusebius, Νεκηρίμ), both state that it is now a village called *Benamerium*, north of Zoar. But under *Bethamnaram* (Eusebius, Βηθναβράν), which they identify with Nimrah, they say that "it is to this day the village of *Bethamnaris* in the fifth mile north of Libias." All these notices may have been originally intended for the same place, and the corruption of the text has created the confusion (Reland, *Palæst.* p. 649, 650). About two miles east of the Jordan, near the road from Jericho to es-Salt, are the ruins of *Nimrim*, on the banks of a wady of the same name. The ruins are now desolate, but near them are copious springs and marshy ground. There can be little doubt that this is the site of Nimrah, or Beth-Nimrah, which Joshua locates in the valley (xiii, 27); and that these springs are "the waters of Nimrim" on which Isaiah pronounced the curse (Porter, *Hand-book*, p. 308; Robinson, *Bib. Res.* i, 551: Burckhardt, *Syria*, p. 355, 391. —Kitto. See Beth-Nimrah.

Nimrim, the Waters of (Heb. *Nimrim'*, מֵי נִמְרִים; prob. plur. of *Nimrah* [q. v.], i. e. *limpidity*; according to others, *panthers*; Sept. in Isa. Νεμρείμ v. r. Νεμωρείμ and Νεβσίμ; in Jer. Νεβρειμ v. r. Νεβρειν), a stream or brook (not improbably a stream with pools) with the country of Moab, which is mentioned in the denunciations of that nation uttered, or quoted, by Isaiah (xv 6) and Jeremiah (xlviii, 34). From the former of these passages it appears to have been famed for the abundance of its grass. It is doubtless the same with the Beth-Nimrah (q. v.) of Numb. xxxii, 36. A name resembling Nimrim still exists at the south-eastern end of the Dead Sea, in the *Wady en-Nemeirah* and *Burj en-Nemeirah*, which are situated on the beach, about half-way between the southern extremity and the promontory of *el-Lissan* (De Saulcy, *Voyage*, i, 284, etc.; Seetzen, ii, 354). This may be the *Bethnamaris* of Eusebius and Jerome. See Nimrah.

Nim'rod (Heb. *Nimrod'*, נִמְרֹד, probably from the Persic *Nabard*, i. e. *Lord*; which corresponds to the Sept. Νεβρώδ; Josephus, Νεβρωθῆς), the name given by Moses to the founder of the Babylonian monarchy (Gen. x, 10; comp. Hegewisch, *Ueber d. Aramäer*, in the *Berl. Monatsschr.* 1794, p. 216 sq.). B.C. cir. 2450. The Mosaic account makes him the son of Cush (on the omission of his name among the children of Cush, ver. 7, see Rosenmüller on ver. 10), an origin thought by some to indicate that the original people of Babylon came from the south (comp. Euseb. *Chron. Armen.* i, 20 sq.; Tuch, *Gen.* p. 230), the Egyptian or Hamitic region, expelling the Shemites (Asshur) from Shinar, and built Babylon, then, overflowing northward, founded Nineveh. (In Gen. x, 11 the marginal reading of the A. V. is preferable: יָצָא אַשּׁוּר, *went forth to Assyria* [see Nordheimer, *Heb. Gram.* ii, 95].) Nimrod was a mighty hero (גִּבּוֹר, Gen. x, 8) and hunter before the Lord (comp. Schiller, *Kleine Pros. Schr.* i, 378 sq.). The later Oriental traditions enlarge this account. Josephus (*Ant.* i, 4. 2 sq.) identifies Nimrod with the builder of the tower of Babel, which he represents as an act of blasphemous impiety. This arises from the old etymology of the name (as if from מָרַד, to *rebel*: Gesen. *Thesaur.* s. v.), and agrees with the remarkable fact that, according to the Persian astrology (*Chron. Pasch.* p. 36; Cedren. *Hist.* p. 14 sq.; comp. Hyde, *Ad Ulugbeigh.* p. 44 sq.), the constellation of *the Giant*—that is, Orion (q. v.)—was named from Nimrod; and some have identified Nimrod with the Greek Orion (comp. Movers, *Phön.* p. 471; Baur, *Amos*, p. 351), who was also a giant (*Odys.* xi, 309 sq.; comp. *Il.* xviii, 486, σθένος Ὠρίωνος; Hesiod, *Works and Days*, 580; Pliny, vii, 16) and a mighty hunter (*Odys.* xi, 574). The Hebrew *kesil'* (כְּסִיל) is rendered *Orion* (Isa. xiii. 10; Job xxxviii, 31) by the Syriac and the Sept. The word means *a fool*, *an impious person*, applied naturally to a proud blasphemer; and the *chains* or "*bands of Orion*" (Job xxxviii, 31) may be explained in the same way (see Michael. *Spicel.* i, 209 sq.; *Suppl.* p. 1319 sq.; comp. Gesen. *Comment. on Isa.* i. 458 sq.). All we know of him serves to place Nimrod in the earliest period of Asiatic antiquity, and he cannot be regarded as a mere astronomical figure. But

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the strangest opinion is that of Von Bohlen (*Genesis*, p. 126), who makes him the same with Merodach-Baladan! (comp. Tuch, *Gen.* p. 233; Gesen. *Thes.* ii, 818, note).—Winer, ii, 157. The only subsequent notice of the name Nimrod occurs in Mic. v, 6, where the "land of Nimrod" is a synonyme either for Assyria, just before mentioned, or for Babylonia.

There is no ground for regarding Gen. x, 9-11 as a later interpolation, an opinion maintained by Vater, Schumann, and others, and virtually adopted by Prof. Rawlinson. Nimrod is there briefly characterized thus: "He began to be a mighty one in the earth. He was a mighty hunter before the Lord: wherefore it is said, Even as Nimrod the mighty hunter before the Lord." This narrative is so brief that it is rather obscure. For the Hebrew word rendered "mighty" the Sept. gives γιγας, as if in allusion to his physical stature in connection with his power, or to Gen. vi, 4, as if the old antediluvian Titans had been reproduced in Nimrod. It is hard to determine in what sense the phrase a "mighty one" or a "mighty hunter" is used. If the name Nimrod be a Shemitic one, then it plainly means "let us rebel or revolt;" but if it be, as some suppose, a Turanian word, its meaning is at present unknown. Much depends on the sense of the phrase "before the Lord." Many, like Perizonius, Bochart, and others, give it only an intensive meaning—*Deo judice*, or *quasi maxime*—that is, in the Lord's estimation he was a mighty hunter. But with Hengstenberg we demur to the notion that the Hebrew superlative absolute can be expressed in this way with the solemn name of Jehovah. The phrase is by no means parallel to the so-called absolute superlative in such phrases as "trees of the Lord" (Psa. civ, 16), or "a city great to God" (Jonah iii, 3), or "a child fair to God" (Acts vii, 20). The instances quoted by grammarians and lexicographers will not sustain the usage, and Nordheimer shrinks from the full vindication of it (*Heb. Gram.* p. 791). For example, the phrase occurs in Gen. xxvii, 7, "That I may bless thee before the Lord," that is, in his presence and with his seal and approval. A similar phrase, in which the name God is used, is found in Isa. lvi, 14, "That I may walk before God," that is, in the enjoyment of his blessing and protection. And so in many places in which the idiom is not to be diluted into a mere superlative. Abarbanel, Gesenius, and Van Bohlen explain the clause "before the Lord" as meaning here "whom God favors." Prof. Rawlinson also goes so far as to say that "the language of Scripture concerning Nimrod is laudatory rather than the contrary" (*Ancient Monarchies*, i, 217). But the preposition לִפְנֵי has often, as Gesenius admits, a hostile sense—in front of, for the purpose of opposing (Numb. xvi, 2; 1 Chron. xiv, 8; 2 Chron. xv, 10); and the Sept. gives it such a sense in the verse under consideration—ἐναντίον Κυρίου—"against the Lord." The Targums and Josephus give the preposition this hostile meaning. The context also inclines us to it. That the mighty hunting was not confined to the chase is apparent from its close connection with the building of eight cities. Tuch indeed denies that such a connection is indicated by the ו in ver. 10, and Keil as roundly asserts it: but there is no need to lay stress on any consecutive force in the conjunction—the connection and its results are apparent in the context. The prowess in hunting must have co-existed with valor in battle. What Nimrod did in the chase as a hunter was the earlier token of what he achieved as a conqueror. For hunting and heroism were of old specially and naturally associated, as in Perseus, Ulysses, Achilles, and the Persian sovereigns, one of whom, Darius, inscribed his exploits in hunting on his epitaph (Strabo, xv). The Assyrian monuments also picture many feats in hunting, and the word is often employed to denote campaigning. Thus Tiglath-pileser I "hunts the people of Bilu-Nipru," and one of his ancestors does the same thing. Both are represented as holding "the mace of power," a weapon used in hunting, and at the same time the symbol of royalty. Sargon speaks of three hundred and fifty kings who ruled over Assyria, and "hunted" the people of Bilu-Nipru. Bilu-Nipru means Babylon, and *nipru*, from *napar*, to hunt, may be connected with Nimrod, or Nebrod, as in the Sept. the name is spelled. The chase and the battle, which in the same country were connected so closely in after-times, may therefore be virtually associated or identified here. The meaning then will be, that Nimrod was the first after the flood to found a kingdom, to unite the fragments of scattered patriarchal rule, and consolidate them under himself as sole Head and master; and all this in defiance of Jehovah, for it was the violent intrusion of Hamitic power into a Shemitic territory. The old hero's might and daring passed at length into a proverb, or became the refrain of a ballad, so that hunters and warriors of more recent times were ideally compared with him—"Even as Nimrod the mighty hunter."—Fairbairn.

Concerning the later life of Nimrod, the Scriptures give not the slightest information, nor even ground for conjecture. But, after seventeen or more centuries, a dubious and supposititious narrative got into credit, of which the earliest promoter that we know was Ctesias, but which, variously amplified, has been repeated by many compilers of ancient history down to our own times. Rollin, Shuckford, and Prideaux seem to have given it a measure of credit. It is briefly to this effect: Some make Nimrod to be Belus, and consider Nin (for *os* and *us* are only the Greek and Latin grammatical terminations) to have been his son; others identify Nimrod and Ninus. It is further narrated that Ninus, in confederacy with Aric, an Arabian sovereign, in seventeen years spread his conquests over Mesopotamia, Media, and a large part of Armenia and other countries; that he married Semiramis, a warlike companion and a continuer of his conquests, and the builder of Babylon; that their son Ninyas succeeded, and was followed by more than thirty sovereigns of the same family, he and all the rest being effeminate voluptuaries; that their indolent and licentious character transmitted nothing to posterity; that the crown descended in this unworthy line one thousand three hundred and sixty years; that the last king of Assyria was Sardanapalus, proverbial for his luxury and dissipation; that his Median viceroy, Arbaces, with Belesis, a priest of Babylon, rebelled against him, took his capital, Nineveh, and destroyed it, according to the horrid practice of ancient conquerors—those pests of the earth—while the miserable Sardanapalus perished with his attendants by setting fire to his palace, in the 9th century before the Christian æra. That some portion of true history lies intermingled with error or fable in this legend, especially the concluding part of it, is probable. Mr. Bryant is of opinion that there are a few scattered notices of the Assyrians and their confederates and opponents in Eupolemus and other authors (of whom fragments are preserved by Eusebius), and in an obscure passage of Diodorus. To a part of this series, presenting a previous subjugation of some Canaanitish, of course Hamitic, nations to the Assyrians, a revolt, and a reduction to the former vassalage, Mr. Bryant thinks that the very remarkable passage, Gen. xiv, 1-10, refers; and he supports his argument in an able manner by a variety of ethnological coincidences (*Anc. Mythol.* vi, 195-208). But whatever we know with certainty of an Assyrian monarchy commences with Pul, about B.C. 760; and we have then the succession in Tiglath-pileser, Shalmaneser, Sennacherib, and Esarhaddon. Under this last it is probable that the Assyrian kingdom was absorbed by the Chaldæo-Babylonian.—Kitto. The chief events in the life of Nimrod, then, are (1) that he was a Cushite; (2) that he established an empire in Shinar (the classical Babylonia), the chief towns being Babel, Erech, Accad, and Calneh; and (3) that he extended this empire northward along the course of the

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Tigris over Assyria, where he founded a second group of capitals, Nineveh, Rehoboth, Calah, and Resen. These events correspond to and may be held to represent the salient historical facts connected with the earliest stages of the great Babylonian empire.

1. There is abundant evidence that the race which first held sway in the lower Babylonian plain was of Cushite or Hamitic extraction. Tradition assigned to Belus, the mythical founder of Babylon, an Egyptian origin, inasmuch as it described him as the son of Poseidon and Libya (Diod. Sicul. i, 28; Apollodor. ii, 1, § 4; Pausan. iv, 23, § 5); the astrological system of Babylon (Diod. Sicul. i, 81), and perhaps its religious rites (Hestiæus ap. Josephus, *Ant.* i, 4, 3) were referred to the same quarter; and the legend of Oannes, the great teacher of Babylon, rising out of the Erythræan sea, preserved by Syncellus (*Chronogr.* p. 28), points in the same direction. The name Cush itself was preserved in Babylonia and the adjacent countries under the forms of Cossæi, Cissia, Cuthah, and Susiana or Chuzistan. The earliest written language of Babylonia, as known to us from existing inscriptions, bears a strong resemblance to that of Egypt and Ethiopia, and the same words have been found in each country, as in the case of Mirikh, the Meroë of Ethiopia, the Mars of Babylonia (Rawlinson, *Herod.* i, 442). Even the name Nimrod appears in the list of the Egyptian kings of the 22d dynasty, but there are reasons for thinking that dynasty to have been of Assyrian extraction. Putting the above-mentioned considerations together, they leave no doubt as to the connection between the ancient Babylonians and the Ethiopian or Egyptian stock (respectively the Nimrod and the Cush of the Mosaic table). More than this cannot be fairly inferred from the data, and we must therefore withhold our assent from Bunsen's view (*Bibelwerk*, v, 69) that the Cushite origin of Nimrod betokens the westward progress of the Scythian or Turanian races from the countries eastward of Babylonia; for, though branches of the Cushite family (such as the Cossæi) had pressed forward to the east of the Tigris, and though the early language of Babylonia bears in its structure a Scythic or Turanian character, yet both these features are susceptible of explanation in connection with the original eastward progress of the Cushite race.

2. The earliest seat of empire was in the south part of the Babylonian plain. The large mounds which for a vast number of centuries have covered the ruins of ancient cities have already yielded some evidences of the dates and names of their founders, and we can assign the highest antiquity to the towns represented by the mounds of Niffer (perhaps the early Babel, though also identified with Calneh), Warka (the Biblical Erech), Mugheir (Ur), and Senkereh (Ellasar), while the name of Accad is preserved in the title Kinzi-Akkad, by which the founder or embellisher of those towns was distinguished (Rawlinson, i, 435). The date of their foundation may be placed at about B.C. 2200. We may remark the coincidence between the quadruple groups of capitals noticed in the Bible, and the title Kiprat or Kiprat-arba, assumed by the early kings of Babylon, and supposed to mean "four races" (Rawlinson, i, 438, 447).

3. The Babylonian empire extended its sway northward along the course of the Tigris at a period long anterior to the rise of the Assyrian empire in the 13th century B.C. We have indications of this extension as early as about 1860, when Shamas-Iva, the son of Ismi-dagon, king of Babylon, founded a temple at Kilehshergat (supposed to be the ancient Asshur). The existence of Nineveh itself can be traced up by the aid of Egyptian monuments to about the middle of the 15th century B.C.; and though the historical name of its founder is lost to us, yet tradition mentions a Belus as king of Nineveh at a period anterior to that assigned to Ninus (Layard's *Nineveh*, ii, 231), thus rendering it probable that the dynasty represented by the latter name was preceded by one of Babylonian origin.—Smith.

It is impossible with certainty to identify Nimrod with any names as yet deciphered on the Assyrian monuments. Von Bohlen throws discredit on the whole

Ancient Assyrian Statue supposed to represent Nimrod.

story by identifying him with the historical Merodach-Baladan. Remembering, however, that the Septuagint and Josephus write the name Nebrod or Nebrodes, we have the less difficulty in identifying the deified Nimrod with *Nipru*, *Bil-Nipru*, or *Bel-Nimrod*, signifying "the lord," "the hunter;" *Enu*, another title, being the corresponding or Cushite term for Bil, Bel, or Baal. Thus Babylon is called the city of Bil-Nipru; and its fortifications are named in Nebuchadnezzar's inscriptions Ingur-Bilu-Nipru. The chief seat of his worship as a god was at Nipru (Niffar or Calneh) and at Calah (Nimrûd). The son of Bil-Nipru and his wife Beltis or Belta-Niprata, was Nin, the Assyrian Hercules, and eponymously connected with Nineveh. Whether this identification be accepted or not, it may be added, in conclusion, that the shadow of Nimrod has never left his country. The famous ruined palace is named after him, and so is a temple—the Birs; a dam across the river is called Sukr el-Nimrûd; and Layard tells us that when the head of one of those singular figures was laid bare, his attention was turned to it by the wild exclamation, "O bey! hasten to the diggers; they have found Nimrod himself!" while the workmen were amazed and terrified at the sudden apparition. Arabian story prattles of him as a worshipper of idols and the persecutor of Abraham. —Fairbairn. See Fröstneich, *De venatore Nimrodo* (Altdorf, 1706); *Jour. Sac. Lit.* April, 1860.

Nimrûd. See Assyria; Babylonia; Nineveh.

Nim'shi (Heb. *Nimshi'*, נִמְשִׁי, *saved;* Sept. Ναμεσσί, v. r. Ναμεσσεί, Ναμεσσί, Ἀμασεί), the grandfather

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of Jehu (2 Kings ix, 2, 14, 20), but often briefly called his father (1 Kings xix, 16; 2 Chron. xxii, 7). B.C. cir. 950.

Nin is the name of an Assyrian divinity. He represents the classical *Hercules*, and is spoken of as "the champion who subdues evil spirits and enemies." He is given the form of a huge bull, man-headed and winged. A representation of *Nin* is now in the British Museum, in the Assyrian transept. See NIMROD.

Ninde, WILLIAM W., a minister of the Methodist Episcopal Church, was born at Lyons, N. Y., Dec., 1809; was converted at Cazenovia Seminary about 1815; entered the Genesee Conference in 1828; was set off with the Oneida Conference in 1829; and from that to the Black River Conference in 1835; and stationed in Oswego in 1835-6, and in Syracuse, 1837-8. In 1843 he was made presiding elder of Rome District, and attended the General Conference at New York in 1844 as reserve delegate, in place of George Gary, missionary to Oregon. He died at Delta, N. Y., Feb. 27, 1845. Ninde was a man of rare eloquence and power in the pulpit. A creative imagination, a sound judgment, respectable culture, large knowledge, and the sweet baptism of sanctifying grace made him one of the most independent, and at the same time one of the most persuasive preachers of his conference; and his pastoral and administrative abilities were excellent. "Ninde," says Dr. George Peck, in his *Life and Times* (N. Y. 1874, 12mo), "was one of the most gifted of our young ministers. His discourses were eloquent, and often powerful, overwhelming. He was a devoted, earnest Christian. He died early, but his name is still held in grateful remembrance" (p. 196). He was some time secretary of his conference, and his early death was a loss to the Church. See *Minutes of Conferences*, iii, 624; *Black River Conf. Memorial*, p. 94; Sprague, *Annals of the Amer. Pulpit*, vol. vii. (G. L. T.)

Nine-Days' Devotion. See NOVENA.

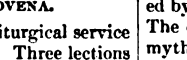
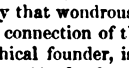
Nine Lections is the name of a liturgical service in the Romish and Anglican churches. Three lections are said on each of the three nocturns: the first three taken from Holy Scripture; the second from the acts of a saint; the third from homilies of the fathers. Justin Martyr alludes to the commentaries of apostles and writings of prophets, the third Council of Carthage to the passions of martyrs on their anniversaries, the Council of Laodicea to the lections, and St. Jerome to the works of St. Ephrem, as being read in the sacred assemblies. The nine had reference to the orders of angels, with whom the Church joined in adoration, and, as a tripled three, bore allusion to the Holy Trinity. But from the time of Cassian there were twelve lessons, until Gregory VII reduced them to nine, with eighteen psalms, on Sundays, except Easter and Pentecost; on festivals, nine psalms and nine lessons; on ferials, twelve psalms and three lessons; in Easter-week and Whitsun-week, three psalms and three lessons, according to ancient use. Among these days were included the Epiphany, the Circumcision, Conversion of St. Paul, Purification, St. Matthias, the Annunciation, St. Philip and St. James, St. Barnabas, St. Peter, All Saints', St. Andrew, and sixty-eight other commemorations of saints and holy days, such as the Exaltation of the Cross and the Name of Jesus. See Walcott, *Sacred Archæology*, p. 400; Palmer, *Orig. Lit.* vol. i, bk. i, p. 10; Bingham, *Christian Antiquities*, xiv, 3, § 2.

Nine Worthies of the World. (*a*) *Heathens:* (1) Hector of Troy; (2) Alexander the Great; (3) Julius Cæsar. (*b*) *Jews:* (1) Joshua; (2) David; (3) Judas Maccabæus. (*c*) *Christians:* (1) King Arthur; (2) Charlemagne; (3) Godfrey of Boulogne. Their arms are on duke Robert's tomb at Gloucester. See Walcott, *Sacred Archæology*, p. 400.

Nineteenth Day OF THE MONTH. In the morning service of the Church of England and the Protestant Episcopal churches it is directed that on the nineteenth day of any month the *Venite Exultemus* (or Psalm beginning, "O come, let us sing unto the Lord") shall not be said or sung. The reason is that it occurs on that day in the regular portion of Psalms, and would thus occasion an unnecessary repetition. See Staunton, *Eccles. Dict.* s. v.

Nin'evè (Νινευΐ v. r. Νινευΐται; Sept. Νινευή), the Græcized form (Luke xi, 32; Tob. i, 3, etc.; Judith i, 1, etc.) of the name of NINEVEH (q. v.).

Nin'eveh (Heb. *Nineveh'*, נִינְוֵה; Sept. Νινευή or Νινευή, v. r. Νινευΐ; Vulg. *Ninive*), the capital of the ancient kingdom and empire of Assyria; a city of great power, size, and renown, usually included among the most ancient cities of the world of which there is any historic record. In the following account we chiefly follow the article by Layard in Smith's *Dict. of the Bible*, with additions from other sources.

I. *Name.*—This, if Shemitic, signifies *dwelling of Ninus;* but it is probably of foreign etymology. In cuneiform (q. v.) it is written  or  . Josephus Græcizes it Νενεύη (*Ant.* ix, 10, 2), Ptolemy Νῖνος ἡ καὶ Νινευΐ (viii, 21, § 3), Herodotus ἡ Νίνος or Νῖνος (i, 193; ii, 150); while the Romans wrote it *Ninus* (Tacit. *Ann.* xii, 13) or *Nineve* (Amm. Marcianus, xviii, 7). The name appears to be derived from that of an Assyrian deity, "Nin," corresponding, it is conjectured, with the Greek Hercules, and occurring in the names of several Assyrian kings, as in "Ninus," the mythic founder, according to Greek tradition, of the city. In the Assyrian inscriptions Nineveh is also supposed to be called "the city of Bel." Fletcher, rather fancifully, taking *Nin* as meaning "a floating substance or fish," and *neveh* "a resting-place," supposes the city to have been built nigh to the spot where the ark of Noah rested, and in memory of the deliverance provided by that wondrous vessel (*Notes from Nineveh*, ii, 90). The connection of the name of the city with Ninus, its mythical founder, is not opposed to the statement in Gen. x, 11; for the city might be named, not from Nimrod, its originator, but from a successor who gave it conquest and renown. In the Assyrian mythology Ninus is the son of Nimrod.

II. *History.*—1. *From Biblical and Later Accounts.*—The first reference to Nineveh in Scripture is in Gen. x, 11, "Out of that land went forth Asshur and builded Nineveh," as it is rendered in our version. The other and better version is, "Out of that land (the land of Shinar) went he (Nimrod) to Assyria, and builded Nineveh, and Rehoboth, and Calah, and Resen between Nineveh and Calah; the same is a great city." The translation which we have adopted is that of the Targums of Onkelos and Jonathan, and is defended by Hyde, Bochart, Le Clerc, Tuch, Baumgarten, Keil, Delitzsch, Knobel, Kalisch, and Murphy. The other exegesis, which makes Asshur the subject of the verb, has support from the Septuagint, the Syrian version, and the Vulgate, and has been adopted by Luther, Calvin, Grotius, Michaelis, Schumann, Von Bohlen, Pye Smith, and is apparently preferred by Rawlinson. The arguments in its favor are not strong; yet it contains or implies the reason why the country was named Assyria after its first settler. It is also a plausible theory of Jacob Bryant, that Nimrod by his conquests forced Asshur to leave the territory of Shinar, so that, thus expelled and overpowered by the mighty hunter, he went out of that land and built Nineveh (*Ancient Mythology*, vi, 192). Hence Assyria was subsequently known to the Jews as "the land of Nimrod" (comp. Mic. v, 6), and was believed to have been first peopled by a colony from Babylon.

The kingdom of Assyria and of the Assyrians is referred to in the O. T. as connected with the Jews at a very early period; as in Numb. xxiv, 22, 24, and Psa. lxxxiii, 8: but after the notice of the foundation of

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Nineveh in Genesis no further mention is made of the city until the time of the book of Jonah, or the 8th century B.C., supposing we accept the earliest date for that narrative [see JONAH, BOOK OF], which, however, according to some critics, must be brought down 300 years later, or to the 5th century B.C. In this book neither Assyria nor the Assyrians are mentioned, the king to whom the prophet was sent being termed the "king of Nineveh." Assyria is first called a kingdom in the time of Menahem, about B.C. 770. Nahum (? B.C. 645) directs his prophecies against Nineveh; only once against the king of Assyria (iii, 18). In 2 Kings (xix, 36) and Isaiah (xxxvii, 37) the city is first distinctly mentioned as the residence of the monarch. Sennacherib was slain there when worshipping in the temple of Nisroch his god. In 2 Chronicles (xxxii, 21), where the same event is described, the name of the place where it occurred is omitted. Zephaniah, about B.C. 630, couples the capital and the kingdom together (ii, 13); and this is the last mention of Nineveh as an *existing* city. He probably lived to witness its destruction, an event impending at the time of his prophecies. Although Assyria and the Assyrians are alluded to by Ezekiel and Jeremiah, by the former as a nation in whose miserable ruin prophecy had been fulfilled (ch. xxxi), yet they do not refer by name to the capital. Jeremiah, when enumerating "all the kingdoms of the world which are upon the face of the earth" (ch. xxv), omits all mention of the nation and the city. Habakkuk only speaks of the Chaldæans, which may lead to the inference that the date of his prophecies is somewhat later than that usually assigned to them. See HABAKKUK, BOOK OF.

The fall of Nineveh, like its rise and history, is very much enveloped in obscurity. But the account of Ctesias, preserved in Diodorus Siculus (ii, 27, 28), has been thought to be substantially correct. It may, however, be observed that Mr. Rawlinson, in his latest work (*The Ancient Monarchies*, i, 521), says that it "seems undeserving of a place in history." According to that account, Cyaxares, the Median monarch, aided by the Babylonians, under Nabopolassar, laid siege to the city. His first efforts were in vain. He was more than once repulsed and obliged to take refuge in the mountains of the Zagros range; but, receiving reinforcements, he succeeded in routing the Assyrian army, and driving them to shut themselves up within the walls. He then attempted to reduce the city by blockade, but was unsuccessful for two years, till his efforts were unexpectedly assisted by an extraordinary rise of the Tigris, which swept away a part of the walls, and rendered it possible for the Medes to enter. The Assyrian monarch, Saracus, in despair, burned himself in his palace. With the ruthless barbarity of the times, the conquerors gave the whole city over to the flames, and razed its former magnificence to the ground. The cities dependent on Nineveh, and in its neighborhood, appear to have incurred a like fate, and the excavations show that the principal agent in their destruction was fire. Calcined sculptured alabaster, charcoal and charred wood buried in masses of brick and earth, slabs and statues split with heat, were objects continually encountered by Mr. Layard and his fellow-laborers at Khorsabad, Nimrûd, and Kuyunjik.

From a comparison of these data, it has generally been assumed that the destruction of Nineveh and the extinction of the empire took place between the time of Zephaniah and that of Ezekiel and Jeremiah. The exact period of these events has consequently been fixed, with a certain amount of concurrent evidence derived from classical history, at B.C. 606 (Clinton, *Fasti Hellen.* i, 269). It has been shown that it may have occurred twenty years earlier. See ASSYRIA. The city was then laid waste, its monuments destroyed, and its inhabitants scattered or carried away into captivity. It never rose again from its ruins. This total disappearance of Nineveh is fully confirmed by the records of profane history. There is no mention of it in the Persian cuneiform inscriptions of the Achæmenid dynasty. Herodotus (i, 193) speaks of the Tigris as "the river upon which the town of Nineveh formerly stood." He must have passed in his journey to Babylon, very near the site of the city —perhaps actually over it. So accurate a recorder of what he saw would scarcely have omitted to mention, if not to describe, any ruins of importance that might have existed there. Not two centuries had then elapsed since the fall of the city. Equally conclusive proof of its condition is afforded by Xenophon, who with the ten thousand Greeks encamped during his retreat on, or very near, its site (B.C. 401). The very name had then been forgotten, or at least he does not appear to have been acquainted with it, for he calls one group of ruins "Larissa," and merely states that a second group was near the deserted town of Mespila (*Anab.* iii, iv, § 7). The ruins, as he describes them, correspond in many respects with those which exist at the present day, except that he assigns to the walls near Mespila a circuit of six parasangs, or nearly three times their actual dimensions. Ctesias placed the city on the Euphrates (*Frag.* i, 2), a proof either of his ignorance or of the entire disappearance of the place. He appears to have led Diodorus Siculus into the same error (ii, 27, 28). The historians of Alexander, with the exception of Arrian (*Ind.* 42, 3), do not even allude to the city, over the ruins of which the conqueror must have actually marched. His great victory of Arbela was won almost in sight of them. It is evident that the later Greek and Roman writers, such as Strabo, Ptolemy, and Pliny, could only have derived any independent knowledge they possessed of Nineveh from traditions of no authority. They concur, however, in placing it on the eastern bank of the Tigris. During the Roman period, a small castle or fortified town appears to have stood on some part of the site of the ancient city. It was probably built by the Persians (Amm. Marcell. xxiii, 22); and subsequently occupied by the Romans, and erected by the emperor Claudius into a colony. It appears to have borne the ancient traditional name of *Nineve*, as well as its corrupted form of *Ninos* and *Ninus*, and also at one time that of *Hierapolis*. Tacitus (*Ann.* xii, 13), mentioning its capture by Meherdates, calls it "Ninos;" on coins of Trajan it is "Ninus," on those of Maximinus "Niniva," in both instances the epithet Claudiopolis being added. Many Roman remains, such as sepulchral vases, bronze and other ornaments, sculptured figures in marble, terra-cottas, and coins, have been discovered in the rubbish covering the Assyrian ruins; besides wells and tombs, constructed long after the destruction of the Assyrian edifices. The Roman settlement appears to have been in its turn abandoned, for there is no mention of it when Heraclius gained the great victory over the Persians in the battle of Nineveh, fought on the very site of the ancient city, A.D. 627. After the Arab conquest, a fort on the east bank of the Tigris bore the name of "Ninawi" (Rawlinson, *As. Soc. Journal*, xii, 418). Benjamin of Tudela, in the 12th century, mentions the site of Nineveh as occupied by numerous inhabited villages and small townships (ed. Asher, i, 91). The name remained attached to the ruins during the Middle Ages; and from them a bishop of the Chaldæan Church derived his title (Assemani, iv, 459); but it is doubtful whether any town or fort was so called. Early English travellers merely allude to the site (Purchas, ii, 1387). Niebuhr is the first modern traveller who speaks of "Nuniyah" as a village standing on one of the ruins which he describes as "a considerable hill" (ii, 353). This may be a corruption of "Nebbi Yunus," the Prophet Jonah, a name still given to a village containing his apocryphal tomb. Mr. Rich, who surveyed the site in 1820, does not mention Nuniyah, and no such place now exists. Tribes of Turcomans and sedentary Arabs, and Chaldæan and Syrian Christians, dwell in small mud-built villages, and cultivate the soil in the country around the ruins; and occasionally a tribe of wandering

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Kurds, or of Bedouins driven by hunger from the desert, will pitch their tents among them. After the Arab conquest of the west of Asia, Mosul, at one time the flourishing capital of an independent kingdom, rose on the opposite or western bank of the Tigris. Some similarity in the names has suggested its identification with the Mespila of Xenophon; but its first actual mention only occurs after the Arab conquest (A.H. 16, or A.D. 637). It was sometimes known as Athur, and was united with Nineveh as an episcopal see of the Chaldæan Church (Assemani, iii, 269). It has lost all its ancient prosperity, and the greater part of the town is now in ruins.

Traditions of the unrivalled size and magnificence of Nineveh were equally familiar to the Greek and Roman writers, and to the Arab geographers. But the city had fallen so completely into decay before the period of authentic history that no description of it, or even of any of its monuments, is to be found in any ancient author of trust. Diodorus Siculus asserts (ii, 3) that the city formed a quadrangle of 150 stadia by 90, or altogether of 480 stadia (no less than 60 miles), and was surrounded by walls 100 feet high, broad enough for three chariots to drive abreast upon them, and defended by 1500 towers, each 200 feet in height. According to Strabo (xvi, 737) it was larger than Babylon, which was 385 stadia in circuit. In the O. T. we find only vague allusions to the splendor and wealth of the city, and the very indefinite statement in the book of Jonah that it was "an exceeding great city," or "a great city to God," or "for God" (i. e. in the sight of God), "of three days' journey;" and that it contained "sixscore thousand persons who could not discern between their right hand and their left hand, and also much cattle" (iv, 11). It is obvious that the accounts of Diodorus are for the most part absurd exaggerations, founded upon fabulous traditions, for which existing remains afford no warrant. It may, however, be remarked that the dimensions he assigns to the area of the city would correspond to the three days' journey of Jonah—the Jewish day's journey being 20 miles—if that expression be applied to the circuit of the walls. "Persons not discerning between their right hand and their left" may either allude to children or to the ignorance of the whole population. If the first be intended, the number of inhabitants, according to the usual calculation, would have amounted to about 600,000. But such expressions are probably mere Eastern figures of speech to denote vastness, and far too vague to admit of exact interpretation.

The political history of Nineveh is that of Assyria (q. v.). It has been observed that the territory included within the boundaries of the kingdom of Assyria proper was comparatively limited in extent, and that almost within the immediate neighborhood of the capital petty kings appear to have ruled over semi-independent states, owning allegiance and paying tribute to the great lord of the empire, "the King of Kings," according to his Oriental title, who dwelt at Nineveh. (Comp. Isa. x, 8: "Are not my princes altogether kings?") These petty kings were in a constant state of rebellion, which usually showed itself by their refusal to pay the apportioned tribute—the principal link between the sovereign and the dependent states—and repeated expeditions were undertaken against them to enforce this act of obedience. (Comp. 2 Kings xvi, 7; xvii, 4, where it is stated that the war made by the Assyrians upon the Jews was for the purpose of enforcing the payment of tribute.) There was, consequently, no bond of sympathy arising out of common interests between the various populations which made up the empire. Its political condition was essentially weak. When an independent monarch was sufficiently powerful to carry on a successful war against the great king, or a dependent prince sufficiently strong to throw off his allegiance, the empire soon came to an end. The fall of the capital was the signal for universal disruption. Each petty state asserted its independence, until reconquered by some warlike chief who could found a new dynasty and a new empire to replace those which had fallen. Thus on the borders of the great rivers of Mesopotamia arose in turn the first Babylonian, the Assyrian, the Median, the second Babylonian, the Persian, and the Seleucid empires. The capital was, however, invariably changed, and generally transferred to the principal seat of the conquering race. In the East men have rarely rebuilt great cities which have once fallen into decay—never perhaps on exactly the same site. If the position of the old capital was deemed, from political or commercial reasons, more advantageous than any other, the population was settled in its neighborhood, as at Delhi, and not amid its ruins. But Nineveh, having fallen with the empire, never rose again. It was abandoned at once, and suffered to perish utterly. It is probable that, in conformity with an Eastern custom, of which we find such remarkable illustrations in the history of the Jews, the entire population was removed by the conquerors, and settled as colonists in some distant province.

2. *Monumental Records.*—From the annals of Tiglath-Pileser I we learn that a temple had been founded at Asshur, or Kalah Sherghát, as early as the nineteenth century B.C., by Shamas-iva, a son of Ismi-dagon, who was one of the early kings in the series answering to the great Chaldæan dynasty of Berosus, and from this circumstance may be inferred to have ruled over Assyria. In fact, as long as this dynasty lasted, Assyria probably occupied the position of an unimportant dependency of Babylonia, not being mentioned in one single legend, and not furnishing the Chaldæan monarchs with one of their royal titles. At what period Assyria was enabled to achieve her independence, or under what circumstances she achieved it, we have no means of knowing, but the date at which, for several reasons, we may suppose it to have been accomplished is approximately B.C. 1273. Probably an Arabian conquest of Babylonia, which caused the overthrow of this Chaldæan dynasty in the sixteenth century, furnished the Assyrians with an opportunity of shaking off the Babylonian yoke, but it was not till three centuries later that they appear to have gained a position of importance. During the period of Assyrian subjection to Chaldæa, and long after she became an independent empire, the vice-regal, or the royal city, was probably Asshur, on the west bank of the Tigris, sixty miles south of Nineveh, the name of which is still preserved in the designation given by the Arabs to the neighboring district. It may perhaps be as well to observe that the four kings in Gen. xiv, according to Josephus, were only commanders in the army of the Assyrian king, who had then, he says, dominion over Asia. But this is very improbable, and is really contradicted by recent discoveries, which show, at least negatively, that Assyria was not then an independent power. Sir H. Rawlinson thinks that he has found the name of a king (Kudur-Mapula or Kudur-Mabuk) stamped upon bricks in Babylonia which corresponds to that of Chedorlaomer, and supposes that this king was the Elamitic founder of the great Chaldæan empire of Berosus. Mr. Stuart Poole thinks it not improbable that the expedition of Chedorlaomer was directed against the power of the Egyptian kings of the fifteenth dynasty and their Phœnician allies or subjects. Josephus also calls Chushan Rishathaim—who in Judg. iii is said to have been king of Mesopotamia—king of the Assyrians; but this again demands an earlier rise of the Assyrian power than the monuments warrant us in assuming. The first known king of Assyria is Bel-lush or Belukh, who, with three others in succession, viz. Pudil, Iva-lush, Shalmabar or Shalmarish, is reputed to have reigned shortly after its dependence on Babylon had been shaken off. The period from 1278 to 1200 may be assigned to the reign of these kings. They have left no other record but their names upon bricks, etc., which are found only at Kalah Sherghát; and the

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character in which these are inscribed is so ancient and so mixed with Babylonian forms that they are assigned to this period, though the same effects might possibly have been produced at a later period of Babylonian ascendency. After these names, we are enabled to trace a continuous line of six hereditary monarchs, who, with the exception of the last, are enumerated on the oldest historic relic yet discovered in Assyria. This is the octagonal prism of Kalah Sherghat, on which Tiglath-Pileser I records the events of the first five years of his reign, and traces back his pedigree to the fourth generation. He calls himself the son of Asshur-rish-ili; the grandson of Mutaggil Nebu; the great grandson of Asshur-dapal-il, whose father was Nin-pala-kura, the supposed successor of Shalmabar or Shalmarish. Of his great-grandfather he relates that, sixty years previously, he had taken down the temple of Anu and Iva before alluded to, which had stood for 641 years, but was then in a ruined condition. His father seems to have been a great conqueror, and perhaps was the first to raise the character of the Assyrian arms, and to gain a foreign reputation. But whatever fame he acquired in this way was eclipsed by that of his son, who says that he won victories in Cappadocia, Syria, and in the Median and Armenian mountains. Particularly a people called Nairi, who probably dwelt at the north-west of Assyria proper, are conspicuous among his conquests. Now it so happens that the date of this king can be fixed in a remarkable way, by a rock inscription of Sennacherib at Bavian, which states that a Tiglath-Pileser occupied the throne of Assyria 418 years before the tenth year of his own reign, and as Sennacherib was reigning towards the end of the eighth, or the beginning of the seventh century, this would throw back the time of Tiglath-Pileser's reign to the latter part of the twelfth century B.C. We also learn from this same rock inscription that Tiglath-Pileser was himself defeated by Merodach-adan-akhi, the king of Babylon, who carried away with him images of certain Assyrian gods, showing that Babylon at this period was independent of Assyria, and a formidable rival to her power. Of Asshur-bani-pal I, the son and successor of Tiglath-Pileser, nothing is known. Only one record of him has been hitherto discovered, and this was found at Kuyunjik. This name was softened or corrupted by the Greeks into Sardanapalus. After this king a break occurs in the line of succession which cannot be supplied. It is thought, however, not to have been long, as Asshur-adan-akhi is supposed to have begun to reign about 1050, and therefore to have been contemporary with David. This monarch, and the three kings who succeeded him, are obscure and unimportant, not being known for anything else than repairing and adding to the palaces at Kalah Sherghát. Their names are Asshur-danin-il, Iva-lush II, and Tiglathi-Nin.

With the last of these, however, Asshur ceased to be the royal residence. The seat of government was transferred by his son Asshur-bani-pal to Calah, now supposed to be represented by Nimrûd, forty miles to the north, near the confluence of the upper Záb and the Tigris, and on the east bank of the latter river. The reason of this change is not known; but it is thought that it was connected with the extension of the empire in the direction of Armenia, which would therefore demand greater vigilance in that quarter. This king, Sardanapalus II, pushed his conquests to the shores of the Mediterranean, levied tribute of the kings of Tyre and Sidon, and therefore perhaps of Ethbaal, the father of Jezebel. He was also the founder of the north-west palace at Nimrûd, which is second only to that of Sennacherib, at Kuyunjik, in magnificence and extent. The next monarch who sat on the Assyrian throne was Shalmanu-bar, the son of Sardanapalus. He reigned thirty-one years, spread his conquests farther than any of his predecessors, and recorded them on the black obelisk now in the British Museum. In his reign the power of the first Assyrian empire seems to have culminated. He carried his victorious army over all the neighboring countries, imposing tribute upon all Babylonia, Mesopotamia, Syria, Media, Armenia, and the scriptural kingdoms of Hamath and Damascus. The latter under Benhadad and Hazael are alike conspicuous among his vanquished enemies. But what is of paramount interest in the records of this king is the identification in the second epigraph in the above-named obelisk of the name of Jehu the king of Israel, who there appears as Yahua the son of Khumri, and is said to have given the Assyrian monarch tribute of gold and silver. This name was discovered independently, but almost on the self-same day, both by Dr. Hincks and colonel Rawlinson, the latter being at Bagdad and the former in the north of Ireland. It is supposed that Jehu is called the son of Khumri or Omri, either as being king of Samaria, the city which Omri built, or as claiming descent from the founder of that city to strengthen his right to the throne, and possibly even as being descended from him on the mother's side.

Shalmanu-bar was the founder of the central palace at Nimrûd, and probably reigned from about 900 to 860 or 860. He was succeeded by his second son Shamas-iva, his eldest having made a revolt during the lifetime of his father, which probably lost him the succession, and was with difficulty quelled by his younger brother. The annals of Shamas-iva extend only over a period of four years. At this time the history is enveloped in much obscurity; but it is probable that the reign of Shamas-iva lasted much longer, as it is with his son and successor, Iva-lush III, that the first Assyrian dynasty comes to a close, and the reigns of these two princes are all we have to fill up the interval from 850 to 747, which is about the time it is supposed to have ended. Iva-lush is perhaps the Pul of Scripture. Among those from whom he received tribute are mentioned the people of Khinuri, i. e. Samaria; and Menahem gave Pul 1000 talents of silver to confirm the kingdom in his hand. There is a statue of the god Nebo in the British Museum which is dedicated by the artist "to his lord Iva-lush and his lady Sammuramit." This personage is in all probability the Semiramis of the Greeks, and her age remarkably agrees with that which Herodotus assigns her, viz. five generations prior to Nitocris, who seems with him to represent Nebuchadnezzar. He also speaks of her as a Babylonian princess; and since Iva-lush asserts that Asshur had "granted him the kingdom of Babylon," he may very likely have acquired it in right of his wife, or reigned conjointly with her. But we cannot here replace conjecture by certainty. As we are altogether ignorant of the causes which terminated the first Assyrian dynasty or established the second, the interval between both may have been considerable, and may account for the difficulty above mentioned with respect to the period from the death of Shalmanu-bar and the end of the first empire. Tiglath-Pileser II, who founded the second empire, appears before us "without father, without mother." Unlike the kings before him, he makes no parade of his ancestry in his inscriptions, from which circumstance we may fairly assume that he was a usurper. Much uncertainty has arisen about the date of his accession, because he states that he took tribute from Menahem in his eighth year, which would make it B.C. 667 or 768 (received chronology), whereas it is more likely that it was connected in some way with the change of events in Babylon that gave rise to the æra of Nabonassar, or 747. However, as the Sept. gives the reign of Manasseh thirty-five years instead of fifty-five, this diminution of twenty years would exactly rectify the discrepancy, or else it is possible that in the said inscription Menahem may be by mistake for Pekah, since he is joined with Rezin, whom Scripture always couples with Pekah. The annals of Tiglath-Pileser II extend over a period of seventeen years, and record his wars against Mesopotamia, Armenia, and Meuta; he also invaded Babylon, took the city of Sepharvaim or Sippara, and slew Rezin, the king of Syria. It was this

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king whom Ahaz met at Damascus when he saw the altar of which he sent the pattern to Urijah the priest at Jerusalem. Of Shalmaneser, his probable successor, little is known but what has come down to us in the sacred narrative. His name has not been found on the monuments. Shalmaneser twice invaded Israel; upon the first occasion it seems that Hoshea the king bought him off by tribute, but subsequently revolted upon having made an alliance with Sabaco or So, king of Egypt. Upon this Shalmaneser again invaded Israel, and besieged Samaria for the space of three years. He is supposed to have died or to have been deposed before the city surrendered, and to have left the final subjugation of it to his successor. This was Sargon or Sargina, who came to the throne in B.C. 721, was the founder of a dynasty, and is therefore suspected of being a usurper. He reigned nineteen years after the captives of Samaria had been brought to Assyria; he made war against Babylon, and perhaps placed Merodach-Baladan upon the throne. After this he marched in the direction of southern Syria and Egypt. At this time the latter country was under the dominion of the twenty-fifth or Ethiopian dynasty, and would seem to have recently gained possession of the five Philistine cities, according to the prediction of Isa. xix, 18. It is remarkable that Sargon speaks of Gaza as belonging to Egypt, and its king is said to have been defeated at Raphia by the Assyrian monarch. Upon this the Egyptian "Pharaoh" paid Sargon tribute of gold, horses, camels, etc. Afterwards he made war in Hamath, Cappadocia, and Armenia, turning his arms also against Mount Zagros and the Medes, whose cities he colonized with his Israelitish captives. Later he made a second expedition into Syria, and took Ashdod by his Tartan, or general (Isa. xx, i), the king of that place flying to Egypt, which is said to be under the dominion of Mirukha or Meroë. At this time, also, Tyre fell under his power. Subsequently he made a second war upon Babylonia, and drove Merodach-Baladan, who seems to have offended him, into banishment. Finally, the Greeks of Cyprus, who are called "the Yaha Nagé tribes of Yunau" or Ionia, are named among those who paid him tribute. He appears to have removed the seat of government from Calah to Khorsabad, called from him Dur-Sargina. At this time the influence of Egyptian taste is manifest in Assyrian works of art. Sargon was succeeded in the year B.C. 702 by his son Sennacherib. He fixed his government at Nineveh, which, being now greatly decayed, he completely restored, and there he built the magnificent structure discovered and excavated by Layard. In the repairs of the great palace alone he is said to have employed no less than 360,000 men among his captives from Chaldæa, Armenia, and elsewhere. Sennacherib immediately after his accession proceeded to Babylon, where Merodach-Baladan had contrived to place himself again upon the throne with the aid of the Susianians. He fought a bloody battle with him, in which the Babylonian was entirely defeated, and then appointed Belibus, or Elibus, viceroy of Babylon. In his second year he marched on the north and east of Assyria, and penetrated to certain Median tribes whom he asserts to have been quite unknown to his predecessors. The Philistines also were subdued by him, and the kings of Egypt who fought with him near Lachish were worsted. Lachish and Libnah fell before his arms, and Hezekiah, at Jerusalem, had to purchase peace by a tribute of 300 talents of silver and 30 talents of gold (2 Kings xviii, 13, 14). This, however, is not recorded in his annals, which extend only to his eighth year, and therefore may have occurred subsequently to the period at which they close. In the year 699 he again marched against Babylon, defeated the party of Merodach-Baladan, deposed the viceroy Belibus, whom he had himself appointed three years before, and placed his own eldest son, Asshur-nadin, upon the throne. We know that Sennacherib reigned twenty-two years, because we have his twenty-second year stamped on a clay tablet, but it is uncertain when his second expedition to Syria was undertaken; some, however, consider his two Syrian expeditions to have been identical. The object of the second was to recover the cities of Lachish and Libnah, which had again fallen under the power of Egypt. While he was warring against Lachish he heard of the agreement that Hezekiah had entered into with the king of Egypt, and sent a detachment of his host against Jerusalem, under Rab-Saris and Rab-Shakeh. For some reason which we are not told, these generals found it expedient to retire from Jerusalem and join their master, who had raised the siege of Lachish, at Libnah. Meanwhile Tirhakah, the Ethiopian, perhaps not yet king of Egypt, advanced from the south to meet Sennacherib, and reinforce the Egyptian party against whom he was contending; but before the decisive battle could be fought, the Angel of the Lord had smitten in the camp of the Assyrians 185,000 men. Sennacherib, with the rest of his army, fled in dismay, and the Egyptians perhaps commemorated his disaster in the manner related by Herodotus (ii, 141). It is not a matter of surprise that this event is unnoticed on the Assyrian monuments. In all probability the murder of Sennacherib by his sons did not immediately follow his defeat at Libnah, but this also we have no means of knowing from the Assyrian records. He was succeeded by one of his younger sons (not his eldest, who had been regent in Babylon, and was probably dead), Esarhaddon, or Asshur-akh-iddina. He was celebrated for his victories and his magnificent buildings. He carried on his father's war with Egypt, which country, as well as Ethiopia, he seems to have subdued. He is also thought to have reigned in his own person at Babylon, and perhaps to have held his court indifferently either at Nineveh or Babylon, which would account for Manasseh being carried by the captains of the king of Assyria to Babylon (2 Chron. xxxiii, 11); but in B.C. 667, thirteen years after his accession, he was succeeded on the throne of Babylon by Saosduchinus, who was either a rebel or a viceroy appointed by Esarhaddon. About the year 660 his son Asshur-bani-pal, or Sardanapalus III, succeeded to the throne of Assyria, and with him began the fall of the empire. He may have reigned till 640; but he feebly imitated the conquests of his predecessors, and appears to have contented himself with hunting. He was succeeded by his son Asshur-emit-ili, the last king of whom any records have been discovered. Under him Assyria was hastening its downfall, and Cyaxares, with his victorious Medes, was preparing for the final attack. If he was not the last king, he was the last but one, and the Saracus of Berosus, perhaps his brother, may have succeeded him, or else we must consider Saracus to be identical with Asshur-emit-ili, who corresponded in fate with the warlike Sardanapalus of the Greeks.

III. *Present Ruins.*—Previous to recent excavations and researches, the ruins which occupied the presumed site of Nineveh seemed to consist of mere shapeless heaps or mounds of earth and rubbish. Unlike the vast masses of brick masonry which mark the site of Babylon, they showed externally no signs of artificial construction, except perhaps here and there the traces of a rude wall of sun-dried bricks. Some of these mounds were of enormous dimensions, looking in the distance rather like natural elevations than the work of men's hands. Upon and around them, however, were scattered innumerable fragments of pottery—the unerring evidence of former habitations. Some had been chosen by the scattered population of the land as sites for villages, or for small mud-built forts, the mound itself affording means of refuge and defence against the marauding parties of Bedouins and Kurds which for generations have swept over the face of the country. The summits of others were sown with corn or barley. During the spring months they were covered with grass and flowers, bred by the winter rains. The Arabs call these mounds "Tell," the Turcomans and Turks "Tep-

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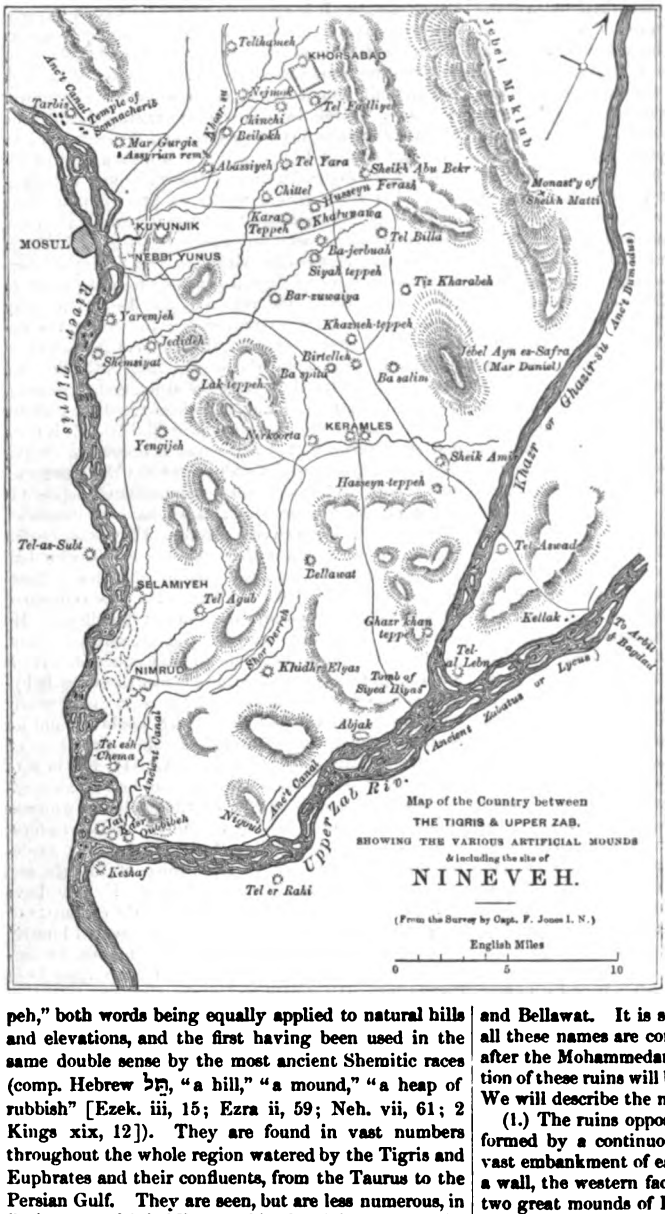

peh," both words being equally applied to natural hills and elevations, and the first having been used in the same double sense by the most ancient Shemitic races (comp. Hebrew תֵּל, "a hill," "a mound," "a heap of rubbish" [Ezek. iii, 15; Ezra ii, 59; Neh. vii, 61; 2 Kings xix, 12]). They are found in vast numbers throughout the whole region watered by the Tigris and Euphrates and their confluents, from the Taurus to the Persian Gulf. They are seen, but are less numerous, in Syria, parts of Asia Minor, and in the plains of Armenia. Wherever they have been examined they appear to have furnished remains which identify the period of their construction with that of the alternate supremacy of the Assyrian, Babylonian, and Persian empires. They differ greatly in form, size, and height. Some are mere conical heaps, varying from fifty to one hundred and fifty feet high; others have a broad, flat summit, and very precipitous, cliff-like sides, furrowed by deep ravines worn by the winter rains. Such mounds are especially numerous in the region to the east of the Tigris, in which Nineveh stood, and some of them must mark the ruins of the Assyrian capital. There is no edifice mentioned by ancient authors as forming part of the city, which we are required, as in the case of Babylon, to identify with any existing remains, except the tomb, according to some, of Ninus, according to others, of Sardanapalus, which is recorded to have stood at the entrance of Nineveh (Diod. Sic. ii, 7; Amynt. *Frag.* [ed. Müller], p. 136). The only difficulty is to determine which ruins are to be comprised within the actual limits of the ancient city.

1. The northern extremity of the principal collection of mounds on the eastern bank of the Tigris may be fixed at Sherif Khan, and the southern at Nimrûd, about six and a half miles from the junction of that river with the great Zab, the ancient Lycus. Eastward they extend to Khorsabad, about ten miles north by east of Sherif Khan, and to Karamless, about fifteen miles north-east of Nimrûd. Within the area of this irregular quadrangle are to be found, in every direction, traces of ancient edifices and of former population. It comprises various separate and distinct groups of ruins, four of which, if not more, are the remains of fortified enclosures or strongholds, defended by walls and ditches, towers and ramparts. The principal are: (1) the group immediately opposite Mosul, including the great mounds of Kuyunjik (also called by the Arabs Armushiyah) and Nebbi Yunus; (2) that near the junction of the Tigris and Zab, comprising the mounds of Nimrûd and Athur; (3) Khorsabad, about ten miles to the east of the former river; (4) Sherif Khan, about five and a half miles to the north of Kuyunjik; and (5) Selamiyah, three miles to the north of Nimrûd. Other large mounds are Baaskeikhah, Karamless, where the remains of fortified enclosures may perhaps be traced, Baazani, Yarumjeh, and Bellawat. It is scarcely necessary to observe that all these names are comparatively modern, dating from after the Mohammedan conquest. The respective position of these ruins will be seen in the accompanying map. We will describe the most important.

(1.) The ruins opposite Mosul consist of an enclosure formed by a continuous line of mounds, resembling a vast embankment of earth, but marking the remains of a wall, the western face of which is interrupted by the two great mounds of Kuyunjik and Nebbi Yunus. To the east of this enclosure are the remains of an extensive line of defences, consisting of moats and ramparts. The inner wall forms an irregular quadrangle with very unequal sides—the northern being 2333 yards, the western or the river-face, 4533, the eastern (where the wall is almost the segment of a circle) 5300 yards, and the southern but little more than 1000; altogether 13,200 yards, or seven English miles and four furlongs. The present height of this earthen wall is between forty and fifty feet. Here and there a mound more lofty than the rest covers the remains of a tower or a gateway. The walls appear to have been originally faced, at least to a certain height, with stone masonry, some remains of which have been discovered. The mound of Kuyunjik is of irregular form, being nearly square at the south-west corner, and ending almost in a point at the north-east. It is about 1800 yards in length, by 500 in its greatest width; its greatest height is 96 feet, and its sides are precipitous, with occasional deep ravines

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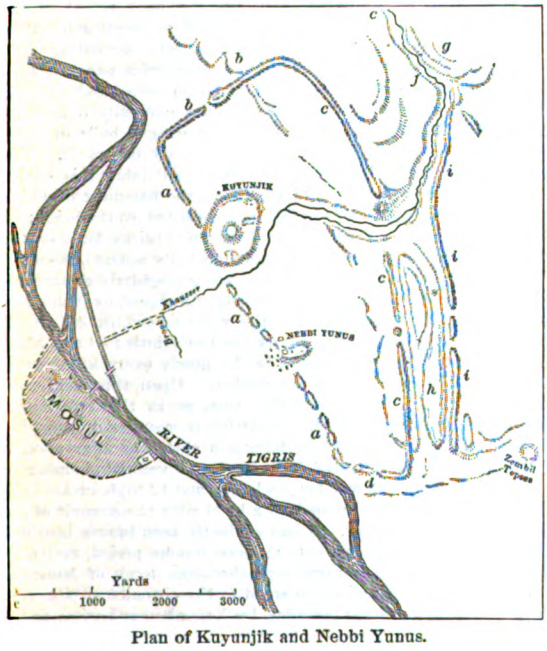
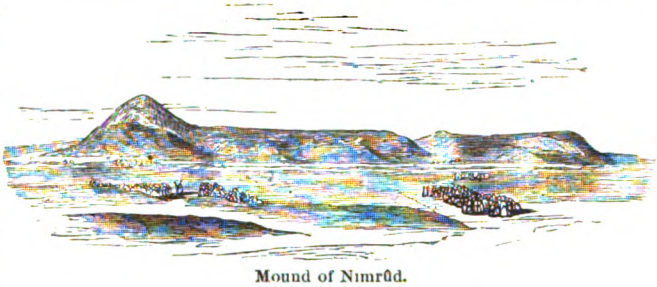
or watercourses. The summit is nearly flat, but falls from the west to the east. A small village formerly stood upon it, but has of late years been abandoned. The Khosr, a narrow but deep and sluggish stream, sweeps around the southern side of the mound on its way to join the Tigris. Anciently dividing itself into two branches, it completely surrounded Kuyunjik. Nebbi Yunus is considerably smaller than Kuyunjik, being about 530 yards by 430, and occupying an area of about 40 acres. In height it is about the same. It is divided into two nearly equal parts by a depression in the surface. Upon it is a Turcoman village containing the apocryphal tomb of Jonah, and a burial-ground held in great sanctity by Mohammedans from its vicinity to this sacred edifice. Remains of entrances or gateways have been discovered in the northern and eastern walls (*b* and *c*). The Tigris formerly ran beneath the western wall, and at the foot of the two great mounds. It is now about a mile distant from them, but during very high spring floods it sometimes reaches its ancient bed. The western face of the enclosure (*a*) was thus protected by the river. The northern and southern faces—*b* and *d*—were strengthened by deep and broad moats. The eastern (*c*), being most accessible to an enemy, was most strongly fortified, and presents the remains of a very elaborate system of defences. The Khosr, before entering the enclosure, which it divides into two nearly equal parts, ran for some distance almost parallel to it (*f*), and supplied the place of an artificial ditch for about half the length of the eastern wall. The remainder of the wall was protected by two wide moats (*h*), fed by the stream, the supply of water being regulated



Plan of Kuyunjik and Nebbi Yunus.

by dams, of which traces still exist. In addition, one or more ramparts of earth were thrown up, and a moat excavated between the inner walls and the Khosr, the eastern bank of which was very considerably raised by artificial means. Below, or to the south of the stream, a third stream, excavated in the compact conglomerate rock, and about two hundred feet broad, extended almost the whole length of the eastern face, joining the moat on the south. An enormous outer rampart of earth, still in some places above eighty feet in height (*i*), completed the defences on this side. A few mounds outside this rampart probably mark the sites of detached towers or fortified posts. This elaborate system of fortifications was singularly well devised to resist the attacks of an enemy. It is remarkable that within the enclosure, with the exception of Kuyunjik and Nebbi Yunus, no mounds or irregularities in the surface of the soil denote ruins of any size. The ground is, however, strewed in every direction with fragments of brick, pottery, and the usual signs of ancient population.

(2.) Nimrûd consists of a similar enclosure of con-



Mound of Nimrûd.

secutive mounds—the remains of ancient walls. The system of defences is, however, very inferior in importance and completeness to that of Kuyunjik. The indications of towers occur at regular intervals; 108 may still be traced on the northern and eastern sides. The area forms an irregular square, about 2331 yards by 2095, containing about 1000 acres. The northern and eastern sides were defended by moats, the western and southern walls by the river, which once flowed immediately beneath them. On the south-western face is a great mound, 700 yards by 400, and covering about 60 acres, with a cone or pyramid of earth about 140 feet high rising in the north-western corner of it. At the south-eastern angle of the enclosure is a group of lofty mounds called by the Arabs, after Nimrod's lieutenant, Athur (comp. Gen. x, 11). According to the Arab geographers this name at one time applied to all the ruins of Nimrûd (Layard, *Nin. and its Remains*, ii, 245, note). Within the enclosure a few slight irregularities in the soil mark the sites of ancient habitations, but there are no indications of ruins of buildings of any size. Fragments of brick and pottery abound. The Tigris is now one and a half miles distant from the mounds, but sometimes reaches them during extraordinary floods.

(3.) The enclosure-walls of Khorsabad form a square of about 2000 yards. They show the remains of towers and gateways. There are apparently no traces of moats or ditches. The mound which gives its name to this group of ruins rises on the north-west face. It may be divided into two parts or stages, the upper about 650 feet square and 30 feet high, and the lower, adjoining it, about 1350 by 300. Its summit was formerly occupied by an Arab village. In one corner there is a pyramid or cone, similar to that at Nimrûd, but very inferior in height and size. Within the interior are a few mounds marking the sites of propylæa and similar detached monuments, but no traces of considerable buildings. These ruins were known to the early Arab geographers by the name of "Saraûn," probably a traditional corruption of the name of Sargon, the king who founded the palaces discovered there.

(4.) Sherif Khan, so called from a small village in the

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Mounds of Khorsabad.

neighborhood, consists of a group of mounds of no great size when compared with other Assyrian ruins, and without traces of an outer wall. Selamîyah is an enclosure of irregular form, situated upon a high bank overlooking the Tigris, about 5000 yards in circuit, and containing an area of about 410 acres, apparently once surrounded by a ditch or moat. It contains no mound or ruin, and even the earthen rampart which marks the walls has in many places nearly disappeared. The name is derived from an Arab town once of some importance, but now reduced to a miserable village inhabited by Turcomans.

2. The greater part of the discoveries which, of late years, have thrown so much light upon the history and condition of the ancient inhabitants of Nineveh were made in the ruins of Nimrûd, Kuyunjik, and Khorsabad. The first traveller who carefully examined the supposed site of the city was Mr. Rich, formerly political agent for the East India Company at Bagdad; but his investigations were almost entirely confined to Kuyunjik and the surrounding mounds, of which he made a survey in 1820. From them he obtained a few relics, such as inscribed pottery and bricks, cylinders, and gems. Some time before a bass-relief representing men and animals had been discovered, but had been destroyed by the Mohammedans. He subsequently visited the mound of Nimrûd, of which, however, he was unable to make more than a hasty examination (*Narrative of a Residence in Kurdistan*, ii, 131). Several travellers described the ruins after Mr. Rich, but no attempt was made to explore them systematically until M. Botta was appointed French consul at Mosul in 1843. While excavating in the mound of Khorsabad, to which he had been directed by a peasant, he discovered a row of upright alabaster slabs, forming the panelling or skirting of the lower part of the walls of a chamber. This chamber was found to communicate with others of similar construction, and it soon became evident that the remains of an edifice of considerable size were buried in the mound. The French government having given the necessary funds, the ruins were fully explored. They consisted of the lower part of a number of halls, rooms, and passages, for the most part wainscoted with slabs of coarse gray alabaster, sculptured with figures in relief, the principal entrances being formed by colossal human-headed winged bulls. No remains of exterior architecture of any great importance were discovered. The calcined limestone and the great accumulation of charred wood and charcoal showed that the building had been destroyed by fire. Its upper part had entirely disappeared, and its general plan could only be restored by the remains of the lower story. The collection of Assyrian sculptures in the Louvre came from these ruins.

The excavations subsequently carried on by MM. Place and Fresnel at Khorsabad led to the discovery, in the enclosure below the platform, of propylæa, flanked by colossal human-headed bulls, and of other detached buildings forming the approaches to the palace, and also of some of the gateways in the enclosure-walls, ornamented with similar mythic figures.

M. Botta's discoveries at Khorsabad were followed by those of Mr. Layard at Nimrûd and Kuyunjik, made between the years 1845 and 1850. The mound of Nimrûd was found to contain the ruins of several distinct edifices, erected at different periods—materials for the construction of the latest having been taken from an earlier building. The most ancient stood at the north-west corner of the platform, the most recent at the south-east. In general plan and in construction they resembled the ruins of Khorsabad — consisting of a number of halls, chambers, and galleries, panelled with sculptured and inscribed alabaster slabs, and opening one into the other by doorways generally formed by pairs of colossal human-headed winged bulls or lions. The exterior architecture could not be traced. The lofty cone or pyramid of earth adjoining this edifice covered the ruins of a building the basement of which was a square of 165 feet, and consisted, to the height of 20 feet, of a solid mass of sun-dried bricks, faced on the four sides by blocks of stone carefully squared, bevelled, and adjusted. This stone facing singularly enough coincides exactly with the height assigned by Xenophon to the stone plinth of the walls (*Anab.* iii, 4), and is surmounted, as he describes the plinth to have been, by a superstructure of bricks, nearly every kiln-burned brick bearing an inscription. Upon this solid substructure there probably rose, as in the Babylonian temples, a succession of platforms or stages, diminishing in size, the highest having a shrine or altar upon it (Layard, *Nin. and Bab.* ch. v). A vaulted chamber or gallery, 100 feet long, 6 broad, and 12 high, crossed the centre of the mound on a level with the summit of the stone-masonry. It had evidently been broken into and rifled of its contents at some remote period, and may have been a royal sepulchre—the tomb of Ninus or Sardanapalus, which stood at the entrance of Nineveh. It is the tower described by Xenophon at Larissa as being 1 plethron (100 feet) broad and 2 plethra high. It appears to have been raised by the son of the king who built the north-west palace, and whose name in the cuneiform inscriptions is supposed to be identified with that of Sardanapalus. Shalmanubar or Shalmaneser, the builder of this tomb or tower, also erected in the centre of the great mound a second palace, which appears to have been destroyed to furnish materials for later buildings. The black obelisk now in the British

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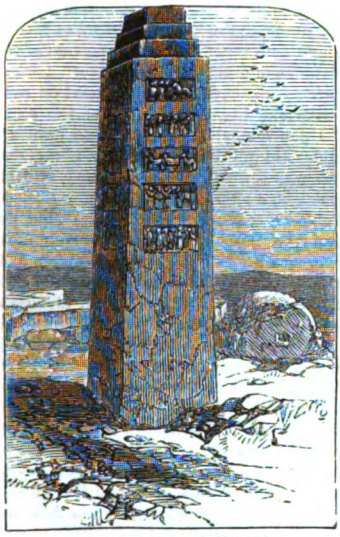

Black Obelisk of Nimrûd.

Museum was found among its ruins. On the west face of the mound, and adjoining the centre palace, are the remains of a third edifice, built by the grandson of Shalmanubar, whose name is read Iva-lush, and who is believed to be the Pul of the Hebrew Scriptures. It contained some important inscribed slabs, but no sculptures. Esarhaddon raised (about B.C. 680) at the south-west corner of the platform another royal abode of considerable extent, but constructed principally of materials brought from his predecessor's palaces. In the opposite or south-east corner are the ruins of a still later palace built by his grandson Asshur-emit-ili, very inferior in size and in splendor to other Assyrian edifices. Its rooms were small; it appears to have had no great halls, and the chambers were panelled with slabs of common stone, without sculpture or inscriptions. Some important detached figures, believed to bear the name of the historical Semiramis, were, however, found in its ruins. At the south-west corner of the mound of Kuyunjik stood a palace built by Sennacherib (about B.C. 700), exceeding in size and in magnificence of decoration all others hitherto explored. It occupied nearly 100 acres. Although much of the building yet remains to be examined, and much has altogether perished, about 60 courts, halls (some nearly 150 feet square), rooms, and passages (one 200 feet long) have been discovered, all panelled with sculptured slabs of alabaster. The entrances to the edifice and to the principal chambers were flanked by groups of winged human-headed lions and bulls of colossal proportions—some nearly 20 feet in height; 27 portals thus formed were excavated by Mr. Layard. A second palace was erected on the same platform by the son of Esarhaddon, the third king of the name of Sardanapalus. In it were discovered sculptures of great interest and beauty, among them the series representing the lion-hunt now in the British Museum. Owing to the sanctity attributed by Mohammedans to the supposed tomb of Jonah, great difficulties were experienced in examining the mound upon which it stands. A shaft sunk within the walls of a private house led to the discovery of sculptured slabs; and excavations subsequently carried on by agents of the Turkish government proved that they formed part of a palace erected by Esarhaddon. Two entrances or gateways in the great enclosure-walls have been excavated—one (at *b* on plan) flanked by colossal human-headed bulls and human figures. They, as well as the walls, appear, according to the inscriptions, to have been constructed by Sennacherib. No propylæa or detached buildings have as yet been discovered within the enclosure. At Sherîf Khan are the ruins of a temple, but no sculptured slabs have been dug up there. It was founded by Sennacherib, and added to by his grandson. At Selamîyah no remains of buildings nor any fragments of sculpture or inscriptions have been discovered.

3. The most recent explorer in this field is Mr. George Smith, of the British Museum. The commencement of Mr. Smith's studies and researches in the field of Assyrian archæology practically took place in the year 1866, when he engaged in the examination of Sir Henry Rawlinson's casts and fragments of inscriptions in the British Museum, with a view to the elucidation of several questions in the Old-Testament history. He first lighted upon a curious inscription of Shalmaneser II, giving an account of the war against Hazael, king of Syria, and relating that it was in the eighteenth year of Shalmaneser when he received tribute from Jehu. His next labors were devoted to the cylinders containing the history of Asshur-bani-pal, the Sardanapalus of the Greeks. The annals of this monarch were then in considerable confusion, but by dint of patient comparison of the various copies, Mr. Smith at length succeeded in obtaining a fair text of the earlier part of these inscriptions. Pursuing his investigations, he discovered several important fragments of the annals of Tiglath-Pileser, containing notices of Azariah, king of Judah, and of Pekah and Hoshea, kings of Israel. In the course of four years he had discovered new portions of the Assyrian canon, several accounts of the early conquest of Babylonia by the Elamites, and a religious calendar of the Assyrians, in which every month is divided into four weeks, and the seventh days marked out as Sabbaths, in which no work was to be performed. During 1870 he was occupied with preparing the large work on the history of Asshur-bani-pal, giving the cuneiform texts, transcriptions, and translations, which was published in 1871. In 1872 Mr. Smith discovered the tablets containing the Chaldæan account of the Deluge, which attracted a good deal of attention both at home and abroad.

The interest taken in these discoveries prompted the proprietors of the London *Telegraph* newspaper to advance the sum of one thousand guineas for fresh researches at Nineveh, Mr. Smith to conduct the expedition. He accordingly started from London Jan. 20, 1873. and on March 2 arrived at the ruins of Nineveh. After an excursion to Bagdad and Babylon, he returned to Nineveh about April 1, and commenced excavations on the mound of Nimrûd on the third of that month. His work at first, which was on a small scale, was directed to the temple of Nebo. Here he discovered some inscriptions, but most of them were duplicates of texts already known. Excepting the stone basement of the temple and a few chambers around it, the whole was in a ruinous condition. After the city had declined, this part of the mound appears to have been used as a granary. A large tunnel was burrowed through the walls and chambers on the eastern face. This was found packed with grain, black and rotten from age. In the central part excavations had been made for tombs, destroying considerable portions of the temple. The more prominent parts of the building were of large square red blocks of stone at the bottom, and sun-dried bricks at the top. On each side of the entrance stood a colossal figure of Nebo, with crossed arms, in the attitude of meditation. In one of the eastern chambers Mr. Smith discovered a fragment of the reign of Tiglath-Pileser, but there was nothing else of great interest in the neighborhood. Many of the inscriptions have suffered very much since the excavations of Mr. Layard. The explorations at Nimrûd were closed on May 8, without any important results, and Mr. Smith proceeded to prepare for his researches among the ruins of Nineveh, opposite the town of Mosul. After commencing operations on one of these mounds, with a view to recover inscribed terra-cotta tablets, Mr. Smith found several valuable inscriptions, which served in some de-

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gree as compensation for his labors. Much to his surprise, one of the fragments contained the greater portion of seventeen lines of inscription belonging to the first column of the Chaldæan account of the Deluge, fitting into the only place where there was a serious blank in the story. Among other discoveries were a small tablet of Esarhaddon, king of Assyria, some new fragments of one of the historical cylinders of Asshur-banipal, and a curious fragment of the history of Sargon, king of Assyria, relating to his expedition against Ashdod. On the same fragment was a part of the list of Median chiefs who paid tribute to Sargon. Part of an inscribed cylinder of Sennacherib, and half of an amulet in onyx, with the name and titles of this monarch, were subsequently found, with implements of bronze, iron, and glass. There was part of a crystal throne, a most magnificent article of furniture, closely resembling in shape the bronze throne discovered by Mr. Layard at Nimrûd. Near the close of his excavations, while preparing to return to England, Mr. Smith disinterred a fragment of a curious syllabary, divided into four perpendicular columns. In the first column was given the phonetic value of the cuneiform characters; the characters themselves were written in the second column; the third column contained the names and meanings of the signs; while the fourth column gave the words and ideas which it represented. The work was brought to a close on June 9, and on the same day Mr. Smith started on his return journey to Europe, with the antiquities which he had collected.

The arrival of the antiquities in England called forth great interest in the results of the expedition, and the trustees of the British Museum directed Mr. Smith to return to Mosul, setting aside a sum of £1000 for the enterprise. On this occasion he left London Nov. 25, 1873, and, traversing his former route, arrived at Alexandretta on Dec. 9. He arrived at Mosul Jan. 1, 1874, and at once engaged a number of men to dig over the earth on the spot of the last year's excavations. Soon afterwards they commenced work on the mound, bringing a fine fragment of a tablet and a bronze figure as the first-fruits of the excavation. In spite of the embarrassments caused by the Turkish officials, Mr. Smith continued the work of excavation with great diligence and with considerable success. Remains of sculptures were discovered with inscriptions from the temples of Nebo and Merodach. There were also inscriptions from Shalmaneser I, king of Assyria, recording that he founded the palace of Nineveh; and mixed up with these were remains of inscriptions belonging to the same monarch, stating that he restored the temple of Ishtar. From the same spot came inscriptions of his son, Tugulti-ninip, the conqueror of Babylonia, relating that he also restored the temple of Ishtar, and inscriptions of a similar purport of the monarchs Ashurnazir-pal and Shalmaneser II. Some curious specimens of pottery, ornamented with figures laid on the clay, were found near the same spot. Between the chambers in the centre of the mound and the eastern edge there were fragments of a palace and temple. The remains of the temple were most of them found in a square chamber, seemingly of later date, built up of stones from the Assyrian buildings near it. All along the walls were placed small square slabs with inscriptions of Asshur-bani-pal, dedicated to the goddess of Nineveh, none of them in their original position. Near this chamber were fragments of an obelisk in black stone built into a later wall, and many fragments of a palace which stood in the neighborhood. Among these was an inscription of a king of Assyria, B.C. 1170, and several fragments from sculptured walls representing processions of warriors. Near one corner of the palace was found the head of a female divinity, the hair arranged in bunches of curls on each side, the face exhibiting the usual corpulent style of Assyrian female beauty. Among other fragments was the opening portion of a copy from an early Babylonian inscription, giving the names of six new Babylonian kings, and some curious details of early Babylonian history. At a subsequent date was found a new portion of the sixth tablet of the Deluge series.

The principal excavation was carried on over what Layard calls the library-chamber of the south-west palace. Upon removing the top earth from a section of the palace around the region of the library-chamber, Mr. Smith was rewarded with a variety of discoveries of a valuable character. At first nothing turned up but modern objects, coins, pottery, and glass, but on going deeper the Assyrian cuneiform tablets were of frequent occurrence. In front of one of the entrances Mr. Smith discovered the lintel of a door-way, formed of a block of stone six feet long, and sculptured along the face. In the centre was an ornamental cup or vase with two handles; on each side stood a winged griffin or dragon; and over the cup and the dragon was an ornament of honeysuckles. This curious lintel is the first Assyrian object of the kind which has been discovered, and it is no wonder that when lifted out of the excavation it excited a thrill of pleasure. Many fragments were found along the floor of a long gallery, including syllabaries, bilingual lists, and mythological and historical tablets. There was a beautiful bronze Assyrian fork, with two prongs joined by an ornamental shoulder to a shaft of spiral work, ending in the head of an ass. This is a unique specimen of Assyrian work, and shows the advance of the people in the refinements of life. Near by was found part of a curious astrolabe and fragments of the history of Sargon, king of Assyria, B.C. 722. In one place, below the level of the floor, Mr. Smith discovered a fine fragment of the history of Asshur-banipal, containing new and curious matter relating to his Egyptian wars, and to the affairs of Gyges, king of Lydia. From this part of the palace he also gained the shoulder of a colossal statue, with an inscription of Asshur-bani-pal. In another spot he obtained a bone spoon, and a fragment of a tablet with the history of the seven evil spirits. Near this was found a bronze style, with which the cuneiform tablets were probably impressed. In another part of the excavation there were the remains of crystal and alabaster vases, and specimens of the royal seal. One of these was a clay impression of the seal of Sargon, king of Assyria.

Mr. Smith left Mosul on April 4, and after various interesting excursions arrived at Alexandria toward the end of May, and finally reached London on June 9. The most important result of the expedition was the recovery of new tablets containing the Chaldæan account of the Deluge. There is still much required to complete the series, but in their present state they form one of the most remarkable collections of inscriptions yet discovered. The whole number of inscriptions discovered by Mr. Smith, during the four months in which he was engaged in excavation, amounted to over 3000, besides many other objects of great archæological interest. In many instances they comprised very important texts and antiquities. The majority of the fragments form parts of texts of which the other portions were already in the British Museum, and the new fragments afford data for the completion or enlargement of those inscriptions. In no branch of cuneiform inquiry have the late researches added more to our knowledge than in the early Babylonian history. It is uncertain how far back the records of Babylonia extend, and the lists of kings are too imperfect to afford materials for the construction of a satisfactory scheme. There is no doubt, however, that they reach up to the 24th century B.C., and some scholars are of opinion that they stretch nearly two thousand years beyond that time; but it will probably require many expeditions to the country in order to ascertain its primitive history. The new inscriptions favor the opinion that the country gained a prominent place in the world much earlier than some have supposed. Valuable data have been added to the period of Assyrian history con-

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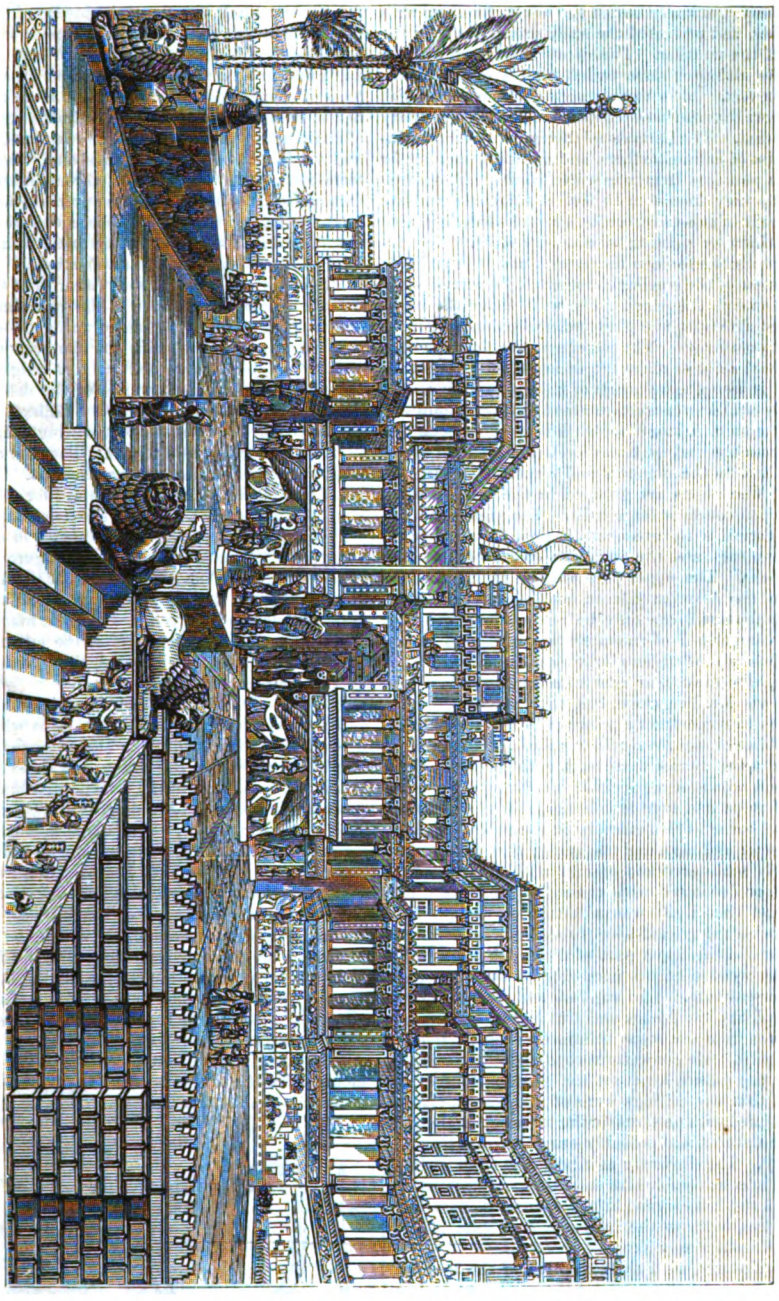

Restored View of the North-east Façade and Grand Entrance of Sennacherib's Palace at Kuyunjik.

temporary with the kings of Judah and Israel. On the comparative chronology of the Assyrian and Jewish kingdoms, Mr. Smith's expeditions have added nothing to our previous knowledge. Of the later Babylonian period—the time of Nebuchadnezzar and his successors—there are a few new dated documents and some useful inscriptions belonging to the succeeding Persian empire. The most valuable of the later inscriptions is that which fixes the date of the rise of the Parthian empire, which has so long been a doubtful point among chronologists.

4. The Assyrian edifices were so nearly alike in general plan, construction, and decoration that one description will suffice for all. They were built upon artificial mounds or platforms, varying in height, but generally from 30 to 50 feet above the level of the surrounding country, and solidly constructed of regular layers of sun-dried bricks, as at Nimrûd, or consisting merely of earth and rubbish heaped up, as at Kuyunjik. The mode of raising the latter kind of mound is represented in a series of bass-reliefs, in which captives and prisoners are seen among the workmen (Layard, *Mon. of Nin.* 2d series, pl. 14, 15). This platform was probably faced with stone masonry, remains of which were discovered at Nimrûd, and broad flights of steps (such as were found at Khorsabad) or inclined ways led up to its summit. Although only the general plan of the ground floor can now be traced, it is evident that the palaces had several stories built of wood and sun-dried bricks, which, when the building was deserted and allowed to

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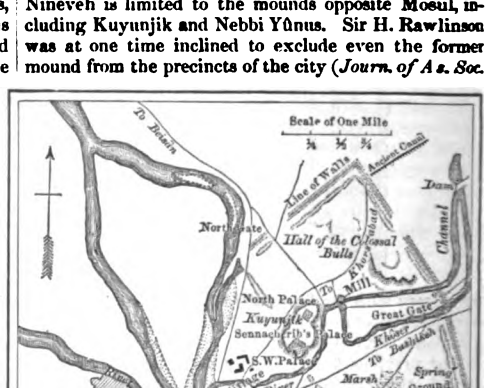
fall to decay, gradually buried the lower chambers with their ruins, and protected the sculptured slabs from the effects of the weather. The depth of soil and rubbish above the alabaster slabs varied from a few inches to about 20 feet. It is to this accumulation of rubbish above them that the bass-reliefs owe their extraordinary preservation. The portions of the edifices still remaining consist of halls, chambers, and galleries, opening for the most part into large uncovered courts. The partition walls vary from 6 to 15 feet in thickness, and are solidly built of sun-dried bricks, against which is placed the panelling or skirting of alabaster slabs. No windows have hitherto been discovered, and it is probable that in most of the smaller chambers light was only admitted through the doors. The wall, above the wainscoting of alabaster, was plastered, and painted with figures and ornaments. The pavement was formed either of inscribed slabs of alabaster, or large flat kiln-burned bricks. It rested upon layers of bitumen and fine sand. Of nearly similar construction are the modern houses of Mosul, the architecture of which has probably been preserved from the earliest times as that best suited to the climate and to the manners and wants of an Oriental people. The rooms are grouped in the same manner around open courts or large halls. The same alabaster, usually carved with ornaments, is used for wainscoting the apartments, and the walls are constructed of sun-dried bricks. The upper part and the external architecture of the Assyrian palaces, both of which have entirely disappeared, can only be restored conjecturally, from a comparison of monuments represented in the bass-reliefs, and of edifices built by nations, such as the Persians, who took their arts from the Assyrians. By such means Mr. Fergusson has, with much ingenuity, attempted to reconstruct a palace of Nineveh (*The Palaces of Nineveh and Persepolis restored*). He presumes that the upper stories were built entirely of sun-dried bricks and wood—a supposition warranted by the absence of stone and marble columns, and of remains of stone and burned-brick masonry in the rubbish and soil which cover and surround the ruins; that the exterior was richly sculptured and painted with figures and ornaments, or decorated with enamelled bricks of bright colors, and that light was admitted to the principal chambers on the ground-floor through a kind of gallery which formed the upper part of them, and upon which rested the wooden pillars necessary for the support of the superstructure. The capitals and various details of these pillars, the friezes and architectural ornaments, he restores from the stone columns and other remains at Persepolis. He conjectures that curtains, suspended between the pillars, kept out the glaring light of the sun, and that the ceilings were of wood-work, elaborately painted with patterns similar to those represented in the sculptures, and probably ornamented with gold and ivory. The discovery at Khorsabad of an arched entrance of considerable size and depth, constructed of sun-dried and kiln-burned bricks, the latter enamelled with figures, leads to the inference that some of the smaller chambers may have been vaulted.

The sculptures, with the exception of the human-headed lions and bulls, were for the most part in low relief. The colossal figures usually represent the king, his attendants, and the gods; the smaller sculptures, which either cover the whole face of the slab, or are divided into two compartments by bands of inscriptions, represent battles, sieges, the chase, single combats with wild beasts, religious ceremonies, etc. All refer to public or national events; the hunting-scenes evidently recording the prowess and personal valor of the king as the head of the people—"the mighty hunter before the Lord." The sculptures appear to have been painted—remains of color having been found on most of them. Thus decorated, without and within, the Assyrian palaces must have displayed a barbaric magnificence, not, however, devoid of a certain grandeur and beauty, which no ancient or modern edifice has probably exceeded. Among the small objects, undoubtedly of the Assyrian period, found in the ruins, were copper vessels (some embossed and incised with figures of men and animals and graceful ornaments), bells, various instruments and tools of copper and iron, arms (such as spear and arrow heads, swords, daggers, shields, helmets, and fragments of chain and plate armor), ivory ornaments, glass bowls and vases, alabaster urns, figures and other objects in terra-cotta, pottery, parts of a throne, inscribed cylinders and seals of agate and other precious materials, and a few detached statues. All these objects show great mechanical skill and a correct and refined taste, indicating considerable advance in civilization.

These great edifices, the depositories of the national records, appear to have been at the same time the abode of the king and the temple of the gods—thus corresponding, as in Egypt, with the character of the monarch, who was both the political and religious chief of the nation, the special favorite of the deities, and the interpreter of their decrees. No building has yet been discovered which possesses any distinguishing features to mark it specially as a temple. They are all precisely similar in general plan and construction. Most probably a part of the palace was set apart for religious worship and ceremonies. Altars of stone, resembling the Greek tripod in form, have been found in some of the chambers—in one instance before a figure of the king himself (Layard, *Nin. and Bab.* p. 351). According to the inscriptions, it would, however, appear that the Assyrian monarchs built temples of great magnificence at Nineveh, and in various parts of the empire, and profusely adorned them with gold, silver, and other precious materials.

IV. *Site of the City.*—Much diversity of opinion exists as to the identification of the ruins which may be properly included within the site of ancient Nineveh. According to Sir H. Rawlinson, and those who concur in his interpretation of the cuneiform characters, each group of mounds we have described represents a separate and distinct city. The name applied in the inscriptions to Nimrûd is supposed to read "Kalkhu," and the ruins are consequently identified with those of the Calah of Genesis (x, 11); Khorsabad is Sargina, as founded by Sargon, the name having been retained in that of Sarghun, or Saraun, by which the ruins were known to the Arab geographers; Sherîf Khan is Tarbisi. Selamîyah has not yet been identified, no inscription having been found in the ruins. The name of Nineveh is limited to the mounds opposite Mosul, including Kuyunjik and Nebbi Yûnus. Sir H. Rawlinson was at one time inclined to exclude even the former mound from the precincts of the city (*Journ. of As. Soc.*



Modern Site of Nineveh.

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xii, 418). Furthermore, the ancient and primitive capital of Assyria is supposed to have been not Nineveh, but a city named Asshur, whose ruins have been discovered at Kalah Sherghát, a mound on the right or west bank of the Tigris, about sixty miles south of Mosul. It need scarcely be observed that this theory rests entirely upon the presumed accuracy of the interpretation of the cuneiform inscriptions, and that it is totally at variance with the accounts and traditions preserved by sacred and classical history of the antiquity, size, and importance of Nineveh. The area of the enclosure of Kuyunjik, about 1800 acres, is far too small to represent the site of the city, built as it must have been in accordance with Eastern customs and manners, even after allowing for every exaggeration on the part of ancient writers. Captain Jones (*Topography of Nineveh*, in the *Journ. of R. Asiat. Soc.* xv, 324) computes that it would contain 174,000 inhabitants, fifty square yards being given to each person; but the basis of this calculation would scarcely apply to any modern Eastern city. If Kuyunjik represents Nineveh, and Nimrûd Calah, where are we to place Resen, "a great city" between the two? (Gen. x, 12). Scarcely at Selamiyah, only three miles from Nimrûd, and where no ruins of any importance exist. On the other hand, it has been conjectured that these groups of mounds are not ruins of separate cities, but of fortified royal residences, each combining palaces, temples, propylæa, gardens, and parks, and having its peculiar name; and that they all formed part of one great city built and added to at different periods, and consisting of distinct quarters scattered over a very large area, and frequently very distant one from the other. Nineveh might thus be compared with Damascus, Ispahan, or perhaps more appropriately with Delhi, a city rebuilt at various periods, but never on exactly the same site, and whose ruins consequently cover an area but little inferior to that assigned to the capital of Assyria. The primitive site, the one upon which Nineveh was originally founded, may possibly have been that occupied by the mound of Kuyunjik. It is thus alone that the ancient descriptions of Nineveh, if any value whatever is to be attached to them, can be reconciled with existing remains. The absence of all traces of buildings of any size within the enclosures of Nimrûd, Kuyunjik, and Khorsabad, and the existence of propylæa forming part of the approaches to the palace, beneath and at a considerable distance from the great mound at Khorsabad, seem to add weight to this conjecture. Even Sir H. Rawlinson is compelled to admit that all the ruins may have formed part of "that group of cities which, in the time of the prophet Jonah, was known by the common name of Nineveh" (*On the Inscriptions of Babylonia and Assyria*, in the *Journ. As. Soc.*). But the existence of fortified palaces is consistent with Oriental custom, and with authentic descriptions of ancient Eastern cities. Such were the residences of the kings of Babylon, the walls of the largest of which were sixty stadia, or seven miles, in circuit, or little less than those of Kuyunjik, and considerably greater than those of Nimrûd. See BABYLON. The Persians, who appear to have closely imitated the Assyrians in most things, constructed similar fortified parks—or paradises, as they were called—which included royal dwelling-places (Quint. Curt. I, 7, c. 8). Indeed, if the interpretation of the cuneiform inscriptions is to be trusted, the Assyrian palaces were of precisely the same character; for that built by Esarhaddon at Nebbi Yûnus is stated to have been so large that horses and other animals were not only kept, but even bred within its walls (Fox Talbot, *Assyr. Texts translated*, p. 17, 18). It is evident that this description cannot apply to a building occupying so confined an area as the summit of this mound, but to a vast enclosed space. This aggregation of strongholds may illustrate the allusion in Nahum (iii, 14), "Draw thee waters for the siege, fortify thy strong holds," and "repair thy fortified places." They were probably surrounded by the dwellings of the mass of the population, either collected in groups, or scattered singly in the midst of fields, orchards, and gardens. There are still sufficient indications in the country around of the sites of such habitations. The fortified enclosures, while including the residences of the king, his family or immediate tribe, his principal officers, and probably the chief priests, may also have served as places of refuge for the inhabitants of the city at large in times of danger or attack. According to Diodorus (ii, 9) and Quintus Curtius (v, 1), there was land enough within the precincts of Babylon, besides gardens and orchards, to furnish corn for the wants of the whole population in case of siege; and in the book of Jonah, Nineveh is said to contain, besides its population, "much cattle" (iv, 11). As at Babylon, no great consecutive wall of enclosure comprising all the ruins, such as that described by Diodorus, has been discovered at Nineveh, and no such wall ever existed, otherwise some traces of so vast and massive a structure must have remained to this day. The River Gomel, the modern Ghazir-Su, may have formed the eastern boundary or defence of the city. As to the claims of the mound of Kalah Sherghát to represent the site of the primitive capital of Assyria called Asshur, they must rest entirely on the interpretation of the inscriptions. This city was founded, or added to, they are supposed to declare, by one Shamas-Iva, the son and viceroy, or satrap, of Ismi-Dagon, king of Babylon, who reigned, it is conjectured, about B.C. 1840. Assyria and its capital remained subject to Babylonia until B.C. 1273, when an independent Assyrian dynasty was founded, of which fourteen kings, or more, reigned at Kalah Sherghát. About B.C. 930 the seat of government, it is asserted, was transferred by Sardanapalus (the second of the name, and the Sardanapalus of the Greeks) to the city of Kalkhu or Calah (Nimrûd), which had been founded by an earlier monarch named Shalmanubar. There it continued about 250 years, when Sennacherib made Nineveh the capital of the empire. See ASSYRIA. These assumptions seem to rest upon very slender grounds; and Dr. Hincks altogether rejects the theory of the Babylonian character of these early kings, believing them to be Assyrian (*Report to the Trustees of the Brit. Mus. on Cylinders and Terra-Cottas*). It is believed that on an inscribed terra-cotta cylinder discovered at Khalah-Sherghát the foundation of a temple is attributed to this Shamas-Iva. A royal name similar to that of his father, Ismi-Dagon, is read on a brick from some ruins in Southern Babylonia, and the two kings are presumed to be identical, although there is no other evidence of the fact (Rawlinson, *Herod.* i, 456, note 5); indeed the only son of this Babylonian king mentioned in the inscriptions is read Ibil-anu-duina, a name entirely different from that of the presumed viceroy of Asshur. It is by no means an uncommon occurrence that the same names should be found in royal dynasties of very different periods. The Assyrian dynasties furnish more than one example. It may be further observed that no remains of sufficient antiquity and importance have been discovered at Khalah Sherghát to justify the opinion that it was the ancient capital. The only sculpture found in the ruins, the seated figure in black basalt now in the British Museum, belongs to a later period than the monuments from the north-west palace at Nimrûd. Upon the presumed identification above indicated, and upon no other evidence, so far as we can understand, an entirely new system of Assyrian history and chronology has been constructed, of which a sketch has been given under the title ASSYRIA (see also Rawlinson's *Herod.* i, 489). It need only be pointed out here that this system is at variance with sacred, classical, and monumental history, and can scarcely be accepted as proven until the Assyrian ruins have been examined with more completeness than has hitherto been possible, and until the decipherment of the cuneiform inscriptions has made far greater progress. It has been shown how continuously tradi-

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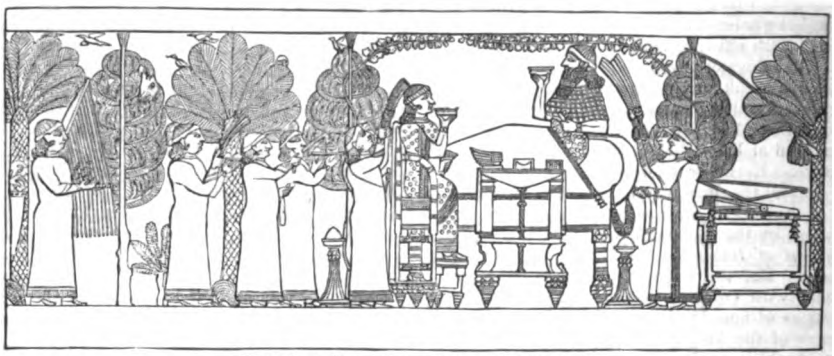
tion points to Nineveh as the ancient capital of Assyria. There is no allusion to any other city which enjoyed this rank. Its name occurs in the statistical table of Karnak, in conjunction with Naharaina or Mesopotamia, and on a fragment recently discovered by M. Mariette, of the times of Thotmes III, or about B.C. 1490 (Birch, *Trans. of R. Soc. of Lit.* ii, 345, 2d series); and no mention has been found on any Egyptian monument of such cities as Asshur and Calah. Sir H. Rawlinson, in a paper read before the Royal Society of Literature, has, however, contended that the Naharain, Saenkar, and Assuri of the Egyptian inscriptions are not Mesopotamia, Singar, and Assyria, and that Nin-i-iu is not Nineveh at all, but refers to a city in the chain of Taurus. But these conclusions are altogether rejected by Egyptian scholars. Further researches may show that Sennacherib's palace at Kuyunjik, and that of Sardanapalus at Nimrûd, were built upon the site, and above the remains of very much earlier edifices. According to the interpretation of the inscriptions, Sardanapalus himself founded a temple at "Nineveh" (Rawlinson, *Herod.* i, 462), yet no traces of this building have been discovered at Kuyunjik. Sargon *restored* the walls of Nineveh, and declares that he erected his palace "near to Nineveh" (*ibid.* p. 474), while Sennacherib only claims to have *rebuilt* the palaces, which were "rent and split from extreme old age" (*ibid.* p. 475), employing 360,000 men, captives from Chaldæa, Syria, Armenia, and Cilicia, in the undertaking, and speaks of Nineveh as founded of old, and governed by his forefathers, "kings of the old time" (Fox Talbot, on Bellino's cylinder, *Journ. of the As. Soc.* vol. xviii). Old palaces, a great tower, and ancient temples dedicated to Ishtar and Bar Muri, also stood there.

V. *Prophecies relating to Nineveh, and Illustrations of the O. T.*—These are exclusively contained in the books of Nahum and Zephaniah; for although Isaiah foretells the downfall of the Assyrian empire (ch. x and xiv), he makes no mention of its capital. Nahum threatens the entire destruction of the city, so that it shall not rise again from its ruins: "With an overrunning flood he will make an utter end of the place thereof." "He will make an utter end; affliction shall not rise up the second time" (i, 8, 9). "Thy people is scattered upon the mountains, and no one gathereth them. There is no healing of thy bruise" (iii, 18, 19). The manner in which the city should be taken seems to be indicated. "The defence shall be prepared" (ii, 5) is rendered in the marginal reading "the covering or coverer shall be prepared," and by Mr. Vance Smith (*Prophecies on Assyria and the Assyrians*, p. 242), "the covering machine," the covered battering-ram or tower supposed to be represented in the bass-reliefs as being used in sieges. Some commentators believe that "the overrunning flood" refers to the agency of water in the destruction of the walls by an extraordinary overflow of the Tigris, and the consequent exposure of the city to assault through a breach; others, that it applies to a large and devastating army. An allusion to the overflow of the river may be contained in Nah. ii, 6, "The gates of the rivers shall be opened, and the palace shall be dissolved," a prophecy supposed to have been fulfilled when the Medo-Babylonian army captured the city. Diodorus (ii, 27) relates of that event that "there was an old prophecy that Nineveh should not be taken till the river became an enemy to the city; and in the third year of the siege the river, being swollen with continued rains, overflowed part of the city, and broke down the wall for twenty stadia; then the king, thinking that the oracle was fulfilled and the river become an enemy to the city, built a large funeral pile in the palace, and collecting together all his wealth and his concubines and eunuchs, burned himself and the palace with them all: and the enemy entered the breach that the waters had made, and took the city." Most of the edifices discovered had been destroyed by fire, but no part of the walls of either Nimrûd or Kuyunjik appears to have been washed away by the river. The Tigris is still subject to very high and dangerous floods during the winter and spring rains, and even now frequently reaches the ruins. When it flowed in its ancient bed at the foot of the walls a part of the city might have been overwhelmed by an extraordinary inundation. The likening of Nineveh to "a pool of water" (Nah. ii, 8) has been conjectured to refer to the moats and dams by which a portion of the country around Nineveh could be flooded. The city was to be partly destroyed by fire: "The fire shall devour thy bars," "then shall the fire devour thee" (Nah. iii, 13, 15). The gateway in the northern wall of the Kuyunjik enclosure had been destroyed by fire as well as the palaces. The population was to be surprised when unprepared, "while they are drunk as drunkards they shall be devoured as stubble full dry" (Nah. i, 10). Diodorus states that the last and fatal assault was made when they were overcome with wine. In the bass-reliefs carousing scenes are represented, in which the king, his courtiers, and even the queen, reclining on couches or seated on thrones, and attended by musicians, appear to be pledging each other in bowls of wine (Botta, *Mon. de Nin.* pl. 63-67, 112, 113). The captivity of the inhabitants, and their removal to distant provinces, are predicted (Nah. iii, 18). Their dispersion, which occurred when the city fell, was in accordance with the barbarous custom of the age. The palace-temples were to be plundered of their idols, "Out of the house of thy gods will I cut off the graven image and the molten image" (i, 14), and the city sacked of its wealth: "Take ye the spoil of silver, take the spoil of gold" (ii, 9). For ages the Assyrian edifices have been despoiled of their sacred images; and enormous amounts of gold and silver were, according to tradition, taken to Ecbatana by the conquering Medes (Diod. Sic. iii). Only one or two fragments of the precious metals were found in the ruins. Nineveh, after its fall, was to be "empty, and void, and waste" (Nah. ii. 10); "It shall come to pass that all they that look upon thee shall flee from thee,



King Feasting. (From slabs at Kuyunjik.)

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and say, Nineveh is laid waste" (iii, 7). These epithets describe the present state of the site of the city. But the fullest and most vivid and poetical picture of its ruined and deserted condition is that given by Zephaniah, who probably lived to see its fall: "He will make Nineveh a desolation, and dry like a wilderness. And flocks shall lie down in the midst of her, all the beasts of the nations: both the cormorant and the bittern shall lodge in the upper lintels of it; their voice shall sing in the windows; desolation shall be in the thresholds; for he shall uncover the cedar work . . . how is she become a desolation, a place for beasts to lie down in! every one that passeth by her shall hiss and wag his hand" (Zeph. ii, 13, 14, 15). The canals which once fertilized the soil are now dry. Except when the earth is green after the periodical rains the site of the city, as well as the surrounding country, is an arid yellow waste. Flocks of sheep and herds of camels may be seen seeking scanty pasture among the mounds. From the unwholesome swamp within the ruins of Khorsabad, and from the reedy banks of the little streams that flow by Kuyunjik and Nimrûd, may be heard the croak of the cormorant and the bittern. The cedar-wood which adorned the ceilings of the palaces has been uncovered by modern explorers (Layard, *Nin. and Bab.* p. 357), and in the deserted halls the hyena, the wolf, the fox, and the jackal now lie down. Many allusions in the O. T. to the dress, arms, modes of warfare, and customs of the people of Nineveh, as well as of the Jews, are explained by the Nineveh monuments. Thus (Nah. ii, 3), "The shield of his mighty men is made red, the valiant men are in scarlet:" the shields and the dresses of the warriors are generally painted red in the sculptures. The magnificent description of the assault upon the city (iii, 1, 2, 3) is illustrated in almost every particular (Layard, *Nin. and its Rem.* vol. ii, pt. ii, ch. v): the mounds built up against the walls of a besieged town (Isa. xxxvii, 33; 2 Kings xix, 32; Jer. xxiii, 24, etc.), the battering-ram (Ezek. iv, 2), the various kinds of armor, helmets, shields, spears, and swords, used in battle and during a siege; the chariots and horses (Nah. iii, 3), are all seen in various bas-reliefs (Layard, *Nin. and its Rem.* vol. ii, pt. ii, ch. iv and v). See CHARIOT. The custom of cutting off the heads of the slain and placing them in heaps (2 Kings x, 8) is constantly represented (Layard, ii, 184). The allusion in 2 Kings xix, 28, "I will put my hook in thy nose and my bridle in thy lips," is illustrated in a bas-relief from Khorsabad (*ibid.* p. 376).

The interior decorations of the Assyrian palaces is described by Ezekiel, himself a captive in Assyria and an eye-witness of their magnificence (xxiii, 14, 15): "She saw men of sculptured workmanship upon the walls; likenesses of the Chaldæans pictured in red, girded with girdles upon their loins, with colored flowing headdresses upon their heads, with the aspect of princes all of them" (Layard, *Nin. and its Rem.* ii, 307); a description strikingly illustrated by the sculptured likenesses of the Assyrian kings and warriors (see especially Botta, *Mon. de Nin.* pl. 12). The mystic figures seen by the prophet in his vision (ch. i), uniting the man, the lion, the ox, and the eagle, may have been suggested by the eagle-headed idols, and man-headed bulls and lions (by some identified with the cherubim of the Jews), and the sacred emblem of the "wheel within wheel" by the winged circle or globe frequently represented in the bass-reliefs (Layard, *Nineveh and its Remains*, ii, 455).

Assyrian Winged Globe.

VI. *Ninevite Arts.*—The origin of Assyrian art is a subject at present involved in mystery, and one which offers a wide field for speculation and research. Those who derive the civilization and political system of the Assyrians from Babylonia would trace their arts to the same source. One of the principal features of their architecture, the artificial platform serving as a substructure for their national edifices, may have been taken from a people inhabiting plains perfectly flat, such as those of Shinar, rather than an undulating country in which natural elevations are not uncommon, such as Assyria proper. But it still remains to be proved that there are artificial mounds in Babylonia of an earlier date than mounds on or near the site of Nineveh. Whether other leading features and the details of Assyrian architecture came from the same source, is much more open to doubt. Such Babylonian edifices as have hitherto been explored are of a later date than those of Nineveh, to which they appear to bear but little resemblance. The only features in common seem to be the ascending stages of the temples or tombs, and the use of enamelled bricks. The custom of panelling walls with alabaster or stone must have originated in a country in which such materials abound, as in Assyria, and not in the alluvial plains of southern Mesopotamia, where they cannot be obtained except at great cost or by great labor. The use of sun-dried and kiln-burned bricks and of wooden columns would be common to both countries, as also such arrangements for the admission of light and exclusion of heat as the climate would naturally suggest.

In none of the arts of the Assyrians have any traces hitherto been found of progressive change. In the architecture of the most ancient known edifice all the characteristics of the style were already fully developed; no new features of any importance seem to have been introduced at a later period. The palace of Sennacherib only excels those of his remote predecessors in the vastness of its proportions, and in the elaborate magnificence of its details. In sculpture, as would probably be the case in painting also, if we possessed the means of comparison, the same thing is observable as in the remains of ancient Egypt. The earliest works hitherto discovered show the result of a lengthened period of gradual development, which, judging from the slow progress made by untutored men in the arts, must have extended over a vast number of years. They exhibit the arts of the Assyrians at the highest stage of excellence they probably ever attained. The only change we can trace, as in Egypt, is one of decline or "decadence." The latest monuments, such as those from the palaces of Esarhaddon and his son, show perhaps a closer imitation of nature, especially in the representation of animals, such as the lion, dog, wild ass, etc., and a more careful and minute execution of details than those from the earlier edifices; but they are wanting in the simplicity yet grandeur of conception, in the invention, and in the variety of treatment displayed in the most ancient sculptures. This will at once be perceived by a comparison of the ornamental details of the two periods. In the older sculptures there occur the most graceful and varied combinations of flowers, beasts, birds, and other natural objects, treated in a conventional and highly artistic manner; in the later there is only a constant and monotonous repetition of rosettes and commonplace forms, without much display of invention or imagination (comp. Layard, *Mon. of Nin.* 1st ser., especially pl. 5, 8, 43–48, 50; with 2d ser., *passim;* and with Botta, *Monumens de Ninive*). The same remark applies to animals. The lions of the early period are a grand, ideal, and, to a certain extent, conventional representation of the beast—not very different from that of the Greek sculptor in the noblest period of Greek art (Layard, *Mon. of Nin.* 2d ser., pl. 2). In the later bass-reliefs, such as those from the palace of Sardanapalus III, now

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in the British Museum, the lions are more closely imitated from nature without any conventional elevation; but what is gained in truth is lost in dignity.

The same may be observed in the treatment of the human form, though in its representation the Assyrians, like the Egyptians, would seem to have been at all times more or less shackled by religious prejudices or laws. For instance, the face is almost invariably in profile, not because the sculptor was unable to represent the full face—one or two examples of it occurring in the bass-reliefs—but probably because he was bound by a generally received custom, through which he would not break. No new forms or combinations appear to have been introduced into Assyrian art during the four or five centuries, if not longer period, in which we are acquainted with it. We trace throughout the same eagle-headed, lion-headed, and fish-headed figures, the same winged divinities, the same composite forms at the doorways. In the earliest works, an attempt at composition, that is at a pleasing and picturesque grouping of the figures, is perhaps more evident than in the later—as may be illustrated by the lion-hunt from the N.W. palace, now in the British Museum (Layard, *Mon. of Nin.* pl. 10). A parallel may in many respects be drawn between the arts of the Assyrians from their earliest known period to their latest, and those of Greece from Phidias to the Roman epoch, and of Italy from the 15th to the 18th century.

The art of the Nineveh monuments must in the present state of our knowledge be accepted as an original and national art, peculiar, if not to the Assyrians alone, to the races who at various periods possessed the country watered by the Tigris and Euphrates. As it was undoubtedly brought to its highest perfection by the Assyrians, and is especially characteristic of them, it may well and conveniently bear their name. From whence it was originally derived there is nothing as yet to show. If from Babylon, as some have conjectured, there are no remains to prove the fact. Analogies may perhaps be found between it and that of Egypt, but they are not sufficient to convince us that the one was the offspring of the other. These analogies, if not accidental, may have been derived, at some very remote period, from a common source. The two may have been offshoots from some common trunk which perished ages before either Nineveh or Thebes was founded; or the Phœnicians, it has been suggested, may have introduced into the two countries, between which they were placed, and between which they may have formed a commercial link, the arts peculiar to each of them. Whatever the origin, the development of the arts of the two countries appears to have been affected and directed by very opposite conditions of national character, climate, geographical and geological position, politics, and religion. Thus, Egyptian architecture seems to have been derived from a stone prototype, Assyrian from a wooden one, in accordance with the physical nature of the two countries. Assyrian art is the type of power, vigor, and action; Egyptian that of calm dignity and repose. The one is the expression of an ambitious, conquering, and restless nature; the other of a race which seems to have worked for itself alone and for eternity. In a late period of Assyrian history, at the time of the building of the Khorsabad palace (about the 8th century B.C.), a more intimate intercourse with Egypt through war or dynastic alliances than had previously existed appears to have led to the introduction of objects of Egyptian manufacture into Assyria, and may have influenced to a limited extent its arts. A precisely similar influence proceeding from Assyria has been remarked at the same period in Egypt, probably arising from the conquest and temporary occupation of the latter country by the Assyrians, under a king whose name is read Asshur-bani-pal, mentioned in the cuneiform inscriptions (Birch, *Trans. of R. Soc. of Lit.*, new series). To this age belong the ivories, bronzes, and nearly all the small objects of an Egyptian character, though not apparently of Egyptian workmanship, discovered in the Assyrian ruins. It has been asserted, on the authority of an inscription believed to contain the names of certain Hellenic artists from Idalium, Citium, Salamis, Paphos, and other Greek cities, that Greeks were employed by Esarhaddon and his son in executing the sculptured decorations of their palaces (Rawlinson, *Herod.* i, 483). But, passing over the extreme uncertainty attaching to the decipherment of proper names in the cuneiform character, it must be observed that no remains whatever of Greek art of so early a period are known, which can be compared in knowledge of principles and in beauty of execution and of design with the sculptures of Assyria. Niebuhr has remarked of Hellenic art, that "anything produced before the Persian war was altogether barbarous" (34th Lecture on *Ancient History*). If Greek artists could execute such monuments in Assyria, why, it may be asked, did they not display equal skill in their own country? The influence, indeed, seems to have been entirely in the opposite direction. The discoveries at Nineveh show almost beyond a doubt that the Ionic element in Greek art was derived from Assyria, as the Doric came from Egypt. There is scarcely a leading form or a detail in the Ionic order which cannot be traced to Assyria—the volute of the column, the frieze of griffins, the honeysuckle-border, the guilloche, the Caryatides, and many other ornaments peculiar to the style.

The arts of the Assyrians, especially their architecture, spread to surrounding nations, as is usually the case when one race is brought into contact with another in a lower state of civilization. They appear to have crossed the Euphrates, and to have had more or less influence on the countries between it and the Mediterranean. Monuments of an Assyrian character have been discovered in certain parts of Syria, and further researches would probably disclose many more. The arts of the Phœnicians, judging from the few specimens preserved, show the same influence. In the absence of even the most insignificant remains, and of any implements which may with confidence be attributed to the Jews, there are no materials for comparison between Jewish and Assyrian art. It is possible that the bronzes and ivories discovered at Nineveh were of Phœnician manufacture, like the vessels in Solomon's temple. On the lion-weights, now in the British Museum, are inscriptions both in the cuneiform and Phœnician characters. The Assyrian inscriptions seem to indicate a direct dependence of Judæa upon Assyria from a very early period. From the descriptions of the temple and "houses" of Solomon (comp. 1 Kings vi, vii; 2 Chron. iii, iv; Joseph. viii, 2; Fergusson's *Palaces of Nineveh*; and Layard, *Nin. and Bab.* p. 642), it would appear that there was much similarity between them and the palaces of Nineveh, if not in the exterior architecture, certainly in the interior decorations, such as the walls panelled or wainscoted with sawn stones, the sculptures on the slabs representing trees and plants, the remainder of the walls above the skirting painted with various colors and pictures, the figures of the winged cherubim carved "all the house round," and especially on the doorways, the ornaments of open flowers, pomegranates, and lilies (apparently corresponding exactly with the rosettes, pomegranates, and honeysuckle ornaments of the Assyrian bass-reliefs [Botta, *Mon. de Nin.*, and Layard, *Mon. of Nin.*]), and the ceiling, roof, and beams of cedar-wood. The Jewish edifices were, however, very much inferior in size to the Assyrian. Of objects of art (if we may use the term) contained in the Temple we have the description of the pillars, of the brazen sea, and of various bronze or copper vessels. They were the work of Hiram, the son of a Phœnician artist by a Jewish woman of the tribe of Naphtali (1 Kings vii. 14), a fact which gives us some insight into Phœnician art, and seems to show that the Jews had no art of their own, as Hiram was brought from Tyre by Solomon. The

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Assyrian character of these objects is very remarkable. The two pillars and "chapiters" of brass had ornaments of lilies and pomegranates; the brazen sea was supported on oxen, and its rim was ornamented with flowers of lilies, while the bases were graven with lions, oxen, and cherubim on the borders, and the plates of the ledges with cherubim, lions, and palm-trees. The veil of the Temple, of different colors, had also cherubim wrought upon it (comp. Layard, *Nin. and Bab.* p. 588, in which a large vessel, probably of bronze or copper, is represented supported upon oxen, and *Mon. of Nin.* ser. 2, pl. 60, 65, 68, in which vessels with embossed rims apparently similar to those in Solomon's temple are figured; also ser. 1, pl. 8, 44, 48, in which embroideries with cherubim occur).

The influence of Assyria to the eastward was even more considerable, extending far into Asia. The Persians copied their architecture (with such modifications as the climate and the building-materials at hand suggested), their sculpture, probably their painting and their mode of writing, from the Assyrians. The ruined palaces of Persepolis show the same general plan of construction as those of Nineveh—the entrances formed by human-headed animals, the skirting of sculptured stone, and the inscribed slabs. The various religious emblems and the ornamentation have the same Assyrian character. In Persia, however, a stone architecture prevailed, and the columns in that material have resisted to this day the ravages of time.

The Persians made an advance in one respect upon Assyrian sculpture, and probably painting likewise, in an attempt at a natural representation of drapery by the introduction of folds, of which there is only the slightest indication on Assyrian monuments. It may have been partly through Persia that the influence of Assyrian art passed into Asia Minor, and thence into Greece; but it had probably penetrated far into the former country long before the Persian domination. We find it strongly shown in the earliest monuments, as in those of Lycia and Phrygia, and in the archaic sculptures of Branchidæ. But the early art of Asia Minor still offers a most interesting field for investigation. Among the Assyrians the arts were principally employed, as among all nations in their earlier stages of civilization, for religious and national purposes. The colossal figures at the doorways of the palaces were mythic combinations to denote the attributes of a deity. The "Man-Bull" and the "Man-Lion" are conjectured to be the gods "Nin" and "Nergal," presiding over war and the chase; the eagle-headed and fish-headed figures, so constantly repeated in the sculptures and as ornaments on vessels of metal or in embroideries, Nisroch and Dagon. The bass-reliefs almost invariably record some deed of the king, as head of the nation, in war, and in combat with wild beasts, or his piety in erecting vast palace-temples to the gods. Hitherto no sculptures specially illustrating the private life of the Assyrians have been discovered, except one or two incidents, such as men baking bread or tending horses, introduced as mere accessories into the historical bass-reliefs. This may be partly owing to the fact that no traces whatever have yet been found of their burial-places, or even of their mode of dealing with the dead. It is chiefly upon the walls of tombs that the domestic life of the Egyptians has been so fully depicted. In the useful arts, as in the fine arts, the Assyrians had made a progress which denotes a very high state of civilization. When the inscriptions have been fully examined and deciphered, it will probably be found that they had made no inconsiderable advance in the sciences, especially in astronomy, mathematics, numeration, and hydraulics.

Although the site of Nineveh afforded no special advantages for commerce, and although she owed her greatness rather to her political position as the capital of the empire, yet, situated upon a navigable river communicating with the Euphrates and the Persian Gulf, she must have soon formed one of the great trading stations between that important inland sea and Syria and the Mediterranean, and must have become a dépôt for the merchandise supplied to a great part of Asia Minor, Armenia, and Persia. Her merchants are described in Ezekiel (xxvii, 24) as trading in blue clothes and broidered work (such as is probably represented in the sculptures), and in Nahum (iii, 16) as "multiplied above the stars of heaven." The animals represented on the black obelisk in the British Museum and on other monuments —the rhinoceros, the elephant, the double-humped camel, and various kinds of apes and monkeys—show a communication, direct or indirect, with the remotest parts of Asia. This intercourse with foreign nations, and the practice of carrying to Assyria as captives the skilled artists and workmen of conquered countries, must have contributed greatly to the improvement of Assyrian manufactures. Affairs of state are frequently represented on the monuments: the king in his glory going to war; receiving booty or captives, or making a treaty of peace; behind him the eunuch with beardless double chin, carrying a fly-flapper or an umbrella. The government was despotic; it was centred in the king. The provinces were ruled by satraps, and their state and retinue were so magnificent that the monarch boasts "Are not my princes altogether kings?" In a country vanquished, the conqueror secured some memorial of his conquest—either an inscription on some conspicuous rock or on stone blocks. His name and martial achievements are duly registered, and his person is figured in priestly robes. Several of these memorials are now in the British Museum.

Little is known of the dwellings of the people: they easily fell into ruin, and lay buried in the mass—the bricks or mud of which they were built fast dissolving into earth or soil. Nor do the monuments throw light on the subject, for they are filled with scenes from the chase or war—fields, trees, and fortresses. But there is one village depicted, and from it we learn that Assyrian dwellings of the common sort were built of mud, without windows, and had either a flat roof, or one rising into a cone, with an opening at the top—while the houses, though closely arranged, yet stand separate from each other.

The ornamental arts had reached a high state in ancient Nineveh. Many seals and cylinders have been recovered. The sculptures and paintings are full of expression and life, freer and more natural too than those of Egypt. The Assyrian artists did not excel in modelling statues, which, however, do not often occur, and they are characterized by an undue flatness or want of breadth in the side view, as if they were intended only to be seen directly in front. But their genius developed itself in bass-reliefs, and they used this art for every purpose to which it can be applied, for it was to them what painting is to our modern world. Through this art — in which so many scenes taken from nature and life, as war, religion, the chase, daily occupations, kitchen utensils, cooking and feasting, are represented — we have come to know the ancient Asshur with some familiarity and completeness. Bass-reliefs have been traced back, as at Nimrûd, to the period of Asa, king of Judah, ten centuries before Christ. At first the work is rude but spirited, gradually it throws off its stiffness and conventionality, and appears at its best in the days of Esarhaddon or his son, about B.C. 640. The vases or urns of clay are beautifully moulded, and resemble Egyptian pottery. Some of the bronzes are of graceful symmetry. Metallic ornaments, ear-rings, bracelets, and clasps display great taste and skill. Chairs and couches of beautiful shapes are often inlaid with ivory. The lion was a sort of national emblem; and a frequent ornament on furniture, weights, and jewels is his head or claws, warranting the imagery in the bold challenge of Nahum (ii, 11): "Where is the dwelling of the lions, and the feeding-place of the young lions, where the lion, even the old lion, walked, and the lion's whelp?" Vessels

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such as bowls and bottles of glass, both transparent and beautifully colored, have been found, and a magnifying lens of rock-crystal was discovered at Nimrûd. The garments of the better class were woven of linen, wool, or silk, and, though capacious in size, were worn with stately gracefulness. The silk of the country was famous, and was spun by a large silkworm not found elsewhere. Pliny speaks of the *Assyria bombyx* as a becoming dress for women (*Hist. Nat.* xi, 23).

The Assyrians seem to have been fond of music, and various musical instruments are sculptured on the monuments. We have the harp, with eight, nine, or ten strings; the lyre, of no less than three kinds; the guitar, the double-pipe, the tambourine, cymbals, dulcimer, drums, and trumpets. See MUSICAL INSTRUMENTS. Bands of musicians formed an important part of military and religious processions, and in such bands there appear to have been leaders or persons that kept or indicated the time.

Delineations of ships, both for war and trading, are found. The imports must have been extensive: "Thou hast multiplied thy merchants above the stars of heaven" (Nah. iii, 16; Ezek. xxvii, 23, 24). Gold and other metals, ivory, precious stones, and spices, seem to have been brought into the country in abundance, and the exports may also have been on a large scale. The Phœnician mariners, according to Herodotus (i, 1), brought home Egyptian and Assyrian merchandise. The productions of her looms were celebrated, as were also several of her perfumes. Horace refers to the Assyrian nard: "Assyriaque nardo potamus uncti" (ii, 11); but, as Rawlinson says on this point, these odors may have only been conveyed by her from other regions, for she must have been rather a spice-seller than a spice-producer (*Ancient Monarchies*, ii, 192). There are representations of the implements of husbandry, and of the various forms and means of irrigation. Irrigation

Ancient Assyrian *Shedûb*.

(q. v.), indeed, was a prime means of fertility; the entire country appears to have been intersected with aqueducts and canals. For this purpose the Tigris was dammed at several points, and various other engineering expedients were resorted to. The climate and productions were probably much the same as at the present day. The fertility of many districts is still great, and wherever there is sufficient moisture, pastures and crops spring into immediate luxuriance. Dates, olives, figs, citrons, wheat, barley, and millet are often referred to by ancient writers, as Herodotus (i, 92). The implements of agriculture must have been simple, yet, as shown in the annexed figure of a plough, from a sculpture of the period of Esarhaddon, the bowl and tube rising from the centre seem a contrivance intended for sowing the seed in drills. The plough is supposed to

Ancient Assyrian Plough.

have been drawn by two oxen moving in line, the one before the other. Scales and weights are also pictured on the monuments; many metallic weights have been found; and there appears to have been, at one time at least, a clay currency, as small pieces of clay bear upon them, according to Mr. Birch's reading, an order to pay a certain weight of gold.

VII. *The religion of Assyria*, as gathered from the Ninevitic monuments, was probably at first a species of Sabaism—the host of heaven was deified and adored—sun, moon, and stars, with zodiacal signs, are often engraven on cylinders. Idols were, however, in course of time introduced; and the heroes or benefactors of other and ancient times were elevated to the rank of divinities. The father of the race, from being its patron grew into its god, and national pride in him deepened at length into religious veneration. Therefore at the head of the pantheon stood Asshur, the deified patriarch, his name and that of the country being the same; and he is regarded as "the great god, king of all the gods," the national divinity, giving each king life and power. The sovereign, when referring to him, calls him "Asshur my lord;" his people are "the servants of Asshur," and his foes the "enemies of Asshur." This deity was never superseded, though he had at length many colleagues or rivals. His common emblem is that of a winged circle or globe, with a single figure, and

Symbol of the god Asshur.

1, From bass-relief of triumphal return of the king from battle.—Brit. Mus. 2, From the royal cylinder of Sennacherib.—Brit. Mus.

sometimes a triune human figure in the centre, and this symbol is generally found in immediate connection with the sovereign. The sacred tree was also associated with Asshur—connected perhaps with the Biblical Asherah, rendered "grove" (q. v.)—and perhaps also derived ultimately from the Edenic tree of life. Other Assyrian gods were Anu, often placed after Asshur, Bil or Bel, Hea or Hoa, Mylitta or Beltis, Sin or the Moon, Shamas or the Sun, Vul or Iva the wielder of the thunderbolt, Gula the sun-goddess, Nin, after whom the capital was named, and whose symbol is the winged bull, Merodach, Nergar, Ishtar, and Nebo. Some of these gods were borrowed from Chaldæa. Each god was usually associated with a corresponding goddess; and the god and his idol, made of metal, clay, or stone, were identified, as in the challenge of Rabshakeh (Isa. xxxvi, 19, 20). Sacrifice was offered to them, and altars of various shapes have been found. Solemn processions were made, and the king appears to be also a priest—his person was divinely sacred, and his palace seems also to have been the temple—though there was at the same time a regular priesthood. Fasting, as seen in the book of Jonah, may not have been an uncommon ordinance. The prophet Nahum styles Nineveh "the mistress of witchcrafts," and many superstitious forms of ascertaining the will of Heaven must have been in constant practice. Layard mentions that dark spots resembling blood are seen on the slabs which form the entrance to the oldest palaces in Nimrûd. The nation appears to have been intensely religious; religious symbols are found not only on the robes and armor of the king, and on the columns and friezes of public buildings, but also on chariots, trappings of horses, and on ordinary household furniture—hangings, tables, chairs, and couches. The sensual or phallic symbols, so common in classical countries, are not found in Assyria; yet, if the worship of Beltis in Assyria resembled at all her worship in

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Babylon (Herod. i, 99), it must have been grossly lascivious, as women were required to go once in their lives to her temple, and prostitute themselves to the first man who wished them. The prophet Nahum calls Nineveh "the well-favored harlot, that selleth nations through her whoredoms;" but this language may refer, in Jewish prophetic style, to shamefaced and proselytizing idolatries.

Associated with the national worship were those composite animal figures, with the grotesque appearance of which we are now so well acquainted. The idea embodied in those strange forms must have been familiar to the ancient and Eastern world. Modifications of such figures are found in the sphinxes of Egypt, and have also been sought in the cherubim. See CHERUB. These figures guard the sacred thresholds in Nineveh, as if such a function needed the strength of a bull, the courage of a lion, the intelligence of a man, and the winged speed of an eagle. In Assyria and Egypt they occur as outer guardians and representatives, whereas in the Hebrew worship they were concealed in the dense gloom of the holy of holies. Perhaps, apart from the special human relations of the Hebrew cherubim, the generic idea underlying the strange symbol was that the noblest creatures on earth are claimed by God as his servants; that their highest duty and honor are to be near him, and to keep his temples from profane intrusion; and that the divine service in its ideal perfection is such as combines in it the various elements of intellect and power, which those forms in their composite unity symbolize.

VIII. *Race and Language.*—Sprung from Asshur, the Assyrians were a Shemitic race, whatever may have been the original connection of Nineveh with the Cushite Nimrod. Herodotus (vii, 63) says of them, "By the Greeks they were called Syrians, and by the barbarians Assyrians." This blunder has been repeated even by Niebuhr and others. But the names are quite distinct, Syria being צוּר, or Tyre, as it is given in English, and Assyria being אַשּׁוּר, a very different word. In fact Asshur means the country, an Assyrian, the national divinity, or the town; the determinative before it showing when it signifies the god. The Assyrians were thus allied to the Phœnicians, Syrians, northern Arabs, and Jews, and they were not unlike the latter in general physiognomy, except that they were apparently more robust in limb and heavier in feature. The tongues of these races are similar, too, in structure. The elementary shape of the letter is the wedge , of various forms, and placed in all directions—upright, horizontal, diagonal. The alphabet is syllabic in structure—the vowels representing the sounds A, I, and U, and the majority of the sixteen consonants producing each six syllables, either as they precede or follow the vowel. Each simple vowel sound may also combine with two consonants, but the number of such double combinations is limited to 150. This alphabet, so far as ascertained, has at the utmost 250 different characters. Another set of characters is called determinative, and is prefixed to certain names; thus shows that the next word is a man's name. So, too, the plural is marked by , and the dual by . The difference between an ideographic and a phonetic sign may be illustrated in this way: If we write the phrase "Ivan I," the *I* in *Ivan* has its usual power as a vowel-sound; but the *I* after it has no sound, it merely carries with it or represents the idea of *first*. The tongue itself is Shemitic, allied to Hebrew, Phœnician, and Chaldee. Thus its conjunction U, *and*, is the Heb. וְ, *vau*, and, as in Hebrew, *ki* signifies "if." Its first personal pronoun is *anaku*, Heb. *anoki*, אָנֹכִי; its second is *atta*, Heb. אַתָּה; *abu* is "father," Heb. אָב; *nakar* is "a river," Heb. נָהָר, etc. The numerals are very similar to those in Hebrew. Feminine nouns end in *it* or *at*, like Hebrew nouns in *ith*. Possessive pronouns are represented by suffixes, much the same as those in Hebrew. שׁ is the relative, as often in the later Biblical and in the rabbinical Hebrew. The interrogative, as in Hebrew, is מָה. As in Aramaic, there is no prepositive article—the "emphatic state" is used instead of it. By a process which Oppert calls "mimmation," and which applies to indeclinable words, the letter *m* plays an important part, as in the analogous forms in Hebrew יוֹמָם, "daily;" חִנָּם, "for nought." Nouns are formed as in Hebrew by prefixing מ, and such nouns signify instrument, action, or state; and in the formation of nouns proper נ is also used, as in the names Nimrod, Nisroch, Nergal, Nineveh, etc. The conjugations are five principal, four of which correspond to *kal*, *niphal*, *piel*, and *hiphil*, and the others are the same as the well-known Chaldee forms. The verb is conjugated by the aid, as in Hebrew, of pronominal suffixes, and it has no tenses. The roots are generally biliteral, the Hebrew ones being usually triliteral, as *mit*, to die, Heb. מוּת; *rib*, to dwell, Heb. יָשַׁב. The proper names are all but universally Shemitic, and not Aryan or Medo-Persic; and they are commonly significant. Asshur, the name of the primal god, is found in many of them; and there occur such terms as *shamas*, meaning servant; *tiglath*, adoration, and *mutaggil*, adoring—a participial form from the same root; *pal* is son, allied to the Aramaic *bar*; *sar* is king, *ris* is head, Heb. רֹאשׁ, etc.

The ruins of Nineveh have furnished a vast collection of inscriptions partly carved on marble or stone slabs, and partly impressed upon bricks, and upon clay cylinders, or six-sided and eight-sided prisms, barrels, and tablets, which, used for the purpose when still moist, were afterwards baked in a furnace or kiln. The employment of prepared clay for writing on is apparently an old custom. Josephus (*Ant.* i, 2, 3) records the tradition that Seth and his family inscribed on two pillars of brick and stone the wisdom of their age—especially *σοφίαν περὶ τὰ οὐράνια*—astronomy. It was natural that Ezekiel, in the land of captivity, should be thus commanded: "Take thee a tile, and lay it before thee, and portray upon it the city, even Jerusalem" (Ezek. iv, 1). Reference to the Babylonian custom of writing on bricks (*coctilibus lateculis*) is found in Pliny (*Hist. Nat.* lib. vii, s. 57). The cylinders are hollow, and appear, from the hole pierced through them, to have been mounted so as to turn round, and to present their several sides to the reader. The character employed was the arrow-headed or cuneiform—so called from each letter being formed by marks or elements resembling an arrow-head or a wedge. This mode of writing, believed by some to be of Turanian or Scythic origin, prevailed throughout the provinces comprised in the Assyrian, Babylonian, and the eastern portion of the ancient Persian empires, from the earliest times to which any known record belongs, or at least twenty centuries before the Christian æra, down to the period of the conquests of Alexander; after which epoch, although occasionally employed, it seems to have gradually fallen into disuse. It never extended into Syria, Arabia, or Asia Minor, although it was adopted in Armenia. A cursive writing resembling the ancient Syrian and Phœnician, and by

Inscribed Cylinders.

1. Terra-cotta cylinder, containing the annals of the reign of Sargon, king of Assyria, about the year B.C. 721.—From Khorsabad.
2. Hexagonal terra-cotta, containing annals of the first eight years of the reign of Sennacherib (B.C. 709 to 694), with an account of the expedition against Hezekiah.—From Kuyunjik.

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some believed to be the original form of all other cursive writing used in Western Asia, including the Hebrew, appears to have been occasionally employed in Assyria, probably for documents written on parchment or papyrus, or perhaps leather skins. The Assyrian cuneiform character was of the same class as the Babylonian, only differing from it in the less complicated nature of its forms. Although the primary elements in the later Persian and so-called Median cuneiform were the same, yet their combination and the value of the letters were quite distinct. The latter, indeed, is but a form of the Assyrian. Herodotus terms all cuneiform writing the "Assyrian writing" (Herod. iv, 87). This character may have been derived from some more ancient form of hieroglyphic writing; but if so, all traces of such origin have disappeared. The Assyrian and Babylonian alphabet (if the term may be applied to above 200 signs) is of the most complicated, imperfect, and arbitrary nature—some characters being phonetic, others syllabic, others ideographic—the same character being frequently used indifferently. This constitutes one of the principal difficulties in the process of decipherment. The investigation first commenced by Grotefend (Heeren, *Asiatic Nations*, vol. ii, App. 2) has since been carried on with much success by Lassen and Westergaard in Germany, by MM. Osennouf and Oppert in France, and by Sir H. Rawlinson, Dr. Hincks, Mr. Norris, and Mr. Fox Talbot in England (see papers by these last-named gentlemen in the *Journals of the Royal Asiatic Society*, in the *Transactions of the Royal Irish Academy*, in the *Journal of Sacred Literature*, and in the *Athenæum*). Although considerable doubt may still reasonably prevail as to the interpretation of details, as to grammatical construction, and especially as to the rendering of proper names, sufficient progress has been made to enable the student to ascertain with some degree of confidence the general meaning and contents of an inscription. The people of Nineveh, as we have seen above, spoke a Shemitic dialect, connected with the Hebrew and with the so-called Chaldee of the books of Daniel and Ezra. This agrees with the testimony of the O. T. But it is asserted that there existed in Assyria, as well as in Babylonia, a more ancient tongue belonging to a Turanian or Scythic race, who are supposed to have inhabited the plains watered by the Tigris and Euphrates long before the rise of the Assyrian empire, and from whom the Assyrians derived their civilization and the greater part of their mythology. It was retained for sacred purposes by the conquering race, as the Latin was retained after the fall of the Roman empire in the Catholic Church. In fragments of vocabularies discovered in the record-chamber at Kuyunjik words in the two languages are placed in parallel columns, while a centre column contains a monographic or ideographic sign representing both. A large number of Turanian words or roots are further supposed to have existed in the Assyrian tongue, and tablets apparently in that language have been discovered in the ruins. The monumental inscriptions occur on detached stelæ and obelisks, of which there are several specimens in the British Museum from the Assyrian ruins, and one in the Berlin Museum discovered in the island of Cyprus; on the colossal human-headed lions and bulls, upon parts not occupied by sculpture, as between the legs; on the sculptured slabs, generally in bands between two bas-reliefs, to which they seem to refer; and, as in Persia and Armenia, carved on the face of rocks in the hill-country. At Nimrûd the same inscription is carved on nearly every slab in the north-west palace, and generally repeated on the back, and even carried across the sculptured colossal figures. The Assyrian inscriptions usually contain the chronicles of the king who built or restored the edifice in which they are found, records of his wars and expeditions into distant countries, of the amount of tribute and spoil taken from conquered tribes, of the building of temples and palaces, and invocations to the gods of Assyria. Frequently every stone and kiln-burned brick used in the building bears the name and titles of the king, and generally those of his father and grandfather are added. These inscribed bricks are of the greatest value in restoring the royal dynasties. The longest inscription on stone, that from the north-west palace of Nineveh containing the records of Sardanapalus II, has 325 lines; that on the black obelisk has 210. The most important hitherto discovered in connection with Biblical history is that upon a pair of colossal human-headed bulls from Kuyunjik, now in the British Museum, containing the records of Sennacherib and describing, among other events, his wars with Hezekiah. It is accompanied by a series of bass-reliefs believed to represent the siege and capture of Lachish (see Layard, *Nin. and Bab.* p. 148–153).

A long list might be given of Biblical names occurring in the Assyrian inscriptions (*id.* p. 626). Those of three Jewish kings have been read: Jehu, son of Khumri (Omri), on the black obelisk (see Layard, *Nineveh and Babylon*, p. 618); Menahem on a slab from the south-west palace, Nimrûd, now in the British Museum (*id.* p. 617); and Hezekiah in the Kuyunjik records. The most important inscribed terra-cotta cylinders are those from Kalah Sherghát, with the annals of a king, whose name is believed to read Tiglath-Pileser —not the same mentioned in the 2d book of Kings, but an earlier monarch, who is supposed to have reigned about B.C. 1110 (Rawlinson, *Herod.* i, 457); those from Khorsabad containing the annals of Sargon; those from Kuyunjik, especially one known as Bellino's cylinder with the chronicles of Sennacherib; that from Nebi Yûnus with the records of Esarhaddon, and the fragments of three cylinders with those of his son. The longest inscription on a cylinder is of 820 lines. Such cylinders and inscribed slabs were generally buried beneath the foundations of great public buildings. Many fragments of cylinders and a vast collection of inscribed clay tablets, many in perfect preservation, and some bearing the impressions of seals, were discovered in a

Impressions of the Signets of the Kings of Assyria and Egypt. (Original size.)

chamber at Kuyunjik, and are now deposited in the British Museum. They appear to include historical documents, vocabularies, astronomical and other calculations, calendars, directions for the performance of religious ceremonies, lists of the gods, their attributes and the days appointed for their worship, descriptions of countries, lists of animals, grants of lands, etc. In this chamber was also found the piece of clay bearing the seal of the Egyptian king So or Sabaco, and that of an Assyrian monarch, either Sennacherib or his son, probably affixed to a treaty between the two, which, having been written on parchment or papyrus, had entirely perished (Layard, *Nin. and Bab.* p. 156).

IX. *Treatment of the Dead.*—It is strange that no representations of burial occur on the monuments, and that no tombs have been discovered in the mounds. Layard, indeed, regards the great cone at Nimrûd as a royal tomb, but no human remains have been found; and other tombs, such as those excavated at Kuyunjik by Rassam, the Russian vice-consul, are said to be "of undoubtedly post-Assyrian date." It is as remarkable, on the other hand, that Chaldæa is full of tombs, every mound between Niffar and Mugeyer being a burial-

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place. Arrian (*De Exped. Alexand.* vii, 22) says that the tombs of the Assyrian kings were constructed in the marshes south of Babylon, and Chaldæa appears really to have been the ancient necropolis of Assyria. Warka, the old Erech, is, in fact, a vast cemetery, and "the whole region of lower Chaldæa abounds in sepulchral cities of immense extent" (Loftus, *Chaldæa and Susiana*, p. 198, 199).

X. *Literature.*—The chief authorities on the subject are Botta's *Monument de Nineve* (Paris, 1849–50); Layard's *Nineveh* (Lond. 1851), and his *Nineveh and Babylon* (1853), with his *Monuments of Nineveh* (ibid. 1851–3); Prof. Rawlinson's *Four Great Empires* and *Notes to Herodotus*; Rich's *Babylon and Persepolis*; Chwolson, *Ueber die Ueberreste der alt-babylonischen Literatur* (St. Petersburg, 1859); Bonomi's *Nineveh and its Palaces*; Fergusson's *Palaces of Nineveh and Persepolis Restored*; Vaux's *Nineveh and Persepolis* (Lond. 1850); Oppert's *Elements de la Grammaire Assyrienne* (Paris, 1860); *Les Fastes de Sargon* (ibid. 1863); *Chronologie des Bab. et Assyr.* (1857); Oppert et Ménant, *Grande Inscription de Khorsabad* (ibid. 1865); "The Assyrian Verb," some papers by Dr. Hincks in the *Journal of Sacred Literature* (1852, 1855); Brandis, *Rerum Assyr. Temp. Emendat.* (Bonn, 1853), and his *über den histor. Gewinn*, etc.; Marc. Niebuhr, *Geschichte Assurs*; Fox Talbot, *Assyrian Texts Explained* (Lond. 1856); Ménant, *Les Écritures Cuneiformes* (Paris, 1860, where the history of cuneiform discovery is fully given); Jones's *Topography of Nineveh*, in *Roy. As. Soc. Journal* (1855); J. Blackburn, *Rise and Ruin of Nineveh* (Lond. 1852); T. W. Bosanquet, *Fall of Nineveh* (ibid. 1853); *Jour. Sac. Lit.* April, 1851; April, 1858; April, 1860; Fletcher, *Notes of Residence at Nineveh* (Lond. 1850); G. V. Smith, *Prophecies relating to Nineveh* (ibid. 1857–8); Feer. *Les Ruines de Ninive* (Paris, 1864); Bretschneider, *Ninive und Nahum* (Munich, 1861); Tuch, *De Nino urbe* (Leips. 1849); Pole, *Anc. Hist. and Mod. Expositors of Nineveh* (Lond. 1854); Nichols, *British Museum*, p. 159 sq.; G. Smith, *Hist. of Assur-bani-pal* (ibid. 1872); *Assyria from the Earliest Time* (ibid. 1875); *Recent Assyrian Discoveries* (ibid. 1875); and the literature cited in the last-named work, p. 6 sq., especially Col. Rawlinson's various monographs. See *Blackwood's Magazine*, 1854, i, 458, 462; 1856, ii, 729; *Meth. Quar. Rev.* Oct. 1849, art. ii; Newman, *Thrones and Palaces of Babylon and Nineveh* (N. Y. 1876); *Lond. Qu. Rev.* Dec. 1848; *Fraser's Mag.* April, 1849; *North Brit. Rev.* May, 1853. Comp. also the works cited under ASSYRIA; CUNEIFORM.

Nin'evite (Νινευίτης, Luke xi, 30; "man of Nineveh," Matt. xii, 41), an inhabitant of Nineveh (q. v.).

Ninian or **Nynian**, ST., called in the *Roman Martyr.* "NINIANUS," is the apostle who introduced Christianity among the Southern Picts [see SCOTLAND], and flourished in the latter half of the 4th and the beginning of the 5th century. He was a Briton, and of noble birth; but had been educated at Rome, and there ordained a bishop. The exact time of his preaching in Scotland is unknown. His labors appear to have commenced in Cumbria, and to have extended over the greater part of the district as far north as the Grampian Hills, his see being fixed at Candida Casa, or Whithorn, in the modern Wigtonshire. His death is placed by the Bollandists in 432; his festival is September 16. Whether Christianity had been introduced among the Picts before the time of Ninian has been a subject of controversy; but although the details of the legendary account are uncertain, it seems, beyond all question, that some Christians were to be found, at least among the Southern Picts, in what is now known as the Lowlands of Scotland, from the end of the 2d century. Nevertheless, either their number was originally very small, or the rising Church had fallen away under adverse circumstances; and it is certain that when Ninian appeared among them the Picts were in the main a pagan people. Bede (*Hist. Eccl.* iii, 4), speaking of the conversion of the Northern Picts, mentions a tradition to the effect that the Southern Picts had been converted by the preaching of bishop Nynian, a Briton, who had been educated at Rome. Yet Bede further states that the Picts only joined the Romish Church in the 8th century, and that the British Christians of the 7th century were in no way connected with Rome. Moreover the name of the church he is said to have founded, that of St. Martin, does not seem to denote in any way a Romish origin. See Inett, *Hist. Eng. Ch.* vol. i, pt. i, ch. ii, n. 10; x, 11; Stanley, *Lect. on Hist. of Ch. of Scotland*, p. 28; Soames, *Hist. Anglo-Saxon Ch.* p. 72. (J. H. W.)

Ninimo, JOSEPH, a Presbyterian minister, was born near Norfolk, Va., in 1798. He was educated at Hampden-Sidney College, Prince Edward, Va., and graduated at the theological seminary of Princeton, N. J., in 1827; was licensed and ordained in 1828, and labored as stated supply for the Church in Portsmouth, Va. In 1830 he removed to New York Presbytery, and was stated supply at Sweet Hollow, L. I. Afterwards he labored at the following places: in 1837–40, at Red Mills, N. Y.; in 1840–46, at Somers, N. Y.; in 1846–49, at North Salem, N. Y. In 1849 he removed to Huntingdon, N. Y., where he opened a school, and his life afterwards was devoted to teaching. He died April 19, 1865. Mr. Ninimo was a devout, faithful, and exemplary minister, and his career was laborious, useful, and honorable. See Wilson, *Presb. Hist. Almanac*, 1867, p. 185. (J. L. S.)

Nino DE GUEVARA, *Don* JUAN, a Spanish painter, was born in Madrid February 8, 1632. His father, don Luiz, was captain of the guards of the viceroy of Aragon, bishop of Malaga, don Antonio Henriquez. This prelate took charge of the family of his favorite nobleman, and brought him into his diocese. It was at Malaga that young Nino studied; from that time he oftener held the pencil than the pen. Educated in philosophy, he gave himself with so much ardor to design that the bishop, who loved him like a son, not wishing to oppose his vocation, confided him to the care of a Flemish captain, whom Quilliet calls "Manrique, a painter of credit in Malaga, and one of the best pupils of his compatriot Rubens." The progress of Nino was rapid. In 1645 his protector confided him to marquis de Montebello, one of the most distinguished amateurs of Madrid, who soon placed him in a condition to follow the lessons of Alonso Cano. This celebrated master admitted him to his friendship, and often worked with him. Cano composed and Nino executed. It is thus that they decorated the Augustins of Cordova and Granada (1652–1667). In 1676 Nino returned to Malaga, where he made many paintings for churches and portraits—a style in which he succeeded very well. His touch shows a certain timidity; but his compositions have a lovely character, and his coloring has freshness. He remains one of the best representatives of the Hispano-Flemish school. All the religious monuments of Malaga, and some of Cordova, Granada, Madrid, and Seville, possess his paintings, which are also found in the most complete galleries. He died in Malaga December 8, 1698. We quote especially of this artist three admired masterpieces in Malaga: in the church, *Faith, or the Triumph of the Cross*, remarkable for the expression and the good disposition of the numerous figures which are represented in it:—*Charity*, surrounded by personages who have most distinguished themselves by this virtue; this painting is the worthy companion of the preceding;—and in the cathedral, *Saint Michael*, become popular by numerous copies and engravings. Seville also possesses a large number of paintings by Nino, among others a *Holy Family*, sometimes attributed to Rubens. We have in Paris an allegorical painting of his, representing *War giving Place to Peace and Study*. Nino combines the grandeur and correctness of Cano with the admirable coloring of Rubens, and yet in some of his works he differs even so widely from these

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great masters as to be compared to Vandyck. See Raphael Mengs, *Obras* (Madrid, 1780); Felippe de Guevara, *Los Commentarios de la Pintura* (ibid. 1788); Pons, *Viaje en España*; Don Antonio Palomino de Velasco, *El Museo pictorico* (Cordova, 1715, 3 vols.); Spooner, *Biog. Hist. of the Fine Arts*, i, 380, s. v. Guevara.

Ninth-hour Service is the technical term for a divine service celebrated in some Christian churches. Canonical hours were introduced at an early period. The first of these was *matutina*, the morning service, about daybreak; the second at nine o'clock, called *tertia*, or third hour; the third at twelve o'clock, being the noon-day service; the ninth-hour service following at three in the afternoon. The fathers of the 3d and 4th centuries seemed to lay peculiar stress on this service as the most important of all. It was considered the hour of Christ's death; the hour when Cornelius was praying; the time when Peter and John went up to the Temple, "being the hour of prayer," i. e. the usual time of the Jewish evening sacrifice. The custom of alternating divine service at this hour seems to have been general in apostolic and patristic days, and in close relation to the Jewish observance. The Council of Laodicëa expressly mentions the ninth hour of prayer, and orders that the same service be used as was appointed for the evening prayer. Chrysostom, too, must have reference to it in his mention of those hours of public prayer, for the third, in all probability, means the ninth hour, or *Nones*, as it is sometimes called.

Niŏbê (Νιόβη) is the name of a Greek female deity. She was the daughter of Tantalus (according to the most popular version of the story), the sister of Pelops, and was the wife of Amphion, king of Thebes. She was so proud of the number of her children that she boasted herself as superior to Leto (Latona), who had but two children. The number of those of Niobe is usually given as seven sons and seven daughters. Apollo and Artemis (Diana) so heartily espoused the cause of Leto that they killed the children of Niobe with their arrows. Zeus (Jupiter) metamorphosed Niobe into a stone, and placed it on Mount Sipylus in Lydia. During the summer this stone always shed tears (see Homer, *Il.* xxiv). The story of Niobe was a favorite subject of ancient art. A group representing Niobe and her children was discovered at Rome in 1583, and is now at Florence. Some of the sculptures are very beautiful.

Niobe and her Children. (Florence.)

Even the ancient Romans were in doubt whether the work proceeded from Scopas or Praxiteles. See Smith, *Dict. of Class. Biog. and Mythol.* s. v.

Niobites is the name of a party of Alexandrian Monophysites formed under the leadership of an Alexandrian rhetorician or sophist named Stephen Niobes (Νιόβης or Νιόβος), who attempted to revive the older Monophysite doctrine in opposition to the modified form of it maintained by Damian, Monophysite patriarch of Alexandria (A.D. 570-603), who belonged to the school of Severus and the *Phthartolatræ* (q. v.). The particular opinion brought forward by the Niobites was that the qualities belonging to human nature could not continue in the human nature of Christ after its amalgamation with or absorption into the divine nature. He thus took up the position that there was no logical ground for the Severian compromise between orthodoxy and Monophysitism, and that the Jacobites ought to revert to the creed which they held before Severus came to Egypt—that which Dioscorus had maintained in opposition to the Council of Chalcedon. The Niobite party was driven out of Alexandria by Damian after the death of Niobes, and settled at Antioch, where, before the death of Damian, they gradually came around to the orthodox opinions, and became energetic supporters of the Chalcedonian doctrine. — Blunt, *Dict. Theol.* See Assemani, *Biblioth. Orient*, ii, 72; Baur, *Gesch. der Dreienigkeitslehre*, ii, 92-95; Neander, *Ch. Hist.* ii, 554.

Niphon or **Nipon.** See JAPAN.

Niphon OF CONSTANTINOPLE, an Eastern ascetic who, near the beginning of the reign of emperor Emanuel Comnenus (middle of the 12th century), headed a movement for the reform of the Church practices. He joined the *Bogomiles* (q. v.), and is believed to have approved of many of their fanatical excesses, yet for his pious and strict life he was paid universal reverence. He is described as a man well versed in the Holy Scriptures, to the study of which he devoted his time mainly. Niphon's adherence to Bogomilian ideas has on this account seemed strange, but it is possible that he was educated under Bogomilian influences, and thus harmonized their views with Biblical teachings. He made public his peculiar views, and was by an ecclesiastical synod condemned to perpetual confinement in a monastery. But the patriarch Cosmas restored Niphon to liberty; and he stood high in the estimation of that prelate, insomuch that he made him his confidant and table-companion. The friendship of such a man would lead us to judge favorably of Niphon's character, for all the accounts agree in describing Cosmas as a person of great piety and worth; of a strict life, self-denying love, and a benevolence which prompted him to give away everything, to the very raiment which he wore. Similarity of disposition, and a like dissatisfaction with the corrupt state of the Greek Church, may perhaps have made Cosmas the friend and protector of Niphon. As Cosmas would not abandon Niphon, notwithstanding that the latter had been condemned by an *endemic synod*, but persisted in declaring that he was a holy man, the sentence of deposition was passed upon him also. He signified to the synod his abhorrence of the corrupt Church, saying that he was like Lot in the midst of Sodom. Niphon flourished for a while, and died finally in comparative obscurity. See Neander, *Ch. Hist.* iv, 563-564. (J. H. W.)

Niphont, bishop of Novgorod, a Russian prelate of note, flourished near the middle of the 12th century. He died at Kief April 18, 1156. He is considered as one of the continuators of the *Chronicles of Nestor*. Herberstein has inserted in his *Commentaries* a series of questions, some of them being of the strangest character, which were submitted to Niphont, with the replies which he made to them—replies which at present serve as law to the Russian clergy. The catalogue of the manuscript library of count Tolstoï contains, under Nos. 204 and 212, two sermons attributed to this bishop. See Tatichtchef, *Hist.*

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de Russie, vol. ii; *Dict. Hist. des écrivains ecclés. Russes.* —Hoefer, *Nouv. Biog. Générale*, xxxviii, 92.

Niphus. See NIFO.

Nipter (Gr. *νιπτήρ, a basin;* in Latin, *pedilavium*) is the name of a wash-basin used in churches for religious ceremony. The name is also applied to the ceremony of *washing feet.* This is performed by the Greek Christians on Good Friday, in imitation of our Saviour, who on that day washed his disciples' feet with his own hands. In the monasteries the abbot represents our Saviour, and twelve of the monks the twelve apostles. Among these the steward and porter have always a place; the former acts the part of St. Peter, and imitates his refusal to let Jesus wash his feet; the latter personates the traitor Judas, and is loaded with scoffs and derision. The office used on this occasion is extant in the *Euchologium.* See PEDILAVIUM.

Nireupan, the word used by the Siamese to denote the *Nirvana* (q. v.) of the Buddhists.

Nirmalas, one of the divisions of the Sikhs (q. v.), who profess to practice the strictest seclusion of religious asceticism. They lead a life of celibacy, and disregard their personal appearance, often going nearly naked. They do not assemble together in colleges, nor do they observe any particular form of divine service, but confine their devotion to speculative meditation and the perusal of the writings of Nanak, Kabir, and other unitarian teachers. They are always solitary, supported by their disciples, or wealthy persons who may happen to favor the sect. The Nirmalas are known as able expounders of the Vedanti philosophy, in which Brahmins do not disdain to accept of their instructions. They are not a very numerous body on the whole; but a few are almost always to be found at the principal seats of Hindû wealth, and particularly at Benares.

Nirvâna (from the Sanscrit *nir*, "out," and *vâna*, "blown;" hence, literally, that which is *blown out* or *extinguished*) is, in Buddhistic doctrine, the term denoting the final deliverance of the soul from transmigration. It implies, consequently, the last aim of Buddhistic existence, since transmigration is tantamount to a relapse into the evils or miseries of *Sansâra*, or the world. But as Hinduism, or the Brahmanical doctrine, professes to lead to the same end, the difference between *Nirvâna* and *Moksha*, *Apavarga*, or the other terms of Brahmaism designating eternal bliss, and consequent liberation from metempsychosis, rests on the difference of the ideas which both doctrines connect with the condition of the soul after that liberation. *Brahman*, according to the Brahmanical doctrine, being the existing and everlasting cause of the universe, eternal happiness is, to the Brahmanical Hindû, the absorption of the human soul into that cause whence it emanated, never to depart from it again. According to this doctrine, therefore, the liberation of the human soul from transmigration is equivalent to that state of felicity which religion and philosophy attribute to that entity. See HINDUISM. As, however, the ultimate cause of the universe, according to Buddhism, is the void or non-entity, the deliverance from transmigration is to the Buddhists the return to non-entity, or the absolute extinction of the soul. However much, then, the pious phraseology of their *oldest* works may embellish the state of Nirvâna, and apparently deceive the believer on its real character, it cannot alter this fundamental idea inherent in it. We are told, for instance, that Nirvâna is quietude and identity, whereas Sansâra is turmoil and variety; that Nirvâna is freedom from all conditions of existence, whereas Sansâra is birth, disease, decrepitude and death, sin and pain, merit and demerit, virtue and vice; that Nirvâna is the shore of salvation for those who are in danger of being drowned in the sea of Sansâra; that it is the free port ready to receive those who have escaped the dungeon of existence, the medicine which cures all diseases, the water which quenches the thirst of all desires, etc.; but to the mind of the orthodox Buddhist, all these definitions convey out the one idea, that the blessings promised in the condition of Nirvâna are tantamount to the absolute extinction of the human soul, *after* it has obeyed in this life all the injunctions of Buddhism, and become convinced of all its tenets on the nature of the world and the final destination of the soul.—Chambers.

There are four paths, an entrance into any of which secures either immediately or more remotely the attainment of Nirvâna. They are: (1) Sowan, which is divided into twenty-four sections; and after it has been entered there can be only seven more births between that period and the attainment of Nirvâna, which may be in any world but the four hells. (2) Sakradagámi, into which he who enters will receive one more birth. He may enter this path in the world of men, and afterwards be born in déwa-lóka; or he may enter it in a déwa-lóka, and afterwards be born in the world of men. It is divided into twelve sections. (3) Anagámi, into which he who enters will not again be born in a kámalóka; he may, by the apparitional birth, enter into a brahma-lóka, and from that world attain Nirvâna. This path is divided into forty-eight sections. (4) Arya or Aryahat, into which he who enters has overcome or destroyed all evil desires. It is divided into twelve sections. Those who have entered into any of the paths can discern the thoughts of all in the same or preceding paths. Each path is divided into two grades: (*a*) the perception of the path; (*b*) its fruition or enjoyment. The mode in which Nirvâna, or the destruction of all the elements of existence, may be reached is thus pointed out by Dr. Spence Hardy in his *Eastern Monachism:* "The unwise being who has not yet arrived at a state of purity, or who is subject to future birth, overcome by the excess of evil desire, rejoices in the organs of sense, ayatana, and their relative objects, and commends them. The ayatanas therefore become to him like a rapid stream to carry him onward towards the sea of repeated existence; they are not released from old age, decay, death, sorrow, etc. But the being who is purified, perceiving the evils arising from the sensual organs and their relative objects, does not rejoice therein, nor does he commend them, or allow himself to be swallowed up by them. By the destruction of the 108 modes of evil desire he has released himself from birth, as from the jaws of an alligator; he has overcome all attachment to outward objects; he does not regard the unauthorized precepts, nor is he a sceptic; and he knows that there is no ego, no self. By overcoming these four errors he has released himself from the cleaving to existing objects. By the destruction of the cleaving to existing objects he is released from birth, whether as a brahma, man, or any other being. By the destruction of birth he is released from old age, decay, death, sorrow, etc. All the afflictions connected with the repetition of existence are overcome. Thus all the principles of existence are annihilated, and that annihilation is Nirvâna."

"Although this is the orthodox view of Nirvâna, according to the oldest Buddhistic doctrine, it is necessary to point out two categories of different views which have obscured the original idea of Nirvâna, and even induced some modern writers to believe that the final beatitude of the oldest Buddhistic doctrine is not equivalent to the absolute annihilation of the soul. The first category of these latter, or, as we may call them, heterodox views, is that which confounds with Nirvâna the preparatory labor of the mind to arrive at that end, and therefore assumes that Nirvâna is the extinction of thought, or the cessation, to thought, of all difference between subject and object, virtue and vice, etc., or certain speculations on a creative cause, the conditions of the universe, and so on. All these views Buddha himself rejects, as appears from the work *Lankavatâra*, which relates his discourse on the real meaning of Nirvâna before the Bodhisattwa Mahâmati. The erroneousness of these views is obviously based on the fact that the mind, even though in a state of un-

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consciousness, as when ceasing to think, or when speculating, is still within the pale of existence. Thus, to obviate the mistaken notion that such a state is the real Nirvâna, Buddhistic works sometimes use the term *Nirupadhis esha Nirvâna*, or "the Nirvâna *without* a remainder of substratum" (i. e. without a rest of existence), in contradistinction to the "Nirvâna *with* a remainder;" meaning by the latter expression that condition of a saint which, in consequence of his bodily and mental austerities, immediately precedes his real Nirvâna, but in which, nevertheless, he is still an occupant of the material world. The second category of heterodox views on the Nirvâna is that which, though acknowledging in principle the original notion of Buddhistic salvation, represents, as it were, a compromise with the popular mind. It belongs to a later period of Buddhism, when this religion, in extending its conquests over Asia, had to encounter creeds which abhorred the idea of an absolute nihilism. This compromise coincides with the creation of a Buddhistic pantheon, and with the distribution of Buddhist saints into three classes, each of which has its own Nirvâna; that of the two lower degrees consisting of a vast number of years, at the end of which, however, these saints are born again; while the absolute Nirvâna is reserved for the highest class of saints. Hence Buddhistic salvation is then spoken of either simply as *Nirvâna*, or the lowest; or as *Parinirvâna*, the middle; or as *Mahâparinirvâna*, or the highest extinction of the soul; and as those who have not yet attained to the highest Nirvâna must live in the heavens of the two inferior classes of saints until they reappear in this world, their condition of Nirvâna is assimilated to that state of more or less material happiness which is also held out to the Brahmanical Hindû before he is completely absorbed into Brahman. When, in its last stage, Buddhism is driven to the assumption of an Adi, or primitive Buddha, as the creator of the universe, Nirvâna, then meaning the absorption into him, ceases to have any real affinity with the original Buddhistic term" (Chambers).

The word itself, as we have seen above, means nothing more nor less than *extinction* or *blowing out*. And however much Max Müller may argue against this term as giving expression to Buddha's own gospel, the oldest literature of Buddhism will scarcely suffer us to doubt that Gautama intended in its use to express absolute *annihilation*, the destruction of all elements which constitute existence. The learned Burnouf (*Hist. du Buddhisme*, p. 589) takes this ground understandingly, and there is none better competent to judge in this question than he is; yet Müller comes forward and, in approving this statement, impeaches its accuracy by stating that the Buddhistic literature truly teaches such a doctrine, but that as Christ's sayings must be held distinct from the writings of the apostles (which we who believe in the inspiration of the Scriptures can hardly understand), so the gospel of Buddhism must be examined apart from the personal utterances of Gautama, who Müller insists never taught the doctrine of annihilation, because "a religion has never been founded by such teaching," and because, too, a man like Buddha, who knew mankind (?), *must* have known (!) that he could not with such weapons overturn the tyranny of the Brahmans." He therefore concludes thus: "Either we must bring ourselves to believe that Buddha taught his disciples two diametrically opposed doctrines on Nirvâna—an exoteric and esoteric one—or we must allow *that* view of Nirvâna to have been the original view of the founder of this marvellous religion which corresponds best with the simple, clear, and practical character of Buddha." "A very lofty morality"—the *Nation* (N. Y. Feb. 15, 1872) well answers to this statement of Müller—"does not necessarily imply conventionally proper metaphysical opinions, nor is the greatest charity inconsistent with the logical carrying on of one's investigations for their own sake; and it is to be hoped that religious teachers, of all men, should seek to extend their influence rather by what they consider to be the truth than by what might be especially useful as a 'powerful weapon.' The last remark sounds strange as coming from one who has studied Buddhism, and is sufficiently refuted by his own words on p. 248, where he shows how in their belief they escaped, by means of Nirvâna, transmigration and the misery of living." We might add, this sounds as if Buddha, like Müller, had enjoyed the high plane of Christian ethics, and could have been expected to comprehend the wants of humanity as we now understand them, with the light afforded by Jesus the Christ's teachings and labors. Surely Buddha would do for the Messiah of the world if he could have done and taught as Max Müller would have us believe. The truth is he was simply a philosopher, and fed humanity not upon a relative, but an absolute empty *Nothing*: a philosophical myth, such as Strauss attempted in the 19th century, but with different motives. In his still more recent publication, as translator of the *Dhammapada*, or "Path of Virtue," Müller returns to the argument in favor of Gautama's teachings of a hereafter as follows:

"1. That though the Abhidhamma Pitaka favors the negative view, the affirmative may easily be proved from the Sutta and Vinaya, and especially from the Dhammapada. 2. That the Abhidhamma is of no authority, and contains the notion, not of Buddha, but of his followers. 3. That it is stated that Buddha saw his disciples after attaining Nirvâna, and even after death; and that therefore Nirvâna is not extinction of existence. 4. That the expressions used for Nirvâna in the Dhammapada convey a sense of rest, immortality, eternity, etc., and therefore Nirvana does not mean nihilism."

This statement of his case, which is a more consistent one, has been made the subject of special inquiry by D'Alwis (*Review of Max Müller's Dhammapada*, Ceylon, 1871), a member of the Royal Asiatic Society, and an Orientalist of no mean order, and the result is its complete refutation. In the first place D'Alwis proves that the Abhidhamma properly belongs to the discourses of Buddha, and that the "three baskets," as the different parts of the code are called, should be regarded as one whole. Moreover, the negative side of the question may be proved from the Sutta and Vinaya, as well as from the Dhammapada; for "the non-existence of an absolute Creator and of a soul was the foundation of the Buddhist doctrine of Nirvâna; and therefore there could be no condition of the soul after the final 'destruction of the elements and the germs of existence,' or Nirvâna." The third point, he shows, rests only on legendary tales, and is in direct contradiction to the canon which professor Müller himself says must be our only authority. The fourth point he disproves at some length by showing the difficulty inherent in all the attempted definitions of Nirvâna, the inaccuracy of Max Müller's interpretations, and that the expressions used in the Dhammapada, when taken with the other admitted doctrines of Buddhism, do clearly prove that Nirvâna meant *nihilism*. See Müller, *Lectures on the Science of Religion*, p. 1 sq., 131 sq.; id. *Chips from a German Workshop*, i, 213, 227 sq., 243, 276 sq.; Moffat, *Compar. Hist. of Religions*, pt. ii, p. 229 sq.; Burnouf, as cited above; Eitel, *Three Lectures on Buddhism* (Hong Kong, 1871, 8vo), especially p. 21 sq.; Hardwick, *Christ and other Masters*, i, 233 sq.; *Cont. Rev.* Jan. 1868, p. 81; and the literature quoted under BUDDHISM and LAMAISM. (J. H. W.)

Ni'san (Heb. *Nisan'*, נִיסָן, from *netz*, נֵץ, *a flower*, or as Gesenius and Fürst think, after Benfey, from the Persian *neç*, new), the first month of the Hebrew sacred year, called ABIB in the Pentateuch, for which it is substituted only in the time of the Captivity (Neh. ii, 1; Esth. iii, 7; Sept. Νισάν, but most copies omit in Esth.). On the first day of the month the Jews fasted for the death of the children of Aaron (Lev. x, 1-3). On the tenth day was observed a fast for the death of Miriam, the sister of Moses, and every one provided himself with a lamb for the Passover. On this day the Israelites passed over the Jordan, under the con-

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duct of Joshua. On the fourteenth day, in the evening, they sacrificed the Paschal lamb; and the day following, being the fifteenth, the Passover was celebrated (Exod. xiii, 18). The Asiatic Church, when appointing the Paschal observance, therefore selected the fourteenth of Nisan. She could associate no other date with τὸ πάσχα. The observance of this fourteenth day of the month by the Christians of Asia gave rise furthermore to the term *Quatrodecimans* (q. v.); but the observance, it should be borne in mind, was in commemoration of the death, not of the last supper, of Jesus. On the sixteenth day of Nisan the Hebrews offered the sheaf of the ears of barley, as the first-fruits of the harvest of that year (Lev. xxiii, 9). The twenty-first day was the octave of the Passover. On the twenty-sixth day they fasted in memory of the death of Joshua, and on this day they began their prayers to obtain the rains of the spring. Lastly, on the twenty-ninth they called to mind the fall of the walls of Jericho. See MONTH.

Nisbet, Alexander, a Scotch divine, noted as a Biblical student and as an Orientalist, flourished in the second half of the 17th century as pastor at Irvine—a town which has been fortunate enough to enjoy the pastoral labors of other Scotch expositors, such as Dickson and Hutcheson. Nisbet died about 1690. He published in 1658 *A Brief Exposition of the First and Second Epistles General of Peter*. "Succinct and sententious in its character, it is at the same time solid and useful." In 1694 a posthumous work appeared under the title, *An Exposition, with Practical Observations upon the Book of Ecclesiastes*. The latter is regarded as the most important of his works, and is worthy of consultation, being lucid and judicious. The argument of each chapter is drawn up at length and with some care. Some attention is given to the precise meaning of the more important Hebrew terms used by the sacred writer. His whole tone is devout and practical, such as we might expect from one who, according to the recommendation prefixed to it by Ralph Rogers and J. Spaulding, "by assiduous study of the Scriptures, did so travail in birth towards the forming of Christ in his hearers that he may be said to have died in childbearing to Christ."

Nisbet, Charles, D.D., a noted Presbyterian divine and educator, was born at Haddington, Scotland, Jan. 21, 1736. His father's worldly circumstances were so straitened that he was barely able to pay the expense of fitting Charles for college; but the youth surmounted all difficulties, and finally entered the University of Edinburgh in 1752, supporting himself as a private tutor in a gentleman's family. After leaving the university he passed to the divinity hall, where he remained six years, depending for a living upon his contributions to some of the periodicals of the day. He was licensed to preach the Gospel by the presbytery of Edinburgh on Sept. 24, 1760, and was made pastor of a Church in the Gorbals of Glasgow; but after remaining there two years he received a call from Montrose, which he thought proper to accept. He was ordained on May 17, 1764, by the Presbytery of Brechin, within whose bounds the Church of which he became pastor was situated. He was settled as a co-pastor with the Rev. John Cooper; but the senior pastor was so old and infirm that nearly all the labor devolved upon the junior colleague. Nesbet engaged with great zeal and alacrity in his work, and very soon intrenched himself in the confidence and good-will of his large and intelligent congregation. As a divine he sided with the orthodox body of Scotch Presbyterians—by no means a popular class; yet he enjoyed the universal respect of his associates, and counted many friends even among the Moderates (q. v.). In April, 1784, Dr. Nisbet was chosen president of the newly founded Dickinson College, at Carlisle, Pa., and reached Philadelphia with his family on June 9, 1785. Almost immediately after he had entered on the duties of his office, both himself and several of his family were attacked by a fever, which threatened for some time a fatal termination. The doctor finally resolved to return to his native country, and the trustees consented with great regret and reluctance to accept his resignation of the office. As the season was unfavorable for crossing the ocean, he determined to delay his voyage till spring; and before that time he had so far recovered his health and spirits that he was not unwilling to return to the presidential chair. Accordingly, on May 10, 1786, he was unanimously chosen again to the office, and he resumed his labors with great alacrity. He immediately commenced four different courses of lectures: one on logic; another on the philosophy of the mind; a third on moral philosophy; and a fourth on belles-lettres, including a view of the principal Latin and Greek classics. In addition to this, he delivered a course of lectures on systematic theology, for the special benefit of those students who had in view the Christian ministry, and he shared equally with Dr. Davidson the labor of supplying the pulpit of the Presbyterian Church in Carlisle. Dr. Nisbet died Jan. 18, 1804. He was remarkable for integrity, simplicity, frankness, and disinterestedness. His mind was of a very superior order; his facility in acquiring almost unparalleled; his memory suffered nothing to escape from it; his wit was alike effective and inexhaustible. His sermons were rich in evangelical truth, logically and perspicuously presented; but his manner was not specially attractive. He had great individuality, and his character, in all its peculiarities, is not likely to be reproduced. Dr. Nisbet's posthumous works were published about 1806, and his *Memoirs*, by Dr. Samuel Miller, appeared in 1840. See Duyckinck, *Encyclop. of Amer. Lit.* ii, 59; *N. Y. Observer*, Sept. 27, 1866. (J. H. W.)

Nisibis is the name of the place in Mesopotamia in which the most noted of the Nestorian schools has been located. It arose out of the ruins of the school of Edessa, where Nestorianism found its first-fruits. We have already referred to both these schools in the article NESTORIANISM (q. v.). Those seeking further information will do well to consult Assemani, *Bibl. Vat.* tom. iii, pt. ii, p. 428, 927; ch. xv is devoted to similar institutions.

Nismes, COUNCIL OF (*Concilium Nemausense*), (1) was held in July, 1096, by pope Urban II, who presided, assisted by four cardinals and several bishops. Sixteen canons were published, being for the most part the same with those of the Council of Clermont, which the pope confirmed in all subsequent councils. Of these canon 2 is directed against those who assert that it is not lawful for monks to exercise sacerdotal functions. Canon 12 forbids the marriage of little girls (puellulæ) under twelve years of age. Mansi declares that the matter of the clergy of St. Saturninus at Toulouse, who claimed the fourth part of the oblations made in that church, which canonically belonged to the bishop, and was opposed by the bishop Isarne, was discussed in this council; no decision was pronounced in the synod, but subsequently Urban II compelled Isarne to give way. Moreover, in this council king Philip, after having promised to quit Bertrade, was absolved.

(2) Another council was held at the same place about the year 1284. By this body a long constitution was drawn up, relating to baptism, penance, the eucharist, the celebration of the mass, reverence due to churches, alienation of Church property, the conduct of the clergy, wills, burials, tithes, marriages, excommunications and interdicts, perjury, the Jews, and other matters. This is spoken of by ecclesiastics as only a diocesan synod. See Labbé, *Concil.* x, 604; Landon, *Man. of Councils*, s. v.

Nis'roch (Heb. *Nisrok'*, נִסְרֹךְ, usually referred to the root נֶשֶׁר, *eagle*, with Persian ending *ôch* or *âch*, intensive, i. q. *great eagle;* but, according to Bohlen, perhaps a Sanscrit word, from *nis*, "night," and *ro'çis*,

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"light," i. q. *the light of night*, i. e. *the moon* [see Gesen. *Thesaur.* p. 892]; Sept. Νεσράχ, 2 Kings xix, 57; Νασαράχ, Isa. xxxvii, 38; v. r. Μεσεράχ, Ἐσθράχ, Ἀσαράχ), an idol worshipped by the Assyrians, in whose temple Sennacherib was worshipping when assassinated by his sons, Adrammelech and Sharezer (2 Kings xix, 37; Isa. xxxvii, 38). Adopting the above Shemitic derivation of the name, Mr. Layard has discovered an eagle-headed figure in the ruins of Nineveh (at Nimrûd), which he supposes to have been the Assyrian Nisroch; and one quite similar has since been dug out at Khorsabad (*Nineveh and its Remains*, ii, 348; *Nineveh and its Palaces*, p. 219 sq.). A Zoroastrian oracle speaks of God "as he that has the head of the hawk." But there are many great if not insuperable difficulties in the way. The name Nisroch is not found on any of the inscriptions; and *nisr* has not in Assyrian the meaning which it has in Hebrew. No name of any god on the sculptures at all resembles Nisroch, and the hawk-headed figure is more, as professor Rawlinson says, "an attendant genius than a god" (*Four Great Empires*, ii, 263). Sir Henry Rawlinson even affirms that "Asshur had no temple at Nineveh in which Sennacherib could have been worshipping" (*Herodot.* i, 485); while Layard thinks that the king may have been slain in a temple of this god, and that the Hebrews, seeing the hawk-headed figure so frequently sculptured in connection with him, believed it to be the presiding divinity (*Nineveh and Babylon*, p. 637). The Jewish rabbins pretend that Nisroch was an idol formed from one of the boards of Noah's ark (Rashi on Isa. xxxvii; Kimchi on 2 Kings xix); while others suppose it was an image of the dove which Noah sent out from the ark (Gen. viii, 8), and have sought confirmation in Lucian's statement (*De Jove Trag.* c. 42) that the Assyrians sacrificed to the dove. Many other theories are noticed in Iken's *Dissert. de Nisroch, Idolo Assyr.* (Brem. 1747). See also Ideler, *Ursprung d. Sternnamen*, p. 416; Creuzer, *Symbol.* i, 723 sq. Selden confesses his ignorance of the deity denoted by this name (*De Dis Syris*, synt. ii, c. 10); but Beyer, in his *Additamenta* (p. 323–325), has collected several conjectures (see Kulenkamp, *De Nisroch Idolo Assyriorum*, Rom. 1747). One is mentioned as more probable by Winer (*Realw.* s. v.), that it was the constellation Aquila, the eagle being in the Persian religion a symbol of Ormuzd. Parkhurst, deriving the word from the Chaldee root סָרַךְ, *serak* (which occurs in Dan. vi in the form סָרְכַיָּא, *sârekayyâ*, and is rendered in the A. V. "presidents"), conjectures that Nisroch may be the impersonation of the solar fire, and substantially identical with Molech and Milcom, which are both derived from a root similar in meaning to *serak*. Josephus has a curious variation. He says (*Ant.* x, 1, 5) that Sennacherib was buried in his own temple, called *Arasce* (*ἐν τῷ ἰδίῳ ναῷ Ἀράσκῃ λεγομένῳ*). It may be inferred from these various renderings that the Hebrew name has been in some way corrupted, and that the initial consonant *N* or *M* is a corruption. In that case the real name is something like Asarach or Assar (Niebuhr, *Gesch. Assur*, p. 131; Brandis, *Historisch. Gewinn*, p. 105). This would at once connect the name with Asshur, the deified patriarch and head of the Assyrian pantheon, to whom belong as emblems the winged circle and the sacred tree, and who is usually called by his worshippers "Asshur, my lord." It has been thought that the reading Nisroch has arisen from taking as a phonetic sign the determinative which is usually prefixed to the name of a god.

Nisroch (from the north-west palace, Nimrûd).

Nissel, JOHANN GEORG, a noted Biblical scholar, flourished near the middle of the 17th century. He was a native of the Palatinate, but settled in Holland, and devoted himself to the prosecution of Oriental learning. He prepared and printed at his own expense and with his own types an edition of the Hebrew Bible, which appeared in 1659, and again in 1662, with the title, *Sacra Biblia Hebraica ex optimis editionibus diligenter expressa, et forma, literis, versuumque distinctione commendata* (Lugd. Bat. 8vo). The second edition has a preface signed by Heidan, Cocceius, and Hoornbeck, in which the work is commended in very high terms. Few more beautifully printed editions of the Hebrew Scriptures have appeared; and it presents with great accuracy the text of the best editions. Nissel's *Biblia* has also the peculiarity of having the Megilloth between the Torah and the Nebiim Rishonim, as in the Bomberg Bibles. The text is divided into verses, with Latin headings to the chapters. Nissel edited also some portions of the Scriptures in Ethiopic, but not, it is said, very accurately.

Nissim BEN-JACOB BEN-NISSIM (*Kalal Chamad*), a rabbi of note for his Talmudical knowledge, was born about 960. He was a pupil of Haja Gaon at Sora, and afterwards became himself the teacher of the noted Alfasi. Nissim succeeded his father in the rabbinate of Kairwan, where he died in 1040. He wrote סֵ֫ פַּתְחֵי הַמַּפְתֵּחַ שֶׁל מַנְעוּלֵי הַתַּלְמוּד, a key to difficult points in the Talmud. It was probably originally written in Arabic, since in its Hebrew translation a good many Arabic words are retained. It was lately published from a very ancient MS. by J. Goldenthal, with short scholia, entitled בְּאֵר יַעֲקֹב (Vienna, 1847): —סֵ֫ וְהוּא תַּעֲרוּל, a long penitential prayer, which is yet to be found in the ritual of Spanish Jews; it was translated into Italian by D. Ascarelli (Venice, 1610), and into Spanish by D. L. de Barrios, under the title *Dias Senitenciales* (1686):—סֵ֫ מַעֲשִׂיּוֹת, a collection of stories (Ferrara, 1557, and often since). Some other works of his are still in MS. See Fürst, *Bibl. Jud.* iii, 35 sq.; De Rossi, *Dizionario storico degli autori Ebrei* (German transl. by Hamberger), s. v.; Wolf, *Bibl. Hebr.* iii, 801, No. 1613 *b*; Schorr, in Geiger's *Wissenschaftl. Zeitschrift*, v, 431–45 (Grünberg, 1844); Frankel's *Zeitschrift*, 1867, p. 309; Rapaport, *Biography of Nissim ben-Jacob*, and history of his works in *Bikkure ha-Ittim*, 1831; Landau, *Zeit des R. Jakob ben-Nissim u. s. Sohnes des Rabbenu Nissim* in the *L. B. d. Or.* 1846, c. 3, 4. (B. P.)

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Nissim BEN-REUBEN BEN-NISSIM (*Gerundi*, so called from his native place, Gerona, in Barcelona), one of the best Talmudic scholars of his time, flourished about 1340–1380, as chief rabbi of Barcelona. He also practiced medicine, and knew something of astronomy; but he opposed Jewish mysticism, and even criticised R. Nachmanides (q. v.) for having spent so much time in the study of the Kabbalah. He wrote *Annotations* on R. Isaac Alfasi under the title חִדּוּשִׁים עַל סֵ' הֲלָכוֹת לְהַר"ִף, which are generally to be found in Alfasi's *Halachoth* (Constantinople, 1509; Venice, 1521–22, etc.; Pressb. 1836–40):—*Legal Decisions*, שְׁאֵלוֹת וּתְשׁוּבוֹת (Rome, 1545; Cremona, 1586; Saloník, 1758, etc.), which are dated 1349 and 1374:—Elucidations of the Talmud, or novellas, called חִדּוּשִׁים, some of which have been edited, while others are yet in MS.:—Twelve homilies (דְּרָשׁוֹת) on passages of the Pentateuch (Venice, 1596; Prag. 1812). He is also said to have written a commentary on the Pentateuch. See Fürst, *Bibl. Jud.* iii, 37, 38; De Rossi, *Dizionario storico degli autori Ebrei e delle lore opere* (German transl.), p. 113, 114; Grätz, *Gesch. d. Juden*, vii, 383, 395, 396; viii, 34, 37; Jost, *Gesch. d. Judenth. u. s. Sekten*, iii, 87; Lindo, *History of the Jews in Spain*, p. 159; Finn, *Sephardim*, p. 299; Etheridge, *Introd. to Heb. Literat.* p. 267; Cassel, *Leitfaden für jüd. Gesch. u. Literatur*, p. 73. (B. P.)

Nithai OF ARBELA, a Jewish savant, flourished first as a colleague of Joshua ben-Perachia, and later as the president of the Sanhedrim (from B.C. 140–110); but beyond his recorded maxim (*Pirke Aboth*, i, 7), "Distance thyself from an evil neighbor; attach not thyself to a wicked man; and do not think thyself exempt from punishment," we know nothing of his works or words. See for the limited information extant, Frankel, *Hodegetica in Mischnam*, p. 33 sq. (Leipsic, 1859); Grätz, *Gesch. d. Juden*, iii, 88 sq.; Jost, *Gesch. d. Judenth. u. s. Sekten*, i, 232; Edersheim, *History of the Jewish Nation*, p. 120. (B. P.)

Nithard, a French antiquarian, noted as the historian of the 9th century, was the son of the celebrated Angilbert, chaplain of the palace, abbot of St. Riquier, etc., and of Bertha, the daughter of Charlemagne. After his father's death Nithard succeeded him in the capacity of governor of the maritime provinces of the empire, and helped Charles the Bald to resist the attacks of his brothers, Lothaire and Louis. Nithard vainly sought to restore peace between them, every treaty being broken on the first opportunity. He then left the court and went into retirement, where he died, according to Petau, in 853. The manner in which he spent the latter part of his life is unknown. Petau and Baluze state that he withdrew into the abbey of Prum, where he was received by abbot Marcward; this, however, is contradicted by Mabillon. Hariulfe, historian of St. Riquier, states that he became abbot of that convent. The authors of the *Hist. Littér. de la France*, on the other hand, claim that he was neither a monk nor an abbot, for in exhuming his body it was proved that he died of a wound received in battle. Yet we must remember that at that time most abbots were at the same time counts, dukes, etc., and often better soldiers than monks; the authors of the *Gallia Christiana* grant therefore a place to Nithard among the abbots of St. Riquier. Nithard is especially known for his work entitled, *De dissensionibus filiorum Ludovici Pii*, repeatedly published, as by Pertz, under the title of *Historiarum, libri iv*, and vol. vii of the *Recueil des Historiens des Gaules*. The work is of great historical value, the writer having been an eye-witness and often an actor in the events he describes. See *Vita Nithardi* a Petavio, *Recueil des Hist. des Gaules*, vol. vii; *Hist. Littér. de la France*, v, 204; *Gallia Christ.* x, col. 1246; Pertz, *Mon. Ger. Hist.* ii, 649–672; Scholle, *De Lotharii I imp. cum fratribus de monarchia facto certamine* (Berol. 1855); Häusser, *Deutsche Geschichtschreiber*, p. 41–43; Bähr, *Gesch. d. Röm. Literatur im Karol. Zeitalter*, p. 224 sq.; Gfrörer, *Gesch. d. ost- u. westfränk. Karoling.* i, 39, 51, 62.—Herzog, *Real-Encyklopädie*, x, 386; Hoefer, *Nouv. Biog. Générale*, xxxviii, 98. (J. N. P.)

Nithing (*infamous*), a most insulting epithet, anciently used in Denmark and throughout the whole of the north of Europe. There was a peculiar way of applying it, however, which greatly aggravated its virulence, and gave the aggrieved party the right to seek redress by an action at law. This was by setting up what was called a nithing-post or nithing-stake, which is thus described by Mr. Blackwell in his valuable edition of Mallet's *Northern Antiquities:* "A mere hazel twig stuck in the ground by a person who at the same time made use of some opprobrious epithet, either against an individual or a community, was quite sufficient to come under the legal definition of a nithing-post. Several superstitious practices were, however, commonly observed on the occasion, which were supposed to impart to the nithing-post the power of working evil on the party it was directed against, and more especially to make any injuries done to the person erecting it recoil on those by whom they had been perpetrated. A pole with a horse's head, recently cut off, stuck on it, was considered to form a nithing-post of peculiar efficacy. Thus when Eigil, a celebrated Icelandic skald of the 9th century, was banished from Norway, we are told that he took a stake, fixed a horse's head upon it, and, as he drove it into the ground, said, 'I here set up a nithing-stake, and turn this my banishment against king Eirek and queen Gunhilda.' He then set sail for Iceland, with the firm persuasion that the injuries he had received by his banishment would, by the efficacy of his charmed nithing-post, recoil on the royal couple they had, in his opinion, proceeded from. Mention is frequently made in the sagas and the Icelandic laws of this singular custom. We are told, for instance, in the Vatsndaela Saga that Jökul and Thorstein, having accepted a challenge from Finbogi and Björg, went to the place of meeting on the day and hour appointed. Their opponents, however, remained quietly at home, deeming that a violent storm which happened to be raging would be a sufficient excuse for their non-appearance. Jökul, after waiting for some time on the ground, thought that he would be justified in setting up a nithing-post against Finbogi, or, as would now be said, in posting him for a coward. He accordingly fashioned a block of wood into the rude figure of a human head, and fixed it on a post in which he cut magical runes. He then killed a mare, opened her breast, and stuck the post in it, with the carved head turned towards Finbogi's dwelling."

Nitoes is the name of imaginary dæmons or *genii* whom the inhabitants of Molucca, Amboyna, etc., consult on every affair of importance. On these occasions twenty or thirty persons assemble, and then they summon the Nito by the sound of a little consecrated drum, while some of the company light up several wax tapers. After some time he appears, or, rather, one of the assembly officiates as his minister. Before they enter on the consultation he is invited to eat and drink. After the oracle has made his reply, they eat up the remainder of the provisions prepared for him. Besides these public entertainments, there are also private ones. In some corner of the house they light up wax tapers in honor of the Nito, and set something to eat before him; and the master of each family, it is said, always attaches great value to anything that has been consecrated to their Nito. Yet, notwithstanding these superstitious ceremonies, these islanders laugh at religion, placing it only in a servile fear lest some misfortune should befall them if they should fail in their obedience and respect to the Nito. See Broughton, *Hist. of Religion*, s. v.

Nitre (נֶתֶר, *ne'ther*, from נָתַר, *to tremble;* Sept. ἀσύμφορον, Prov. xxv, 20; νίτρον, Jer. ii, 22; Attic λίτρον, Plato, *Timæus*, 60, D), a word occurring in

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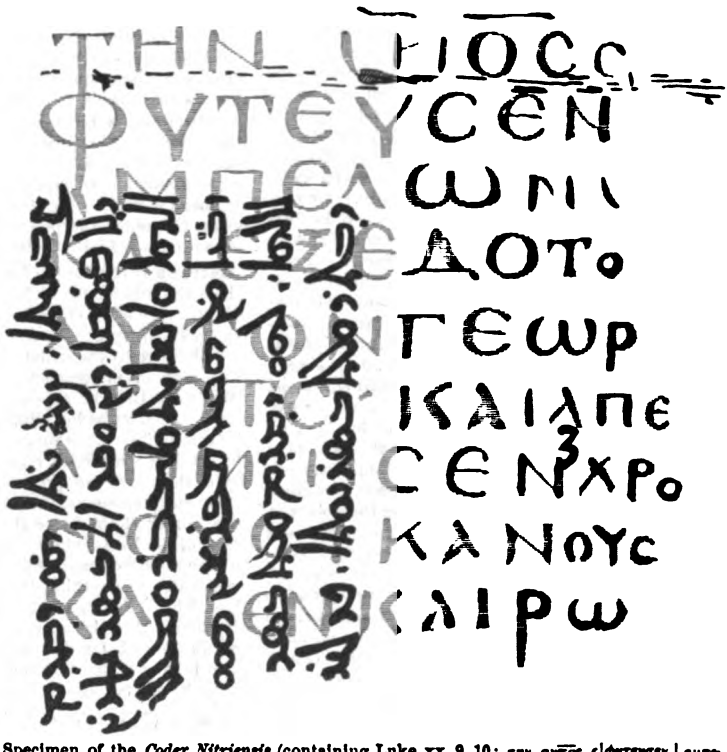
Scripture only in the two places above referred to, where the substance in question is described as effervescing with vinegar, and as being used in washing; neither of which particulars applies to what is now, by a misappropriation of this ancient name, called "nitre," and which in modern usage means the saltpetre of commerce, but they both apply to the *natron*, or true *nitrum* of the ancients. The similarity of the names which is observable in this case is regarded by Gesenius as of great weight in a production of the East, the name of which usually passed with the article itself into Greece. Both Greek and Roman writers describe *natron* by the words given in the Sept. and Vulg. Jerome, in his note on Prov. xxv, 20, considers this to be the substance intended. Much has been written on the subject of the nitrum of the ancients; it will be enough to refer the reader to Beckmann, who (*Hist. of Inventions*, ii, 482, Bohn's ed.) has devoted a chapter to this subject, and to the authorities mentioned in the notes. It is uncertain at what time the English term *nitre* first came to be used for *saltpetre*, but our translators no doubt understood thereby the carbonate of soda, for *nitre* is so used by Holland in his translation of Pliny (xxxi, 10) in contradistinction to *saltpetre*, which he gives as the marginal explanation of *aphronitrum*. The word *nether* thus might be more properly rendered *natron*, a substance totally different from our *nitre*, i. e. nitrate of potash or "saltpetre." The original word *nether* is what is known among chemists as "carbonate of soda." It is found native in Syria and India, and appears there as the produce of the soil. In Tripoli it is found in crystalline incrustations of from one third to half an inch thick. Captains Irby and Mangles found lumps of this salt on the south-east shore of the Dead Sea. Natron, though found in many parts of the East, has ever been one of the distinguishing natural productions of Egypt. Hasselquist (*Trav.* p. 275) says that natrum is dug out of a pit or mine near Mantura, in Egypt, and is mixed with limestone, and is of a whitish brown color. The Egyptians used it (1) to put into bread instead of yeast, (2) instead of soap, and (3) as a cure for the toothache, being mixed with vinegar. Strabo and Pliny mention two lakes in the valley of the Nile, beyond Momemphis, where it was found in great abundance (Strabo, *Geogr.* [Oxf. 1807], xvii, p. 1139; Pliny, *Hist. Nat.* v, 9), and describe the natural and manufactured nitrum of Egypt (*ib.* xxxi, 10). This substance, according to Herodotus, was used by the Egyptians in the process of embalming (ii, 76, 77). The principal natron lakes now found in Egypt, six in number, are situate in the barren valley of *Bahr-bela-ma*, "the Waterless Sea," about fifty miles west of Cairo, where it both floats as a whitish scum upon the water, and is found deposited at the bottom in a thick incrustation, after the water is evaporated by the heat of summer. It is a natural mineral alkali, composed of the carbonate, sulphate, and muriate of soda, derived from the soil of that region. Forskål says that it is known by the name of *atrun* or *natrun*, that it effervesces with vinegar, and is used as soap in washing linen, and by the bakers as yeast, and in cookery to assist in boiling meat, etc. (*Flora Ægyptiaco-Arabica* [Hauniæ, 1775]. p. 45, 46; see Paulus, *Sammlung*. v, 182 sq.). Combined with oil it makes a harder and firmer soap than the vegetable alkali. See SOAP. The application of the name nitre to saltpetre seems accounted for by the fact that the knowledge of natron, the true nitre, was lost for many centuries in England, till revived by the Hon. R. Boyle, who says he "had had some of it brought to him from Egypt" (*Memoirs for a History of Mineral Waters* [Lond. 1864–5], p. 86). See an interesting paper in which this is stated in the *Philosophical Transactions*, abridged, 1809, xiii, 216, etc.; and for a full description of the modern merchandise, uses, etc., of the natron of Egypt, see Sonini, *Travels* (Paris), vol. i, ch. xix; Andréossi, *Mémoire sur la Vallée des Lacs de Natron Décade Égyptienne*, No. 4, vol. ii, p. 276, etc.; Berthollet, *Observations sur le Natron* (ibid.), p. 310; *Descript. de l'Égypte*, xxi, 205; Beckmann, *Beiträge zur Geschichte der Erfindungen*, iv, 15 sq.: Michaelis, *De Nitro Hebræor.* in *Comment. Societ. Regal. Prælect.* i, 166; and *Supplem. ad Lex. Hebraic.* p. 1704; Shaw, *Travels*, 2d ed. p. 479; Gesenius, *Thesaur.* p. 930. See ALKALI.

Nitrian Manuscript (CODEX NITRIENSIS, designated as R of the Gospels, No. 17,211 of the *Additions* in the British Museum) is a valuable palimpsest fragment of the N. T. in uncials not later than the 6th century, written over by a Syriac translation of the Monophysite treatise of Severus of Antioch against Grammaticus. It was brought home by Dr. Cureton from the Nitrian monastery of St. Mary in the desert north-west of Cairo. It contains only twenty-five portions of Luke's Gospel on forty-five leaves, in two columns of about twenty-five lines to a page. The ancient letters



Specimen of the *Codex Nitriensis* (containing Luke xx, 9, 10: την αν̅π̅ο̅ς̅ ε|φυτευσεν | αμπελωνα | και εξεδοτο | αυτον γεωρ|γοις· και απε|δημησεν χρο|νους ικανους | και εν καιρω).

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are very faint, but they have been deciphered and transcribed by Tischendorf and Tregelles, the former of whom has published an edition of them (in his *Monumenta sacra Inedita*, vol. ii). The letters are bold, and of the ancient form. The Ammonian sections stand in the margin; but the Eusebian canons, if once there, are now effaced.—Tregelles, in Horne's *Introd.* iv, 183; Scrivener, *Introd.* p. 114. See MANUSCRIPTS, BIBLICAL.

Nitschmann, Anna, daughter of David Nitschmann, sen., a distinguished deaconess of the Moravian Church, was born Nov. 24, 1715, in Moravia; died May 21, 1760, at Herrnhut, in Saxony. From her fourteenth year she devoted herself to the service of God among her own sex with great earnestness and zeal, laboring in Germany, France, England, and America. She was possessed of extraordinary gifts, and composed many beautiful hymns which are still in use in the Moravian Church. (E. DE S.)

Nitschmann, David, the first bishop of the Renewed Moravian Church (q. v.), was born Dec. 27, 1696, at Zauchtenthal, in Moravia. At the age of twenty-seven years he fled to Herrnhut, in Saxony, and took an active part in the renewal of the Church, laboring at the same time as one of its itinerant evangelists. In this capacity he visited his native country, Bohemia, various parts of Germany, England, and Denmark. At Copenhagen he became acquainted with Anthony, a slave from the West Indies. The account which this man gave him of the heathen ignorance of the negroes in those islands excited his liveliest sympathy, and led to the inauguration of the extensive and well-known missionary work of the Moravian Church. On Aug. 21, 1732, Nitschmann and Leonhard Dober (q. v.) set out for St. Thomas, determined to sell themselves as slaves, if there were no other way of reaching the negroes. After his return to Europe Nitschmann was elected bishop, to which office bishop Daniel Ernst Jablonski (q. v.) consecrated him, March 13, 1735, at Berlin, thus transferring the episcopal succession of the Ancient Moravian Church (q. v.) to the Renewed. In the same year Nitschmann sailed to Georgia with a colony of Moravian emigrants. Among his fellow-passengers were John and Charles Wesley. His piety, and especially the calmness which he and his brethren displayed in the midst of a terrible storm, made a deep impression upon the heart of the former, and prepared the way for an intercourse with the Moravians that culminated in the historic fellowship between him and Peter Boehler (q. v.). Nitschmann returned to Europe in 1736. The next twenty-five years of his life were spent mostly on episcopal journeys in many parts of the continent of Europe, in Great Britain, the West Indies, and America. He undertook not less than fifty sea voyages. His labors in America, where he spent altogether about twenty-three years, were particularly arduous and successful, both among white men and Indians. He died October 5, 1772, at Bethlehem, Penn., which settlement he had founded in 1740. Zinzendorf says of him: "His conversion was genuine, his walk and conversation were simple, and his manners open-hearted. Over against the world, however, he bore himself with authority. His missionary spirit knew no rest, and his success in founding churches was extraordinary." See *D. Nitschmann in einem kurzen Umriss dargestellt* (Rothenburg, 1842); *The Moravian*, vol. vi (1861); *Nachrichten aus d. Brüder-Gemeinde* (1832). (E. DE S.)

Nitschmann, John, a bishop of the Moravian Church (q. v.), was born at Schönau, in Moravia, in 1703. In 1723 he fled to Herrnhut, in Saxony, and took an active part in the renewal of the Church. He was consecrated to the episcopal office in 1741, and labored chiefly in America, 1749–1751; England, 1751–1757; Middle Germany, 1757–1769; and Holland, 1769 to the time of his death, May 6, 1772. He was distinguished by his great simplicity and sound judgment. He had the gift of ruling the Church. As a preacher he was very popular. (E. DE S.)

Nitzsch, Karl Immanuel, one of the most profound evangelical theologians of the 19th century, was born Sept. 21, 1787, at the Saxon town of Borna, near Leipsic, Germany. His father, a Lutheran theologian, a Church superintendent, and a professor at Wittenberg, destined Karl from infancy to the priestly office, and personally superintended his education until his sixteenth year. He then placed him in the excellent classical school at Pforta, where young Nitzsch soon distinguished himself both for beauty of character and for thoroughness of scholarship. He became so imbued with the classic languages as to be more ready and fluent in them than in his vernacular. At the age of nineteen he began his university course at Wittenberg, doubtful for a while whether his call was not in philosophy rather than in theology. But the pious Heubner won him over for theology. For a few years his mind was powerfully wrought upon and perplexed by conflicting currents of thought—by Kant, Fichte, and Schelling, by the "romantic" poets, and by the influence of De Wette and Schleiermacher, against the cold orthodoxy of his father. Under these influences he was forced to the construction of a theological system of his own. This system became what is known as the "mediation theology"—essentially an independent further development and complementing of the better tendency in Schleiermacher. To the consistent development of this position Nitzsch consecrated fifty years of earnest ecclesiastical and academic life. At the age of twenty-three he began his career as privat-docent at Wittenberg, and as assistant pastor at the cathedral of the place. As pastor he soon met with severe trials—during the French occupation of the place in 1813–14—being left for months, with only a single helper, in pastoral charge of the beleaguered town. His faithful care of the sick and dying during these long months contributed largely to enrich and ripen his religious life. The removal of the university to Halle interrupted his academic labors. In 1817 he resumed them in the newly established theological seminary at Wittenberg. Having already obtained some reputation for a number of erudite dissertations, he was now honored with the theological doctorate by the Berlin faculty. His lectures in the seminary were on Church history in its several branches. Affected in his health by his twofold office, he was forced to ask relief in 1819, and served for a time in the rural parish of Remberg. In 1821 he accepted a call to the young university of Bonn. Here opened before him twenty-five years of his most fruitful academic and churchly labor. He stood and worked by the side of such men as Lücke, Sack, Bleek, Brandis, Niebuhr, etc. Systematic theology was here his chief field. Basing himself upon Schleiermacher's *Dogmatics*, he began to give positive form to the views which he afterwards gave to the public in his two master works: *Christian Doctrine* and *Practical Theology*. The former work presents Christian doctrine and life, dogmatics and ethics, as an inseparable unitary whole, in their mutual interpenetration. The latter presents the Church life in its wide-reaching actual process of transforming the world into the kingdom of God. In 1828 Nitzsch lent Ullmann and Umbreit an active hand in establishing the *Studien und Kritiken*, to which he contributed some essays of epoch-making character, e. g. on the Immanent Trinity (1841), and especially his "Protestant Reply to the *Symbolik* of Möhler," and his "Theological Criticism of the *Dogmatics* of Strauss." In the last two essays he gave scientific expression to the essence of Christianity as distinguished from the opposite errors of Romanism and mythism. Nitzsch soon obtained such a name that students from all parts of Germany flocked to sit at his feet. He was the "pearl" of the whole university. His power, however, lay not in the beauty of his style, for this was to the student at first both obscure and repellant, nor in any outward expression of

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piety, but in the profound and deep flow of genuine scientific Christian thought. As university-preacher, he exercised for years a potent influence on the whole life of the university. This pastoral office formed the basis of an active and wide influence, affecting the Church life of the two Rhine provinces, and promoting the Prussian union of the Lutheran and Reformed churches, for which Nitzsch had earnestly labored ever since its inauguration in 1817. He finally became its acknowledged first champion. This reputation contributed to his call to Berlin in the spring of 1847. He was now sixty years of age, but twenty years of vigorous life lay yet before him. The political convulsions of 1848 called out heroic conduct from Nitzsch as rector of the university. His firmness contributed largely to checking the mad waves of radical demagogy, both in the university and in the Church. In politics he was conservative-progressive. After the revolution he was elected twice to the Prussian Chamber, where he opposed the extreme reactionism of the Stahl party. In this interest he also effectively labored in the columns of the newly established *Wochenblatt*. To check the tide of Neo-Lutheranism he joined Müller and Neander in 1850 in the publication of the *Zeitschrift für chr. Wissenschaft*. In 1857 he saw his favorite scheme of Church union assume a more encouraging phase, and a decided check put to the confessional tendency; and he welcomed the Evangelical Alliance as the dawning realization of his own idea on a still grander scale. The date June 16, 1860—the congratulation day of his fifty years of university labor—brought him abundant evidence from far and near that evangelical Germany honored in him the *preceptor Germaniæ* of the day. At the age of seventy-five he began to feel old; and he was compelled, one by one, to lay down the many offices which had accumulated themselves upon him—first his lectures, then his charge of the Homiletical Seminary, then his seat in the Consistory, and, lastly, the pastoral office in the church of St. Nicolai, of which he had been made provost in 1855, though he closed his life before the acceptance of his resignation. He died Aug. 21, 1868. One of the chief labors of his latter years was the completing of his elaborate work on *Practische Theologie*. He had begun it at Bonn, and the volumes followed each other in 1848, 1851, 1857, and 1867. It is the greatest of his works—rich in practical wisdom, largely drawn from active experience in Church life, a rich storehouse for the pastor—the testament of its author to posterity. Nitzsch must be regarded as one of the leaders of that school of thought in German theology of which Neander was the greatest representative. Like the latter, Nitzsch endeavored to reconcile faith and science, not by forced and unnatural methods, but by pointing out their distinctive spheres, and by exhibiting in his own spiritual life that union of reason and reverence for which he argued in his writings. In theology his position will be best understood when we say that Nitzsch subordinated dogma to ethics, or, rather, that he accepted and prized chiefly those dogmas that result from an ethical apprehension of Christianity. In many respects Nitzsch and Bunsen labored in common, especially in harmonizing their political with their religious obligations as citizens of a Church united with the State. The high Lutheran party having denounced liberal politics as irreligious, Nitzsch and Bunsen came forward with others to vindicate them on liberal grounds, and not without success. Nitzsch's *System der christlichen Lehre* appeared first in 1829, then, enlarged, in 1833, and between then and 1851 in four further constantly enlarged and enriched editions. He also published several volumes of lectures and sermons, remarkable for their extraordinary richness of thought. See Hoffmann, *Lebensabriss nebst Gedächtnisspredigt* (Berlin, 1868); the elaborate article by Dr. Beyschlag in *Stud. u. Krit.* 1869, No. iv; *Meth. Qu. Rev.* Oct. 1873, art. iii; Schwarz, *Gesch. der neuesten Theologie*, p. 337 sq.; Kahnis, *Hist. of Germ. Protestantism*, p. 257. (J. P. L.)

Nitzsch, Karl Ludwig, father of the preceding and likewise a noted German theologian, though not equally famous, was born in 1751, and was educated at Jena and Halle. After preaching for some time he became professor of theology at Wittenberg University and there so distinguished himself that he was placed at the head of the Homiletical Seminary, and made general superintendent of religion. He died in 1831. He wrote a "Dissertation on the Sense of the Apostles Decree, Acts xv, 29," in the *Commentationes Theologicæ*, vol. vi, and various other pieces in current periodicals and theological collections in Germany. A pretty full account of his life and writings is given in Herzog, *Real-Encyklopädie*, x, 387–392, by his son, Karl Immanuel, of whom we have treated above. (J. H. W.)

Nivelle, GABRIEL NICOLAS, a French theologian noted as a polemic, was born at Paris in 1687. While yet quite young he was appointed commendatory prior of St. Gereon, in the diocese of Nantes. He studied theology in the seminary of St. Magloire, where he continued afterwards to reside, and became one of the most zealous among the appellants. He drew up petitions, visited members of the clergy in Paris, and kept up active communications with the provinces on the subject. Compelled to leave St. Magloire, he retired, in 1723, to the Val de Grace; and in 1730 was for four months a prisoner in the Bastille, where he still, however, continued his efforts. He died at Paris Jan. 7, 1761. He wrote *La Constitution Unigenitus deferee à l'Eglise universelle, ou recueil general des actes d'appel interjetées au futur concile général de cette constitution et des Lettres Pastoralis officii* (Cologne, 1757, 4 vols. fol.): —also, in making use of the memoirs of abbot Boucher, *Relation de ce qui s'est passé dans les assemblées de la faculté de theologie au sujet de la Constitution Unigenitus* (7 vols. 12mo). He was one of the writers of the *Hexaptes ou les six Colonnes sur la constitution Unigenitus* (1714 sq., 7 vols. 4to), and of the *Cri de la Foi* (1719, 3 vols. 12mo). He also published two posthumous works of Petitpied: *Examen pacifique de l'acceptation et du fond de la constitution Unigenitus* (1749, 3 vols. 12mo), and *Traité de la liberté* (1754, 2 vols. 12mo). See *Necrologe des défenseurs de la vérité* (supplement).—Hoefer, *Nouv. Biog. Générale*, xxxviii, 102; Hook, *Eccles. Biog.* s. v. (J. N. P.)

Nivers, GUILLAUME-GABRIEL, a French priest and composer of sacred music, was born in 1617, in a village in the environs of Melun. He was at first placed as choir-boy at Melun, and learned music in the collegiate church of that city. He afterwards went to pursue his studies in the college of Meaux, then at Paris, where he entered the seminary of St. Sulpice to pursue a theological course. Carried away by his taste for music, he took lessons upon the harpsichord from Chambonnière, and in a short time acquired a proficiency which caused him to be appointed, at the age of twenty-three, organist of St. Sulpice. Two years after he entered the king's chapel in the capacity of tenor. In 1667, one of the places for organist at this chapel, having become vacant, was given to Nivers, who still continued to fulfil the same duties in the church of St. Sulpice. Several years later he was made master of music to the queen and organist of the Royal House of the young ladies of St. Cyr, when, in 1688, Madame de Maintenon founded that establishment. It was Nivers who held the harpsichord when, for the first time, the young ladies of this institution represented before the king Racine's *Esther* and *Athalie*, the choruses of which had been set to music by Moreau. We are ignorant of the precise date of Nivers's death; but we have proof that he was still living in 1701, by an approbation that he gave in the same year to a new edition of his Roman *Graduel* and *Antiphonaire*, printed at the house of Chr. Ballard. Nivers was then eighty-four years old. This learned and laborious musician has left a large number of works. We have, *La gamme du Si; nouvelle méthode pour appren-*

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dre à solfier sans muances (Paris, 1646, 8vo). This book, of which several editions have appeared under different titles, has contributed powerfully, by its brevity and the simplicity of its method, to the reform of solmization by change of note, which was still in vogue in the time of Nivers, notwithstanding the efforts of other musicians of the latter part of the 16th century to abolish it:—*Méthode certaine pour apprendre le plain-chant de l'Église* (ibid. 1667):—*Traité de la composition musique* (ibid. 1667, 8vo):—*Dissertation sur le chant Grégorien* (ibid. 1683, 8vo). Nivers gave in this dissertation, as well as in the following works, a proof of his perfect knowledge of ecclesiastical music:—*Chants d'Église à l'usage de la parvisse de St. Sulpice* (ibid. 1656, 12mo):—*Graduale Romanum juxta missale Pii Quinti pontificis maximi authoritate editum; cujus modulatio concinne disposita; in usum et gratiam monalium ordinis Sancti-Augustini*, etc. (ibid. 1658, 4to):—*Antiphonarium Romanum juxta Breviarium Pii Quinti*, etc. (ibid. 1658, 4to):—*Passiones D. N. J. C. cum benedictione cerei paschalis* (ibid. 1670, 4to):—*Leçons de Ténèbres selon l'usage Romain* (ibid, 4to). This collection and the preceding have been united in one volume, having for a title *Les Passions avec l'Exultet et les leçons de Ténèbres de M. Nivers* (ibid. 1689, 4to):—*Chants et Motets à l'usage de l'Église et communanté de Dames de la royale maison de Saint-Louis à Saint-Cyr* (ibid. 1692, 4to). A second edition of this work, arranged and enlarged by several motets by Clerembault, has been published (ibid. 1723, 2 vols. 4to):—*Livre d'orgue, contenant cent pièces de tous les tons de l'Église* (ibid. 1665, 4to):—*Deuxième Livre d'orgue*, etc. (ibid. 1671, 4to):—*Troisième Livre d'orgue* (ibid. 1675, 4to). Other books of organ pieces by the same author have appeared at more recent periods. These pieces, correctly written, in a style which recalls that of the German organists of the 17th century, justify the reputation which Nivers enjoyed in his time as composer. See Bourdelot, *Histoire de la Musique*; De la Borde, *Essai sur la Musique*; Choron et Fayolle, *Dictionnaire historique des Musiciens*; Patria, *Histoire de l'art musical en France*; Fétis, *Biog. Univ. des Musiciens*.—Hoefer, *Nouv. Biog. Générale*, xxxviii, 106 sq.

Nix, Richard, an English prelate who flourished in the days of king Henry VIII, was born about 1564. He was educated with great care for the service of the Church, and after taking holy orders rose rapidly to positions of trust. He was finally made bishop of Norwich, and in this see used his influence against the Reformatory movement. He is by Burnet and Soames accused of very bad habits. The last-named ecclesiastical historian says that bishop Nix was licentious and cruel, and that his zeal to suppress the Reformatory movement "was tempered by little or no sense of decency. He even made a jest of the sufferings to which those exposed themselves who were liable to be questioned for heresy, and called such persons men savoring of the frying-pan" (*Hist. Ref.* i, 477-8). In 1634 proceedings were instituted against the bishop for a clandestine correspondence which he had for some time held with the pope, and pleading guilty he was committed to the Marshalsea. He contrived, however, to make his peace with the government, and was soon after pardoned. He was blind in his old age, and died about 1640. (J. H. W.)

Nixi Dii, a name applied among ancient Romans to those deities who assisted women in childbirth. Three statues were erected on the Capitol bearing this name.

Nixon, John, a minister of the Methodist Episcopal Church, was born in the County of Tyrone, Ireland, in April, 1789. His parents were converts of John Wesley. Young Nixon was much inclined to the reading of the Scriptures, and early experienced justifying grace. He soon commenced praying and exhorting in public, and after a time was employed to fill vacancies for the travelling preachers. He was finally appointed to a circuit, and travelled four or five years. In 1820 he emigrated to this country, and preached in Connecticut, under the presiding elder, until the next session of the New York Conference, when he was admitted on trial. For the term of about twenty years he continued in the regular work, filling many appointments on circuits with various success. For a number of years he was on the superannuated list, and in gradually declining health, resulting finally in his death, which occurred Dec. 18, 1859, at Caroline, Tompkins Co., N. Y. "He was," says his brother, "sensible to the last, and died extremely happy."

Niza, Marcos de, an Italian missionary, discoverer of Sonora, lived between 1510 and 1570. He was trained at Nice, and belonged to the Order of Franciscans when he was sent as missionary to New Spain, then governed by don Antonio de Mendoza. This viceroy, yielding to the entreaties of his friend, the venerable bishop of Chiapa, Bartolomé de Las Casas, consented to send some missionaries into New Galicia to assure the natives that the Spaniards wished neither to make war upon them nor reduce them to slavery, but only to convert them to the Roman Catholic religion. Marcos de Niza was appointed chief of this peaceful mission, and departed for Mexico, March 7, 1539. The expedition encountered many hardships, and was only partially successful; yet Niza sent to the viceroy a marvellous recital of his discoveries. He boasted of the fertility and richness of the countries he had traversed, as well as of the civilization of their inhabitants. He thus excited the ambition and cupidity of Cortés and Mendoza, who resolved the conquest of them; but each wished to appropriate it to himself to the exclusion of the other. Mendoza, however, was the most diligent; and while Cortés was soliciting in Spain, he gave the order to don Francisco Vasquez de Coronado, governor of New Galicia, to march upon Cibola at the head of one hundred and fifty cavaliers, two hundred foot-soldiers, and several field-pieces. Marcos de Niza guided the expedition, which departed from Culiacan in April, 1540. This expedition was still more disastrous and unprofitable than the former; and Niza returned with Coronado to Culiacan, after a voyage, estimated by Gomara, of three thousand miles. According to the relation of Niza, "he had seen along the coast vessels with prows ornamented with figures of gold and silver, whose captains made them understand by signs that they had been over the sea thirty days;" which shows, he adds, that they came from China, and had known America for a long time. The following year Niza and another Franciscan made a new voyage into Sonora; but they have left no detail upon this third excursion. The expeditions of Niza and Coronado, while extending the known limits to the north-east of New Spain, produced no serious results, and destroyed none of the fables which were circulated about the countries situated between the Rio Gila and the Colorado. The false recitals of these travellers of the existence of the great kingdom of Tatarrax; of the immense city of Quivira, upon the shore of the fantastical lake of Teguayo, rapidly found credence. They doubted the existence of the El Dorado, which they placed under the 41st degree of latitude. Other adventurers also were eager to renew the attempts of Niza. Numerous catastrophes alone could discourage them. We find the *Relacione del reverendo Frad. Marcos de Nizza* in the collection of Remusio (iii, 298); and Hackluyt, in his *Voyages*, etc. (iii, 368-373), has also published *A Relation of the Rer. Father Friar Marcos de Niça touching his Discovery of the Kingdome of Cevola, or Civola, situated about 30° of Lat. to the North of New Spain.* Ramusio has also given the *Relacione che mando Francesco D. Vasquez di Coronado, capitano generale della gente, che fu mandata in nome di sua maetà al paese novamente scoperto, quel che successe nel viaggio dallé ventidue d'Aprile di questo anno MDXL, que parti da Culiacan per innanzi et di quel che trovo nel paese dove andava* (Venice, 1606, 3 vols. fol.), iii, 301-

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303. Before going to New Spain, Niza had lived in Peru: he has written several works upon that country. We will quote the following works of his which have never been published: *Ritos y ceremonias de los Indios:—Las dos Cineas de los Incas y de los Scyris en las provincias del Perú y de Quito:—Cartas informativas de lo obrado en las provincias del Perú y de Quito:—Relation de frère Marcos de Niza;* translated into French (Paris, 1838, 8vo). See P. de Castañeela de Nagera, *Relation du Voyage de Cibola (Collection de documents inédits sur l'histoire ancienne de l'Amérique* [pub. par M. Henri Ternaux-Compans]); Herrera, *Historia general de las Indias*, déc. vi, lib. vii, xi, et xii; Gomara, *La Historia de las Indias*, lib. vi, cap. xxii, xix (édit. de Médina del Campo, 1553); Antonio Galvam, *Tractado dos descobrimentos antigos e modernos*, etc., anno 1542; Torquemada, *Monarquia Indiana*, lib. iv, cap. xi (Seville, 1614, 3 vols. fol.); Jean Laët, *Novus orbis*, etc. (Leyd. 1633, fol.); De la Renaudière, *Mexique, dans l'Univers pittoresque*, p. 145; Prescott, *Hist. of the Conquest of Mexico*, vol. iii.—Hoefer, *Nouv. Biog. Générale*, s. v.

Nizam's Dominions is the designation of an extensive territory in the interior of Southern India north-west of the Presidency of Madras, in lat. 15° 10′–21° 42′ N., and long. 74° 40′–81° 32′ E.; from south-west to north-east 480 miles in length, and in its extreme breadth 340 miles, covering an area of 95,000 square miles, with a population estimated at upwards of 10,000,000. The surface is a slightly elevated tableland, naturally very fertile, but poorly cultivated, yet, wherever it receives moderate attention, yielding harvests all the year round. The products are rice, wheat, maize, mustard, castor-oil, sugar-cane, cotton, indigo, fruits (including grapes and melons), and all kinds of kitchen vegetables. The pasturages are extensive, and sheep and horned cattle are numerous. Marsh and jungle, however, occupy a great space, and originate fevers, agues, diseases of the spleen, etc., though the climate is quite healthy where these do not abound. The mean temperature of the capital, Hyderabad, in January is 74° 30′, and in May 93°. The inhabitants manufacture for home use woollen and cotton fabrics, and export silk, dressed hides, dye-stuffs, gums, and resins. The principal rivers are the Godavari (Godavery), with its tributaries the Dudhna, Manjera, and Pranhita; and the Kistna (Krishna), with its tributaries the Bimah and Tungabhadro. Good military roads traverse the territory. The revenue of the Nizam is reckoned at £1,550,000 yearly. The ruler is a Mohammedan, but his subjects are mostly Hindûs [see HINDUISM; INDIA]; and thus far Christianity has failed to make any headway among them.

History.—In 1687 the territory now known as the Nizam's Dominions became a province of the Mogul empire; but in 1719 the governor or viceroy of the Deccan, Azof Jah, made himself independent, and took the title of *Nizam ul-Mulk* (regulator of the state). After his death, in 1748, two claimants appeared for the throne—his son Nazir Jung, and his grandson Mirzapha Jung. The cause of the former was espoused by the East India Company, and that of the latter by a body of French adventurers under general Dupleix. Then followed a period of strife and anarchy. In 1761 Nizam Ali obtained the supreme power, and after some vacillation signed a treaty of alliance with the English in 1768. He aided them in the war with Tippoo, sultan of Mysore, and at the termination of that war, in 1799, a new treaty was formed, by which, in return for certain territorial concessions, the East India Company bound itself to maintain a subsidiary force of 8000 men for the defence of the Nizam's Dominions. The present Nizam, or ruler, Afzul-ul-Dowlah, who succeeded to the government on the death of his father, May 19, 1857, remained faithful to the British during the mutiny of 1857–58.—*Chambers's Encyclop.* s. v.

Nizami, KENDSHEWI, a Persian poet, who flourished about the middle of the 12th century, is noted as the author of a poem in praise of God, inserted in Kosegarten's *Triga Carminum Orientalium*, with notes. One of Nizami's principal poems furnished the subject of Gozzi's drama of *Turandot*, which was subsequently imitated by the German poet Schiller. Nizami died in 1180.

Nizbursky, LORENZ, a Roman Catholic priest who flourished in Bohemia near the opening of the 17th century as pastor of St. Albert, in the new town of Prague, made himself infamous by his traffic in false testimonials of churchmanship maintained with those poor Bohemians whom the government was likely to persecute because they had honestly forsaken Romanism during the Reformatory movement. Lorenz's double-dealing was discovered by the Jesuitic anti-Reformers, and he, together with upwards of one hundred citizens, was arrested, and both the priest and the citizens were accused of sacrilege and high-treason, and condemned to death. The citizens, however, saved their lives by paying a heavy fine and by a real transition to the Roman Church; but the false priest was deprived of his priesthood, and publicly beheaded on April 7, 1631.

Nizolius, MARIUS, of Bersello, an Italian philosopher, flourished near the middle of the 16th century. He was born about 1498, and died in 1576. He was a Nominalist of no mean order, and is frequently quoted by Leibnitz, who saw much of merit in his writings, though he condemned Nizolius's opposition to Aristotle as too extreme, as also his extreme nominalistic doctrine that the genus is only a collection of individuals—by which doctrine the possibility of scientific demonstration on the basis of universal propositions is destroyed, and only induction, as the mere collation of similar experiences, is left remaining as an organon of method. Nizolius exhibited his scholasticism in his *Thesaurus Ciceronianus*, and particularly in his *Antibarbarus sive de veris principiis et vera ratione philosophandi contra pseudo-philosophos* (Parm. 1553, ed. G. W. Leibnitz [Frankfort, 1670 and 1674]). Nizolius maintained the nominalistic doctrines that only individual things are mere substances; that species and genera are only subjective conceptions by means of which several objects are considered together; and that all knowledge must proceed from sensation, which alone has immediate certainty.

Njembe, a female association among the natives of Southern Guinea, corresponding to Ndâ (q. v.) among the males. The proceedings of this institution are all secret. The women consider it an honor to belong to the order, and put themselves to great expense to be admitted. "During the process of initiation," as we learn from Mr. Wilson, "all the women belonging to the order paint their bodies in the most fantastic colors. The face, arms, breast, and legs are covered over with red and white spots, sometimes arranged in circles, and at other times in straight lines. They march in regular file from the village to the woods, where all their ceremonies are performed, accompanied by music on a crescent-formed drum. The party spend whole nights in the woods, and sometimes exposed to the heaviest showers of rain. A sort of vestal-fire is used in celebration of these ceremonies, and it is never allowed to go out until they are all over." The Njembe, as a body, are really feared by the men. They pretend to detect thieves, to find out the secrets of their enemies, and in various ways they are useful to the community in which they live, or are, at least, so regarded by the people. The object of the institution originally, no doubt, was to protect the females from harsh treatment on the part of their husbands; and as their performances are always veiled in mystery, and they have acquired the reputation of performing wonders, the men are, no doubt, very much restrained by the fear and respect they have for them as a body.

Njord or **Niord**, an ancient Scandinavian divinity who reigned over the sea and winds. The *Edda* ex-

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horts men to worship him with great devotion. He was particularly invoked by seafaring men and fishermen, and was therefore probably a personification of trade or commerce. He dwelt in the heavenly region called Noatun, and by his wife Skadi he became the father of the god *Frey* and the goddess *Freyja*. He was accounted very rich, and able to dispense wealth in abundance to those who invoked him. See Thorpe, *Northern Mythol.* vol. i; Anderson, *Norse Mythol.* ch. vi, especially p. 341–3.

Nkazya, a small shrub, whose root is employed in Northern Guinea in the detection of witchcraft. Half a pint of the decoction of the root is the usual dose, and if it acts freely as a diuretic, the party is considered to be innocent; but if it acts as a narcotic, and produces vertigo or giddiness, it is a sure sign of guilt. "Small sticks," says Mr. Wilson, "are laid down at the distance of eighteen inches or two feet apart, and the suspected person, after he has swallowed the draught, is required to walk over them. If he has no vertigo he steps over them easily and naturally; but, on the other hand, if his brain is affected, he imagines they rise up before him like great logs, and in his awkward effort to step over them is very apt to reel and fall to the ground. In some cases this draught is taken by proxy; and if a man is found guilty, he is either put to death or heavily fined, and banished from the country." See Gardner, *Dict. of Religions and Sects*, ii, 583.

No (Heb. *id.* נֹא, doubtless an Egyptian word, and signifying [according to Jablonski, *Opusc.* i, 163] *portion* or *possession*), a city of Egypt (called by the natives *Toph*, according to Champollion, *Gramm. Ægypt.* p. 136, 153), mentioned by this name alone twice by the prophets (Ezek. xxx, 14 sq.; Jer. xlvi, 25), and generally supposed to be the same elsewhere (Nah. iii, 8), called more fully No-Amon (q. v.) (see Gesen. *Thes.* p. 834 sq.; Young, *Rudiments of an Egyptian Dictionary*, p. 80 sq.), a famous city of Egypt, thickly peopled, and strongly situated, which at the time of Nahum (B.C. cir. 720) had recently been taken by a mighty conqueror (Nah. iii, 8 sq.). The Sept. translate the name by *Diospolis*, which was the name of two cities in Egypt; the one in Upper Egypt, better known as *Thebes*, famous in Homer's time (*Il.* ix, 383), and often mentioned by Strabo (i, 9, 35; xvii, 805, 815) and Pliny (v, 11; xxxvi, 12; xxxvii, 54), and for which a separate name or district was named (Ptol. iv, 5, 73); the other in Lower Egypt, in the district of Mendes, mentioned by Strabo (xvii, 802) as being surrounded by lakes. Some refer the words of Nahum (l. c.) to the latter, Diospolis the lesser (so Kreenen, *Nahumi Vatic. philol. et critic. expos.* [Harder. 1808]; Champollion, *l'Égypte*, ii, 131); but most interpreters, following the Egyptian signification of the name No, as given above, understand the prophet to mean Thebes. The latter opinion, supported by the seventy Alexandrian translators, seems to be certainly correct, as the prophet could not speak of any city less than Thebes as equal to Nineveh. The "waters round about her" (Nah. iii, 8) refer doubtless to the canals, with which Thebes, like so many other cities on the Nile, was surrounded for protection (comp. Zorn, *Hist. et Antiqu. Urbis Thebar.* [Sedin. 1727]; *Opuscula*, ii, 322 sq.; also in Ugolini, *Thes.* vii; Rosenmüller, *Schol.* vii, iii, 299 sq.). This city was one of the oldest, probably the oldest in all Egypt (Diod. Sic. i, 50; comp. xiv, 45), and in very early times was the residence of the kings of Upper Egypt during several dynasties. In the days of its grandeur it lay on both banks of the Nile (Strabo, xvii, 816), in a valley about ten geographical miles in width, and contained within its vast circuit houses from four to six stories high, with many splendid and wealthy temples, the chief being that of Jupiter Ammon (Herod. i, 182; ii, 42), whose numerous priests were famous for their astronomical knowledge (Strabo, xvii, 816). The colossal statue of Memnon stood in the western part of the city (Strabo, *l. c.*; Pliny, xxxvi, 11; Pausan. i, 42, 2). The splendid tombs of the kings also increased its splendor (Diod. Sic. i, 46). But when Memphis became the residence of the Egyptian kings Thebes began to decline, and later, by the invasion of Cambyses, lost forever its old magnificence. In Strabo's time the city was already in decay; but its remains were still eighty stadia, or nearly ten miles, in circuit, and the inhabited parts formed several considerable villages. Indeed, its ruins are still extensive and splendid (Joilois, Dévilliers, and Jomard, *Descript. de l'Égypt*, with many plates, vols. ii, iii; F. Cailland, *Voyage à l'oasis de Thèbes* (Paris, 1821); G. Belzoni, *Reis. u. d. Schriftenverz.*; Heeren, *Ideen*, ii, 11, 216 sq.; Munnert, x, 1, 334 sq.; Ukert, *Africa*, i, 226 sq.; Ritter, *Erdkunde*, i, 1, 731 sq. [2d ed.]; Wilkinson's *View of An. Egypt, and Topography of Thebes* [Lond. 1835]; Prokesch, *Erinner.* i, 279 sq.; Robinson, *Researches*, i, 29–34). It is difficult to determine which overthrow of Thebes is referred to by Nahum (iii, 8). Most interpreters refer the words to Shalmanezar (Salmanassar), of whom however nothing is known but that he made an incursion into the interior of Egypt (comp. Ditmar, *Beschr. v. Aegp.* p. 121 sq.). Rosenmüller (*in loc.*) explains the passage as referring to Tartan, general under king Sargon, and the facts stated in Isa. vi agree well with this view (comp. Süskind in *Stud. und Krit.* 1835, p. 151 sq.; Gesen. *Thes.* ii, 835). But Gesenius (*Hall. Lit.-Zeit.* 1841, No. 1) remarks that an overthrow of Thebes by the Assyrians does not accord well with the context in Nahum, for, had the conqueror been an Assyrian, the prophet could hardly have predicted the destruction of the Assyrian capital without making prominent the contrast between her situation as destroyer and as destroyed. He accordingly refers this passage to an invasion of the Scythians in the beginning of the 7th century before Christ. Ewald believes this destruction of Thebes to have been occasioned by the great internal commotions of Egypt in the early part of the 7th century before Christ.—Winer, ii, 160. See Thebes.

Noachian Precepts (שבע מצות בני נח), a name for the seven precepts which the rabbins allege (Talmud, *Sanhedrin*, 59 *a*) God gave to the sons of Noah (q. v.). The Noachian Precepts set forth the natural rights of mankind, the observation of which alone was sufficient to save them. These precepts are: 1. *De Judiciis.*—Obedience is due to judges, magistrates, and princes. 2. *De cultu extraneo.*—The worship of false gods, superstition, and sacrilege are unlawful. 3. *De maledictione nominis sanctissimi.*—As also cursing the name of God, blasphemy, and perjury. 4. *De revelatione turpitudinum.*—Likewise all incestuous copulation, as sodomy, bestiality, incest, etc. 5. *De sanguinis effusione.*—Also the effusion of the blood of all sorts of animals. Murder, wounds, and mutilation. 6. *De rapina.*—Likewise theft, fraud, and lying. 7. *De membro animalis viventis.*—The parts of animals still alive are not to be eaten, as was practiced by some pagans. Some rabbins add to these the following precepts: 1. The prohibition of drawing out the blood of a living animal in order to drink it. 2. The prohibition of mutilating animals. 3. The prohibition of magic and sorcery. 4. The prohibition of coupling together animals of a different species, and of grafting trees. This is what is found in authors concerning this matter; but what inclines us to doubt the antiquity of these precepts is that no mention is made of them in Scripture, or in Josephus or Philo, and that none of the ancient fathers knew any of them. The Hebrews would not suffer any stranger to dwell in their country unless he would conform to the Noachian precepts. The foreigners who accepted and submitted to these conditions were denominated the *Proselytes of the Gate* (גרי שער), in contradistinction to the *Proselytes of Righteousness* (גרי צדק), who entered into the community of Hebrew citizens by the solemn ceremonies of circumcision (מילה),

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baptism (טבילה), and a sacrifice (קרבן). Comp. Talmud, *Sanhedrin*, 56 *a*; Rashi on *Aboda Sara*, 51 *a*; Maimonides, *Iad Ha-Chezaka, Hilchoth Melachim*, ix, 1; Molaul, *Israelite Indeed*, p. 56; Buxtorf, *Lexicon Talmudicum et Rabbinicum*, s. v. גֵּר; Prideaux, *Connection of the O. and N. T.* ii, 263 (Wheeler's ed. Lond. 1863); Kalisch, *Historical and Critical Commentary on Genesis*, p. 218; the same, *On Exodus*, p. 433; Lange, *Commentary on Genesis*, p. 331 (T. Lewis's transl.); *Theologisches Universal-Lexikon*, s. v. Noachische Gebote; Schenkel, *Bibel-Lexikon*, s. v. Noah, iv, 341; Hamburger, *Real-Encyklopädie für Bibel u. Talmud*, i, 797 sq. (Breslau, 1870).

Noädi'ah (Heb. *Noädyah'*, נוֹעַדְיָה, *met* by *Jehovah*, from יָעַד; Sept. *Nωαδία* v. r. *Nωαδά*), the name of two persons.

1. A Levite, the son of Binnui, who assisted Meremoth and others in weighing the precious vessels of the Temple which Ezra brought back to Jerusalem (Ezra viii, 33). B.C. cir. 459.

2. A professed propheteess, who, in conjunction with the Samaritan enemies of the Jews, endeavored to terrify Nehemiah from the work of building the wall at Jerusalem (Neh. vi, 14). B.C. cir. 445.

No'ăh, the name of two persons in the Bible.

1. (Heb. *No'ăch*, נֹחַ, the same as נוֹחַ, *consolation* or *peace*; Sept. and N. T. Νῶε, as Matt. xxiv, 37; Josephus, Νώεος.) The tenth in descent from Adam; son of Lamech, and second father of the human family; born B.C. 3115, A.M. 1058. In the following account of this patriarch we largely follow the articles in Kitto's and Smith's *Dictionaries*.

1. Lamech, no doubt, named his son thus in allusion to the promised deliverer from sin (Gen. v, 29), and the conduct of the latter corresponded to the faith and hope of his father (Gen. vi, 8, 9). In marked contrast with the simplicity and soberness of the Biblical narrative is the wonderful story told of Noah's birth in the book of Enoch. Lamech's wife, it is said, "brought forth a child, the flesh of which was white as snow and red as a rose; the hair of whose head was white like wool, and long; and whose eyes were beautiful. When he opened them he illuminated all the house like the sun. And when he was taken from the hand of the midwife, opening also his mouth, he spoke to the Lord of righteousness." Lamech is terrified at the prodigy, and goes to his father Methuselah, and tells him that he has begotten a son who is unlike other children. On hearing the story, Methuselah proceeds, at Lamech's entreaty, to consult Enoch, "whose residence is with the angels." Enoch explains that in the days of his father Jared, "those who were from heaven disregarded the word of the Lord . . . laid aside their class and intermingled with women;" that consequently a deluge was to be sent upon the earth, whereby it should be "washed from all corruption;" that Noah and his children should be saved, and that his posterity should beget on the earth giants, not spiritual, but carnal (Book of Enoch, ch. cv, p. 161–3).

During the long period of six hundred years (Gen. vii, 11), the age of Noah at the time of the flood, we learn little more than that he was a just and pious man, and that at the age of five hundred he had three sons (v, 32; vi, 10). On the relative ages of his sons, see Shem. But the wickedness of the human race had long called upon the wisdom and justice of God for some signal display of his displeasure, as a measure of righteous government and an example to future ages. For a long time, probably for many centuries, the better part of men, the descendants of Seth, had kept themselves from association with the families of the Cainite race. The former class had become designated as "the sons of God," faithful and obedient; the latter were called by a term evidently designed to form an appellation of the contrary import, "daughters of men," of impious and licentious men. See Sons of God. These women possessed beauty and blandishments, by which they won the affections of unwary men, and intermarriages upon a great scale took place. As is usual in such alliances, the worse part gained the ascendency. The offspring became more depraved than the parents, and a universal corruption of minds and morals took place. Many of them became "giants, the mighty men of old, men of renown" (Heb. *nephilim* [q. v.], apostates, as the word implies), heroes, warriors, plunderers, "filling the earth with violence." God mercifully afforded a respite of one hundred and twenty years (vi, 3; 1 Pet. iii, 20; 2 Pet. ii, 5), during which Noah sought to bring them to repentance. Thus he was "a preacher of righteousness," exercising faith in the testimony of God, by the contrast of his conduct condemning the world (Heb. xi, 7): and perhaps he had long labored in that pious work. See Spirits in Prison.

At last the threatening was fulfilled. All human kind perished in the waters, except this eminently favored and righteous man, with his three sons (born about a hundred years before) and the wives of the four. See Deluge. At the appointed time this terrible state of the earth ceased, and a new surface was disclosed for the occupation and industry of the delivered family. In some places that surface would be washed bare to the naked rock, in others sand would be deposited, which would be long uncultivable; but by far the larger portion would be covered with rich soil. With agriculture and its allied arts the antediluvians must have been well acquainted. The four men, in the vigor of their mental faculties and bodily strength, according to the then existing scale of human life, would be at no loss for the profitable application of their powers.

2. Noah's first act after he left the ark was to build an altar, and to offer sacrifices. This is the first altar of which we read in Scripture, and the first burnt sacrifice. Noah, it is said, took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar. Then the narrative adds with childlike simplicity: "And Jehovah smelled a smell of rest (or satisfaction), and Jehovah said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every living thing as I have done." Jehovah accepted the sacrifice of Noah as the acknowledgment on the part of man that he desires reconciliation and communion with God; and therefore the renewed earth shall no more be wasted with a plague of waters, but so long as the earth shall last seed-time and harvest, cold and heat, summer and winter, day and night, shall not cease. See Rainbow.

Then follows the blessing of God (Elohim) upon Noah and his sons. They are to be fruitful and multiply; they are to have lordship over the inferior animals; not, however, as at the first, by native right, but by terror is their rule to be established. All living creatures are now given to man for food; but express provision is made that the blood (in which is the life) should not be eaten. This does not seem necessarily to imply that animal food was not eaten before the flood, but only that now the use of it was sanctioned by divine permission. The prohibition with regard to blood reappears with fresh force in the Jewish ritual (Lev. iii, 17; vii, 26, 27; xvii, 10–14; Deut. xii, 16, 23, 24; xv, 23), and seemed to the apostles so essentially human as well as Jewish that they thought it ought to be enforced upon Gentile converts. In later times the Greek Church urged it as a reproach against the Latin that they did not hesitate to eat things strangled (*suffocata in quibus sanguis tenetur*). See Decrees.

Next, God makes provision for the security of human life. The blood of man, in which is his life, is yet more precious than the blood of beasts. When it has been shed God will require it, whether of beast or of man: and man himself is to be the appointed channel of divine justice upon the homicide: "Whoso sheddeth

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man's blood, by man shall his blood be shed; for in the image of God made he man." Here is laid the first foundation of the civil power. Just as the priesthood is declared to be the privilege of all Israel before it is made representative in certain individuals, so here the civil authority is declared to be a right of human nature itself, before it is delivered over into the hands of a particular executive. See MAN-SLAYER.

Thus with the beginning of a new world God gives, on the one hand, a promise which secures the stability of the natural order of the universe, and, on the other hand, consecrates human life with a special sanctity as resting upon these two pillars—the brotherhood of men, and man's likeness to God.

Of the seven precepts of Noah, as they are called, the observance of which was required of all Jewish proselytes, three only are here expressly mentioned: the abstinence from blood, the prohibition of murder, and the recognition of the civil authority. The remaining four —the prohibition of idolatry, of blasphemy, of incest, and of theft—rested apparently on the general sense of mankind. See NOACHIAN PRECEPTS.

3. Noah for the rest of his life betook himself to agricultural pursuits, following in this the tradition of his family. It is particulary noticed that he planted a vineyard, and some of the older Jewish writers, with a touch of poetic beauty, tell us that he took the shoots of a vine which had wandered out of Paradise wherewith to plant his vineyard. Armenia, it has been observed, is still favorable to the growth of the vine. Xenophon (*Anab.* iv, 4, 9) speaks of the excellent wines of the country, and his account has been confirmed in more recent times (Ritter, *Erdk.* x, 554, 319, etc.). The Greek myth referred the discovery and cultivation of the vine to Dionysus, who, according to one version, brought it from India (Diod. Sic. iii, 32); according to another, from Phrygia (Strabo, x, 469). See BACCHUS. Asia, at all events, is the acknowledged home of the vine. See GRAPE. Whether in ignorance of its properties or otherwise we are not informed, but he drank of the juice of the grape till he became intoxicated, and shamefully exposed himself in his own tent. One of his sons, Ham, mocked openly at his father's disgrace. The others, with dutiful care and reverence, endeavored to hide it. Noah was not so drunk as to be unconscious of the indignity which his youngest son had put upon him; and when he recovered from the effects of his intoxication, he declared that in requital for this act of brutal, unfeeling mockery a curse should rest upon the sons of Ham, that he who knew not the duty of a child should see his own son degraded to the condition of a slave. With the curse on his youngest son was joined a blessing on the other two. It ran thus, in the old poetic or rather rhythmical and alliterative form into which the more solemn utterances of antiquity commonly fell:

> Cursed be Canaan,
> A slave of slaves shall he be to his brethren.

On the other hand:

> Blessed be Jehovah, God of Shem,
> And let Canaan be their slave.
> May God enlarge Japhet,
> And let him dwell in the tents of Shem,
> And let Canaan be their slave.

Of old a father's solemn curse or blessing was held to have a mysterious power of fulfilling itself. And in this case the words of the righteous man, though strictly the expression of a wish (Dr. Pye Smith is quite wrong in translating all the verbs as futures; they are optatives), did in fact amount to a prophecy. It has been asked why Noah did not curse Ham instead of cursing Canaan. It might be sufficient to reply that at such times men are not left to themselves, and that a divine purpose as truly guided Noah's lips then as it did the hands of Jacob afterwards. But, moreover, it was surely by a righteous retribution that he, who as youngest son had dishonored his father, should see the curse light on the head of his own youngest son. The blow was probably heavier than if it had lighted directly on himself. Thus early in the world's history was the lesson taught practically which the law afterwards expressly enunciated, that God visits the sins of the fathers upon the children. The subsequent history of Canaan shows in the clearest manner possible the fulfilment of the curse. When Israel took possession of his land he became the slave of Shem: when Tyre fell before the arms of Alexander, and Carthage succumbed to her Roman conquerors, he became the slave of Japhet: and we almost hear the echo of Noah's curse in Hannibal's *Agnosco fortunam Carthaginis*, when the head of Hasdrubal, his brother, was thrown contemptuously into the Punic lines. It is uncertain whether in the words "And let him dwell in the tents of Shem," "God" or "Japhet" is the subject of the verb. At first it seems more natural to suppose that Noah prays that God would dwell there (the root of the verb is the same as that of the noun *Shechinah*). But the blessing of Shem has been spoken already. It is better, therefore, to take Japhet as the subject. What, then, is meant by his dwelling in the tents of Shem? Not, of course, that he should so occupy them as to thrust out the original possessors; nor even that they should melt into one people; but, as it would seem, that Japhet may enjoy the *religious privileges* of Shem. So Augustine: "Latificet Deus Japheth et habitet in tentoriis Sem, id est, in Ecclesiis quas filii Prophetarum Apostoli construxerunt." The Talmud sees this blessing fulfilled in the use of the Greek language in sacred things, such as the translation of the Scriptures. Thus Shem is blessed with the knowledge of Jehovah, and Japhet with temporal increase and dominion in the first instance, with the further hope of sharing afterwards in spiritual advantages.

4. After this prophetic blessing we hear no more of the patriarch but the sum of his years. "And Noah lived after the flood three hundred and fifty years. And thus all the days of Noah were nine hundred and fifty years: and he died." Some have inferred, from the fact that he lived so long after the flood, and is nowhere mentioned in the history of that period, that he must have gone to some distant land, and have even identified him with the Chinese Fohi (Schuckford, *Connect.* i, 99), or the Hindû Menu (Sir William Jones, *Works*, iii, 151 sq.). Others, referring to the deluge in Genesis the various traditions which many ancient nations preserved of a similar early catastrophe, have thought Noah to be the same with Xisuthrus of the Chaldees (Alex. Polyhist. *Chronicle of Eusebius*); the Phrygian *Noë* of the celebrated Apamean medal, which, besides Noah and his wife with an ark, presents a raven, and a dove with an olive-branch in its mouth (figured in Bryant's *Anc. Myth.* vol. iii); the *Manes* of the Lydians (W. J. Hamilton's *Asia Minor*, iii, 383); the *Deucalion* of the Syrians and the Greeks, of whose deluge the account given by Lucian is a copy almost exactly circumstantial of that in the book of Genesis (*Dea Syria;* Luciani *Opp.* iii, 457 [ed. Reitz]; Bryant, iii, 28), and have referred to him many statements in the Greek mythology respecting Saturn, Janus, and Bacchus; the traditions of the aboriginal Americans, as stated by Clavigero in his *History of Mexico;* and many others. See FLOOD. Mr. Geo. Smith has lately brought to light the Assyrian account of the deluge.

About two miles east of Zakhle is the village of Kerak, not far from which, on the last declivity of Lebanon, there is a round mosque. This is erected over still older relics, which are held in great reverence by Moslems and Christians, as being the reputed tomb of the patriarch Noah (Thomson, *Land and Book*, i, 353). The structure is evidently the remains of an ancient aqueduct, but popular credulity has invested it with a character of eminent sanctity; walls have been built around it, and at a certain season of the year the Maronites, in particular, perform pilgrimages to visit it. In his old age, they relate, Noah entreated of God, as a

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or small compartments, with a view, no doubt, to the convenient distribution of the different animals and their food. These were to be arranged in three tiers, one above another; "with lower, second, and third (stories) shalt thou make it." Means were also to be provided for letting light into the ark. In the A. V. we read, "A window shalt thou make to the ark, and in a cubit shalt thou finish it above:" words which, it must be confessed, convey no very intelligible idea. The original, however, is obscure, and has been differently interpreted. What the "window," or "light-hole" (צֹהַר, *tsôhar*), was, is very puzzling. It was to be at the top of the ark apparently. If the words "unto a cubit (אֶל־אַמָּה) shalt thou finish it *above*" refer to the window, and not to the ark itself, they seem to imply that this aperture, or skylight, extended to the breadth of a cubit whole length of the roof. Knobel's explanation different. By the words, "to a cubit (or within cubit) shalt thou finish it above," he understands t, the window being in the side of the ark, a ce of a cubit was to be left between the top of the ndow and the overhanging roof of the ark, which ah removed after the flood had abated (viii, 13). ere is, however, no reason to conclude, as he does, t there was only one light. The great objection to posing that the window was in the side of the ark hat then a great part of the interior must have been in darkness. Again we are told (viii, 13) that en the flood abated Noah removed the covering of ark, to look about him to see if the earth were dry. is would have been unnecessary if the window had en in the side. "Unto a cubit shalt thou finish it ove" can hardly mean, as some have supposed, that roof of the ark was to have this pitch; for, considering that the ark was to be fifty cubits in breadth, a roof a cubit's pitch would have been almost flat. Taylor wis (in the Amer. ed. of Lange's *Genesis*, p. 298) ingeniously maintains that the aperture was at the peak *ridge* of the roof. But if so it could not have been rely an open slit, for that would have admitted the n. Are we then to suppose that some transparent, at least translucent substance was employed? It uld almost seem so. Symm. renders the word *διαφανές*; Theodoret has merely *θύραν*; Gr. Venet. *φωταγόν*; Vulg. *fenestram*. The Sept. translates, strangely enough, *ἐπισυνάγων ποιήσεις τὴν κιβωτόν*. The ot of the word indicates that the *tsôhar* was something *shining*. Hence, probably, the Talmudic explanation that God told Noah to fix precious stones in the , that they might give as much light as mid-day *anh.* 108 *b*). A different word is used in chap. viii. 6, ere it is said that Noah opened the window of the . There the word is חַלּוֹן (*challôn*), which frequently occurs elsewhere in the same sense. Certainly the ry as there given does imply a transparent window. Saalschütz (*Archäol.* i, 311) has remarked, for Noah uld watch the motions of the birds outside, while at same time he had to open the window in order to te them in. An objection to this explanation is the posed improbability of any substance like glass having been discovered at that early period of the world's story. But we must not forget that even according the Hebrew chronology the world had been in existence 1656 years at the time of the flood. Vast strides ust have been made in knowledge and civilization in ch a lapse of time. Arts and sciences may have ached a ripeness of which the record, from its scantiness, conveys no adequate conception. The destruction used by the flood must have obliterated a thousand coveries, and left men to recover again by slow and tient steps the ground they had lost. A still more rious objection to this supposition of a glass window the necessity of ventilation, which would require an en space for the passage of air as well as light. The

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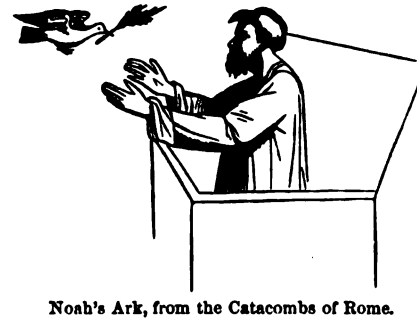
challôn may therefore, in accordance with Oriental custom, more naturally denote merely a lattice in the *tsôhar*. Supposing, then, the *tsôhar* to be, as we have said, a skylight, or series of skylights running the whole length of the ark (and the fem. form of the noun inclines one to regard it as a collective noun), the *challôn* might very well be a single compartment of the larger window, which could be opened at will. A different word from either of these is used in vii, 11, of the windows of heaven, אֲרֻבֹּת, *'ărubbôth* (from ארב, "to interweave"), lit. "networks," or "gratings" (Gesen. *Thes.* in v). A still different explanation possible is that the *tsôhar* in question consisted of a space in the siding left open all along for a cubit's depth just beneath (מִתַּחַת לַצֹּהַר) the projecting eaves. See WINDOW. But besides the window there was to be a door. This was to be placed in the side of the ark. "The door must have been of some size to admit the larger animals, for whose ingress it was mainly intended. It was no doubt above the highest draught-mark of the ark, and the animals ascended to it probably by a sloping embankment. A door in the side is not more difficult to understand than the port-holes in the sides of our vessels" (Kitto, *Bible Illustrations, Antediluvians*, etc. p. 142). The Jewish notion was that the ark was entered by means of a ladder. On the steps of this ladder, the story goes, Og, king of Bashan, was sitting when the flood came; and on his pledging himself to Noah and his sons to be their slave forever, he was suffered to remain there, and Noah gave him his food each day out of a hole in the ark (Pirke R. Eliezer).

Of the shape of the ark nothing is said; but its dimensions are given. It was to be 300 cubits in length, 50 in breadth, and 30 in height. Supposing the cubit here to be the cubit of natural measurement, reckoning from the elbow to the top of the middle finger, we may get a rough approximation as to the size of the ark. The cubit, so measured (called in Deut. iii, 11 "the cubit of a man"), must of course, at first, like all natural measurements, have been inexact and fluctuating. In later times no doubt the Jews had a standard common cubit, as well as the royal cubit and sacred cubit. We shall probably, however, be near enough to the mark if we take the cubit here to be the common cubit, which was reckoned (according to Mich., Jahn, Gesen., and others) as equal to six hand-breadths, the hand-breadth being 3½ inches. This, therefore, gives 21 inches for the cubit. See CUBIT. Accordingly the ark would be 525 feet in length, 87 feet 6 inches in breadth, and 52 feet 6 inches in height. This is very considerably larger than the largest British man-of-war. The *Great Eastern*, however, is both longer and deeper than the ark, being 680 feet in length (691 on deck), 83 in breadth, and 58 in depth. Solomon's Temple, the proportions of which are given (1 Kings vi, 2), was of the same height as the ark, but only one fifth of the length, and less than half the width. Augustine (*De Civ. D.* lib. xv) long ago discovered another excellence in the proportions of the ark, and that is that they were the same as the proportions of the perfect human figure, the length of which from the sole to the crown is six times the width across the chest, and ten times the depth of the recumbent figure measured in a right line from the ground.

It should be remembered that this huge structure was only intended to float on the water, and was not, in the proper sense of the word, a ship. It had neither mast, sail, nor rudder; it was, in fact, nothing but an enormous floating house, or oblong box rather, "as it is very likely," says Sir W. Raleigh, "that the ark had *fundum planum*, a *flat bottom*, and not raysed in form of a ship, with a sharpness forward, to cut the waves for the better speed." The figure which is commonly given to it by painters, there can be no doubt, is wrong. Two objects only were aimed at in its construction: the one was that it should have ample stowage, and the other that it should be able to keep steady upon the water. It was never intended to be carried to any great distance from the place where it was originally built. A curious proof of the suitability of the ark for the purpose for which it was intended was given by a Dutch merchant, Peter Jansen, the Mennonite, who in the year 1609 had a ship built at Hoorn of the same proportions (though of course not of the same size) as Noah's ark (see Michaelis, *Or. Bib.* xviii, 27 sq.). It was 120 feet long, 20 broad, and 12 deep. This vessel, unsuitable as it was for quick voyages, was found remarkably well adapted for freightage. It was calculated that it would hold a third more lading than other vessels, without requiring more hands to work it. A similar experiment is also said to have been made in Denmark, where, according to Reyher, several vessels called "fleuten," or floats, were built after the model of the ark (Smith). See ARK.

The mathematical investigations on the subject of the ark, begun by Origen (*Homily* 2 *on Gen.*), its dimensions and cubical capacity (Lamy, *De Tabernac. fœd.* p. 170 sq.; Buteo and Hostus, in the *Critici Sacri*, vi, 83 sq.; Silberschlag, *Geogonie*, ii, ch. 3; Donat, in Scheuchzer's *Phys. Sacra*, i, 128 sq.; Heidegger, *Hist. Patriarch.* i, 491 sq.; Wideburg, *Mathes. Bibl.* i, 59 sq.; Schmidt, *Bibl. Mathemat.* p. 280 sq.), have not been productive of satisfactory results (see Cramer, in his *Scyth. Denkmäl.* p. 276 sq.; Blomdahl, *De congregatione animal. in arcam* [Gryph. 1785]; Otho, *Lex. Rabb.* p. 461), owing chiefly to the uncertainty of the Hebrew measurements (see Thenius, *Althebr. Maasse*, p. 213 sq.). Yet a strange fancy on the subject may be seen in the *Theol. Annal.* for 1809, p. 307. The general tradition of antiquity was that its remains were preserved on the Kurdish mountains (Berosus in Josephus, *Ant.* i, 3, 6; *Apion*, i, 19; comp. *Ant.* xx, 2, 3).—Winer, ii, 165. See ARARAT.

The subject of Noah's ark has been found in some very interesting traditions represented on medals of antiquity, especially those of Apamea, in Phrygia, and these have in some unknown way been associated with the early Christian memorials. See APAMEA; ARK; NUMISMATICS.



Noah's Ark, from the Catacombs of Rome.

Noailles, LOUIS ANTOINE DE, a Roman Catholic prelate of great note in French ecclesiastical affairs, was born May 27, 1651. Having entered the Church at an early age, he was, while quite young, made abbot of Aubrac; in 1675 he became D.D.; bishop of Cahors in 1679; of Chalons in 1680; and finally archbishop of Paris in 1695. At the beginning of the Quietist difficulties he interfered as mediator between Bossuet and Fénelon, against both of whom he wrote subsequently. In 1700 he was appointed cardinal, through the influence of Louis XIV. While yet bishop of Chalons, he had approved the *Réflexions morales* with which Quesnel had prefaced his edition of the N. T. (1693); this turned out a source of many annoyances to him afterwards, the more so as he subsequently condemned the *Exposition de la Foi* of the abbé de Barcos, another Jansenist work—thus rejecting what he had formerly commended. He afterwards led the other bishops in protesting against the bull Unigenitus, and became one of the most ardent

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friends of the Jansenists. The Jesuits immediately set in motion all their influence to have Noailles brought to condign punishment. The object they had at heart was to secure the blind acceptation of the pope's bull and the degradation of the prelates who had ventured on demurring; and they induced pope Clement XI to address a brief to cardinal Noailles in April, 1714, summoning him to accept the bull within fifteen days, purely and simply and without comment; after the lapse of which term, if still refractory, the pope declared that "he would strip him of the dignity of cardinal." Louis XIV, though in favor of the acceptation of the bull, yet resented this threatened exercise of the pope's authority against the archbishop of Paris, and would not permit the brief to have public course. This, however, did not quash the dispute, which became more and more envenomed; until, in November, 1716, the pope coerced the cardinals into subscribing a letter he had himself drawn up, whereby they professed to exhort their colleague Noailles to submit, and which was accompanied by a brief directed to the regent Orleans, wherein the pope declared that if this appeal were disregarded no further mercy could be expected. This brief the clergy were inhibited by royal veto from receiving; and in March, 1717, four bishops lodged with the Sorbonne a formal appeal, in the matter of the bull Unigenitus, to a future general council, and this appeal cardinal Noailles approved as quite canonical, although he himself still abstained from the same step. But when it seemed certain that in Rome the proceeding of the bishops was about to be censured, Noailles himself lodged, though for a time secretly, a similar appeal to the pope, melius informandus, and to a general council, in the matter of the bull, and of the pope's refusal to explain it. Manifestly here was an act of possibly very deferential, but decidedly very distinct resistance to the will of the pope, who was on his part little disposed to put up with it. Agents were now despatched to and fro between Paris and Rome, but no form of explanation which Noailles could suggest found acceptance with the pope; and at last, on March 3, 1718, there appeared a decree of the Holy Office condemning severely the appeal of the four bishops and of cardinal Noailles. This was followed up by tidings of the imminent issue of a brief pronouncing those schismatics who did not accept the bull simply and purely; whereupon Noailles, to have the start of the pope, convened a general assembly of the chapter of Notre Dame, to whom he made public his appeal, which next day was stuck against the church-doors in his diocese. This led to a furious decree of the Inquisition, Aug. 12, 1719, against the cardinal, and, as Dorsanne would have us believe, the pope's mind was now firmly set on the project of stripping Noailles of his red hat. Yet, with all the passions excited against the recalcitrant obstinacy of the French prelate in refusing to accept papal dictation implicitly, it would appear as if the desire to wreak the uttermost vengeance on his head was arrested by the sense of the practical difficulties that stood in the way of its accomplishment. In spite of the pope's animosity and the fanning action of the Jesuits, it was found desirable to let the matter drop. Cardinal Noailles, though censured and fulminated against, escaped further persecution, and continued archbishop of Paris to his death, before which he had reconciled himself with his adversaries by a compromise due mainly to the regent Orleans's influence. Noailles accepted the bull Unigenitus Oct. 11, 1728. While his actions in this case may have been consistent, his whole life may be said to have been checkered considerably by a most inconsistent course. He was for a time a Jansenist, or at least a most ardent supporter of that sect. Placed in positions of trust, and endangered in these by opposition from Rome and the Jesuits, he wavered frequently in his tasks, and would only go forward when assured of the protection of the court, or those in influence there. Thus, in 1709, cardinal Noailles gave his consent to the suppression of the Port-Royal (q.v.) community, the closing of the abbey in the October following, and the removal of its inmates accompanied by circumstances of great cruelty, though he himself had long befriended the Port-Royalists, and was really in sympathy with them. That he ordered this work of destruction simply from weakness, he acknowledged himself in after-life; and the memory of these unjust deeds no doubt plunged him into great depths of anguish. In solemn testimony of his repentance he went to the ruins of Port-Royal, that he might there mourn as a penitent, exclaiming, "I will see my enormous sin in all its horrors! Here in the midst of this miserable devastation, *here* will I unburden my mind" (comp. Tregelles, *Jansenists*, p. 40 sq.). Nothing that Noailles could now do to repair the injury of his former acts would he leave undone; but alas that his first work was so well done that it could never be changed for better or for worse! He had lived to please the master who gave him bread, and he had wronged those who had hoped to find in him a friend and protector: once their life destroyed, he had not the power to resuscitate them, and there remained for him only a hoary age, full of remorse for unjust acts and an inconsistent life. Jervis has well summed up Noailles's life and work: "His moral character was stainless, his piety unquestionable, his pastoral zeal universally acknowledged: but he was of an irresolute temper, and deficient in intellectual depth and solidity of judgment. He labored, consequently, under great disadvantages as an administrator" (*Hist. Ch. of France* [Lond. 1872, 2 vols. 8vo], ii, 89). Cardinal Noailles died May 4, 1729. See also Père Avrigny, *Mémoires chronologiques et dogmatiques* (Paris, 1730): Bausset, *Histoire de Fénelon* (ibid. 1808). Picot, *Mémoires pour servir à l'hist. ecclésiast. pendant le 18me siècle* (1806 and 1815); *Journal de l'abbé Dorsanne* (Rome, 1753); Villefore, *Anecdotes ou mémoires sur la constitution Unigenitus* (Paris, 1730); *Journal historique du règne de Louis XV* (ibid. 1766, 12mo); Baron d'Espagnac, *Hist. de Maurice, comte de Saxe* (1775, 2 vols. 12mo); Le Bas, *Dict. encyclopédique de la France; Le Moniteur universel* (from the 7th to the 9th Thermidor, an. ii, No. 310); Voltaire, *Précis du règne de Louis XV*, ch. lxvii; *Chronologie militaire*, v, 390; Waroquier, *Tableau histor. de la noblesse de France*, p. 274; Guettée, *Hist. de l'Église de France*, xi, 144 sq.; Jervis, *Hist. Ch. of France*, vol. ii (see Index); De Felice, *Hist. Ch. of France*, p. 350 sq.; Wessenberg, *Gesch. der Kirchenversammlungen*, iv, 348, 402; Cartwright, *Hist. Papal Conclaves*, p. 225–228; Migne, *Nouv. Encyclop. théologique*, iii, 93; *Gallia Christiana*, vol. i, viii, ix; Saint-Simon, *Histoire de Port Royal*. (J. H. W.)

No-Amon. The manner in which this ancient city is mentioned in the several passages of the Bible is deserving of the notice of the student of Scripture geography. The first passage in which it occurs is Jer. xlvi, 25, "I will punish *the multitude of No*;" אֶל־אָמוֹן מִנֹּא, *el Amôn min-Nô*, literally "to the Amon from No" (Sept. *τὸν Ἀμμὼν τὸν υἱὸν αὐτῆς*; Vulg. *super tumultum Alexandriæ*), where the reference seems to be rather to the Egyptian deity *Amon*, who was worshipped at No, than to *the people* of that city (which would make הֲמוֹן = אָמוֹן, "multitude"). The next passage is Ezek. xxx, 14, 15, 16, "I will execute judgments *in No*" (בְּנֹא, *be-Nô*; *ἐν Διοσπόλει*; *in Alexandria*); "I will cut off *the multitude of No*" (אֶת־הֲמוֹן נֹא, *eth hamôn Nô*; *τὸ πλῆθος Μέμφεως*; *multitudinem Alexandriæ*); "No shall be rent asunder" (נֹא, *Nô*; *ἐν Διοσπόλει*; *Alexandria*). The different rendering in the Sept. here is remarkable. Memphis was identical with the *Noph* of the Bible. The Hebrew word rendered "multitude" in ver. 15 is different from that in Jeremiah; perhaps it may be a corruption of *Amon*. *Diospolis* was the Greek equivalent of *No-Ammon*, and identical with *Thebes*. The last passage is Nahum iii, 8, and is very important,

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not merely as giving the full name of the city, but also describing its position. It is thus rendered in the A. V., "Art thou better than *populous No*, that was situate among the rivers, that had waters round about it, whose rampart was the sea, and her wall was from the sea?" "*Populous No*" is in Hebrew נֹא אָמוֹן, *Nô-Amôn* (Sept. μερίδα Ἀμμών; Vulg. *Alexandria populorum*), that is, "No of Amon," in which Amon was the supreme deity, and of which he was protector. See AMON.

Critics are not agreed as to the meaning of the word *No*; but it would seem from this passage that the translators of the Sept., who were themselves resident in Egypt, regarded it as equivalent to the Egyptian *noz*, that is, σχοῖνος, "a measuring-line," and then = μερίς, "a part or portion" (see Gesen. *Thes.* p. 835). The second part of the first form is the name of *amen*, the chief divinity of Thebes, mentioned or alluded to in connection with this place in the passage of Jeremiah, and perhaps also alluded to in that of Ezekiel. The second part of the Egyptian sacred name of the city, *ha-amen*, "the abode of Amen," is the same. But how are we to explain the use of *No* alone? It thus occurs not only in Hebrew, but also in the language of the Assyrian inscriptions, in which it is written *Nî'a*, according to Sir Henry Rawlinson ("Illustrations of Egyptian History and Chronology," etc., *Trans. Roy. Soc. Lit.* [2d ser.] vii, 166). Sir Henry Rawlinson identifies Ni'a with No-Amon. The whole paper (p. 137 sq.) is of great importance, as illustrating the reference in Nahum to the capture of Thebes, by showing that Egypt was conquered by both Esarhaddon and Asshur-bani-pal, and that the latter twice took Thebes. If these wars were after the prophet's time, the narrative of them makes it more probable than it before seemed that there was a still earlier conquest of Egypt by the Assyrians. The conjectures that Thebes was called *pein-amoun*, "the abode of Amen," or still nearer the Hebrew, *naamoun*, "the [city] of Amen," like *naesi*, "the [city] of Isis," or as Gesenius prefers, *ma-amoun*, "the place of Amen" (*Thesaurus*, s. v.), are all liable to two serious objections, that they neither represent the Egyptian name nor afford an explanation of the use of No alone. It seems most reasonable to suppose that *No* is a Shemitic name, and that Amon is added in Nahum (*l. c.*) to distinguish Thebes from some other place bearing the same name, or on account of the connection of Amen with that city. Thebes also bears in ancient Egyptian the common name, of doubtful signification, *ap-t* or *t-ap*, which the Greeks represented by *Thebæ*. The whole metropolis, on both banks of the river, was called *Tam* (see Brugsch, *Geogr. Inschr.* i, 175 sq.). See No.

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Figure and Hieroglyph of Amon, from the Egyptian Monuments.

Various opinions have been entertained as to the site of this city. That it was in Egypt all admit. The Sept. identifies it with Diospolis; but there were two places of this name—one in Lower Egypt, near the sea, and encompassed by the marshes of the Delta (Strabo, xviii, p. 802); and with this Champollion and others identify No (*l'Égypte*, ii, 131); and Gesenius (*l. c.*) well observes that it would not then be compared in Nahum to Nineveh. The other was *Thebes*, in Upper Egypt, which is probably the place really referred to in the Sept. For No, Jerome in the Vulg. reads *Alexandria* (as also the Chaldee, the Rabbins, and Drusius); but the town of Alexandria was not in existence in the time of Jeremiah; and yet it appears from the words of Nahum (*l. c.*) that No had been already destroyed in his day (see Bochart, *Opera*, i, 6). This and the evidence of the Assyrian record leave no doubt that it is Thebes. The description of No-Amon, as "situate among the rivers, the waters round about it" (Nah. *l. c.*), remarkably characterizes Thebes, the only town of ancient Egypt which we know to have been built on both sides of the Nile; and the prophecy that it should "be rent asunder" (Ezek. xxx, 16) cannot fail to appear remarkably significant to the observer who stands amid the vast ruins of its chief edifice, the great temple of Amen, which is rent and shattered as if by an earthquake, although it must be held to refer primarily, at least, rather to the breaking up or capture of the city (comp. 2 Kings xxv, 4; Jer. lii, 7), than to its destruction.—Kitto; Smith. See THEBES.

Nob (Heb. *id.* נֹב, prob. *an elevation*; Sept. Νόβ, Νόβα, Νομβά, v. r. Νόμμα, Νοβάθ, etc.; Josephus Νωβᾶ, *Ant.* vi, 12, 1), a sacerdotal city in the tribe of Benjamin, situated on some eminence near Jerusalem. When David fled from the court of Saul at Gibeah, we are told that "he came to *Nob*, to Ahimelech the priest" (1 Sam. xxi, 1). It appears from the narrative that the tabernacle and the ark of the covenant were then located in that city, for David got part of the showbread which was kept before the Lord (ver. 4; comp. Exod. xxv, 30; Luke xxiv, 5-9). David's visit was fatal to Nob. Doeg the Edomite, Saul's shepherd, had seen him there, and informed his master. Ahimelech was summoned before the mad king, and sentence pronounced upon him, "Thou shalt surely die, Ahimelech, thou and all thy father's house." Not an Israelite, however, would raise a hand against the priests of the Lord; and Doeg, the stranger spy, became the tyrant's executioner. He "slew on that day fourscore and five persons who did wear a linen ephod; and Nob, the city of the priests, smote he with the edge of the sword, both men and women, children and sucklings, and oxen, and asses, and sheep" (1 Sam. xxii, 9-19). The position of Nob is incidentally indicated in this narrative. It lay south of Gibeah, for David was on his way to Philistia when he called at Nob (1 Sam. xxi, 10); the narrative shows, too, that it was close to Gibeah. It would be a long time naturally before the doomed city could recover from such a blow. It appears, in fact, never to have regained its ancient importance. That it was on one of the roads which led from the north to the capital, and within sight of it, is certain from the illustrative passage in which Isaiah (x, 28-32) describes the approach of the Assyrian army:

"He comes to Ai, passes through Migron,
At Michmash deposits his baggage;
They cross the pass, Geba is our night-station;
Terrified is Ramah, Gibeath of Saul flees.
Shriek with thy voice, daughter of Gallim;
Listen, O Laish! Ah, poor Anathoth!
Madmenah escapes, dwellers in Gebim take flight.
Yet this day he halts at Nob:
He shakes his hand against the mount, daughter of Zion,
The hill of Jerusalem."

In this spirited sketch the poet sees the enemy pouring down from the north; they reach at length the neighborhood of the devoted city; they take possession of one village after another; while the inhabitants flee at their approach, and fill the country with cries of terror and distress. It is implied here clearly that Nob was the last station in their line of march, whence the invaders could see Jerusalem, and whence they could be seen, as they "shook the hand" in proud derision of their enemies. Lightfoot also mentions a Jewish tradition (*Opp.* ii, 203) that Jerusalem and Nob stood within sight of each other. It was occupied after the captivity by Benjamin, and is grouped with Anathoth (Neh. xi, 32).

Eusebius and Jerome strangely confound Nob with Nobah, a city in the east of Bashan (*Onomast.* s. v. Nabbe); though Jerome in another place (*Epitaph. Paulæ*,

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ra, i, 696, ed. Migne) locates the town on the plain Sharon, somewhere between Antipatris and Nicopolis, heory which is almost as wild as the former. He btless refers to the present *Noba* (see Von Raumer's *lästina*, p. 196). No allusion is made to this latter e in the Bible. The Jews, after recovering the ark Jehovah from the Philistines, would be likely to p it beyond the reach of a similar disaster; and the which was the seat of the sanctuary in the time Saul must have been among the mountains. The ne of Nob has long since disappeared, and its site been unknown for perhaps two thousand years. pert and others would identify Nob with the little age of *Isawiyeh*, situated to the right of the road ich leads from Jerusalem to Anathoth. Tobler *pographie von Jerus.* ii, § 719) describes this vil- e as beautifully situated, and occupying unquestion- y an ancient site. But Isawiyeh is in a deep glen, den from the Holy City by the ridge of Olivet, where- Nob was in sight of Jerusalem (Van de Velde, *Me- ir*, p. 337). Robinson thought Nob must have stood newhere on the ridge of Olivet or Scopus, and there searched, but in vain, for any trace of an ancient (*Bib. Res.* i, 464). Less than a mile south of Tuleil Fûl, the site of Gibeah, is a conical rocky tell, called *Sûmah* (Warren, in *Quar. Statement* of the "Pal. plor. Fund," Oct. 1867), separated from the former a valley. On the summit and sides of this tell are ces of a small but very ancient town—cisterns cut in rock; large hewn stones; portions of the rocky es levelled and hewn away; and on the south-east remains of a small tower. From the summit there a wide view. *Mount Zion is distinctly seen*, though riah is hid by an intervening ridge. The position, th of Gibeah, and not far from Anathoth; the ele- ion, commanding a view of Zion, against which Isaiah resents the Assyrian as "shaking his hand;" the ient remains—all seem to indicate that this is the of the long-lost Nob (Porter, *Hand-book*, p. 324).— to; Smith. Lieutenant Conder ingeniously argues *ar. Statement* of the "Palestine Explor. Fund," Jan. 5, p. 34 sq.) that Nob is identical with MIZPEH, and h with the modern *Neby Samwil*.

No'bah (Heb. *No'bach*, נֹבַח, *barking*, or [as Fürst gests] *pre-eminence*; Sept. Ναβαῦ, Ναβά, v. r. Να- θ, Ναβέθ), the name of a man and also of a place.

1. An Israelitish warrior (Numb. xxxii, 42 only), bably, like Jair, a Manassite, who during the con- st of the territory on the east of Jordan possessed self of the town of Kenath and the villages or ham- dependent upon it (Heb. "daughters"), and gave m his own name. B.C. cir. 1617. According to the vish tradition (*Seder Olam Rabba*, ix), Nobah was n in Egypt, died after the decease of Moses, and was ied during the passage of the Jordan (Smith).

2. The name conferred by the above-mentioned con- ror of Kenath and its dependent villages on his acquisition (Numb. xxxii, 42). It is most prob- y the same place which is mentioned in the book of lges (viii, 11) in describing Gideon's pursuit of the nces of Midian: "And Gideon went up by the way them that dwell in tents, *on the east of Nobah* and gbehah, and smote the host: for the host was secure." his be so, then Gideon must have followed the Mid- ites into the great plain east of Jebel Haurân. The arks of Eusebius and Jerome on this name are very fused. In one place (*Onomast.* s. v. Nabbe) they con- nd it with the sacerdotal city *Nob*; while in another y seem at least to confound it with Nebo of Moab v. Nabo), and locate it eight miles south of Heshbon. h these views are entirely opposed to the topography he sacred writers. That Nobah was the name given he ancient Kenath cannot be doubted; the new name, vever, did not survive the Israelitish rule in that ion. It appears never to have superseded the old ong the aborigines, and on the retirement of the Is- raelites the latter was resumed. The evidence is con- clusive to identify Kenath with the modern *Kunawat* (Porter, *Hand-book*, ii, 90) (Kitto). Ewald (*Gesch. Isr.* 268, note 2) identifies the Nobah of Gideon's pursuit with Nophah of Numb. xxi, 30, and distinguishes them both from Nôbah of Numb. xxxii, 42, on the ground of their being mentioned with Dibon, Medeba, and Jogbehah. But if Jogbehah be, as he elsewhere (ii, 388 note 4) suggests, el-Jebeibeh, between Ammân and es-Salt, there is no necessity for the distinction. In truth the lists of Gad and Reuben in Numb. xxxii are so con- fused that it is difficult to apportion the towns of each in accordance with our present imperfect topographical knowledge of those regions. Ewald also (ii, 392 note) identifies Nobah of Numb. xxxii, 42 with *Nawa* or *Nawe*, a place fifteen or sixteen miles east of the north end of the Lake of Gennesaret (Ritter, *Jordan*, p. 356). But if Kenath and Nobah are the same, and *Kanâwat* is Kenath, the identification is both unnecessary and untenable (Smith). Schwartz (*Palest.* p. 223) likewise finds Nobah in the village *Kunath*, in the mountain of Haurân, one day's journey north of Tell-Haurân. See KENATH.

Nobili, ROBERTO DE (in Latin *de Nobilibus*), an Italian Jesuit, noted as a missionary, was born at Mont Pulciano, in Tuscany, in Sept., 1577. He was a relative of pope Marcellus II, and nephew of the celebrated cardinal Bellarmine. Nobili studied at Rome and at Naples, and in 1590 joined the Jesuits, who sent him as a missionary to India. Arrived in Asia, he at once applied himself to the study of the Oriental languages, and in a short time acquired a good command of the Badaga, Bengalee, Malabar, and Tamul dialects, the most generally used in India. He now commenced preaching in the southern provinces; and, in order to gain more influence, he did not hesitate to represent himself as a foreign Brahman. He assumed the dress and practiced the customs of that class, and thus succeeded in converting to what the Jesuits call Christianity a certain number of natives. Some of his colleagues, however, accused him of practices closely resembling idolatry. The affair was carried before the court of Rome. Nobili secured the approbation of the inquisitors at Goa and of the archbishop of Cranganor, and gained his cause; pope Gregory XV authorized the converted (?) Brahmans to continue to wear the marks and the dress of their caste. This toleration naturally increased the number of adherents to the mission. In 1651 Nobili retired to the college of Malpoora, where he died, Jan. 16, 1656. According to Sotwell, he wrote in the different languages which he was acquainted with, *Catechismus ad Gentilium conversionem in partem V divisus:—Scientia animæ, liber in quo, præter catholicæ fidei veritatis ad animam pertinentes, omnes Orientis errores, circa futum et transmigrationem animarum, confutantur:—Apologia contra probra quæ adversus legem Dei ab ethnicis objiciuntur, ubi eadem objecta in eorum sectas apte retorquentur:—Liber de Signis veræ legis utilissimus:—Lucerna spiritualis:—De vita æterna:—De Fide pro instituendis pueris:—Compendium catechismi:—Dialogus in quo transmigratio animarum impugnatur:—Regulæ perfectionis:—Vita B. V. Mariæ versu Tamulico, quæ in omnibus locis et ab omni hominum genere cantari solet, pro consolatione animarum suarum:—Opuscula:—Conciones variæ*, etc. Mr. Weiss, together with the Hindûs of Pondicherry, considers Nobili as the author of the Ezurvedam, a modern imitation of the Vedas. See Parigi, *Notizie de' Cardinale R. de Nobili*, etc. (1836); Sotwell, *Bibliotheca Societatis Jesu*, p. 724–725; Francis Ellis, in *Asiatic Researches*, vol. xiv; Jouvency, *Hist. des Jésuites; Lettres édifiantes*, x, 72 (ed. 1781); Norbert. *Mémoires historiques sur les missions du Malabar*, ii, 145; Hase, *Ch. Hist.* p. 472; Ranke, *Hist. of the Papacy*, ii, 95; *Amer. Presb. Rev.* Oct. 1869, p. 678. (J. N. P.)

Nobilibus. See NOBILI.

Nobis Quoque Peccatoribus are the first

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Representation of the Penitent Thief at "Nobis Quoque Peccatoribus."

words of the Roman Catholic prayer used in the celebration of the mass in behalf of those who may attend the celebrant at the time. The ceremony in this part of the mass is as follows:

"He strikes his breast with his right hand, saying with his voice a little raised [the prayer beginning] 'Nobis quoque peccatoribus' [which is thus translated]: 'To us also sinners, hoping from the multitude of thy compassions, mayst thou deign to give some part and fellowship with thy holy apostles and martyrs; with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucia, Agnes, Cecilia, Anastasia, and all thy saints; into whose society, we beseech thee, not as an appraiser of merit, but as a bestower of pardon, do thou admit us. (He joins his hands.) Through Christ our Lord. Through whom, Lord, thou dost always create (he now makes the sign of the cross thrice over the host and the chalice, at the same time saying), sanctify, vivify, bless, and give to us all these good things. (He uncovers the chalice, kneels, takes the host with his right hand, holding the chalice with his left; thrice he makes the sign of the cross with the host from one lip of the chalice to the other, saying), Through him, and with him, and in him (twice he makes the sign of the cross between the chalice and his breast), there is to thee, Almighty Father, in the unity of the Holy Ghost (he raises the chalice a little with the host, and says), all honor and glory. (He replaces the host [wipes his fingers, if necessary], covers the chalice, kneels, rises, chants, or reads), World without end. (Answer.) Amen. (He joins his hands.) Let us pray: admonished by salutary precepts, and directed by divine instruction, we dare to say.' The celebrant then extends his hands, and says or sings the Lord's Prayer, and is answered at the end with a repetition of the last petition, 'But deliver us from evil.' The 'canon of the mass,' properly so called, ends with the prayer preceding the Lord's Prayer; but the next part, which is the preparation for and receiving of the communion, is now also included in the canon."

Nobla Leiczon (i.e. *Noble Lesson*) is the name of what is generally regarded as one of the most important and valuable literary monuments of the Waldensians (q. v.). Some critics pronounce it as their most ancient writing, and date it of the 11th century. This general opinion that the origin of the work must be placed in the 11th century had been at first accepted by Herzog, but in more recent times he abandoned this position, and assigned it to a more modern date. This change of opinion has been earnestly and ably questioned by Ebrard, who, in an article in the *Zeitschr. für hist. theol.* in 1865, sums up the history of the controversy We reproduce his argument in the main: "Till lately the *Nobla Leiczon* was regarded as one of the oldest of the Waldensian writings. Dieckhoff, indeed, sought to bring down its date, in common with the whole Waldensian literature, to the 15th century, but upon grounds which were set aside first by Herzog, and lately, in the most conclusive manner, by Zeschwitz. Gieseler assigned its composition to about the year 1200, supporting this view upon verses 6, 7:

'Ben ha mil et cent ancz compli entierament
Que fo scripta l'ora car sen al dernier temp.'

Herzog, also, acknowledged that these words would lead to the end of the 12th century, rendering them thus: 'Indeed, 1100 years are now passed away since the hour was written that we are in the last time,' and understanding the allusion to be to 1 John ii, 18, the date of which epistle the author must have of course distinguished from that of the birth of Christ; so that, *if the verses are genuine*, they lead to a date which lies fully eleven centuries later than that of 1 John." The question, however, has recently taken a new turn since the discovery, in 1862, by Mr. Bradshaw, a fellow of King's College, Cambridge, of the Waldensian MSS. which Morland in Cromwell's time collected in the valleys and brought to Cambridge, but which had long been given up for lost. In February of that year Mr. Bradshaw fortunately discovered them in the library of the university. Now volume B of the collection is a MS. of the *Nobla Leiczon* of the 15th century, and it contains verses 6, 7, in common with the Geneva and German codices heretofore known, but before the word *cent* there is an erasure in the MS., under which the numerical 4 is still clearly discernible. This Morland Codex, therefore, had originally the reading, *Ben ha mil et 4 cent aucz*, etc. Another volume of the Morland MSS. contains a fragment of the *Nobla Leiczon*, in which ver. 6 reads thus, *Ben ha mil et cccc aucz compli entierament*. We have thus a variation in the reading of the text, and the question arises, Which of the two readings is the genuine one? In an article on the Waldenses in his *Real-Encyklopädie*, Herzog thinks the question is now settled conclusively against the older date. As the Waldenses, after their adhesion to the Reformed Church in 1332, fell instinctively and for practical objects into the way of altering passages in their older writings which did not agree with the Reformed Confession, so as to bring them into conformity to it; nay more, as with Leger (in his *Histoire générale des Eglises Evang. des Vallées de Piemont ou Vaudois*, 1669), the practice began of ascribing fabulously old dates to the Waldensian writings, and even falsifying manuscripts with that design; so Herzog sees here an instance of a similar falsification. The reading, *mil et cent aucz*, is a corruption of the text; in the erasure of the Morland Codex we have the *genesis* of the corruption before our eyes. The reading, *mil et quatre cent aucz*, is undoubtedly the true one, and thus the date of the composition falls as low as the 15th century. From these reasonings and conclusions of Herzog, professor Ebrard expresses his strong dissent. He still maintains, in the face of the Morland MSS., the genuineness of the reading, *mil et cent aucz*. Dr. Herzog has done his best to defend his position in a reply to Ebrard, but Ebrard has come forth with an able rejoinder to the reply, and the whole question may now be held to be thoroughly sifted. For our own part, we think that Ebrard has decidedly the best of the argument. He has confuted with complete success the rash assertion that the earlier date found in some of the MSS. was a deliberate falsification; and he has been able to give a probable and satisfactory explanation of the fact that in the two Morland MSS. the later date should have taken the place of the older one. We agree with him in thinking that Dr. Herzog has surrendered his former opinion of the age of the *Nobla Leiczon* too soon and without sufficient reason. See *Brit. and For. Ev. Rev.* July, 1865, p. 654, 655; Gieseler, *Eccles. Hist.* ii, 380; Neander, *Ch. Hist.* iv, 616; Lea, *Hist. Sacerdotal Celibacy*, p. 375; *Zeitschr. f. hist. theol.* 1865, i, 160; iii, 65; 1864, vol. ii. (J. H. W.)

Noble, Linnæus P., an eminent antislavery leader and reformer, was born in Fayetteville, N. Y., in 1802. Early in life he espoused the antislavery cause, and was identified with the labors of Gerritt Smith, James G. Birney, Beriah Green, and other earnest workers in that cause. He was first publisher and one of the founders of the *National Era*, an antislavery journal published at Washington, D. C. He was also engaged in the temperance reform; and every reform of a civil,

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moral, or social character found in him a cordial supporter. He died Jan. 26, 1873, in Fayetteville, N. Y. See Appleton's *Annual Cyclop.* 1873, p. 560.

Noble, Mark, an English divine, was born about the middle of the 18th century, and flourished from 1784 as rector of Barming, in Kent, where he died, May 26, 1827. He published *Memoirs of the House of Medici* (1797), *Lives of the English Regicides* (1798), and other secular historical works. He was a fellow of the Society of Antiquaries and a contributor to the *Archæologia.* See Appleton's *Annual Cyclop.* 1873, p. 554.

Noble, Oliver, an American divine of some note, was born at Hebron, Conn., about 1742, and was educated at Yale College, class of 1757. He was ordained to the work of the ministry in 1759, and became pastor of the Congregational Church at Coventry, Conn., where he remained until 1761. In 1762 he accepted a call to the pastorate at Newbury, Mass., and in 1783 resigned this place to accept the same position at Newcastle, N. H., where he labored until his death in 1792. He published a discourse on *Church Music* (1774), and on *The Boston Massacre* (1775).

Noble, Samuel, an English Swedenborgian minister, was born in London in 1779. In his early life he practiced engraving, and earned quite a reputation for artistic skill. Brought to a knowledge of Swedenborgianism, he became a most enthusiastic adherent and advocate, and about 1820 entered the ministry. He preached with much success, but is noted especially by his writings. He died in 1858. He is the author of a work on *The Plenary Inspiration of the Scriptures, and the Principles of their Composition* (Lond. 1828). The author's object is to meet the objections urged against the divine origin of the sacred volume. The work consists of six lectures, greatly enlarged; originally delivered at Albion Hall, London. Like other Swedenborgian writers, he contends for a double sense of God's Word, founded on the immutable relations of things natural to things spiritual. A subsequent publication of his, entitled *An Appeal in behalf of the Doctrines of the New Church* (2d ed. 1838), is made up of another course of lectures, embodying pretty much the same views. He also published *Important Doctrines of the Christian Religion* (1846, 8vo):—*Divine Law of the Ten Commandments* (1848, 8vo):—*Book of Judges* (1856, 8vo):—a volume of his *Sermons* (1848) and a volume of *Lectures*, and translated into English Swedenborg's *Heaven and Hell.* (J. H. W.)

Nobleman is the rendering of the A. V. at John iv, 46, of *βασιλικός*, which is somewhat various in signification: 1, descended from a king; 2, one belonging to the court; 3, a soldier of the king, in which sense it often occurs in Josephus. The second signification seems, however, to be the prevalent one; and the Greek interpreters also favor it. See Robinson, *N.-T. Lex.* s. v. Münter found it likewise in inscriptions. The Syriac has here "a royal servant;" the Ethiopic, "a royal house-servant." This person was, therefore, probably of the court of Herod Antipas, who reigned over Galilee and Peræa (Tholuck, *Commentar zum Johan.* iv, 46). Some writers have conjectured that this "nobleman" was Chuza, Herod's steward, whose wife afterwards became an attendant on Jesus (Luke viii, 3), and is thought to have been converted on this occasion; but of this there is no evidence.

Nocca, a false god of the ancient Goths, Getes, etc. He is the same as Neptune of the Greeks, and was supposed to preside over the sea. Wormius relates that in some parts of Denmark they call him *Nicken*, and pretended that he appeared sometimes in the sea and in deep rivers, like a sea-monster having a human head, especially to those unhappy wretches who were in imminent danger of being drowned. They said likewise that persons drowned, being taken out of the water, were found to have their noses red, as if some one had squeezed their faces and sucked the blood, which they ascribed to *Nocca.* See Broughton, *Hist. of Religions*, s. v.

Nocetti, CARLO, an Italian littérateur, was born about 1695 in Pontremoli. Admitted among the Jesuits, he taught theology in the Roman College, and in 1756 became coadjutor of P. Turano in the functions of penitentiary of St. Peter and examiner of bishops. He cultivated with success Latin poetry, and held relations with several savans and littérateurs of his time. He died in Rome in 1759. We have of his works, *Eclogæ* printed with those of Rapin (Rome, 1741, 8vo):—*Iride et Aurora boreali carmina* (ibid. 1747, 4to): the edition, given by Boscovich, has been reproduced without the notes in the *Poemata didascalica* of P. Ondin. Roucher, in his *Mois*, has imitated the second of these poems:—*Veritas vindicata* (ibid. and Lucca, 1753, 3 vols.); this is a criticism upon the *Theologia Christiana* of P. Coucina, a Dominican monk, who had declared war against the probabilism and remissness of the doctrine of the Jesuits:—some Latin and Italian *Poesies* in a collection of the Academy of the Arcades. See Budik, *Hist. des Poetes Latins depuis de la Renaissance;* Tiraboschi, *Storia della letter. Ital.*—Hoefer, *Nouv. Biog. Générale*, xxxviii, 156.

Nocturns is the name of a *night* service of prayer anciently held. In the Romish Breviary the Psalter is divided into portions consisting of nine psalms, each of which portion is called a nocturn. These were designed to be read at the nightly assemblies with other services, appointed in order for the various nights. The nocturnal services themselves were derived from the earliest periods of Christianity. We learn from Pliny as well as from Justin Martyr, and other writers of the first three centuries, that the Christians in those times of persecution were in the practice of holding their assemblies in the night. Tertullian mentions *nocturnæ convocationes*, which are generally supposed to mean the prayers before day, a kind of ordinary vigils or night-assemblies, held before it was light. The nightly assemblies of Christians were common at that time, probably because they feared opposition in daytime. Pliny, in his letter to Trajan, says, "The sum of their crime or error was, that they were accustomed to meet before it was light, and to sing a hymn to Christ, as to God." Afterwards, when persecution ceased, these nocturnal meetings were continued, partly to keep up the spirit of devotion in the ascetics, or such as had betaken themselves to a stricter life; partly to give opportunity to men in business to observe a seasonable time for devotion; and partly to counteract the seductive arts of the Arians, who adopted these nightly meetings, and by their popular psalmody on such occasions promoted the spread of their heresy. In most ancient times the nocturns were accompanied by the celebration of the Lord's Supper, and this custom also was observed in later times. The nocturns now form part of the *Matins* (q. v.). See Farrar, *Eccles. Dict.* s. v.; Eden, *Theol. Dict.* s. v.; Palmer, *Origines Liturgicæ*, i, 262; Proctor, *Commentary on Book of Common Prayer.* (J. H. W.)

Nod (Heb. *id.* נוֹד, *flight* [see below]; Sept. *Naïδ*), the land east of Eden to which Cain fled after the murder of his brother (Gen. iv, 16). The name is plainly akin with the verb *núd*, נוּד, *to flee;* and means simply the *land of exile* or *flight.* It were, therefore, fruitless to seek for a country of this name in Asia, and its position must depend entirely upon that of Eden, which is uncertain. Von Bohlen, however, would follow an intimation of Michaelis, and understand it as a name of India (*Gen.* p. 59). (Calmet, s. v.; Schmidt, *Bibl. Geograph.* p. 42, 447; Rosenmüller, *Alterthüm.* I, i, 215 sq.; Tuch, *Gen.* p. 111.)—Winer, ii, 166. See CAIN.

No'dab (Heb. *Nodab'*, נוֹדָב, *nobility;* Sept. *Naδαβαῖοι*; Vulg. *Nodab*), the name of an Arab tribe

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mentioned only in 1 Chron. v, 19, in the account of the war of the Reubenites, the Gadites, and the half of the tribe of Manasseh against the Hagarites (ver. 9–22): "And they made war with the Hagarites, with Jetur, and Nephish, and *Nodab*" (ver. 19). In Gen. xxv, 15, and 1 Chron. i, 31, Jetur, Naphish, and Kedemah are the last three sons of Ishmael, and it has been therefore supposed that Nodab also was one of his sons. But we have no other mention of Nodab, and it has been surmised, in the absence of additional evidence, that he was a grandson or other descendant of the patriarch, and that the name, in the time of the record, was that of a tribe sprung from such descendant. The Hagarites, and Jetur, Nephish, and Nodab, were pastoral people, for the Reubenites dwelt in their tents throughout all the east [land] of Gilead (ver. 10), and in the war a great multitude of cattle—camels, sheep, and asses—were taken. A hundred thousand men were taken prisoners or slain, so that the tribes must have been very numerous; and the Israelites "dwelt in their steads until the captivity." If the Hagarites (or Hagarenes) were, as is most probable, the people who afterwards inhabited Hejer [see HAGARENES], they were driven southwards into the north-eastern province of Arabia, bordering the mouths of the Euphrates and the low tracts surrounding them (Smith). See ITURAEA; JETUR; NAPHISH. Calmet (after Jerome, *Quæst. Heb. in Lib.* 1 *Paralip.*) has suggested that Nodab is another name for KEDEMAH, and this appears to derive some probability from the fact that the list in Genesis mentions in order "Jetur, Naphish, and *Kedemah*;" while in Chronicles we have "Jetur, Nephish, and *Nodab*." Forster, who adopts this view, advances another argument in its favor. He says, "This Ishmaelitish tribe, agreeable to a very general Arab usage, being designated, in the one instance by its *patronymic*, in the other by its *nom de guerre*. For, 1. The signification of the word *Nodab*, in the Arabic idiom, is 'the vibration of a spear;' 2. The natives of the coast of the Persian Gulf, in the vicinity of Kadema, were famous for the manufacture of spears; and, 3. Nodab is expressly mentioned by the author of the *Kamûs*, a writer of the 15th century, as a then existing Arab tribe" (*Geogr. of Arabia*, i, 314 sq.). This reasoning is scarcely conclusive; but there is at least some probability in the theory (Kitto). See ARABIA; ISHMAEL.

No'ë (Νῶε), the Græcized form (Tob. iv, 12; Matt. xxiv, 37, 38; Luke iii, 36, xvii, 26, 27) of the name of the patriarch NOAH (q. v.).

Noé, MARC-ANTOINE DE, a French prelate, was born of noble parentage, in April, 1724, in the château de la Gremenaudière, now commune of Ste. Soulle (Charente-Inférieure), and was educated in Paris, where he studied theology in the Sorbonne. On leaving his licentiate, he became successively grand vicar of Albi, then of Rouen, under M. de La Rochefoucauld, archbishop of one after the other of these dioceses, and in Oct., 1756, abbé commendatory of Simone, in the diocese of Auch. Sent in May, 1762, to the general assembly of the clergy of France, M. de Noé was called, Jan. 5, 1763, to the bishopric of Lescar, and consecrated June 12 following. This seat gave him the presidency of the states of Béarn and the title of first counsellor to the Parliament of Pau. He regarded his revenues, which amounted to 27,000 livres, as the patrimony of the poor; and distributed them to those unfortunately reduced to extreme poverty by the effect of a terrible epizooty. He then opened two boxes—one for those who could give, the other for those who could only lend, and put 30,000 livres in the first, and 15,000 livres in the second. His example was followed, and misfortunes that all human prudence could not avert were repaired. Deputed in 1789 to the States-general by the particular states of Béarn, he protested against the reunion of the three orders, withdrew into his diocese as soon as he believed the instructions of his constituents were compromised, and was not a party of the Constituent Assembly. Soon the seat of Lescar was suppressed, and a Benedictine, Barthélemi-Jean-Baptiste Sanadon, professor of literature in the College of Pau, was consecrated bishop of the Lower Pyrenees, where Lescar is situated, and the bishopric was fixed at Oleron. M. de Noé, who had not left Lescar, protested against this innovation, and, yielding to violence, passed into Spain. The war constrained him to leave St. Sebastian, where he had found an asylum, and to seek refuge in England. In 1801 he resigned his see, in order to facilitate the execution of the compact, and on his return to France was nominated, April 9, 1802, to the bishopric of Troyes. His conciliatory spirit had already caused all differences to cease, and to rally all hearts in this diocese, when death removed him, Sept. 22, 1802. The third day previous to his decease, we learn that Bonaparte had designated him to Pius VII for the cardinalship. The eulogy of M. de Noé was proposed to the concourse by the Museum of Yonne, and the Academical Society of Aube united, which decreed the prize, in 1804, to Luce de Lancival, and the second premium to M. Humbert. Bishop Noé loved letters, and cultivated them with success; he understood Hebrew and Greek, and had studied thoroughly the great models of antiquity. It was to them that he owed much elegance of style and purity prevalent in the few writings he has left, among which are a *Discours* pronounced at Auch in 1781 for the distribution of the standards of the dragoons of the king's regiment, commanded by M. de Viella, his nephew, in the absence of M. de Lafayette, who was then in America. This discourse, filled with patriotism, is a homiletical masterpiece:—*Discours sur l'état futur de l'Église* (1788, 12mo). It had been composed to be pronounced at the general assembly of the clergy of 1785; but it was known to contain singular ideas, and in it was the question of a *renouvellement de la défection de la gentilité*, of a *nouveau règne de Jésus Christ*. This doctrine, although clothed with seductive colors, approached too near millenarianism; and M. de Noé was requested not to pronounce this discourse. His brother had it printed later, followed by a *Recueil de passages* upon the intermedial advent of Jesus Christ, and by *Remarques* furnished by P. Lambert, a Dominican, an ardent defender of this system:—*Traduction d'un discours de Périclès*, preserved by Thucydides, and inserted in the translation of Isocrates by abbé Auger:—divers *Mandements*. The *Œuvres de M. de Noé* have been collected (Lond. 1801, 12mo); and M. Auguis has given a new and complete edition of them (Par. 1818, 8vo). This last edition contains especially an *Éloge d'Evagoras*, by Isocrates; an *Extrait de l'Éloge des guerriers morts dans la guerre du Péloponèse*, and is preceded by a *Notice historique sur M. de Noé*. It is to be regretted that in it are not found *l'Oraison funèbre de Don Philippe, infant d'Espagne, duc de Parme*, pronounced at Paris in 1766, a *Panegyrique de Ste. Thérèse*, preached at Toulouse, and a *Sermon sur l'aumône*. M. de Noé was one of the four bishops who, in 1765, refused their adhesion to the acts of the assembly of the clergy, on the subject of the bull *Unigenitus;* but he was far from favoring Jansenism. See Luce de Lancival, *Éloge de M. de Noé* (Paris, 1805, 8vo); Auguis, *Notice historique* introductory to his works; *France pontificale*.—Hoefer, *Nouv. Biog. Générale*, xxxviii, 170.

No'eba (Νοεβά), a corrupt Græcized form (1 Esdr. v, 31) of the name elsewhere given (Ezra ii, 48) as NEKODA (q. v.).

Noël (or NOWELL), a word which occurs very frequently in old carols, is by many supposed (and with good reason) to be derived from *natalis*, the birthday of Christ. The word *Noël* was used as a cry of joy, and was "sung at Angers during the eight days preceding Christmas," and now the word *Christmas* is thus expressed in the modern French also. The Portuguese, Irish, and Welsh terms for Christmas evidently, too, come from this source. But, on the other hand, *Nowell*

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is very frequently used in the sense of news or tidings, and, besides, was used as a "joyful exclamation not absolutely confined to Christmas." The following lines from "Ane compendious booke of Godly and Spiritual Sangs," seem to strengthen this interpretation:

"I come from Hevin to tell
The best Nowellis that ever befell:
To you this tythings trew I bring."

And, again, in a 15th century carol:

"Gabryell of hygh degree,
Came down from the Trenyte,
To Nazareth in Gallilee,
With Nova."

Christmas evergreens, the holly and the ivy, form the subject of many an old carol. The "Holly Carol," most popular and familiar to us, details at length the various symbolical references this favored evergreen bears to the incarnation of Christ the Lord, e. g.:

"The holly bears a berry
As red as any blood,
And Mary bore sweet Jesus Christ
To do poor sinners good.
The holly bears a prickle
As sharp as any thorn,
And Mary bore sweet Jesus Christ
On Christmas day in the morn."

See CHRISTMAS; NATIVITY.

Noël, a French clergyman of the Roman Catholic Church, flourished as abbé of St. Nicholas of Angers from 1080 until his death in 1096. It was during his government that pope Urban II came to Angers and consecrated the church of St. Nicholas. At the time abbé Noël was near the end of his life—he died only a few days later. The authors of the *Histoire littéraire de la France* attribute to Juhel d'Artins, abbé of La Coûture, in Mans, a *Histoire des miracles de saint Nicolas*, bishop of Myre, a considerable fragment of which is found in No. 498 of the MSS. of St. Germain. This attribution is erroneous, and the work ought to be attributed to abbé Noël. Some extracts from the MS. of St. Germain, published in the *Gallia Christiana*, clearly demonstrate it as his work. See *Hist. litt. de la France*, t. viii; *Gallia Christ.* t. xiv, col. 473, 670.—Hoefer, *Nour. Biog. Générale*, xxxviii, 173.

Noel, Baptist Wriothesley, D.D., an eminent English dissenting divine, was born in July, 1799. He was the youngest son of Sir Gerard Noel-Noel, bart., and the baroness Barham, and was educated at Trinity College, Cambridge, where he graduated with distinction in 1826. Having been ordained to the priesthood in the Church of England, he was appointed one of the chaplains to the queen, and became pastor of St. John's Chapel, Bedford Row, London. He soon secured a reputation as one of the most popular and influential ministers in England, and his name was identified with almost every Christian movement of the time. About the year 1848 Mr. Noel brought himself to accept the immersion theory; and his decided dissent from the views inculcated by the Church of England on baptism caused him to sever his connection with that Church. He was publicly immersed, and joined the ministry of the Baptist Church. About this time he published his *Essay on the Union of the Church and State*, and also that on *Christian Baptism*, defending the step which he had taken. In 1869 he retired from his pastoral duties of the John Street Chapel, London; but, despite his advanced years, engaged actively in evangelistic labors, and became one of the founders and promoters of the *Midnight Mission*. He was ever thus busily engaged in promoting Christian labors. Indeed his zeal for religion never flagged. He died Jan. 20, 1873. As a preacher he was fervent, spiritual, tender; and, although his addresses were extemporaneous, his flow of thought was clear and consistent. His eloquence always attracted large audiences. Of his personnel, Dr. Stevens thus wrote in *Letters from Europe:* "His (i. e. Noel's) features are very symmetrical, and present a really beautiful profile. He is not very clerical in his appearance. . . . He has light hair, light-blue eyes, and, in fine, the general aspect of a good rather than a great man. . . . Baptist Noel is one of the best and most agreeable men I have met in Europe." Of his preaching, Dr. Tyng says: *Recollections of England* (1847), p. 542: "He is certainly a most interesting and delightful preacher; altogether extemporaneous; mild and persuasive in his manner, yet sufficiently impressive, and sometimes powerful, having a very clear and consistent flow of thought, decidedly evangelical in doctrine, though less deep and instructive in doctrine than I had expected." Besides the publications already mentioned, Mr. Noel brought out *Notes of a Tour through Ireland* (1837):—*Sermons on the First Five Centuries of the Church* (1839):—*Sermons on the Unconverted* (1840):—*Christian Missions to Heathen Lands* (1842):—*Sermons on Regeneration* (1843):—*Case of the Free Church of Scotland* (1844):—*Meditations in Sickness and Old Age* (5th ed. 1845):—*Protestant Thoughts in Rhyme* (2d ed. 1845):—*Messiah: Sermons on Isaiah* (1847):—*Notes of a Tour in Switzerland* (1847):—*Infant Piety* (4th ed. 1848):—*Sermons at St. James's and Whitehall Chapel: Christian's Faith, Hope and Joy; Gospel of the Grace of God* (1849):—*Essay on External Act of Baptism* (1850):—*Christianity compared with Unitarianism* (1851):—*Letters to Farrar on the Church of Rome* (1852):—*Notes of a Tour in the Valley of Piedmont* (1855):—*Essay on the Duty of Englishmen to the Hindûs* (1858):—*Freedom and Slavery in the United States of America, and Rebellion in America* (1863):—and *Case of George William Gordon, of Jamaica* (1866). See the *Lond. Qu. Rev.* lxxviii, 382, 404; *N. Y. Eccles. Mag.* xvi, 237; *Eccles. Rev.* 4th ed. xxvi, 640; *Brit. Qu. Rev.* Feb. 1849. Interesting information respecting the pulpit ministrations and philanthropic labors of this excellent man will be found in the *Metropolit. Pulpit* (1839), ii, 36–59; *Pen Pictures of Eng. Preachers* (1852), p. 58–81; Fish, *Pulpit Eloquence of the 19th Cent.* p. 541, 542. (J. H. W.)

Noel, François, a Belgian Jesuit missionary, was born in 1651 at Helstrud, in Hainault. In 1670 he entered the order, and in 1684 was sent to China, where he spent the greater part of his life. He went twice to Rome to confer on the subject of Chinese ceremonies. The last years of his life were spent at Lille, where he died in 1729. He wrote *Observationes mathematicæ et physicæ in India et China factæ ab anno* 1684 *usque ad annum* 1708 (Prague, 1710, 4to):—*Sinensis imperii classici vi, nimirum adultorum schola immutabile medium. Liber sententiarum, Mencius, Filialis observantia et parvulorum schola e Sinico in Latinum traducti* (ibid. 1711, 4to; transl. into French by Pluquet, Paris, 1784–86, 7 vols. 18mo); a rather diffuse translation of the Chinese:—*Philosophia Sinica*, etc. (Prague, 1711, 4to); the author represents Chinese doctrines as closely resembling Christianity:—*Vita Jesu Christi; Epistolæ Marianæ* (often reprinted), and *Vita S. Ignatii de Loyola*, together, under the title of *Opuscula poetica:*—*Theologia P. Francisci Suarez summa*, to which is joined an abridgment of Lessius's *De justitia et jure*, and of Sanchey's *De Matrimonio:*—*Memoriale circa veritatem facti, cui innititur decretum Alexandri VII, editum die* 23 *Martii*, 1656 (it is translated into French in the *Lettres édifiantes*), etc. See Goethals, *Lectures*, iii, 231; Baker, *Bibliothèque des écrivains de la Compagnie de Jésus.*—Hoefer, *Nour. Biog. Générale*, xxxviii, 173. (J. N. P.)

Noel, Gerard Thomas, elder brother of the Rev. B. W. Noel (q. v.), was born Dec. 2, 1782, and was likewise educated at Cambridge University, and became, too, a clergyman of the Established Church. In 1834 he was canon of Winchester. In 1840 he became vicar of Romsey, where he died, Feb. 24, 1851. He is principally known as the author of the favorite hymn, "If human kindness meets return," which he appended, with a few others, to a work written by him, entitled *Avendel, or Sketches in Italy and Switzerland* (2d edit. 1813). He was also the author of a *Selection of Psalms*

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and Hymns from the New Version of the Church of England and others, corrected and revised for Public Worship (3d edit. 1820). This consists of 220 hymns and most of the Psalms. Several of the hymns are by Mr. Noel. He published *Fifty Sermons for the Use of Families* (2 vols.; new edit. 1830), and also separate *Sermons*. After his death his sermons preached in Romsey appeared with a preface by the bishop of Oxford (1853). See Miller, *Singers and Songs of the Church*; Pye-Smith, *Introd. to Theology*, p. 546, 595. (S. S.)

Noel, Leland, an English divine, and brother of the preceding and of Baptist Noel, was born Aug. 21, 1798, and was educated at Trinity College, Cambridge. He took holy orders, and was made vicar of Exton, Rutlandshire, in 1832. He held this place for life, and was also made honorary canon of Peterborough cathedral in 1850. He died Jan. 5, 1871.

Noel, Silas Mercer, D.D., a Baptist minister, was born in Essex County, Va., Aug. 12, 1783. He studied medicine, afterwards law, and settled to practice in this profession at Louisville, Ky. In 1811 he turned his attention to theology, and was finally ordained in 1813 as pastor of the Church at Big Spring, Woodford County, and afterwards took charge of the Church at Frankfort. During his ministry there he was instrumental in establishing a number of churches in the adjacent country. In 1833 he became pastor of the Church in Lexington. In 1818 he had the honor to be appointed circuit judge of the Fourth Judicial District, in which he resided. Dr. Noel all his life greatly exerted himself in behalf of missions, ministerial education, African colonization, and was the original projector of the Baptist Education Society of Kentucky, of which he was president for several years. He died May 5, 1839. See Sprague, *Annals of the Amer. Pulpit*, vi, 627.

Noell, Edwin P., a Presbyterian minister, was born in North Carolina in 1804. His parents removed to Tennessee, and gave him such an education as that section of country afforded. He studied theology in the Union Theological Seminary at Marysville, Tenn., and was licensed and ordained as pastor of a Church in Jasper County, Tenn., in 1833. In 1835 he accepted a call to the Church in Knoxville, Ill.; in 1837 removed to Columbia, Mo., and thence to Rocheport, where he had charge of a school, but sickness unfitted him for active usefulness. He afterwards moved to the South-west, and located in Bolivar, Polk County, Mo. He was the first Presbyterian minister who preached south of the Osage. He organized a Church near Bolivar, and one twenty-five miles distant, in Green County, near Springfield, to which charges he preached for about four years, suffering all the privations incident to a life of poverty in a new settlement. During this time he received some little aid from the Home Missionary Society. At length he moved with his family to Ray County, and preached to the Plum Grove Church. In 1850 he moved to Troy, Lincoln County, and continued to labor there until his death, March 22, 1864. Mr. Noell possessed good natural and acquired abilities, and a simple and instructive manner of presenting the truth. See Wilson, *Presb. Hist. Almanac*, 1865, p. 112. (J. L. S.)

Noëtians is the name of the followers of *Noetus* (q. v.). They affirmed that their founder was Moses, and that his brother was Aaron, and taught that Christ was the Father himself, and that the Father was begotten and suffered and died. See, however, for details the article Noetus, and compare the articles Monophysites and Antitrinitarians.

Noetus or **Noetius,** a Christian philosopher of the 3d century, noted as the founder of a heretical body of Christians, monophysitic in tendency, was a native of Asia Minor—Hippolytus (*Ref.* ix, 11) says of Smyrna; and so says Epiphanius (in *Synopsis*, I, ii, 11), but in the body of his work (*Hær.* lib. lvii) says he is of Ephesus. In all probability Noetus was a native of Ephesus and a presbyter of Smyrna. In his early life he was one of the most prominent advocates of the Patripassian heresy. In his views, which he published about A.D. 200, he appeals, like Praxeas, to Rom. ix, 5, where Christ is called the one God over all. Being called upon to defend his doctrine before a council of presbyters at Smyrna, he denied or evaded the charge; but presently, encouraged by gaining about ten associates, he openly maintained the doctrine charged to him, and on a second summons before the synod avowed it, and claimed that it enhanced the glory of Christ. He was excommunicated, and then gathered followers, and formed a school for the propagation of his opinions; shortly after which he died (Hippolytus, *Disc.* against Noetus; Epiphanius, *Hær.* lib. lvii). The author of *Prædestinatus* states that he was condemned also by Tranquillus, bishop of the Chalcedonians in Syria (*Prædest. Hær.* xxxvi). From what Epiphanius and Theodoret say, it seems that the manner in which Noetus made Christ to be both the Father and the Son has been understood by the ancients, and the moderns too, in a worse sense than was necessary. For they tell us that Noetus believed the Father and the Son to be one and the same person; that this person bore the name of Father before he connected himself with the man Christ, but took the title Son after his union with the man Christ; so that he could be denominated both the Father and the Son, being the Father if viewed in himself and apart from Christ, but being the Son if viewed as coupled with the man Christ. From this exposition of his views consequences are frequently, and, as we think, unjustly drawn which are discreditable to the reputation and talents of Noetus; though his system, so far as it can now be ascertained from the writings of the ancients, was this: 1. Very explicit declarations of Scripture put it beyond all question that, besides that God who is called the Father of all things, there are *no gods*. 2. But those who distinguish *three persons* in God multiply gods, or make more than one God. 3. Therefore that distinction of *persons in God* must be rejected as being false. 4. Yet the Holy Scriptures clearly teach that *God was in Christ*, and that *Christ was the supreme God*, from whom all things originated. 5. To bring the two representations into harmony, therefore, we must believe that the God who is in Christ is that supreme God whom the Scriptures call the *Father* of mankind. 6. This *Father*, in order to bring relief to fallen men, procreated from the Virgin Mary a *man* free from all sin, who in a peculiar sense is called the *Son of God*. That *man* the Father so united with himself as to make of himself and the Son but *one person*. 8. On account of this union, whatever befel or occurred to that Son, or that divinely begotten *man*, may also be correctly predicated of the Father, who took him into society with his person. 9. Therefore the *Father*, being coupled with the Son, was born, suffered pains, and died. For although the Father, in himself considered, can neither be born, nor die, nor suffer pains; yet, as he and the Son became one person, it may be said that he was born and died. 10. For the same reason, the Father being present in the Son, although he remains still the Father, he may also be correctly called the Son. According to Hippolytus, however, it would appear that Noetus taught the truly appalling doctrine that the Father, the One Primary Principle, suffered on the cross; not in the way in which the catholic faith teaches that Christ suffered, but from a passibility attributed to the Divine Nature itself. In stating the catholic doctrine that the Son of God suffered, it is not said that the Word is in his own nature passible, nor is it said that Christ suffered "ratione divinæ naturæ," but "ratione humanæ naturæ quæ sola passibilis erat." "But," says Blunt, truly, "do not the statements of Noetus's doctrine begin with ascribing passibility to the Divine Nature itself? The Noetians advance statements after this manner—that one and the same God is the Creator and Father of all things, and that when it pleased him

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he appeared to just men of old. Therefore it is that, according to the same account, as Neander says, 'there is one God the Father, who appears or reveals himself when he will, and is invisible when he will: he is visible and invisible, begotten and unbegotten;' and we may add, is mortal and immortal. The subsequent statements, it is true, refer these positions to the supposed incarnation of the Father, but it may be asked whether that supposed incarnation, with its consequences, is not in accordance with a presupposed attribute of passibility in the Deity itself." This charge seems reasonable, too, when we consider that "on no other supposition can the derivation of Noetianism from the doctrine of Heracleitus be made good, a derivation which Hippolytus insists upon very strongly. The original principle of the universe Heracleitus believed to be living ethereal fire, self-kindled and self-extinguished. In the following passage he asserted, as Hippolytus states, that the primal world is itself the Demiurge and Creator of itself: 'God is day, night, summer, winter, war, peace, surfeit, famine.' Noetus says that the universe is divisible and indivisible; generated and ungenerated; mortal and immortal; reason, eternity, Son, Father, justice, God. In this passage the manifestations or developments of the Primal Principle in time are contrasted with its nature and existence in eternity. The derivation of Noetian doctrine from the doctrine of Heracleitus will scarcely hold good unless Noetus be understood to attribute to the Godhead itself that which Heracleitus attributed to the Primal Principle. Whence, after quoting the pantheistic passages from Heracleitus, Hippolytus stated the Noetian doctrine that, according to the same account, the Father is unbegotten and begotten, immortal and mortal. It is not to be inferred that to be unbegotten and begotten, to be immmortal and mortal, was attributed by Noetus to the Godhead itself, independently of the supposed incarnation of the Godhead; in short, that he held the Father to be visible and passible, so that there was required the addition to the creed which was made by the Church of Aquileia, affirming the Father to be invisible and impassible. A further proof of this is found in the twelfth anathema of the Synod of Sirmium, A.D. 351, which, summoned to deal with Photinus, condemned the various errors of the Sabellian school. It can hardly be doubted that the following words were directed against the Noetians, who were *Sabelliani ante Sabellium:* 'Si quis unicum Filium Dei crucifixum audiens dealitatem ejus corruptionem vel passibilitatem aut demutationem aut deminutionem vel interfectionem sustinuisse dicat: anathema sit.' The Monarchian controversy arose from the intrusion into Christian doctrine of heathen philosophy; and the affiliation of Noetus to Heraclitus is a strong proof of the truth of this assertion. In the Refutation no notice is taken of that which is mentioned in the Discourse, and by Epiphanius, namely, that Noetus alleged himself to be Moses, and his brother to be Aaron—or, as Philaster gives the assertion, Elias; and it was probably nothing more than an arrogant comparison."

From Hippolytus (*Ref.* ix, 2; Wordsworth, *Hipp. and his Age*, p. 84–91) we learn that Epigonus, a disciple of Noetus, aided by Cleomenes, a disciple of his own, disseminated the heresy at Rome in the episcopate of Zephyrinus, and that Zephyrinus, an illiterate and covetous man, was bribed into licensing Cleomenes as a teacher, and then became his convert. Irresolute, however, as well as ignorant—governed generally by his successor Callistus, who tried to hold a balance between the orthodox and heretics, but acted upon now by Cleomenes, now by Sabellius—Zephyrinus was swayed to and fro. There was an endless conflict and confusion throughout the remainder of his long episcopate (see Milman, *Lat. Christ.* I, i, 53, ed. 1867).

The time at which Noetus formed his heretical school at Smyrna must be gathered from this history, for the date assigned by Epiphanius is clearly inadmissible. The tenor of the narrative of Hippolytus leads to the conclusion that Zephyrinus fell into heresy some time before his death, which was in A.D. 219. Allowance must be made for the action of Epigonus and Cleomenes before Zephyrinus joined them, and for that of Epigonus alone. Consequently the establishment of the Noetian school may be well placed at A.D. 205–210; and Praxeas, who came to Rome in the time of Victor (A.D. 192–201), was probably one of the early disciples of Noetus. Pope Callixtus, too, was guilty of the Noetian heresy, for he taught *τὸν λόγον αὐτὸν εἶναι υἱόν, αὐτὸν καὶ πατέρα, ὀνόμασι μὲν (ἔυσι) καλούμενον, ἓν δὲ ὄν, τὸ πνεῦμα ἀδιαίρετον.* The one person is indeed nominally, but not in essence, divided (*ἐν τοῦτο πρόσωπον ὀνόματι μὲν μεριζόμενον, οὐσίᾳ δ' οὔ*). Father and Son are not two Gods, but one; the Father, as such, did not suffer, but he "suffered with" the Son (*Philos.* ix, 12: *τὸν πατέρα συμπεπονθέναι τῷ υἱῷ οὐ . . . πεπονθέναι*). It does not appear that there was any attempt to maintain the sect by a separate episcopal succession; and in Augustine's time the name of Noetus was almost unknown. See Hippolytus, *Sermo contra hæresin Noeti*, in Fabricius, *Opp. Hippolyti*, ii, 5 sq.; Epiphanius, *Hæres.* lib. vii, vol. i, p. 479; Theodoret, *Hæret. Fabular.* lib. iii, c. 3; *Opp.* iv, 227; Mosheim, *Commentaries*, ii, 210 sq.; Schaff, *History of the Christian Church*, i, 291; Neander, *Ch. Hist.* i, 584; ejusd. *Dogmas*, p. 164 sq.; Bull, *On the Trinity;* Ceillier, *Hist. des Auteurs Ecclés.* ii, 342 sq.; Pressensé, *Dogma*, p. 174 sq.; Augusti, *Dogmengesch.* p. 43; Baur, *Dreieinigkeitslehre*, i, 254–256; Liddon, *Divinity of Christ*, p. 15, 425; Hagenbach, *Hist. of Doctrines*, i, 60 sq.; *Brit. and For. Evangel. Rev.* Jan. 1868, art. ii. See NOETIANS. (J. H. W.)

No'gah (Heb. *id.* נֹגַהּ, *a flash*, as often; Sept. Ναγέ, Ναγέθ, v. r. Ναγαί), the fourth named of the children born to David in Jerusalem by other wives than Bathsheba (1 Chron. iii, 7; xiv, 6). B.C. cir. 1040. He is not mentioned in 2 Sam. v. See DAVID.

Nogara, COUNCIL OF (*Concilium Nogaroliense*), was held in that French city of Lower Armagnac in 1315, by William de Flavacour, archbishop of Auch; six bishops and the deputies of others absent; five articles were published, of which the third forbids refusing the sacrament of penance to persons condemned to death who desire it. See Labbé, *Concil.* x, 1620.

Nogaret, GUILLAUME DE, a French statesman, is noted in ecclesiastical history for his connection as leader with the coup-d'état for the dethronement of pope Boniface VIII. Nogaret was born about 1260. He became chancellor of France under Philip the Fair, and died in 1313. The surprise and imprisonment of the pope was brought about Sept. 7, 1303, in the city of Anagni. Very recently Messieurs Boutaric and Natalis de Wailly—two devoted historical students—have tried, though in vain, to extenuate Nogaret's act of violence to Boniface by pointing out that Philip's victory over the papacy was the resultant rather of the death of Boniface and the pacific intentions of his successor in the papacy, Benedict XI, than the daring coup-de-main of Nogaret. See the article BONIFACE VIII; and compare *Revue des deux Mondes*, March 15, 1872.

Nogari, PARIS, a Roman painter, was born in 1512. He imitated the style of Raffaellino da Reggio, and painted a number of frescoes in the Vatican Gallery during the pontificate of Gregory XIII. He also executed several oil-paintings. Among his principal works is a picture of *Christ Bearing his Cross*, in the church Della Madonna de' Monti; the *Deposition from the Cross*, in the Trinità de' Monti; and the *Circumcision*, in S. Spirito in Sassia. He died at Rome in 1577. See Spooner, *Biog. Hist. of the Fine Arts*, p. 619.

Nogarole, ISOTTA, a lady of Verona, of a family celebrated for the wisdom, piety, and beauty of its women, was born in 1428. She was a great philosopher and divine, mistress of several languages, and of an

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eloquence surpassing all the orators of Italy. She made a most eloquent speech at the Council of Mantua, convened by pope Pius II, that all Christian princes might enter into a league against the Turks. She wrote elaborate epistles not only to him, but to his predecessor, Nicholas V, and a *Dialogue*, in which she disputed which was most guilty, Adam or Eve. This work was published after her death, under the title of *Dialogus quo utrum Adam vel Eva magis peccaverit, quæstio satis nota, sed non adeo explicata continetur* (Venice, 1563, 4to). Some of her works coming to the sight of cardinal Bessarion, that illustrious patron of literature was so taken with her genius that he made a journey from Rome to Verona purely to pay her a visit. She died in 1446. See Maffei, *Verona Illust.*; Tiraboschi, *Storia della letteratura Italiana*, vol. vi, pt. ii, p. 185; Ginguéné, *Hist. littér. de l'Italie*, iii, 447, 556. —Hoefer, *Nouv. Biog. Générale*, xxxviii, 199. (J. N. P.)

No'hah (Heb. *Nochah'*, נֹחָה, *rest*; Sept. Νωά), the fourth in order of birth of the sons of Benjamin, and head of a family in the tribe of Benjamin (1 Chron. viii, 2). B.C. cir. 1850. He is probably the same with Becher (Gen. xlvi, 21) or Ir (1 Chron. vii, 12). See Jacob.

Nohamians is the name of an ancient Mohammedan sect, followers of *Ibrahim al-Noham*, who, having read books of philosophy, set up a new sect; and imagining that he could not sufficiently remove God from being the author of evil without divesting him of his power, he taught that no power ought to be ascribed to God in respect to evil actions; but this he affirmed contrary to the opinions of his followers, who allowed that God *could* do evil, but *did not*, because of its turpitude. Noham and his followers were among those who denied the miraculous character of the Koran with respect to style or composition, excepting only the prophetical parts; asserting that had God left the Arabians to their natural abilities they could have composed something not only equal, but superior to the Koran in eloquence, method, and purity of language. See Broughton, *Hist. of Religions*, s. v.

Noir, John le. See Lenoir.

Noirlieu, Louis-François Martin de, a French ecclesiastical writer, was born at Sainte-Menehould (Marne), June 5, 1792. After having studied the humanities in the Lyceum of Rheims, he went to Paris in 1810, and the following year was nominated professor in the Seminary of Sainte-Nicolas-du-Chardonnet, where he taught rhetoric. In 1815 he went to Rome; there received the priesthood in March, 1816, and followed with success, during four years, a course of theology in the University of Sapience. On his return to France he became almoner of the Polytechnic School, and exercised these duties until 1826. At this period Charles X made him under-tutor to his grandson, the duke of Bordeaux. The revolution of 1830 surprised him in Germany, where he was travelling for his health. Obliged soon after to seek a milder climate, he returned to Rome, where during two years he consecrated his leisure to the study of the Hebrew language and the Holy Scriptures. Returning to France in 1833, he lived there in seclusion, and preached at some stations in different parishes of Paris. In 1840 M. Affre, archbishop of Paris, appointed him curate of Saint-Jacques-du-Haut-Pas; and at the close of 1848 M. Sibour gave him the benefice of Saint-Louis-d'Antin, which he held until his death in 1863. We have of the works of M. de Noirlieu, *La Bible de l'Enfance, ou histoire abrégée de l'Ancien et du Nouveau Testament* (Paris, 1836, 18mo, and several other editions):—*Histoire abrégée de la religion Chrétienne, depuis l'Ascension de Jésus-Christ jusqu'au dix-neuvième siècle* (ibid. 1837, 18mo):—*Souvenirs de Tusculum, ou entretiens philosophiques près de la maison de campagne de Ciceron* (ibid. 1833, 12mo):—*Le Consolateur des affligés et des malades* (ibid. 1836, 12mo):—*Motifs de la conversion d'un Protestant* (1837, 12mo):—*Exposition abrégée et preuves de la doctrine Chrétienne* (ibid. 1842, 12mo), completely revised under the title of *Exposition des dogmes principaux du Christianisme* (ibid. 1853 and 1858, 12mo):—*Le Catéchisme expliqué aux enfants de huit ans* (ibid. 1858, 12mo):—*Catéchisme philosophique, à l'usage des gens du monde* (ibid. 1860, 12mo). M. de Sacy gave a eulogy on this last work in the *Journal des Débats* of April 30, 1861. See *Docum. Partic.*—Hoefer, *Nouv. Biog. Gén.* xxxviii, 205.

Nola. This word is used in mediæval Latin to signify a *small bell*, probably because bells were first invented at Nola, in Campania. The word *campana* is also used in the same meaning. Some authors assert that church-bells were invented by Paulinus, who was bishop of Nola, in Campania: but this is a mistake, as we have no mention of church-bells till the commencement of the 7th century. Sabianus, bishop of Rome, who succeeded Gregory the Great in 604, is generally regarded as the first person who applied bells to ecclesiastical purposes.—Farrar, *Eccles. Dict.*; Eadie, *Eccles. Cyclop.* See Bells.

Nola, Paulus Eustatius de, formerly *Menachem*, a noted Hebraist, flourished in the second half of the 16th century. Of his early life nothing is known beyond the fact that he was the teacher of Thomas Aldobrandino, brother of pope Clement VIII, whom he instructed in the Hebrew language. The conversations which Aldobrandino held with Menachem on these occasions led the latter to inquire after truth, and the inquiry finally resulted in his baptism in the year 1567, on which occasion he took the name of Paulus Eustatius. He wrote, *Salutari discorsi, ne quali si contengono li principali dogmi della religione e fede Christiana* (Naples, 1582), which he dedicated to pope Gregory XIII, and which treats of the Trinity, on the necessity of the coming of the Messiah, etc.:—*Sacro settenario* (Naples, 1579), dedicated to the cardinal Luigi d'Este. Besides, he wrote some other works which are still in MS. See Bartolocci, *Bibliotheca Rabbinica*, iv, 33; Wolf, *Biblioth. Hebr.* i, 769; iii, 691; Fürst, *Bibl. Jud.* iii, 38; Kalkar, *Israel u. d. Kirche*, p. 72 (Hamburg, 1869); Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v. Menachem. (B. P.)

Nolde (or **Noldius**), Christian, an Icelandic divine of note, was born at Hoybya, in Sweden, in 1626, flourished as professor of theology at the University of Copenhagen, and died at the Danish capital August 22, 1633. He published *Concordantiæ Particularum Ebræo-Chaldaicarum in quibus partium indeclin. quæ occurrunt in fontibus natura et sensuum varietas ostenditur*, etc. (Hafn. 1679, 4to; 2d and improved ed. by J. G. Tympe [Jena, 1734]). This is one of the books which are all but indispensable to the student of the Old Testament. Neither Buxtorf nor Fürst, in their concordances, take note of the particles. Nolde has not only supplied this deficiency, but has also made his work a valuable lexicon of the particles, and has discussed exegetically many passages of Scripture. Horne commends this work as of the highest importance to every Biblical critic. Nolde wrote also a *History of Idumæa*, a *Synopsis of Sacred History and Antiquities*, and a *Treatise on Logic*. As a man Nolde was universally respected for his learning and virtues. (J. H. W.)

Nolin, Denis, an erudite Frenchman, who was much devoted to the study of exegetical theology, was born at Paris in 1648. A lawyer in the Parliament of Paris, he early left the bar, and turned his studies towards the Holy Scriptures. He had formed a rich collection of editions, translations, and commentaries of the Bible; the catalogue was printed, and he bequeathed it after his death to the poor of his parish. He died at Paris April 10, 1710. Under the anagram of N. Indès (Denis N.), a theologian of Salamanca, he published *Lettre où l'on propose la maniere de corriger la version Grecque des Septante, avec des éclaircissements sur quelques difficultés* (Paris, 1708, 8vo). This article occasioned

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some *Réflexions*, by PP. de Tournemine and Souciet, in the *Journal de Trévoux* (June, 1709), to which Nolin replied by *Observations* (same journal, Jan. 1710):—*Deux Dissertations, l'une sur les Bibles Françaises, et l'autre sur l'éclaircissement de la Dissertation anonyme de l'abbé de Longueme et des Lettres choisies de Simon touchant les antiquités des Chaldeens et les Egyptiens* (Par. 1710, 8vo). In the first he has done little more than abridge the *Histoire des traductions Françaises de l'Écriture* of Lallouette, and in the second he examines a question of plagiarism:—*Lettres sur la nouvelle édition des Septante, par J.-Ern. Grabe*, in the *Jour. des Sav.* (Suppl. Dec. 1710). See Moreri, *Grand Dict. Hist.* s. v. —Hoefer, *Nouv. Biog. Générale*, xxxviii, 211.

Nolin, Jean Baptiste, a French engraver who devoted himself somewhat to sacred art, was born at Paris in 1657. He studied under Poilly, and afterwards visited Rome for improvement, where he engraved several plates after the great masters, among which was the *Miracle of the Loaves*, after Raphael. He also executed several plates in important secular works.

Nollard Brothers is an association of religious persons who devote themselves to the care of the dying, and minister to them in spiritual things so far as the laity have this right in the Roman Catholic communion. They do not everywhere go by this name, but the same dress usually distinguishes them. They wear a robe, a

A Nollard.

scapular, and gray mantle. In many respects they closely resemble the *Beguines* (q. v.) and the *Lollards* (q. v.).

Nolley, Richmond, a Methodist Episcopal minister, was born in Virginia about 1790; emigrated early in life to Georgia; was converted in 1806; began to preach in 1807, when he was received into conference and sent to Edisto Circuit, where he did good service among the slaves; in 1809 was stationed at Wilmington, N. C.; in 1810, at Charleston, S. C., where he labored sturdily in spite of severe persecution. In 1812 he was sent on a mission to the Tombigbee country, in pursuance of which he endured almost incredible hardships, and performed a vast amount of labor for the souls of the half-savage population. "For two years he ranged over a vast extent of country, preaching continually, stopping for no obstructions of flood or weather. When his horse could not go on, he shouldered his saddle-bags and pressed forward on foot. He took special care of the children growing up in a half-savage condition over all the country, catechising and instructing them with the utmost diligence, as the best means of averting barbarism from the settlements" (Stevens). In 1814 Nolley was appointed to the Attakapas Circuit, in Louisiana; was returned to it in 1815; and lost his life from exposure in fording a stream, Nov. 5, of the same year. He was a man of great humility and holiness, and of indefatigable labor. His preaching was edifying and spiritual, well suited to the population among whom he labored, and he carried everywhere the conviction of the truth of the religion which he preached. See *Minutes of Conferences*, i, 275; *Biographical Sketches of Methodist Ministers*, p. 213; Sumner, *Sketches of Meth. Ministers in the South*, p. 253; Stevens, *Hist. of Meth. Episcopal Church*, vol. iv (see Index). (J. H. W.)

Noltenius, Johann Arnold, a German Protestant theologian, was born at Sparemberg, in Westphalia, April 16, 1688. His family had been driven from Holland by the persecutions of the duke of Alva. After studying theology at Franecker and Duysburg, he became pastor in Hanover in 1709; in 1718 he was appointed professor of theology at Frankfort-on-the-Oder; in 1720, chaplain to the king; and afterwards Church counsellor and governor of the young princes. He died at Berlin March 2, 1740. As a court-preacher Noltenius gained an enviable notoriety; as a man he was highly respected for his straightforward and consistent walk. He wrote, *De judiciis sanctorum in mundum et angelos* (Bremen, 1718, 4to):—*Argumentum pro veritate religionis Christianæ, ex miraculis desumtum* (Frankf.-and-O. 1718, 4to):—*In prophetiam Ziphaniæ* (ibid. 1719, 1720, 4to):—*Miscellan. Predigten* (ibid. 1727, 4to):—and several articles in the *Bibl. Bremensis;* among them a curious letter, in 1734, in which he gives an account of the *chemical* miracle operated in Berlin in imitation of that of St. Januarius at Naples. See Hering, *Beiträge z. Gesch. d. Reform. Kirche in Brandenburg*, i, 60; Chaufepié, *Nouveau Dict. Hist.* s. v.; Gass, *Dogmen. Gesch.* ii, 126. (J. N. P.)

Nomianism. See Antinomians.

Nominalism (from Lat. *nomen*, "a name") is the doctrine that general notions, such as the notion of a tree, have no realities corresponding to them, and have no existence but as names or words, and nothing more (*flatus vocis*). Sir William Hamilton says, "The doctrine of nominalism, as it is called, maintains that every notion, considered in itself, is singular, but becomes, as it were, general, through the intention of the mind to make it represent every other resembling notion, or notion of the same class. Take, for example, the term *man*. Here we can call up no notion, no idea, corresponding to the universality of the class or term. This is manifestly impossible; for as *man* involves contradictory attributes, and as contradictions cannot coexist in one representation, an idea or notion adequate to *man* cannot be realized in thought. The class *man* includes individuals, male and female, white and black, and copper-colored, tall and short, fat and thin, straight and crooked, whole and mutilated, etc.; and the notion of the class must, therefore, at once represent all and none of these. It is therefore evident, though the absurdity was maintained by Locke, that we cannot accomplish this; and this being impossible, we cannot represent to ourselves the class *man* by any equivalent notion or idea. All that we can do is to call up some individual image, and consider it as representing, though inadequately representing, the generality. This we easily do; for as we can call into imagination any individual, so we can make that individual image stand for any or for every other which it resembles, in those essential points which constitute the identity of the class. This opinion, which, after Hobbes, has been in modern times maintained, among others, by Berkeley, Hume, Adam Smith, Campbell, and Stewart, appears to me not only

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rue, but self-evident." The doctrine directly opposed
nominalism is denominated *realism* (q. v.), and must
e traced back to Plato's system of ideas [see IDEALISM],
r the eternal and independent existence of general at-
ributes, from which the concrete embodiments were
erived. There existed in the divine mind, according
o Plato, patterns, models, or archetypes, after which
ndividuals were formed. The archetype circle was
he origin of all actual round things. Aristotle de-
ied the separate existence of these general forms, and
eld that they existed only in connection with matter,
r with objects in the concrete. The Stoics repudiated
niversals in both senses. The Aristotelian views con-
tituted the scholastic realism, and prevailed until the
1th century, when a reaction took place in favor of
he Stoical doctrine, headed by Roscelin of Compiègne
nd John the Sophist, and thus gave a vigorous life to
he doctrine of nominalism. The doctrine naturally
xcited great consternation among the schoolmen (q. v.),
with whom hitherto all that was real in nature was
onceived to depend on these general notions or es-
ences. The leading object of the schoolmen was at
irst not so much to stimulate a spirit of inquiry as to
rite in defence of the ancient dogmas of the Church.
In this capacity they undertook to show (1) that faith
nd reason are not inconsistent; or, in other words,
hat all the supernatural elements of revelation are
most truly rational; they labored (2) to draw together
ll the several points of Christian doctrine, and con-
truct them into one consistent scheme; and (3) they
ttempted the more rigorous definition of each sin-
gle dogma, pointed out the rationale of it, and inves-
tigated its relation to the rest. This method of dis-
cussion was extended even to the most inscrutable of
all the mysteries of faith—the doctrine of the Trinity in
Unity; and some of the scholastics did not hesitate to
argue that the truth of it is capable of rigorous demon-
stration (comp. Klee, *Gesch. d. christl. Lehre*, pt. ii, ch.
ii. § 11). The promulgator of nominalism, who was a
churchman at Compiègne, underwent much persecution
for his opinions, and was even ultimately compelled to
retract them as inconsistent with the doctrine of the
Trinity, as it was then stated, and all who accepted the
nominalistic notions were subject to much suspicion for
heresy for touching so serious a question as the Trinity.
The realistic notions came to be regarded as synony-
mous with religious orthodoxy, and nominalism with
unbelief. The controversy raged with great violence all
through the 12th century. Roscelin argued boldly that
if, according to the current language of the Church, the
essence of the Godhead might be spoken of as one real-
ity (*una res*), the personal distinctness of the three divine
hypostases would be constructively denied. To view
the Godhead thus was (in Roscelin's eye) to violate the
Christian faith; it was equivalent to saying that the
persons of the Trinity were not three distinct subsist-
ences (*non tres res*), but names, and nothing more,
without a counterpart in fact. He urged, accordingly,
that, to avoid Sabellianism (q. v.), the doctors of the
Church were bound to call the Father, Son, and Holy
Ghost three real Beings (*tres res*) of equal majesty and
will. A council held (1092) at Soissons instantly de-
nounced the author of these speculations, on the ground
that they were nothing else than *tritheism* (q. v.); while
Anselm, as the champion of realism, took up his pen
to write in its behalf (comp. Schröckh, *Kirchengesch.*
xxviii, 376-384). According to this great Realist, the
genus has a true subsistence prior to and independent
of the individuals numbered in the class it represents;
particulars arise from universals, being fashioned after
these (the *universalia ante rem*), or modelled on a gen-
eral archetype that comprehends the properties of all
(comp. Milman, *Hist. Lat.-Christ.* iii, 247 sq.).

But, though for a time suppressed, the Nominalists
soon replaced their loss of Roscelin by a man of far
more extraordinary power, the learned Abelard, who
induced large numbers to desert the realistic standard
by his dialectical skill and eloquence; and, with his fol-
lowers, whom he led in a body to Paris, was the occasion
of founding the celebrated university of that city. After
his death, the ancient realism was, however, restored to
its former supremacy. Thomas Aquinas (q. v.) and Duns
Scotus (q. v.) then gave their adhesion to it. Indeed,
we do not meet with a prominent Nominalist until the
14th century, when William Occam, an English Francis-
can friar, and a pupil of Scotus, revived the advocacy
of nominalism, which was once more maintained by a
number of eminent men, in spite of the hostility of the
Church, which went as far as persecution. The contro-
versy assumed in this 14th century a theological char-
acter; the principal point of difference between the two
parties being "the nature of the divine co-operation
with the human will," and "the measure of divine grace
necessary to salvation." The dispute was so rancorous
at one time that the disputants accused each other of
having committed the sin of blasphemy against the
Holy Ghost, and the public peace was seriously dis-
turbed. An edict of Louis II of France prohibited all
disputation on such subjects. The Reformation put an
end to the controversy on ecclesiastical ground, and it has
since been a question simply in *philosophy* (q. v.). A mid-
dle view between nominalism and realism was held by
a few persons when the contest was at its height; which
was that, although general properties have no separate
existence in nature, they can be conceived in the mind
apart from any concrete embodiment. Thus we may
form an idea of a circle irrespective of any individual
round body. This view is specious, and is tacitly im-
plied in many opinions that have never ceased to be
held. To the intermediate doctrine of conceptualism,
nominalism is closely allied. It may be called the en-
velope of conceptualism, while conceptualism is the let-
ter or substance of nominalism. "If nominalism sets
out from conceptualism, conceptualism should terminate
in nominalism," says M. Cousin (*Introd. aux ouvrages
inédits d'Abeilard* [Paris, 1836, 4to], p. 181). "Univer-
salia ante rem," is the watchword of the Realists;
"Universalia in re," of the Conceptualists; "Universalia
post rem," of the Nominalists. The Nominalists were
called *Terminists* about the time of the Reformation
(Ballantyne, *Exam. of the Human Mind*, ch. 3, § 4).
See TERMINISTS. It should be borne in mind, too, that
of nominalism itself there are manifest in the history
of philosophy two varieties, according as stress is laid
on the subjective nature of the concept (see above
allusion to conceptualism), or on the identity of the
word employed to denote the objects comprehended un-
der the concept (extreme nominalism, or nominalism in
the narrower sense of the term). All these leading types
of doctrine appear, either in embryo or with a certain
degree of development, in the 9th and 10th centuries;
but the more complete expansion, and the dialectical
demonstration of them, as well as the sharpest contests
of their several supporters, and also the development of
the various possible modifications and combinations of
them, belong to the period next succeeding. With the
appearance of Occam as the leader of Nominalists they
may be recognised as the school of progress, inquiry,
and criticism, out of which the Reformation arose: a
school which, however, so far tended towards scepticism
that it overvalued the truth which it arrived at by rea-
soning, and undervalued that which it received by rev-
elation; thus being disposed to believe only after dem-
onstration. In later times the Nominalistic theory
was, as has been stated above in the extract from Sir
W. Hamilton, adopted by Hobbes (q. v.), Hume (q. v.),
and Dugald Stewart (q. v.). See Thomasius, *Oratio de
Secta Nominalium* (Leips. 1682-1686); Meiners, *De No-
minalium ac Realium initiis* ("Commentatt. Soc. Gott."
xii, 12); Baumgarten-Crusius, *Progr. de vero Scholasti-
corum Realium et Nominalium discrimine et sententia
Theologica* (Jena, 1821, 4to); Chladenius, *Diss.* (res. Jo.
Theod. Kunneth) *de vita et hæresi Roscellini* (Erlang.
1756, 4to). See also *Thesaurus Biog. et Bibliographicus*

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of Geo. Ern. Waldau (Chemnitz, 1792, 8vo); Erner, *Ueber Nominalismus u. Realismus* (Prague, 1842); Köhler, *Realismus u. Nominalismus in ihrem Einflusse auf die dogmat. Systeme des Mittelalters* (Gotha, 1858); Barach, *Zur Gesch. d. Nomin. von Roscelin* (Vienna, 1866); Lewes, *Hist. of Philos.* (see Index in vol. ii); Ueberweg, *Hist. of Philos.* vol. i, especially § 91; Haag, *Hist. des Dogmes*, i, 209 sq.; Hagenbach, *Hist. of Doctr.* i, 391, 457, 460; ii, 51; *Mercersb. Rev.* April, 1869; *Bapt. Qu.* Jan. 1868, p. 31 sq.; *Meth. Qu. Rev.* April, 1871, p. 315; *Jour. Spec. Phil.* No. i, art. ix; *Stud. u. Krit.* 1871, No. ii, p. 297 sq.; and other literature under REALISM and SCHOLASTICISM. (J. H. W.)

Nominatio regia. In France the kings claimed as early as the times of the Merovingians a right to interfere in the appointment of bishops. The Carlovingians and the German emperors, going further, claimed the formal right of presentation, so that the sees which had the privilege of electing their own bishops became an exception. This state of things continued until after the close of the War of Investiture, when the concordat of Worms, in 1122, secured to the German chapters the right of free election. This was also confirmed by Frederick II in the golden bull of Eger in 1213, and by the German concordat of the 15th century. In exchange the pope granted to various princes, either by concordats or by special indults, the right of appointing bishops in their states. At present the right is conceded to all the Roman Catholic sovereigns in Europe, as in Portugal (since the end of the 15th century), Spain (concordat of 1753), France (concordats of 1516, 1801, 1811, and 1817), Naples and Sicily (concordat of 1818), Sardinia, the other Italian states, and Bavaria (concordat of 1817), and Austria (concordat of 1855); in the last country some chapters, however, are still independent. In all other parts of Germany the bishops are appointed by the chapters. In some dioceses of Prussia, however, these elections are but a mere form, the bishops being really appointed by the king. The same is the case with the Roman Catholic dioceses of Russia. The *nominatio regia*, as well as the election or postulation on the part of the chapter, involves merely a designation, and necessitates also a due regard to the qualities required of the candidate by the canon law, which leads to a process of inquiry. The person appointed, in turn, receives only when confirmed by the pope (what is called in that case *institutio*) the right of exercising episcopal jurisdiction. The only exception is made in favor of the Hungarian bishops, who, in cases of necessity, are permitted to act at once in the capacity of bishops. See Staudenmaier, *Gesch. d. Bischofswahlen mit bes. Berücksichtigung d. Rechte*, etc. (Tübingen, 1831).—Herzog, *Real-Encyklopädie*, x, 407. See INVESTITURE. (J. N. P.)

Nomination is the term employed for the act of naming, recommending, or appointing a person for some ecclesiastical employment or office. In the Church of England the term is used for the right of presenting a clergyman to a benefice or ecclesiastical living. Hook (*Ch. Dict.* s. v.) says, "Nomination is the offering of a clerk to him who has the right of presentation, that he may present him to the ordinary." (For form of nomination, see Hook, art. Curacy.) "The nominator must appoint his clerk within six months after the avoidance, for if he does not, and the patron presents his clerk before the bishop hath taken any benefit of the lapse, he is bound to admit that clerk. But where one has the nomination and another the presentation, if the right of presentation should afterwards come to the queen, it has been held that he that has the nomination will be entitled to both, because the queen who is to present is only an instrument to him who nominates, and it is not becoming the dignity of a queen to be subservient to another; but the nominator should name one to the lord chancellor, who, in the name of the queen, should present to the ordinary. And as the presentation, so the right of nomination may be forfeited to the queen. It is true, if the patron, upon a corrupt agreement unknown to the nominator, presents his clerk, this shall not be prejudicial to the nominator within the statute of simony; but if the nominator corruptly agrees to nominate, his right of nomination shall be forfeited to the queen." See CLERGY; JUS DEVOLUTUM.

Nomocanons is a term used to designate those compilations containing all special legislation for ecclesiastical purposes. See CANON LAW. In the Eastern Church the expression **κάνονες** was used to designate ecclesiastical rules, and **νόμοι** civil (imperial) laws. There were at first separate collections of each. The Greek canons were originally arranged in chronological order, but were subsequently divided according to their nature, as by John Scholasticus (q. v.), who was patriarch of Constantinople under the emperor Justinian (564). He arranged them under fifty heads; his collection contained, besides eighty-five so-called canons of the apostles, the decisions of the synods of Nicæa, Ancyra, Neocæsarea, Gangra, Sardica, Antioch, Laodicea, Constantinople, Ephesus, and Chalcedon, and sixty-eight canons taken from three letters of Basilius (published in Justelli et Vœllii *Biblioth. jur. can.* Lut. [Paris] ii, 499 sq.; comp. Assemani, *Biblioth. jur. orient. canon. et civil.* [Rome, 1762] iii, 354 sq.). The civil ordinances and laws were also gathered in collections—some official, some private. The great number of imperial decrees soon rendered it necessary, however, to collect separately such as referred to ecclesiastical matters. We know of three such collections of the νόμοι. The first, compiled by the above-mentioned John Scholasticus, patriarch of Constantinople, after the death of the emperor Justinian († 565), contains, besides an introduction, eighty-seven chapters extracted from the decrees of Justinian (published in Heimbach, *Anecdota* [Leips. 1838], ii, 202 sq.). The second, whose author is unknown, and which was compiled shortly after the first, contains twenty-five chapters of imperial constitutions from the codes and decrees of Justinian (published in Heimbach, *Anecdota*, p. 145 sq.). Finally, the third, by an unknown author, and written probably during the latter years of the reign of Justin II (565–578), contains, 1, the first thirteen titles of the Codex; 2, a number of extracts from the Institutes and Pandects referring to the jus ecclesiasticum; and, 3, the first three titles of the commentary of Athanasius Scholasticus (Emesanus) on the decrees of Justinian, and four decrees of Heraclius (610–641) on ecclesiastical matters. This collection, published in the *Bibliotheca juris canon.* of Vœllius and Justellus, ii, 1223 sq., was formerly erroneously attributed to Theodorus Balsamon, a distinguished jurist of the second half of the 11th century, whence it received the name of *Pseudo-Balsamon*. Soon after the death of Justinian collections began to appear, containing both the canons and such of the νόμοι as referred to ecclesiastical matters, and these received the name of Nomocanons. Among them we find,

i. A collection which was long attributed to John Scholasticus. Some MSS. name a certain Theodoretus Cyrrensis (or Cyprensis, Cytrensis), episcopus, as its author. It contains the above-mentioned work of John Scholasticus in fifty titles, to each one of which is appended the corresponding **νόμοι** from the collection in eighty-seven chapters of the same author, to which is added an appendix containing twenty-one other chapters of the latter collection. The MSS., which differ on several points from each other, do not give the work the title of Nomocanon; yet it was often designated by that name until the 16th century (it is published in Vœllius and Justellus, *Biblioth. jur. can.* ii, 603 sq.).

ii. A second collection, which has not come down to us, is known by the description of it contained in the third, known as the Nomocanon of Photius, of which it forms the basis. It seems to have consisted of two parts, the first containing the decrees of the early councils, the so-called apostolic canons, and the decisions of the fathers, thus forming a collection of canons; the

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second was a nomocanon divided into fourteen titles, in which, to all *canones* quoted, were added extracts from the Justinian laws. This second part is to be found in the *Cod. Bodlej.* 715 (Laud. 73); see Zachariæ *Histor. jur. Græco-Roman. delineatio* (Heidelb. 1839), and *Kritische Jahrb. f. deutsche Rechtswissenschaft*, vi, 983. This collection was written previously to the Concilium Quinisextum, in Trullo (692), and recent investigations have rendered it probable that this and the above-mentioned work of the Pseudo-Balsamon are productions of the same author. See Biener, *Beiträge z. Revision d. Justinian. Codex* (Berlin, 1833).

iii. A collection by Photius is of especial importance. It appeared in 883, and is divided into two parts. It is, in fact, but an improved and enlarged copy of the preceding. Photius retained the first part of it, together with the introduction, and, as he states himself in an appendix to that introduction, completed it by means of the canon of the synods held since; he also retained the nomocanon unchanged, only adding the more modern decrees, as also some parallels from the civil law. In the MSS. the nomocanon is placed first, and the collection of canons after it, being then correctly designated as *Syntagma canonum*. Commentaries on this latter portion were written about 1120 by John Zonaras, and on the whole work in 1170 by Theodorus Balsamon, who, however, arranged the divers parts in another order. His work was often published, the best edition being in the *Bibliotheca jur. can.* ii, 815 sq.; the *Syntagma*, with the commentaries of Zonaras and Balsamon, is to be found in the Beveregius *Synodicon* (Oxon. 1672, fol.) ii, 2; the nomocanon alone, without commentaries, but with references to the canons, was published in the *Spicilegium Roman.* (Rome, 1842) vol. vii, from a MS. of the 12th century in the library of the Vatican.

iv. Notwithstanding the reputation which the collection of Photius obtained, it was found desirable to have one in better order; this want was satisfied by the *Syntagma*, written in 1335 by Matthæus Blastares, which may correctly be classed among the nomocanons, although it does not bear that name. It contains 303 titles, arranged alphabetically according to the most important word in their rubric, and comprising generally under each title first the canons, then the *νόμοι*; yet under some titles are only *κάνονες*, under others only *νόμαι*. This work, which thus far is only to be found in the Beveregius *Synodicon* (ii, 2), acquired great renown in the Eastern Church. The great number of MS. copies, some of them modern, shows that both this work and that of Photius have retained their reputation among the Greeks, even under the domination of the Turks. See Zachariæ *Hist. jur. Græco-Roman.* § 54, 55.

v. The nomocanon of the notary Manuel Malaxus of Thebes, in 1561. See concerning it Zachariæ *Histor. jur. Græco-Roman.* p. 89 sq. The value which the Greek Church still attaches to the collections of Photius and Blastares is proved by a work published at Athens after 1852, entitled *Σύνταγμα τῶν θείων καὶ ἱερῶν κανόνων*, consisting of six parts, the first of which contains the nomocanon of Photius, and the sixth the *Syntagma* of Blastares. See Biener, *Das kanon. Recht d. griechischen Kirche*, in the *Kritisch. Zeitschr. f. Rechtswiss.* In the Russian Church there exists also a collection entitled *Kormczaia Kniga*, i. e. Book of the Pilot, which has been in use since the middle of the 17th century, containing the nomocanon of Photius, and which is even employed in civil law (see the *Wiener Jahrbücher d. Liter.* vol. xxiii, xxv, xxxiii). In Servia, Moldavia, and Wallachia they have also retained the ancient Greek collections, namely, in the two first-named countries the *Syntagma* of Blastares. In Wallachia a nomocanon was published in the language of the country in 1652, and in 1722 a Latin translation of it: it contained the nomocanon of Malaxus. See Zachariæ *Histor. jur. Græco-Roman. delineatio*, § 57; Neigebauer, *Das kanon. Recht d. morgenl. Kirche in der Moldau u. Wallachei*, in Bülau's *Jahrb.* Dec. 1847; *Kritisch. Zeitschrift f. Rechtswiss.* xii, 408 sq.

Aside from the above-mentioned works, there are numerous other collections under the name of *Νομοκάνονες*, *Κανονάρια*, *Νόμιμα*, which contain only canons; among them we find the *Nomocanon Doxapatris*, and another from an unknown writer published in Cotelerius, *Eccles. Græc. monum.* i, 68 sq. See Biener, *Gesch. u. Novellen Justinian's* (Berlin, 1824), p. 157 sq.; id. *Beitr. z. Revis. d. Justin. Codex* (ibid. 1833), p. 25 sq.; id. *De collect. canon. eccl. Græc.* (Berol. 1827); id. *Kanon. Recht d. griech. Kirche*, in the *Krit. Zeitsch. f. Rechtsw.* xxviii, 163.—Herzog, *Real-Encyklopädie*, x, 408. (J. N. P.)

Nomophylax, *keeper of the books of the law*, a Greek Church officer, whose function is indicated by his name.

Nomos was the name of a personification of *law* among the ancient Greeks, and described as exercising authority over gods and men.

Non (Heb. *id.* נוּן, Sept. Νούν), a different form (1 Chron. viii, 27) of the name elsewhere given as NUN (q. v.), the father of Joshua.

Nona was the name of one of the Fates among the ancient Romans. See also NONES.

Non-Adorantes and **Adorantes** are classes of Unitarians, and their peculiar views and history are so intimately connected with that branch of heretical Christianity of which they constitute a part, that we defer their treatment to the articles SOCINIANS and UNITARIANS (q. v.).

Nonant, HUGH DE, an English prelate of the Roman Catholic Church, flourished in the second half of the 12th century. He was bishop of Coventry and Lichfield from 1188 to 1198. He died about the opening of the 13th century. Bishop Nonant is noted for his substitution of secular canons for monks at Coventry in October, 1189, an action which found but little favor, and was reversed in 1198 by Herbert, archbishop of Canterbury. See Inett, *Hist. of the English Church*, II, xviii, 3, n. 2, § 5, n. 2.

Non-Catholics is the name applied by Romanists to all those who refuse to accept the papal primacy. It includes even those whom it acknowledges as properly constituted; as, e. g. the Eastern Church, etc.

Nonconformists, a term which has come into use in quite recent times as a general designation of Protestant Dissenters (q. v.). It is sometimes given in a general sense to all sectaries who, at any period in English history since the establishment of Protestantism, have refused to conform to the doctrine and practices of the Episcopal Church. It is, however, more frequently used in a restricted sense to denote the two thousand clergymen who, in 1662—two years after the Restoration—left the Church of England, rather than submit to the conditions of the Act of Uniformity. See NONCONFORMITY.

Nonconformity is a relative term, which supposes some previously existing system of observances, established either by political authority or general consent, and denotes a practical secession or non-communion, on grounds conceived by the parties to require and justify it. Like the term Protestantism, it is general and comprehensive. It applies to the various grounds of secession from a national establishment of religion, and includes different systems of ecclesiastical polity. See DISSENTER. No wise man would choose to differ from those around him in reference to matters either civil or religious, unless, in his own estimation, he had good reasons for that difference; and in such cases it is the obvious dictate of duty to investigate the questions at issue with calmness and deliberation; so that conviction and not caprice, principle and not passion, may regulate the inquiry and form the decision. Many regard the subject of nonconformity as very unattractive, a mere

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debate about words and names and questions, which gender strife rather than godly edifying. Assuming either that there is no authority or standard in such matters, or that the authority of certain ecclesiastical superiors ought to be submitted to without murmur or dispute, they pronounce their disapprobation on all discussions of such subjects, and on the parties who engage in them. High-Churchmen are offended that the doctrine of conformity should be called in question at all. Those who profess high spirituality look on the subject as unworthy of their regard, and as fit for those only who mind the carnal things of the kingdom of God. Dissenters, as well as others, frequently speak of it as being among non-essential matters, and scarcely deserving of profound consideration; and while they luxuriate in the privileges which their forefathers purchased for them at so dear a rate, almost pity and condemn the measures which procured them. Yet it is impossible for any one to form a correct view of English history for nearly three hundred years without an acquaintance with the controversy which the question of conformity has provoked, and with the characters and principles of the men who engaged in it. We therefore give space here to a historical treatment of *English* nonconformity.

Nonconformity in the Anglican fold is almost coeval with the English Reformation. Nonconformists of England may be considered under three heads. 1. Such as absent themselves from divine worship in the Established Church through total irreligion, and attend the service of no other persuasion. 2. Such as absent themselves on the plea of conscience; as Presbyterians, Independents, Baptists, etc. 3. Internal Nonconformists, or unprincipled clergymen, who applaud and propagate doctrines quite inconsistent with several of those articles which they promised on oath to defend.

Before the Reformation, and for some years after the beginning of queen Elizabeth's reign, there was no organized body of separatists from the Church of England. In many respects the Lollards closely resembled the Puritans of Elizabeth's time; and it is probable that, notwithstanding the check received from the sanguinary law of Henry IV, many held the principles of Wickliffe down to the time of Henry VIII. But Lollardism, though it had its conventicles and schools, did not secede and organize itself into a sect. The Christian Brethren (see Blunt, *Hist. of the Reformation*, p. 525) and the Cambridge party (*ibid.* p. 527), who, if not Lollards in name, no doubt sprang from the Lollards, were still parties in the Church. Yet Lollardism, which contributed largely to form in England the state of the public mind that produced the Reformation, exerted also that influence to which must be ascribed much of the revolutionary spirit and zeal which engendered nonconformity. Again, the followers of the Anabaptists cannot be considered as by themselves an organized body of separatists. After the taking of Münster, in 1535, Anabaptists found their way through Holland into England. The first notice of them in English history is in 1538. The English who joined them were treated by Elizabeth just as she treated the foreigners themselves—being ordered to depart the realm. Notwithstanding the order, several remained and joined the French and Dutch congregations in London, and in towns near the coast. From these there can be little doubt sprang the sect of Baptists, who may be distinguished from their parent stock in 1620, when they presented a petition to Parliament, disclaiming the false notions of the Anabaptists, and who first became an organized sect under Henry Jessey in 1640. Nonconformity proper first begins with the refugees from Frankfort and Geneva. They brought back with them Genevan doctrine, discipline, and worship, and gradually the spirit they introduced leavened the dissatisfied ones in the establishment, until nonconformity resulted.

Nonconformity cannot, clearly then, be traced to any sect that may have found shelter in England, and it is necessary to review the early history of the establishment to find traces of its origin. It will be remembered that it was in the reign of king Edward VI that the English Reformed Church first received a definite constitution. During the time of Henry VIII it remained in a great measure unsettled, and was subject to continual variation, according to the caprice of the king. As organized by Edward, while Calvinistic in its creed, it was Episcopalian in its government, and retained in its worship many of those forms and observances which had been introduced in the days of Roman Catholic ascendency. In the first of these particulars it resembled, and in the last two it differed from the Genevan Church. During the temporary restoration of the Roman Catholic faith under the administration of Philip and Mary great numbers of the persecuted disciples of the Reformed faith sought refuge in France, the Netherlands, Switzerland, and other parts of the Continent. Of those who fled to Germany, some observed the ecclesiastical order established by Edward; others, not without warm disputes with their brethren, which had their beginning at Frankfort, adopted the Swiss mode of worship, preferring it as more simple, and more agreeable to Scripture and primitive usage. Those who composed the latter class were called *Nonconformists*. The distinction has been permanent, and the name has been perpetuated. Queen Elizabeth's accession to the throne, in 1558, opened the way for the return of the exiles to the land of their fathers. It was natural for each of the parties of these forced exiles to advocate at home the systems of worship to which they had been respectively attached while abroad; and the controversy which had been agitated by them in a foreign country immediately became a matter of contention with the great body of Protestants in their own. It suited neither the views nor inclinations of that princess to realize the wishes of the Nonconformists, or Puritans, as they began to be called, by giving her sanction to the opinions which they maintained, and assenting to the demands which they made. The plain and unostentatious method of religious service which they recommended did not accord with that love of show and pomp for which she was remarkable; and the policy of the early part of her reign, in which she was supported by the high dignitaries both in the Church and State, was to conciliate her Roman Catholic subjects, who, in rank, wealth, and numbers, far exceeded the Nonconformists. The liturgy of Edward VI having been submitted to a committee of divines, and certain alterations betraying a leaning to Popery rather than to Puritanism having been made, the Act of Uniformity was passed, which, while it empowered the queen and her commissioners to "ordain and publish such further ceremonies and rites" as might be deemed advisable, forbade, under severe penalties, the performance of divine service except as prescribed in the *Book of Common Prayer*. For some years the contest had turned principally on the question of ecclesiastical dress; but this action of the queen caused separate congregations to be formed in 1566, in which the Prayer-book was wholly laid aside, and the service was conducted by the book of the English refugees at Geneva. Among the leaders of these separatists, Cartwright held that presbyters assembled in synod had an authority the same in kind with that of bishops. He was the founder of the Presbyterians, aided in his enterprise by the influence and example of Scotland, which had well learned the lessons of Geneva. Brown found the ecclesia in the congregation, and denied the authority both of bishop and synod. From him descend the Independents, Robinson being the founder of the separate sect. In later times the Quakers appear in considerable numbers. There were some minor sects, such as the Family of Love, an offshoot of the Anabaptists; but the four sects—Presbyterians, Independents, Baptists, and Quakers—with the popish recusants, made up the great body of Nonconformists until the rise of

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Wesleyan Methodism. Against these it was that canons and acts of Parliament were directed.

The special Act of Uniformity had only been partially carried into effect from the time of its being passed, in 1558, to 1565. But in 1565 it began to be rigidly enforced, and many of the Nonconformists were deprived of their preferments (for, notwithstanding their sentiments, most of them had still remained in connection with the Established Church, being from principle averse to an entire separation); many also were committed to prison. The High Commission Court, tyrannical in its very constitution, became still more severe in the exercise of its functions; and at length, in 1593, the Parliament declared that all persons above sixteen years of age who should absent themselves for one month from the parish church should be banished from the kingdom; and if they returned without license, should be sentenced to death as felons. These provisions, though directed principally against the Roman Catholics, affected the Protestant Nonconformists with equal severity; and, with reference both to Roman Catholics and Protestants who dissented from the Church of England, were unjust and impolitic. The Nonconformists during the reign of Elizabeth are not to be regarded as an unimportant faction. Both among the clergy and the laity they were a numerous body; and they would have been powerful in proportion to their number had they only been more closely united among themselves. A motion made in 1561, at the first convocation of the clergy which was held in England, to do away with the ceremonies and forms to which the Puritans objected, was lost by a majority of only one, even though the queen and the primate, Parker, were well known to be opposed to such a change. In the Commons the Puritan influence was strong; and if that house be supposed, in any adequate degree, to have represented the people for whom it legislated, their numerical force throughout the country generally must necessarily have been great. Without presumption, therefore, they might have expected that their remonstrances would be listened to and their grievances redressed. Certainly it would have been wiser in the government to endeavor to secure their support than to awaken their discontent and provoke their opposition, more especially when the hostile aspect of foreign nations is considered, and when we remember that the English Roman Catholics, whose numbers and power rendered them particularly formidable, were eagerly watching every symptom favorable to the re-establishment of the ancient faith. Nor would it have been a difficult matter to yield to the claims of the Nonconformists. The moderate among them sought not the overthrow of the ecclesiastical constitution, but contended merely that certain rites and observances, which they regarded as departures from the purity and simplicity of Christian worship, should be dispensed with; and, generally, that matters commonly recognised as things indifferent should not be insisted on as indispensable. Doubtless many were less reasonable in their demands, and injustice and persecution tended much to increase their number. A party, at the head of which was professor Cartwright, of Cambridge, desired a change, not only in the forms of worship, but in Church polity also, and would have substituted Presbytery in the room of Episcopacy. Another party, viz., the Independents, or Brownists, as they were termed, going still farther, wished the disseverment of the connection between Church and State altogether. Still there is every reason to believe that a slight concession to the demands of the less violent, and the display of a spirit of forbearance, would have satisfied many, would have allayed the dissatisfaction of all, and would have been the reverse of disagreeable to the country generally. Unfortunately an opposite course of policy in this and subsequent reigns was chosen; which ultimately conducted to the horrors of a civil war, the subversion of the regal authority, and those disastrous events which make the history of the 17th century one of the most melancholy pages of the annals of England.

Queen Elizabeth died in 1603, and was succeeded by James VI of Scotland. From one who, like him, had been the member of a Presbyterian Church, and had on more than one occasion expressed his decided attachment to its principles and worship, the Nonconformists, not without reason, expected more lenient treatment than they had met with in the preceding reign. But their expectations were bitterly disappointed. In compliance with their petitions, a conference was indeed appointed and held at Hampton Court, at which nine bishops and as many dignitaries were present on the one side, and four Puritan ministers, selected by James, on the other. The king himself presided, and took part in the debate. But no good results ensued. The Nonconformist representatives were loaded with insults, and dismissed in such a manner as might well give birth to the darkest anticipations regarding the fate of the party to which they belonged. Shortly after a few slight alterations of the national rubric were made, and a proclamation issued requiring the strictest conformity. In 1604 the Book of Canons was passed by a convocation, at which bishop Bancroft presided. It announced severe temporal and spiritual penalties against the Puritan divines, and was followed up by unsparing persecutions. In spite, however, of all the means employed for its eradication, the cause of Nonconformity advanced. In the Church itself there were many of the clergy who held the Puritan opinions, though they deemed it inexpedient to make a very open display of them, and who sighed for a change; and the number of such was largely augmented by the alteration which James made in his creed—from Calvinism to the doctrines of Arminius.

The son and successor of James, Charles I, adopted towards the Nonconformists the policy of his predecessors. His haughty temper and despotic disposition speedily involved him in difficulties with his Parliament and people. In carrying into execution his designs against Puritanism, he found an able and zealous assistant in archbishop Laud, under whose arbitrary administration the proceedings of the Star Chamber and High Commission Court were characterized by great severity. Many Puritans sought for safety and quiet in emigration; and the colony of Massachusetts Bay was founded by them in the New World. But a proclamation by the king put a stop to this self-banishment; and thus even the miserable consolation of expatriation was denied. Hundreds of Puritan clergymen were ejected from their cures on account of their opposition to the "Book of Sports," published in the previous reign. Calvinism was denounced by royal authority, and severe restrictions laid on the modes and times of preaching. But a change was approaching. In 1644 Laud was declared guilty of high-treason, and beheaded; and about five years after Charles shared the same fate. The Parliament abolished Episcopacy and everything in the Church that was opposed to the model of the Genevan Church. During the Protectorate, Presbytery continued to be the established religion. Independency, however, prevailed in the army, and was in high favor with Cromwell. Under his government the Quakers and Baptists flourished unmolested; and other sects, some of which held the wildest and most visionary tenets, came into existence. All were tolerated. Episcopacy only was proscribed; and the Nonconformists, in their hour of prosperity, forgetful of the lessons which adversity should have taught them, directed against its adherents severities similar to those of which they themselves had been the objects. On Nov. 8, 1645, an "ordinance" was passed by the Lords and Commons, who then claimed to be the Parliament of England, declaring that "the word 'presbyter,' that is to say 'elder,' and the word 'bishop,' do in the Scripture intend and signify one and the same function;" and that, "it being an usurpation on

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the part of bishops for them alone to ordain, henceforth ordination was to be given by presbyters," under certain rules respecting examination and trial which were laid down in the ordinance; and then it was enacted that all persons who shall be ordained presbyters according to this Directory "shall be forever reputed and taken, to all intents and purposes, for lawful and sufficiently authorized ministers of the Church of England" (Rushworth, *Hist. Coll.* vii, 212). At this time the parochial clergy were rapidly and very generally driven from their parishes. Many were notoriously loyal to the crown and to Episcopacy, and had to flee for their lives because they would not take the covenant and the engagement; many were imprisoned (some with circumstances of great cruelty, as when twenty were kept under hatches in a ship on the Thames); and it is believed that not a few were "sent to plantations" to slavery, as the early Christians were sent to the mines. There were also "committees for inquiry into the scandalous immoralities of the clergy," and as the least taint of loyalty to Church or king, the use of the Prayer-book, or the refusal of the Directory was scandalous and immoral in the estimation of these committees, they turned out most of those clergy who were not got rid of by other means. The consequence of all these rigid measures was that nearly the whole of the episcopal clergy were deprived of their benefices during the early years of the great rebellion. A few temporized, a few were protected by influential laymen, and a few escaped notice; but the number of those who thus retained their places was very small, and it is probable that the popular estimate which put down the number of the clergy ejected by the parliamentary party at 8000 to 10,000 was correct. As the episcopally ordained clergy were thus driven away from their churches, their parsonages, their tithes, and their glebes, the Presbyterians and Independents stepped into the vacated benefices, and were securely settled in them by the authority of the ordinance of Parliament which is quoted above. Thus it came to pass that between the years 1643 and 1660 most of the parishes throughout England and Wales received for their incumbents ministers who had not received episcopal ordination, the number of such amounting to about 10,000 at the time of the Restoration.

The Restoration, in 1660, placed Charles II on the throne of his ancestors, and led to the restitution of the old system of Church government and worship. Attempts were made, indeed, by a comparatively small but yet noisy party, to prevent the reintroduction of the episcopal system in its integrity; but the great body of the laity being strongly exercised against this attempt, it was at once defeated. One of the first proceedings of the restored Parliament was to pass an act for the conforming and restoring of ministers (12 Car. II, c. 17), which enacted that "every minister of the Church of England who had been ejected by the authority of the rebellion Parliament should be restored to his benefice by Nov. 25, 1660; provided he had not justified the king's murder or declared against infant baptism." Under this act, many of the non-episcopal ministers had to retire from the livings into which they had been instated, that the old persecuted, poverty-stricken clergy, who had been turned out of them fifteen or sixteen years before, might be restored to their homes and their flocks. Some even of those who had been episcopally ordained had also to retire; and thus Richard Baxter had to give way for the return of the old and rightful vicar of Kidderminster, whose place he had not unworthily held for half a generation. But half a generation of exile, war, persecution, and hardship had not left many of the old clergy to return to their parishes, and most of these were left occupied by non-episcopal incumbents until the Act of Uniformity came into force. This act was passed Aug. 24, 1662, and by it all who refused to observe the rites, as well as to subscribe to the doctrines of the Church of England, were excluded from its communion, and in consequence exposed to many disadvantages and to cruel sufferings. "This act of Parliament," says Blunt, who seeks to defend the Anglican side, "was no novelty, being the fourth Act of Uniformity which had been passed since the Reformation, and having its parallel in several 'ordinances' of the Parliament which were passed during the rebellion. It is moreover, absolutely necessary that, if the Church system was to be restored, some enactment should be made enforcing the first principle of the system—that of episcopal ordination. But it was under the consideration of Parliament (especially of the House of Lords, which received a formal request to hasten it from the House of Commons) for several months; and it was so constructed as to deal considerately with the non-episcopal incumbents, as well as to deal justly with the principles of the Church. The former were not, therefore, 'ejected,' as has been so often represented; but opportunity was given to them of retaining the benefices which they held without any difficulty if they were willing to conform to those principles which had always been maintained, and which could not be given up, respecting episcopal ordination, the use of the Prayer-book, and decent loyalty to the crown. The conditions thus imposed were stated as follows in the Act of Uniformity: Every parson, vicar, or other minister whatsoever, who now hath and enjoyeth any ecclesiastical benefice or promotion within this realm of England, . . . shall openly and publicly before the congregation there assembled declare his unfeigned assent and consent to the use of all things in said book contained and prescribed, in these words, and no other: 'I, A B, do here declare my unfeigned assent and consent to all and everything contained and prescribed in and by the book entitled The Book of Common Prayer,' etc. Every such incumbent, or any one to be admitted to an incumbency thereafter, was required to subscribe the following declaration:

'I, A B, do declare that it is not lawful, on any pretence whatsoever, to take arms against the king: *and that* I do abhor that traitorous position of taking arms by his authority against his person or against those who are commissioned by him; and that I will conform to the liturgy of the Church of England as it is now by *law established*. And I do declare that I do hold there lies no obligation upon me, or on any other person, from the oath commonly called "The Solemn League and Covenant," to endeavor any change or alteration of government, either in Church or State; and that the same was in itself an unlawful oath, and imposed upon the subjects of this realm against the known laws and liberties of this kingdom.'

It was also provided that 'no person who is now incumbent and in possession of any parsonage, vicarage, or benefice, and who is not already in holy orders by episcopal ordination, or shall not before the feast of St. Bartholomew be ordained priest or deacon, according to the form of episcopal ordination, shall have, hold, or enjoy the said parsonage, vicarage, benefice, with cure or other ecclesiastical promotion, within this kingdom of England or the dominion of Wales; but shall be utterly disabled and ipso facto deprived of the same; and all his ecclesiastical promotions shall be void, as if he was naturally dead.' The Act of Uniformity, therefore, to secure the integrity of the Church system, on the one hand, and to secure the vested interests acquired by long possession on the part of the non-episcopal incumbents on the other, offered to the eight or nine thousand of the latter who still remained, that, if they would be ordained, accept the Prayer-book, and renounce their engagement to destroy episcopal government, or to bear arms against the crown, the right to retain their benefices. The great majority accepted the terms that were thus offered, so legalizing their position, and qualifying themselves to carry out the system of the Church of England according to its long-established principles. The Nonconformists who did not accept these liberal terms offered by Parliament have been paraded before the world for two centuries as amounting in number to 2000. Contemporary writers of authority, as, for example, bishop

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Kennett, in his *Register and Chronicle*, the great storehouse of information respecting the years 1660–1662, often denied that the number was so large; but Calamy, in 1702, published an *Abridgment of Baxter's Life and Times*, the ninth chapter of which is occupied with biographical notices of some of the Nonconformists, and in which he gives the number of 2000 as correct. When this chapter was answered, in 1714, by Walker's folio volume on the *Suffering of the Clergy*, Calamy compiled a 'Continuation' of his former work, which was published in 1721 in two volumes, and in which he still maintained that 2000 Nonconformists were 'ejected' by the Act of Uniformity. A critical examination of Calamy's evidence shows, however, that he has much overstated his case, the number being not much more than one third of what he alleges it to be; and as so much has been made of the matter by dissenting writers, it is worth while to show what is the real conclusion furnished by his evidence. The list of ejected ministers printed by Calamy may be distributed under the seven following heads: (1) Those who were actually dead before the time of ejection arrived; (2) those who yielded up their places to the dispossessed episcopal incumbents; (3) curates and lecturers, whose appointments were not benefices, and who were not, therefore, 'ejected' from any by the act; (4) cases in which the list sets down two incumbents for the same benefice; (5) cases in which bishops' registers show that other men than those named in the list were in possession; (6) those who on Calamy's own showing had no benefices to be lost, but whom he includes among those ejected from benefices; (7) those who may have been deprived by the operation of the Act of Uniformity. By the help of Newcourt's *Repertorium* of the diocese of London, those ministers whom Calamy names as ejected from benefices in that diocese may be distributed under these seven heads as follows:

	Number given by Calamy.	1	2	3	4	5	6	Number possibly ejected.
London.....	119	2	21	8	3	12	22	51
Middlesex.....	31		3	3		14		11
Essex.....	127	2	23	1	6	15	18	62
Herts.....	16		5			8		3
Total.....	293	4	52	12	9	49	40	127

The number of those who it is possible may have been ejected is thus, taking the general average, only 43.3 per cent. of the number given by Calamy for the diocese of London. If this proportion be taken as regards the alleged number ejected throughout England and Wales, that number will thus be reduced from 2000 to 867. It seems improbable, therefore, that the number of Nonconformist ministers who were ipso facto deprived of their parishes on St. Bartholomew's day was much or any over 800; and as contemporaries allege that some of these were men of property; that some made good marriages; that some returned to the trades which they had left for the pulpit; and that great kindness was shown to those who were poor by the bishops and nobility (Kennett's *Register*, p. 888, 919), it may be concluded that much exaggeration has been used by those who have turned the event to the discredit of the Church. Among those who thus refused to accept the terms offered by the Act of Uniformity, there was also a large number who continued to attend the ministration of the Church, and whom Baxter calls 'Episcopal Nonconformists.' 'These,' he says, 'are for true parish churches and ministers reformed, without swearing, promising, declaring, or subscribing to any but sure, clear, necessary things; desiring that Scripture may be their canons; taking the capable in each parish for the communicants and Church, and the rest for hearers and catechised persons; desiring that the magistrate will be judge as to whom he will maintain, approve, and tolerate; and the ordainer judge of whom he will ordain; and the people be free consenters, to whose pastoral care they will trust their souls, desiring that every presbyter may be an overseer over his flock, and every Church that hath many elders have one incumbent, president, for unity and order; and that goodly diocesans may (without the sword or force) have the oversight of many ministers and churches, and all these be confederate and under one government of a Christian king, but under no foreign jurisdiction, though in as much concord as possible with all the Christian world. And they would have the keys of excommunication taken out of the hands of laymen (chancellors or lay brethren), and the diocesan to judge in the synods of the presbyters in cases above parochial power' (*Life and Times*, App. p. 71, ed. 1696). These were probably a large class among the laity for some time after the Restoration" (*Dict. Hist. Theol.* s. v.).

But whatever difference of opinion may exist as to the real number of those who were visited with suffering by the Act of Uniformity, there is certainly no ground for the indifference with which some historians have deigned to treat those men in supposing that their consciences were more tender than they need be, for it must be remembered they were men of as extensive learning, great abilities, and pious conduct, as ever appeared. Mr. Locke, if his opinion have any weight, calls them "worthy, learned, pious, orthodox divines, who did not throw themselves out of service, but were forcibly ejected." Mr. Bogue thus draws their character: "*As to their public ministration*," he says, "they were orthodox, experimental, serious, affectionate, regular, faithful, able, and popular preachers. *As to their moral qualities*, they were devout and holy; faithful to Christ and the souls of men; wise and prudent; of great liberality and kindness; and strenuous advocates for liberty, civil and religious. *As to their intellectual qualities*, they were learned, eminent, and laborious." These men were driven from their homes, from the society of their friends, and exposed to the greatest difficulties. Had the government of the day been content with requiring subscription from those who desired to remain as ministers of the establishment, without proceeding to the passing of obnoxious, persecuting, and iniquitous acts against those whose consciences forbade their compliance with the requirements of the Act of Uniformity, dissent would not, in all probability, have taken such deep root in the minds of the people, nor would it have attained that growth to which it subsequently reached. The burdens of Nonconformists were very greatly increased by another enactment, under the same reign, entitled the "Conventicle Act," whereby they were prohibited from meeting for any exercise of religion (above five in number) in any other manner than allowed by the liturgy or practice of the Church of England. For the first offence the penalty was three months' imprisonment, or a fine of £5; for the second offence, six months' imprisonment, or £10; and for the third offence, banishment to some of the American plantations for seven years, or £100; and in case they returned, death penalty without benefit of clergy. By virtue of this act the jails were quickly filled with dissenting Protestants, and the trade of an informer was very gainful. So great was the severity of these times, says Neale, that they were afraid to pray in their families if above four of their acquaintance, who came only to visit them, were present; some families scrupled asking a blessing on their meat if five strangers were at table. But this was not all. In 1665 an act was brought into the House to banish them from their friends, commonly called the "Oxford Five-Mile Act," by which all dissenting ministers, on the penalty of £40, who would not take an oath (that it was not lawful, upon any *pretence whatever*, to take arms against the king, etc.), were prohibited from coming within five miles of any city, town corporate, or borough, or any place where they had exercised their ministry, and from teaching any school. Some few took the oath; others could not, and consequently suffered the penalty.

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Yet even this was not all. Two more enactments under this sovereignty were made, the so-called Corporation and Test Act, the last named of which was claimed to have been passed "for preventing dangers which may happen from popish recusants." But as it enacted that "all in place or office, civil or military, under the crown, or in receipt of any salary by patent or grant, shall take the oaths of supremacy and allegiance, and shall receive the sacrament of the Lord's Supper within three months after admittance," it virtually directed itself with equal severity against Protestant dissenters, for it excluded from offices of trust in the state those who refused to receive the eucharist according to the rubric of the Church of England. After this time dissent continued in a very depressed state, and had to struggle with various fortunes. In 1673 "the mouths of the High-Church pulpiteers were encouraged to open as loud as possible. One in his sermon before the House of Commons told them that the Nonconformists ought not to be tolerated, but to be cured by vengeance. He urged them to set fire to the fagot, and to teach them by scourges or scorpions, and open their eyes with gall." Such were the dreadful consequences of this intolerant spirit, that it is supposed near 8000 died in prison in the reign of Charles II. It is said that Mr. Jeremiah White had carefully collected a list of those who had suffered between Charles II and the Revolution, which amounted to 60,000. The same persecutions were carried on in Scotland; and there, as well as in England, many, to avoid molestation, fled from their country. But, notwithstanding all these dreadful and furious attacks upon the dissenters, they were not extirpated. Their very persecution was in their favor. The infamous character of their informers and oppressors; their own piety, zeal, and fortitude, no doubt, had influence on considerate minds; and, indeed, they had additions from the Established Church, which several clergymen in this reign deserted as a persecuting Church.

Anglican divines appear as apologetic in behalf of king Charles and his extravagant measures; and, lest we stand accused of representing only the side of the Nonconformists, we here insert the apologies offered by one of the ablest Anglican historians, the Rev. John Henry Blunt, who says: "The statutes passed by Charles II against nonconformity proceed on two principles, which used to be thought undeniable, viz., that the Church and the commonwealth are co-extensive, the same body under its two aspects; and that the government of such a Christian state has the duty of training its subjects in Christian truth and religious practice. Rulers, it was thought, were bound to enforce the observance of Church laws as well as the laws of a secular political economy. The former of these was, at the end of the 16th century, no such Utopian notion as it now appears to be. For the first ten years of Elizabeth's reign Papists frequented the English service, and it might have been not unreasonably hoped that such a reformation was possible as would retain the whole nation in the Established Church. So long as this theory of the identity of the Church and nation appeared not impossible to realize (and there is no wonder that patriotic statesmen were slow to relinquish it), it followed inevitably that temporal penalties were added to spiritual censures, that breaches of Church bounds were met by strict enactments. Rebellion against the Church was also rebellion against the State; and, in point of fact, secession from the Church was accompanied by insurrection against the government. The conspiracy of Hacket and Coppinger was just before the passing of the act of A.D. 1593. Presbyteries and independent congregations would lead, it was well known, to the overthrow of temporal as well as spiritual thrones. Rebellion against the sovereign began with disobedience in religion, and disobedience in religion was dealt with according to its results. The hundred and thirty years from Elizabeth's accession to the Revolution are the attempt to realize the high ideal of the true union and coincidence of Church and State."

During the reign of king James the Nonconformists for a while at least enjoyed more or less liberty. He, suddenly changing his course, though simply for the purpose of restoring popery, granted universal toleration, and preferred Nonconformists to places of trust and profit. Toleration truly came only in the reign of king William III, when the so-called "Toleration Act" was passed (in 1689), and thus was granted immunity to all Protestant dissenters, except Socinians, from the penal laws to which they had been subjected by the Stuart dynasty. The benefits conferred by this measure were indeed subsequently much abridged by the "Occasional Communion Bill," which excluded from civil offices those Nonconformists who, by communion at the altars of the Church, were by the provisions of the Test Act qualified to hold them, and by the "Schism Bill" which restricted the work of education to certificated churchmen. But after the accession of George I, he being fully satisfied that these hardships were brought upon the dissenters for their steady adherence to the Protestant succession in his illustrious house, against a Tory and Jacobite ministry, who were paving the way for a popish pretender, procured the repeal of them in the fifth year of his reign, and since then, by the removal of the "Test Act," and by the passing of the acts relating to registration and marriage, dissenters have been allowed the peaceful enjoyment of the rights of conscience.

Though religious liberty now prevails in Britain, it must be confessed that the great subject of nonconformity remains still to be agitated, and the great questions which it has provoked cannot be considered as yet finally settled. The Puritans, under the Tudors, became Nonconformists under the Stuarts, and Dissenters under the family of Hanover. They have been men of the same principles substantially throughout. In maintaining the rights of conscience, they have contributed more than any other class of persons to set limits to the power of the crown, to define the rights of the subjects, and to secure the liberties of Britain. They have wrested a rod of iron from the hand of despotism, and substituted in its place a sceptre of righteousness and mercy. They have converted the divine right of kings into the principles of a constitutional government, in which the privileges of the subject are secured by the same charter which guards the throne. The history of the principles of such a body ought not, therefore, to be regarded as unimportant by any friends of British freedom. The Nonconformist controversy contributed greatly to ascertain the distinct provinces of divine and human legislation; to establish the paramount and exclusive authority of God, and of the revelation of his will, over the conscience of man; and to define the undoubted claims of civil government to the obedience of its subjects in all matters purely civil. To the same controversy we are indebted for the correct and scriptural sentiments which are now extensively entertained respecting the unsecular nature of the kingdom of Christ. The intermixture of heavenly and earthly things does indeed still prevail, and its pernicious tendency is yet imperfectly estimated by many; but considerable progress has been made towards the full discovery of the entire *spirituality* of the Messiah's kingdom. Its independence of secular support and defence; its resources both of propagation and maintenance; its uncongeniality with the principles, spirit, and practice of earth-born men, are now much more generally admitted than they once were. In fact, the ablest defenders of ecclesiastico-civil establishments have now entirely abandoned the doctrine of divine right, and boldly avow that they are no part of Christianity, but only a human expedient for its propagation.

A conference of the leading Nonconformists of England was held in London Feb. 15, 1876, for the purpose of expressing their views upon several questions which are to come before the present Parliament, namely, the

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Burials Bill, the legality of clerical fellowships, and the administration of the Endowed Schools Act. Mr. Osborne Morgan stated that this was the seventh time he had brought a bill for amending the burial acts before Parliament. He advocates giving the English dissenting minister full privilege to officiate at funerals in the parish churchyards, just as the Episcopal ministers in Scotland, who are Dissenters in that country, are allowed to read their service in the Presbyterian graveyards. The extent of the grievance is seen in the fact that there are 13,000 parishes in England where the only graveyard is that attached to the Church of England parish, and under the control of the parochial clergyman. In none of these can any one be buried unless the English Church service is read at the grave. The Hon. Lyulph Stanley, in an address upon clerical fellowships, said that there were 171 such fellowships in the University of Cambridge, and 108 at Oxford. Resolutions in support of the Nonconformist positions upon all these subjects were passed. In the evening a large public meeting, presided over by Mr. McArthur, M.P., was held at Exeter Hall. There is evidently a strong move in England for separation of Church and State.

There is a society in England called "Central Bartholomew," which is busy with a defence of nonconformity, and aims to bring about the final and full separation of Church and State in Great Britain. In 1866 it brought out a *Bicentenary volume*, which includes, besides the public documents bearing on the ejection of "the Two Thousand," an "Introduction" to the documents, written by Mr. Peter Bayne, and entitled *Puritanism, its Character and History*. Then we have Mr. Binney's two Bicentenary sermons, lectures by the Rev. Thos. Adkins, of Southampton, and the Rev. R. A. Redford, of Hull; the Canadian Bicentenary Papers, No. 1, *History of Nonconformity in England in* 1662, by Rev. W. F. Clarke; and *Reasons for Nonconformity in Canada in* 1862, by Rev. F. H. Marling; a sermon by the Rev. W. Kirkus, preached on St. Bartholomew's day, on *The Nature and some of the Probable Consequences of Perfect Religious Liberty; The Church of Christ in England*, by the Rev. C. Stovel. The Society has also published the following: (1), Tract Series—*The First Protest, or the Father of English Nonconformity*, by Edward Underhill, Esq.; *The Book of Sports*, by the Rev. R. Halley, D.D.; *The Star Chamber and High Commission*, by Peter Bayne, Esq., A.M.; *The Ejection of the Episcopalians*, by the Rev. J. G. Miall; *The Savoy Conference*, by the Rev. Dr. M'Crie; *The Act of Uniformity and the Subsidiary Acts*, by Peter Bayne, Esq., A.M.; *The Farewell Sunday*, by Rev. Charles Stanford; *The Effects of the Ejectment*, by Rev. A. Mackennal, B.A.; *On the Prayer-book*, by Rev. J. H. Millard, B.A.; *On Clerical Subscription*, by Rev. W. Robinson; *The Act of Toleration*, by the Rev. Dr. Lorimer. (2), Lecture Series—*The Story of the Ejectment*, a lecture by the Rev. Thomas M'Crie, D.D.; *Fidelity to Conscience*, a lecture by the Rev. A. M'Laren, B.A.; *Nonconformity in* 1662 *and in* 1862, a lecture by the Rev. R. W. Dale, M.A.; *The Design of the Act of Uniformity*, a lecture by the Rev. Robert Halley, D.D. See also Bogue, *Charge at Mr. Knight's Ordination;* Neale, *History of the Puritans;* De Laune, *Plea for the Nonconformists;* Palmer, *Nonconformist's Mem.;* Price, *Hist. of Nonconformity;* Conder, Fletcher, and Dobson, *On Nonconformity;* Martin, *Letters on Nonconformity;* Dr. Calamy, *Life of Baxter;* Pierce, *Vindication of the Dissenters;* Bogue and Bennet, *Hist. of the Dissenters*, i, 78; Bickersteth, *Christian Student*, p. 252; *Christianity in Great Britain* (Lond. and N. Y. 1874); Stoughton, *Eccles. Hist. of England* (Church of the Restoration), vol. i and ii; Skeats, *Hist. of the Free Churches of England*, p. 75–97; *Brit. Qu. Rev.* April, 1871, art. iii; Oct. 1873, art. vii; *Contemp. Rev.* Jan. 1872, art. ii. (J. H. W.)

Nones, a service of the ninth hour, or three in the afternoon, the usual time of the Jewish sacrifice. Chrysostom exhorts to this service by telling us that at that hour paradise was opened for the thief, and the great sacrifice was offered. Some derive the term *noon* from Nones, because the sacrifice was often antedated, and held at mid-day. See NINTH HOUR.

Non-essentials. See FUNDAMENTALS.

Non-Intrusionists. Non-intrusion had its formal origin in the following motion, proposed to the General Assembly in 1833—moved by Dr. Chalmers and seconded by lord Moncrieff:

"That the General Assembly, having maturely weighed and considered the various overtures now before them, do find and declare that it is, and has been ever since the Reformation, a fixed principle in the law of this Church that no minister shall be intruded into any pastoral charge contrary to the will of the congregation; and considering that doubts and misapprehensions have existed on this important subject, whereby the just and salutary operation of the said principle has been impeded, and in many cases defeated, the General Assembly further declare it to be their opinion that the dissent of a majority of the male heads of families resident within the parish, being members of the congregation and in communion with the Church at least two years previous to the day of moderation (of the call), whether such dissent shall be expressed with or without the assignment of reasons, ought to be of conclusive effect in setting aside the presentee (under the patron's nomination), save and except when it is clearly established by the patron, presentee, or any of the minority, that the said dissent is founded in corrupt and malicious combination, or not truly founded on any objection personal to the presentee in regard to his ministerial gifts and qualifications, either in general or with reference to that particular parish; and in order that this declaration may be carried into full effect, that a committee shall be appointed to prepare the best measure for carrying it into effect, and to report to the next General Assembly."

The motion was lost, there being a majority of twelve against it; but it was carried into effect in the next assembly.—Eadie, *Eccles. Cycl.* s. v. See the articles SCOTLAND, FREE CHURCH OF, and VETO.

Nonius (or **Nuñez**), FERNAN, also called *El Pinciano*, from Pintia Vaccæorum, the former name of Vallisoletum, now Valladolid, where he was born, of noble parentage, about 1470, was, although a knight of the military order of Sant' Iago, devoted with much ardor to literary pursuits and the diffusion of learning in Spain, where he promoted the study of the Greek, after that of the Latin language had been rendered easy by Nebrisensis (Antonio Lebrija). Among the many eminent literary persons who followed Nebrija's steps, Pinciano stood conspicuous, even before he went to Italy to receive further instruction from Philippus Beroaldus and Govian, a celebrated Greek refugee. On his return to Spain, Nuñez brought back numerous Greek books with him; and cardinal Cisneros, who admired his talents, appointed him and Demetrius the Cretan professors of Greek at the University of Alcalá, and moreover intrusted to him and to Lope de Astuñiga the Latin version of the *Septuagint*. Endowed with a lofty spirit and a high patriotic feeling, which were fostered by the writings of antiquity which he expounded, he fought in 1521 with the unsuccessful Commons of Castile against the tyranny of Charles V, or rather his courtiers, a set of unprincipled foreign adventurers, who took advantage of the young prince's vanity and inexperience. Being obliged to leave Alcalá, he took refuge at Salamanca, in which university he taught Greek, Latin, rhetoric, and the natural history of Pliny. He died in 1553, above the age of eighty, at Salamanca, and left to that famous seminary his select library. He wrote for himself the following epitaph: "Maximum vitæ, bonum mors." Besides the share that he had in the *Complutensian Polyglot*, Nuñez published *Annotationes in Senecæ Philosophi Opera*, the text of which writer he restored:—*Observationes in Pomp. Melam:*—*Observat. in Hist. Nat. C. Plin.*, which have often been reprinted:—*Glosa sobre las Obras de Juan de Mena*, which is full of classical learning:—*Letters to Zurita: Refranes y Proverbios Glosados*, which he left incomplete in the midst of his infirmities, a valuable book to

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the commentator of Cervantes, as Nuñez was well acquainted with Spanish proverbs, and skilful in applying them.—*English Cyclop.* s. v.

Nonjurants, a party in the Church of Scotland who in 1712 refused to take the oath of abjuration, an oath which, abjuring the Pretender, promised to support the succession to the crown as settled by act of Parliament, one condition being that the sovereign should belong to the Church of England. See ABJURATION. Many stumbled at the oath as being wholly inconsistent with the Covenant. See COVENANT. Principal Carstairs and others took it, but along with a declaration and a protest. The jurants were branded as traitors by the nonjurants, and all the features of a schism were rapidly multiplying. Woodrow, Boston, and many well-known evangelical preachers belonged to the nonjurants. The Assembly had twice to interfere to preserve peace, and after five years the oath was altered. In 1719 the oath was modified, in accordance with an address from the Nonjurors themselves; but a few (including T. Boston, who wrote *Reasons for Refusing the Abjuration Oath in its latest Form*) still resolutely declined it.—Eadie, *Eccles. Cycl.* s. v. See CAMERONIANS; MARROW MEN; OATH.

Nonjurors is the name applied to those English and Scottish Episcopalians who from religious scruples would not, at the Revolution of 1688, take the oath of allegiance to the prince of Orange, for they had already promised to bear true allegiance to king James; and although many persons thought that his departure from the kingdom had released them from that allegiance, there were others who considered the oath to be still binding, and the more so because it bound them to the king's direct heir, as well as to himself, that heir being now the infant prince of Wales, and not the princess of Orange. Some, on reflection, adopted the principle indicated (though at a much later date) by Nicolson, bishop of Carlisle. "Whenever," he writes, "a sovereign de facto is universally submitted to and recognised by all the three estates, I must believe that person to be lawful and rightful monarch of this kingdom, who alone has a just title to my allegiance, and to whom only I owe an oath of fealty" (*Epist. Correspond.* ii, 387). But although in modern times this principle might be conceded by many persons without hesitation, it was not so easy to act upon it in an age when the displacement of one sovereign by another was a rare occurrence. Hence the clashing of the two oaths was a real difficulty to the consciences of a large number of the clergy, as well as to some of the official laity. This difficulty is well stated in a letter written by Dr. Fitzwilliam, canon of Windsor and rector of Cottenham, to lady Russell, and dated May 13, 1689: "What now I shall do in this present emergency I am irresolved; but if, having first debated it with myself and advised with my friends, it shall seem most expedient to make such a retreat, I will depend upon your honor's mediation for that favor. . . . It may be I have as sad thoughts for the divisions of the Church and as ardent desires for its peace as any; and let my tongue cleave to the roof of my mouth if I prefer not Jerusalem before my chief joy. But I cannot esteem it a good way to seek the attainment of this by any act which shall disturb my own peace. . . . In the mean time I entreat you, very good madam, not to call boggling at an oath clashing against another, as far as I can discern, which I formerly took an unnecessary scruple. I believe, were you under such an engagement, your tenderness and circumspection would be rather greater than mine. The former oath of allegiance runs thus:

'I will bear faith and true allegiance to his majesty king Charles, or king James, and his heirs and successors, and him and them will defend. Of supremacy I will bear faith and true allegiance to the king's highness (Charles or James), his heirs and lawful successors, and to my power shall assist and defend all jurisdictions, privileges, pre-eminences, and authorities granted or belonging to the king's highness, his heirs and successors, or united and annexed to the imperial crown of this realm.'

Now I am informed by the statute 1 Jac. c. 1, that lineal succession is a privilege belonging to the imperial crown, and by 12 Car. II, c. 30, § 17, that by the undoubted and fundamental laws of this kingdom neither the peers of this realm, nor the commons, nor both together, in Parliament or out of Parliament, nor the people collectively nor representatively, nor any person whatsoever, hath or ought to have any coercive power over the kings of this realm. The present oath runs thus:

'I will bear true allegiance to their majesties, king William and queen Mary.'

Now let any impartial person resolve me whether one of these, king James having abdicated, be his heir or lawful successor, or could be made so had the people met either collectively or representatively, which they did neither" (Lady Russell's *Letters* [ed. 1792], p. 456). No one can complain that men who had such scruples of conscience on this subject should be willing to give up their bishoprics and their parishes rather than do an act which they considered as wilful perjury. Macaulay says: "Those clergymen and members of the universities who incurred the penalties of the law were about four hundred in number. Foremost in rank stood the primate and six of his suffragans—Turner of Ely, Lloyd of Norwich, Frampton of Gloucester, Lake of Chichester, White of Peterborough, and Ken of Bath and Wells. Thomas of Worcester would have made a seventh, but he died three weeks before the day of suspension. On his deathbed he adjured his clergy to be true to the cause of hereditary right, and declared that those divines who tried to make out that the oaths might be taken without any departure from the loyal doctrines of the Church of England seemed to him to reason more Jesuitically than the Jesuits themselves." It may be added that Hickes and Jeremy Collier and Dodwell also belonged to the number.

Nevertheless, the nonjuring bishops were still left responsible for the cure of souls in their dioceses, and the nonjuring priests for the cure of souls in their parishes. Yet there does not seem to be any instance on record of either bishop or priest endeavoring to carry out their responsibilities in any such complete manner as to justify the claims which they made, or which were made on their behalf, that they could not be excluded from their sees or parishes by order of Parliament, as that would appear to give to the state ecclesiastical authority which it did not possess. Sancroft issued a commission to three of his suffragans to consecrate Burnet to the bishopric of Salisbury, and under this commission the consecration took place on May 31, 1689. But after this act of Parliament had come fully into force, Sancroft made no further attempt to carry out his duties or to assert his spiritual jurisdiction, only remaining at Lambeth until he was turned out, which was little if anything more than an assertion of his temporal rights to his benefices; rights which possibly an act of Parliament could really extinguish. Many of the other bishops, and any number of the clergy, seem to have been surprised into yielding their spiritual charges, and so letting their sees and parishes practically lapse into the hands of those whom they considered unlawful intruders. They vacated their spiritual charges as James had vacated his throne, and yet claimed to be still the rightful occupants of the posts they had vacated. Thus if there was a grave error on the part of Parliament in omitting to provide for others doing what Parliament itself could not do in omitting to release the nonjuring clergy from their spiritual responsibilities, there was also a grave error on the part of the latter in acting as if they had been so released. And while this latter course went far to cut the ground from under their feet as regards the claim which the nonjurors asserted, styling themselves the only rightful

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representative of the Church in the dioceses and parishes committed to them, so it went far to justify Tillotson and the rest of the intruders in assuming themselves to be rightfully possessed of posts which had thus been suffered to lapse into their hands. Even so far the Nonjurors cannot be altogether exonerated from a share in the confusion—very nearly approaching, if not actually amounting to schism—which was caused in the six dioceses and four hundred parishes, where they were thus provided each with two pastors. Macaulay adds: "Most of them passed their lives in running about from one Tory coffee-house to another, abusing the Dutch, hearing and spreading reports that within a month his majesty would certainly be on English ground, and wondering who would have Salisbury when Burnet was hanged. During the session of Parliament the lobbies and the Court of Requests were crowded with deprived persons, asking who was up, and what the numbers were on the last division. Many of the ejected divines became domesticated as chaplains, tutors, and spiritual directors in the houses of opulent Jacobites. Not one in fifty therefore of those laymen who disapproved of the revolution thought himself bound to quit his pew in the old church, where the old liturgy was still read, and where the old vestments were still worn, and to follow the ejected priest to a conventicle—a conventicle, too, which was not protected by the Toleration Act. Thus the new sect was a set of preachers without hearers; and such preachers could not make a livelihood by preaching. In London, indeed, and in some other large towns, those vehement Jacobites whom nothing would satisfy but to hear king James and the prince of Wales prayed for by name, were sufficiently numerous to make up a few small congregations, which met secretly and under constant fear of the constables, in rooms so mean that the meeting-houses of the Puritan dissenters might by comparison be called palaces."

"The first step which had been taken towards placing the nonjuring clergy in a schismatical position was an imprudent act committed by Sancroft himself by delegating to Lloyd, the ejected bishop of Norwich, that archiepiscopal jurisdiction which he declined to exercise personally. This was done by an instrument dated Feb. 9, 1691-2, when he had allowed his authority to lie dormant eighteen months; during half of which time Tillotson had been consecrating suffragans for the province, and ordaining and confirming within the diocese of Canterbury, while Sancroft himself had been living the life of a hermit on a small property which he possessed at Fresingfield. Under the authority thus delegated to him, Lloyd shortly after took steps for consecrating two bishops; and the consent of the exiled king having been obtained, Hickes, the deprived dean of Worcester, was consecrated suffragan bishop of Thetford, and Wagstaffe suffragan bishop of Ipswich, on Feb. 24, 1693-4, the consecrating bishops being those who had previously occupied the sees of Norwich, Ely, and Peterborough. The consecration took place secretly in a private house, but was witnessed by the earl of Clarendon; it was known to very few persons, and those in confidence, until the latter part of the year 1710, when, all the deprived bishops but Ken being dead, and he having resigned his see, a discussion arose among the Nonjurors as to the continuance of their separation. Upon the death of Ken—that saintly bishop departing to his rest on March 19, 1710 or 1711—many of the Nonjurors, among whom were Nelson, the well-known author of *Fasts and Festivals*, and the learned Henry Dodwell, began again to frequent their parish churches, and gave up all formal connection with the separated party. But another section, led by Hickes, determined to perpetuate the secession, and for that purpose to continue the succession of bishops. Hickes and Wagstaffe had been consecrated only as suffragan bishops to bishop Lloyd, and had therefore no authority after his death in 1710. Wagstaffe himself died in 1712, and Hickes being thus left as the sole episcopal representative of the Nonjurors, and being then seventy-one years old, called in the assistance of two Scottish bishops, Campbell and Gadderar, and on Ascension-day, in 1713, these three consecrated Jeremiah Collier, Samuel Howes, and Nathaniel Spinckes—Scotland thus once more contributing an element of schism to England. Hickes died in 1715, and Collier becoming the leader of the now formally constituted sect, Henry Gandy and Thomas Brett were consecrated by him and the other two schismatical bishops on Jan. 25, 1716. In the following year began the dispute among the Nonjurors respecting the 'usages.' Collier wrote a tract entitled *Reasons for restoring some Prayers and Directions as they stand in the Communion Service of the first English Reformed Liturgy*, etc. In this he advocated the reintroduction into the Communion Service of the mixed cup, of the invocation of the Holy Ghost, of the Prayer of Oblation, and of prayers for the departed, these always having been used by Hickes, who celebrated them with the Communion Office of Edward VI, first book, and by Collier himself, while Brett and the Scottish bishop Campbell strongly supported the practice. A division thus sprang up in the now small body of Nonjurors, Spinckes and Gandy leading one party, which wished to retain the use of the last book of Common Prayer; Collier and Brett leading another section, which used the first book: the former party being called 'Nonusagers,' and the latter 'Usagers.' The two parties remained separate, each consecrating several bishops, from the year 1718 to 1733, when a reconciliation took place, though some still continued to be 'Usagers' and others 'Nonusagers.' The sect lingered on during the whole of the 18th century, but with continually diminishing numbers, and with continually increasing divisions. Few priests seem to have been ordained among its members, but the consecration of bishops was kept up at last in a very irregular and reckless manner until nearly the close of the century. Among them were men of great learning, whose works have been of high value to the Church, especially Hickes and Dodwell as theologians, Collier and Carte as historical writers, Brett as a high authority in liturgical theology, Kettlewell, Nelson, and Law as devotional writers, whose influence deeply affected the religion of the Church for a century and a half. The Nonjurors appear to have always held their services in private houses, and many of their clergy practiced medicine or followed some trade. Gordon, the last of their regular bishops, died in 1779; Cartwright, one of the last of the irregular section, practiced as a surgeon at Shrewsbury, and was reconciled to the Church at the abbey there in 1799. Boothe, the last of all their bishops, died in Ireland in 1805, but some small congregations of Nonjurors are said to have existed some years later. Many of the last of the Nonjurors, however, attended their parish churches, only reserving to their consciences the privilege of using Prayer-books which had been printed before the Revolution" (Blunt, *Dict. of Theol.* p. 515).

A close intimacy was always kept up between the Nonjurors of England and the Episcopalians of Scotland, and they were mixed up with the Jacobite party to a dangerous extent, some of them even suffering for high-treason in 1716 and 1745. Not a few of them went over to the Roman Catholics; and when an act was passed against recusants, the Nonjurors were included. The strong desire for catholic reunion which thus impelled them to seek it somewhere, although their political feelings would not permit them to seek it in the Church of England, also led to an attempt in 1716 to bring about "a concordat between the orthodox and catholic remnant of the British churches and the catholic and apostolic Oriental Church." The full particulars of this have been printed in Williams's *Orthodox Church of the East in the 17th Century*, p. xxx-xxxiv; but the correspondence on the subject fell through in 1725. The Episcopalian Nonjurors in Scotland ceased to be such after the death of prince Charles

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in 1788, and in 1792 they were relieved from various penalties and restrictions. Presbyterian Nonjurors, too, there were and are in Scotland; but these Scottish Episcopalians, perhaps, are called Nonjurors improperly any longer, for their ground of difference from the Establishment is more on account of ecclesiastical than political principles. See Bickersteth, *Christ. Student*, p. 298; Hagenbach, *Hist. of Doctrines*, ii, 183; Lathbury, *Hist. of the Nonjurors*; Stephen, *Hist. of the Church of Scotland*, iii, 546–549; iv, 129, 143, 167, 168; Perry, *Church Hist. of England* (see Index in vol. iii); Palin, *Hist. of the Church of England*, 1688–1717, ch. iv, and Appendix; Littell's *Living Age*, Nov. 1, 1845, art. iv; Blunt, *Dict. of Theology*, s. v. See also SCOTLAND, CHURCHES IN; REFORMED PRESBYTERIAN. (J. H. W.)

Nonna. This word is regarded by some as equivalent to *matrona*, a matron, and *sancta vidua*, a holy widow; but by others is considered to be the Greek *νονίς*, *virgo*, a virgin. These *nonnæ* were also denoted *sanctimoniales, virgines Dei et Christi, ancillæ Dei, sorores ecclesiæ*. Before the regular and systematic establishment of monastic institutions, we find the spirit of asceticism and monkery in the Church: virgins were set apart by solemn ceremonies, were required to devote themselves to a single life, were veiled, had their names entered in the Church-registers, were called canonical, and often had their maintenance from the Church. They are to be distinguished from the order of *deaconesses* (q. v.). As early as the 5th century this office ceased. Afterwards many offices of charity which the deaconesses had been accustomed to perform for the sick and poor were discharged by the sisters of the Church. See NUN; SISTERHOODS.

Nonnotte, CLAUDE FRANÇOIS, a noted French Jesuit, was born at Besançon in 1711, and died in 1793. He wrote much, but is celebrated as the author of *Les Erreurs de Voltaire* (Paris, 1763, 2 vols. 12mo). It is a work of unusual merit, and elicited several bitter rejoinders from the great French infidel philosopher.

Nonnus (Νόννος), a Greek poet, flourished at Panopolis, in Egypt, near the beginning of the 5th century of the Christian æra. We have no particulars respecting his life, except that he became a Christian when he was advanced in age. He was the author of two works in Greek, which have come down to us, the *Διονυσιακά* and a paraphrase in verse of the Gospel of John. The former work gives an account of the adventures of Dionysus from the time of his birth to his return from his expedition into India; and the early books also contain, by way of introduction, the history of Europa and Cadmus, the battle of the giants, and numerous other mythological stories. This work, which contains thirty-eight books, and is written in hexameter verse, has been condemned by Daniel Heinsius, Joseph Scaliger, and other critics, for its inflated style, and has been pronounced to be unworthy of perusal; but it must be admitted that it contains passages of considerable beauty, and supplies us with information on many mythological subjects which we should not be able to obtain elsewhere. It appears probable that this work was written before Nonnus became a Christian. The best edition of the *Dionysiaca* is that of Gräfe (Leips. 1819–26, 2 vols. 8vo). D. Heinsius wrote a dissertation on this author, which was published at Leyden in 1610, with the text of the *Dionysiaca*. Six books of this poem, from the eighth to the thirteenth inclusive, were published by Moser, with a preface by Creuzer (Heidelberg, 1809). A French translation of the *Dionysiaca* was published at Paris in 1625. The *Paraphrase of St. John*, which is a poor performance, and has been very unfavorably criticised by Heinsius in his *Aristarchus Sacer* (Leyden, 1627), was published for the first time at Venice in 1501. It is entitled *Μεταβολὴ τοῦ κατὰ Ἰωάννην ἁγίου εὐαγγελίου*. The best edition of it is by Passow (Leips. 1834). This work, however, is of some value, as it contains a few important readings, which have been of considerable use to the editors of the Greek Testament. It omits the history of the woman taken in adultery, which we have at the beginning of the eighth chapter of John's gospel, and which is considered by Griesbach and many other critics to be an interpolation. In xix, 14 Nonnus appears to have read "about the *third* hour," instead of "about the *sixth*" (see Griesbach on that passage). There is also a *Collection of Histories or Fables*, which are cited by Gregory Nazianzen in his work against Julian, and which are ascribed by some critics to the author of the *Dionysiaca*. But Bentley, in his *Dissertations on Phalaris*, has given good reasons for believing that the collection was composed by another individual of the same name. There were several other writers of the name of Nonnus, of whom an account is given in Fabricius, *Bibl. Græc.* viii, 601, 602, ed. Harles. See Ouwaroff, *Nonus de Panopolis* (1817, 4to); Hoefer, *Nouv. Biog. Génér.* xxxviii, 228; *Penny Cyclop.* s. v.; *Engl. Cyclop.* s. v. (J. N. P.)

Non-Placet. See PLACET.

Non-Possumus. See POSSUMUS.

Non-Residence is a term used in Church law to describe the act of not residing in the local precincts where the duties of the incumbent of an ecclesiastical office require his presence. The early Church passed special laws against non-residence. Justinian ordained that no bishop shall be absent for more than a year without the formal sanction of the emperor; and no bishop shall leave his diocese on pretence of coming to court. The Council of Sardica prohibited episcopal absence for more than three weeks, unless for very weighty reasons; and if the bishop have an estate in another diocese, he may, during three weeks, go there and collect his rents, provided on Sunday he perform worship in the church near which his lands lie. See RESIDENCE. The Council of Agde, yet more stringent with the inferior clergy, sentenced to suspension from communion for three years a presbyter or deacon who should be absent for three weeks. During the mediæval period, and especially during the unhappy contests of the Western schism, great abuses prevailed. The whole substance of the legislation of the Roman Church on the subject, however, is compressed in the decrees of the Council of Trent, which are mainly contained in the decrees of the twenty-second and following sessions, "On Reformation." The decrees of the council regard all Church dignitaries, and others charged with the cure of souls. Without entering into the details, it will suffice to say that for all the penalty of absence, without just cause and due permission, consists in the forfeiture of revenues, in a proportion partly varying with the nature of the benefice, partly adjusted according to the duration of the absence. For each class, moreover, a certain time is fixed, beyond which, during twelve months, absence cannot be permitted. The duty is imposed on persons named in the law of reporting to their ecclesiastical superiors cases of prolonged absence. The same legislation has been confirmed by most of the recent concordats, and is enforced by the civil law of each country. In England, the penalties for non-residence are regulated by 1 and 2 Vict. cap. 106. Under this act, an incumbent absenting himself without the bishop's license for a period exceeding three, and not exceeding six months, forfeits one third of the annual income; if the absence exceed six, and does not exceed eight months, one half is forfeited; and if it be of the whole year, three fourths of the income are forfeited. The persons excused from the obligation of residence by the canon law are sick persons, persons engaged in teaching the theological sciences in approved places of study, and canons in immediate attendance upon the bishop ("*canonici a latere*"), who ought not to exceed two in number. By the act of 1 and 2 Vict. cap. 106, heads of colleges at Oxford and Cambridge, the wardens of Durham University, and the head-masters of Eton, Westminster, and Winchester schools are generally ex-

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mpted, and temporary exemptions from residence are ecognised in other cases, which it would be tedious to etail. In the Roman Catholic Church, besides the eneral legislation, most of the provincial and diocesan tatutes contain special provisions on the subject of non-esidence. This legislation would seem superfluous for hristian men, for it must be granted that nothing can ffect greater disgrace on a clergyman of a parish than o receive the emoluments without ever visiting his arishioners, and being unconcerned for the welfare of heir souls; yet this in England has been a reigning vil, and proves that there are too many who care little bout the flock, so that they may but live at ease.

Non-Resistance. See DIVINE RIGHT; PASSIVE OBEDIENCE; RETALIATION; SELF-DEFENCE; WAR.

Non-Subscribers. See UNITARIANS.

Nonusagers. See NONJURORS.

Noogony (from *νοῦς*, *mind*, and *γόνος*, *begetting*) s a term used by Kant (*Kritik der reinen Vernunft*) in eviewing the Lockian and Leibnitzian theory of sen-ations. He says, "Leibnitz has intellectualized sensa-ions, Locke has sensualized notions, in that system which I might call a *noogony*, in place of admitting wo different sources of our representations, which are bjectively valid only in their connection."

Noology (from *νοῦς*, *mind*, and *λόγος*, *a word*) is a term proposed to denote the science of intellectual facts, or the facts of intellect, in distinction from *psychology* (psychological), which is to deal with the science of the "phénomènes affectifs," or feeling or sensibility (see Pfaffe, *Sur la Sensibilité*, p. 30). The use of the term is noticed by Sir W. Hamilton as the title given to treatises on the doctrine of first principles, by Calovius, in 1651; Meyer, in 1662; Wagner, in 1670; and Zeidler in 1680; and he has said, "The correlations, *noetic* and *dianoetic*, would afford the best philosophical designations; the former for an intuitive principle, or truth at first hand, the latter for a demonstrative proposition, or truth at second hand. *Noology* or *noological*, *dianoiology* and *dianoiological*, would be also technical terms of much convenience in various departments of philosophy." The French philosopher, M. Ampère, proposed to designate the sciences which treat of the human mind *Les Sciences Noologiques*. "If, instead of considering the *objects* of our knowledge, we consider its *origin*, it may be said that it is either derived from experience alone or from reason alone; hence empirical philosophers, and those which Kant calls *Noologists:* at their head are Aristotle and Plato, among the ancients, and Locke and Leibnitz among the moderns" (Henderson, *Philosophy of Kant*, p. 172). See NOOGONY.

Noon, a rendering in Gen. xliii, 16, and elsewhere, of צָהֳרַיִם, *tsohora'yim*, *doublelight*, i. e. either the dividing point between the growing and waning lights of morning and evening (Fürst, s. v.), or the moment when light is double, and so brightest (Gesenius). By a natural metaphor, the word is sometimes employed to designate prosperity and happiness (Amos viii, 9; Zeph. ii, 4). See DAY.

Noon-day Service, the service in the early Church at mid-day, and in which, Basil says, the ninety-first Psalm was read.

Nootkas, or **Ahts,** a family of tribes on Vancouver's Island and the mainland near it, embracing the Ahts proper (of whom the Moouchaht are the tribe called *Nootkas* by captain Cook, and others since), on the western side of the island, numbering 3500; the Quackewlth, embracing sixteen or seventeen tribes, on the western and eastern sides of the island, and on the mainland, also estimated at 3500; and the Cowichans, on the eastern side of the island, numbering 7000. The Ahts proper revere Quawteaht as their deity and progenitor, worship the sun and moon, and believe in a mighty supernatural bird, Totooch. They are divided into clans, and a man cannot marry in his own, or invite men of his own clan to a feast; children belong to the mother's clan. They build houses forty by one hundred feet, having a row of posts in the middle and at each side, with string-pieces on them. These are permanent; but the cedar slabs and mats covering the sides and roof are carried as they move from one fishing station to another, laid across two canoes. Their canoes are long dug-outs; and they are expert fishers, taking salmon, herring, halibut, and whales; they also hunt, and gather for food shell-fish, sea-weed, and camash roots. They make blankets of cypress bark, rain capes of white-pine bark, curious hats of cedar and pine bark, and wooden dishes, dippers, and boxes; they carve the posts of their houses, and wooden masks used in war and in their dances. They hang up their dead chiefs and children in boxes, or canoes, in trees, or sometimes lay them on the ground and heap sticks over them. Burial is more rare. The Ahts are cruel and treacherous, and have frequently destroyed vessels, besides constantly killing traders, thus provoking repeated chastisements from the whites. The Cowichans, although allied to the Ahts, are semi-civilized, readily adopting the ways of the whites; and both men and women prove useful to settlers as servants and laborers, and they have made some progress in agriculture. Among these tribes Protestant and Catholic missionaries have found encouragement. The most extended Aht vocabulary is in Sproat's *Scenes and Studies of Savage Life* (Lond. 1868).—*The American Encyclopædia*, xii, 480.

Noph (Heb. *id.*, נֹף; Sept. Μέμφις; Vulg. *Memphis*, Isa. xix, 13; Jer. ii, 16; Ezek. xxx, 13, 16; doubtless identical with מֹף, *Moph;* Sept. Μέμφις; Vulg. *Memphis*, Hos. ix, 6), a city of Egypt, better known by its classic name *Memphis*. These forms are contracted from the ancient Egyptian common name, *Men-Nufr*, or *Men-Nefru*, "the good abode," or perhaps "the abode of the good one;" also contracted in the Coptic forms *menphi*, *memphi*, *menbe*, *membe* (Memphitic), *memphe* (Sahidic); in the Greek Μέμφις, and in the Arabic *Menf*. The Hebrew forms are to be regarded as representing colloquial forms of the name, current with the Shemites, if not with the Egyptians also. As to the meaning of Memphis, Plutarch observes that it was interpreted to signify either the haven of good ones or the sepulchre of Osiris (*καὶ τὴν πόλιν οἱ μὲν ὅρμον ἀγαθῶν ἑρμηνεύουσιν, οἱ δ' [ἰδι]ως τάφον Ὀσίριδος, De Iside et Osiride*, 20). It is probable that the epithet "good" refers to Osiris, whose sacred animal Apis was here worshipped, and here had its burial-place, the Serapeum, whence the name of the village Busiris (*Pa-Hesar?* "the [abode?] of Osiris"), now represented in name, if not in exact site, by *Abú-Sir*, probably originally a quarter of Memphis. As the great upper Egyptian city is characterized in Nahum as "situate among the rivers" (iii, 8), so in Hosea the lower Egyptian one is distinguished by its Necropolis, in this passage as to the fugitive Israelites: "Mizraim shall gather them up, Noph shall bury them;" for its burial-ground, stretching for twenty miles along the edge of the Libyan desert, greatly exceeds that of any other Egyptian town. See Brugsch, *Geogr. Inschr.* i, 234 sq.—Smith. See MEMPHIS.

No'phah (Heb. *No'phach*, נֹפַח; the Samar. has the article, הנֹפח; Sept. *αἱ γυναῖκες*, v. r. *αἱ γ. αὐτῶν*; Vulg. *Nophe*), a place mentioned only in Numb. xxi, 30, in the remarkable song apparently composed by the Amorites after their conquest of Heshbon from the Moabites, and therefore of an earlier date than the Israelitish invasion. It is named with Dibon and Medeba, and was possibly in the neighborhood of Heshbon. A name very similar to Nophah is *Nobah*, which is twice mentioned; once as bestowed by the conqueror of the same name on Kenath (a place still existing more than seventy miles distant from the scene of the Amoritish conflict), and again in connection with Jog-

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behah, which latter, from the mode of its occurrence in Numb. xxxii, 36, would seem to have been in the neighborhood of Heshbon. Ewald (*Gesch.* ii, 268, note) decides (though without giving his grounds) that Nophah is identical with the latter of these. In that case the difference would be a dialectical one, Nophah being the Moabitish or Amoritish form.—Smith. See NOBAH.

Norberg, MATTHIAS, a Swedish Orientalist of note, was born in 1747; flourished at the high school in Lund as professor of the Oriental languages; and died in 1826. He is the author of several valuable contributions to Oriental philology. His most noted work is a treatise *On the Religion and Language of the Sabæans* (1780).

Norbert, ST., a noted German prelate of the Middle Ages, was born at Xanten in 1080. He was of good descent, but his early life was rather wild; however, finally settled down and determining on a Christian life, he joined the secular canons of the collegiate church at Xanten. He was then for some years chaplain of the emperor Henry V. Suddenly he left the court, and began doing strict penance for his former excesses. Ordained deacon and priest on the same day by the archbishop of Cologne, he set out travelling, to preach mortification and repentance. For this he was accused of fanaticism before the Council of Fritzlar in 1118. As he was gaining but few proselytes, he went to join pope Gelasius in Languedoc, by whom he was well received, and authorized to continue his preaching. He afterwards travelled through Hainault and Brabant, declining the bishopric of Cambray, which was offered to him. In 1120 Bartholomew, bishop of Laon, called him to that city to reform the canon regulars, whose discipline had become much relaxed. Failing in this task, Norbert became disgusted with the world, and retired into a wilderness. Here he was joined by some disciples, and thus was laid the foundation of the Order of the Premonstrants (q. v.). Immediately upon the organization of the order it made converts; and after an existence of only four years Norbert had under his orders nine convents, following strictly his rule. He thus acquired great reputation both in the Church and in the State, and was sent on a mission to the emperor at Spires, by the count of Champagne, in 1126. The archbishopric of Magdeburg being at the time vacant, the emperor proposed Norbert, and he was appointed. He is said to have long resisted; but at last he accepted the appointment, still retaining, however, the title of abbot of Prémontrée and the government of the abbey until 1128. He took part in the Council of Rheims in 1131, and had several conferences with St. Bernard, in which he asserted his opinion that the coming of the Antichrist was near at hand. The latter years of his life were employed in the service of the party which during the schism maintained the claims of Innocent II; and he accompanied the emperor to Rome when he went to establish that pope in the Vatican. Norbert died on his return from that journey, June 6, 1134. He was canonized by pope Gregory XIII in 1582. We find a sermon of Norbert, besides some less important fragments, in the *Bibl. Patr.* (ed. Lyon) xxi, 118. Le Paige, in his *Bibl. Præmonstr.*, considers him as the author of some other works not extant at present. See Hugo, *Vie de St. Norbert* (Luxemb. 1704); *Gallia Christiana*, vol. ix, col. 642, 643; *Bibl. Præmonstr.* p. 304; Bollandists (June), i, 809; St. Bernard, *Epist.* 253; *Hist. littér. de la France*, xi, 243; Migne, *Nouv. Encycl. Théologique*, iii, 111; Hase, *Ch. Hist.* p. 229 sq.; Neander, *Ch. Hist.* iv, 208, 244; Milman, *Hist. Lat. Christianity*, iv, 208; v, 148; Hardwick, *Ch. Hist. M. A.* p. 237. (J. H. W.)

Norden, FREDERICK LOUIS, a noted Danish traveller, was born at Glückstadt, in Schleswig-Holstein, in 1708. He was educated for the army, and for a time figured in its service. He excelled in mathematics, and particularly in correct drawing, on which account he was employed by the Danish king in travelling, and in examining the construction of ships. He visited, as a philosopher and a man of science, the first countries in Europe; and having passed into and explored Egypt, he published, on his return to Denmark, an account of his travels in Egypt and Nubia, which is interesting, correct, and accurate. It is written in French, and entitled *Voyage d'Égypte et de Nubie* (Copenh. 1752, 1755, 2 vols. fol.). The first volume consists entirely of plates, being a series of maps of the course of the Nile from Cairo to Derr, and a succession of views of the scenery along the banks of the river, forming a kind of panorama of the Nile; besides plans and sections of the pyramids, temples, and other remarkable buildings. The second volume contains Norden's journal, which is written in a plain, unpretending style. The editors have added a biographical notice of the author. Norden was the first traveller who explored Egypt as an artist, and his drawings gave the first tolerably correct idea of the stupendous monuments of that country. His work was translated into English, and published, enlarged by Dr. Peter Templeman, in London (1757), in 2 vols. fol. Langlès published a new and corrected edition of the original French (in 3 vols. 4to) at Paris in 1795–98. (J. H. W.)

Nordheimer, ISAAC, Ph.D., one of the most noted Hebraists of modern times, and a philosopher of no mean order, was born of Jewish parents, in 1809, at Memelsdorf, a village not far from Erlangen, Germany. He received the rudiments of his education at a Jewish school of his native place, and having acquired that proficiency in Jewish learning which fitted him to become a rabbi, young Nordheimer, in 1828, entered himself at the Gymnasium of Würzburg, to acquire a knowledge of classical literature, theology, and philosophy, in accordance with the demands made in the present day of a Jewish public teacher. After remaining two years in the gymnasium, he was transferred (1830) to the University of Würzburg, which he left in 1832, and went to complete his studies at the high school in Munich, where he took his degree as doctor of philosophy in the autumn of 1834, and afterwards sustained, pro forma, the public examination required of Jewish theologians. Assured by two American pupils, who took private lessons of him in 1832, that he could find a pleasant home in the United States of America, and more rapidly secure positions of trust and influence, Nordheimer left his home in 1835 for America, and arrived in New York in the summer of the same year. He soon received from the university of that city the nominal appointment as professor of Arabic and other Oriental languages, and acting professor of Hebrew. He also soon after received the appointment of instructor in the Union Theological Seminary, New York City, though he remained steadfast to the faith of his forefathers. His great learning, and especially his mastery of the Hebrew tongue, made him a desirable instructor and associate. He was the teacher of many divines now eminent in this country, and enjoyed the companionship of Dr. Alexander, Robinson, Stuart, and other noted Biblical scholars. He died Nov. 3, 1842. On his way to this country, on shipboard, Nordheimer had begun the construction of a Hebrew grammar on a philosophical basis. In 1838 he brought out the first volume of it, and in 1841 the second volume (2d ed. with additions and improvements, N. Y. 1842, 2 vols. 8vo). In a review of this work, Prof. Alexander writes: "This new work requires no painful effort of memory to keep its parts in order; the perusal in it of the most thorny part of Hebrew grammar opens a vista superior in clearness, extent, and beauty to that exhibited by any other writer. Nothing but the fear of being thought to deal in sweeping panegyric prevents our speaking in the highest terms" (*Princet. Rep.* [1858] x, 197 sq.). Horne (in his *Bibl. Bib.* [1839] p. 197 sq.) does not hesitate to pronounce it "the most elaborate and philosophical Hebrew grammar in the English language." The truth is, Nordheimer had made discoveries in the formative laws of language generally, and thus he was able to master the intricate Hebrew, and to simplify its study. He re-

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duced the Hebrew declensions from Stuart's thirteen and Gesenius's nine to four; entered into the working and make-up of the verb, and accounted for the irregular ones on the ground that the regular verbs could not, without violation of all proper laws of speech, reduplicate their consonants sufficiently, especially when guttural, to give the intensive sense required, and that therefore new ones, called irregular, but normally constituted, had to appear. Similar explanations as to the changes in other parts of the verb, and in all parts of the Hebrew speech, lifted the obscurity from the language of the ancient writings, and made its study an intellectual pleasure and profit. Besides this great work, he published *A Grammatical Analysis of Select Portions of Scripture, or a Chrestomathy* (1838):—*The Philosophy of Ecclesiastes, being an Introduction to the Book of Ecclesiastes*, in the *Biblical Repository* (July, 1838). Of this work Prof. Rood, who was for ten years president of the theological seminary at Gilmanton, N. H., writes: "I think Nordheimer's masterly power, that in which he excelled other writers—such as the Kimchis, Ewald, Gesenius, and Prof. Stuart—consisted in the magnificent ease and absolute perfection of his analyses. I think that this talent was so much a part of his nature that he may have been quite unconscious of it. When his mind turned itself in a direction that called for the exercise of this faculty, it seemed like an eagle soaring over the heights, and yet peering into all below. He could separate elements, and throw aside all but the indispensable." He also contributed several valuable articles to the *Biblical Repository*. Dr. Nordheimer also left the following works in MS.: *A Chaldee and Syriac Grammar*, in German:—*Arabic Grammar*, in German:—*A larger Arabic Grammar*, in English:—*A Translation and Exposition of the Book of Ecclesiastes*, in German:—*Hebrew Concordance*, incomplete:—*Philological Memoranda*, etc. It is to be greatly regretted that Nordheimer did not live to complete his *Concordance;* the little of it extant proves the master-mind that conceived it, and gives promise of a great and valuable work. Like his grammar, it would have brought honor to American scholarship. We are glad to say that he prided himself in his new country, and honored his scholarly associates. His criticisms on Roy's *Hebrew Lexicon* in the *Biblical Repository* (April, 1838), art. vi, in which he takes occasion to condemn that book because it may prove "a reproach to the literary character of the country in which it was produced" (p. 490), evince that he delighted to be counted a contributor to American literary history. See Dr. Robinson, in the *Bibliotheca Sacra* (1843), p. 389-390; Mill, *Reminiscences of Dr. Isaac Nordheimer*, in the *New-Englander* (July, 1874), art. iv. See also Allibone, *Dict. Brit. and Amer. Auth.* s. v. (J. H. W.)

Nordin, Karl Gustaf, a modern Swedish prelate, was born at Stockholm in 1749, and was educated at Upsala. After taking holy orders he rapidly rose to places of distinction, and was finally made bishop of Hernosand. He died in 1812.

Nordlingen, Heinrich of, a celebrated mystic of the Middle Ages, flourished towards the close of the 14th century. He was a Dominican; but when brought in contact with Tauler at Strasburg he became a most faithful adherent of that mystic teacher. When Tauler was attacked, because he would not quit the Alsatian capital while the ravages of the black death continued, Nordlingen defended him, and took occasion to express his joy over the great work which the Lord wrought through him in the hearts of men in the midst of wretchedness, and remarked that he would prefer to die by the black vomit rather than to do anything against the Lord (comp. *Heumanni opuscula* [Norimb. 1747], p. 393). Nordlingen thereafter experienced persecution from the power of the emperor. He writes, "I have been before the princes of this world, who treat me so that I have no longer any safe residence in this country" (*ibid.* p. 881). He remained, however, a steadfast follower of Tauler. At Nuremberg, where he visited, he was regarded as a leader of the *Friends of God* (q. v.). (J. H. W.)

Nordmann, Leon, a Jewish-French scholar of some prominence, was born at Hegenheim, Alsace, about 1835. In consequence of the revolution in 1848, his parents emigrated to Germany and settled in Bavaria, where Leon visited the high school. He continued his studies at the lyceum in Strasburg, where he also cultivated his Talmudical studies under the direction of rabbi Moses Uttenheim. He then visited the rabbinical school of Metz, where he graduated with the honors of a rabbi; subsequently he attended several courses of lectures at Paris. He felt a special attachment for the late Prof. Munk, and became one of his best-beloved pupils. He received several calls as minister, which he declined, because he did not wish to leave the intellectual centre at Paris. At the foundation of the "Alliance Israélite Universelle," he was elected its secretary, an occupation congenial to his taste. Later he resigned that position, and officiated in several schools as a religious teacher. In 1870 he published his book, *Textes classiques*, which deals with several important Hebrew passages of Scripture. He died at Paris in July, 1872. His untimely death was caused by the privations incident to the late Franco-Prussian war. His family he had sent out of the country during that time of trial. He was kind, genial, and affectionate, ever active in the relief of distress and in giving assistance to the poor, and in sympathy with all movements undertaken in the cause of humanity and progress.—*Jewish Times* (N. Y. Aug. 9, 1872). (J. H. W.)

Nores, Giasone di, a noted Italian metaphysician, was born at Nicosia, in the island of Cyprus, and flourished as professor of moral philosophy at the University of Padua, where he had been educated. He died in 1590. He was the author of several critical and philosophical works.

Norham, Council at, was convened by Roger, archbishop of York and papal legate, in 1154, to determine the relation of the Scottish ecclesiastics to the English archiepiscopal see over which Roger presided. It will be remembered that when pope Gregory divided the whole British island into two ecclesiastical provinces, he confided to the archbishop of York all the dioceses north of the Trent and the Humber, and that there were no episcopal sees in the country now called Scotland, if we except Galloway and Glasgow, and both of these were uniformly admitted to belong to the province of York, as being part of the Cumbrian or ancient British Church. By the middle of the 12th century, however, the Scottish Church had so largely developed that its ecclesiastics sought independence from the English metropolitan; and the Council of Norham was convened to determine, if possible, the question of York's supremacy over the Scotch dioceses. The council failing to agree, the case was carried to Rome and settled by a formal bull, which declared the Church of Scotland exempt from all jurisdiction but that of the apostolic see itself. The bishopric of Glasgow, the most important of all Scotland, was also filled by the pope about this time. See Russell, *Hist. of the Ch. in Scotland*, i, 107 sq. See also Scotland. (J. H. W.)

Noris, Enrico, a distinguished Italian prelate, noted as a theologian and archæologist, was born of English parentage at Verona Aug. 29, 1631. He studied philosophy and theology with the Jesuits at Rimini. The reading of the works of St. Augustine so influenced his mind that he was led to join the Augustines at Rimini. His zeal and learning soon attracted the attention of his superiors, and he was called by the general to Rome, where every facility was afforded him to continue his studies. He became professor successively at Pesaro, Perugia, and Padua. He was now attacked by the Jesuits as inclining to Jansenism, but the grand-duke of

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Tuscany chose him for his theologian, and appointed him professor of theology in the University of Pisa. The queen of Sweden appointed him also member of the academy she had just founded at Rome. Innocent XII made him librarian of the Vatican, and created him cardinal in 1695. This high position did not shelter him from the accusations of the Jesuits, which continued even after his death, Feb. 23, 1704; but they never succeeded in making him lose the confidence and friendship of the pope. Noris wrote *Historia Pelagiana, et dissertatio de synodo v œcumenica*, etc. (Padua, 1673, fol.; Leips. 1677, fol.; new ed., with the addition of five historical dissertations, Louvain, 1702, fol.). Macedo and Hardouin attacked with great violence this work, which, by defending the doctrine of Augustine concerning grace, could be considered as favorable to Jansenism. Noris answered; but, although his answer was approved by the court of Rome, his work was placed in the Index in 1747 by the Spanish Inquisition, and kept in it for ten years, in spite of the representations of pope Benedict XIV:—*Dissertatio duplex de duobus nummis Diocletiani et Licinii, cum auctuario chronologico de votis*, etc. (Padua, 1675, 4to):—*Cenotaphia Pisana Caii et Lucii Cæsarum dissertationibus illustrata* (Venice, 1681, fol.; and in Burmann, *Thesaurus antiq. Ital.* vol. viii):—*Epistola consularis, in qua collegia lxx consulum*, etc. (Bologna, 1683, 4to):—*Annus et Epochæ Cyro-macedonum*, etc. (Florence, 1689, 4to; 2d ed. 1692, fol.; augmented by the two following, which were first published in 1691):—*De Paschali Latinorum cyclo annorum lxxxiv*:—*De Cyclo paschali Ravennate annorum xcv*. The complete works of Noris were published by Maffei, Peter, and Jerome Ballerini (Verona, 1729–41, 5 vols. 8vo). The fourth volume contains a history of the Donatists, which Noris had left unpublished. See Bianchini, *Vite degli Arcadi*, vol. i; Ballerini, *Vie de Noris*, in the above-mentioned complete edition, vol. iv; Nicéron, *Mem.* vol. iii; Chaufepie, *Dict.*; Fabroni, *Vitæ Italorum*, vol. vi.—Hoefer, *Nour. Biog. Générale*, xxxviii, 260; Migne, *Nouv. Encycl. Théologique*, iii, 116. (J. N. P.)

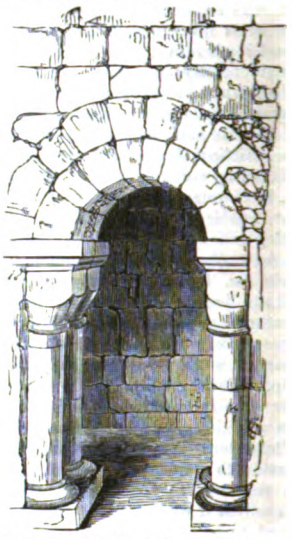
Noritioli, a name applied by Tertullian to *catechumens* (q. v.), because they were just entering upon that state which made them candidates for eternal life.

Nork, Friedrich, a noted Orientalist, was a convert from Judaism, his name formerly being *Selig Korn*. He was born at Kollin, in Prussia, in the year 1804. He studied philology, especially the ancient languages, wrote for different periodicals, while residing at Leipsic, Halle, and other places, and died in 1850. Nork was a voluminous writer, and some of his works will always be consulted with profit by theological and philological students. The most important of his writings are, *Braminen und Rabbinen, oder Indien das Stamm land der Hebräer und ihrer Fabeln* (Meissen, 1836):—*Mythen der alten Perser, als Quellen christl. Glaubenslehren* (Leips. 1835):—*Die Weihnachts- u. Osterfeier erklärt aus dem Sonnenkultus der Orientalen* (ibid. 1838):—*Rabbinische Quellen und Parallelen zu neutestamentlichen Schriftstellen, mit Benutzung der Schriften von Lightfoot, Wetstein, Meuschen, Schöttgen, Danz u. a.* (ibid. 1839):—*Vergleichende Mythologie zum näheren Verständniss der Bibelstellen* (ibid. 1836):—*Der Prophet Elias, ein Sonnenmythus* (ibid. 1837):—*Das Leben Mosis aus dem astrognostischen Standpunkte betrachtet* (ibid. 1838):—*Hebräisch-chaldäisch-rabbinisches Wörterbuch* (Li. Grimma, 1842):—*Etymologisch-symbolisch-mythologisches Real-Wörterbuch für Bibelforscher, Archäologen*, etc. (Stuttgard, 1843, 4 vols.):—*Der Mystagog, oder Deutung der Geheimlehren, Symbole und Feste der christl. Kirche* (Leips. 1838):—*Die Götter Syriens* (Stuttgard, 1842). See Fürst, *Bibl. Judaica*, ii, 204 sq.; Steinschneider, *Bibliographisches Handbuch*, p. 103, No. 1453 sq. (B. P.)

Normal Year. See Year.

Norman Architecture is that species of architectural style which is counted a part of the *Romanesque* (q. v.), and which, as its name implies, originated among and was chiefly used by the Normans (q. v.). Soon after their conquest of the north of France they began to erect very large churches and cathedrals in memory of their victories. Their conquests supplied them with the means for erecting such large edifices, which they desired as monuments worthy of their great conquests. They accordingly expanded the dimensions of many of the small churches then common in France, while to a great extent retaining the style of the buildings. They seem also to have borrowed some of their ideas from the Rhine. See Gothic Architecture.

The leading characteristics of the Norman, or, as it is sometimes called, Anglo-Norman architectural style are size and massiveness, combined with simplicity. The Normans evidently adopted the old Latin plan (derived from the Basilica) of central and side aisles, and at the east end they invariably placed a semicircular apse. They seized on the tower as a distinguishing feature, and developed it as their style progressed. In the early period they used but few mouldings, and those were principally confined to small features, such as the string, impost, *abacus*, and base, the archways being either



Early Norman Arch, Westminster Hall, A.D. 1090.

perfectly plain or formed with a succession of square angles, and the capitals of the pillars, etc., were for the most part entirely devoid of ornament. Sculpture was very sparingly used before the 12th century, and was frequently added to the earlier buildings at some later period. As the style advanced, greater lightness and enrichment were introduced, and some of the later specimens exhibit a profusion of ornaments. The mouldings were but little varied, and consisted principally of rounds and hollows, with small fillets, and sometimes splays intermixed. A very common mode of decorating buildings in this style was with rows of small shallow niches or panels, which were often formed of intersecting arches, and some of them were frequently pierced to form windows. The doorways were often very deeply recessed, and had several small shafts in the jambs, which, when first introduced, were cut on the same stones with the other parts of the work and built up in courses, but at the latter end of the style they were frequently set separately, like the Early English, and occasionally were also banded; in many doorways, especially small ones, the opening reached no higher than the level of the springing of the arch, and was terminated flat, the tympanum or space above it being usually filled with sculpture or other ornament. The windows were not usually of large size, and in general appearance resembled small doors; they had no mullions, but sometimes

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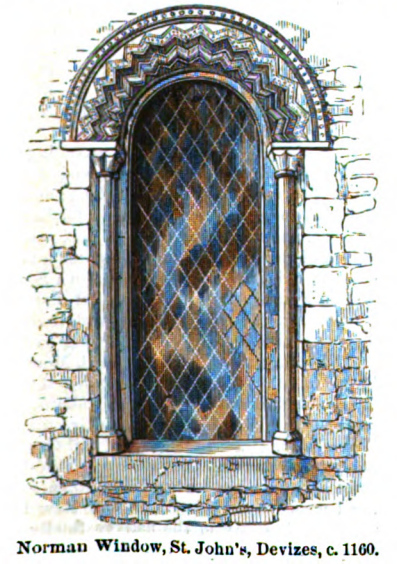
Late Norman Doorway, Middleton Stoney, Oxford, c. 1160.

they were arranged in pairs (not unfrequently under a larger arch), with a single shaft between them; towards the end of the style they were occasionally grouped together in threes, like the Early English. The pillars at first were very massive, but subsequently became much lighter; they were sometimes channelled, or moulded in zigzag or spiral lines, as at Durham Cathedral; in plan they differed considerably, though not so much as in some of the later styles; the commonest forms were plain circles, or polygons, sometimes with small shafts attached, and a cluster of four large semicircles with smaller shafts in rectangular recesses between them. The buttresses were most commonly broad, and of small projection, either uniting with the face of the parapet, or terminating just below the cornice; sometimes they had small shafts worked on the angles, and occasionally half-shafts were used instead of buttresses. Spires and pinnacles were not used in this style, but there are some turrets, of rather late date, which have conical tops, as at the west end of Rochester Cathedral, and in Normandy several small church towers have steep pyramidal stone roofs. It was not till towards the end of the Norman style that groining on a large scale was practiced; at an early period the aisles of churches were vaulted with plain groining without bosses or diagonal ribs, but the main parts had flat ceilings, or were covered with cylindrical vaults, as at the chapel in the White Tower of London. The Norman arch was round, either semicircular or horse-shoe, and sometimes the impost moulding or capital was considerably below the level of the springing, and the mouldings of the arch were prolonged vertically down to it; this arrangement was common in the arches round the semicircular apses of churches, as at St. Bartholomew's, in West Smithfield, London; it was not till the latter part of the 12th century, when the Norman style was in a state of transition into Early English, that the pointed arch was commonly introduced, but some buildings erected at this period retained the Norman characteristics in considerable purity. The best example in the British realm of an early ecclesiastical structure in this style is the chapel in the White Tower of London; later specimens are to be found in very many English cathedrals and parish churches; the churches of Iffley, Oxford, and Barfreston, Kent, are striking examples of late date; the latter of these shows considerable signs of the near approach of the Early English style.



Norman Window, St. John's, Devizes, c. 1160.

The Norman style of architecture prevailed from about the beginning of the 10th century till the death of William the Conqueror, near the end of the 11th century. In Normandy there are many examples, the churches at Caen being well-known buildings of the date of William. This style of architecture was taken into England by the Normans at the Conquest, 1066. They there extended the scale of the buildings, as they had done in Normandy, preserving, however, many local peculiarities of the Saxon style which they found in the country. The chapel in the White Tower of the Tower of London is, as we have said, the earliest example of pure Norman work in England. There are, however, it may be added, many buildings, both in England and Scotland, which date from before the end of the 12th century, when the pointed style began to be used. Durham, Lindisfarne, Canterbury, Dunfermline, are partially Norman, besides many other churches and castles. There are some buildings of this style dating back even to the time of Edward the Confessor, or earlier still, but the style is so very rude that it can hardly claim the name of Norman. The Anglo-Norman is heavier than the French-Norman, the cylindrical nave piers of the above buildings being much more massive than those of French works. To relieve this heaviness, the chevron, spiral, and other groovings were cut in the piers. The mouldings and forms of doors, windows, etc., are the same as those of Normandy. There is one remarkable difference in the plans of the Early Norman churches in the two countries: in France the apse at the east end is always semicircular; in England this form was gradually given up; and towards the end of the style the square east end was universally adopted. See Milman, *Hist. of Latin Christianity*, viii, 436, 437; Parker, *Glossary of Architecture*, s. v.; Milner, *Eccles. Arch. of England during the Middle Ages* (Lond. 1811, 8vo), ch. iii; Chambers, *Cyclop.* s. v.

Norman, Georg. See Sweden.

Normans (i. e. *Northmen*, or *Norse-men*), a name generally limited in its application to those sea-rovers who established themselves in that part of France called after them Normandy, is sometimes applied also to the early inhabitants of Norway, and is often extended to embrace in its meaning, as it did in the Middle Ages, those numerous Saxon tribes who inhabited the peninsula of Jutland, and in the 9th and 10th centuries invaded Russia, Iceland, Norway, Sweden, Denmark, France, Germany, Netherlands, and even landed in England, and possibly, too, were the first Europeans who set foot on the American shore. The Germans and French called the piratical hordes who ravaged their shores Normans or Northmen; the Saxons, usually

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Danes or Eastmen. They were also distinguished by the latter as *Mark*- or March-men (from Den-*mark*), as *Ask*-men (i. e. men of the *ashen*-ships), and as the *Heathen*. The primary cause of the plundering expeditions southward and westward across the seas, undertaken by the Norse vikings (*vikingar* meaning either "warriors," or more probably dwellers on the *vics*, i. e. bays or fiords), as they called themselves, under leaders who took the name of "sea-kings," was doubtless the over-population and consequent scarcity of food in their native homes; besides, the relish for a life of warlike adventure, conjoined with the hope of rich booty, strongly attracted them; while—at least as long as the old Scandinavian religion lasted (i. e. till about the end of the 10th century)—death in battle was not a thing to be dreaded, for the slain hero passed into a region of eternal triumph in the Walhalla of Odin. Finally, discontent with the ever-increasing power of the greater chiefs, or kings, induced many of the nobles with their followers to seek new homes.

The invasions of these heathen warriors into France were most numerous from the death of Charlemagne to the beginning of the 10th century. The invaders remained mostly heathen. Occasionally some chieftain with his followers consented to be baptized, and to acknowledge the king of France for his sovereign, on which condition they received a portion of land. The most important of these invasions was that of 912, under the guidance of the Norwegian chief Hrolf, better known as Rollo, first duke of Normandy, and direct ancestor in the sixth generation of William the Conqueror. King Charles III, it is said, offered Rollo a considerable territory on the north of France, and his daughter Gisla for wife, on the condition of his advancing no farther into the country, and defending the kingdom against further invasions from his countrymen. Rollo accepted, the treaty was concluded at St. Clair, on the Epte (A.D. 912), and the Normans took possession of the northern portion of France, from the Andelle to the sea, which was from them called Normandy. Rollo was soon after baptized by archbishop Franco of Rouen, together with his followers. A certain archbishop Arvæus, of Rheims, is said to have been very active in the conversion of these Normans. Still the mass of the people remained heathen; the occasional conversions were mostly the result of temporal considerations, and the converts not unfrequently returned to idolatry. It is even related of Rollo that after his baptism he continued to worship his former deities along with the true God. Under the reign of his son the Normans had already become fully identified with the French, having even adopted the language of the country. This contributed naturally to attach them more to the religion of the French; and it is said that their count, William, went so far in his enthusiasm for Christianity as to contemplate retirement into a convent. Fresh arrivals of heathen Normans would occasionally, however, stop for a moment all progress. At the same time with Rollo's invasion, another army of the Normans had landed upon the western coasts of France, and established itself strongly near the mouth of the Loire. A part of them settled, in 921, in Brittany and around Nantes. See FRANCE.

The invasions of the Northmen into England were still more numerous and important; they sought at an early moment to secure a permanent footing in that country. The first invasion we find recorded took place in 787; after 795 they became quite common. Numerous battles which took place between the Anglo-Saxons and the Normans in 832 and 833 show that the latter had already advanced far inland, and were trying to establish themselves permanently. Here, as in France, we find their leaders gradually embracing the Christian faith in exchange for land secured to them. One of their principal invasions was that led by the renowned Ragnar Lodbrog. After a long struggle they succeeded, in 870, in securing the whole western portion of England, and from thence they gradually spread into other parts of the country. Finally, the Anglo-Saxon king, Alfred, succeeded in making a treaty by which the Normans received about half the country, on the condition of their king, Gudruna, submitting to baptism, and recognising king Alfred as his suzerain. The English chronicles consider Alfred as having converted the Danes; yet Northumberland remained still heathen, and in other parts the Norman population was only in part Christian. From a treaty concluded by Edward, Alfred's successor, with the subsequent Danish king, Guthrun, it appears however that Christianity was already the state religion of the Danish population in England in the early part of the 10th century. The penalties imposed on such as fell back into idolatry, laws for the security of Church property, etc., prove that it was legally recognised. We also find Normans holding high offices in the Church. Fresh invasions of the Normans and inroads into the territory of the Anglo-Saxons continued during the 10th century. Their frontiers were gradually extended, and finally, in 1014, the Dane Canute was recognised king of England. Once on the throne, he sought to heal the dissensions existing between the two parties by his mild and moderate administration. He issued a number of decrees concerning ecclesiastical subjects. The Christian religion was alone recognised, but needed the support of the government in order successfully to resist the influence of the heathen Norman emigrants: thus, in 1012 archbishop Ælfetah of Canterbury, having been made prisoner, had been cruelly put to death by the Danes, who were incensed at the zeal he had displayed for their conversion. The Norman dynasty founded by Canute was of short duration; the brother of the last Anglo-Saxon king, Edward the Confessor, ascended the throne of England thirty years after Canute, but he never fully succeeded in conciliating the Normans; and under his successor, Harold II, the French Normans invaded the kingdom, under the guidance of William the Conqueror, in 1066. Thus England fell again under Norman rule; yet the conquerors adopted the customs, laws, and language of the conquered, and the Norman element exercised no marked influence on religious or ecclesiastical matters. See ENGLAND.

In Ireland the Norman invasions commenced about the end of the 8th century, and after many efforts they succeeded in 852 in founding there a kingdom, of which the centre was at Dublin, but which did not stand long. They also founded less important settlements, which they had much trouble in defending against the native inhabitants. We possess but little information concerning the particulars of their conversion, but most of the Norman inhabitants of Ireland appear to have been Christians in the middle of the 11th century.

Iceland was discovered by the Northmen in 860, and settled in 874. In 876 or 877 Greenland was discovered, and a colony was planted there by Eric the Red in 983-985.

It is from the latter country that, according to Icelandic sagas, the Northmen went out and discovered America in 986, touching at Newfoundland; and that in 1001 thirty-five men went out again to further pursue the discovery, under the leadership of Leif, son of Eric the Red, and besides visiting Newfoundland, they touched at what is now supposed to be Nova Scotia and the coast of New England. At the last-named land they wintered, and returned to Greenland, their vessels freighted with timber. In the following year Leif's brother Thorwald visited, it is supposed, Mount Hope Bay, R. I. In 1004 these Northmen explored the coast eastward, but had a skirmish with the Indians, and lost their leader. In 1005 they returned to Greenland; but in 1007 Karlsefni, a rich Icelander, set sail for the New England coast—by them called *Vinland* (Vine-Land)—with three ships, one hundred and sixty men, and some cattle, and passed three winters on the New England coast; but the hostility of the natives finally obliged him to quit the country. The old Icelandic MSS.

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make visits to Vinland or to Mark-land (Nova Scotia) in 1121, 1285, and 1347. The truthfulness of the sagas is insisted upon by Northern scholars, because Adam of Bremen, almost contemporary with the voyage of Thorfinn, states, on the authority of the Danish king Estrithson, that Vinland was so called because of the vines which grew wild there. The latest documentary evidence, however, is the Venetian narrative of Nicolo Zeno, who visited Greenland about 1390, and records that he met with fishermen there who had been on the American coast. (See Anderson, *America not discovered by Columbus.*)

In Russia the Northmen were called Varangians, or sea-rovers. Rurik, a Northman, occupied Novgorod in 862, and founded the dynasty which gave sovereigns to Russia until 1598. About 865 the Varangians appeared with a fleet before Constantinople, and it was not until an alliance was made between Vladimir the Great, who adopted Christianity, and the Greek emperor (988) that the incursions ceased. Soon afterwards a Varangian body-guard was adopted at Constantinople, and from that time till the fall of the Eastern empire the Byzantine sovereigns trusted their lives to no other household troops. The *Codex Flateyensis* of Iceland gives the number of the Varangian Guard in the 11th century at 300. Among the antiquities in the Museum of Christiania are Byzantine coins of 842–867, found in ploughing the fields of Aggerhuus, in Norway.

The invasions of the Normans in Southern Italy during the 11th century are of no special interest, from an ecclesiastical standpoint, as these invaders were already Christians. We must only notice that by their recognition of the papal supremacy over Naples and Sicily, as also by the aid they gave to the Roman see against the Roman-German empire, they signally contributed to establish and increase the temporal power of the popes. See Maurer, *Bekehrung d. Norwegischen Stammes z. Christenthum* (Munich, 1855, 1856, 2 vols.); Palgrave, *The History of Normandy and of England* (Lond. 1851–1857, 2 vols.); Depping, *Histoire des Expéditions Maritimes des Normands et de leur Établissement en France au 10me Siècle* (2d ed. 1843, 2 vols.); Wheaton, *History of the Northmen from the Earliest Times to the Conquest of England* (Lond. 1831); Worsaæ, *Minder om de Danske og Normændene i England, Skotland, og Irland* (Copenh. 1851); Lappenberg, *Gesch. von England* (Hamb. 1834–1837); Hardwick, *Ch. Hist. M. A.* p. 103, 105, 106, 129–131; Milman, *Hist. Lat. Christianity*, vol. iii and iv (see Index in vol. viii); Hill, *Engl. Monasticism*, p. 222–224, 247, 267; Maclear, *Hist. Christian Missions in the M. A.* p. 229–301, 276, 277. (J. H. W.)

Nornæ, or, as they are also termed, the *Parcæ* of the Northern mythology, were three young women, by name Urd, Verdande, and Skuld, i. e. Past, Present, and Future. They sit by the Urdar-wells under the world-tree Yggdrasil, and there determine the fate both of gods and men. Every day they draw water from the spring, and with it and the clay that lies around the wells sprinkle the ash-tree Yggdrasil, that its branches may not rot and wither away. Besides these three great norns, there are also many inferior ones, both good and bad; for, says the prose *Edda*, when a man is born there is a norn to determine his fate; and the same authority tells us that the unequal destinies of men in the world are attributable to the different dispositions of the norns. These lesser norns corresponded to the *genii* of classic mythology. Women who possessed the power of prediction or magic also bore this name.—*Chambers's Cyclopædia*, s. v. See Norse Mythology.

Norojentzi, a sect of dissenters from the Russo-Greek Church (q. v.), who are strongly in favor of marriage, in opposition to those who prefer a life of celibacy.

Norrie, Robert, an Anglican divine who flourished in Scotland near the opening of the 18th century as pastor at Dundee, in the diocese of Brechin, is noted for his severity against Presbyterianism and all advocates of the Kirk. He was at one time recommended for the bishopric as successor to Falconer (q. v.), but this scheme failed. He was, however, afterwards made bishop of Angus, and as such flourished until about 1750. He found much opposition in his diocese, and died respected by a few, but hated by many. See Stephens, *Hist. of the Church of Scotland*, iv, 203, 207, 222-224.

Norris, Edward, a divine of American colonial days, was born in England about 1589, and came to this country in 1639. In the mother country he had been a teacher and minister in Gloucester; in the colonies he devoted himself entirely to pulpit labors. In 1640 he was made pastor at Salem, Mass., and served that charge until his death, April 10, 1659. He was tolerant, did not join in the persecution of Gorton and the Anabaptists, and withstood the witchcraft delusion of 1651–54; but in 1653 he wrote in favor of making war with the Dutch. He published in London in 1636 a treatise on *Asking for Temporal Blessings*, and *The New Gospel not the True Gospel*, etc. (1638, 4to), a reply to John Trask's *True Gospel Vindicated* (Lond. 1636). See Drake, *Dict. of Amer. Biog.* p. 662.

Norris, Edwin, an eminent English ethnological and philological writer, was born at Taunton Oct. 24, 1795. In 1814, immediately after the restoration of peace, he travelled for some time on the Continent as private tutor in a family, chiefly in the south of Italy. After his return to England he was appointed in 1826 to a post in the East India House, from which he retired with a pension in 1836, in consequence of the arrangements connected with the renewal of the charter. In the same year his extensive knowledge of languages led to his election as assistant secretary to the Royal Asiatic Society, an office which involved the chief share in the editorship of the society's *Transactions*. In 1847 he received from government the appointment of translator to the Foreign Office. He was appointed in 1856 principal secretary to the Royal Asiatic Society. A short time before he had been made editor of the *Ethnographical Library*, undertaken in 1853, to embrace accounts of voyages to savage countries and other contributions to ethnographical science. The last edition of Prichard's *Natural History of Man* appeared with additions under his superintendence in 1855. A *Grammar of the English Language*, from a MS. by the Rev. R. M. Macbrair in the British Museum, is also "edited with additions by E. Norris," and a *Grammar of the Bornu or Kapuri Language* (Lond. 1853, 8vo) was developed by him from a series of dialogues sent home from Bornu by Richardson, the African traveller, who died before his return to England. In addition to these acknowledged works, Mr. Norris was frequently engaged in superintending the publications of the Bible Society in the Tahitian and other languages, and was a contributor to the *Penny Cyclopædia*, the *Penny Magazine*, and other works of large circulation. His reputation is, however, chiefly founded on papers which appeared in the *Transactions of the Royal Asiatic Society*. In one, in 1845, "On the Kapur-di-Giri Rock Inscription," he pointed out the method of deciphering an alphabet which was previously unknown, and the discovery was characterized by Prof. H. H. Wilson, in a paper which accompanied that of Mr. Norris, as "an unexpected and interesting accession to our knowledge of the palæography and ancient history of India." A paper "On the Assyrian and Babylonian Weights," and another "On the Scythic Version of the Behistun Inscription," are also of peculiar value. The whole of Sir Henry Rawlinson's papers on the cuneiform inscriptions, sent from Persia and published in the society's *Transactions*, passed through Mr. Norris's hands as editor. The chief result, however, of his Oriental studies is his *Assyrian Dictionary*. Three volumes of this work were published in 1868, 1870, and 1872 respectively, comprising the letters Aleph to Nun. Much of the con-

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tents of these volumes has no doubt become antiquated, and many of the tentative meanings assigned to words may be rejected hereafter; still they will always be acknowledged to contain a great amount of useful and trustworthy information, showing on every page the vast extent of Mr. Norris's reading; while those who use his work cannot but admire the singular candor and modesty with which he places before his fellow-students the results of his inquiries. The works hitherto mentioned, while they are the principal, are by no means the sole fruits of Mr. Norris's philological labors. For some time he paid considerable attention to the Celtic dialects, and in 1859 published in two volumes the text and translation of three Cornish dramas, constituting by far the greater portion of the existing relics of Cornish literature. Of other publications, we may mention *A Specimen of the Vai Language of West Africa* (1851):—*A Grammar of the Bornu or Kanuri Language* (1853); and *Dialogues*, and a *Small Portion of the New Testament in the English, Arabic, Haussa, and Bornu Languages* (1853). A disposition naturally modest and retiring impeded the recognition of Mr. Norris's merits in the great world (his only honors were a foreign membership of the German Oriental Society and a Bonn honorary degree of doctor of philosophy); but none who had the happiness of his acquaintance, or who have carefully studied any of his works, will withhold their tribute to such a rare union of excellences. Edwin Norris died Dec. 10, 1872. See *English Cyclop.* s. v.; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; *Presb. Qu. Rev.* April, 1873, p. 385. (J. H. W.)

Norris, Henry Handley, an English divine, was born about 1771; studied at Newcomb's School, Hackney, and at St. Peter's College, Cambridge, where he graduated B.A. in 1797, and M.A. in 1806. He subsequently became perpetual curate of St. John's Chapel, Hackney, which was erected into the district rectorate of South Hackney in 1831; he was afterwards made prebendary of Llandaff in 1819, and of St. Paul in 1825. He died in 1851. His chief works are, *A Practical Exposition of the Tendency and Proceedings of the Bible Society* (2d ed. Lond. 1814, 8vo):—*A respectful Letter to the Earl of Liverpool on the Bible Society* (Lond. 1822, 8vo); a vindication of it was published in 1823:—*The Origin, Progress, and Existing Circumstances of the London Society for Promoting Christianity among the Jews; an Historical Inquiry* (Lond. 1825, 8vo):—*The Good Shepherd; a Sermon on John x*, 11 (funeral of the ven. archdeacon Watson) (Lond. 1839, 8vo).—Darling, *Cyclop. Bibliog.* ii, 2211. (J. N. P.)

Norris, John (1), an English divine and Platonic philosopher, was born at Collingborne Kingston, Wiltshire, in 1657. He studied at the University of Oxford, where he graduated, and of which he became fellow in 1680. He was an ardent admirer of Plato, and translated Robert Waryng's *Effigies amoris* into English under the title of *The Picture of Love Unveiled* (Lond. 1682, 12mo). This work brought him into relations with Henry More (q. v.), the most eminent Platonic philosopher of England at that time, and with two distinguished women—lady Masham and Mrs. Astell; but when, a few years afterwards, the tendency of Locke's philosophy to one extreme of belief provoked a controversy which travelled the length and breadth of Europe, he was found with the opposite party—followers of Des Cartes and Malebranche. In 1689 he was appointed to the curacy of Newton St. Lo, and in 1691 was transferred to that of Bemerton, near Sarum, where he died in 1711. Norris was a fine writer for strength and thought, and his sentiments are commonly just. "His philosophical activity," says Tulloch, "only commenced with the termination of the Cambridge movement. He carried it forward to another age, but he did not himself belong to it. Norris, indeed, stands by himself in the history of English philosophy, the solitary Platonist of the Revolution æra, who handed on the torch of idealism into the next century, till it was grasped by the vigorous and graceful hands of Berkeley. It may be difficult to trace any direct connection between the author of the *Principles of Human Knowledge* and the author of *The Theory of the Ideal, or Intelligent World*. There may have been no indebtedness on the part of the Dublin idealist to the idealist of Bemerton, but the impulse of thought is the same; the line of Platonic speculation runs forward from one to the other. Norris has completely passed out of sight, and Berkeley is a familiar name to every student of philosophy. But Norris, although half forgotten, is really as striking and significant a figure in the history of English philosophy. He was an idealist of the purest type, sustained by the loftiest inspiration." (*Rational Theology and Christian Philosophy*, ii. 453, 454). His principal works are, *An Account of Reason and Faith in Relation to the Mysteries of Christianity* (London, 1697, 8vo), written in refutation of Toland's *Christianity not Mysterious*. "He attempted to prove," says Franck, "not that reason deceives us, for if this were so there would be no longer any distinction between truth and error, but that it is not sufficient for us in the measure we possess, not being so extensive as truth itself, or as the truths we need to know for our guidance and our support, and that, besides our instinctive and demonstrative knowledge, we need revelation. We are not to choose between reason and some other power contradicting her assertions, but only to examine whether any dogma in which we are asked to believe is a revealed dogma or not; whether it is to be regarded as a result of the human mind, or whether there are historical proofs that it emanated from a divine source, and has been imparted to us by supernatural means." Reason, according to Norris, is simply the exact measure of truth; i. e. divine reason, which differs only from human reason in degree, not in nature. In his *Essay towards the Theory of the Ideal, or Intelligible World* (Lond. 1701–4, 2 vols. 8vo), to which we have referred above in the quotation from Tulloch, Norris gives a complete exposition of Malebranche's system—the theory that we perceive all things in God, whose thoughts, to use such a term, are our ideal forms—which he greatly admired, and he refutes with great power the assertions of Locke and of the sensualists. Besides the above, he wrote *Hierocles upon the Golden Verses of the Pythagoreans* (Oxf. 1682, 8vo):—*An Idea of Happiness* (Lond. 1683, 4to):—*A Carnival of Knaves, or Whiggism plainly Displayed and Burlesqued* (ibid. 1683, 4to):—*Tractatus adversus reprobationis absolutæ decretum* (ibid. 1683, 4to):—*Poems and Discourses occasionally written* (ibid. 1684, 8vo):—*A Collection of Miscellanies, consisting of Poems, Essays, Discourses, and Letters* (Oxf. 1687, 8vo; 5th ed. Lond. 1716, 8vo):—*The Theory and Regulation of Love, a Moral Essay, in two Parts: to which are added Letters, Philosophical and Moral, between the Author and Dr. Henry More* (Oxf. 1688, 8vo):—*Reason and Religion, or the Grounds and Measures of Devotion considered from the Nature of God and the Nature of Man* (Lond. 1689, 8vo):—*Upon the Conduct of Human Life with Reference to the Study of Learning and Knowledge* (ibid. 1690–91, 8vo):—*Christian Blessedness* (ibid. 1690, 8vo); in 1691 he wrote a defence of this work, which had been attacked by the Separatists:—*Practical Discourses upon several Divine Subjects* (ibid. 1691–98, 4 vols. 8vo; often reprinted):—*Two Treatises concerning the Divine Light* (ibid. 1692, 8vo); directed against the Quakers:—*Spiritual Counsel, or the Father's Advice to his Children* (ibid. 1694, 8vo):—*Letters concerning the Love of God* (ibid. 1695, 1705, 8vo):—*A Philosophical Discourse concerning the Natural Immortality of the Soul* (ibid. 1708, 8vo); Dodwell wrote an answer to this work at the close of his *Natural Mortality of the Human Soul* (1708), and pretends to prove his position by texts of Scripture:—*Treatise concerning Christian Prudence* (ibid. 1710, 8vo):—*Treatise concerning Humility* (ibid. 1710, 8vo). See *Biographia Britannica*, s. v.; Chalmers, *General Biog. Dict.* s. v.; Franck,

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Dict. des sciences philosophiques, vol. iv; Darling, *Cycl. Bibliog.* ii, 2211; Lewes, *Hist. of Philos.* vol. ii; Ueberweg, *Hist. of Philos.* ii, 89, 366; Tulloch, *Rat. Theol. in England in the 17th Century*, ii, 227, 443, 452 sq.; Middleton, *Life*, i, 19, 64, 75, 176, 374, 378, 481; ii, 71, 170, 228, 242; Hagenbach, *Hist. of Doctrines*, ii, 183, 193, 225, 227. (J. H. W.)

Norris, John (2), an English philanthropist to whom Cambridge University is greatly indebted, was born at Norfolk in 1734. He died Jan. 3, 1777, at London. He was of a peculiarly serious turn of mind, fond of inquiry into religious subjects, of very strong sense and extensive learning, a lover of justice, of great humanity, and ever extending his bounty to distressed objects: but he was of a reserved disposition, so that he seldom conciliated the affections, except of those who most intimately knew him; and, though respected by all, there were few who felt themselves cheerful in his society. His regard for religion strongly testified itself in his will, whereby, among a number of charitable legacies to a large amount, he left an estate of £190 per annum for the purpose of establishing a professorship at Cambridge, with a salary of £120 per year to the professor, besides other advantages for lectures on religious subjects. Upon his death this, with other trusts, was carried into execution, and was called the Norrisian Professorship, the inestimable value of which establishment has been proved by the lectures published by Dr. Hey, and numerous disputations upon religious subjects printed at the Cambridge press, under the title of Norrisian Prize Essays. Mr. Norris's estate, worth about £4000 per annum, descended to his daughter.

Norris, John (3), an American philanthropist, one of the founders of the theological seminary in Andover, was born about 1751, and was for many years a respectable merchant in Salem, Mass. March 21, 1808, he gave $10,000 towards establishing the institution at Andover. This was a day of unequalled munificence, for on the same day Messrs. Brown and Bartlet, merchants of Newburyport, gave towards the same object, the former $10,000 and the latter $20,000. Mr. Norris lived to see the seminary opened on Sept. 28. He died Dec. 22, 1808. His widow, Mary Norris, died at Salem in 1811, bequeathing $30,000 to the theological seminary at Andover, and the same sum to trustees for the benefit of foreign missions to the heathen. In such esteem was Mr. Norris held by his fellow-citizens that he was for several years elected a member of the senate of Massachusetts. Obtaining, through the divine blessing upon his industry, an ample fortune, he considered himself as the steward of God, and his abundant liberality flowed in various channels. Extreme self-diffidence prevented him from making a public profession of religion; yet his house was a house of prayer, in which the morning and evening sacrifice ascended to the mercy-seat; and he once said in a solemn manner, "I would not relinquish my hope that I am a child of God for a thousand worlds."—Allen, *Biog. Dict.* s. v.

Norrman, Laurentius, a learned Swedish prelate, was born April 24, 1651, in Strengnaes. After having studied in several universities of Germany and Holland, he became in 1680 secretary of the count de La Gardie; in 1681 he was appointed professor of Oriental languages in Upsala, and was called in 1683 to teach them in the University of Lund. In 1684 he returned to Upsala, where he occupied successively the chairs of metaphysics, the Greek language, and theology. He afterwards travelled over Denmark and Germany, and was appointed conservator of the library of Upsala, inspector of the churches of that city, and in 1703 bishop of Gothenburg. He was justly regarded as one of the most skilful philologists of Sweden. He died May 21, 1703. We have of his works, *De Hellenismo Judaico* (Stockholm, 1685):—*De origine collegii electorum Imperii Germanici* (ibid. 1686):—*De Socrate* (ibid. 1686):—*De censore Romano* (ibid. 1686):—*De origine Gothorum* (ibid. 1687):—*De Fœdere Amphictyonico* (ibid. 1688):—*De sacerdotio Romano Pompiliano* (Upsala, 1688):—*De Scipione Africano* (ibid. 1688):—*De Alcibiade democratico* (ibid. 1688):—*De senatu Areopagitico* (ibid. 1689):—*De cruce veterum* (ibid. 1692):—*De causis deficientis suadæ Romanæ* (ibid. 1702):—*De typographia* (Hamburg, 1740, 8vo); reprinted in the *Monumenta typographica* of Wolf:—several other dissertations collected with his funeral orations (Stockholm, 1738, 4to). Norrman also edited the *Scholia rhetorica* of Phœbammon; the *De figuris sententiæ et elocutionis* of Alexander; the *Discourses and Letters* of the monk Theodulus; two *Discourses* of Aristides, etc. See Pipping, *Memoriæ theologorum; Memoria virorum in Suecia eruditissimorum* (Leips. 1731); Norrelius, *Vita Norrmanni* (Stockholm, 1738).—Hoefer, *Nouv. Biog. Générale*, xxxviii, 270.

Norse Mythology. 1. The religion which was cherished by the Norsemen of Norway and Iceland, before the introduction of Christianity in these countries, was the so-called *Asa-faith*. It took its name from the asas, as the gods were called, which it presented as objects to whom man owed reverence and worship. In its most original form this asa-faith was common to all the Teutonic nations, and it spread itself geographically over England, the most of France and Germany, as well as over Denmark, Sweden, Norway, and Iceland. It must have sprung into existence in the ancient eastern homesteads of the Teutonic family of nations before they divided into two groups—the southern, or Germanic, and the northern, or Gothic. Hence we might in one sense speak of a *Teutonic* mythology. This would be the mythology of the Teutonic people, as it was known to them, say four or five hundred years before Christ, while they all lived together in the East, without any of the peculiar features that have been added later by any of the several branches of that race. But from that time we have no Teutonic literature or history. In another and more limited sense we must recognise a distinct German, a distinct English, and a distinct Northern mythology, and we must even draw a distinction between the mythological systems of Denmark, Sweden, and Norway. How this Teutonic mythology developed, and what characteristic forms it assumed in Germany, England, Denmark, etc., we cannot know accurately, for time has left us but scattered fragments of the system of cosmogony and theogony which these nations reared. The different branches of Teutonic mythology died and disappeared as Christianity gradually made its way, first in France, about five hundred years after the birth of Christ, then in England, one or two hundred years later; still later in Germany, where the Saxons, Christianized by Charlemagne about the year 800 after Christ, were the last heathen people. In Norway, Sweden, Denmark, and Iceland the asa-faith flourished longer and more independently than elsewhere, and had more favorable opportunities for completing its development. The pagan religion flourished in the north of Europe until about the middle of the 11th century; or, to speak more accurately, Christianity was not completely introduced into Iceland before the year 1000; in Denmark and Norway some twenty or thirty years later, while in Sweden, paganism was not completely rooted out before the year 1150. In all of these countries, *excepting Iceland*, the overthrow of heathenism was more or less abrupt and violent. The eradication of the heathen religion was so complete that it was either wholly or to a great extent obliterated from the minds of the people. But the asa-faith in its Norse form is well known. We call it *Norse*, because it is preserved for us by the Norsemen, who emigrated from Norway and settled Iceland. In the Icelandic literature we have a complete record of it. The introduction of Christianity in Iceland was attended by no violence. While in the other countries mentioned above the monarchical form of government prevailed, and the people were compelled by their rulers to accept the

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gospel of Christ, the Icelanders enjoyed civil liberty, had a democratic form of government, and accepted the new religion by the vote of their representatives in the *Althing*, or Parliament, which convened at Thingvolls in the summer of 1000; and in this way we are able to account for all the heathen and vernacular literature that was put into writing and preserved for us by that remarkable people, who inhabited the island of the icy sea. In studying the mythology of the Norsemen, we have for our guidance not only a large *collection of rhapsodies*, or religious lays, composed in heathen times (before the year 1000), but also a complete *system of theogony and cosmogony*, written down, it is true, after the introduction of Christianity, but still abounding in internal evidence of having been written without any intermixture of Christian ideas.

2. The *religious lays* or *rhapsodies* are found chiefly in a collection well known by the name of the "*Elder*," or "*Sæmund's Edda*." This work was evidently collected from the mouths of the people in the same manner as Homer's *Iliad*, and there exists a similar uncertainty as to the person who reduced it to writing. It has generally been supposed that the songs of this *Elder Edda* were collected by Sæmund Frode (the Wise), who was born in Iceland in the year 1056, and died in 1133; but all the most eminent Icelandic scholars now agree that the book cannot have been written earlier than the year 1240. In the *Elder Edda* there are thirty-nine poems; these are in no special connection one with the other, but may be divided into three classes: 1, purely mythological poems; 2, mythological didactic poems; 3, mythological historical poems. The *Elder Edda* presents the Norse cosmogony, the doctrines of the Odinic mythology, and the lives and deeds of the gods; but it also contains a cycle of poems on the demigods, and mystical heroes and heroines of prehistoric times. It gives us as complete a view of the Norsemen's mythological world as Homer and Hesiod give us of the Greek mythology, but it gives it to us, not as Homer does, worked up into one great poem, but rather as the rhapsodists of Greece presented to Homer's hands the materials for that great poem in the various hymns and ballads of the fall of Troy, which they sung all over Greece. Norseland never had a Homer to mould all these poems into one lordly epic; but the poems of the *Elder Edda* show us what the myths of Greece would have been without a Homer.

The *system of theogony and cosmogony* is found in the so-called *Younger Edda*, or as it is also called, *Snorre's Edda*, a work that was written by Iceland's great historian, Snorre Sturleson, who was born in the year 1178, and died in the year 1241. The *Younger Edda* is mostly prose, and may be regarded as a sort of commentary upon the *Elder Edda*. Both the *Eddas* complement each other, and a careful study of both is necessary for the scholar who desires to understand fully the religion of our Northern ancestors in the heathen period. The *Younger Edda* consists of two parts: Gylfaginning (the deluding of Gylfe) and Bragarædur, or Skaldskaparmál (the conversations of Brage, the god of poetry, or the treatise on poetry). Gylfaginning tells how the Swedish king Gylfe makes a journey to Asgard, the abode of the gods, where Odin instructs him in the old faith, and gradually unfolds to him the myths of the Norsemen. The *Younger Edda* is a prose synopsis of the whole asa-faith, with here and there a quotation from the *Elder Edda*, by way of proof and elucidation. It shows a great deal of ingenuity and talent on the part of its author, and is the most perspicuous and intelligible presentation of Norse mythology that has come down to us from those dark days of the Middle Ages.

3. The following is a brief synopsis of the Norse heathen faith: In the beginning there were two worlds. Far to the north was Niflheim (the nebulous world), which was cold and dark, and in the midst of it was the well Hvergelmer, where the dragon Nidhogg dwells. Far to the south was Muspelheim (the fire world), which was bright and flaming, and in the midst of its intense light and burning heat sat Surt, guarding its borders with a flaming sword in his hand. Between these two worlds was Ginnunga-gap (the yawning abyss), which was as calm as wind-still air. From the well Hvergelmer flowed twelve ice-cold streams, the rivers Elivogs. When these rivers had flowed far into Ginnunga-gap, the venom which flowed with them hardened and became ice; and when the ice stood still, the vapor arising from the venom gathered over it and froze to rime; and in this manner were formed in the yawning gap many layers of congealed vapor. That part of Ginnunga-gap that lay towards the north was thus filled with thick and heavy ice and rime, and everywhere within were fogs and gusts. But the south side of Ginnunga-gap was lighted by sparks that flew out of Muspelheim. Thus while freezing cold and gathering gloom proceeded from Niflheim, that part of Ginnunga-gap which looked towards Muspelheim was hot and bright; and when the heated blasts met the frozen vapor, it melted into drops, and *by the might of him* (the supreme God) *who sent the heat*, these drops quickened into life, and were shaped into the likeness of a man. His name was Ymer; he was a giant, and he became the father of a race of frost giants and mountain giants. Together with the giant Ymer, there also sprang into being a cow named Audhumbla, by whose milk Ymer was nourished. This cow licked rime-stones, which were salt; and the first day that she licked the stones there came at evening out of the stones a man's hair, the second day a man's head, and the third day the whole man was there. His name was Bure. He was fair of face, great and mighty. He begat a son, by name Bor. Bor took for his wife a woman whose name was Bestla, a daughter of the giant Bolthorn, and they had three sons: Odin, Vile, and Ve. Odin became the father of the bright and fair asas, the rulers of heaven and earth, and he is, says the *Younger Edda*, the greatest and lordliest of all the gods. Odin, Vile, and Ve slew the giant Ymer; and when he fell, so much blood flowed out of his wounds that in it was drowned all the race of giants save one, who with his wife escaped in a skiff, and from him descended new races of giants. The sons of Bor dragged the body of Ymer into the middle of Ginnunga-gap, and of it they formed the earth. Of his blood they made the ocean; of his flesh, the land; of his bones, the mountains; of his hair, the forests; and of his teeth and jaws, together with some bits of broken bones, they made the stones and pebbles. Of his skull they formed the vaulted heavens, which they placed far above the earth, and decorated with red-hot flakes from Muspelheim to light up the world; but his brains they scattered in the air, and made of them the melancholy clouds. Round about the disk of the earth they let the deep ocean flow, the outward shores of which were assigned as dwellings of the giants, and were called Jotunheim and Utgard. As a protection against the giants, the creative powers made of Ymer's eyebrows a bulwark, called Midgard, round about the earth; but from heaven to earth the sons of Bor made the bridge called Bifrost (the middle yard), which we now recognise as the rainbow.

The dark and gloomy Night, who was the offspring of giants, married the asa-son Delling (day-break), and they became the parents of Day, who was light and fair like his father. Odin gave Night and Day two horses and two cars, and set them up in the heavens, that they might drive successively one after the other, each in twenty-four hours' time, round the world. Night rides first with her steed Rimfaxe (rime-mane), that every morning, as he ends his course, bedews the earth with the foam of his bit. Day follows after with his steed Skinfaxe (shining-mane), and all the sky and earth glisten from the light of his mane.

The asas formed the sun and moon of sparks from Muspelheim, and made the children of Mundilfare drive the chariots of these two grand luminaries athwart the sky. The daughter, whose name is Sol (sun), drives the

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chariot of the sun; and the son, whose name is Mane (moon), drives the chariot of the moon. Hence it is that sun is feminine and moon masculine in the North-European languages. Sol and Mane speed away very rapidly, for two giants, the one named Skol and the other Hate, both disguised as wolves, pursue them for the purpose of devouring them; and these giants will at length overtake the sun and moon, and accomplish their greedy purpose.

Dwarfs were bred in the mould of the earth, just as worms in a dead body, or, in the language of the *Edda*, they were quickened as maggots in the flesh of Ymer. By the command of the gods, they got the form and understanding of men; but their abode was in the earth and in the rocks. Four dwarfs—Austre (East), Vestre (West), Nordre (North), and Sudre (South)—were appointed by the gods to bear up the sky. Of the race of dwarfs, Modsogner and Durin are the chief ones.

In the northern extremity of the heavens sits the giant Hræsvelger (corpse-swallower), in the guise of an eagle. The strokes of his wings produce the winds and storms.

There were not yet any human beings upon the earth: when the sons of Bor—Odin, Hœner (Vile), and Loder (Ve)—were walking along the sea-beach, they found two trees, and made of them the first human pair, man and woman. Odin gave them life and spirit; Hœner endowed them with reason and the power of motion; and Loder gave them blood, hearing, vision, and a fair complexion. The man they called Ask (ash), and the woman Embla (elm). The newly created pair received from the gods Midgard as their abode, and from Ask and Embla are descended the whole human family.

The gods dwell in Asgard. In its midst are the plains of Ida (Idavolls), the assembling-place of the gods, and Odin's high-seat, Hlidskjalf, whence he looks out upon all the worlds. But above the heaven of the asas are still higher heavens, and in the highest of these stands the imperishable gold-roofed hall Gimle, which is brighter than the sun.

The gods to whom divine honors must be rendered are twelve in number, and their names are Odin, Thor, Balder, Ty, Brage, Heimdal, Hod, Vidar, Vale, Ull, Forsete, Loke. In this list Njord and Frey are not mentioned, for they originally belonged to another class of gods called vans, or sea-gods, and were received among the asas by virtue of a treaty in which Njord was given as a hostage, and Frey is his son.

Of goddesses, we find the number twenty-six, and Vingolf is their hall. Some of the more prominent ones are Frigg, Freyja (a vana goddess, a daughter of Njord), Sif, Nanna, Idun, Saga and Sigyn.

Odin's hall is the great Valhall; spears support its ceiling; it is roofed with shields, and coats of mail adorn its benches. Thither and to Vingolf Odin invites all men wounded by arms or fallen in battle. For this reason he is called Valfather (father of the slain), and his invited guests are called einherjes. The latter are waited upon by valkyries (maids of slaughter).

The dwelling of Thor is Thrudvang, or Thrudheim. His hall is the immense Bilskirner. Ull, Thor's son, lives in Ydal. Balder lives in Breidablik, where nothing impure is found. Njord dwells in Noatun, by the sea. Heimdal inhabits Himinbjorg, which stands where the bridge Bifrost approaches heaven. Forsete has Glitner for his dwelling, whose roof of silver rests on columns of gold. The chief goddess, Frigg, wife of Odin, has her dwelling-place in Fensal; and Freyja, the goddess of love, dwells in Folkvang, and her hall is Sessrymner. Saga dwells in the great Sokvabek, under the cool waves; there she drinks with Odin every day from golden vessels.

The Norse mythology presents nine worlds: Muspelheim, Asaheim, Ljosalfaheim, Vanaheim, Mannaheim, Jotunheim, Svartalfaheim, Helheim, and Niflheim. The highest is Muspelheim (the fire world), the realm of Surt, and in its highest regions Gimle is situated. The lowest is Niflheim (the mist world), the realm of cold and darkness, and in its midst is the fountain Hvergelmer, where the dragon Nidhogg dwells. Between the two is Mannaheim (the home of man) or Midgard, the round disk of the earth, surrounded by the great ocean. Ask and Embla got this for a dwelling-place. Far above Mannaheim is Asaheim (the world of the gods), forming a vault above the earth. Here we find Idavolls and Hlidskjalf. Beyond the ocean is Jotunheim (the world of giants). This world is separated from Asaheim by the river Ifing, which never freezes over. Nearest above the earth is Ljosalfaheim (the world of the light elves), and between it and Asaheim is Vanaheim (the home of the vans, or sea-deities). Proceeding downward from the earth, we come first to Svartalfaheim (world of the dark elves); next to Helheim (the world of the dead, hell); and finally, as before stated, to Niflheim. From Mannaheim to Helheim the road leads down by the north through Jotunheim over the stream Gjoll, the bridge over which river (the Gjoll bridge) is roofed with shining gold.

The ash Yggdrasil is the holiest of all trees; its evergreen boughs embrace the whole world. Yggdrasil springs from three roots. One root is in Hvergelmer, in Niflheim, and the bark of this root is gnawed by the dragon Nidhogg, and all his reptile brood. The second root is in Jotunheim, over the well of the wise giant, Mimer. In this well lies concealed Odin's eye, which he gave in pawn for a drink from the fountain, and every morning Mimer drinks from his glittering horn the mead that flows over Odin's pawn. The third root of Yggdrasil is among the asas in heaven; and beneath this root is the sacred fountain of Urd. Here dwell the three norns, or fates: Urd (the Past), Verdande (the Present), and Skuld (the Future). They nurse the tree Yggdrasil by sprinkling it every morning with the pure water of Urd's fountain. These norns preside over the births and determine the destinies of men. Their messengers (both good ones and bad ones), accompany man from the cradle to the grave, and are the authors of men's fortunes and misfortunes. *Nothing can change the fiat of the norns.* Urd and Verdande weave the web of man's life, and stretch it from east to west, and Skuld tears it to pieces.

In the topmost bough of the ash Yggdrasil sits an eagle that is very knowing, and between the eagle's eyes sits a hawk, by name Vedfolner. A squirrel, whose name is Ratatosk, runs up and down the tree, seeking to cause strife between the eagle and the serpent Nidhogg. Four stags leap about beneath the branches of the tree, and feed on its buds. Their names are Dain, Dvalin, Duneyr, and Durathror. But there are so many serpents with Nidhogg in the fountain Hvergelmer that no tongue can count them. The dew that falls from Yggdrasil upon the earth men call honey-dew, and it is the food of bees. Finally, two swans swim in Urd's fountain, and are the parents of the race of swans. Thus all tribes of nature partake of this universal tree.

Odin (or Allfather) is the highest and oldest of the gods, or asas, and from him the race of asas is descended. His hall is the famous Valhall, to which he invites all men bitten by weapons or fallen in battle. The daily amusement of his invited guests is to ride out every morning to fight and slay each other, but in the evening they quicken again into life and ride home to Valhall, where they are nourished by the flesh of the boar Sæhrimner, and where valkyries (maids who pick up those fallen in the battle-field) wait upon them with bowls flowing with mead. By the side of Odin stand two wolves, Gere and Freke; on his shoulders are perched two ravens, Hugin (reflection) and Munin (memory), who every day fly out and bring back to their master messages from all parts of the world; and he rides a gray eight-footed horse, by name Sleipner. Odin has a famous ring called Draupner, which was made for

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him by skilful dwarfs, and as he speeds forth to the field of battle he wears a golden helmet and resplendent armor. His names are about two hundred in number, for the various peoples among whom he came never called him by the same name. Odin is the god of poetry, the associate of Saga (history), and the inventor of runes (the Norse alphabet). His name comes down to us in the name of the fourth day of the week, Wednesday (Odin's-day).

Next to Odin is *Thor*. He is a son of Odin and Odin's wife Jord (Earth). He is the strongest of the gods; his dwelling is Thrudvang, as before stated, and his hall the magnificent Bilskirner. All thralls come to him after death. Thor rides in a chariot, which is drawn by two goats, named Tanngujost and Tanngrisner; hence he is called Oku-Thor (chariot-Thor). He is also called *Hloride*, or the bellowing thunderer. The mountains thunder and are rent in twain, and the earth is wrapped in flames beneath his thundering chariot. When he girds himself with Megingjarder, his belt of strength, and puts on his steel gloves, his strength is redoubled. He is frequently in conflict with the giants, who tremble at his huge hammer, Mjolner, which was forged for him by skilful dwarfs. His wife is Sif, whose locks are golden. The boy Thjalfe, and girl Roskva, are his servants, and accompany him on all his wonderful exploits. Thor is the father of Magne (strength) and of Mode (courage), and he is the stepfather of Ull. He is frequently called the protector of Asgard and Midgard, and is generally interpreted as a spring god. The fifth day of the week, Thursday (Thor's-day), is named after him. His most celebrated adventures are his duel with Heungner, his visit to Geirrod, his visit to Skrymer, his fishing for the Midgard-serpent, and his slaying of Thrym.

Balder is a son of Odin and Frigg. He is so fair that rays of light seem to issue from him. He is the favorite of both gods and men, and the comforter of those who are in trouble. His wife is Nanna, and his dwelling is Breidablik, where nothing impure can come. Balder is the mildest, the wisest, and the most eloquent of all the gods, and his nature is such that the judgment he has pronounced can never be altered.

Njord was born in Vanaheim, among the wise vans, but was received by the asas when the vans made a treaty with the asas, and gave the vans Hœner. Njord is the ruler of the winds; he subdues the sea and fire, and distributes wealth among men; he should be invoked by sailors and fishermen. His wife is Skade, a daughter of the giant Thjasse. But Njord and Skade do not agree. Njord dwells in Noatun, near the sea. Skade stays in her father's dwelling, Thrymheim, where she rides on her skees (snow-shoes) down the mountains, and hunts the wild boar with bow and arrow.

Frey is the son of Njord, and rules over rain and sunshine and the fruitfulness of the earth, hence he should be invoked to obtain good harvests, peace, and wealth. He is good-natured and kind-hearted; he causes sorrow to no one, but releases the prisoners from their chains. His dwelling is Alfheim. He rides with the boar Goldenbristle, or sails in his splendid ship Skidbladner, which was made for him by the same skilful dwarfs who made Odin's ring and Thor's hammer. To obtain the giant's daughter Gerd, he gave away his trusty sword, and hence he has no weapon in the last conflict of the gods in Ragnarok. In the *Elder Edda* there is a beautiful poem describing how Frey fell in love with Gerd, the daughter of Gymer and Aurboda, and sent his servant Skirner with his sword to get her.

Ty, after whom Tuesday (Ty's-day) has its name, is the one-handed god, and the most valiant of the asas. All brave men should invoke him. Ty gave a splendid proof of his intrepidity when the gods tried to persuade the Fenris-wolf to let himself be bound up with the chain Glitner. The wolf, fearing that the gods would not unloose him again, consented to be bound only on the condition that while they were chaining him he should keep the right hand of one of the gods between his jaws. Ty did not hesitate to put his hand in the monster's mouth; but when the Fenris-wolf perceived that the gods had no intention to unchain him, he bit Ty's hand off at that point which has ever since been called the wolf's joint—that is, the wrist.

Brage, the long-bearded, is the god of the art of poetry. He is celebrated for his wisdom, but especially for his correct forms of speech. Runes are engraved on his tongue, and he wears a long, flowing beard. Brage's wife is Idun, who keeps in a box the apples which the gods, when they feel old age approaching, have only to taste of to become young again. In this manner they will preserve their youth until Ragnarok. The giant Thjasse once, by the co-operation of Loke, succeeded in capturing Idun, but the gods compelled Loke to fetch her back.

Heimdal, the white god with golden teeth, is the protector of the gods, and dwells in Himinbjorg, where the rainbow (Bifrost) reaches the heavens; he stands there at the borders of heaven to prevent the giants from crossing the bridge. He requires less sleep than a bird, and sees, by night as well as by day, a hundred miles around him. So acute is his ear that no sound escapes him, for he can even hear the grass growing on the earth, and the wool on the backs of the sheep. When he blows his horn (the Gjoll-horn) all the worlds resound.

Hod is a son of Odin, and becomes accidentally the slayer of the good Balder.

Vidar is a son of Odin and the giantess Grid. He is surnamed the Silent. He is almost as strong as Thor, and the gods place great reliance on him in all critical conjunctures. He has a shoe for which material has been gathered through all ages. It is made of the scraps of leather that have been cut off from the toes and heels in cutting patterns for shoes. These pieces must be thrown away by shoemakers who desire to render assistance to the gods in the final conflict, where Vidar avenges Odin by tearing the Fenris-wolf to pieces. Vidar dwells in the uninhabited Landvide.

Vale, the skilful archer, is the son of Odin and Rind. He was born in the western halls; he slays Hod immediately after the death of Balder, and rules with Vidar after Ragnarok.

Ull is the stepson of Thor; is the god of the chase and of running on skees (snow-shoes); is invoked for success in duels, and dwells in Ydal. His father is not named.

Forsete is the son of Balder and Nanna. He settles all disputes among gods and men. He dwells in Glitner, the silver roof of which is supported by columns of gold.

Frigg is the daughter of Fjorgyn, and the first among the goddesses, the queen of the asas and asynjes. Odin is her husband. She sits with him in Hlidskjalf, and looks out upon all the worlds. She exacted an oath from all things that they should not harm Balder. Her dwelling is Fensal.

Freyja is next to Frigg in importance. She is Njord's daughter and Frey's sister. She is the goddess of love, and Friday is named after her. (Comp. *Dies Veneris*.) She rides in a carriage drawn by two cats, and dwells in Folkvang, where she has a hall called Sessrymner. When she rides to the field of battle, she shares the fallen equally with Odin. Her husband, Od, went far away and wandered through many lands, but she weeps golden tears of longing for him. She is also called Vanadis—that is, goddess of the vans; and the many names which were given to her are accounted for by the fact that she visited many different peoples in search of her husband.

Saga is the goddess of history; she dwells beneath the cool billows of Sokvabek, where she and Odin every day quaff mead from beakers of gold.

Sif is the wife of Thor, *Nanna* the wife of Balder, and *Sigyn* the wife of Loke; but besides these there are several goddesses of less importance, who serve as handmaids either of Frigg or of Freyja.

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Valkyries, maids of the slain, are sent out by Odin to every battle to choose guests for Valhall and to determine the victory. Surrounded by a halo of flashing light, they ride in bloody armor with shining spears through the air and over the sea. When their horses shake their manes, dew-drops settle in the deep valleys, and hail falls upon the lofty forests.

The ruler of the sea is *Ægir*, also called *Hymer* and *Hler*. He is a giant, but is still the friend of the asas. When the gods visit him, as they do every harvest, his halls are illuminated with shining gold. His wife is Ran; she has a net with which she captures seafarers. The daughters of Ægir and Ran are the billows. They are hostile to sailors, and try to upset their ships.

4. The following is an outline of the Norse mythological legends. In the beginning of the world there was a glorious time of peace and happiness among gods and men, but giantesses came to Asgard, and the asas united themselves with them. Then their happiness was ruined, the atmosphere was infested with guile, and strife began in heaven and on earth—a strife which was to last until the destruction of both. The giants attack the asas both by force and by stratagem, and the latter are saved only by the power of Thor and the cunning of Loke.

Loke, or, as he is sometimes called, *Lopt*, is indeed the instigator of the greatest misfortunes that happen to the gods. He is of giant race, but was adopted by the asas, and was already in the dawn of time the foster-brother of Odin. His countenance is fair, but his disposition is evil. He is frequently called the slanderer of the asas, the grand contriver of deceit and fraud, and the reproach of gods and men. He often accompanies the asas, and they make use of his strength and cunning; but he usually plots together with the giants for the purpose of bringing ruin upon the asas.

With the giantess Angerboda, Loke begat three children in Jotunheim. These are the Fenris-wolf, the Midgard-serpent, and Hel, the goddess of death. The asas knew that these children of Loke would cause them great mischief. Therefore they bound the wolf on a barren holm (rocky island), and put a sword in his open-stretched mouth. The Midgard-serpent they cast into the deep ocean, where he encircles the whole earth and bites his own tail. Thor once caught the Midgard-serpent on his hook, and would have slain him with his hammer had not the giant Hymer, who was with him, cut off the fishing-line. Hel was thrust down into Niflheim, and Odin commanded that all who died of sickness or old age should go to her. Her dwelling is called Helheim; it is large and terrible. It is in the most infernal pit of Hel's region, where her palace is called Anguish, the table Famine, the waiters Slowness and Delay, the threshhold Precipice, and the bed Care. Hel herself is half blue and half white, and of a grim and ghastly appearance. The English word "hell" is derived from or connected with her name.

The greatest sorrow was caused to gods and men by Loke, when he by his cunning brought about the death of Balder. Balder was tormented by terrible dreams, indicating that his life was in peril; and this he communicated to the gods, who resolved to conjure all animate and inanimate things not to harm him. Frigg exacted an oath from all things that they should not harm Balder. But still Odin felt anxious, and, saddling his horse Sleipner, he descended to Niflheim, where he awaked the vala, and compelled her to give him information about the fate of Balder. When it had been made known that nothing in the world would harm Balder, it became a favorite pastime of the gods at their meetings to put him up as a mark and shoot at him. But it vexed Loke to see that Balder was not hurt; so he assumed the guise of a woman, and went to Frigg, and asked if all things had sworn to spare Balder. From Frigg he learned that she had neglected to exact an oath from a slender twig called the *mistletoe*. Loke immediately went and pulled this up, proceeded to the place where the gods were assembled, and induced the blind god Hod to throw the mistletoe at his brother, and do him honor as the rest of the gods did. Loke himself guided Hod's hand; the twig hit Balder, and he fell down lifeless. The asas were struck dumb and speechless by terror. Finally Frigg sent Hermod, who got Odin's horse, to Hel, to persuade the goddess of death to permit Balder to return to Asgard. Hel promised to release him on the condition that all nature would weep for him. The gods then despatched messengers throughout all the world to beseech all things to weep, in order that Balder might be delivered from the power of Hel. All things very willingly complied with the request—men, animals, the earth, stones, trees, and all metals—just as we see things weep when they come out of the frost into the warm air. When the messengers were returning with the conviction that their mission had been quite successful, they found on their way home a giantess who called herself Thokk. Thokk would not weep, and Hel kept her prey. But this Thokk was none else than Loke in disguise.

Balder's wife, Nanna, died of grief, and was burned on her husband's funeral pile; but Odin's son, Vale, though at that time but one night old, avenged Balder by slaying Hod, who had been the immediate cause of his death.

Pursued by the gods, Loke now fled upon a mountain, whence he could look out upon the world in all directions, and when he saw the gods approaching in search of him, he changed himself into the form of a salmon, and sprang into a waterfall near by, called the Vrananger Force. But Odin had seen him from Hlidskjalf, and by means of a fishnet they captured him. Having Loke in their power, they dragged him without pity into a cavern, wherein they placed three sharp-pointed rocks, boring a hole through each of them. Having also seized Loke's children, Vale and Narfe, they changed the former into a wolf, and in this likeness he tore his brother to pieces and devoured him. The gods then made cords of his intestines, with which they bound Loke on the points of the rocks, one cord passing under his shoulders, another under his loins, and a third under his hams; and when this was done they transformed these cords into fetters of iron. Then the giantess Skade took a serpent, and suspended it over him in such a manner that the venom should fall into his face, drop by drop. But Sigyn, Loke's wife, stands by him, and receives the drops as they fall in a cup, which she empties as often as it is filled. But while she is emptying it venom falls upon Loke's face, which makes him shriek with horror, and twist his body about so violently that the whole earth quakes and quivers. Such, says the Norseman, is the cause of earthquakes. There will Loke lie until Ragnarok, which is not far off.

5. Intimately connected with these traditionary narratives are the Norse views as to the future. The time will come when the whole world shall be destroyed, when gods and men shall perish in *Ragnarok*, or the twilight of the gods. Increasing corruption and strife in the world are the signs that this great and awful event is approaching. Continuous winters rage without any intervening summers, and the air is filled with violent storms, snow and darkness, and these are signs that Ragnarok is near at hand. The sun and moon are devoured by the giants heretofore mentioned, who pursue them in the guise of wolves, and the heavens are stained with blood. The bright stars vanish, the earth trembles, and the mountains topple down with a tremendous crash. Then all chains and fetters are severed, and the terrible Fenris-wolf gets loose. The Midgard-serpent writhes in his giant rage, and seeks land upon the tumultuous waves. The ship Naglfar, which has been constructed of the nail-parings of dead men, floats upon the waters, carrying the army of frost-giants over the sea, and the giant Hrym is its helmsman. Loke, freed also from his chains, comes at the head of the hosts of

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Hel. The Fenris-wolf advances and opens his enormous mouth. His lower jaw reaches the earth, and the upper one touches the skies; he would open it still wider had he the room to do so. Fire flashes from his eyes and nostrils. The Midgard-serpent, placing himself by the side of the Fenris-wolf, vomits forth floods of poison, which fill the air and the waters. In the midst of this confusion, crashing, and devastation, the heavens are rent in twain, and the sons of Muspel come riding through the opening in brilliant array. Surt rides first, wrapped in flames of fire; his flaming sword outshines the sun itself. Bifrost (the rainbow) breaks as they ride over it, and all direct their course to the great battle-field called Vigrid.

Meanwhile Heimdal arises, and with all his might he blows the horn of Gjoll to awake the gods, who assemble without delay. In his embarrassment Odin rides to Mimer's fountain, to consult Mimer as to how he and his warriors are to enter into action. The great ash Yggdrasil begins to quiver; nor is there anything in heaven or on earth that does not fear and tremble in that awful hour. The gods and all the einherjes of Valhall arm themselves, and speedily sally forth to the field of battle, led on by Odin, with his golden helmet, resplendent cuirass, and flashing spear, Gungner. Odin places himself against the Fenris-wolf. Thor stands by Odin's side, but can render him no assistance, as he must himself fight with the Midgard-serpent. Frey encounters Surt, and fearful blows are exchanged ere Frey falls, and he owes his defeat to his not having that trusty sword which he gave to his servant, Skirner, when he sent him to ask the hand of the giantess Gerd. On this last day of the world, the dog Garm, which had been chained in the Gnipa-cave, also breaks loose. He is the most fearful monster of all, and attacks Ty, and they kill each other. Thor gains great renown for killing the Midgard-serpent, but he retreats only nine paces before he falls dead, having been suffocated by the floods of venom which the dying serpent vomits forth upon him. The Fenris-wolf swallows Odin, but Vidar immediately advances, and, setting his foot upon the monster's lower jaw, he seizes the other with his hand, and thus tears and rends him till he dies. Vidar is able to do this, for he wears the shoe previously described in this sketch. Loke and Heimdal fight a duel, and kill each other. The conflict is still raging with unabated fury, when Surt flings fire and flame over the world. Smoke wreathes up around the all-nourishing world-ash Yggdrasil, the high flames play against the heavens, and earth, consumed, sinks down beneath the sea.

But after all the world has thus been consumed in flames, the earth, completely green, rises a second time from the sea. Cascades fall, and the eagle soars on lofty pinions in pursuit of his prey. The gods come together on the plains of Ida, and talk about the powerful Midgard-serpent, about the Fenris-wolf, and about the ancient runes of the mighty Odin. The fields, unsown, yield their harvests, all ills cease, and the heavenly gods live in peace.

Vidar and Vale survive Ragnarok. Neither the flood nor Surt's flame did them any harm, and they dwell on the plains of Ida, where Asgard formerly stood. Thither came also the two sons of Thor (Mode and Magne), bringing with them their father's celebrated hammer, Mjolner. Hœner is there also, and comprehends the future. Balder and Hod converse together; they call to mind their former deeds, and the perils they have passed through; they talk about the fight with the Fenris-wolf and with the Midgard-serpent. The sons of Hod and Balder inhabit the wild Wind-home.

The sun brings forth a daughter more lovely than herself (the sun is feminine in the Norse language) before she is swallowed by the wolf Skol, and when the gods have perished, the daughter rides in her mother's heavenly course.

During the conflagration of Ragnarok, a woman by name Lif and a man by name Lifthrasir lie concealed in the so-called forest of Hodmimer. The dew of the dawn serves them as food, and so great a race shall spring from them that their descendants shall soon spread over the whole earth.

The gold-roofed Gimle does not perish in the conflagration of the world. This hall outshines the sun; it is in the uppermost heaven, and in it

> "The virtuous
> Shall always dwell,
> And evermore
> Delights enjoy" (*Elder Edda*).

Towards the north, on the Nida Mountains, stands a hall of shining gold, and this the dwarfs occupy after Ragnarok.

But there is also a place of punishment for the wicked. It is a place far from the sun, a large and terrible cave, and the doors of it open to the north. This cave is built of serpents wattled together, and the heads of all the serpents turn into the cave, filling it with streams of poison, in which perjurers, murderers, and adulterers have to wade. The suffering is terrible; gory hearts hang outside of their breasts; their faces are dyed in blood; strong venom-dragons fiercely run through their hearts; their hands are riveted together with ever-burning stones; their clothes are wrapped in flames, and remorseless ravens keep tearing their eyes from their heads.

> "Then comes the mighty one
> To the great judgment;
> From heaven he comes,
> He who guides all things.
> Judgments he utters,
> Strifes he appeases,
> Laws he ordains
> To flourish forever" (*Elder Edda*).

Or, as it is stated in the lay of Hyndla of the *Elder Edda*, after she (Hyndla) has described Heimdal, the sublime protector of the perishable world:

> "Then comes another
> Yet more mighty:
> But *Him* dare I not
> Venture to name.
> Few look farther
> Than to where Odin
> Goes to meet the [Fenris-] wolf" (*Elder Edda*).

In various passages of the Old Norse literature, like the one just quoted, there are allusions to the *unknown God*, who was before the beginning of time, and at the end of time he enters upon his eternal reign, and it seems that when he comes to the great judgment the punishment of the wicked in that terrible cave (Nastrand) will cease.

6. The above are the main points in the religion of the Norsemen. A complete interpretation is difficult, but the leading features are easily discernible, and are as follows:

The chaotic world-mass is produced by the blending of heat and cold, and this chaos quickens into the form of the giant Ymer. The asas are the beneficent forces and elements in nature. They separate from the evil and destructive elements (the giants), conquer them by their divine power, and create from them the world, thus producing the earth and its inhabitants.

The government of the world is in the power of the asas, while they themselves are in some respects subject to the decrees of the mighty norns, the goddesses of time and fate. Everything in nature that is good, beautiful, and true is the work of the asas; but the power of the giants manifests itself in all the evil, disturbing, and destructive elements of nature. The asas limit but do not destroy the power of the giants. The life of the world is a constant struggle between these contending forces. The asas try to defend what advantage they have, but the giants are constantly seeking to defeat them, and to bring ruin upon them. The asas frequently employ the giants for the purpose of elevating and fortifying themselves, but thereby they only weaken their own power. The cunning giant-god, Loke, whom the asas have adopted, deceives and

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betrays them. The power of the giants keeps increasing, and grows more and more threatening to the asas and to the world.

The contest is finally decided in the last great struggle in Ragnarok, where both parties summon all their strength, and where asas and giants mutually slay each other. In this internecine contest the world is consumed by flames from the same primæval source whence the first sparks of life originally came.

But the world is destroyed only to rise again in a more glorious condition. In the reconstruction and regeneration of the world the victory of good over evil is complete. After Ragnarok the divine powers are gathered in that Supreme Being, that unknown God, who was faintly seen from the beginning, but whom no one ventured to name; and the evil being, who so long has cursed the earth, sinks, together with death, into the unfathomable abyss, never to rise again.

7. For a complete presentation of the religion of the ancient Norsemen, see Anderson, *Norse Mythology, or the Religion of our Forefathers* (Chicago, 1875); Keyser, *Religion of the Northmen;* Thorpe, *Northern Mythology* (Lond. 1852, 3 vols. 8vo); Müller, *Chips from a German Workshop* (see Index in vol. ii); *Amer. Ch. Rev.* April, 1872, art. viii. See also the articles MYTHOLOGY; TEUTONIC MYTHOLOGY. (R. B. A.)

North is the rendering which the A. V. gives in Job xxxvii, 9, for the Hebrew *mezarim'*, מְזָרִים; properly, as the margin reads, *scattering winds*, i. e. winds which scatter the clouds, and bring clear, cold weather. (The Sept. has ἀκρωτήρια, the Vulg. *arcturus.*) But Aben-Ezra and Michaelis understand *Mezarim* to mean a constellation, and the same as *Mazzaroth* (q. v.).

The Hebrews considered the cardinal points of the heavens in reference to a man whose face was turned towards the east, the north was consequently on his left hand (Gen. xiii, 14; Josh. xv, 10; Judg. xxi, 19; Jer. i, 13); hence "the left hand" designates the north (Gen. xiv, 15; Job xxiii, 9). They also regarded what lay to the north as *higher*, and what lay to the south as *lower;* hence they who travelled from south to north were said to "go up" (Gen. xlv, 25; Hos. viii, 9; Acts xviii, 3; xix, 1), while they who went from north to south were said to "go down" (Gen. xii, 10; xxvi, 2; xxxviii, 1; 1 Sam. xxx, 15, 16; xxv, 1; xxvi, 2).

Elsewhere the word north in our version stands for the Hebrew *tsaphon'*, צָפוֹן, which is used in several senses: 1. It denotes a particular quarter of the heavens; thus, "Fair weather cometh out of the north" (Job xxxvii, 22); literally, "gold cometh," which our version, with the best critical authorities, understands figuratively, as meaning the golden splendor (of the firmament, i. e. "fair weather") (comp. Zech. iv, 12, "gold-colored oil"). The Sept. gives "the cloud having the lustre of gold," which perhaps corresponds with the χουσωπὸς αἰθήρ, the gilded æther, or sky, of an old Greek tragedian, quoted by Grotius. The same Hebrew word is used poetically for the whole heaven in the following passage: "He stretcheth out the north (literally the concealed, dark place) (like ὑπὸ ζόφον, in Homer, *Odys.* iii, 335; πρὸς ζόφον, Pindar, *Nemæ.* iv, 112) over the empty place" (Job xxvi, 7; Sept. ἐπ' οὐδέν). Hence the meaning probably is that the north wind clears the sky of clouds; which agrees with the fact in Palestine, to which Solomon thus alludes, "The north wind driveth away rain" (Prov. xxv, 23). Homer styles it αἰθρηγενέτης, "producing clear weather" (*Il.* xv, 171; *Od.* v, 296). Josephus calls it αἰθριώτατος, "that wind which most produces clear weather" (*Ant.* xv, 9, 6); and Hesychius, ἐπιδέξιος, or "auspicious;" and see the remarkable rendering of the Sept. in Prov. xxvii, 16. The word occurs also in the same sense in the following passages: "The wind turneth about to the north" (Eccles. i, 6); "A whirlwind out of the north" (Ezek. i, 4). 2. It means a quarter of the earth (Psa. cvii, 3; Isa. xliii, 6; Ezek. xx, 47; xxxii, 30; comp. Luke xiii, 29). 3. It occurs in the sense of a northern aspect or direction, etc.; thus, "looking north" (1 Kings vii, 25; 1 Chron. ix, 24; Numb. xxxiv, 7); on "the north side" (Psa. xlviii, 2; Ezek. viii, 14; xl, 44; comp. Rev. xxi, 13). 4. It is used as the conventional name for certain countries, irrespectively of their true geographical situation, viz. Babylonia, Chaldæa, Assyria, and Media, which are constantly represented as being to the north of Judæa, though some of them lay rather to the east of Palestine. Thus Assyria is called the north (Zeph. ii, 13), and Babylonia (Jer. i, 14; xlvi, 6, 10, 20, 24; Ezek. xxvi, 7; Judith xvi, 4). The origin of this use of the word is supposed to be found in the fact that the kings of most of these countries, avoiding the deserts, used to invade Judæa chiefly on the north side, by way of Damascus and Syria. Thus also the kings of the north that were "near" may mean the kings of Syria, and "those that are afar off" the Hyrcanians and Bactrians, etc., who are reckoned by Xenophon among the peoples that were subjected or oppressed by the king of Babylon, and perhaps others besides of the neighboring nations that were compelled to submit to the Babylonian yoke (Jer. xxv, 26). By "the princes of the north" (Ezek. xxxii, 30) some understand the Tyrians and their allies (xxvi, 16), joined here with the Zidonians, their neighbors. "The families of the north" (Jer. i, 15) are inferior kings, who were allies or tributaries to the Babylonian empire (comp. xxxiv, 1; l, 41; li, 27). "The families of the north" (Jer. xxv, 9) may mean a still inferior class of people, or nations dependent on Babylon. But the "king of the north" is the king of Syria; opposed to the king of the south, i. e. Egypt (Dan. xi, 6–15, 40). 5. The Hebrew word is applied to the north wind. In Prov. xxvii, 16, the impossibility of concealing the qualities of a contentious wife is compared to an attempt to bind the north wind. The invocation of Solomon (Cant. iv, 16), "Awake, oh north, and come, thou south, blow upon my garden that the spices may flow out," and which has occasioned much perplexity to illustrators, seems well explained by Rosenmüller, as simply alluding to the effect of winds from opposite quarters in dispersing the fragrance of aromatic shrubs (ver. 13, 14) far and wide in all directions. A fine description of the effects of the north wind, in winter, occurs in Ecclus. xliii, 20, which truly agrees with the "horrifer Boreas" of Ovid (*Met.* i, 65), and in which reference is made to the coincident effects of the north wind and of fire (v, 21; comp. v, 3, 4), like the "Boreæ penetrabile frigus adurit" of Virgil (*Georg.* i, 93); or Milton's description,

> —— "The parching air
> Burns fierce, and cold performs the effects of fire."
> *Paradise Lost*, ii, 595.

Josephus states that the north wind in the neighborhood of Joppa was called by those who sailed there Μελαμβόρειος, "the black north wind," and certainly his description of its effects, on one occasion, off that coast is appalling (*War*, iii, 9, 3).—Kitto. See NOTUS.

North America. See AMERICA.

North, Brownlow, a noted English lay preacher, was born shortly after the opening of the present century, and was educated and fitted for business life. He studied at the University of Oxford, and was by his friends, who were of the nobility, intended for the ministry; but he himself, preferring a gay and worldly life, chose the mercantile profession. About 1854 he was suddenly and marvellously impressed with his obligation to his Maker, and, once converted, he became an enthusiastic worker for the Church. He began his Christian labor in a very modest and quiet manner, but he soon became known and distinguished in more ways than one. His earliest Christian labors were in behalf of the sick. After a while he distributed tracts, and gradually gave himself up to the labor of saving souls, and went about addressing the people in houses, churches, and streets. His earnestness and enthusiasm soon made him

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popular, and he frequently was listened to by crowds. In 1859 the general council of the Free Church of Scotland licensed him to preach as an evangelist. He died in the midst of his work at Tillechewane, Scotland, whither he had gone to fulfil a preaching engagement, in December, 1875.

North, John, D.D., a learned English divine, son of baron Dudley North, was born in London Sept. 4, 1645. Destined for an ecclesiastical life, he was educated at Cambridge University, and there took all his degrees. He then taught Greek in his alma mater, and in 1677 succeeded the famous Isaac Barrow as principal of Trinity College. During the exercise of these duties he continued the collection of the fine library begun by his predecessor. He died in Cambridge in April, 1683. Dr. North was noted for his scholarship, especially a profound acquaintance with the philosophy of Plato; he published a valuable edition of certain writings of that philosopher (Cambridge, 1673, 8vo), and assisted on the *Fragmenta Pythagorica* of Gale. "North was a high Tory, an advocate of absolute monarchy, a severe disciplinarian, and an austere man in his personal habits. Although his opinions accorded with those prevalent in the university, his conduct as head of a college made him unpopular" (Stoughton, *Eccles. Hist. of England*, ii, 252). See Roger North, *Lives of F. North, Dudley North, and Rev. John North* (Lond. 1740, 1742, 3 vols. 8vo); Allibone, *Dict. of Brit. and Amer. Authors*, s. v. (J. H. W.)

North Side OF THE CHURCH. The east was regarded as the gate of the prince (Exod. xliv, 1–3); the south as the land of light, and the soft, warm wind (Acts xxvii, 13); the west as the domain of the people; but the north, as the source of the cold wind, was the abode of Satan. In some Cornish churches there is an entrance called the devil's door, adjoining the font, which was only opened at the time of the renunciation made in baptism. In consequence of these superstitions and its sunless aspect, the northern parts of the churchyards are usually devoid of graves. The north side of the altar corresponds to the Greek βόρειον μέρος and the Latin *sinistrum cornu*. See Walcott, *Sacred Archæology*, p. 402.

Northampton, COUNCILS OF (*Concilium Northamptoniense*), were held in the 12th and 13th centuries. 1. The first of these, convened Oct. 13, 1164, condemned Thomas, archbishop of Canterbury, for perjury, though it is very clear that the verdict was consequent on a royal threat which promised severe penalties to all who should uphold the prelate. See Wilkins, *Concil.* i, 435; Labbé, *Concil.* x, 1433. 2. Another council convened in 1176, by order of cardinal-legate Hugo, and was attended by most of the Scottish clergy, who debated the right of authority of the archbishop of York over them. See Wilkins, *Concil.* i, 483; Labbé, *Concil.* x, 1469. 3. A third council was held Nov. 2, 1265, by cardinal-legate Octobanus, and condemned all the bishops and priests who had sided with Simon, earl of Leicester. See Wilkins, *Concil.* i, 762; Raynal, iii, 181; Landon, *Man. of Councils*, s. v.

Northumberland, *Earl*, HENRY PERCY, surnamed *the Wizard*, figures in ecclesiastical history for the part he played in the Gunpowder Plot. He was born in 1563, and was a son of Henry, the eighth earl, who died in the Tower in 1585. In the battle against the Invincible Armada in 1588 he commanded a ship. He was a cousin of Thomas Percy, an accomplice in the Gunpowder Plot (1605); and although the earl himself was a Protestant, he was confined many years in the Tower on suspicion. He acquired the appellation of *Wizard* by his study of the occult sciences in prison. He died in 1632.

Norton, Andrews, a distinguished American theologian and scholar, was born at Hingham, Mass., Dec. 31, 1786. He graduated at Harvard College in 1804, and afterwards applied himself to the study of theology, but never became a regularly settled minister. He was made tutor in Bowdoin College in 1809; afterwards (1811) tutor and (1813) librarian in Harvard University; and was later appointed Dexter professor of sacred literature in the same institution (1819). He held this office until failing health obliged him to retire in 1830, and he spent the rest of his days at Cambridge in literary retirement, varied by cordial and generous hospitality. He died at Newport, R. I., Sept. 18, 1853. Dr. Norton was, after Dr. Channing, the most distinguished American exponent of Unitarian theology. He was a clear and perspicuous lecturer, an able and conservative critic, and a voluminous writer. Rejecting the doctrine of the Trinity, and protesting against Calvinism, he also opposed the school of Theodore Parker and the naturalistic theology. Besides his contributions to the *General Repository and Review*, the *North American Review*, and *Christian Examiner*, his most important publications are, *The Evidences of the Genuineness of the Gospels* (2d ed. Cambridge, Mass., 1846, 3 vols. 8vo; Lond. 1847, 2 vols. 8vo). The author's arrangement of the work is as follows: Part I. Proof that the Gospels remain essentially as they were originally composed. Part II. Historical evidence that the Gospels have been ascribed to their true authors. Part III. On the evidences for the genuineness of the Gospels afforded by the early heretics. It is a contribution to American Biblical literature of the very highest order. No person can peruse it without confessing the acuteness and strength of its reasoning, and the precision and purity of its diction. Professor Peabody, in a review of it in the *North American Review* (xlv, 206–222), says: "Norton has placed beyond dispute the authorship of our canonical Gospels; and this point being established, little is left for the defender of the Christian faith: for if our Gospels were written by the men whose names they bear, the authenticity of their records and the divine mission of their great Teacher hardly need the show of argument." (See Dr. Davidson's *Lectures on Biblical Criticism*, p. 369 sq.; *Eclec. Rev.* 4th ser. xxiii, 423; *Lond. Christ. Reformer*; *Lond. Prospective Review*; *Amer. Bibl. Repos.* xi, 265 [by Moses Stuart]; *Boston Christian Review*, iii, 53; and the articles [by A. Lamson] in *Christ. Exam.* xii, 321; xxxvi, 145; xliii, 148). Norton wrote also *A Statement of Reasons for not Believing the Doctrine of Trinitarians concerning the Nature of God and the Person of Christ* (Cambridge, 1833, 12mo; new ed. with a *Memoir of the Author* by Dr. Newell [Bost. 1856, 12mo]):—*On the latest Form of Infidelity* (1839; see *Princet. Rev.* xii, 31), a work which was answered by a champion of Transcendentalism, to whom Norton replied:—*Tracts concerning Christianity* (Bost. 1852, 1 vol. 8vo):—*Internal Evidences of the Genuineness of the Gospels. Part I. Remarks on Christianity and the Gospels, with particular Reference to Strauss's "Life of Jesus." Part II. Portions of an unfinished Work* (ibid. 1855, 8vo):—*A Translation of the Gospels, with Notes* (ibid. 1855, 2 vols. 8vo); a task which, in the judgment of some, did not prove creditable to Prof. Norton. See Darling, *Cyclop. Bibliog.* ii, 2215; *Men of the Times*, s. v.; Trübner, *Guide to Amer. Literature*, s. v.; and especially Allibone, *Dict. of Brit. and Amer. Auth.* s. v. (J. H. W.)

Norton, Asahel Strong, D.D., a Congregational minister, was born at Farmington, Conn., Sept. 20, 1765, and was educated at Yale College, class of 1790; then entered upon the studies of the ministry, and was ordained at Clinton, N. Y., in 1793; holding successively several important pastorates in Western New York, and exerting in that section of country an important influence. Dr. Norton died May 10, 1833, at Clinton. He was one of the founders of Hamilton College, situated at that place.

Norton, Herman, an American Presbyterian minister of some note, was born in New Hartford, N. Y.,

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July 2, 1799. When about seventeen years old he was converted at Auburn, N. Y., and being poor, he was provided for by friends of the Presbyterian Church which he had joined, and sent to Hamilton College, and afterwards to Auburn Theological Seminary, to fit himself for the ministry. As soon as he had entered the ministry he commenced preaching the Gospel, at first as an evangelist, in which capacity his labors were very successful in many places in the State of New York. For several years he was pastor of a Presbyterian Church at the corner of Prince and Crosby Streets, in the city of New York, where God gave him many seals of his ministry. His health failing, he was compelled to seek fields of usefulness in the country. He labored in Trenton, New Jersey, and in other places, with much success. Subsequently he preached at Cincinnati and elsewhere. Wherever he went, his labors were eminently useful to the conversion of sinners, and to the aiding of believers in their spiritual life. In the year 1843 Mr. Norton was chosen corresponding secretary of the American Protestant Society, and thenceforward made New York the home of his family and the centre of his labors. His zeal and success in the work of evangelizing the papal population of our country, in connection with that society as its chief officer, are well known. He was at once corresponding secretary, editor of the magazine, and general agent for the collection of funds. When the American Protestant Society, the Foreign Evangelical Society, and the Christian Alliance were united, and became the American and Foreign Christian Union, Mr. Norton was chosen one of the corresponding secretaries. In the discharge of the duties of that office he labored as faithfully as his health permitted, till his death, December, 1851. In the sufferings of the exiles from Madeira he took a very deep interest. It was greatly owing to him that so many of them came to this country. His efforts in their behalf were incessant, from the time of their landing in New York till the last company left for Illinois, in the month of November, 1850. The excellent volume from his pen, entitled *Record of Facts concerning the Persecutions at Madeira*, in which the history of that suffering people is faithfully given, has been extensively read, and is an enduring monument of his heartfelt interest in their behalf. His remains rest in the same tomb where lie those of two of those excellent people, one of whom was the devoted and greatly beloved Da Silva. Norton also published, *Signs of Danger and of Promise: — Startling Facts for American Protestants:—The Christian and Deist*, an excellent work:—and several *Tracts* relating to Romanism, published by the society of which he was secretary. See *Christian Union*, January, 1851.

Norton, John (1), an eminent Presbyterian divine, was born in Hertfordshire, England, in 1606, and educated at the University of Cambridge; and, after taking holy orders in the Anglican Establishment, was made curate of Starford. A lecture was at that time supported at Starford by a number of pious ministers. Through their labors Mr. Norton, who was himself a preacher, though, like many others, ignorant of his own character, and unacquainted with the truth as it is in Jesus, was impressed with a sense of his sin, and by the agency of the Holy Spirit was brought to repentance. The view of his own heart and life, compared with the holy law of God, almost overwhelmed him with despair; but at length the promises of the Gospel administered to him inexpressible joy. His attention had been hitherto occupied in literary and scientific pursuits, but he now devoted himself exclusively to the study of theology; and being by his own experience acquainted with repentance and faith and holiness, he preached upon these subjects with zeal and effect. He soon became eminent. He adopted the creed and practice of the Puritans, and in 1635 emigrated to New England. He was first settled in the ministry at Ipswich, but was afterwards prevailed on to remove to Boston. In 1662 he was appointed one of the two agents of the colony to address king Charles on his restoration, but they did not fully succeed in the objects of their mission. He died in 1663. In his natural temper Mr. Norton was somewhat irascible, but being taught by the grace of God to govern his passions, his renewed heart rendered him meek, courteous, and amiable. Still a mistaken zeal for the truth made him, as it made his contemporaries, prone to persecution. He wrote, *The Orthodox Evangelist, or a Treatise wherein many great evangelical Truths are briefly discussed*, etc. (Lond. 1654, 4to):—*The Sufferings of Christ* (1653):—*The Heart of New England rent at the Blasphemies of the present Generation, or a brief Tractate concerning the Doctrines of the Quakers* (1660):—and a number of political *Tracts*, etc.—Darling, *Cyclop. Bibliog.* ii, 2216; Drake, *Dict. of Amer. Biog.* s. v.; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Norton, John (2), an American Presbyterian minister, nephew of the preceding, was born about 1650, was educated at Harvard University, class of 1671, and, after entering the ministry in 1678, became second pastor at Hingham, Mass. He died in 1716. He was noted as a pulpit orator of no mean order, and generally beloved by his people. See Lincoln, *Hist. of Hingham.*

Norton, John (3), a Congregational minister, was born at Berlin, Conn., in 1716, and was educated at Yale College, class of 1737. He then pursued a course in theology, and was ordained in Deerfield, Conn., in 1741. He settled as pastor at Bernardstown, Mass. During the colonial war he was chaplain at Fort Massachusetts, and at the time of its capture was taken to Canada. He remained there one year, and returned to Boston. Nov. 30, 1748, he was installed pastor of the Congregational Church at East Hampton, Conn., where he labored nearly thirty years. He died March 24, 1778. Norton published a narrative of his captivity at Boston (1748; a new edition, with notes by S. G. Drake, was brought out in 1870).

Norton, Noah, a Baptist minister, was born near the close of the last century. He was early converted; ordained for the ministry in 1822; and became pastor of the Second Church in Providence, Me. In 1836 he became pastor of the Church in Brunswick, and died in 1851. "He was a good minister of Christ." See *Amer. Baptist Register*, 1852, p. 419.

Norway (Norweg. *Norge*), the western portion of the Scandinavian peninsula, which, together with Sweden, forms one joint kingdom, is situated between 57° 58′ and 71° 10′ N. lat., and between 5° and 28° E. long. It is bounded on the E. by Sweden and Russia, and on every other side is surrounded by water, having the Skager Rack to the S., the German Ocean to the W., and the Arctic Sea to the N. Its length is about 1100 miles, and its greatest width about 250 miles; but between the lats. of 67° and 68° it measures little more than 25 miles in breadth. The area is given as 121,779 square miles, and the population (in 1873) as 1,763,000. The whole of the Scandinavian peninsula consists of a connected mountain mass, which, in the southern and western parts of Norway, constitutes one continuous tract of rocky highlands, with steep declivities dipping into the sea, and only here and there broken by narrow tracts of arable land. Of the numerous summits which lie along the water-shed, and which rise above the line of perpetual snow, the highest, known as the Galdhöpig, has an elevation of 8300 feet. The mean level of the range, which seldom rises more than 4000 feet above the sea, is occupied by extensive snow-fields, from which glaciers descend t the edge of the sea, while here and there the vast snow-plain is broken by *fjords* (i. e. friths), some of which, as the Folden Fjord, penetrate upwards of seventy miles through the rocky masses. These inlets run, in many cases, through the middle of long and broad finely wooded valleys, enclosed by rocky walls, which are either quite bare, or covered with lichens or mosses or stunted brushwood, among which

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falls of water pour perpendicularly down the mountain-side. The Scandinavian range consists principally of primitive and transition rock, and exhibits almost everywhere the effects of glacial action, the glaciers and moraines presenting the same appearances as in the Swiss alpine district. The numerous islands which skirt the coast of Norway, and must be regarded as portions of the range, present the same characters as the continental mass. Some of these, as the islands of Alsten and Donnes, rise perpendicularly from the sea with peaks penetrating beyond the snow-line, which lies here at an elevation of 4000 feet. Norway abounds in lakes and streams; according to some topographers there are upwards of 30,000 of the former, of which the majority are small, while none have an area exceeding 200 square miles. The chief rivers of Norway are the Glommen, Laagen, Lovgen, Drammen, Otter, and Vormen. The first of these has a course of 400 miles; but the majority of the Norwegian streams, all of which rise at great elevations, have a comparatively short course, and are unfit for navigation, although they are extensively used to float down timber to the fjords, whence the wood is exported in native ships to foreign ports. These fjords, or inlets of the sea, which form so characteristic a feature of Norwegian scenery, and give with their various sinuosities a coast-line of upwards of 8000 miles, form the outlet to numerous rapid streams and waterfalls, which leap or trickle down the edges of the treeless fields or mountain flats above.

Climate, Soil, etc.—The peculiar physical character of Norway necessarily gives rise to great varieties of climate in different parts of the country. The influence of the sea and of the Gulf Stream, and the penetration of deep inlets into the interior, greatly modify the severity of the climate on the western shore, and render it far superior to that of the other Scandinavian countries in the same latitude. On the coast generally rain and fogs prevail; while in the region near the North Cape storms are almost incessant, and rage with extraordinary violence. In the interior the air is clear and dry. The longest day, which in the south is eighteen hours, may be said to be nearly three months in the high latitudes of the northern districts, where the longest night lasts almost an equal length of time. In Norway Proper the winters as a rule are long and cold, and the summers, which rapidly follow the melting of the snows in April and May, are warm and pleasant. On the islands, however, the heats of summer are often insufficient to ripen corn. The protracted winter of the northern regions follows almost suddenly on the disappearance of the sun, when the absence of solar light is compensated for by the frequent appearance of the aurora borealis, which shines with sufficient intensity to allow the prosecution of ordinary occupations. It is estimated that one thirty-eighth of the area of Norway lies within the region of perpetual snow, while a large extent of the mountain districts affords no produce beyond scanty grasses, mosses, lichens, and a few hardy berry-yielding plants. Only birch and juniper grow north of 67°, which is the boundary of the pine. The Scotch fir, *Pinus sylvestris* (Norwegian, *Furu*), and spruce, *P. abies* (Norwegian, *Gran*), cover extensive tracts, and, with birch, constitute the principal wealth of Norway. The hardier fruits, as strawberries, gooseberries, cherries, and raspberries, are abundant and excellent of their kind. Hemp, flax, rye, oats, and barley are grown as far north as 66°; but although agriculture has been more systematically pursued of late years, the crops are not always sufficient for home consumption, and hence it is found absolutely necessary to import annually considerable quantities of corn and potatoes. In 1812 there was so great a famine that the people made bread from the bark of *elm*. In the northern parts, in the upper valleys, the rearing of cattle constitutes an important branch of industry. The herds and flocks are driven from the distant farms to the pasture-lands in these high mountain valleys, known as Sæterdale, where they remain till the approach of cold weather obliges the herdsmen to return with their charges to the shelter of the farms. Although the cattle and horses are small they are generally strong and capable of bearing much hard labor. The fisheries of Norway are of great importance, and not only yield one of the most important articles of home consumption, but at the same time constitute one of the most profitable sources of foreign export. Fish is caught in almost every stream and lake of the interior, as well as in the fjords of the coast, and in the bays and channels which encircle the numerous islands skirting the long sea-line of Norway. Salmon, herring, and cod are of the greatest importance, the latter alone giving employment to some 16,000 or 18,000 men. The mineral products, which comprise silver, copper, cobalt, iron, chrome ironstone, etc., yield an annual return of nearly $800,000. The richest mines are situated in the south. Latterly some productive copper-works have also been opened in northern districts. Ship-building in all its branches is almost the only industrial art that is extensively and actively prosecuted. In many parts of the country there are absolutely no special trades, the inhabitants of the small fishing-ports no less than the inmates of the widely separated farms employing their leisure during the long winter in weaving, spinning, and making the articles of clothing and the domestic implements required in their households. The fauna of Norway includes the bear, wolf, lynx, elk, otter, reindeer, red-deer, seal, the eider-duck, and many other kinds of sea-fowl, blackcock, capercailzie, and a great variety of small game.

Government, etc.—Although Norway constitutes one joint kingdom with Sweden in regard to succession, external policy, and diplomacy, it is in all other respects an independent state, having its own government, legislative machinery, finances, army, and navy. The king is indeed commander-in-chief of all the forces of the country, whether military or naval; but he can neither augment nor decrease their number, nor proclaim peace or war, without the assent of the Norwegian Parliament (Storthing), which consists of natives of the country; nor, except in time of war, can he bring foreign soldiers within the frontiers, or send native troops out of Norway. He must visit Norway once every year, and in his absence affairs are administered in the name of his representative, who may be a Swede, and who is entitled viceroy if he be of royal birth. Norway is divided into twenty amts, or administrative circles, subdivided into fifty-five bailiwicks, and each of these is presided over by a rural magistrate. Norway has a representative government, based on the constitution which was established in 1814, and modified in 1869. The constitution is purely democratic in its character. The Council of State constitutes the highest court of justice, under whose jurisdiction the provincial magistrates or "amtmænd" administer justice, in conjunction with the bailiffs and sorenskriver, or advocates, who preside over rural petty courts. These lower courts are controlled by the *Stifi-Overrette*, or Diocesan Courts of Justice, while the latter are, in their turn, under the High Court of Appeal, or *Höieste Ret*, which is located at Christiania. Once every year the Storthing, or legislative chamber, meets, and is composed of representatives who are elected by the freehold voters of their several districts. The Storthing votes the taxes, which are collected by officers of the king of Sweden and Norway; it proposes laws, which must be ratified by the king; but if they pass the Storthing three times, they acquire validity even without the king's sanction.

Race, Language, etc.—With the exception of some 25,000 Lapps and Finns, living in the most remote northern regions, the inhabitants of Norway are generally a pure Scandinavian race, akin to the North Germanic nations of Aryan descent. The genuine Norwegians are of middle height, with strong, well-knit, muscular frames, of fair skin, with light flaxen or yellow hair, and blue eyes. In character they may be said to

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be frank, yet cautious and reserved, honest, moderate, religious, and superstitious, more from an inveterate love of clinging to the forms, thoughts, and creed of their ancestors than from fanaticism. Their love of country, and their irrepressible fondness for the sea, by the very anomaly which these apparently contradictory propensities exhibit, show them to be the true descendants of the sea-roving Northmen of old. Of late years emigration has continued steadily to increase at a rate which threatens to be a serious evil to so thinly populated a country as Norway, but which is easily explained by the small portion of land capable of cultivation. The general diffusion of education, and the perfect equality and practical independence which they have known how to secure and retain for themselves, notwithstanding their nominal incorporation with the other Scandinavian kingdoms, give to the poorest Norwegians a sense of self-respect and self-reliance which distinguish them favorably from those of the same class in other countries. The population of Norway is chiefly rural, only about eleven per cent. living in towns. Christiania, the principal city, has not more than 80,000 inhabitants, while Bergen and Trondhjem have respectively only 30,000 and 20,000. The physical character, and consequent climatic relations of Norway, leave a very small proportion (according to some writers only about two per cent.) of the area capable of being cultivated; for it may be stated generally that the valleys are the only habitable and agriculturally productive parts of the country, the mountain-ridges which separate the low-lying lands being covered with bare masses of gneiss and mica schists, in the fissures of which the only vegetation is juniper, fir, aspen, birch, and stunted beech trees. There are few villages, and the isolated farmsteads are often separated from one another by many miles. The cultivators of the land are in most instances also the proprietors, less than one third of the whole number being tenants only. The peasants, more especially in the amts remote from towns, retain their ancient provincial costumes, which are, for the most part, highly picturesque, consisting, among the women, of ample woollen skirts and brightly colored knit bodices, fastened and adorned with silver or brass clasps and buckles. Music is much cultivated by all classes of the people, and the national songs and melodies which are the favorites are for the most part of a melancholy character. Danish is the language in ordinary use both in writing and speaking, although dialects nearer akin to the old Norse are spoken by the dalesmen and mountaineers of special districts. Since the separation of the country from Denmark, a strongly national tendency has been manifested by some of the best Norwegian writers, and attempts have been made to reorganize these dialects into one general Norwegian language, and thus, in fact, to revive the ancient Norse, or Icelandic, which has been preserved in Iceland in almost perfect purity since its first introduction into the island in the 9th century by colonists from the Scandinavian mother-lands.

History, Secular and Religious.—The early history of Norway is comprised in that of the other Scandinavian countries, and is, like theirs, for the most part fabulous. It is only towards the middle of the 10th century, when Christianity was introduced, that the mythical obscurity in which the annals of the kingdom had been previously plunged begins to give place to the light of historical truth. The introduction of Christianity, which was the result of the intercourse the Norwegians had with the more civilized parts of Europe through their maritime expeditions, destroyed much of the old nationality of the people and the heathenism which they had hitherto cherished, although the sanguinary feuds which had raged among the rival chiefs of the land can scarcely be said to have lost their ferocity under the sway of the milder religion. The first introduction of Christianity into Norway is generally ascribed to Hakon, a prince of the country, before the middle of the 10th century. This person had received a Christian education at the court of Athelstan, king of England. On returning to his own land he found his countrymen zealously devoted to the worship of *Odin;* and having himself embraced Christianity, he was under the necessity of worshipping in secret. At length, having gained over some of his most intimate friends to the side of Christianity, he resolved, as he had become master of the kingdom, to establish Christianity as the religion of the country. Accordingly, he proposed, A.D. 950, before an assembly of the people, that the whole nation should renounce idolatry, and worship the only true God, and Jesus Christ his Son. He suggested also that the Sabbath should be devoted to religious exercises, and Friday observed as a fast-day. These royal propositions were indignantly rejected both by nobles and people; and the king, to conciliate his enraged subjects, yielded so far as to take part in some of the ancient sacred rites and customs. In particular, at the celebration of the Yule festival, he consented to eat part of the liver of a horse, and to drain all the cups drunk to his honor. In consequence of this sinful participation in manifest idolatry, he was soon after seized with the most painful remorse, and he died deeply penitent for the scandal he had brought upon Christianity.

In a short time, however, the way was opened for the more effectual admission of the Christian religion by the elevation to the throne of Olaf I, a Norwegian king, who was favorable to Christianity. "This Olaf," to quote from Neander, "had travelled extensively in foreign lands: in Russia, Greece, England, and the neighboring parts of Northern Germany. By intercourse with Christian nations, in his predatory excursions, he had obtained some knowledge of Christianity, and had been led, by various circumstances, to see a divine power in it. In some German port he had become acquainted, among others, with a certain ecclesiastic from Bremen, Thangbrand by name, a soldier-priest, whose temper and mode of life were but little suited to the spiritual profession. This person carried about with him a large shield, having on it a figure of Christ on the cross, embossed in gold. The shield attracted Olaf's particular notice. He inquired about the meaning of the symbol, which gave the priest an opportunity of telling the story of Christ and Christianity. Observing how greatly Olaf was taken with the shield, Thangbrand made him a present of it, for which the Norse chieftain richly repaid him in gold and silver. He moreover promised to stand by him if he should ever need protection. In various dangers by sea and on the land, which Olaf afterwards encountered, he believed that he owed his life and safety to this shield; and his faith in the divine power of Jesus thus became stronger and stronger. At the Scilly Isles, on the south-west coast of England, he received baptism, and returned to Norway, fully resolved to destroy paganism. In England he had met again with the priest Thangbrand. Olaf took him back to Norway in capacity of a court clergyman; but no good resulted from his connection with this person of doubtful character. Inclined of his own accord to employ violent measures for the destruction of paganism and the spread of Christianity, he was only confirmed in this mistaken plan by Thangbrand's influence." On reaching Norway, and taking possession of the government, Olaf directed his chief efforts towards the introduction of Christianity as the religion of the country. He everywhere destroyed the heathen temples, and invited all classes of the people to submit to baptism. Where kindness failed, he had recourse to cruelty. His plans, however, for the Christianization of his subjects were cut short in the year 1000. He died in a war against the united powers of Denmark and Sweden.

Norway now passed into the hands of foreign rulers, who, though favorable to Christianity, took no active measures for planting the Christian Church in their

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newly acquired territory, and the pagan party once more restored the ancient rites. But this state of matters was of short continuance. Olaf the Thick (usually surnamed the Saint), who delivered Norway from her foreign rulers, came into the country in 1015, when already a decided Christian, with bishops and priests whom he had brought with him from England. He resolved to force Christianity upon the people, and accordingly the obstinate and refractory were threatened with confiscation of their goods, and in some cases with death itself. Many professed to yield through fear, and submitted to be baptized; but they continued secretly to practice their pagan ceremonies. In the province of Dalen the idolaters were headed by a powerful man named Gudbrand, who assembled the people, and persuaded them that if they would only bring out a colossal statue of their great god *Thor*, Olaf and his whole force would melt like wax. It was agreed on both sides that each party should try the power of its own god. The night preceding the meeting was spent by Olaf in secret prayer. Next day the colossal image of Thor, adorned profusely with gold and silver, was drawn into the public place, where crowds of pagans gathered around the image. The king stationed beside himself Kolbein, one of his guard, a man of gigantic stature and great bodily strength. Gudbrand commenced the proceedings by challenging the Christians to produce evidence of the power of their God, and pointing them to the colossal image of the mighty Thor. To this boastful address Olaf replied, taunting the pagans with worshipping a blind and deaf god, and calling upon them to lift their eyes to heaven, and behold the Christian's God as he revealed himself in the radiant light. At the utterance of these words the sun burst forth with the brightest effulgence, and at the same moment Kolbein demolished the idol with a single blow of a heavy mallet which he carried in his hand. The monster fell, crumbled into fragments, from which crept a great multitude of mice, snakes, and lizards. The scene produced a powerful effect upon the pagans, many of whom were from that moment convinced of the utter futility of their idols. The severity, however, with which Olaf had conducted his government, prepared the way for the conquest of the country by Canute, king of Denmark and England. The banished Olaf returned, and, raising an army composed wholly of Christians, made arrangements for a new struggle. He fell mortally wounded in battle, Aug. 31, 1030—a day which was universally observed as a festival by the people of the North in honor of Olaf, whom they hesitated not to style a Christian martyr. This monarch, whose memory was long held in the highest estimation, had labored zealously for the spread of Christianity, not only in Norway, but also in the islands peopled by Norwegian colonies, such as Iceland, the Orkneys, and the Faroe Islands. His short reign was, in fact, wholly devoted to the propagation of the new faith by means the most revolting to humanity. His general practice was to enter a district at the head of a powerful army, summon a council, or Thing, as it was called, and give the people the alternative of fighting with him or being baptized. Most of them preferred baptism to the risk of fighting with an enemy so well prepared for the combat, and thus a large number made a nominal profession of Christianity. On the death of king Canute, Nov. 12, 1035, Olaf's son, Magnus I, recovered possession of the Norwegian throne; and thenceforth, till 1319, Norway continued under the sway of native kings, who were also devoted adherents of Christianity, i. e. of a Christianity as they understood it. They were zealous for the upbuilding of Romish Christianity, and even shared in the crusading movement for regaining Palestine. Indeed, ever since the light of Christianity had dawned on Scandinavia, a general desire prevailed among the people to visit the Holy Land. Several of the Norwegian kings and princes had made a pilgrimage to the Holy Sepulchre; and during the reign of Magnus Barfœd, a chieftain named Skopte equipped a squadron of five vessels, and set sail, accompanied by his three sons, for Palestine, but died at Rome, where he had stopped to perform his devotions. The expedition was continued by his sons, none of whom survived the journey. The fame of this exploit, and the marvellous tales of other pilgrims, led Sigurd, the king of Norway, to undertake a pilgrimage to Jerusalem. Fired with a love of wild adventure and an avaricious desire of plunder, the royal pilgrim set out with a fleet of sixty vessels, surmounted with the sacred banner of the cross, and manned with several thousand followers. After wintering in England, where they were hospitably treated by Henry I, the Norwegian crusaders proceeded on their voyage, and after encountering many hardships, plundering various places, and barbarously murdering tribes of people who refused to become Christians, they paid the accustomed visit to Jerusalem and the other holy places. Sigurd, on his return home, was solicited by the king of Denmark to join him in an attack upon the inhabitants of Smaland, who, after being nominally converted to Christianity, had relapsed into idolatry, and put to death the Christian missionaries. The king of Norway responded to the invitation, and, passing into the Baltic, punished the revolted pagans, and returned to his country laden with booty. After a reign of twenty-seven years, Sigurd died in 1130. From this period Norway became, for more than a century, a prey to barbarous and destructive civil wars. In the midst of these internal commotions, cardinal Nicholas, an Englishman by birth, and afterwards known as pope Adrian IV, arrived in Norway as legate from the Romish see. The chief object of his mission was to render the kingdom ecclesiastically independent of the authority of the archbishop of Lund—an arrangement which was earnestly desired by the Norwegian kings. An archiepiscopal see was accordingly erected at Trondhjem, and endowed with authority, not only over Norway, but also over the Norwegian colonies. Rejoicing in their spiritual independence, the people readily consented to pay the accustomed tribute of Peter's pence to Rome, but they strenuously resisted the attempt made by the pope's legate to insist upon the celibacy of the clergy. "In various other things," says Snorre, "the papal legate reformed the manners and customs of the nation during his stay, so that there never came to this land a stranger who was more honored and beloved both by princes and people." The Church of Norway had now accepted a metropolitan at the hands of the pope of Rome, and this acknowledgment of subjection to the Romish see was soon followed by other concessions which seriously compromised the liberties of the country. The ambitious prelate of the see of Trondhjem was desirous of adopting every expedient to add to the influence and authority of the primacy. With this view he succeeded in bringing it about that the realm was hereafter to be held as a fief of St. Olaf, the superior lord being represented by the archbishops of Trondhjem, whose consent was made indispensable to filling the vacant throne. On the demise of the reigning king, the crown was to be religiously offered to St. Olaf, in the cathedral where his relics were deposited, by the bishops, abbots, and twelve chieftains from each diocese, who were to nominate the successor with the advice and consent of their primate. Thus taking advantage of the incessant contentions for the sovereignty by which the country was agitated and disturbed, the Romish primate secured for the see of Trondhjem a perpetual control over the future choice of the Norwegian monarchs. The crown was now declared an ecclesiastical fief, and the government almost converted into a hierarchy. A young adventurer named Sverre seized on the crown of Norway, and his title was ratified by the sword as well as by the general acquiescence of the nation. The primate, however, refused to perform the usual ceremony of coronation, and, fearing the royal displeasure, fled to Denmark. Thence he transmitted an appeal to Rome, in consequence of which

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the pope launched the thunders of the Vatican against Sverre, threatening him with excommunication unless he instantly desisted from his hostile measures against the primate. The sovereign, having been educated for the priesthood, was well skilled both in canon law and ecclesiastical, and he found no difficulty, therefore, in showing, both from Scripture and the decrees of councils, that the pope had no right to interfere in such disputes between kings and their subjects. Anxious for peace, however, Sverre applied for a papal legate to perform the ceremony of his confirmation, but was refused. The king was indignant at this proceeding on the part of Rome; and reproaching the Roman ambassador with duplicity, ordered him forthwith to leave his dominions. As a last resource, the enraged monarch summoned together the prelates of the realm, and caused himself to be crowned by bishop Nicholas, who had been elected through his influence; but the proceeding was condemned by pope Alexander III, who excommunicated both the royal and the clerical offender. Deputies were soon after despatched to Rome, who succeeded in obtaining a papal absolution for the king; but on their return they were detained in Denmark, where they suddenly died, having previously pledged the papal bull to raise money for the payment of their expenses. The important document thus found its way into the hands of Sverre, who read it publicly in the cathedral of Trondhjem, alleging that the deputies had been poisoned by his enemies. The whole transaction seemed not a little suspicious; the Norwegian king was charged by the pope with having forged the bull, and procured the death of the messengers; and on the ground of this accusation the kingdom was laid under an interdict (q. v.). Bishop Nicholas now abandoned the king, whose cause he had so warmly espoused, fled to the primate in Denmark, and there raising a considerable army, invaded Norway; but Sverre, aided by a body of troops sent from England by king John, succeeded in defeating the rebels. The king did not long survive this victory, but worn out by the harassing contests to which for a quarter of a century he had been subjected, died about this time.

It had for a long time been the evident tendency of the government of Norway to assume the form of a sacerdotal and feudal aristocracy. This tendency, however, was arrested to some extent by the first princes of the house of Sverre, who asserted the rights of the monarch against the encroachments of the clergy and the nobles. But it was more difficult to contend with the Romish see, which has often been able to accomplish more by secret machinations than in open warfare. While affecting to renounce the right with which the archbishop of Trondhjem had been invested of controlling the choice of the monarch on every vacancy, the papal Church induced the crown to confirm the spiritual jurisdiction of the prelates with all the ecclesiastical endowments, even to the exclusion of lay founders from their rights of patronage. The prelates were allowed to coin money, and maintain a regular body-guard of one hundred armed men for the archbishop, and forty for each bishop. One concession was followed by another; and the archbishop of Trondhjem, taking advantage of the youth and inexperience of Erik, son of Magnus Hakonson, who ascended the throne in 1280, at the age of twelve, extorted from him at his coronation an oath that he would render the Church independent of the secular authority. Having gained this point, the artful primate proceeded to act upon it by publishing an edict that imposed new fines for offences against the canons of the Church. The king's advisers refused to sanction the bold step taken by the primate; and to vindicate his spiritual authority, he excommunicated the royal councillors. The king in turn banished the primate, who forthwith set out for Rome to lay his case before the pope. When on his way home again he died in Sweden, and his successor having acknowledged himself the vassal of Erik, the contest was terminated, and the pretensions of the clergy reduced within more reasonable limits. In the latter part of the 14th century, the three kingdoms of Norway, Denmark, and Sweden were united under one sovereign: and this union of Calmar, as it was called, existed nominally at least from 1397 to 1521, during which long period there was an incessant struggle for superiority between the crown and the clergy.

Reformation in Church and State. — So harassing were the repeated encroachments of the Romish hierarchy to the Norwegian government and people, that the Reformation was gladly welcomed as likely to weaken the power and abridge the prerogatives of the papists. Many of the Norwegian youth had studied at Wittenberg and other German universities, where they had imbibed the doctrines and principles of the Reformers, and on their return home they found both rulers and people ready to embrace the Reformed faith. But what tended chiefly to facilitate the progress of the Reformation in Norway was the election of Christian III to the throne by the lay aristocracy of the kingdom. As he had himself been educated in the Protestant faith, his accession was violently opposed by the archbishop of Trondhjem and the other Romish prelates. The zeal of the monarch, however, was only quickened by the opposition of the clergy, and he resolved to introduce the reformed worship as the religion of the state. A recess was accordingly passed and signed by more than four hundred nobles with the deputies of the commons, providing: "1. That the temporal and spiritual power of the bishops should be forever taken away, and the administration of their dioceses confided to learned men of the Reformed faith, under the title of superintendents. 2. That the castles, manors, and other lands belonging to the prelates and monasteries should be annexed to the crown. 3. That their religious houses should be reformed; the regular clergy who might not choose to be secularized to be allowed to remain in their respective cloisters, upon condition that they should hear the Word of God, lead edifying lives, and that their surplus revenues should be devoted to the support of hospitals and other eleemosynary establishments. 4. That the rights of lay patronage should be preserved; the clergy to exact from the peasants only their regular tithe, one third of which should be appropriated to the support of the curate, one third to the proprietor of the church, and the remainder to the king, for the use of the university and schools of learning." The king consulted Luther upon the manner of carrying this recess into effect, and by his advice, instead of secularizing the Church property, he reserved a certain portion for the maintenance of the Protestant worship, and the purposes of education and charity; but a large part of the ecclesiastical lands ultimately came into the possession of the nobility by successive grants from the crown. Thus fell the Romish hierarchy in Denmark and Norway; and its destruction marked the epoch of the complete triumph of the lay aristocracy over the other orders of the state, which they continued to enjoy until the revolution of 1660.

The cause of the Reformation met with little opposition in Norway. From its first introduction it continued to hold its ground, and to diffuse itself among all classes of the people with the most gratifying rapidity. The Church became strictly Lutheran, and, though nominally episcopal, the bishops were vested only with the power of superintendents. Matters went on smoothly without any peculiar occurrence to disturb the ordinary course of events. But towards the end of the last century the Church was much quickened, spiritually, through the efforts of Hans Nielsen Hauge (q. v.), a remarkable person, who has earned for himself the honorable appellation of the Norwegian Reformer. Hauge was not a dissenter from the established Lutheran Church of Norway. Neither in his preaching nor his writings did he teach any difference of doctrine. He enforced purer views of Christian morality, while he taught at the same time the doctrines of the Church.

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He called for no change of opinion or of established faith, but for better lives and more Christian practice among both clergy and laity. And he taught *only* the doctrines of the Church, casting out the fables and wicked imaginings of men—lifting up his voice against the coldness, the selfishness, the worldliness, and the scepticism of the clergy—for even into Norway neology had made its way, though it has never had such a hold upon the whole Church as in the sister country, Denmark. His followers called themselves *Vakte*—"awakened;" and esteemed themselves members of the congregation of saints. But they never called themselves nor were esteemed dissenters; they professed the doctrines of the Church—from the sinful slumbers and negligence of which they had come out and separated themselves. They met, it is true, to hear their favorite preacher, and occasionally by themselves for religious purposes in the open air or in private dwellings, but they did not on that account withdraw themselves from the communion of the Church. They were, and are, in fact, a kind of Methodists, such as the Methodists were before they constituted themselves a separate body, with separate places of worship. At the same time it is probable that, had circumstances been favorable, they might have become a regular dissenting body. Had the laws and circumstances of Norway been such as those of England and Scotland when Wesley and Erskine laid the foundation of the two leading sects in those countries, the *Haugeanere*—for by this name they are generally distinguished in Norway—had probably long ago separated from the Church. But the law forbade the establishment of conventicles, and, if it had not, the Norwegians are too poor to support any dissenting clergy. So long as they simply made profession of spiritual quickening, they were tolerated and even kindly considered by the Scandinavian governments. But the more uneducated and the less refined of the Haugeans became after a time disturbers of the public peace. Thus among their more extraordinary proceedings were the methods they adopted for driving out the devil, the results of which were occasionally maiming and death. Such outrages, of course, could not be permitted; the conservation of the public peace and of the lives of the people called for government interference. Inquiries were instituted, and Hauge was arrested in October, 1804. The affair was delegated to an especial commission in Christiania. The reformer could not be accused of being directly accessory to the outrages of his followers; but the prejudice was strong against him, and he was arraigned upon two charges: first, for holding assemblies for divine worship without lawful appointment; and, second, for teaching error, and contempt of the established instructors. Nine years had elapsed since he began his career, during which he had suffered much, and undergone much persecution. The matter was now taken into court, and, after a trial prolonged for ten years, he was first condemned to hard labor in the fortresses for two years, and to pay all the expenses; but the sentence was afterwards commuted in the supreme court to a fine of one thousand dollars, the expenses of the trial. In 1816, finally, this sentence also was commuted, and with this decision ended the public life of Hauge. All persecution ceased, and his mind became calmer; his continual anxiety, his itinerancies, and his preachings ceased. He lived peaceably, was pious, and respected by all—a man of blameless life and unimpeachable integrity. Though he no longer went about preaching, he still kept up a close communication with his followers; and he probably did as much real good during his retirement as during the years of his more active life. He confirmed by advice and example the lessons he had formerly taught; and the great moral influence which his strenuous preaching exercised upon the clergy did not cease even with his death. He lived nearly twenty years after the period of his trial, and died as late as March 29, 1824. The effect of his labors as a Christian reformer is still felt in Norway. The Haugeanere are found in every part of the country, and form a body of men held in high esteem for their peaceable dispositions and their pious lives. Remaining still in communion with the Church, the influence of their example is extensively felt, and the effect upon the religious character of the people at large is everywhere acknowledged to be of a most beneficial description.

The political connection which, ever since the union of Calmar, had subsisted between Norway and Denmark, was brought to a close in 1814, Bernadotte, king of Sweden, having received Norway in compensation for the loss of Finland. Norway was united with Sweden on the understanding that it should retain the newly promulgated constitution, and enjoy full liberty and independence within its own boundaries. These conditions were agreed to and strictly maintained; a few unimportant alterations in the constitution, necessitated by the altered conditions of the new union, being the only changes introduced in the machinery of government. Charles XIII was declared joint king of Sweden and Norway in 1818. Since the union, Norway has firmly resisted every attempt on the part of the Swedish monarchs to infringe upon the constitutional prerogatives of the nation; and during the reign of the first of the Bernadotte dynasty, the relations between him and his Norwegian subjects were marked by jealousy and distrust on both sides. Since the accession of Bernadotte's son, Oscar I, in 1844, perfect harmony and good-will have existed, and Norway has continued to make rapid progress towards a state of political security and material prosperity far greater than it ever enjoyed under the Danish dominion. The Norwegians have in this union with Sweden regained the free constitution of which Denmark had deprived them.

The religion of the country is Episcopal Lutheran. Until lately no places of worship of other denominations were permitted to exist. But in the Parliament of 1845 an act of general toleration was passed, which gave religious liberty to all Christians. No Mormons, however, were then allowed to reside in the country. They must emigrate to some more tolerant country, as the United States. Since the separation of Norway from Denmark and its annexation to Sweden, the Norwegian Church is subject to the constitution of the Danish Lutheran Church, as settled by Christian V in 1683, and also to the Danish ritual, as laid down in 1685. But efforts have been put forth from time to time to have some alterations brought about. As recently as 1857 there was a proposal made in the Storthing for the establishment of a parish council, consisting of the clergymen of the parish and a certain number of laymen chosen from the communicants or members of the Church. The ecclesiastical hold on the civil relations of Norway seems almost incredible to outsiders. Everything is conditioned in the state by one's relation to the State Church. Indeed, it almost defies our credulity when we are told that such laws as the following still stand on the Norwegian statute books, and, what is worse still, are rigidly enforced. It is enacted that no one can fill a civil office who is not a member of the Lutheran Church, and has partaken of the communion in it; that any one thus holding office immediately loses it on uniting with any other than the Lutheran Church; that every citizen must be confirmed between the ages of fourteen and nineteen; that within one week of his confirmation he must partake of the Lord's Supper, according to the Lutheran form; that if one fail in this until nineteen years old he is imprisoned; and that marriages are only regarded as fully legitimate when performed under the auspices of the Lutheran Church. The people, however, have the matter in hand, and in 1873 an immense mass meeting was held in Christiania, the capital of Norway, where resolutions were adopted in favor of the repeal of all the oppressive religious laws. And it was a meeting that had national force and importance. Its members consisted of regularly chosen

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delegates from all parts of the country, and while the great audience was from the masses, the decisions were regarded as of incalculable bearing on the future life of the nation. The king attended the sessions, and listened very earnestly to the proceedings. The delegates declared that the members of a Church have a full right to express their opinions; that they should enjoy perfect liberty of conscience; that in case of being wronged, they have the right to appeal to the civil authorities; and that if their appeal does not meet with favor, they have the right to organize themselves into an independent Church. There is every prospect that this convention will have the final effect of changing the old laws of Norway, and, among other benefits resulting therefrom, of removing the barriers that have been set up persistently against missions from non-Scandinavian or non-Lutheran churches. Two missions are supported in Norway by American Protestants, but they are more or less watched by the Swedish authorities. The Baptists have been measurably successful; the Methodists are increasing in numbers, and acquiring much property. Their headquarters are at Christiania, under the superintendence of a regularly appointed pastor.

As the ecclesiastical organization has hitherto existed, the whole management of ecclesiastical matters has belonged to the government, and, in certain cases, to the bishop or to the *probst* (q. v.). The proposed alterations will in all probability yet become the law of the land, thus admitting the lay element into the government of the Church, and give general and broad religious liberty. The election of clergymen, under the present régime, is vested, in the first instance, in the ecclesiastical minister of state, who, with the advice of the bishop, selects three candidates, from whom the king appoints one to the vacant parish. A bishop is elected by the probsts in the vacant bishopric, and the choice made must receive the royal sanction. The clergy consists of three orders—bishops, probsts, and priests—differing from each other not in rank, but in official duty. The priest is required to preach, to administer the sacraments, to dispense confirmation, and to preside at the board which in every parish manages the poor-fund. The probst, who is also a priest or clergyman of a parish, is bound, in addition to the discharge of his ordinary clerical duties, to make an annual visitation of the different parishes within his circuit, to examine the children in the different schools, and also the candidates for confirmation, to inspect the Church records, and all the ecclesiastical affairs of the parish. Of all these things the probst must render a regular report every year to the bishop. The bishops, of whom there are six in Norway, are required to visit their bishoprics with the utmost regularity; but from the large number of parishes under the superintendence of each bishop, he can only visit the whole in the course of three years. At the invitation of the bishop, all the children attending school assemble in the church to be examined, along with the candidates for confirmation, and those young people who have been confirmed since the last visitation. The ceremony of confirmation is performed in the Norwegian Church by the minister of the parish once or twice a year. The ordination of a clergyman belongs exclusively to the bishop, but it is not considered as communicating any special gifts or graces. The induction of the priest or clergyman is performed by the probst. Students of theology, after attending a university for a certain time, are allowed to preach, although they may not have completed their studies.

The directory for the public worship of God in the Norwegian Church is to be found in the *Kirke-Ritual* of 1685, with its appendix, the *Alterbog* of 1688. The rules there given are based upon the book of liturgy (*Ordinants*), which was compiled by a royal committee in the year 1537, and revised by Luther himself. Though it has not, in its present shape, the same fulness and completeness it had originally, still the chief materials and the frame and order of the Norwegian liturgy very much resemble those of the *Deutsche Messe* of 1526, that hand-book of liturgy in which Luther, not satisfied with his own former directions in the *Formula Missæ* of 1523, laid down the principles of an evangelical service for the guidance of such congregations as acknowledged him as their leader into the truth of the Holy Scriptures. The sermon keeps its place as the central part of public worship, and constitutes, together with the lessons from Scripture, hymns and prayers, the chief part of it, while the communion is the highest. The liturgy arranges the service in three parts. In the first, the opening part of it, the congregation turn to God in prayers and songs, confessing themselves to be sinners, but expressing at the same time their penitent hope that God, for Christ's sake, will visit them, and satisfy their spiritual hunger. In the second part, the main body of the service, the worshippers receive the gifts of the Holy Spirit through the Word of God and the sacraments. To this part belong the lessons of "the epistle" and "the gospel," the sermon, and the ministration of the sacraments, when there are persons to be baptized or communicants—all interwoven with hymns and short prayers. In the concluding part, the congregation give thanks through prayers and praise to the Most High for his blessings, implore his grace, that they may retain what he has bestowed upon them, and show it forth in fruits of grace, and finally they receive the benediction. The Church of Norway administers the Lord's Supper as often as it is asked for. The form largely resembles that of the Romish Church, and, though in both kinds, the wafer is still used instead of bread. But as an ecclesiastical body, it has repudiated the popish doctrine of transubstantiation, with its consequences—adoration of the elements, and the idea of an atoning sacrifice, prepared and offered up in the Lord's Supper. To be sure, it has been said that it is difficult for any but a hair-splitter to perceive the difference between the Lutheran and the Roman Catholic doctrine of "the real presence;" but the reason for this difficulty might be found, not so much in the matter itself, as in the want of investigation on the side of the observer. Many appear to think that the right name for the Lutheran doctrine of "the real presence" would be consubstantiation, as if it taught a commixture of the substances. The truth is, that the Lutheran Church has never tried to explain the mysterious union, in which it believes, between Christ's body and blood and the visible elements of the holy supper. It confines itself to repudiating consubstantiation (see Schmid, *Dogmatik d. Ev. Luth. Kirche* [1853], p. 439, 445, 591) as well as transubstantiation, and all other such palpable deviations from the truth, involving more or less the idea of a physical, local, and circumscriptive manner of presence of the body and blood of Christ in the eucharist, as futile endeavors to define the incomprehensible. The Church of Norway, nevertheless, unlike other Protestant bodies, combines with the holy ordinance of the Lord's Supper the practice of confession, and consequently *absolution*. This must not be understood, however, to bear any comparison to the "auricular confession" of the Church of Rome, in which an enumeration of sins is enjoined as necessary, and which is a corollary of priestly usurpation of power as judge of the conscience; and thus the Norwegian ministry repudiates, of course, every thought of such confession before the minister being the ordinary, not to speak of the only way of obtaining from God the remission of sins. The confession in this greatly purified — though it must be confessed still objectionable, because misleading—form was retained in the Lutheran Church, originally as a secret and individual but *voluntary* confession for the aid of troubled and oppressed consciences. Afterwards it was enjoined upon all as a necessary condition for being admitted to the Lord's Supper, in order that the minister might ascertain if the person applying for admittance to the communion really was in a state of penitence, and had sufficient knowledge of the elements of saving truth for a blessed

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partaking of it. The power to absolve is not considered, moreover, to belong to the clergyman as an individual, but to be vested in the Church, in whose name the forgiveness of sin is pronounced. Absolution, then, according to this view, is not a power given to the clergy, but to the Church or body of believers which is represented by the clergy. Before the act of absolution a sermon is preached, the object of which is to prevent any other than true penitents from applying for absolution. The rite itself is thus performed. The penitents kneel before the altar, and the clergyman, laying his hands on their heads, utters these words, "I promise you the precious forgiveness of all your sins, in the name of God the Father, God the Son, and God the Holy Ghost." Having received the absolution, the penitents retire to their seats, and a hymn is sung, at the close of which the clergyman chants the words of the institution of the Holy Supper, the congregation again kneeling before the altar, and then the elements are distributed.

With relation to schools, Norway has a very creditable history. Provision is made for the instruction of all classes of the people. Wherever thirty children can be found in a neighborhood, a common-school is to be established in a regular school-house; and to provide for remote and thinly settled districts, "ambulatory schools" have been established by law, whose teachers travel from one farm to another, giving instruction to the children of each in turn, and living with the peasants. The result is that it is almost impossible to find a young Norwegian who cannot at least read and write. One reason undoubtedly for the general fundamental education there is the system of compulsory attendance on school. Every child is required by law to be in the school from seven or eight years of age to the time of confirmation, which is usually in the fifteenth year—parents or guardians of such children as may absent themselves being subject to a fine. In the very lowest of these schools instruction is given in reading, knowledge of the Christian religion, selections relating to history, geography, and knowledge of nature, writing, arithmetic, and singing. The law declares that all common-schools shall maintain a Christian character, and religious instruction be considered of primary importance. The school is always opened and closed with prayer or singing, or both. Of course there are many grades of schools above the common; as the public schools, the high schools, the normal, Latin, high civic schools, and the like. In these higher schools public opinion has demanded—and it has been sanctioned by recent law—a reduction in the attention paid to the study of the classics, and a proportionate increase in the study of modern languages and natural science—a part of the great movement that is reaching all lands. The old Norse tongue and the English are both made obligatory branches of study. The schools of Norway culminate in the national university at Christiania. Indeed, it may be claimed that the inner life of the Church of Norway has been not a little affected by the founding of the university at Christiania in 1811, and the separation of the country from Denmark in 1814. Previously the clergy were uniformly educated at the University of Copenhagen, where German rationalism prevailed to a melancholy extent. Danes were frequently appointed to the pastoral charge of parishes, to the great annoyance of the people, who were most unwilling to receive their ministrations. But from the time that the Norwegian students of theology had the privilege of attending their own national university a new life seemed to be infused into them, and from that æra may be dated the dawn of a true spiritual light in the Church of Norway. Two excellent men, Hersleb and Stenersen, disciples of the celebrated Danish theologian Grundtvig, exercised a very favorable influence over the theological students. Hauge also, both by his sermons and his printed treatises, had done much to revive true religion among the people; and the Haugeanere, being allowed perfect freedom of worship, have spread themselves over a great part of the country, and are recognised, wherever they are found, as a quiet, inoffensive, pious people. It is an important feature in the Norwegian Church at the present time that a large number of both the clergy and laity are disciples of the Danish theologian Grundtvig, and hence receive the name of *Grundtvigians*. Not that they are dissenters from the Lutheran Church, but they entertain peculiar opinions on several points of doctrine, somewhat analogous to those of the High-Churchmen in the Church of England. They hold, for example, that the act of ordination conveys peculiar gifts and graces, and hence maintain extreme views as to the sacredness of the clergy as distinguished from the laity. They hold high opinions as to the value of tradition, and attach a very great importance to the Apostles' Creed, which they regard as inspired. With respect to many portions of Scripture, they are doubtful as to their inspiration; but they have no doubt as to the inspiration of the Creed, and that it contains enough for our salvation. Accordingly they are accustomed to address to the people such words as these: "Believe in the words in which you are baptized; if you do your soul is saved." They consider the Bible a useful, and even a necessary book for the clergy, but a dangerous book for laymen. They hold a very singular opinion as to the importance of "the living words," and maintain that the Word preached has quite a different effect from the Word read. They even go so far as to declare that faith cannot possibly come by reading, and must come by hearing, referring in proof of their statement to Rom. x, 14. Even in the schools which happen to be in charge of Grundtvigians we find this principle carried into operation, everything being taught by the living voice of a schoolmaster, and not by a written book. Grundtvig, the founder of this class of theologians, who died Sept. 2, 1872, lacking but a few days of ninety years, was bishop, and resided at Copenhagen. He was the head of a large body of disciples, not only in Norway, but to a still greater extent in Denmark. Many of the most learned clergymen in both countries really belong to this school.

The Church establishment comprises, according to Thaarup, six bishops, the oldest of whom is primate, 8 probsts, and about 440 pastors of churches and chapels. There are 440 prestegilds or parishes, many of them of large extent, containing from 5000 to 10,000 inhabitants, and requiring four or five separate churches or chapels. The incomes of the bishops may be reckoned about $4000, and of the rural clergy from $800 to $1600. The sources from which these are derived are a small assessment of grain in lieu of tithe from each farm, Easter and Christmas offerings, and dues for marriages, christenings, and funerals, which are pretty high. There are fiar prices as in Scotland, by which payments in grain may be converted into money. In every prestegild there are several farms, besides the glebe, which belong to the living, and are let for a share of the produce, or at a small yearly rent, and a fine at each renewal. One of these is appropriated to the minister's widow, as a kind of life annuity. The Norwegian clergy are a well-informed body of men, possessing much influence over their flocks, and conscientious in the discharge of their duties. According to the census of 1866, the population was composed of 1,696,651 Lutherans, 3662 sectarians, 1038 Mormons, 316 Roman Catholics, 15 Greek Catholics, and 25 Jews. The Romanists and Jews have only in very recent times secured permission to settle in Norway. See Thorlak, *Historia rerum Norvagicarum* (Copenh. 1711); Schöning, *Norges Riges Historie* (Soroe, 1771); Munch, *Det Norske Folk's Historie*, vol. i–vi (Christ. 1852–59); Blom, *Das Königreich Norwegen* (Leips. 1843, 2 vols. 8vo); Bowde, *Norway, its People, Products, and Institutions* (Lond. 1867, 8vo); Hurst's Hagenbach, *Ch. Hist. 18th and 19th Centuries* (see Index in vol. ii); Maclear, *Hist. of Christian Missions in the Mid. Ages; Brit. and For. Ev. Rev.* Oct. 1868, art. iii,

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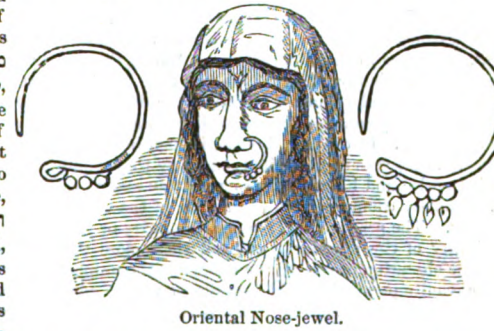
which should be read with corrections in April, 1869, p. 430–435; and the excellent articles by the Rev. Gideon Draper in the *Methodist* (N. Y. Aug. 1872). (J. H. W.)

Norzi, JEDIDJA SALOMON DI, *ben-Abraham*, a learned Italian rabbi, was born in Mantua about 1560, and derived his family name (דר' נורצי) from the fact that his parents resided in Norzi, or Norica, a small town in the district of Spoleto. He studied under Samuel Cases, and, through his great piety and profound learning, was elected to the co-rabbinate, first with Luliano Shalom Cases, who died in 1630, then with Eliezer Cases, and from 1604 up to the time of his death, which occurred after 1626, was co-rabbi with Jacob Chajim Cases. As early as 1588 Norzi was favorably known among his literary co-religionists by his work on the jurisprudence of the Hebrews (שאלות ותשובות), which was published at Mantua in 1597. The work, however, to which he consecrated all his life was the study and expurgation of the text of the Bible, and with this design he undertook several long voyages to collect ancient MSS. of the Old Testament and of the Masorah. The results of his patient researches, and which immortalized his name, are embodied in a critical and Masoretic commentary on the entire Hebrew Scriptures. To render his critical labors as complete as possible, and to edit the Hebrew text in as perfect a condition as thorough learning and conscientious industry could make it, Norzi left no resources untouched. He searched through the Midrashim, the Talmud, and the whole cycle of rabbinic literature, for various readings. He consulted all the Masoretic works, both published and unpublished; he collated all the MSS. to which he could get access, among which was the MS. from Toledo of the year 1277, now Cod. de Rossi 782; he compared all the best printed editions, and availed himself of the learning and critical labors of his predecessors and friends, especially of the MS. work called מסרת סיג לתורה, *The Masorah, the Hedge of the Law*, by Meier ben-Todros Abulfia of Borgos, and of the co-operation of his friend Menacham di Lonzano of Palestine, who also furnished Norzi with important MSS. from his own library; and though he lived to finish the work to which he had consecrated his life, having completed it in 1626, and called it ודר פרץ, *The Repairer of the Breach*, after Isa. lviii, 12, he did not live to see the fruit of his labors printed, as he died near 1630. His work remained in MS. for about 112 years. The commentary was then edited by Raphael Chajim Basila, and published for the first time, with Hebrew text, under the altered title מנחת ש"י, *A Gift-offering, the Oblation of Salomon Jedidja* (the name of Norzi, ש"י, being an abbreviation of שלמה ידידיה) (Mantua, 1742–44, 4 pts. and 2 vols. 4to). Basila, the learned editor, added some notes, and also appended a list of 900 variations. A second edition appeared in Vienna in 1816. The commentary on the Pentateuch alone, with the Hebrew text, appeared in Dobrovna in 1804; on the Prophets and the Hagiographa, with the Hebrew text, in Wilna about 1820. The work of Norzi marked great progress in Biblical exegesis, but it has no longer any value. Norzi also wrote a treatise on the accents, entitled מאמר חמאריך, which he quotes in his commentary on Gen. i, 11; Numb. xi, 15; 1 Sam. xv, 6; Esth. i, 6; ii, 8; Isa. xxxviii, 2; Eccles. ii, 7; and a treatise on the letters בגד כפת, called כללי בגד כפת, which he quotes in the commentary on Gen. i, 11; but these have not as yet come to light. See Steinschneider, *Catalogus Lib. Hebr. in Bibliotheca Bodleiana*, col. 2376–77; Fürst, *Bibliotheca Judaica*, iii, 39 sq.; Eichhorn, *Einleitung in das Alte Testament*; Rosenmüller, *Handbuch für die Literatur der biblischen Exegesis*; and Ginsburg in Kitto, s. v. (J. H. W.)

Nose (אַף), properly *breathing-place*, or the member by which we breathe (Numb. xi, 20); also in the dual (אַפַּיִם), *the two nostrils*. The same word likewise signifies anger (Prov. xxii, 24), as often shown in a breathing; and *the face* (Gen. iii, 19), so called from its most prominent feature; and in 1 Sam. i, 5 for *two persons*; a portion for two faces, i. e. a double portion (see Gesenius, s. v.). See NOSTRIL.

Nose-jewel (נֶזֶם, *ne'zem*, so rendered by the Auth. Vers. in Isa. iii, 21; elsewhere *ear-ring* [q. v.], as Gen. xxiv, 22; Judg. viii, 24; but not in Prov. xi, 22 [see below]). It properly means simply a metallic *ring*, as of gold, and in some passages (e. g. Job xlii, 11: Prov. xxiv, 12) the true rendering may be doubtful, but in Gen. xxiv, 47; Isa. iii, 21, and Ezek. xvi, 12, it refers to a ring for the nose, a frequent ornament of Eastern women [see WOMAN]; and in Prov. xi, 22, "The jewel of gold in a swine's snout" is plainly an allusion to it. These rings were set with jewels and hung from the nostril, as ear-rings from the ears, by holes bored to receive them. Ezekiel (xvi, 12), "I will put a jewel on thy forehead [Heb. nose], and ear-rings in thine ears, and a beautiful crown upon thine head." They also put rings in the nostrils of oxen and camels to guide them by: "I will put my hook in thy nose, and my bridle in thy lips" (2 Kings xix, 28; see also Job xli, 2). Travellers in India tell us that many females wear a jewel of gold in their nostrils, or in the *septum* of the nose; and some of them are exceedingly beautiful, and of great value. From the *septum*, or middle filament, is a pendant, which sometimes contains three rubies and one pearl; and it nearly touches the upper lip. The *left* nostril is pierced, and contains a ring about an inch in



Oriental Nose-jewel.

diameter; another lies flat on the nose, and occasionally consists of a fine pearl surrounded with rubies. The nose-ring is also worn by a few of the women of the lower orders in Cairo, and by many of those in the country towns and villages both of Upper and Lower Egypt. It is most commonly made of brass, is from an inch to an inch and a half in diameter, and has usually three or more colored glass beads, generally red and blue, attached to it. It is almost always passed through the *right* ala of the nose, and hangs partly below the mouth, so that the wearer is obliged to hold it up with one hand when she puts anything into her mouth. It is sometimes of gold. To the eyes of those who are unaccustomed to it, the nose-ring is certainly no ornament. It is mentioned in the Mishna, *Shabb.* vi, 1; *Kelim*, xi, 8. Layard remarks that no specimen has been found in Assyrian remains (*Nin. and Bab.* p. 262, 544). For other notices, see Burckhardt, *Notes on Bed.* i, 51, 232; Niebuhr, *Descr. de l'Arab.* p. 57; *Voyages*, i, 133; ii, 56; Chardin, *Voy.* viii, 200; Lane, *Mod. Eg.* i, 78; *App.* iii, p. 226; Saalschütz, *Hebr. Arch.* i, 3, p. 25. See RING.

Nossairians is the name of a particular sect of *Shiites* (q. v.), or followers of Ali, among the Mussulmans, who believe that the divinity has been joined and

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united with some of their prophets, particularly Ali and Mohammed ben-Hanisiah, one of his sons; for these sectaries hold that the divine and human nature may be united in one and the same person. This doctrine is rejected by the other Mussulmans, who reproach the Nossairians with having borrowed it from the books of the Christians. The Arabic term *Nossairiùn* given to these sectarists signifies Nazareans, a name given to those Christians who blended the observance of Judaism with the laws and principles of Christianity. See Broughton, *Hist. of Religions*, s. v.

Nösselt, JOHANN AUGUST, D.D., a German theologian, was born at Halle May 2, 1734. He was educated at the university of his native city, and from 1757 taught philosophy and theology in his alma mater, and became in 1779 director of the seminary. He died March 10, 1807. He ranks with the neologists of Germany, but is an able expositor of such difficult texts as do not contain fundamental points of Christian doctrine. His writings are numerous, mostly hermeneutical, exegetical, and theological. The most noted are his *Opuscula ad Interpretationem Sacrarum Scripturarum et ad Historiam Ecclesiasticam* (Halæ, 4 vols. 8vo), and *Exercitationes ad Sac. Scrip. Interpretationem* (ibid. 4 vols. 8vo). His other valuable works are, *De vera ætate ac doctrina scriptorum Tertulliani* (ibid. 1757, 1759, and 1768, 4to): —*Vertheidigung der Wahrheit und Göttlichkeit der Christlichen Religion* (ibid. 1766, 1767, 1769, 1774, and 1783):—*Historia Paraphraseon Erasmi in Novum Testamentum* (Berlin, 1780, 4to):—*Anweisung zur Kenntniss der besten Bücher in allen Theilen der Theologie* (Leips. 1779, 1780, 1791, and 1800, 8vo):—a great number of dissertations and programmes. See Niemeyer, *Leben Noesselts* (Berlin, 1809); Rotermund, *Supplement to Jöcher*, s. v.

Nostradamus (*Nostre Dame*), MICHAEL, a notable astrologer, and the most celebrated of modern seers, flourished in the 16th century. Among the generations immediately following his own time he almost rivalled the oracular fame of Merlin in the dim Middle Ages, and nearly equalled the mystical reputation of the ancient sibyls. In the period of the French Revolution his vaticinations were often cited; nor were they wholly denied notice and influence in so recent an æra as the revolutionary commotions in the middle of the current century. The prestige of the name, the rarity or inaccessibility of the oracular texts, and their more than Delphic obscurity, prolonged the renown of the prophet, while readily permitting bold forgeries or violent adaptations to new occurrences. Such is the fortune of all vulgar prophecy.

1. *Life.*—Nostradamus was born Dec. 14, 1503, in the quaint old town of St. Rémy, in Provence, which is now included in the Department of Bouches-du-Rhone. His family was reputed to be of Jewish descent, and of the tribe of Issachar, wherefore they predicted his gift of prophecy. His father, Jacques Nostre-dame, was notary of St. Rémy. His mother Rénée's grandfathers had been noted for their knowledge of mathematics and physics, which, in the earlier part of the 15th century, meant chiefly astrology, alchemy, and magic. One of these grandparents had been physician, or wonder-worker, to the weak but amiable Réné, titular king of Jerusalem and the Two Sicilies, and count of Provence. The other had held the same responsible position with Réné's son, John, the daring and adventurous duke of Calabria. From his maternal grandfather, the son of one of these court-leeches and star-gazers, the young Michael received his first instructions in mathematics, after whose death he was sent to school at Avignon. Thence he proceeded to Montpellier to study philosophy and medicine. From this great medical school he proceeded to Narbonne, Toulouse, and Bordeaux in succession. At Bordeaux he commenced the practice of his profession when he was twenty-two years of age. Four years later, in 1529, he returned to Montpellier to obtain his degree, which he took with great distinction. Going thence to Toulouse, he was induced to remain there by the residence in that place of his familiar friend, Julius Cæsar Scaliger. Here he contracted a respectable marriage, and had two children. In a very few years his wife and children all died, and he became a wanderer in Italy and Sicily. In 1544 he married a second time, and settled at Salon; but in 1546 he was retained, at the public expense, by the city of Aix to minister to the sufferers by the plague, which was again raging with great violence. After three years thus honorably employed he returned to Salon de Craux. His life appears to have always been respectable, and surrounded with respectable associations, though often vagrant. His home, however, continued henceforth to be at Salon; and here his family of three sons and a daughter was brought up.

Nostradamus acquired his first oracular reputation by the production of almanacs, in which "he did so admirably hit the conjuncture of events that he was sought for far and near," like an African rain-doctor. The popularity and success of these almanacs threatened to be damaging to the fame they had acquired for him. They tempted the ingenious fraternity of booksellers to vend spurious almanacs with the attraction of his name. This gave him occasion to complain that many false prophecies had been fathered upon him; and his eulogist, M. de Garencières, believed that it furnished the foundation for the piquant epigram of Étienne Jodelle, his contemporary:

"Nostra damus, cum falsa damus, nam fallere nostrum est:
Et, cum falsa damus, nil nisi Nostradamus."

Nevertheless, the supposed familiarity of Nostradamus with the secrets of futurity was largely bruited about and readily believed in the credulous and nefarious age of Catherine de' Medici. The confidence of Nostradamus in his own miraculous gifts was strengthened; and he employed his time in completing and preparing for the press the first series of his *Centuries of Prophecy*. It was published at Lyons in 1555, and was preceded by a *Preface*, dated March 1, of that year. The work contains the singular and very ambiguous prediction of the remarkable death of Henry II by the lance of Montgomery, which happened more than four years later. It cannot be imagined that this was deemed applicable at the time of its appearance to the king, who was in the vigor of manhood. But the fame of Nostradamus, either through his almanacs or his *Centuries*, reached the ears of the court, and he received an invitation from Henry to visit the royal abode. On his arrival he was treated with great consideration, was liberally compensated for his fatigues, and was sent to Blois, to see the royal princes and to report upon their destinies. Having satisfied the curiosity and secured the favor of the crown, Nostradamus returned to Salon, and employed himself in the manufacture of more oracles. In the course of the ensuing two years he completed his *Ten Centuries*, corresponding to the ten ages of the Sibyl, by adding three more *Centuries* to the seven hundred prophecies first published. These additional *Centuries* have the merit of surpassing their rude predecessors in obscurity, triviality, and apparent aimlessness. They were dedicated to Henry II in what is called by his English translator a "Summary Epistle," which is dated June 27, 1558. This dedication is marked by even greater assurance than its predecessor. Its tone is more confident, its pretensions loftier, and its indications more unmeaning.

These thousand prophecies constituted only a part of the oracular calculations of Nostradamus. He refers to fuller declarations in his "other prophecies, written in *soluta oratione*," or prose. These prose predictions, however, never saw the light, except such as were introduced into his almanacs. The assertion of their existence may have been only a convenient provision for the manufacture of metrical vaticinations after the occurrences had transpired to which they were to be applied. It certainly afforded a tempting and plausible foundation

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for the forgery of later prognostications, and their attribution to Nostradamus.

Henry II did not long survive this dedication of the last three *Centuries*, being killed within thirteen months, in the tournament which celebrated the restoration of peace between France and Spain. This strange and fatal casualty was pretended to have been foretold by Nostradamus in the following quatrain:

"Le lion jeune le vieux surmontera,
En champ bellique, par singulier duelle,
Dans cage d'Or l'œil lui crevera,
Deux playes une, puis mourir cruelle."

This prediction, so singularly accomplished, or so violently wrested to imply its accomplishment, greatly augmented the renown of Nostradamus, and attracted multitudes of gaping visitors, often of the highest distinction, to his humble abode at Salon. The duke of Savoy came in October, 1559; and about two months later his affianced bride, the princess Margaret of France. In the year 1564, in the long progress which preceded the deadly Conference of Bayonne, Charles IX was welcomed by him to Salon in the name of the town, and he was summoned to meet his majesty at Arles or Lyons. He was appointed physician in ordinary to the king, and was gratified with a royal donation of two hundred crowns of gold, while the queen-mother, Catharine, bestowed upon him a purse of nearly equal amount.

Nostradamus did not long enjoy his honors. He died of dropsy at Salon July 2, 1566. The time of his death was said to have been anticipated exactly by him. In the *Calendar* for the year he is asserted to have written opposite the end of June, "Hic prope mors est"—death about this time. Had the work been published—had it even been discovered in that age—this entry might have been supposed to be only a modified transcript of the observation of Joannes Lydus (*De Signis*, for June 30): "If it thunder, death will shortly abound." It might well have been transmitted among the mediæval traditions of signs, days, and portents.

Nostradamus was buried in the church of the Franciscans at Salon, and a mural tablet was erected by his widow to his memory.

2. *Works.*—The *Ten Centuries of the Prophecies of Nostradamus* were his chief production, and the sole cause of the long celebrity of his name. He wrote prophecies in prose never published, except such as were contained in his series of *Astrological Almanacs* (1550–1567), which have already been noticed. He was the author of some other works, which have long ceased to be sought after, and which are now almost entirely forgotten. These are, *De Fardements et Senteurs* (1552), a cookery book:—*Livre de Recettes Curieuses entretenir la santé du corps* (Poictiers, 1556), hygienic:—*Des confitures* (Antwerp, 1557), cosmetics for beautifying the hands and face:—*Paraphrases de Galen* (Lyons, 1557), translated from the Latin.

After his death appeared the *Eleventh and Twelfth Centuries* of his prophetic quatrains, which are almost certainly spurious, being those later accessories which are always engendered by popular collections of oracles.

3. *Prophecies.*—The vaticinations of Nostradamus which secured his fame are in verse, and are written in quatrains of rough, rude, unintelligible, and incorrigible French, in tottering and halting metre, with rugged, harsh, and often unmanageable rhymes, clattering or jingling at the ends of the alternate lines. M. de Garencières, the English editor and translator of these oracles, asserts, of his own knowledge, that they were used as crabbed texts for the instruction of children in French in the land of their nativity. It was a time when education sought insurmountable difficulties for the neophyte, rather than to level the high-roads of learning, and to make the rough places smooth. They remain for the most part incapable of comprehension, and are scarcely rendered more perspicuous by the English version or the explanatory comments of M. de Garencières.

Notwithstanding their unintelligibility—probably on account of their unintelligibility and consequent pliancy—the prophecies of Nostradamus were long in vogue, and continued to be occasionally revived, in genuine or supposititious forms, till a very recent period, if it can be said that they are totally discredited even now. It is unnecessary to discuss on the present occasion the character of the fraudulent pretensions and the hallucinations, the deliberate artifices and the diseased temperaments which generate oracle-mongering. Usually such pretensions are entirely fraudulent; but frequently honest delusion is so strangely amalgamated with the growing habit of only half-recognised deception that it is impossible to consider the prophetic mania as anything else than a real mental distemper. The vaticinations of Nostradamus seem to have sprung, at least originally, from such a morbid frame of mind; though increasing renown, the deference paid to him, the emoluments of an accepted profession, and the apparent accomplishment of several of his predictions, may have easily induced him in his later years to trust much to chance and obscurity, and deliberately to delude others, while seeking to delude himself also. A person believed to possess supernatural knowledge or powers cannot extricate himself from the consequences of the popular credulity which he has encouraged, and by which he maintains himself in repute.

An elaborate apology for Nostradamus, in seven formal chapters, is offered by M. de Garencières as an introduction to his English version of the *Centuries*. This may be passed over with little notice, though the fourth chapter consists of "proofs setting forth evidently that Nostradamus was enlightened by the Holy Ghost." If the prophet aimed at deception, his interpreter was thoroughly deceived. If the prophet was himself deluded, the delusion of his translator was even more complete than his own.

The position of Nostradamus in his own age and among his own people was eminently respectable, and on other grounds than his oracular endowments. He was an educated, regular, and successful practitioner of medicine. His sons obtained honorable distinction in the province in which they had been born and brought up. There is no stain on the character of the man or of his family. There is an air of sincerity in the declarations of Nostradamus, even when most extravagant, that induces hesitation in ascribing them to shameless effrontery and imposture. He seems on many occasions to claim divine inspiration, and it is freely accorded to him by his apologist; but he usually ascribes his prevision to mathematical science and to astrological calculation. He evidently trusted much to luck; and especially to the luck of being perfectly incomprehensible in his thoroughly impenetrable farrago of names, symbols, types, and dark utterances. He had also great confidence in congenital adaptation for his marvellous mission, in his ancestral gifts, and in "the hereditary word of occult predictions." There was a craze in the blood, which both favored self-delusion and presented the appearance of honest intent.

There is, however, one broad shadow of conscious concealment and insincerity which lies over the whole series of these *Centuries*. He constantly denounces the Reformers and the Reformed religion, and predicts their confusion and overthrow—no erroneous forecast, so far as France was concerned. He died in the avowed profession of the old faith, though he had apparently lived with little regard to the external requirements of any religion. He was buried in a monastic church. Nevertheless there is a hint in his writings that his real sentiments were in strong opposition to all these indications of belief, and that, like his contemporary, Rabelais, he disguised his actual though lukewarm opinions in a cloud of enigmatical sentences, or cloaked them by disingenuous signs. He says, in his Prefatory Letter, "that if I should relate what should happen hereafter, those of the present reign, sect, religion, and faith would

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find it so disagreeing with their fancies that they would condemn that which future ages shall find and know to be true, . . . which hath been the cause that I have withdrawn my tongue from the vulgar and my pen from paper. But afterwards I was willing to enlarge myself in dark and abstruse sentences, declaring the future events; chiefly the most urgent, and those which I foresaw (whatever human mutation happened) would not offend the hearers, all under dark figures more than prophetical." The last sentence is very significant, and the parenthesis somewhat singular for a professed prophet.

It would be venturing much too far to suspect Nostradamus of any real attachment to the cause of the Reformation; but, in the midst of a population with Protestant proclivities in the south of France, he may have acquired a distaste for Catholicism, and, prophet as he was, may have expected or apprehended the ultimate overthrow of the ancient creed. It is not so much as an illustration of his religious views as it is for a manifestation of intentional deception that this inconsistency has been noted.

This inconsistency, if such it be, is by no means the only incongruity which occurs in the prophetic volume of Nostradamus. Many of his quatrains were manifestly composed after the events to which they seem designed to refer. Some predictions can be discerned to be unquestionably false. On the other hand, it must be admitted that many have met with apparently marvellous accomplishment. This may be due to that luck which the seer recognised as a genuine constituent of prophetic inspiration; or it may be due to the impossibility of missing everything, when the arrows, though shot in the dark, are launched in every conceivable direction. The chief explanation, however, probably is that the expression is so loose and vague that it occasionally admits of application to subsequent transactions, wholly foreign to any prevision of the prophet. The instances of such agreement between the vaticination and the occurrence are often very singular.

4. *Prophecies strangely accomplished.*—It is not meant that there is anything more than an accidental coincidence between the prophecies of Nostradamus and the events by which they have been ostensibly verified. The verification is ascribed to no inspiration, to no natural or supernatural endowments, to no astrology, to no other science or art, but to that supreme source of Nostradamus's renown—to luck (*Diva Fortuna*). With this explanation, there is much interest in noting a few of the remarkable and often clear instances of the realization of these prophecies. Thus, too, will be afforded some slight taste of the peculiar flavor, some knowledge of the curious fabric of his prophetic strains.

Attention has already been directed to the prophecy —strained in its application—of the manner of Henry II's death, which, more than anything else, heightened the reputation and credit of Nostradamus. That which was fitted to Cromwell was scarcely less celebrated a century later:

"Du regne Anglois le digne d'chassé,
Le conseiller par ire mis à feu.
Ses adhérents iront si bas tracer
Que le bastard sera demy receu" (iii, 82).

"From the English kingdom the worthy driven away,
The counsellor through anger shall be burned.
The partners shall creep so low
That the bastard shall be half received."

The worthy is, of course, Charles I; the counsellor, Strafford or archbishop Laud; the partners are Cromwell's military junta. The translation of Garencières is given because no one else could venture to do into English the anomalous French of Nostradamus. Of this French only one more specimen will be given.

Among the most remarkable of the series are the quatrains which may be applied to the scenes and characters of the French Revolution, and to the fortunes of the Bonapartes. The period from the accession of Louis XVI to the close of the Reign of Terror may be prefigured in these lines:

"Sonbs un la paix, par tout sera clemence,
Mais non long temps, pille et rebellion,
Par refus ville, terre, et mer ent amée,
Morts et captifs le tiers d'un million" (i, 92).

"Under one shall be peace, and everywhere clemency.
But not a long while; then shall be plundering and rebellion,
By a denyal shall town, land, and sea be assaulted:
There shall be dead and taken prisoners the third part of a million."

"The words and sense are plain," observes M. de Garencières; but it will be observed that they are equally suitable for the wars of the League in France.

The following might be fitted to Napoleon I. M. de Garencières, writing in 1672, said truly, "This prophecy is for the future:"

"An emperor shall be born near Italy,
Who shall cost dear to the empire:
They shall say, 'With what people he keepeth company!'
He shall be found less a prince than a butcher" (i, 60).

The coronation of Napoleon by the pope may be announced in *Cent.* v, 6.

The surrender of Sedan and the capture of Louis Napoleon may be imagined to be involved in this quatrain:

"After that the deserter of the great fort
Shall have forsaken his place,
His adversary shall do such great feats
That the emperor shall soon be condemned to death" (iv, 65).

The last line, literally rendered, would be,

"That the emperor, soon dead, shall be condemned."

This may serve for an old announcement of the Prussian siege of Paris:

"Round about the great city
Soldiers shall lye in the fields and towns:
Paris shall give the assault, Rome shall be attacked:
Then upon the bridge shall be great plundering" (v, 30).

Garencières interprets this as referring to the siege and capture of Rome by the Constable de Bourbon: but this would convert it into a prophecy after the event.

These few examples, which constitute only a small portion of those that might be cited in the present connection, may suffice to show the stuff of which the dreams of Nostradamus are made. The collection is a treasury of unmeaning nonsense; the vaticinations are words, words, words, of doubtful manufacture and more dubious meaning, which scarcely even rattle as they fall. Yet it is well to ascertain out of what materials has been framed a reputation which has lasted three centuries, partly from the obscurity, but mainly from the inaccessibility of the oracles by which it has been gained.

5. *Literature.*—The principal editions of the prophecies of Nostradamus are, *Centuries de Nostradame* (Lyon ou Troye, 1568, sm. 8vo); Nostradamus, *Les Vraye Centuries et Prophéties, avec la Vie de l'Auteur et des Observations sur ses Prophéties* (Paris, 1667); *Centuries de Nostradame* (Amsterd. 1668); *Les Vraies Centuries de M. Michel Nostradame* (Paris, 1652, 8vo)—a forgery directed against cardinal Mazarin; Garencières, *The true Prophecies or Prognostications of Michael Nostradamus* (Lond. 1672, fol.). This work is without commemoration in Allibone's Dictionary. It has furnished the chief foundation for the present article. Of works on the life or the prophecies of Nostradamus, the following deserve mention: Tronc du Condoulet, *Abrégé de la Vie de M. Nostradame*, s. d.; *Eclaircissement des veritables Quatrains de Maistre Nostradamus, Docteur et Professeur en Médecine*, etc. (Anonymous); Badius, *Virtutes nostri Magistri Nostradami* (Geneva, 1562); Clavigny, *Commentaires sur les Centuries de Nostradamus* (Paris, 1596, 8vo); Guynaud, *Concordance des Prophéties* (ibid. 1693, 12mo); *La Clef de Nostradamus: Isagoge ou Introduction à un véritable sens des prophéties de ce fameux auteur* (ibid. 1710); Hartze, *Vie de Nostradame* (Aix, 1712, 12mo); Jaubert, *Vie de M. Nostradamus, Apologie et*

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Histoire (Amsterd. 1656); Astruc, *Mémoires pour servir à l'Histoire de la Faculté de Montpellier* (Paris, 1767); Bonys, *Nouvelles Considerations puisées dans la clairvoyance instinctive de l'homme, sur les oracles, les Sibylles, les prophètes, et particulièrement sur Nostradamus* (ibid. 1806, 8vo); Bareste, *Nostradamus* (4th ed. ibid. 1842). There is a notice of the prophet and his predictions in Morhofii *Polyhistor* (Ps. i, lib. i, c. x, § 32–36) (Lubecæ, 1732, 4to). Some of the prophecies that may be conceived to have been realized are pointed out in the *Companion to the British Almanac*, 1840. Adelung has given Nostradamus a place in his *Hist. de la Folie Humaine*, vii, 105 sq. (G. F. H.)

Nostril (sometimes אַף, *aph*, properly *nose* [q. v.]; but distinctively נְחִירַיִם, *nechira'yim*, Job xli, 20; whereas the kindred נַחַר, *na'char*, Job xxxix, 20, signifies a *snorting*, as the fem. נַחֲרָה, *nacharah'*, is rendered in Jer. viii, 16).

Notable Crime is, in the Anglican Establishment, any offence committed in the ordering of deacons and priests which is of a sufficiently serious character to justify suspension of the ordination of a candidate. The bishop, at the beginning of the ordination office, requires that if any of the people know "any impediment or *notable crime*" in the person about to be ordained, "for which he ought not to be admitted to" the order of deacon or priest, the accuser shall come forth and declare "what the crime or impediment is." By "notable" is to be understood something of a highly flagrant and scandalous nature, known to the accuser as a sufficient reason, if proved, for the rejection of the candidate. Hence, in the rubric following the bishop's demand, the words "*notable* crime" are made synonymous with "*great* crime"—with such a crime as will justify the bishop in delaying ordination till it is disproved. Similar remarks will apply to the use of the word "*notorious*" in the rubric before the Holy Communion. See Staunton, *Eccles. Dict.* s. v.

Notaras, Chrysanthe, an Eastern prelate of note, was born in the Morea about the middle of the 17th century. Descending from a noble Byzantine family, and nephew of Dositheus, patriarch of Jerusalem, he was destined for the high duties of the Greek Church. He received a liberal education, which he perfected by travelling in Italy and France. In Paris he received lessons from the astronomer Cassini, and formed connections, too, with several learned theologians. On his return to Constantinople he was appointed archbishop of Cæsarea, and Feb. 8, 1707, patriarch of Jerusalem. Although rarely residing in his diocese, Notaras was a zealous bishop, and the reconstruction of the temple of the Holy Sepulchre in 1719 is due to him. He died at Constantinople in 1732, leaving the reputation of one of the most pious, beneficent, and learned prelates of the Greek Church. His principal work is a collection of treatises in modern Greek *Upon the Rites and Dogmas of the Oriental Church* (Tergovisk, in Wallachia, 1715); among them are excellent treatises "Upon the Dignity of the Oriental Church," "Upon the Origin and Propagation of Christianity in Russia," "Upon the four Greek Patriarchs of the Ottoman Empire," and "Upon the Patriarchs of Russia." He also compiled a *Geography* in modern Greek (Paris, 1716, fol.). Notaras published in 1715 the *History of the Patriarchs of Jerusalem*, by his uncle Dositheus. See *Journal des Savans*, ann. 1726; Jöcher, *Gelehrten-Lexikon*, s. v.; Hoefer, *Nouv. Biog. Générale*, xxxviii, 296.

Notaricon (from the Latin *notarius*, a short-hand writer, one who among the Romans belonged to that class of writers who abbreviated and used single letters to signify whole words) is one of the thirteen Cabalistic rules (comp. *Temurah*, s. v. Atbach), which is employed when every letter of a word is taken as an initial or abbreviation of a word. Thus, for instance, every letter of the word בראשית, the first word in Genesis, is made the initial of a word, and we obtain בראשית ראה אלהים שיקבלו ישראל תורה, *In the beginning God saw that Israel would accept the law;* or אדם, *Adam*, is made אדם דוד משיח, Adam, David, Messiah; a proof, say the Cabalists, that the soul of Adam was transmigrated into David, and David's into the Messiah; or שמע, *Sh'ma*, is made שאו מרום עיניכם, *Lift up your eyes to heaven*, or שדי מלך עליון, *To the almighty and most high King*, or שחרית מנחה ערבית, *In the morning, afternoon, and evening*, from which the rabbins infer that three times every day, i. e. morning, afternoon, and evening, prayers are to be performed. Sometimes very curious and ingenious combinations are derived from this system. For instance, the word פַּסִּים, *passim*, used in the passage, "And he made him a coat of (*passim*) many colors" (Gen. xxxvii, 3), is made to indicate the misfortunes which Joseph experienced in being sold by his brethren to פוטיפר סוחרים ישמאלים מדינים, *Potiphar, Merchants* (Sochrim), *Ishmaelites, Midianites*. It appears that the Christian fathers sometimes made use of the same rule; as, for instance, our Lord and Saviour has been called by them ΙΧΘΥΣ (a fish), because these are the initials of those Greek words Ἰησοῦς Χριστός, Θεοῦ Υἱός, Σωτήρ, "Jesus Christ, the Son of God, the Saviour." Thus St. Augustine tells us, in his *De civitate Dei*, lib. xviii, c. 23, that when they were speaking about Christ, Flaccianus, a very famous man, of most ready eloquence and much learning, produced a Greek manuscript, saying that it was the prophecies of the Erythrian sibyl, in which he pointed out a certain passage that had the initial letters of the lines so arranged that those words could be read in them. Then he goes on and gives these verses, of which the initial letters yield that meaning, and says, "But if you join the initial letters of those five Greek words, they will make the word ἰχθύς, that is, 'fish,' in which word Christ is mystically understood, because he was able to live, that is, to exist, without sin in the abyss of this mortality as in the depth of waters." See Cabala. (B. P.)

Notaries. See Notarii.

Notarii (Lat. for *notaries*) is the name given in ecclesiastical language to those persons who reported the examination and trial of martyrs and confessors, prepared protocols for the synods and acts of councils, and otherwise discharged the duties of secretaries. They were generally deacons, and sometimes a presbyter was the chief of them. Occasionally these *notarii* used a sort of short-hand, and were therefore employed in taking down the sermons of eloquent preachers; by which means some of the discourses of Chrysostom have been preserved which otherwise would have been lost. The bishops also had a kind of secretary, or reader, called ὑπογραφεύς, the acolyth, who registered the names of persons to be baptized. Pope Julius I required the notaries, or the primicier of notaries, to digest the history of the Church. In 1237 there were no public notaries (tabelliones) in England.

Notarius. See Notarii.

Notary. See Notarii.

Notcher of Hautvilliers, an early French ecclesiastic, flourished towards the close of the 11th century as abbot in the place after which he is surnamed, and which is situated in the diocese of Rheims. Notcher died about 1099. We are ignorant in what year the government of the abbey of Hautvilliers was confided by the vote of the monks to the learned Notcher; he appears for the first time with the title of abbé in 1093, at the Council of Soissons, where Roscelin was condemned. In 1095 he assisted at the consecration of Philip, bishop of Châlons-sur-Marne. We have of his

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works, *Translatio corporis sanctæ Helenæ*. This treats of St. Helena, the mother of Constantine, whose remains the abbey of Hautvilliers pretended to possess. In order to sustain this pretension Notcher composed a treatise in nineteen chapters, from which Mabillon, the authors of the *Gallia Christiana*, and the Bollandists published fragments more or less extended. See *Gallia Christ.* tom. ix; Mabillon, *Annal.* lib. lxviii, lxix, *et Acta*, tom. vi; Bollandus, August 18; *Hist. Litt. de la France*, viii, 581.—Hoefer, *Nouv. Biog. Générale*, xxxviii, 296.

Notes of the Church, those marks by which a true Church may be recognised. Four are generally adduced: Unity, holiness, catholicity, and apostolicity. It is to these marks that Romanists refer in support of their pretension that the Church of Rome is the *only true Church*. Bellarmine gives the following: Catholicity, antiquity, duration, amplitude, episcopal succession, apostolical agreement, unity, sanctity of doctrine, efficacy of doctrine, holiness of life, miracles, prophecy, admission of adversaries, unhappy end of enemies, temporal felicity. Palmer, who has written a High-Church treatise on the subject, says: "The necessity of devising some general notes of the Church, and of not entering at once on controversial debates concerning all points of doctrine and discipline, was early perceived by Christian theologians. Tertullian appeals, in refutation of the heresies of his age, to the antiquity of the Church derived from the apostles, and its priority to all heretical communities. Irenæus refers to the unity of the Church's doctrines, and the succession of her bishops from the apostles. The universality of the Church was more especially urged in the controversy with the Donatists. St. Augustine reckons among those things which attached him to the Church: The consent of nations, authority founded on miracles, sanctity of morals, antiquity of origin, succession of bishops from St. Peter to the present episcopate, and the very name of the Catholic Church. St. Jerome mentions the continual duration of the Church from the apostles, and the very appellation of the Christian name. Luther assigned as notes of the true Church the true and uncorrupted preaching of the Gospel, administration of baptism, of the eucharist, and of the keys; a legitimate ministry, public service in a known language, and tribulations internally and externally. Calvin reckons only truth of doctrine and right administration of the sacraments, and seems to reject succession. Later theologians adopt a different view in some respects. Dr. Field admits the following notes of the Church: Truth of doctrine, use of sacraments and means instituted by Christ, union under lawful ministers, antiquity without change of doctrine, lawful succession—i. e. with true doctrine, and universality in the *successive* sense—i. e. the prevalence of the Church successively in all nations. Bishop Taylor admits as notes of the Church: Antiquity, duration, succession of bishops, union of members among themselves and with Christ, sanctity of doctrine, etc. The Constantinopolitan Creed gives to the Church the attributes of "One, Holy, Catholic, and Apostolical." A High-Churchman unchurches without hesitation other communities that want some of his extra-scriptural criteria; but theorists on this subject are not agreed among themselves. See CHURCH; FUNDAMENTALS; NOVATIANS.

Nothelm(us), a noted English prelate of the Anglo-Saxon period, was born near the close of the 7th century. After taking holy orders he flourished as presbyter in London, and was there distinguished for his learning and literary taste. The Venerable Bede, who fell in with Nothelm, appreciated him, and made him one of his literary assistants. For a while Nothelm resided at Rome, and improved his opportunities by copying from the papal archives documents relating to the history of the Anglo-Saxons. The material thus obtained proved of invaluable service to the English Church chronicler of those times. Nothelm is also noted for his discussion with Bede regarding the Book of Kings. In 735 Nothelm was elevated to the see of Canterbury, and in the year following received the pallium from pope Gregory III. The Saxon chronicler and the continuator of Bede place Nothelm's death in 739; other (but more modern) authorities state that it took place in 740 or 741. The day of his decease is differently fixed on the 17 or 16 Kal. Nov., that is, on the 16th or 17th day of October. He was buried at Canterbury. Bale and Pits attribute to him several books, which he is stated to have composed chiefly from the materials he brought from Rome. Their genuineness is so problematical that it is unnecessary to repeat their titles. See Wright, *Biographia Britannica Literaria* (A.-S. Period), p. 291 sq. (J. H. W.)

Notitia, the name given to the record or chart of the great divisions or provinces, etc., of the empire and the Church.

Notker. There are several persons of this name mentioned in Church histories. The most important among them are:

1. ST. NOTKER, surnamed *Balbulus*, or "the stammerer," a learned German monk, who was born about 830 at Elgau, in Northern Switzerland. At an early age he entered the convent of St. Gall (q. v.). His talents attracted the attention of the emperor Charles the Large, who repeatedly offered to make him bishop, but Notker always declined. He died April 16, 912. He wrote, *Liber de interpretibus divinarum Scripturarum* (Hamburg, 1736, 8vo; and in Pez, *Thesaurus anecdotorum*):—*Liber sequentiarum*, in the same collection:—*Notitia de illustribus viris*, ibid.:—*Martyrologium* (in Canisius, *Antiquæ Lectiones*):—*S. Fridolini historia* (in Goldast, *Scriptores Alemannici*):—*Hymns* (in Canisius, *Lectiones*):—and a treatise on the value of letters in music (in Gerbert, *Scriptores*). The *Gesta Caroli Magni* has been erroneously attributed to Notker.

2. NOTKER, surnamed *Labeo*, or *Teutonicus*, a learned German monk, was born about the middle of the 10th century. He was a nephew of Ekkehard I, who wrote a Latin paraphrase of Waltharius's German poem. He entered at an early age into the convent of St. Gall (q. v.), where he made rapid progress, obtaining even a good mastery of the Greek language, which was a rare accomplishment at that time. He became the head of the school. We have still a Latin poem by one of his pupils, with notes and corrections in Notker's handwriting (see Pertz, *Monumenta*, vol. ii). In his teaching Notker often made use of the German language, and vainly sought to establish the custom of so doing (see his letter to the bishop of Sion in Grimm's *Göttinger Gelehrte Anzeigen*, 1835). Notker also translated into German several portions of the Bible, and some of the classics. It has been erroneously asserted by some that he merely supervised these translations, and that they were made by his pupils. He died June 29, 1022. Among his translations we find some of the Psalms in Hattemer (*Denkmäler*) and in Graff (*Windberger Psalmen* [Quedlinburg, 1839]); *De Consolatione* of Boëthius, published by Graff (Berlin, 1837); *De nuptiis Mercurii et Philologiæ* of Martianus Capella (ibid. 1847); the *Categories and Hermeneutics* of Aristotle (ibid. 1837). He also wrote a treatise on rhetoric in Latin, published in Haupt (*Zeitschrift*, vol. iv). Among his translations which have been lost we notice that of the Book of Job; the *Bucolics* of Virgil; the *Andrian* of Terence; the *Disticha* of Cato, etc. This Notker is by some considered as the author of the little treatise on music mentioned under the preceding; as also of one on logic in Haupt (*Altdeutsche Blätter*, vol. ii). See Ekkehard, *Casus S. Galli; Acta Sanct.* Feb. and April; Oudin, *Scriptores ecclesiastici*, s. v.; *Gallia Christiana*, s. v. (J. N. P.)

Notman, JOHN, a noted architect, deserves a place here for his distinguished labors on ecclesiastic structures. He was born in Edinburgh, Scotland, July 22,

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1810. In 1831 he came to the United States, and settled at Philadelphia, where he died, March 3, 1865. In ecclesiastical architecture he stands among the best representatives of modern times. In the United States he is ranked first in this department. Says a contemporary: "Notman possessed great enthusiasm for his art, as well as poetic sensibility; and in his works he seemed to address himself not as much to the senses as to the soul." One of his chief works is St. Mark's Church, in Philadelphia. It is one of the very best specimens of Gothic architecture in the United States. Indeed, Mr. Notman may well be spoken of as *the* American student of mediæval architecture. Other noted specimens of his work are the façade of the Roman Catholic Cathedral on Logan Square, Philadelphia, and the Church of the Holy Trinity, of which the doorway is especially admired. Laurel Hill Cemetery of Philadelphia—one of the handsomest burial-grounds of the United States—owes its beauty to the good taste of Mr. Notman.

Notre Dame (i. e. *Our Lady*) is the old French appellation of the Virgin Mary, and therefore the name of a number of churches dedicated to the Virgin Mary in different parts of France, and particularly of the great cathedral of Paris. See also the following article.

Notre Dame, Congregation of, is the name of a Roman Catholic female order, whose members are frequently called "Sisters of the Congregation of Our Lady." The origin of the sisterhood is doubtful. Some ascribe its foundation to Fourier, others to Aix le Clerc, the first devotee of this Congregation. She flourished in the second half of the 16th century in a little village in Lorraine, that part of France recently annexed to Germany. The establishments of the Congregation were first opened in the beginning of the 17th century. In 1614 a convention was held of the different members, and a confirmation of the order asked for from the papal see, and the request was granted by a special bull from pope Paul V, February, 1615; further enlarged in privileges, March, 1617. A change in the rules and constitution was made in 1645, and received the approval of pope Innocent X. The Congregations of Our Lady have flourished ever since in Europe, and especially in Belgium and France. In America they have their head-quarters in Montreal, where they number 431 professed sisters, 80 novices and postulants, and 13,337 pupils in the boarding-schools, academies, and free schools, which they direct principally in Canada and British America. The only establishments in the United States known to be connected with that at Montreal are the "Convent and Academy of the Ladies of the Congregation of Notre Dame," at Portland, Me., which reports 14 members and 90 pupils, also 840 pupils in two parochial schools, of which the ladies have charge; and St. Joseph's Convent, at Cambridgeport, Mass., with 7 sisters, who have charge of schools with 375 pupils. Other establishments, however, as those at Waterbury, Conn., and Bourbonnais Grove, Ill., may also belong to this Congregation. The *Catholic Almanac*, under January 12, says: "Margaret Bourgeoys, founder of the Sisters of the Congregation, died at Montreal, 1706." There are, however, in the United States many others who are styled in the *Catholic Directory* of 1871 "Sisters of Notre Dame," or "School-Sisters of Notre Dame," or "Poor School-Sisters of Notre Dame," possibly all belonging with those who are thus reported from Milwaukee: "Convent of the School-Sisters of Notre Dame, Mother House and Novitiate, corner of Milwaukee and Knapp Streets, Sister Mary Caroline, superioress. Members, 65; novices, 88; postulants, 80; mission-houses, 78; with 620 sisters, having under their charge, throughout the United States, 27,900 parish school-children, over 1375 orphans, 640 boarders." The establishments named in the *Catholic Directory* for 1871 as belonging to the "School-Sisters of Notre Dame" are in Baltimore and Annapolis, Md.; Philadelphia, Taconny, and Alleghany City, Pa.; Chicago, Ill.; Milwaukee and Elm Grove, and twelve other places, Wisconsin. To these the *Directory* for 1870 added Rochester, N. Y., and Pittsburgh, Pa. The "Poor School-Sisters of Notre Dame" are reported only at Quincy and Belleville, in the diocese of Alton; while the "Sisters of Notre Dame" are reported in that diocese at Quincy, Belleville, Highland, St. Liborius, Shoal Creek Station, Springfield, and Teutopolis, Ill. The "Sisters of Notre Dame," or the "Sisters of the Congregation," are reported at Boston (including East and South Boston and Boston Highlands), Lowell, Salem, Lawrence, Chicopee, and Holyoke, Mass.; Waterbury, Conn.; New York City, Rochester, and Buffalo, N. Y.; Newark, N. J.; Philadelphia and Pittsburgh, Pa.; Cincinnati and Columbus, Ohio; Louisville, Ky.; Detroit, Mich.; Green Bay, Wis.; Mankato and Hokah, Min.; West Point, Iowa; Chicago, Henry, and Bourbonnais Grove, Ill.; St. Louis, Mo.; New Orleans, La.; San Francisco, Pueblo of San José, and Marysville, Cal. See *Histoire du Clergé Seculier et Regulier*, iii, 384–395; Barnum, *Romanism as it is*, p. 327, 328. (J. H. W.)

Habit of one of the Congregation of Notre Dame.

Nott, Eliphalet, D.D., LL.D., an eminent Presbyterian divine, and one of the most noted of American educators, deservedly spoken of as "one of the historical monuments of this country"—a man, in short, of very extraordinary characteristics—was born at Ashford, Windham Co., Conn., June 25, 1778. His early training was received under the watchful and intelligent supervision of a most excellent mother. At the age of four years he had read the Bible through, and so insatiable was his thirst for knowledge that, under the direction of his mother, he was constantly adding to his acquisitions from every source within his reach. At one time he was thoroughly bent on becoming a physician, but being present on a certain occasion when a cancer was to be cut from a woman's breast, his services were put in requisition in some part of the process; he went through it manfully, but when it was all over he fainted; and this was an effectual damper upon his zeal for

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the medical profession. At sixteen he taught school at Pautapany, Lord's Bridge; and at eighteen he took charge of the Plainfield Academy, and at the same time pursued his classical and mathematical studies under the Rev. Dr. Benedict. On leaving Plainfield he became a member of Brown University, Providence, R. I., where he remained about a year. He did not, however, graduate in course, but received the degree of master of arts in 1795. He then studied theology under his brother; was licensed by the New London Congregational Association in 1796; labored for some time as a missionary in that part of New York bordering upon Otsego Lake; was school-teacher and missionary at Cherry Valley, in 1795–1797; and pastor of the Presbyterian Church in Albany, 1798–1804. In Albany his was the principal church, and most of the leading men in the state, such as Hamilton, Burr, Livingston, and others, resorted to it, and many of them were his intimate friends. When the news of the duel between Hamilton and Burr reached Albany, Dr. Nott was at Schenectady, attending a meeting of the Board of Trustees of Union College. He was requested to make the melancholy event the subject of discourse the next Sabbath, and this sermon on Hamilton gave him a wide and enduring fame as a pulpit orator, making at the time a profound impression on the public mind, and assisting greatly to bring lasting odium on the bloody practice of duelling. In 1804 he was chosen president of Union College. When he took charge, the affairs of the institution were in a very discouraging condition. It was without funds, buildings, or library, and was in debt, and all its friends were disheartened. The task was great, but he was adequate to the work; for he succeeded beyond all expectation in raising funds and providing for the pressing needs. He soon exhibited high qualities as an executive officer and disciplinarian, and gathered around him an able faculty. Students began to pour in from every state in the Union, and during his long incumbency upwards of four thousand young men graduated. Union College is emphatically of his own formation. From 1854 till the time of his death he was senior college president in the world. In 1811 he was moderator of the General Assembly of the Presbyterian Church. He died Jan. 29, 1866. Dr. Nott published a number of baccalaureate and other sermons, addresses, etc.; also, *Counsels to Young Men on the Formation of Character, and the Principles which lead to Success and Happiness in Life*: —*Lectures on Temperance* (1847), of which a new edition, edited by Amasa McCoy, appeared in 1857. These lectures constitute a most efficient argument for the disuse of all intoxicating liquors. He also extended his researches to some branches of natural philosophy; and in the "Digest of Patents" will be found thirty in his name granted for applications of heat to steam-engines, the economical use of fuel, etc. George R. Crooks, D.D., in the *New York Methodist* (Feb. 3, 1866), says of him: "Perhaps no American educator, no American preacher, who has seen the dawning of 1865, has had so unique a history—few, probably, so effective a career. Intellectually he was a remarkable man—many-sided, and superior on most sides. His mechanical genius is well known, and one of the most famous iron manufactories (the 'Novelty Works'), whose novel name has excited many a curious inquiry, originated in one of his inventions, which, by its economical peculiarities, was first known as a 'novelty.' He was a great financier, and enriched himself and Union College by his masterly skill and enterprise. But these talents were but secondary with him—pastimes of his varied mind. In the higher activities of intellect he commanded not only the respect, but the admiration of all who knew him. He was notably perspicacious, and his luminous mind never failed to throw at least a *new* light on whatsoever subject he treated. If it were one of those problems which the highest intellects have hitherto failed to solve, and which are deemed insoluble—one upon which no additional explanatory light could be expected—still he could give it, at least, original illustration, poetic relief, practical corollaries, that compelled all hearers to say, in the words which Addison puts in the mouth of Cato over Plato's argument on the soul, 'Thou reasonest well.' He had no small amount of intellectual courage, and was not afraid of the 'bugbear' imputation of charlatanism against new opinions and startling theories. Some of our best evening converse with him has been upon themes transcending the usually allowed limits of speculation, and when his winged but ever serene mind seemed to soar with the sweep and steadiness of the eagle. But such was the strength of his religious faith, such the real humility of his piety, that we never knew him to trench with any recklessness on the mysteries of revealed truth. As a preacher he was pre-eminent. The present generation has not been able to appreciate him fully in this respect, for he was past his prime, and was immersed in other duties and cares, when it began to turn a critical eye upon him. Still, in some of his latest appearances in the desk, before the Church or before his college, his transcendent power has commanded wondering admiration. He was oratorical without being declamatory, and a more finished or perfect oratory was never heard in the American pulpit. We have been disposed to pronounce it faultless. One of his many extraordinary talents was his memory, which, through most of his life, seemed infallible; and it had much to do with his eloquence, for it enabled him to go almost immediately from the composition of his discourse to the desk without his manuscript, and deliver it without the least apparent effort of recollection. His most striking characteristic as a preacher was his perfect grace of manner, toned by a perfect graciousness (if we may so speak) of religious feeling. Strong, serene, dignified, beautiful in language (sometimes to ornateness), clear in thought and argument to transparency itself, appropriate in every modulation and gesture, he impressed one as a consummate master of the art of speaking. And what one could not fail to remark was the fact (indisputable) that this perfection of manner was not at all mechanical, not at all a perfunctory accomplishment, but entirely natural—an expression of the natural symmetry of his intellectual and moral nature. No man was happier in short impromptu or extemporaneous addresses, but he took beaten gold into the pulpit; he prepared his sermons studiously and prayerfully, yet delivered them with a facility that may be characterized as altogether felicitous. And the moral impression of his sermons was always profound." "This remarkable man," said another, "was pre-eminently distinguished for his indomitable force of character. Whatever he decided upon he achieved, compelling all opposing causes to give way before him. Happily this greatness of soul was controlled by Christian principles and an all-authoritative conscientiousness, else would he have been a scourge rather than a blessing to his race. But as greatness has its own peculiar faults, so these fell to him, at least in a mitigated degree. Yet those who were his pupils in the noonday of his power still remember him with something of an idolatrous sentiment. He has, scarcely less than any contemporary, impressed his own character upon that of his age and country, and his influence will run on indefinitely. His physical frame partook somewhat of the energy of his character; and, long beyond the term of ordinary old age, death approached him only by slow and measured stages. Peace to his spirit! honor to his memory!" Of his last days and hours, the Rev. Dr. Backus, who preached the funeral sermon, said: "He was ever to the end a little child before God, most pleased to sit at Jesus' feet, and confiding firmly, gratefully, in the sovereignty and loving-kindness of his gracious Lord. In his dying hours, when he felt that the end could not be afar, his parting counsel and legacy to his nearest friends was: 'Fear God, and keep his commandments'—the counsel and legacy of his mother to himself, which had begun and controlled his entire religious life. When utterance

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was difficult, the spirit only not gone, he said: 'One word, one word—Jesus Christ;' and the last, the very last exclamation from his lips was, 'My covenant God.'" See *Memoirs of Eliphalet Nott, D.D., LL.D.*, by C. Van Santvoord, D.D., with contributions and revision by Prof. Taylor Lewis (N. Y. 1876, 12mo); Wilson, *Presbyterian Hist. Almanac* (1867), p. 185; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Bishop Alonzo Potter's *Hand-book for Readers and Students* (1845), p. 260; *Methodist Quar. Rev.* vii, 534; *N. Amer. Rev.* lxxxv, 372; Fish, *Pulpit Eloquence of the 19th Century* (1857), p. 379–393; *Sketches of the Lit. of the United States; London Athen.* (1835), p. 716; *Address at the Funeral of the Rev. Dr. Nott*, by the Rev. J. T. Backus, D.D. (N. Y. 1866, 8vo); Drake, *Dict. of Amer. Biog.* s. v.; *Presb. Reunion Memorial Volume*, p. 124 sq. (J. H. W.)

Nott, George Frederick, D.D., a learned English divine and an accomplished scholar, was born in 1769. He studied at Christ Church, Oxford, and was elected fellow of All-souls. He became successively perpetual curate of Stoke Canon, Devonshire, in 1807, then vicar of Broad Windsor, Dorsetshire, which he exchanged for Woodchurch, prebendary of Winchester, in 1810, and rector of Harrietsham in 1812. He died in 1842. Dr. Nott wrote, *Religious Enthusiasm considered, in Eight Sermons preached in* 1802 *at the Lecture founded by John Bampton, A.M.* (Oxford, 1803, 8vo):—*The Proper Mode of Studying the Scriptures: an Ordination Sermon* (1811, 8vo). He also edited the works of the earl of Surrey and Thomas Wyatt, with copious illustrations (1815, 2 vols. 4to). See Darling, *Cyclop. Bibliog.* ii, 2216. (J. N. P.)

Nott, Handel Gershom, an American divine of some note, was born in Saybrook, Conn., Nov. 10, 1779; graduated from Yale College in 1823; took a theological course in the Yale Seminary; and in 1826 was settled over the First Congregational Church in Nashua, N. H. Subsequently he became a Baptist, and accepted the position of agent of the American Bethel Society, and was for three years Bethel chaplain in Buffalo. Later he preached in Bath, Waterville, and Kennebunkport, Maine, remaining at the latter place for a period of twelve years. His health demanding a change, he accepted a call at Avon, N. Y., in July, 1860; and after a few years removed to Rochester, where he continued to reside until his death, May 3, 1873.

Nott, Henry Junius, an American educator, was the son of the eminent jurist, Abraham Nott, and was born on the Pacolet River, South Carolina, Nov. 4, 1797. He was educated at South Carolina College, class of 1812. He then went abroad and studied jurisprudence, but shortly after his return accepted the professorship of philosophy and language in his alma mater. On his way home from New York he was shipwrecked, and perished at sea, Oct. 13, 1837. Mr. Nott was a frequent and valued contributor to the *Southern Review*. He also published *Novelettes of a Traveller* (New York, 1834, 12mo).

Nott, Samuel (1), D.D., a Congregational minister, brother of Dr. Eliphalet Nott, was born Jan. 23, 1754, in Saybrook, Conn. He graduated at Yale College in 1780; was ordained pastor in Franklin, Conn., March 13, 1782, where he remained until his death, May 26, 1852. He did full parochial duty until his ninety-fourth year, and was in many respects a worthy branch of that noble family to which he belonged. He published a number of occasional *Sermons*. See Sprague, *Annals of the Amer. Pulpit*, ii, 190.

Nott, Samuel (2), a noted American missionary of the Congregational Church, was born at Franklin, Conn., in 1788; was educated at Union College, class of 1808; and studied divinity at Andover Theological Seminary, where he graduated in 1810. He was ordained Feb. 6, 1812, and went out to India with the first band of missionaries sent to that country by the American Board of Foreign Missions. He returned from India in 1816, and taught in New York until 1822. In 1823 he became pastor at Galway, N. Y.; in 1829 he removed to Wareham, Mass., where he preached until 1849, and then taught for one year. He died at Hartford, Conn., June 1, 1869. Mr. Nott wrote, *Sixteen Years' Preaching and Procedure at Wareham, Mass.* (1845, 8vo):—*Slavery and the Remedy*, etc. (1856, 8vo).

Notus (*Auster*), the south or south-west wind. It brought rains and fog.

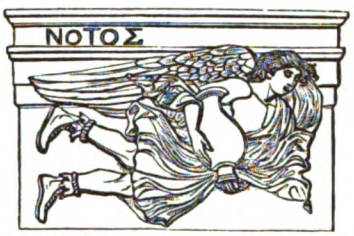

Figure of *Notus* (from the sculptures at Athens).

Nouet, JACQUES, a French Jesuit, was born at Mans in 1605. He entered the order about 1623. After completing his studies he devoted himself successively to teaching and to preaching, in which he was at first very successful. But having ventured to attack in the pulpit the work of Antoine Arnauld, *La fréquente communion*, he was at first silenced by a sharp answer of Arnauld, and afterwards obliged to apologize publicly before an assembly of bishops. Nouet now renounced preaching, and became successively rector of the colleges of Alençon and Arras. He died at Paris in 1680. He wrote, *Remerciments du consistoire de R. aux théologiens d'Alençon, disciples de St. Augustin*, against abbot Lenoir:—*La présence de Jésus-Christ dans le très-saint sacrement, pour servir de réponse au ministre qui a écrit contre la perpétuité de la foi* (2d ed. Paris, 1667, 18mo). It is claimed that Turenne was converted to the Romish Church by reading this work. Nouet's reputation, however, rests chiefly on his ascetic works, such as *Traité de la dévotion à l'ange gardien* (Paris, 1661, 12mo; an Italian translation of it was published at Bologna):—and the most important of them all, *L'Homme d'Oraison*, comprising a number of works published at various times, and entitled *L'Homme d'Oraison, sa conduite dans la voie de Dieu, contenant toute l'économie de la méditation, de l'oraison effective et de la contemplation* (Paris, 1674, 2 vols. 8vo):—*L'Homme d'Oraison, ses méditations et entretiens pour tous les jours de l'année*, fragments of which were published by Muguet in 1677, 1678, and 1683 (complete by Hérissant, 1765, 10 vols. 8vo; Paris, 1780; Lyons, 1830 and 1845, 12mo):—*L'Homme d'Oraison, ses lectures spirituelles pendant tout le cours de l'année* (Paris, 1679, 4to):—*L'Homme d'Oraison, ses retraites* (1765, 1780, 1830, 1845, 6 vols.). He wrote also, *Méditations et entretiens sur le bon usage des indulgences et sur les préparations necessaires pour gagner le jubilé* (Paris, 1677 and 1701, 4to):—*Retraite pour se préparer à la mort* (ibid. 1679, 8vo):—*Méditations spirituelles* (ibid. 1839, 12mo):—*Solitude de huit jours du révérend père Jacques Nouet*, in MS. at the Imperial Library at Paris, under the No. 3920. Dr. Pusey translated one of Nouet's works under the title of *Life of Jesus Christ in Glory* (Lond. 1847, small 8vo). See *Avertissement sur quelques sermons prêchés à Paris*, in Arnauld, *Œuvres*, vol. xxvii; N. Desportes, *Bibl. du Maine;* B. Hauréau, *Hist. littéraire du Maine*, iv, 297. —Hoefer, *Nouv. Biog. Générale*, xxxviii, 310; Darling, *Cyclop. Bibliog.* ii, 2217. (J. N. P.)

Noulleau, JEAN-BAPTISTE, a French ascetic writer, was born June 24, 1605, in Saint-Brieuc. Descended from a religious family, he was educated at Rennes and Nantes, and at the age of twenty entered into the Congregation of the Oratory. In 1639 he took possession

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of the archdeaconry of Saint-Brieuc, and in 1640 of the prebend, which he held until his death. He was a pious man—learned, and of austere manners; a true model of penitence, but with an ardent and restless character, carried away by a reformatory zeal which no consideration could arrest. He rendered to M. de Villazel, his bishop, efficient service in the missions of Brittany; but he did not find in the latter's successor, M. de la Barde, a protector so benevolent. At the request of the chancellor, Boucherat, he was forbidden to preach, and he appealed in vain from this sentence. He then began to preach in the streets. Excluded in 1654 from ecclesiastical duties in his diocese, he retired to a desert place, and exercised upon his body long macerations. Fasting almost continuously, fatigue and excessive austerities shortened his days. He died in Saint-Brieuc, 1672. Noulleau composed upon morality, theology, and the reform of the clergy a great number of articles, of which the principal are, *Conjuration contre blasphémateurs* (Paris, 1645, 4to):—*Pratiques de l'Oraison* (Saint-Brieuc, 1645):—*L'Esprit du Christianisme, tiré de cent paroles choisies de Jésus-Christ* (Paris, 1664):—*L'idée du vrai Chrétien* (ibid. 1664):—*Politique Chrétienne dans les exercices de piété de Monseigneur le Dauphin* (ibid. 1665, 12mo):—*De gratia Dei et Christi* (ibid. 1665, 4to):—*L'Aimable composition des différends du temps*, in which he abused the partisans of Arnauld and of Jansenius:—*Velitationes contra Amedeum Guemenæum, cloacam, sterquilinium, latrinam casuistarum* (1666, 4to):—*Diverses pièces Latines et Françaises sur les libertés de l'Église Gallicane* (1666, 4to). See Le Long, *Bibl. Hist. de la France;* Feller, *Dict. Hist.*—Hoefer, *Nouv. Biog. Générale*, xxxviii, 318.

Nouměna (Gr. *νούμενα*) is a philosophical term used by Kant in his *Kritik* to express the objects of the understanding, in distinction from the *phenomena*, which he understands to designate simply objects of the senses. The use of the term has been necessitated by the desire to give a strict metaphysical distinction of sensual and intellectual conceptions. Kant, it will be remembered by the philosophical student, rejects the Leibnitzian view of an intellectual phenomenalism. For details the articles KANT and LEIBNITZ may be consulted. See also Ueberweg, *Hist. of Philosophy*, p. 11, 156, 157, 172, 175, 176, 216, 239, 255, 261, 262, 421, 530, 531.

Noureddîn Mahmûd, MALEK-AL-ADEL, one of the most illustrious men of his time, and the scourge of the Christians who had settled in Syria and Palestine, was born at Damascus Feb. 21, 1116. His father, Omad-ed-din Zengui, originally governor of Mosul and Diarbekir on behalf of the Seljuk sultans, had established his independence, and extended his authority over Northern Syria, including Hems, Edessa, Hamah, and Aleppo. Noureddin succeeded him in 1145, and, the better to carry out his ambitious designs, changed the seat of government from Mosul to Aleppo. Count Joscelin of Edessa, thinking the accession of a young and inexperienced sovereign afforded him a favorable opportunity of regaining his territories, made an inroad at the head of a large force, but was signally discomfited under the walls of Edessa, his army, with the exception of 10,000 men, being completely annihilated. The report of Noureddin's success being conveyed to Western Europe, gave rise to the second crusade. The Crusaders were, however, foiled by Noureddin before Damascus, and, being defeated in a number of partial conflicts, abandoned their enterprise in despair. Noureddin next conquered Tripolis and Antioch, the prince of the latter territory being defeated and slain in a bloody conflict near Rugia (June 29, 1149), and before 1151 all the Christian strongholds in Syria were in his possession. He then cast his eyes on Egypt, which was in a state of almost complete anarchy under the feeble sway of the now effeminate Fatimites; and, as a preliminary step, he took possession of Damascus (which till this time had been ruled by an independent Seljuk prince) in 1154, but a terrible earthquake which at this time devastated Syria, levelling large portions of Antioch, Tripolis, Hamah, Hems, and other towns, put a stop to his schemes at that time, and compelled him to devote all his energies to the removal of the traces of this destructive visitation. An illness which prostrated him in 1157 enabled the Christians to recover some of their lost territories, and Noureddin, in attempting their resubjugation, was totally defeated near the Lake of Gennesareth by Baldwin III, king of Jerusalem; but, undismayed by this reverse, he resumed the offensive, defeated the Christian princes of Tripolis and Antioch, making prisoners of both, and again invaded Palestine. Meanwhile he had obtained the sanction of the caliph of Bagdad to his projects concerning Egypt, and the true believers flocking to his standard from all quarters, a large army was soon raised, which under his lieutenant, Shirkoh, speedily overran Egypt. Shirkoh dying soon after, was succeeded by his nephew, the celebrated Salah-ed-din (q. v.), who completed the conquest of the country. Noureddin, becoming jealous of his able young lieutenant, was preparing to march into Egypt in person, when he died at Damascus, May 15, 1174. Noureddin is one of the great heroes of Moslem history. Brought up among warriors who were sworn to shed their blood for the cause of the Prophet, he retained in his exalted station all the austere simplicity of the first caliphs. He was not, like the majority of his co-religionists, a mere conqueror, but zealously promoted the cultivation of sciences, arts, and literature, and established a strict administration of justice throughout his extensive dominions. He was revered by his subjects, both Moslem and Christian, for his moderation and clemency, and even his most bitter enemies among the Christian princes extolled his chivalrous heroism and good faith. He possessed in an eminent degree the faculty of impressing his own fiery zeal for the supremacy of Islam upon his subjects, and his descendants at the present day have faithfully preserved both his name and principles.—Chambers's *Cyclop.* s. v.

Nourry, DENIS NICHOLAS LE, a French monk and a distinguished Latinist, was born at Dieppe in 1647. He studied at the college of the Oratory of his native city, and joined the Benedictines of Jumières July 8, 1665. He now devoted himself exclusively to literary labor in the convents of Bonne Nouvelle and of St. Ouen of Rouen. He died at Paris March 24, 1724. He published an edition of the works of Cassiodorus (in connection with dom John Garet [1679]), of St. Ambrosius (with doms John du Chesne, Julian Bellocise, and James du Friche [Paris, 1686–1690, 2 vols. fol.]); and alone, *Apparatus ad Bibliothecam maximam Patrum veterum et scriptorum ecclesiasticorum* (1694, 1697, 1703, 1715, fol.), a supplement to the Lyons edition:—*Lucii Cæcilii Liber ad Donatum confessorem de mortibus persecutorum, hactenus Lactantio adscriptus ad Colbertinum codicem, denuo emendatus*, etc. (Paris, 1710, 8vo). See *Journal Littéraire*, vii, 1; *Journal des Savans* (June, 1716, and August, 1724); *Bibl. Mauriana; Bibl. des Auteurs de la Cong. de St. Maur;* Nicéron, *Memoires*, i, 275–278.—Hoefer, *Nouv. Biog. Générale*, xxxviii, 680. (J. N. P.)

Nous. See MIND.

Nova, PECINO and PIETRO DE, two old painters of Bergamo, who flourished near the middle of the 14th century, were conjointly employed, many years subsequent to 1363, in decorating the church of S. Maria Maggiore in that city. Lanzi says they very nearly approached Giotto. Pecino died in 1403. There are notices of Pietro up to 1402. See Spooner, *Biog. Hist. of the Fine Arts*, p. 623.

Novalis, FRIEDRICH, a German literary character, whose real name was *Von Hardenberg*, is noted in the history of philosophy, belles-lettres, and also in hymnology and religious literature generally. He was born

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Wiederstedt, in Mansfeld territory, near Eisleben, May 2, 1772, of Moravian parents. In 1790 he entered the University of Jena, and continued his studies at Leipsic and Wittenberg. In 1795 he settled at Weissenfels, in Thuringia, and there he devoted himself to the mining industry. He was to have been married shortly after his location, but his affianced died just before the important change in his life was to take place, and he was thus made very morose and mystical. He finally quitted the place and returned to Jena. He formed an intimate acquaintance in this university town with A. W. Schlegel, Fichte, Schelling, and with Tieck, the romance writer, and devoted himself to literary productions. It was there that he begun his *Heinrich von Ofterdingen*, a never-completed philosophical romance, and by him designed as an apotheosis of poesy. The hero, Heinrich, is an old German poet, supposed by some to be the author of the *Nibelungen Lied;* and the purpose of Novalis evidently is to show the whole world, with every profession and pursuit, on its poetical side. The conclusion, as drawn from rough notes, is most singular. He intended Heinrich to go into a land where men, beasts, minerals, and even tones and colors, held converse; where the world of fairy tales (Mährchen) was to become visible, and the real world to be considered as a tale. (It may be observed here that Novalis regarded the popular traditions with singular respect, and discerned in them, or fancied he discerned, a deep meaning). "He was accustomed," says his biographer, "to regard the most ordinary occurrence as a miracle, and the supernatural as something ordinary." In 1800, Novalis, who had been for years inclined to consumption, was taken with the disease in its worst form; and in the days of his sickness he enjoyed communion with the writings of Lavater, Zinzendorf, and other mystical writers, as well as with the Biblical treasures. Indeed, the Holy Bible, which he regarded truly as God's Word, and higher than any other book, was his regular companion, and the Christian Saviour his constant dependence. As one has aptly said, Novalis's love for his Redeemer was the key-note of his religious life, sustaining him in all his afflictions. He died March 19, 1801, in the house of his parents, gently amid the music of the piano which he had asked his brother to play. He had constantly sought for a symbol of the deepest spiritual relations between music and nature, to the study of which his life was devoted. "The expression of his face," says Tieck, "was very much like that of John the Evangelist, as given on the glorious plate by Albert Dürer. . . . His friendliness, his geniality, made him universally beloved. . . . He could be as happy as a child; he jested with cheerfulness, and permitted himself to become the object of jests for the company. Free from all vanity and pride of learning, a stranger to all affectation and hypocrisy, he was a genuine true man, the purest and most lovely embodiment of a noble immortal spirit."

Novalis's writings are read either with some degree of enthusiasm or not read at all. Hence, while almost idolized by the partisans of the romantic school to which he belonged, he is mentioned with a kind of benevolent contempt by the opponents of that school. His imagination and enthusiasm are almost boundless; he darts from prodigy to prodigy with a celerity that cannot be followed, unless the reader allows himself to sympathize with the author. The effects of the ideal philosophy of Fichte, and the love of tales so predominant in the romantic school, are plainly discernible in Novalis's works. He had literally constructed an unreal world of his own, and seems to have breathed an atmosphere utterly unlike that of the actual world. A desire of combining religious fervency with philosophy is also apparent; and thus that combination of speculation and enthusiasm which is found in the writings of the Alexandrian Platonists and the Mystics was very acceptable to him. His *Hymnen an die Nacht*, or "Hymns to the Night," and the latter part of *Ofterdingen*, are equally remarkable for the vast power manifested in the construction, and the dimness of the construction itself, while here and there the acuteness of some remarks is not to be mistaken. His *Lehrlinge zu Sais*, or the "Pupils at Sais," is another fragment of a romance, the object of which was to reveal Novalis's view of physical science, for which and mathematics he had a great taste. If one desires an insight into the characteristics of Novalis, he may get it truly by combining into a rounded whole the speculative idealism of Shelley, the weird romanticism of Chatterton, and the ardent piety of Kirke White. As a leader of the romantic school of German literature, his influence on the belief and tastes of the German mind was like that of his contemporaries Coleridge and Wordsworth on those of the English. It must, however, be borne in mind, for an understanding of this statement, that German literature at that time bore the marks either of the old scholasticism, or of the materialism introduced from France, or of the classic culture introduced by Lessing and his coadjutors. The element then revived was the mediæval element of chivalry, the high and lofty courage, the delicate æsthetic taste, which had marked the Middle Ages. Herder (q. v.), to whom Germany owes much, disgusted with the stoical and analytic spirit of the Kantian philosophy, had already attempted, and not in vain, to throw the mind back to an appreciation of old history, and especially had manifested an enthusiastic admiration of Hebrew literature; but now, as if by one general movement, the public taste was turned to an appreciation of the freshness of feeling and fine elements of character which existed in the Christianity of the Middle Ages (see Farrar, *Crit. Hist. of Free Thought*, p. 239, 240). If the works thus far mentioned are remarkable for singular combination, his *Geistliche Lieder* (spiritual songs) are no less so for their perfect simplicity and pure spirit of devotion. The tender ardor of romance has certainly nowhere been expressed more beautifully than in the spiritual songs of Novalis, which form a favorable contrast to the insipid moralizing rhymes of the period of the Illuminati; and though they do not bear the stamp of Church hymns, still they are well adapted to be sung in quiet solitude, even within the heart. Those who have not access to the German may find two specimens in good English version in Saunders's *Evenings with the Sacred Poets* (new ed. rev. N. Y. 1870, 12mo), p. 169. But by far the most important of Novalis's writings are his posthumous fragments, for they furnish us a better insight into his philosophical notions. It is in these that he touches upon many points in morals, physics, and philosophy. Indeed, he develops in them somewhat at large a philosophical system, and there can be no doubt that he would have figured prominently as a German philosopher had he not died so young.

If we examine all the writings of Novalis in order to determine how far and in what particulars he has influenced German religious thought, we find him completing the cycle of mysticism which sprang from the mixed influence of Fichte (q. v.) and Jacobi (q. v.). Schlegel, in whom it first manifested itself, took refuge from the abyss of scepticism, to which his extreme subjective principles led, in an objective revelation, as the organ of eternal verities otherwise unknown. Schleiermacher, while making human consciousness the supreme arbiter and test of truth, yet would assimilate them all to the perfect mind of Christ, the divine man, the type of infinite purity and love. Novalis, proceeding one step further, regards it as the true purport of philosophy to destroy the individual, the finite, the imperfect, the subjective self, and to enable us to become one with the infinite and all-perfect mind. To him the foundation of all philosophy is faith, that is, an inward light which reveals to us the infinite and the real, a direct perception of the Divinity; an irresistible conviction of the presence of the great Spirit of the universe in all we see, hear, and feel around us. Thinking

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is to him but the reflection, or the *dream* of faith—one which pictures to us truth only in dim, unreal, and fantastic forms. It is only where we cause our own individuality to sink and die within us, when the peculiar thoughts and feelings of the finite self are crushed under the power of the higher feelings, and we become absorbed in the Divine, that we rise to the full light of truth, and gaze upon things as they are. In Novalis, accordingly, we no longer see the idealist taking his stand upon the principles of a purely subjective philosophy; but we see him, having left the road, and introduced the additional element of a higher faith, completely overcoming the subjective point of view, sinking the individual self in the great Spirit of the universe, and evincing a sublime mysticism that strives to unite man with God (comp. Morell, *Specul. Phil. in the 19th Cent.* p. 622).

Tieck edited the works of Novalis and sketched the life of his friend soon after his demise. But three quarters of a century's search and criticism have discovered many complementing and correcting traits for the general portrait, and brought to light a quantity of valuable letters and fragments. A near relative has recently edited these in a new work on Novalis, on occasion of the centenary of his birth. The general results are: Novalis was not so near Roman Catholicism as Tieck and Schlegel have represented him (comp. on this point the severe strictures by Hagenbach in his *German Rationalism*, p. 346–349; and Hurst's transl. of *Ch. Hist. 18th and 19th Cent.* ii, 283 sq.). Novalis's so-called Mariolatric hymns were not the free expression of his personal religion, but were written as integral parts of his uncompleted mediæval romance, *Heinrich von Ofterdingen*. His heart ever remained true to his Moravian training, though his theology assumed a less fettered form, somewhat in the (subsequent) manner of Schleiermacher. The suspicion that he was a Roman Catholic at heart could only have arisen through forgetfulness of the fact that, at the serene elevation at which Novalis habitually dwelt, the little geometrical fences which cut up the great field of Christianity into petty angular sectarian garden-spots were almost invisible. To very many this *Nachlese* (see below) will prove very welcome, especially to all who love to see in the Christian life a vital synthesis of ethics and æsthetics. Very recently George Macdonald has brought out *The Spiritual Songs of Novalis and other Translations in Verse* (Lond. 1876, 12mo). See *Novalis Schriften herausgegeben von Fr. Schlegel u. Ludwig Tieck* (Berl. 1802, 2 vols. 8vo; 4th ed. 1826); *Friedrich v. Hardenberg: eine Nachlese aus den Quellen des Familienarchivs herausgegeben von einem Mitglied der Familie* (Gotha, 1874, 8vo); Kahnis, *Hist. German Protestantism*, p. 202; Vilmar, *Gesch. d. deutsch. Literatur*, p. 500 sq.; Carlyle, *Essay on Novalis* (in "Miscell. Works"), vol. ii; Gervinus, *Gesch. d. deutschen Dichtung*; Koberstein, *Gesch. d. deutschen Literatur*, iii, 2202 sq., 2428 sq.; Wolff, *Encyclop. d. deutsch. Nationalliteratur*, iii, 393–396; *Meth. Qu. Rev.* Jan. 1874, p. 177; *Atlantic Monthly*, Feb. 1876. (J. H. W.)

Novara, PIETRO DA. "There are some pictures at Domodossola," says Lanzi, "that make us acquainted with an able artist of Nova. They are preserved in Castello Sylva, and in other places, and have the following inscription, '*Ego Petrus filius Petri Pictoris de Novaria hoc opus pinxi*, 1370.'" Doubtless he is the same as *Pietro de Nova* (q. v.).

Novarini, LUIGI, an Italian theologian of note, was born at Verona in 1594. He received at baptism the name of *Girolamo*, which he changed to that of *Luigi* when he took, in 1612, the garb of the Theatins. After having studied theology and entered the priesthood at Venice, he returned to his native city, where he occupied different positions in his order. He died at Verona in 1656. Of his value as a writer, Nicéron says: "His natural vivacity would not allow him to polish his productions; he placed indiscriminately upon paper all that he found in his collections upon the subject of which he was treating, whether good or bad; the desire of using all he had gathered often caused him to make digressions, which only served to swell his books. He also thought more of making large and numerous works than of composing good ones." Most noteworthy of his works are, *Electa sacra* (Venice, Lyons, and Verona, 1627–1645, 5 vols. fol.); work which, in a diffuse and mystical style, contains a theology of the Virgin, has had three editions:—*Rosarium domicus, hoc est deflecta mundi lætitia* (Verona, 1642, 12mo):—*Schediasmata sacro-profana* (Lyons, 1644, fol.):—*Adagia ex SS. Patrum ecclesiasticorumque scriptorum monumentis prompta* (ibid. 1637, 2 vols. fol.):—*Mattæus, Marcus, Lucas, et Joannes expensi* (ibid. 1642–1643, 3 vols. fol.); a series of moral commentaries on the evangelists and the Acts of the Apostles:—*Moses expensus* (Verona, 1644, fol.):—*Omnium scientiarum summa, hoc est axiomata physio-theologica* (Lyons, 1644, 2 vols. fol.):—*Moses expensus* (Verona, 1646–1648, 2 vols. fol.):—*Encyclopædia epistolaris* (Venice, 1645, fol.):—*Admiranda orbis Christiani* (ibid. 1680, 2 vols. fol.). this compilation, in which are found many fabulous things, has been edited by the care of J. B. Bagatta, Theatin monk. See Silos, *Hist. Clericorum Regul.* iii; Nicéron, *Mémoires*, vol. xl, s. v.; Hoefer, *Nouv. Biog. Générale*, xxxviii, 336; Hooker, *Eccles. Biog.* vii, 42.

Nova Scotia, a province of the Dominion of Canada, situated between lat. 43° 26′ and 47° 5′ N. and long. 59° 40′ and 66° 25′ W. It consists of the peninsula of Nova Scotia and the island of Cape Breton, separated from it by the Strait of Canso, one mile wide. The peninsula, inclusive of the adjoining islets, is situated between lat. 43° 26′ and 46° N., and long. 61° and 66° 25′ W. It is bounded on the north by Northumberland Strait, separating it from Prince Edward Island and by the Gulf of St. Lawrence, on the north-east by the Strait of Canso, on the south-east and south-west by the Atlantic Ocean, and on the north-west by the Bay of Fundy and New Brunswick, with which it is connected by an isthmus 14 miles wide, separating Northumberland Strait from the Bay of Fundy. It is 280 miles long from north-east to south-west, and 65 miles in average breadth. Its area, according to the Canadian census of 1871, is 16,956 square miles, and that of Cape Breton is 4775 square miles; of the entire province 21,731 square miles. The capital, commercial metropolis, and largest city is Halifax, with 29,582 inhabitants in 1871. The population of the province in 1784 was about 20,000. According to subsequent censuses, it has been as follows: 1806, 67,515; 1817, 91,953; 1827, 142,578; 1838, 208,237; 1851, 276,117; 1861, 330,857; 1871, 387,800, of whom 75,483 resided on Cape Breton. Of the total population in 1871, 351,360 were born in the province, 3413 in New Brunswick, 3210 in Prince Edward Island and Newfoundland, 577 in other parts of British America, 2239 in the United States and 25,882 in the British Isles, of whom 14,516 were natives of Scotland, 7558 of Ireland, and 4008 of England and Wales; 130,741 were of Scotch, 113,520 of English, 62,851 of Irish, 32,833 of French, 31,942 of German, 6212 of African, 2868 of Dutch, 1775 of Swiss, and 1112 of Welsh origin, and 1666 were Indians (Micmacs and Malicetes). The entire province has a coast-line, not counting indentations of land, of 1170 miles. The shores of the peninsula are indented with a great number of excellent bays and harbors, and between Halifax and the Strait of Canso alone there are twenty-six commodious havens, twelve of which will accommodate ships of the line. Stretching along the Atlantic sea-board, and extending inland from it for about twenty miles, is a range of highlands, and about 60 miles from the Atlantic coast are the Cobiquid Mountains, 1100 feet in height, which traverse the peninsula from the Bay of Fundy to the Strait of Canso. The soil in the valleys is rich and fertile, producing all the fruits of temperate climates; and, especially in the north, the uplands are also fertile. The climate is remarkably

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healthy, its rigor being modified by the insular character of the province and by the influence of the Gulf stream. The mean temperature for the year is 42.09° at Pictou, and 43.6° at Windsor. The extreme limits of the thermometer may be stated at 15° Fahr. in winter, and 95° in the shade in summer. The province abounds in mineral riches, including gold, coal, and iron. Of the entire area of the colony, 10,000,000 acres are considered good land, and of these 1,028,032 are under cultivation. The principal agricultural products are hay, wheat, barley, buckwheat, oats, rye, Indian corn, potatoes, and turnips. The waters around the colony abound in fish, as mackerel, shad, herring, salmon, etc., and the fisheries are pursued with ardor and with increasing success.

Religious Status.—The Church of England is recognised by the ancient laws of the province as the Established Church. This legal recognition was effected in 1758; but though various civil enactments, as to the limits of parishes, appointment of church-wardens and vestrymen, were obtained thereby, nothing beyond the mere name of an establishment has for many years existed. The permanent endowment of Windsor College, under the exclusive control of this Church, has been discontinued by the state; so that, in effect, the only privilege which remains of a distinctive nature is that the bishop retains, *ex-officio*, a seat in the legislative council of the province. The number of adherents to this Church was in 1871 55,124. The list of clergy contains one bishop, one archdeacon, besides ordained missionaries and travelling missionaries. These are located in forty different towns and settlements. Four of the clergy are connected with Windsor College, three with Halifax Grammar School, and one is an agent for the Colonial Church and School Society. Until recently large annual remittances for the support of the clergy and college professors had been received from the British Society for the Propagation of the Gospel in Foreign Parts, and even, it is understood, from grants of the Imperial Parliament of Great Britain and Ireland. The foreign aid is now greatly curtailed, and will, it is expected, in the course of a few years altogether cease. The effect of this change of policy has been far from disastrous. A large portion of the wealth of the province is found within the pale of this Church, and nothing is wanting to secure permanent and growing prosperity but the prudent management of its internal resources. Already this has been tested in the endowment secured by subscription for Windsor College (£10,000), and in the efforts made to sustain in thorough efficiency the Diocesan Society and the Foreign District of the Society for Promoting Christian Knowledge.

Under the general title of Presbyterians are grouped the adherents of three distinct churches, who, though holding the same standards, are yet quite independent in Church government. Their ground of separation depends entirely upon their respective origin. They have all descended from the Presbyterian churches of Scotland, and hold the distinctive principles of what are there denominated Kirk, Free Church, and United Presbyterian. The oldest, largest, and most influential of these bodies in Nova Scotia is that which arose from the two secession churches, Burgher and Anti-Burgher. A union was happily effected between the adherents of these and of all the Presbyterians in Nova Scotia in the year 1817. Only one Presbyterian minister remained aloof, and he was personally favorable, while his congregation, being originally *independent*, was unfavorable to the union. The first Presbyterian missionaries arrived in Nova Scotia in 1766, but no permanent location was made before 1771. The first presbytery was formed in 1786, under the designation of Presbytery of Truro. Nine years afterwards another was formed in Pictou, and so designated. At the period of the union above referred to there were three presbyteries, comprising in all nineteen ordained ministers and twenty-five congregations. The great impediment all along experienced by this Church has been the difficulty of obtaining an adequate supply of ministers from the parent churches in Scotland. In 1816 a society was formed to procure the establishment of an academy for the training of native youth for the ministry and other learned professions. The basis proposed was sufficiently liberal to unite all dissenting bodies, and the means of support was to be endowed by the state. This effort was for a time apparently successful, but never so much so as to acquire the character of permanency. Ultimately it became a bone of contention, introduced bitter animosity and religious hate into the surrounding community, and became a watchword for political party, so as to form an effectual hinderance to ecclesiastical union on the part of the different Presbyterian bodies. Eventually all connection with this institution was abandoned by the Presbyterian Church of Nova Scotia, and then it became a matter of dire necessity with that Church to provide and maintain an educational institute out of her own resources. Several years, however, elapsed before this step was taken. In 1848 measures were initiated with a view to the erection of a theological seminary, as preparatory to the divinity hall. The Free Church Presbyterians sustain a college at Halifax, also an academy and a theological hall. Altogether the Presbyterians are the most powerful body in the province (see statistical table below).

The Baptists have been nearly as long in the country as the Presbyterians. They have met with much success in the province, and rank third in numbers among the different religious bodies. They support a college and several elementary schools, and send missionaries to foreign parts. The Wesleyan Methodist body was started by missionaries from the mother country as early as 1769. No permanent organization was effected until 1786. A theological school is supported by them, and many academies and one college. The Congregational Church started as early as any of the foregoing, but its success has been very limited thus far.

The following table, from the census of 1871, gives the number of churches, buildings attached, and adherents of the principal denominations:

Denominations.	Churches.	Buildings.	Adherents.
Baptist	234	267	73,394
Episcopal	142	193	55,124
Methodist	157	196	40,871
Presbyterian	197	222	103,539
Roman Catholic	120	182	102,001
Miscellaneous	47	47	12,871
Total	897	1107	387,800

Of the Baptists 19,032 are Free-will Baptists, and of the Methodists 38,683 are Wesleyans. Among the miscellaneous are included 4958 Lutherans, 2538 Congregationalists, 1555 Christian Conference, 869 Adventists, 647 Universalists, and 128 Bible Believers. Besides the denominational efforts of each of these evangelical bodies, they severally unite in general schemes of benevolence and Christian philanthropy. The Nova Scotia Bible Society, and other auxiliaries of the British and Foreign Bible Society, enlist the sympathies of all but the Baptists, and are very generally supported. The Halifax Naval and Military Bible Society is in like manner dependent upon the Christian public generally. The Micmac Missionary Society, while its principal agent and missionary is Baptist, meets with the countenance and support of all classes. The Nova Scotia Sabbath Alliance consists of the leading ministers and members of all the leading Protestant denominations in Halifax.

Educational Status.—Nova Scotia has a system of free public schools, organized in 1864. The schools are under the general supervision of the provincial superintendent of education, with inspectors for the several

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counties, and are immediately managed by boards of commissioners for the counties, and of trustees for the different sections or districts. The number of schools in operation during the summer term ending Oct. 31, 1874, was 1673; number of teachers, 1744 (602 males and 1142 females); number of pupils registered, 79,910; average daily attendance, 46,233; number of different children some portion of the year ending on the above date, 93,512 (48,604 males and 44,908 females); number of school sections, 1932, of which 210 had no school any portion of the year; value of school property, $830,926 41; number of pupils for whom accommodation is provided, 88,258. Included in the above figures are ten county academies, with 45 teachers and 2614 pupils enrolled during the year. Aid was granted from the provincial treasury to four especial academies, having 14 teachers and 370 pupils, and also to Mount Allison male and female academies in New Brunswick. There are five colleges, as follows, with their statistics for 1874:

Name.	Location.	Date of Foundation.	Denomination.	Number of Instructors.	Number of Students.	Volumes in Library.
King's College and University	Windsor	1788	Episcopal	5	17	6400
St. Mary's College	Halifax	1840	Roman Catholic	4	46	1400
Dalhousie College and University	Halifax	1820	Presbyterian	7	78	1373
Acadia College	Wolfville	1837	Baptist	7	39	3417
St. Francis Xavier College	Antigonish	1855	Roman Catholic	3	41	2000

These receive small grants from the provincial treasury, as does also Mount Allison College in New Brunswick. In Dalhousie University a medical department was organized in 1868, which in 1874 had 11 professors and 29 students. In Halifax is situated the theological department of the Presbyterian Church of the lower provinces of British North America. The Halifax School of Medicine was incorporated in 1873. The provincial normal and model schools are at Truro. The number of teachers in the normal school in 1874 was 4; of pupils, 118. In the model school there were 9 teachers and about 550 pupils. The census of 1871 enumerates five young ladies' boarding-schools, with 146 pupils. The total expenditure for educational purposes in 1874 was $619,361 87, viz.: public schools, $552,221 40; normal and model schools, $4733; special academies, $26,970; colleges, $35,337 47. Of these sums, $175,013 65 was derived from the provincial treasury, viz.: for public schools, $157,480 65; for normal and model schools, $4733; for special academies, $6800; for colleges, $6000. Of the expenditure for public schools, $107,301 39 was derived from county tax, and $287,349 30 from taxation in the different school sections. The number of newspapers and periodicals published in the province in 1874 was 38, viz.: 4 daily, 5 tri-weekly, 24 weekly, 1 bi-weekly, and 4 monthly.

History, etc.—Nova Scotia is supposed to have been visited and "discovered" by the Cabots in 1497. Its first colonists were a number of Frenchmen, who established themselves here in 1604, but were afterwards expelled by settlers from Virginia, who claimed the country by right of discovery. Under the French settlers it bore the name of Acadia (Acadie); but its name was changed for the present one in 1621, when a grant of the peninsula was obtained from James I by Sir William Alexander, whose intention was to colonize the whole country. Having found, however, that the localities they had fixed upon as suitable for settlement were already occupied, the colonists returned to the mother country. In 1654 the French, who had regained a footing in the colony, were subdued by a force sent out by Cromwell. By the treaty of Breda the country was ceded to the French in 1667, but it was restored to the English in 1713. After the middle of the 18th century strenuous efforts were made to advance the interests of the colony. Settlers were sent out at the expense of the British government. The French, who had joined the Indians in hostilities against the English, were either expelled or completely mastered; and Cape Breton, which at an earlier period had been disunited from Nova Scotia, was reunited to it in 1819. Nova Scotia was incorporated with the Dominion of Canada July 1, 1867, and is represented in its Senate by 12 senators, each of whom must be a citizen thirty years of age, and possessed of an income of $4000 in the province. Nineteen representatives sit in the Canadian Parliament for Nova Scotia. Nova Scotia has also its own provincial Parliament and lieutenant-governor. See Haliburton, *Historical and Statistical Account of Nova Scotia* (Halifax, 1829); Martin, *History of Nova Scotia*, etc. (London, 1837); Akins, *Selections from the Public Documents of the Province of Nova Scotia* (Halifax, 1869); *Amer. Cyclop.* s. v.; *Blackwood's Mag.* 1854, i, 12; 1866, ii, 158; Anderson, *Hist. Col. Church* (see Index in vol. iii). (J. H. W.)

Novatian (*Novatianus*) OF ROME, the first antipope, and one of the most noted characters in the Church of the 3d century, and the founder of a sect called after him [see NOVATIANS], was, according to Philostorgius—whose statement, however, has not been generally received with confidence—a native of Phrygia. From the accounts given of his baptism, which his enemies alleged was irregularly administered, in consequence of his having been prevented by sickness from receiving imposition of hands, it would appear that in early life he was a Gentile; and probably previous to his conversion to Christianity he was devoted to Stoic philosophy, though it does not appear that this supposition is supported by the testimony of any ancient writer. There can be no doubt that after his conversion he at once devoted himself zealously to the support of the Christian cause, and became a presbyter of the Church at Rome; that as an officer in the Church he insisted upon the rigorous and perpetual exclusion of the Lapsi, the weak brethren who had fallen away from the faith under the terrors of persecution; and that when made aware that Cornelius, a man held in the highest estimation among the Romish presbyters, and also some others, were widely at variance with him on this subject, he headed the most strenuous opposition to the election of this same Cornelius as successor to the departed Fabian in the bishopric of Rome; and that when Cornelius was, notwithstanding his veto, elevated to the pontificate, June, A.D. 251, about sixteen months after the martyrdom of Fabian, he (i. e. Novatian) disowned the authority of the new pontiff, was himself consecrated bishop by a rival party, was condemned by the council held in the autumn of the same year; and, after a vain struggle to maintain his position, was obliged to give way, and became the founder of the Novatian sect (see the following article). We are told by the High-Church-principle advocates of Rome and England that Novatian was a man of unsociable, treacherous, and wolf-like disposition; that his ordination was performed by three illiterate prelates in an obscure corner of Italy, whom he gained to his purpose by a most disreputable artifice; that these poor men quickly perceived, confessed, and lamented their error; and that those persons who had at first espoused his cause soon returned to their duty, leaving the schismatic almost entirely alone. We must observe that these adverse representations proceed from his bitter enemy Cornelius, being contained in a long letter from that pope to Fabius of Antioch, preserved in Eusebius; that they bear evident marks of personal rancor; and that they are contradicted by the circumstance that Novatian

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was commissioned in 250 by the Roman clergy to write a letter in their name to Cyprian, which is still extant; by the respect and popularity which he unquestionably enjoyed after the assumption of the episcopal dignity, even by those who did not recognise his authority; and by the fact that a numerous and devoted band of followers espousing his cause formed a separate communion, which spread over the whole Christian world, and flourished for more than two hundred years. Cornelius indeed inveighs against him with much bitterness in the *Epistle to Fabius* (preserved in part by Eusebius, *Hist. Eccles.* l. vi, c. 43, p. 244 etc.), but still he does not impeach the life or moral conduct of Novatian. Indeed, Novatian was not only not accused of any criminal act, but was commended, even by those who viewed him as warring against the interests of the Church, as by Cyprian, Jerome, and others, on account of his eloquence, his learning, and his philosophy. See Cyprian, *Epist.* lii and lvii. Nearly all the charges which Cornelius brings against him, great as they may seem to be, relate to the intentions of the mind, which are known only to God; and some of the charges reflect more disgrace on Cornelius himself than on Novatian. The latter has been accused of ambition; for it is said that he stirred up this great controversy merely because Cornelius received most votes for the vacant bishopric, which he himself coveted. This is an old charge, and it has acquired so much strength and authority by age that all the moderns repeat it with entire confidence; and they tell us that Cornelius and Novatian were competitors for the episcopate, and that the latter, failing of an election, disturbed the Church in his lust for office. "But," says Mosheim, "I have no hesitation in pronouncing this a false accusation; and I think there is no good proof that Novatian acted in bad faith, or that he made religion a cloak for his desire of distinction. His enemy, Cornelius, does indeed say this (in his *Epist.* ap. Eusebius, *Hist. Eccles.* l. vi, c. 43, p. 244). But the very words in which he is here accused carry with them his acquittal; for Cornelius clearly shows that he *concealed* his ambition, which long remained *unknown* (p. 514). But Cornelius supplies us with still stronger testimony to the innocence of his adversary; for he acknowledges that when they were deliberating at Rome respecting the choice of a bishop, and Novatian declared that he wished some other person than Cornelius might be chosen, he affirmed, with a tremendous oath, that he *himself* did not wish for the office. Now whoever neither does nor attempts anything that could awaken a suspicion of his being ambitious, and moreover declares on oath that he has no desire for the episcopate, cannot possibly be a competitor for the episcopal office. But some may say, The villain perjured himself; and although he made a great show of modesty, yet he opposed the election of Cornelius in order to secure the appointment to himself. To this many things might be said in reply. I will mention only one. Novatian was not a man to whom a suspicion of perjury can be attached; he was a man whom even his enemies pronounced upright, inflexible, and rigorous, and whom no one ever charged with impiety towards God, or with being of a perverse and irreligious disposition. What, then, could Cornelius have designed by writing to Fabius, and probably to others, that Novatian had long secretly burned with desire for the episcopal office? I answer to confirm a conjecture, and that a very dubious and intangible one. He reasoned in this manner: Novatian, on being expelled from the Church, allowed himself to be created bishop by his adherents; therefore he had long coveted the office of a bishop, although he pretended to the contrary. How fallacious and unworthy of a bishop such reasoning is I need not here show. There would indeed be a little plausibility in it, though very slight, if Novatian, immediately after the election of Cornelius, had wished his friends to create him also a bishop; a thing entirely within his power to effect. But he postponed all movements for erecting a new Church, and patiently awaited the decision of the approaching council. But after he had been condemned and excluded from the Church, together with his adherents, he thought there could be no sin in his taking the oversight of his own company. The invidious representations of this affair by Cornelius cannot at this day be refuted, owing to the want of documents; yet, as they come from an enemy, they are not to be received implicitly by those who would judge equitably" (*Hist. of Christianity in the First Three Centuries*, ii, 60 sq.). From the account Cornelius gives of Novatian, the latter appears to have been of a melancholy temperament, and consequently gloomy, austere, and fond of retirement. Those who forsook him and came back to the Romish Church said they found in the man what Cornelius calls (ap. Eusebium, p. 242) *τὴν ἀκοινωνησίαν καὶ λυκοφιλίαν*; which Valerius translates, "abhorrentem ab omni societate feritatem, et lupinam quamdam amicitiam." He therefore shunned society, and was wolfish towards even his friends; i. e. he was harsh, austere, and ungracious in his intercourse (p. 515). That these things were objected to him with truth is reasonable; for manners like these are entirely accordant with his principles. He was led to embrace Christianity by a deep melancholy into which he had fallen, and from which he hoped to be recovered by the Christians. At least so appears what Cornelius has stated (nor will any who are familiar with the opinions and phraseology of the ancient Christians understand Cornelius differently): *Ἀφορμὴ τοῦ πιστεῦσαι γέγονεν ὁ Σατανᾶς, φοιτήσας εἰς αὐτὸν καὶ οἰκήσας ἐν αὐτῷ χρόνον ἱκανόν* ("Causam atque initium credendi ipsi Satanas in ipsum ingressus atque in ipso aliquamdiu commoratus"). This, in our style and mode of speaking, would be: "A deep and settled melancholy had fastened on his mind; and the Christians who knew him said that an evil spirit had got possession of him, and that if he would profess Christ the evil spirit would go out of him; so, from a hope of recovering his health, he professed Christianity." Perhaps his melancholy was attended with convulsions. This may strike some as a hasty and unwarrantable construction of the statement; but it is not credible that Novatian himself, being a Stoic philosopher, would refer his malady to an evil spirit. This notion was instilled into him by the Christians; who, undoubtedly, were desirous of bringing a man of such correct morals to become a Christian; and they gradually made him a convert to their faith. Impatient of his malady, Novatian yielded to their exhortations. By the regulations of the ancient Church, he could not, however, be baptized so long as he appeared to be under the power of an evil spirit. Exorcists were therefore sent to him, to expel the foul dæmon by their prayers. But they failed of success; and Novatian, at length being seized with a threatening disease while under their operations, was baptized in his bed, when apparently about to die. On recovering from the attack, he seems to have hesitated whether he should in health confirm what he had done in his sickness, and thus persevere in the Christian religion; for, as Cornelius invidiously says of him, he could not be persuaded to submit to the other rites prescribed by the Church, and be confirmed by the bishop, or be *signed*, as the term used expresses it. For this pertinacity and disregard of the Christian regulations, unquestionably the only assignable cause must have been that his mind was fluctuating between the philosophy he had before followed and the Christian religion which he had embraced from a hope of recovering his health. Nor can we wonder at this dubitation; for the Christians had assured him of the restoration of his health by the exorcists who had failed in the undertaking. Nevertheless the bishop, Fabius perhaps, a while after, made him a presbyter in his Church, contrary to the wishes of the whole body of priests and of a large part of the Church. (See Cornelius, ap. Eusebius, *l. c.* p. 245.) It was altogether irregular and contrary to ecclesiastical rules to admit a man to the priestly office who had been baptized in bed; that is, who had been merely sprinkled,

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and had not (p. 516) been wholly immersed in water in the ancient method. For by many, and especially by the Roman Christians, the baptism of clinics (so they called those who, lest they should die out of the Church, were baptized on a sick-bed) was accounted less perfect, and indeed less valid, and not sufficient for the attainment of salvation. This also was even more strange and unheard of, that a man should be admitted among the teachers and leaders of the Christian people who disregarded the laws of the Church, and pertinaciously rejected the authority and confirmation of the bishop. The belief of that age was that the Holy Spirit was imparted by the confirmation or *signing* of the bishop; so that all those lacked the Holy Spirit whose baptism had not been approved and ratified by the bishop, by prayers, imposition of hands, and other rites. Ample proof of this is given by Cornelius, who expressly states that Novatian was destitute of the Holy Spirit because he neglected the signing of the bishop. The Roman bishop, therefore, committed a great fault by conferring the honored office of a presbyter on a man who resisted the laws of the Church, and whom he knew to be destitute of the Holy Spirit, unless he did so, as it really appears, to save Novatian from the errors of Stoicism, to which, if neglected by the Church, he was sure to revert. (Comp. Cornelius's [ap. Eusebius, p. 245] statement that Novatian was raised to the rank of a presbyter immediately after receiving baptism: Πιστεύσας κατηξιώθη τοῦ πρεσβυτερίου κατὰ χάριν τοῦ ἐπισκόπου [which is not badly translated by Valesius: "Post susceptum baptismum"—properly, "*as soon as he had believed*"—"presbyteri gradum fuerat consecutus, idque per gratiam episcopi"], very possibly said to be *by the favor of the bishop*; for it was an irregular elevation certainly, as Novatian had not yet been made deacon.) The truth, then, it would seem, is rather that Novatian was hurriedly put into places of responsibility, in order to save him from apostasy; and, once in the Church, he contended zealously for her purity; and that in his endeavor to save the Church from irregularities he opposed Cornelius, and was thus driven on against his natural inclination "to contend for what he conceived to be the purity of the Church." Cleared from the imputations of Cornelius and his friends, Novatian rises up before us like some old prophet, solemnly denouncing the hideous corruptions of the Church, yet unable with his small band to make head against that ecclesiastical tyranny which had planted its throne in Italy. "The Catholic Church," he says, "transmitted by the succession of bishops, ceases to be truly catholic as soon as it becomes stained and desecrated through the fellowship of unworthy men." One feels that it is not going too far to affirm that whatever of heavenly vitality there was in the Church in those days was among the "schismatic" Novatianists. Rome's policy was to confound the distinction between the visible and the invisible Church, and so to rule without Christ, and without the Spirit, and without the Gospel. Novatian and his brave few, taught out of the book of God and not by man's traditions, protested against such confusion, and maintained the cause of the living against the dead. They were suppressed. The attempt to reform failed. The Spirit was quenched; and Rome quietly reseated itself in its old paganism under a Christian nomenclature, having at length succeeded in throwing off as uncongenial the last relics, if not of apostolic faith, at least of apostolic life.

The career of Novatian after the termination of his struggle with Cornelius is unknown; but we are told by Socrates (*Hist. Eccles.* iv, 28) that he suffered death under Valerian; and from Pacianus, who flourished in the middle of the 4th century, we learn that the Novatians boasted that their founder was a martyr. Novatian's distinguishing tenet was the absolute rejection of the efficacy of repentance, and he therefore denied that forgiveness could be granted to any sin, whether small or great; and upon this ground communion was refused to offenders. Socrates (*Hist. Eccles.* iv, 28) represents that Novatian would not admit that the Church had power to forgive and grant participation in the mysteries to great offenders, but that at the same time he exhorted them to repentance, and referred their case directly to the decision of God—views which were likely to be extremely obnoxious to the orthodox priesthood, and might very readily be exaggerated and perverted by the intolerance of his own followers, who, full of spiritual pride, arrogated to themselves the title of Καθαροι, or *Puritans*—an epithet caught up and echoed in scorn by their antagonists. It is necessary to remark that the individual who first proclaimed such doctrine was not Novatian himself, but an African presbyter under Cyprian named Novatus, who took a most active share in the disorders which followed the election of Cornelius. See NOVATUS.

The following is the account of Novatian given by the late Mr. Robinson in his *Eccles. Res.* p. 126. "He was," he says, "an elder in the Church of Rome; a man of extensive learning, holding the same doctrine as the Church did, and published several treatises in defence of what he believed. His address was eloquent and insinuating, and his morals irreproachable. He saw with extreme pain the intolerable depravity of the Church. Christians within the space of a very few years were caressed by one emperor and persecuted by another. In seasons of prosperity many persons rushed into the Church for base purposes. In times of adversity they denied the faith, and reverted again to idolatry. When the squall was over, they came again to the Church, with all their vices, to deprave others by their example. The bishops, fond of proselytes, encouraged all this, and transferred the attention of Christians to vain shows at Easter, and other Jewish ceremonies adulterated too with paganism. On the death of bishop Fabian, Cornelius, a brother elder, and a violent partisan for taking in the multitude, was just in nomination. Novatian opposed him; but as Cornelius carried his election, and he saw no prospect of reformation, but, on the contrary, a tide of immorality pouring into the Church, he withdrew, and a great many with him. Cornelius, irritated by Cyprian, who was just in the same condition, through the remonstrance of virtuous men at Carthage, and who was exasperated beyond measure with one of his own elders, named Novatus, who had quit Carthage and gone to Rome to espouse the cause of Novatian, called a council, and got a sentence of excommunication passed against Novatian. In the end Novatian formed a Church, and was elected bishop. Great numbers followed his example, and all over the empire *Puritan* churches were constituted, and flourished through the succeeding two hundred years. Afterwards, when penal laws obliged them to lurk in corners and worship God in private, they were distinguished by a variety of names, and *a succession of them continued till the Reformation.*" See WALDENSES and MENNONITES. The same author, afterwards adverting to the vile calumnies with which the Catholic writers have in all ages delighted to asperse the character of Novatian, thus proceeds to vindicate him. "They say Novatian was the first anti-pope, and yet there was at that time no pope in the modern sense of the word. They charge Novatian with being the parent of an innumerable multitude of congregations of Puritans all over the empire, and yet he had no other influence over any than what his good example gave him. People everywhere saw the same cause of complaint, and groaned for relief; and when one man made a stand for virtue, the crisis had arrived; people saw the propriety of the cure, and applied the same means to their own relief. They blame this man and all the churches for the severity of their discipline, yet this severe discipline was the only coercion of the primitive churches, and it was the exercise of this that rendered civil coercion unnecessary."

Jerome informs us that Novatian composed treatises

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ne Pascha; De Circumcisione; De Sacerdote; De Sabato; De Oratione; De Cibis Judaicis; De Instantatia; De Attalo; and many others, together with a large volume, *De Trinitate*, exhibiting in compressed form the opinions of Tertullian on this mystery. Of all these, the following only are now known to exist: 1. *De Trinitate s. De Regula Fidei*, ascribed by some to Tertullian, by others to Cyprian, and inserted in many editions of their works. That it cannot belong to Tertullian is sufficiently proved by the style and by the mention made of the Sabellians, who did not exist in his time; while Jerome expressly declares that the volume *De Trinitate* was not the production of Cyprian, but of Novatian. The piece, however, does not altogether answer his description, since it cannot be regarded as a mere transcript of the opinions of Tertullian, but is an independent exposition of the orthodox doctrine, very distinctly embodied in pure language and animated style:—2. *De Cibis Judaicis*, written at the request of the Roman laity at a period when the author had apparently withdrawn from the fury of the Decian persecution (A.D. 249-257), probably towards the close of A.D. 250. If composed under these circumstances, as maintained by Jackson, it refutes in a most satisfactory manner the charges brought by Cornelius in reference to the conduct of Novatian at this epoch. The author denies that the Mosaic ordinances with regard to meats are binding upon Christians, but strongly recommends moderation and strict abstinence from flesh offered to idols:—3. *Epistolæ*, two letters, of which the first is certainly genuine, written A.D. 250, in the name of the Roman clergy to Cyprian, when a vacancy occurred in the papal see in consequence of the martyrdom of Fabian on Feb. 13, A.D. 250. The best editions of the collected works of Novatian are those of Welchman (Oxon. 1724, 8vo) and of Jackson (Lond. 1728, 8vo). The latter is in every respect superior, presenting us with an excellent text, very useful prolegomena, notes, and indices. The tracts *De Trinitate* and *De Cibis Judaicis* will be found in almost all editions of Tertullian, from the Parisian impression of 1545 downwards. The work recently discovered in one of the monasteries of Mount Athos, and published by Mr. Miller at Oxford in 1851, under the title of *Origenis Philosophumena*, is by some ascribed to Novatian. See Jerome, *De Viris Ill.* 10; Philostorgius, *Hist. Eccles.* viii, 15; Eusebius, *Hist. Eccles.* iv, 43; Pacian, *Ep.* 3; Ambrosius, *De Pœn.* iii, 3; Cyprian, *Epist.* 44, 45, 49, 50, 55, 68; Socrates, *Hist. Eccles.* iv, 28; v, 22, and notes of Valesius; Sozomen, *Hist. Eccles.* vi, 24; Lardner, *Credibility of Gospel History*, cxlvii; Schönemann, *Bibliotheca Patrum Lat.* vol. i, § 5; Bähr, *Geschichte der Röm. Literatur*, suppl. pt. ii, § 23, 24. With regard to Novatus, see Cyprian, *Ep.* 52; Pluquet, *Dict. des hérésies;* Fantin Desodoards, *Dict. raisonné du gouvernement, des lois, et des usages de l'Église*, iv, 537; Perennès, *Dict. de Biographie Chrétienne et anti-Chrétienne;* Alletz, *Hist. des Papes*, i, 41; Fleury, *Hist. Eccles.* ii, 219; Leclerc, *Biblioth. univ. et histor.* ann. 1689, p. 274; Langlet Dufresnoy, *Tablettes chronologiques*, ii, 321; Migne, *Nouv. Encycl. Théologique*, iii, 120. See also the literature appended to the article NOVATIANS. (J. H. W.)

Novatians, or **Novatianists**, is the name of a powerful Christian sect, a sort of dissenters from the Church of Rome, who owe their origin to Novatian (q. v.). They have been misrepresented in many respects by devoted Romanists and other extreme High-Churchmen for their doctrinal views. There is no good reason for such a view, as will be apparent to any one inquiring carefully and discriminately into the character of Novatian himself, and those who were prominently associated in disseminating the peculiar views they held regarding the lapsed. There does not now remain to us, unfortunately, from any original authority, a detailed account of the rise and progress of this sect. Its history must be gathered from unsystematic notices in Cyprian's epistles; from some few epistles of particular bishops and doctors of the Roman, African, and Eastern churches extant among Cyprian's works; from the remains of some tracts and epistles of Dionysius of Alexandria preserved by Eusebius; from Pacian's epistles; from Ambrose's treatise, *De Pœnitentia;* from a few conciliar determinations; from the occasional notes of Socrates and Sozomen; and from statements of particular points of doctrine or history by Jerome, Augustine, and Basil. By far the greater part of the reports, therefore, are untrustworthy, for they come from opponents, and consequently in this chapter of Church history there is likely to be much more distortion, by reason of the prepossession of the historian, than in other chapters.

In the article NOVATIAN we have indicated that the distinguishing tenet of the sect was that no one who after baptism had fallen away from the faith by the commission of great sins, or through dread of persecution, could, however sincere his contrition, be again received into the bosom of the Church, a doctrine grounded upon the utterance of Paul: "It is impossible for those who were once enlightened, and have tasted of the heavenly gift, . . . if they shall fall away, to renew them again unto repentance" (Heb. vi, 4-6). The Novatians, however, did not deny that a person falling into any sin, how grievous soever, might obtain pardon by repentance; for they themselves recommended repentance in the strongest terms; their doctrine simply was that the Church had it not in its power to receive sinners into its communion, as having no way of remitting sins but by baptism, which, once received, could not be repeated.

In close connection with this tenet was another, that they could not look upon a Church as anything short of an assembly of unoffending persons; persons who, since they first entered the Church, had not defiled themselves with any sin which could expose them to eternal death; and this error obliged them to regard all associations of Christians that allowed great offenders to return to their communion (that is, the greatest part of the Christian commonwealth) as unworthy of the name of true churches, and as destitute of the Holy Spirit; thus arrogating to themselves alone the appellation of a genuine and pure Church. And this they ventured publicly to proclaim; for they assumed to themselves the name of Καθαροί (*the Pure*), thereby obviously stigmatizing all other Christians as impure and defiled; and, like the Pharisees among the Jews, they would not suffer other men to come near them, lest their own purity should be thereby defiled; and they rebaptized the Christians who came over to them, thereby signifying that the baptisms of the churches from which they differed were a vain and empty ceremony. In baptizing, however, they used the received forms of the Church, and had the same belief concerning the Father, Son, and Holy Ghost, in whose name they baptized. Cyprian rejected their baptism, as he did that of all heretics; but it was admitted by the eighth canon of the Council of Nice. The Novatians also held the unlawfulness of second marriages, against which they were as severe as against apostates, denying communion forever to such persons as married a second time, after baptism, and treating widows who married again as adulteresses. They are also said to have had other disagreements with the Church as it was then constituted, but the assertion is based upon no certain support, and is probably altogether untrue.

In examining Novatianism, it is necessary to take into account, if it be heretic in tendency by declaring against the Church-membership of the *lapsed*, first, who were meant by the lapsed; and, secondly, whether the lapsed were excluded simply from Christian fellowship by membership, or also from heaven and eternal salvation. As to the first question, it may be stated that the contest between Cornelius and Novatian, in its origin, related solely to those who had fallen away in the Decian persecution. Yet it is no less certain that Novatian, as

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Cyprian gravely charges upon him (*Epist.* lii, p. 74), placed all persons whatever, whose conduct showed a deficiency of Christian firmness, in one and the same predicament; and he inflicted the same penalties on the *Libellatici* as on the *Sacrificati* and the *Thurificati*. As the laws of the ancient Church considered certain other transgressors, especially adulterers and murderers, as equally guilty with the apostates, Novatian also seems to have comprehended them all in one sentence, and to have ordered the Church doors to be forever closed against others, as well as against apostates. Those writers of the 4th and 5th centuries who mention this Novatian doctrine, whether they refute it or only explain it, all so understand it, telling us that Novatian prohibited all persons guilty of any great fault from readmission to the Church. And this rule certainly was practiced by the Novatian churches in those centuries. This is most explicitly affirmed by Asclepiades, the Novatian bishop of Nice, in the 4th century (Socrates, *Hist. Eccles.* l. vii, c. 25, p. 367). In nearly the same manner Acesius, another Novatian bishop, explains the views of his sect (*ibid.* l. i, c. 10, p. 38). He says that from the times of Decius there prevailed among his people this *austera lex* (*αὐστηρὸς κανών*): "Neminem qui post baptismum ejusmodi crimen admiserit, quod peccatum ad mortem divinæ scripturæ pronuntiant, ad divinorum mysteriorum communionem admitti oportere." None of the ancients has left us a catalogue of the sins which the Novatians accounted mortal; and, of course, it is not fully known how far their discipline reached, though all pronounce it very rigid. They did not punish vicious mental habits, such as avarice and the like, but confined themselves, it would appear, to acts contravening any of the greater commands of God, or what are called *crimes*. But, beyond a question, the Novatian Church, in its maturity, refused to commune, not only with apostatizing Christians, but also with all persons guilty of gross sins. This principle of the Novatians, in itself, appears to be of no great moment, as it pertained merely to the external discipline of the Church; but in its consequences it was of the greatest importance, as being in the highest degree adapted to rend the Church, and to corrupt religion itself. The Novatians did not dissemble and conceal these consequences, as other sects did, nor did they deny, but avowed them openly. In the first place, as they admitted no one to their communion who had been guilty of any great sin after baptism, they must have held that the visible Church of Christ is a congregation of holy and innocent persons. This theory might have been borne with provided they had allowed that salvation was also attainable in the other churches, which permitted sinners to become reconciled by penitence; although they might hold its attainment to be more difficult than in the churches denying restoration to the lapsed. But this they utterly denied, or at least represented as extremely dubious and uncertain. They certainly did not hold out to sinners a sure and undoubting hope of salvation. They would not indeed have the persons whom the Church excluded sink into utter despair; but, while committing their case to God alone, and urging them to persevere in their penitence through life, they declared that the lapsed might *hope*, but must not feel assured, or that they were unable to promise anything certain in regard to the judgment of God. This surely was sufficiently hard and discouraging. One utterly uncertain of his salvation is not much happier than one who is in despair, for he must pass his life in continual fear. In what condition those of the lapsed were placed whom the Novatians admitted to penitence is manifest; they remained through life in the class of penitents. They could therefore be present at the public discourses to the people, for this was allowed to penitents; and in a particular place, distinct from that of the faithful, they could manifest the sorrows of their heart in the sight of the brethren; and they could live and converse with their kindred and relatives; but from the common prayers and from the sacred supper they remained excluded. This is, after all, different from total deprivation of hope of salvation hereafter. Yet notwithstanding this clearly established fact, a great number of modern writers tell us that Novatian cut off all those who fell into the greater sins after baptism not only from the hope of readmission to the Church but likewise from the hope of eternal salvation. And they have respectable authorities for their assertion in writers of the 4th and 5th centuries, namely, Eusebius (*Hist. Eccles.* l. vi, c. 43, p. 241), Jerome (*In Jovinianum*, c. 2), and all those who affirm (and there are many who do so) that Novatian discarded and abolished all penances. A careful examination of the best and most trustworthy documents of this controversy makes it appear rather that Novatian was not so destitute of clemency, and that those who so represent him attribute to him a consequence which *they* deduce from his principles, but which *he* did not allow. Let it be remembered, too, that very many in that age believed that the road to heaven was open only to members of the Church, and that those who were without the Church must die with no hope of eternal salvation; and therefore they baptized catechumens, if dangerously sick, before the regularly appointed time; and they restored to the Church the unfaithful or the lapsed Christians, when alarmingly sick, without any penances or satisfaction, lest they should perish forever. Cyprian decides (*Epist.* lii, p. 71) thus: "Extra ecclesiam constitutus, et a unitate atque caritate divisus, coronari in morte non poterit." And as there were many holding this doctrine, they most likely reasoned thus: Novatian would leave the lapsed to die excluded from the Church; but there is no hope of salvation to those out of the Church. Therefore it appeared to them that Novatian excluded the lapsed not only from the Church, but also from heaven. Novatian, however, rejected this conclusion, and did not wholly take from the lapsed all hope of making their peace with God. For this assertion, our first great authority is Cyprian, who otherwise exaggerates the Novatian error quite too much. He says (*Epist.* lii, p. 75): "O hæreticæ institutionis inefficax et vana traditio! hortari ad satisfactionis pœnitentiam et subtrahere de satisfactione medicinam, dicere fratribus nostris, plange et lacrymas funde, et diebus ac noctibus ingemisce, et pro abluendo et purgando delicto tuo largiter et frequenter operare, sed extra ecclesiam post omnia ista morieris; quæcunque ad pacem pertinent facies, sed nullam pacem quam quæris accipies. Quis non statim pereat, quis non ipsa desperatione deficiat, quis non animum suum a proposito lamentationis avertat?" After illustrating these thoughts with his usual eloquence, he concludes thus (p. 525): "Quod si invenimus (in the Scriptures) a pœnitentia agenda neminem debere prohiberi . . . admittendus est plangentium gemitus et pœnitentiæ fructus dolentibus non negandus." So, then, Novatian exhorted sinners ejected from the Church to weep, to pray, to grieve over their sins—in short, to exercise penitence. But why did he so, if he believed there was no hope of salvation for the lapsed? Undoubtedly he urged sinners to tears and penitence, that they might move God to have compassion on them, or, as Cyprian expresses it ("ut delictum abluerent et purgarent"), to *wash and purge away their sin*. Therefore he did not close up heaven against them, but only the doors of the Church; and he believed that God had reserved to himself the power of pardoning the greater sins committed after baptism. This opinion of their master his disciples continued to retain. The Novatian bishop Acesius, at the Council of Nice, in the presence of Constantine the Great, according to the testimony of Socrates (*Hist. Eccles.* l. i, c. 10, p. 39), thus stated the doctrine of his sect: *Ἐπὶ μετανοίαν μὲν ἡμαρτικότας προτρέπειν, ἐλπίδα δὲ τῆς ἀφέσεως μὴ παρὰ τῶν ἱερέων, ἀλλὰ παρὰ τοῦ Θεοῦ ἐκδέχεσθαι, τοῦ δυναμένου καὶ ἐξουσίαν ἔχοντος συγχωρεῖν ἁμαρ-*

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ήματα ("Ad pœnitentiam quidem invitandos esse peccatores, remissionis vero spem non a sacerdotibus exspectare debere, verum a Deo, qui solus jus potestatemque habet dimittendi peccata"). A similar statement by Asclepiades, another Novatian bishop, is found in Socrates (*ib.* l. vii, c. 25, p. 367): Θεῷ μόνῳ τὴν συγχώρησιν ἁμαρτιῶν ἐπιτρέποντες ("Soli Deo potestatem condonandi relinquimus"). Socrates himself (l. v, c. 28, p. 245) obviously explains the doctrine of Novatian in the same manner. In short, most authors have ascribed to Novatian a denial of the possibility of salvation to those who after baptism fall into the greater or deadly sins. That this is an exaggeration is shown by Petavius, and our limits compel us to refer to his *Essay*. Novatian denied that the Church can reconcile them.

The schism which Novatian had formed in the Roman Church was not confined to Rome nor Italy, nor even to the West (comp. Eusebius, *Eccles. Hist.* bk. vi). It made its way into the East, and subsisted a long time at Alexandria, in several provinces of Asia, at Constantinople, in Scythia, and in Africa. The Novatians abounded particularly in Phrygia and Paphlagonia. Constantine seems to have favored them a little by a law of the year 326, which preserved to them their churches and burying-places, provided they never belonged to the Catholic Church. But in a famous edict about the year 331 he sets them at the head of the heretics, forbidding them to hold public or private assemblies, confiscating their oratories or churches, and condemning their leaders to banishment. This edict, however, was modified in its effect as to the Novatians by means of Acesius, their bishop, who resided at Constantinople, and was in great esteem with the emperor on account of his virtuous and irreproachable life. Subsequent emperors were anything but indulgent to them. A law of the younger Theodosius, A.D. 423, decreed the same penalties against them as against the other sects. He had previously, in A.D. 413, enacted a severe law against a branch of the Novatian sect, who bore the name of *Sabbatians* (or *Protopaschites*), so called after one Sabbatius, who near the beginning of the 5th century separated from the other Novatians because he thought the feast of Easter should be celebrated at the same time with the Jewish Passover. From the 5th century the sect gradually died away, and only slight relics remained in the 6th century.

The formal actions of the Church of Rome against the Novatians were as follows: Immediately upon the consecration (Blunt, p. 388) of Novatian a council was called at Rome by Cornelius in A.D. 251. Sixty bishops and as many presbyters assembled. Novatian and his followers were declared to be separated from the Church, and it was decreed that the brethren who had fallen were to be admitted to the remedies of repentance (Euseb. *Hist. Eccles.* vi, 43). Eusebius states that the epistles of Cornelius show not only the transactions of the Council of Rome, but the opinions of those in Italy and Africa. The opinions of the Africans were delivered in a council, A.D. 251, mentioned by Cyprian, *Epist.* lviii; and Jerome speaks of three councils, supposing that the opinions of the Italians were formally delivered also in an Italian council. At Antioch likewise a council was held, A.D. 253, which came to the same determination. It was summoned by Fabius, but he died before it met; and it was held by his successor, Demetrianus (Euseb. *Hist. Eccles.* v, 46). The Council of Nicæa assigned to the Cathari their place in the Church upon reconciliation. Canon eighth decreed that those already ordained should continue to rank among the clergy upon written promise that they would adhere to the decrees of the Catholic Church; that is, that they would communicate with those who had married a second time, and those who had lapsed under persecution, to whom a term of penance had been assigned. In places where there were no clergy, they were to remain in their order; where there was a bishop or priest of the Catholic Church, that bishop was to retain his dignity, the Novatian bishop having the honor of a priest, unless the bishop should think fit to allow him the nominal honor of episcopate; otherwise the bishop was to provide for him the place of a chorepiscopus, or of a priest, so that there should not be two bishops in one city. The Council of Laodicea, A.D. 367, directs that Novatians are not to be received until they have anathematized all heresy, especially that in which they have been engaged. Their communicants having learned the creeds, and having been anointed with the chrism, may then partake of the holy mysteries (can. 7). The Council of Constantinople, A.D. 381, receives "the Sabbatians and Novatians, who call themselves Cathari, if they give in a written renunciation of their errors and anathematize heresy, by sealing them with the holy chrism on the forehead, eyes, nose, mouth, and ears, with the words, *The seal of the gift of the Holy Spirit*" (can. 7). The Council of Telepte (Thala, in Numidia), A.D. 418, decreed: "Ut venientes a Novatianis vel Montensibus per impositionem suscepiantur, ex eo quod rebaptizant" (Brun's *Canones Apost. et Concil.* i, 154). The sixth of Carthage (A.D. 419) enforced and explained the Nicene decisions (canons 1–8); the second of Arles (A.D. 432) directs that a Novatian shall not be received into communion without undergoing penance for his disbelief and condemning his error (can. 9). Of these the Constantinopolitan canon is to be noticed as determining against St. Basil the validity of Novatian baptism. In Basil's first canonical epistle to Amphilochius, canons 1 and 47 involve this point. There are several difficulties regarding their interpretation; but thus much seems to be clear, that Basil proceeded on the general principle of the invalidity of lay baptism, and argued that the Cathari had no longer the communication of the Holy Ghost, having broken the succession; that, being schismatics, they were laymen; he ordered them (at least such as had received only Novatian baptism) to be received into the Church by baptism. The first Council of Arles (A.D. 314) had laid down the principle that those baptized in the name of the Holy Trinity should be received by the imposition of hands (can. 8).

See Walch, *Hist. der Ketzereien*, ii, 185–310; Haag, *Hist. des Dogmes Chrétiennes*, i, 137 sq.; ii, 28, 33, 110: Mosheim, *Ch. Hist. of the first Three Centuries*, ii, 59 sq.; Schaff, *Ch. Hist.* i, 450 sq.; Tillemont, *Mémoires*, etc., vol. iii; Hagenbach, *Hist. of Doctrines*, i, 75 sq., et al., 194, et al.; Milman, *Hist. of Lat. Christianity*, i, 83 sq.; Neander, *Ch. Hist.* i, 237 sq.; id. *Dogmas*, 163, 222, 226, 235; Augusti, *Dogmengesch.* p. 41 sq., 388, 414 sq.; Shepherd, *Hist. of Rome*, p. 26, 129, 180; Guetté, *Papacy*, p. 88 sq.; Gibbon, *Decline and Fall of the Roman Empire; Theol. and Lit. Journal* (Jan. 1855); Ffoulkes, *Divisions of Christendom*. (J. H. W.)

Novatus OF CARTHAGE, an Eastern ecclesiastic who flourished in the 3d century, is thought to have originated the Novatian heresy of which Novatian was the leader. Novatus is said to have rebelled against the episcopal authority of Cyprian, whom he had opposed from the time his name was mentioned for the see of Carthage. Novatus fled from Carthage to Rome to avoid the sentence of Cyprian, and there became an associate and a coadjutor of Novatian, procured him many friends, and with vast zeal and effort cherished and promoted his cause, as is abundantly proved by the *Epistles* of Cyprian, by Jerome, by Pacian, and by many others. Novatian, a man gloomy and retiring, would have given way to admonition, or would have been easily overcome, had not his irresolute mind been excited and fortified by the various appliances of that factious, active, eloquent man, an adept at kindling the passions, who was influenced, undoubtedly, by his hatred of Cyprian, the partisan of Cornelius. Necessity also urged Novatus to embrace and defend the party of Novatian with all his might, and even to the establishing of a new Church at Rome. He had repaired to Rome as to a haven of security, in order to be safe from the shafts of Cyprian and the Africans. But if Cornelius, the intimate of his

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adversary, should continue at the head of the Romish Church, he himself would most assuredly be rejected and expelled from it. It was therefore necessary for him either to seek another asylum, or to cause Cornelius to be deposed from the bishopric, or, lastly, to establish a new Church in which he would find shelter. He therefore, more for his own safety than for the honor of Novatian, prevailed by his eloquence on the Roman *confessors*, i. e. on that portion of the Church which possessed the greatest influence and efficiency, to place themselves in opposition to Cornelius; a thing which Novatian either could not or would not attempt. Says Cyprian (*Epist.* xlix, p. 65): "Novato illinc a vobis recedente, id est, procella et turbine recedente, ex parte illic quies facta est, et gloriosi ac boni confessores, *qui de ecclesia illo incitante discesserant*, posteaquam ille ab urbe discessit, ad ecclesiam reverterunt." The same man, and not Novatian, who was a quiet man, though austere and rigid, induced a portion of the people at Rome to abandon Cornelius. Says Cyprian: "Similia et paria Romæ molitus est, quæ Carthagine, a clero portionem plebis avellens, fraternitatis bene sibi cohærentis et se invicem diligentis concordiam scindens." He also persuaded Novatian, a timid man, and perhaps hesitating, to allow himself to be created bishop: "Qui istic (at Carthage) adversus ecclesiam diaconum fecerat, illic (at Rome) episcopum fecit;" i. e. he ceased not to urge Novatian and his friends, until he prevailed with the latter to elect a bishop, and with the former to take upon him that office. He likewise consented to be despatched to Africa, with others, by the new bishop; and, thus empowered, he established at Carthage and other places bishops adhering to the Novatian party. Everything was planned and executed by the active Novatus, and nothing or but little by Novatian. "These acts," says Mosheim, "were criminal, and they indicate a turbulent spirit thirsting for revenge, and more solicitous for victory and self-advancement than for either truth or tranquillity. All the ecclesiastical historians add this to his other crimes, that at Rome he approved opinions directly opposite to those which he maintained in Africa; whence they conclude that he showed his malignity by this whiffling and inconsistent course. At Carthage, say they, he was mild and lenient to the lapsed, and thought they ought, especially such of them as presented certificates of peace, to be kindly received, and be admitted to the Church and to the Lord's Supper, without undergoing penance; and this was intended to vex Cyprian. But at Rome, with Novatian, he excluded the lapsed forever from the Church; and was austere and uncompassionate in order to overthrow Cornelius. Cyprian, however, the most bitter of Novatus's enemies, enumerates all his faults, real or fictitious, in a long catalogue; but he does not mention this. Such silence in his enemy is alone sufficient, it would seem, to clear his memory from this charge. Cyprian likewise touches on the opinion which, after the example of Novatian, he maintained at Rome; but he does not add that while in Africa he held a different and opposite opinion, which he would doubtless not have omitted if Novatian could be justly charged with the inconsistency. With an affectation of wit, Cyprian says: 'Damnare nunc audet sacrificantium manus (i. e. he denies that persons who have sacrificed with their hands should be received again into the Church), cum sit ipse nocentior pedibus (i. e. when he had himself been more guilty with his feet: very bad taste!), quibus filius qui nascebatur occisus est.' Novatus was reported to have kicked his pregnant wife in her abdomen. Cyprian would have used other language if Novatus had been chargeable with changing his opinions respecting the lapsed. He would have said: 'Damnare nunc audet sacrificantium manus, quum pedes eorum antea osculatus sit' (he now dares condemn the hands of sacrificers, whereas before he kissed their feet). This comparison would have more force and more truth. The learned have no other reason for believing that Novatus at Rome condemned the lapsed, whom in Africa he patronized, except their persuasion that he was one of the five presbyters who deserted Cyprian at Carthage; for Cyprian complains of them that they were too indulgent towards the lapsed."

Nova Zembla (Russ. *Nowaja Zemlja*, "New Land"), the name given to a chain of islands lying in the Arctic Ocean (lat. between 70° 30′ and 76° 30′ N. and long. between 52° and 66° E.), and included within the government of Archangel. Length of the chain, 470 miles; average breadth, 56 miles. The most southern island is specially called Nova Zembla; of the others, the principal are Matthew's Land and Lütke's Land. They were discovered in 1553, and are wild, rocky, and desolate—the vegetation being chiefly moss, lichens, and a few shrubs. The highest point in the chain is 3475 feet above the level of the sea. Mean temperature in summer, at the southern extremity, 35.51°; in winter, 3.21°. Nova Zembla has no permanent inhabitants; but, as the coasts swarm with whales and walruses, and the interior with bears, reindeers, and foxes, they are periodically frequented by fishermen and hunters.—Chambers.

Novbahar, the Arabic name of a famous temple or mosque which the ancestors of the *Barmecides*, one of the most illustrious families of Persia, founded in the town of Balk, on the model of the Kaaba, or magnificent temple of Mecca. This mosque was covered with silk, and surrounded with sixty chapels, in which the pilgrims, who resorted thither in great numbers, performed their devotions. Those who had the care of this mosque had the name of *Barmek*, from that of the founders. See Broughton, *Hist. of Religions*, s. v. See KAABA.

Novelli, CAV. PIETRO, called *Il Monrealese*, from the place of his nativity, an eminent Italian painter and architect, who flourished at Palermo near the middle of the 17th century, left many works both in oil and fresco in his native city, the most remarkable of which is his great picture of the marriage at Cana, in the refectory of the fathers Benedettini, which is particularly commended. He resided a long time at Palermo, where he painted many works for the churches, the most noted of which is the vault of the church of the Conventuals, wholly executed by himself in several compartments. Guarienti eulogizes him for his style, and says he was diligent in studying nature, correct in design, graceful in his forms, and rich in his coloring, with a slight imitation of Spagnoletto. Lanzi says, "The people of Palermo confer daily honor on him; since, whenever they meet a foreigner of taste, they show him nothing else in this city than the works of this great man." See Spooner, *Biog. Hist. of the Fine Arts*, p. 623.

Novello, VINCENT, an English organist and composer of Italian descent, was born in London Sept. 6, 1781, and died at Nice in September, 1861. At the age of sixteen he became organist of the Portuguese chapel in London, and under his direction the music there became noted for its excellence. He was one of the original founders of the Philharmonic Society, and a member of the Royal Society of Musicians. He composed largely, though without inspiration. His principal claim to distinction rests on the service he rendered to the art of music by editing and bringing to public attention a vast number of classical works of old as well as modern authors.—*Amer. Cyclop.* s. v.

Novels (*novella*) is the name applied to the ecclesiastical enactments of Justinian, which were added to the *Institutes*, and consisted of those new rescripts and constitutions which formed Justinian's own contributions to imperial jurisprudence. Novels, let it be understood, were no part of the Justinian Code, but laws framed subsequently to the enactment of the Code. See JUSTINIAN. Many of the novels treat of woman's relation to the Church, a point not carefully considered in the Code, for it was only after Christianity had fairly asserted itself in the empire that woman came to be re-

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garded as fit for any other than the marital or monastic obligation.

Novēna is the term applied in the Church of Rome to a nine-days' devotion on some peculiar or extraordinary occasion; as e. g. in honor of some mystery of the redemption, or in honor of the Virgin Mary, or of some saint, in order to obtain any particular request or blessing. The liturgical service used on such occasions is also called *Novena*. Thus there is "A Novena to St. Joseph," in the *Garden of the Soul*. It begins thus:

"O glorious descendant of the kings of Judah! inheritor of the virtues of all the patriarchs! just and happy St. Joseph! listen to my prayer. Thou art my glorious protector, and shalt ever be, after Jesus and Mary, the object of my most profound veneration and tender confidence. Thou art the most hidden, though the greatest saint, and art peculiarly the patron of those who serve God with the greatest purity and fervor. In union with all those who have ever been most devoted to thee, I now dedicate myself to thy service; beseeching thee, for the sake of Jesus Christ, who vouchsafed to love and obey thee as a son, to become a father to me; and to obtain for me the filial respect, confidence, and love of a child towards thee. O powerful advocate of all Christians! whose intercession, as St. Teresa assures us, has never been found to fail, deign to intercede for me now, and to implore for me the particular intention of this novena. (*Specify it.*) Present me, O great saint, to the adorable Trinity, with whom thou hast so glorious and so intimate a correspondence."

This novena specially and repeatedly beseeches St. Joseph under many titles, as "Guardian of the Word Incarnate," "Spouse of the ever-blessed Virgin," etc., "pray for us;" and concludes with the prayer:

"Assist us, O Lord! we beseech thee, by the merits of the Spouse of thy most holy Mother, that what our unworthiness cannot obtain, may be given us by his intercession with thee: who livest and reignest with God the Father in the unity of the Holy Ghost, world without end. Amen."

Novendiālè (Lat. *novem*, "nine," and *dies*, "day") is the name of a custom which prevailed among the heathen of repeating their mourning for the dead on the third, seventh, and ninth days, and hence called *novendiale*. On these days they were accustomed to offer milk, wine, garlands, etc., to the *manes*. The practice was first instituted by Tullus Hostilius. The imitation of this custom by Christians is condemned by Augustine, who animadverts on the superstitious observance of nine days of mourning. Novendiale was also a name among the Romans for the sacrifice which they offered at the close of the nine days devoted to mourning and the solemnities connected with the dead.—Farrar, *Eccles. Dict.* See MOURNING.

Novensīlès (or **Novensides**) **Dei** are mentioned in the solemn prayer which the consul Decius repeated after the pontifex previous to his devoting himself to death for his country (Livy, viii, 9). Instead of Novensiles, we also find the form Novensides, whence we may infer that it is some compound of *insides*. The first part of this compound is said by some to be *novus*, and by others *novem* (Arnob. iii, 38, 39), and it is accordingly said that the Novensiles were nine gods to whom Jupiter gave permission to hurl his lightnings (Arnob. *l. c.*; Pliny, *Hist. Nat.* ii, 52). But this fact, though it may have applied to the Etruscan religion, nowhere appears in the religion of the Romans. We are therefore inclined to look upon Novensides as the compound of *nove* and *insides*, so that these gods would be the opposite of Indigetes, or old native divinities; that is, the Novensides were the gods who were recently or newly introduced at Rome after the conquest of some place. It was customary at Rome after the conquest of a neighboring town to carry its gods to Rome, and there either to establish their worship in public, or assign the care of it to some patrician family. This is the explanation of Cincius Alimentus (ap. Arnob. iii, 38, etc.), and seems to be quite satisfactory.—Smith, *Dict. of Gr. and Rom. Biog. and Mythol.* s. v.

Novi or **Infantes** was the name by which the early Christian Church designated its newly made converts, and they continued to be called such until Easter week, when, on the "great Sabbath," and on the octave of Easter, they laid aside their white garments, and appeared with the rest of the Church, after having been solemnly exhorted by the bishop to be faithful to their baptismal vows. See Guericke, *Man. of Ch. Hist.* (*Anc. Ch. Hist.*) p. 298.

Novice (*νεόφυτος, a neophyte*), one newly converted (literally, *newly planted*), not yet matured in Christian experience (1 Tim. iii, 6). The ancient Greek interpreters explain it by "new-baptized" (*νεοβάπτιστος*), "proselyte" (*προσήλυτος*), etc. The word continued to be in use in the early Church; but it gradually acquired a meaning somewhat different from that which it bore under the apostles, when "newly converted" and "newly baptized" described, in fact, the same condition, the converted being at once baptized. For when, in subsequent years, the Church felt it prudent to put converts under a course of instruction before admitting them to baptism and the full privileges of Christian brotherhood, the term *νεόφυτοι* (*novitii*, novices) was sometimes applied to them, although they were more usually distinguished by the general term of *catechumens* (q. v.).

Novice eventually was technically the appellation given to persons of either sex who are living in a monastery in a state of probation previous to becoming professed members of a monastic order. Persons who apply to enter the novitiate state, on being admitted by the superior of the monastery, promise obedience to him during the time of their stay, and are bound to conform to the discipline of the house; but they make no permanent vows, and may leave if they find that the monastic life does not suit them. The period of the novitiate must not be less than one year, and the person who enters as a novice must have attained the age of puberty. Richard, in the *Bibliothèque Sacrée*, article Novice, describes the qualities required, according to the canons of the Council of Trent, for the admission of a novice: they are health, morality, voluntary disposition for a monastic life, intellectual capacity, etc. No married person can be admitted unless by the consent of both parties; no person who is encumbered with debts, or whose assistance is necessary for the support of his parents, is admissible. Widowers and widows may be admitted as novices, unless their labor is required for the support of their children. After the termination of the year of probation, the novice, if he (or she) persists in his vocation, and his conduct and capacity have proved satisfactory, may be admitted into the order by taking the solemn vows, which are binding for life. Ducange, in his *Glossarium*, article Novitius, quotes the 34th canon of the Council of Aquisgrana, A.D. 817, in which superiors of monasteries are cautioned against admitting novices with too great facility, and without a full examination of their disposition, morals, and mental and bodily qualifications. But in after-ages, as the number of monasteries was multiplied beyond measure, prudential restrictions were disregarded, and all means were resorted to in order to induce young people to enter the monastic profession, and parents often forced their children into it against their will. The misery and guilt which resulted from this practice are well known; but few perhaps have exhibited them in so vivid and fearful a light as a modern Italian writer, Manzoni, in his *Promessi Sposi*, in the episode of "Gertrude." It was in order to guard against such abuses and their fatal results that the Council of Trent (sess. 25, can. 17) prescribed that female novices, after the expiration of their novitiate, should leave the walls of the monastery and return to their friends, and be carefully examined by the bishop of the diocese, or by his vicar by him delegated, in order to ascertain that they were under no constraint or deception; that they were fully aware of the duties and privations of the monastic life, and that they voluntarily chose to enter it. These humane precautions, however, have been evaded in many instances; and it

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may be doubted whether a very young person should be allowed to bind himself for life by irrevocable vows. Some authors designated the catechumens as *novitii, novitioli, tirones Dei.* See *Penny Cyclop.* s. v.; Eadie, *Eccles. Cyclop.* s. v.; Farrar, *Eccles. Dict.* s. v.; Hill, *Monasticism in England*, p. 15; Wolcott, *Sacred Archæology*, s. v.; Lea, *Hist. Celibacy;* Ludlow, *Woman's Work in the Church*, p. 95, 126, 158, 173. See NEOPHYTE; NOVI. (J. N. P.)

Noviomăgus. See NASSAU.

Novis, AUGUSTIN DE, an Italian canonist, was born in Lombardy, and lived in the 15th century. He taught law in Pavia, became canon, and left among other writings a *Scrutinium tripartitum in quatriconsultum consilium*, which was printed (Florence, 1500, fol.). See Fabricius, *Bibliotheca Latina medii ævi*, i, 400.—Hoefer, *Nouv. Biog. Générale*, xxxviii, 348.

Novitiate, the time of probation, as well as of preparatory training, which in all religious orders precedes the solemn Profession (q. v.). Under the head of MONACHISM will be found the general principles by which the training for the "religious" life is regulated. It will be enough to refer here to the article NOVICE.

Novojentzi is the name of a sect of dissenters from the Russo-Greek Church (q. v.) who are strongly in favor of marriage, in opposition to those who prefer a life of celibacy. See Platon, *Hist. Russian Ch.* (Index).

Nowell. See NOEL.

Nowell, Alexander, an English theologian of note, was born at Readhall, Lancastershire, in 1507 or 1508. He studied at Brazenose College, Oxford, of which he was elected fellow in 1540. He next went to London, where he was appointed second master of Westminster School, then recently established. In 1550 he was ordained, and in 1551 was made prebendary of Westminster. In 1553 he was elected to the House of Commons by the borough of Looe, in Cornwall; but his seat was contested, and in the same year, as under Mary, who was now the ruler of England, the whole Reformed establishment—bishop, chapter, and school—was swept away, Nowell not only lost his position at the school in Westminster, but was compelled to leave England, to avoid the persecution then raging against the Protestants. He retired to Strasburg, where he met Jewell, Sandys, Grindal, etc. He returned to England when Elizabeth ascended the throne. He now became successively chaplain of bishop Grindal in 1559, archdeacon of Middlesex and dean of St. Paul in 1560, and canon of Windsor in 1594. He died at London Feb. 13, 1602. He was a learned and pious divine, and a zealous promoter of education. Part of his income was devoted to establishing a school in Lancashire, and endowing thirteen scholarships in Brazenose College, Oxford. He took part in the assembly of 1563, which revised the articles of the Church of England. He wrote *Catechismus, sive prima institutio disciplinaque pietatis Christianæ, Latine explicata* (Oxon. 1835, 8vo; also in *Enchiridion Theologicum*, vol. ii; an English translation is given in Richmond, *Fathers*, viii, 1; and extracts in Burrow, *E. J. Summary*):—*Christianæ pietatis prima institutio ad usum scholarum Latine scripta* (ibid. 1795, 8vo); this is an abridgment of the former, and known as the "Middle Catechism;" it was edited by bishop Cleaver:—*Catechismus parvus pueris primum qui ediscatur proponendus in scholis* (Lond. 1578, 8vo); this is Nowell's "Smaller Catechism;" extracts from it are given in Churton's *Life of Nowell:* it appears to have been the original of the "Church Catechism," which is nearly similar:—*On the Sacraments, and chiefly concerning the Holy Eucharist* (Tracts of Angl. Fathers, i, 82). See Ralph Churton, *Life of Nowell* (Oxf. 1809, 8vo); Burnet, *Hist. Ref.* ii, 391; iii, 452; Froude, *Hist. of Engl.* vi, 113; vii, 490; viii, 139; Soames, *Elizabethan History*, p. 51, 252, 297; Wordsworth, *Eccles. Biog.* (see Index in vol. iv); Hardwick, *Hist. of the Ref.* p. 218, n. 4; p. 231, n. 3; Darling, *Cyclop. Bibliog.* ii, 2221; Hoefer, *Nouv. Biog. Générale*, xxxviii, 350. (J. H. W.)

Nowell, Thomas, D.D., an English theologian and divine, was born about 1728. He was educated at the University of Oxford, where he graduated M.A. in 1753; and became fellow of Oriel College, and public orator. In 1764 he became principal of St. Mary's Hall, and in 1771 king's professor of modern history. He died in 1801. Dr. Nowell wrote *An Answer to a Pamphlet, entitled Pietas Oxoniensis, or a Full and Impartial Account, etc., in a Letter to the Author* (Oxf. 1768, 8vo):—*Sermon, Numb. xvi*, 3 (Lond. 1772, 4to). This sermon, asserting the divine right of kings, was suppressed by the author, a vote of thanks given by the House of Lords having been afterwards ordered to be expunged by a large majority of the House. See *Critical Remarks on Dr. Nowell's Sermon on Numb. xvi*, 3 (Lond. 1772, 4to).—Darling, *Cyclop. Bibliog.* ii, 2221.

Noyers, GUY DE, a French prelate of noble descent, lived in the 12th century. After having filled the offices of provost of Auxerre and archdeacon of Sens, he was confirmed archbishop of Sens by Alexander III in 1176. We find him in 1179 at the Lateran Council, and at the coronation of Philip Augustus in the church of Rheims. In 1180, on Ascension-day, he himself crowned, in the church of St. Denis, Isabella, wife of Philip. In this year, during the Christmas festivities, he again found himself near the king in the church of St. Denis, where they had a great debate. The Lateran Council having forbidden the Jews to own Christian slaves, Guy de Noyers pretended that he would execute this decree; the king, on his side, enjoined him to abstain from this affair, saying that any question relative to the condition of persons belonged to the civil court. But the archbishop would not understand the reasons given by the king, and the discussion grew so bitter that Philip, in anger, exiled him. However, this exile was of short duration. We see Guy de Noyers re-established upon his seat from the year 1181. He died Dec. 21, 1193. We have letters from Alexander III, Urban III, and from Stephen of Tournay, addressed to Guy de Noyers. M. Daunon justly calls Guy de Noyers one of the most learned prelates of his time; but he is wrong when he pretends that this prelate has left but two charters, published in vol. xii of the *Gallia Christiana.* The manuscript archives of the church of Sens offer us several other diplomas of the same archbishop. See *Gallia Christiana*, vol. xii, col. 53; *Hist. Litt. de la France*, xv, 611.—Hoefer, *Nouv. Biog. Générale*, xxxviii, 352.

Noyes, Eli. D.D., a noted American Free-will Baptist minister and missionary, was born at Jefferson, Me., April 27, 1814. His education was gained by his own exertions, and he commenced to preach in 1834. On Sept. 22, 1835, accompanied by his wife, he sailed for Calcutta, and located at Orissa. He had great success both as an evangelist and teacher. He became a skilful linguist. Mr. Noyes published *Lectures on the Truths of the Bible* (1853):—a *Hebrew Grammar and Reader.* In 1841 he returned home with impaired health, and for four or five years occupied the pastorate of a Free-will Baptist Church in Boston. He was also for ten years editor of the *Morning Star*, the Free-will Baptist organ. He died at Lafayette, Ind., Sept. 10, 1854.

Noyes, George Rapall, D.D., a Unitarian minister, noted for his attainments in exegetical theology, was born at Newburyport, Mass., March 6, 1798. He was educated at Harvard University, class of 1818, then studied theology at the divinity school, Cambridge, and received his license to preach in 1822. From 1825 to 1827 he was a teacher in his alma mater, after which he was ordained pastor of a Church in Brookfield, Mass., and then became pastor of a Church in Petersham, Mass. "He was, as we learn from his associates of that date, a faithful pastor, systematic in the performance of his duties, and commanding respect by the purity, dignity,

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nd force of a character already well matured." But e by no means confined himself to his strictly minis- erial labors. A thorough student, he took his rank as scholar from the time of his college graduation, and onstantly pursued independent researches in the origi- al languages of the Scriptures. Indeed, he was re- arded as one of the best Hebrew and Greek scholars 1 the country, and was well versed in other Oriental nguages. In 1840 he was recalled to his alma mater, nd made Hancock professor of Hebrew and other Ori- ntal languages, and Dexter lecturer on Biblical litera- ure. This position he held until the time of his death, une 3, 1868. Dr. Noyes published new translations of he *Book of Job* (1827); *The Psalms; The Prophets* (3 ols. 12mo); and *Proverbs, Ecclesiastes, and Canticles* 1846); also several occasional *Sermons*, and numerous rticles in the *Christian Examiner;* edited a series of heological essays from various authors, and prepared a *Hebrew Reader*. His translation of the New Testament *The New Testament: translated from the Greek Text of Tischendorf*, by George R. Noyes, D.D. [Boston: American Unitarian Association, 1869]) was complete, nd passing through the press at the time of his death. Prof. Abbott, the scholarly librarian of Harvard Uni- ersity, greatly assisted Dr. Noyes in the preparation of this work for the press; and after the doctor's de- ease Prof. Abbott revised the proof-sheets, and added some brief but valuable notes. Says the *Baptist Qu.* July, 1869: "We can heartily recommend this transla- ion of the N. T. by Dr. Noyes as a useful help to crit- ical students, and as a valuable contribution to the work of revising our English Scriptures. . . . In the death of Dr. Noyes, which occurred in June, 1868, Biblical learn- ing lost one of its most diligent and successful cultiva- tors. It was his purpose, we believe, had his life been spared, to translate the entire Old and New Testaments." See *Christian Examiner*, July, 1868, art. vi. (J. H. W.)

Noyes, George S., a young minister of the Meth- odist Episcopal Church, was born about 1840, was con- verted in 1857 at Ipswich, Mass., and shortly after en- tered the local ministry. Noyes studied at Wilbraham Academy, and then entered the New Hampshire Con- ference. After filling several important appointments in that Conference, he was transferred to the New Eng- land Conference, and succeeded father Taylor, the noted preacher, as pastor of Bethel Church, Boston. While in this position Noyes died, February, 1875. He was a young man of more than ordinary promise, and his early death was a great loss to the Church.

Noyes, James (1), a noted clergyman of the Prot- estant Episcopal Church, was born in Wiltshire, Eng- land, in 1608, and was educated at the University of Oxford. He took holy orders, and after preaching for a while in the mother country came to America, and preached at Mystic (now Bedford), Conn. In 1635 he was made rector at Newbury, Mass., and preached there until his death, Oct. 22, 1656. Mr. Noyes was much esteemed by his congregation, and had the reputation of being one of the most eminent men of his time. He published *The Temple Measured* (Lond. 1647, 4to): — *A Catechism* (reprinted in 1797): — *Moses and Aaron* (1661).

Noyes, James (2), a Congregational minister, was son of the preceding. He was born at Newbury, Mass., March 11, 1640; was educated at Harvard University, class of 1659; prepared for the ministry, and began to preach in 1664. He was made first minister of Stonington, Conn., Sept. 10, 1674, and he preached there until his death, Dec. 30, 1719. He was one of the first trustees of Yale College, and took a prominent part also in political affairs.

Noyes, Nicholas, a Congregational minister, was born at Newbury, Mass., Dec. 22, 1647. He was edu- cated at Harvard University, class of 1667, and imme- diately after graduation began to preach. He was first pastor at Haddam; in 1683 he became pastor at Salem, Mass., where he preached until his death, Dec. 13, 1717. Mr. Noyes lived at Salem when the witchcraft excesses were agitating the community of that place. He was severe in his denunciations of the wild fanatics who be- lieved in those extravagant supposed spiritual manifes- tations, and advocated their public prosecution. Later in life he saw the error of his course, and greatly regret- ted that he had been a party in the illiberal treatment of the poor fanatics. A letter of his, with an account of James Noyes, is in Mather's *Magnolia*. He pub- lished a *Poem* on the death of Joseph Green, of Salem (1715).

Noyon, Council of (*Concilium Noviomense*), an important ecclesiastical gathering of the Middle Ages, was convoked in consequence of a dispute between the French king, St. Louis, and bishop Milo, of Beauvais, in 1233. The prelate claimed that the king had vio- lated his rights by bringing to punishment in Beauvais certain incendiaries who had raised a sedition there, in which murder had been committed. The bishop laid the province under an interdict, upon which the cathe- dral chapters made complaint that it had been done without their consent; and in a council held at St. Quentin on the Sunday before Christmas, at which eight bishops were present, the interdict was suspended. From this decision the bishop of Beauvais appealed to the pope, but he died before the question had been settled; it was not until some years after that his successor con- firmed the removal of the interdict, and made peace with St. Louis. Five sessions were held. See Labbé, *Conc.* xi, 446; Mansi, note; Raynald, ii, 48.

Another Church council was convoked at Noyon, July 26, 1344, by John of Vienne, archbishop of Rheims, and six bishops. Seventeen canons were published, re- lating chiefly to ecclesiastical immunities and the de- fence of the clergy:

4. Directs that in all churches divine service shall be conducted after the example of the cathedral church.

5. Excommunicates those lords who forbid their vassals to buy and sell with ecclesiastics, and to till their lands.

8. Directs that those clerks who submit voluntarily to the sentence of the secular judges, and who pay the fines inflicted upon them by such judges, shall be punished.

12. Forbids priests and other ecclesiastics, etc., publicly to solemnize (ut solemnizent in publico) miracles which they assert to have recently been done, without the con- sent of the ordinary.

13. Excommunicates those lords who stripped off the vestments and shaved the heads of ecclesiastics accused of crimes.

14. Excommunicates lay persons who pretended to be clerks and assumed the tonsure.

17. Condemns the exorbitant exactions of the proctors in the ecclesiastical courts.

—Labbé, *Conc.* xi, 1899.

Ntoupi, a name which is given to excommunicated persons by the Greek Christians, because (as the uned- ucated and superstitious among them pretend) the bod- ies of the Ntoupi do not rot in the earth, but swell and sound like a drum whenever they are touched or moved. In confirmation of this ridiculous notion, they tell the following story: Mohammed II, having heard much of the efficacy of excommunication in the Greek Church, ordered Maximus, the patriarch of Constantinople, to procure him the sight of the body of an excommuni- cated person. The patriarch, at a loss how to satisfy the grand-seignior's request, communicated it to his clergy, among whom some of the most ancient remem- bered that under the patriarchate of Gennadius the body of a beautiful widow, who had been excommuni- cated for slandering the patriarch, had been taken up a considerable time after her death, and been found en- tire, and then buried a second time. Maximus, being informed of the place where this lady was buried, sent word thereof to the sultan, who sent some of his officers, in whose presence the grave was opened, and the corpse was found whole, but black, and puffed up like a blad- der. The officers having made a report thereof, Mo- hammed was astonished thereat, and ordered the body to be transported to a chapel of the church *Pammaca- rista*. A few days after, by the sultan's command, the

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coffin was presented to the patriarch to take off the excommunication. Accordingly the patriarch, having repeated the absolution, there was heard a crackling noise of the bones and nerves; whereupon the officers shut the body up again in the chapel, and visiting it some days after, found it crumbled to dust. They add, the sultan, being convinced of this miracle, acknowledged the Christian religion to be very powerful. See Broughton, *Hist. of Religions*, s. v.

Nubia. See Abyssinia; Egypt; Ethiopia; Nile.

Nucci, Allegretto, an old Italian painter of the 14th century, is noted as the author of several works of ecclesiastic art. There are, e. g., in the church of St. Antonio in Fabriano some histories of that saint, divided into pictures in the early style, resembling the school of Giotto, inscribed, "*Allegrettus Nutius de Fabriano hoc opus fecit*, 1366." See Spooner, *Biog. Hist. of the Fine Arts*, p. 623.

Nucci, Alvanzino, an Italian painter, was born at Citta di Castello in 1552. After studying in his native place he went to Rome, and became the pupil of Niccolo Circigano, and was his ablest scholar. Nucci assisted his master in almost all the works he executed in the Vatican. Nucci also painted many works by himself in the churches and palaces at Rome. He afterwards went to Naples, where he painted for the churches. He wrought with great facility and despatch in a style resembling his master, though he was inferior to him in grandeur. Lanzi commends his *Murder of the Innocents* in the church of St. Silvestro, at Fabriano. He died in 1629. See Spooner, *Biog. Hist. of the Fine Arts*, p. 623.

Nudipedalia (Lat. *nudus*, "bare," and *pes, pedis*, "a foot"), a procession and ceremonies observed at Rome in case of drought, in which the worshippers walked with bare feet in token of mourning and humiliation before the gods. This practice was followed at Rome in the worship of Cybele, and seems also to have been adopted in the worship of Isis.

Nudipĕdès or **Excalceāti** is the name of a superstitious sect mentioned generally by the ancient heresiologists under the name of Excalceati. They thought it a duty of religion to walk barefoot, pleading in support of their notion the command given to Moses and Joshua, and the example of Isaiah (Philostorgius, *De Hæres.* lxxxi; Augustine, *De Hæres.* lxviii). They are called *Gymnopodæ* by the author of *Prædestinatus* (lxviii).

Nullatenenses (i. e. *nowhere located*) is the name of titular bishops without a see.

Number is the rendering in the A. V. of several Hebrew words, but especially of מִנְיָן and סָפַר; Gr. ἀριθμός.

1. *Mode of Expressing Numbers.*—We know very little of the arithmetic of the Hebrews, save that their trades and public service required some skill at least in numeration (Lev. xxv, 27, 50; Matt. xviii, 23 sq.), and that large sums are sometimes mentioned which could only be obtained by addition and subtraction. Indeed, they seem to have been somewhat versed even in fractions (Gesenius, *Lehrgeb.* p. 704). After the captivity the Jews used letters to express numbers, as on the so-called "Samaritan coins" (Eckhel, *Doctr. Num.* vol. i, c. iii, p. 468; Gesenius, *Lehrgeb.* p. 24 sq.); and they had probably done so in earlier ages, since the Greeks, who received their alphabet from the Phœnicians, always practiced the same method (Faber, *Progr. Literas olim pro vocib. in num. a script. V. T. esse adhibitas* [Onoldi, 1775]). Yet it has been thought that the Hebrews sometimes used distinct characters for numbers, as such are actually found on Phœnician coins (Swinton, in the *Philosoph. Trans.* l, 791 sq.) and in the Palmyrene inscriptions (*ibid.* xlviii, 11, p. 721, 728 sq., 741; Gesenius, *Monument. Phœn.* p. 85 sq.; Hoffmann, *Gramm. Syr.* p. 83; comp. Des Vignoles, *Chron. de l'Histoire Sainte*, vol. i, § 29; Wahl, *Gesch. d. Morg. Sprachen*, p. 537; Movers, *Chron.* p. 54, 61). But the analogies adduced do not prove the use of such characters before the captivity; the letters of the alphabet served the purpose sufficiently well; and the instance of the Greeks is an indirect proof that the Phœnicians had at first no figures. It is by this use of letters to express numbers and by the interchange in copying of one with another (as ג, ד, and ו, etc.), that we can best explain some of the too vast numbers in the earliest books of Scripture as well as the discrepancies in some of the statements (Cappelli, *Crit. Sacra*, i, 102 sq., ed. Vogel); for instance, in the length of the threatened famine (2 Sam. xxiv, 13, and 1 Chron. xxi, 12), and in the age of Ahaziah at his accession (2 Chron. xxii, 2, and 2 Kings viii, 26). Yet great prudence is requisite in applying this principle to details. (See Eichhorn, *Einl. ins. A. T.* i, 289 sq.; Gesenius, *Gesch. d. Heb. Spr.* p. 174 sq.; Movers, *ut sup.* p. 60 sq.) Nor is it always easy to explain even thus the great number of people given in some of the enumerations without supposing a tendency to exaggeration in some copyist. It is not necessary, however, to suppose any error in the 600,000 men who went out of Egypt (Exod. xii, 37), or the 603,550 who were numbered before Sinai (Exod. xxx, 12). But the statement that there were 1,300,000 fighting men in Israel and Judah in the time of David (2 Sam. xxiv, 9) seems very strange. This would require at the least a population of four millions in Palestine, or more than ten thousand to each square mile. Of the same nature are the 1,160,000 men in the army of Jehoshaphat (2 Chron. xvii, 14), besides the garrisons in walled cities. In these and a few other instances we must suppose a corruption of the letters representing the numbers, such as often occurred in the early Roman history (Movers, *Chron.* p. 269; comp. Niebuhr, *Hist. of Rome*, ii, 78, 2d ed.). See Macdougal, *Numbers of the Bible* (Lond. 1840).

2. *Sacred Numbers.*—The frequent and significant use of certain numbers in the Scriptures demands notice. See Bähr, *Symbol.* i, 128 sq.; Kurtz, in the *Studien u. Krit.* (1844), p. 315 sq.; and on the symbolical use of Biblical numbers, see *ibid.* 1842; ii, 80 sq.; *Jahrb. für deutsche Theologie* (1864), vol. ii.

First, the number *seven*, which was also considered holy by other ancient nations; as by the Persians, the Hindûs (Bohlen, *Ind.* ii, 247), and the early Germans (Grimm, *Deutsche Rechtsalterth.* p. 213 sq.). Among the Hebrews every seventh day was hallowed to the Lord, every seventh year, after the time of Moses, was accounted a Sabbath, and the seventh new moon of the year was celebrated with peculiar solemnities. Between the great feasts of the Passover and Pentecost seven weeks intervened; the Passover itself lasted seven days, and on each day a sacrifice of seven lambs was offered. The feast of Tabernacles and the great day of Atonement also occurred in the seventh month, and the former occupied seven days. Seven days was the legal time required for many Levitical purifications, as well as for the consecration of priests. The blood of the most important sin-offerings was sprinkled seven times. Seven days was the usual time for mourning the dead, or for wedding festivities. The Jewish doctrine of later times numbered seven archangels (as the Zendavesta has seven *amshaspands*). In the oldest books the number seven is continually made prominent. (See Gen. vii, 2 sq.; viii, 10, 12; xxix, 27, 30; xxiii, 3; xli, 2 sq.; Exod. vii, 22; Numb. xxiii, 1; Josh. vi, 4, 6, 8, 13, 15; Judg. xvi, 8, 13, 19; 1 Sam. x, 8; xi, 3; xiii, 8; 1 Kings viii, 65; xviii, 43; 2 Kings v, 10, 14. On the Samaritan reckoning of seven covenants between God and his people, see Gesenius, *Carm. Samar.* p. 47.) The same number is frequent in the prophetic symbols (Ezek. xxxix, 9, 12, 14; xl, 22, 26; xliii, 25 sq.; xliv, 26; xlv, 21, 23, 25; Zech. iii, 9; iv, 2, 10). The seventy weeks of Daniel (ix, 24 sq.) are well known (comp. Dan. iv, 20, 22). The number seven is also frequent in the apocryphal books of Esdras, as well as in the New Testament (comp. Matt. xv, 34, 36 sq.; Acts vi, 3; xxi, 8; Rev. i, 4, 12 sq.; viii,

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6; x, 8 sq.; xi, 18; xii, 3; xiii, 1; xv, 1, 6 sq.; xvi, 1; xvii, 1, 3, 7, 9, 11; xxi, 9). The frequent use of the number seventy is of a kindred nature. The Israelites who went down into Egypt, the years of the captivity, the elders chosen by Moses to assist in judicial duties, were each seventy in number; and at a later period there were reckoned seventy nations and as many languages on earth (see Bohlen, *Genesis*, p. 77). Philo's writings show how mysterious and significant the later philosophical Jews considered the number seven (see his *Opp.* i, 21 sq.; ii, 5, 277 sq.); and Jerome's explanation that it had become familiar through the Jewish Sabbath is quite obvious (*ad Isa.* iv, 1). The same fact appears in the Cabalistic "Sephiroth," which some find even in the Apocalypse (i, 5; iii, 1; iv, 5; v, 6; see also the Mishna, *Pirke Aboth*, v, 7 sq.; Epiphanius, *De numeror. myster.* p. 5). Among the Greeks, the Pythagoreans especially interwove the number seven with their speculations (see Ritter, *Gesch. d. Philos.* i, 404 sq., 434), and it is well known what an important part it played in their fanciful anthropology and psychology. (On the number seven in nature, see Macrob. *Somn. Scip.* i, 6; Gell. iii, 10; Varro, *Ling. Lat.* i, 255, ed. Bip.; Pliny, *Hist. Nat.* ii, 43.) It is not difficult to see the origin of this manifold use and mysterious regard in respect to this number. There can be little doubt that, in the case of the Hebrews at least (and probably so with the heathen by tradition), it was originally derived from the Sabbatic institution of the week in Eden. According to many, however, it was taken from the supposed number of the planets, to whose movements all the phenomena of nature and of human life were subordinated; while an additional influence, perhaps the more immediate occasion of its use, may be found in the perception that the moon, the first of the heavenly bodies carefully observed by men, changes her form at intervals of seven days. This subdivision of the lunar month was made at a very early period (Ideler, *Chronolog.* i, 60). This discovery of the number seven in nature, which an active fancy easily extended to many other things (Passavant, *Lebensmagnetism*, p. 105), must have led to attempts at a deeper interpretation of the number; yet Bähr's explanation (*Symbolik d. Mos. Cultus* i, 187 sq.), that seven was composed by adding together three, the symbol of God, and four, the symbol of the world, and denoted to the ancient Hebrews the union of the two, is far too forced (see Hengstenberg, *Bileam*, p. 71 sq.); although Kurtz (*Stud. u. Krit.* [1844] p. 346 sq.) makes many efforts to rescue this speculative interpretation. (But comp. Gedicke, *Verm. Schrift.* p. 32 sq.; Hammer, *Wissensch. d. Orients*, ii, 322 sq.; Baur in the *Tübing. Zeitschrift f. Theol.* [1852] iii, 128 sq.). The fact that seven and seventy are used as "round numbers" (as Gen. iv, 24; Psa. xii, 6; Prov. xxiv, 16; Matt. xviii, 21 sq.) may agree well with their supposed sanctity, but does not require such an explanation.

The next number to seven in frequency is *forty* in the history (as Gen. vii, 4, 17; viii, 6; xxv, 20; xxvi, 34; xxxii, 15; Exod. xvii, 35; Numb. xiv, 33; xxxii, 12; Deut. xxix, 5). The Israelites were forty years in the desert (Exod. xxiv, 18; Deut. ix, 9); Moses spent forty days and forty nights in Sinai (Josh. xiv, 7; Judg. iii, 11; v, 31; xiii, 1; 1 Sam. iv, 18; xvii, 16; 2 Sam. v, 4; 1 Kings xi, 42; Acts xiii, 21); Saul, David, and Solomon each reigned forty years (1 Kings xix, 8; Matt. iv, 2; Acts i, 3). (For an arrangement of the interval between the exodus and the death of David in twelve periods of forty years each, see Ewald, *Isr. Gesch.* ii, 370 sq.) The number likewise occurs in the language of prophecy (Ezek. iv, 6; xxix, 11 sq.; Jon. iii, 4). The frequent recurrence of the same number in the same series of events may sometimes give rise to a doubt whether we really have the historical chronology (Bruns, in Paulus's *Memorab.* vii, 53 sq.; Bohlen, *Genesis*, *Introd.* p. 63 sq.; Hartmann, *Verbind.* etc., p. 491; comp. Grimm, *Deutsche Rechtsalterth.* p. 219 sq). We may here refer to the forty stripes (Deut. xxv, 2). It does not appear that forty is particularly used as a round number in the Old Testament. (For its use among the Persians, see Gesenius, *Lehrgeb.* p. 700; Rosenmüller, *Ezech.* iv, 6.)

Ten, the symbol of completeness (Bähr, p. 181; Hengstenberg, *Authen. d. Pentat.* ii, 391)—but only in arithmetic, not in speculative philosophy—does not appear prominently in the Old Testament, although tithes occur at a very early period. Within the range of properly sacred use we find ten only in the number of the commandments and the measures of the Tabernacle (Exod. xxvi, 27; 1 Kings vi and vii); and the designation of the tenth day occurs in the ritual but twice (Exod. xii, 3; Lev. xvi, 29; comp. Ewald, *Isr. Alterth.* p. 364). Ten is also very often a round number. Only at a later period did the number ten assume a peculiar importance in the Jewish liturgy. It was the least number that could eat together the Paschal lamb (Josephus, *War*, vi, 9, 3). A synagogue must be built in a city which contained ten Jews; only ten persons could repeat the church-prayer "Shemâ" (see Mishna, *Megilla*, iv, 3; comp. i, 3). The Jews, then, easily found this significance of the number in the Scripture (see Mishna, *Pirke Aboth*, v, 1-6; comp. Philo, *Opp.* i, 243, 259, 532; ii, 35, 183 sq., 355). The decalogue afforded an obvious parallel (see Othon. *Lex. Rabbin.* p. 470; Bähr, p. 182 sq.). The origin of the decimal system is evidently from the use of the fingers in counting.

Five appears chiefly in forfeitures and holy offerings (Exod. xxii, 1; Lev. v, 16; xxii, 14; xxvii, 15; Numb. v, 7; xviii, 16). But in conventional phrase it commonly means *a group, several*, after the analogy of the five fingers (Gen. xviii, 28; xliii, 24; xlv, 22; 1 Sam. xvii, 40; xxi, 4; 1 Cor. xiv, 19). Yet even here symbolic interpreters find a deep meaning (see e. g. Kurtz, *ut sup.* p. 360).

Four, although a mysterious number among the Pythagoreans (Reinhold, *Gesch. d. Philos.* i, 83), and although Bähr (p. 155 sq.) has sought to establish its peculiar significance, is not prominent in the Old Testament. The four winds and the four points of the compass may perhaps be connected with the supposition that the earth was four-sided, but this is not certain, and the famous "tetragrammaton," or word of four letters (Jehovah, יְהוָה), cannot be connected with it. The form of the square does indeed appear frequently (Ezek. xliii, 16 sq.; xlvi, 2; xlviii, 16 sq.; Rev. xxi, 16), but we must suppose it to have been selected simply as the most regular form that could be conceived; and the same explanation applies to the cubic shape of the holiest place in the Tabernacle and in the Temple. But Bähr (p. 176 sq.) explains the square as the symbol among the Israelites both of the world and the manifestation of God; and he is followed by Keil (*on Kings*, p. 80 sq.) and Kurtz (p. 342 sq., 357 sq.).

The number *three* first reaches its full significance in the faith of the Christian Church, although in antiquity it already often occurs as the symbol of supreme divinity (Bähr, p. 146 sq.; Lobeck, *Aglaopham*, p. 387; comp. Servius, *ad Virg. Eclog.* viii, 75; Plat. *Legg.* iv, p. 716). It is not at all strange that it frequently occurs in ordinary life, as it expresses the simplest possible group: the middle and two sides; the beginning, middle, and end (so Dion. Hal. iii, p. 150); the vanguard, main body, and rear of an army, or the centre with two wings. This threefold division of an army was customary among the ancient Hebrews (Judg. vii, 16, 20; ix, 43; 1 Sam. xi, 11). This number is also customary in repeating calls and exclamations, for the sake of emphasis, without any religious significance (as Jer. vii, 4; xxii, 29). But its use in some instances is more remarkable (see Exod. xxiii, 14; Deut. xvi, 16; Numb. vi, 24 sq.; Isa. vi, 3), and the explanation in the Apocalypse (i, 4) of the name Jehovah (יְהוָה) seems to show an allusion in it to the Trinity. The three hours of prayer observed by the later Jews may have had a kindred origin. The number three also occurs often in the

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ancient genealogies, especially in the heads of kindred races (comp. Cain, Abel, Seth; Shem, Ham, and Japheth, etc.; see Lengerke, *Ken.* p. 20, *Introd.*). But the triangle, which in other ancient nations was so important as a symbol, is not found in Hebrew antiquity. It is generally thought to be used as a round number, meaning several, like *ter* in the Latin poets (in 2 Cor. xii, 8; John ii, 19); but many commentators dissent from this view.

Twelve derives its significance in the Old Testament, not from the multiplication of three and four together (as Bähr and Kurtz suppose), nor from the twelve signs of the zodiac, but rather from the twelve heads of the tribes in Israel (Josh. iv, 1 sq.; Exod. xxviii, 21; 1 Kings vii, 25; comp. Apoc. xxi, 12), which is a sufficient historical ground.

On the whole, then, it appears that among the Israelites, as in other ancient nations, certain numbers assumed very early a peculiar significance, especially in religious service; but it is in vain to seek for a numerical symbolism, based on speculation, and worked out into a system. (For the use of round numbers and national numbers among the ancient Italians and others, see Niebuhr, *Hist. of Rome*, vol. ii; among the Germans, Grimm, *Deutsche Rechtsalterth.* p. 207 sq.)—Winer, ii, 713. See ARITHMETIC.

Number OF THE BEAST in Rev. xiii, 18. This is described as "the number of a man," i. e. humanly computed, or according to some usual standard or mode, and to signify 666 (χξς', v. r. 616, χις'). The Beast is the world-power in its hostility to the kingdom of God. The *number* of the name is plainly the number made up by the numerical power of the letters composing the name added together. But here the proposed interpretations are multitudinous. That suggested by Irenæus (*C. H.* l. v, c. 29, 30), followed by many Protestant interpreters—among the rest, but very sceptically, by Alford—is one of the (but not *the*) oldest, viz., λατεινος = *Latin*, i. e. beast, or kingdom—λ 30, α 1, τ 300, ε 5, ι 10, ν 50, ο 70, ς 200=666. Some have suggested ἀποστάτης, with reference to Julian; Bossuet, *Diocles Augustus;* Hengstenberg, *Adonikam*, because it is said (Ezra ii, 13) the sons of Adonikam were 666 (see *Com.* ad loc.); Benary, נֵרוֹן קֵסָר, or, dropping the final *nun* in Nero, to suit the various reading, giving therefore either 666 or 616. This interpretation is favored by Stuart. Bengel refers the 666 to the number of years the Beast was to exercise his dominion; but that surely is not the number of his *name* (see Stuart's *Com. on the Apoc.* excurs. iv.; and for the full literature on the subject, Rabett's Λατεινος; Clarke, on the same; and Thom's *Number of the Beast*). The first solution proposed above seems to be the best confirmed. On the subject of number generally, see Stuart's *Com. on the Apoc., Introd.* § 7, excurs. ii.—Kitto. See REVELATION, BOOK OF.

Numbering. See CENSUS.

Numbers, BOOK OF, the fourth book of Moses, so called in the Septuagint (Ἀριθμοί), in the Vulgate (*Numeri*), and modern versions, from the double enumeration of the Israelites in ch. i–iv and in ch. xxvi. In the Hebrew it is called *Be-midbar'*, בְּמִדְבַּר, i. e. *in the desert*, this word occurring in the first verse; and sometimes *Va-yedabber'*, וַיְדַבֵּר, from the initial word. It is divided by the Jews into ten *parshioth*, and in the English and modern versions into thirty-six chapters. See PENTATEUCH.

I. *Contents.*—The book may be said to comprise generally the history of the Israelites from the time of their leaving Sinai, in the second year after the Exodus, till their arrival at the borders of the Promised Land in the fortieth year of their journeyings. It consists of the following principal divisions:

1. *The preparations for the departure from Sinai* (i, 1–x, 10).—(*a.*) The object of the encampment at Sinai has been accomplished; the covenant has been made, the law given, the sanctuary set up, the priests consecrated, the service of God appointed, and Jehovah dwells in the midst of his chosen people. It is now time to depart in order that the object may be achieved for which Israel has been sanctified. That object is the occupation of the Promised Land. But this is not to be accomplished by peaceable means, but by the forcible expulsion of its present inhabitants; for "the iniquity of the Amorites is full," they are ripe for judgment, and this judgment Israel is to execute. Therefore Israel must be organized as Jehovah's army; and to this end a mustering of all who are capable of bearing arms is necessary. Hence the book opens with the numbering of the people (ch. i–iv). This comprises, first, the census of all the tribes or clans, amounting in all to six hundred and three thousand five hundred and fifty, with the exception of the Levites, who were not numbered with the rest (ch. i); secondly, the arrangement of the camp and the order of march (ch. ii); thirdly, the special and separate census of the Levites, who are claimed by God instead of all the first-born, the three families of the tribe having their peculiar offices in the Tabernacle appointed them, both when it was at rest and when they were on the march (ch. iii–iv).

(*b.*) Certain laws apparently supplementary to the legislation in Leviticus (ch. v, vi): the removal of the unclean from the camp (v, 1–4); the law of restitution (v, 5–10); the trial of jealousy (v, 11–31); the law of the Nazarites (vi, 1–21); the form of the priestly blessing (vi, 22–27).

(*c.*) Events occurring at this time, and regulations connected with them (ch. vii, 1–x, 10). Chapter vii gives an account of the offerings of the princes of the different tribes at the dedication of the Tabernacle; ch. viii of the consecration of the Levites (ver. 89 of ch. vii and vers. 1–4 of ch. viii seem to be out of place); ch. ix, 1–14, of the second observance of the Passover (the first in the wilderness) on the fourteenth day of the second month, and of certain provisions made to meet the case of those who by reason of defilement were unable to keep it. Lastly, ch. ix, 15–23, tells how the cloud and the fire regulated the march and the encampment; and x, 1–10, how two silver trumpets were employed to give the signal for public assemblies, for war, and for festal occasions.

2. *March from Sinai to the borders of Canaan.*—(*a.*) We have here, first, the order of march described (x, 14–28); the appeal of Moses to his father-in-law, Hobab, to accompany them in their journeys—a request urged probably because, from his desert life, he would be well acquainted with the best spots to encamp in, and also would have influence with the various wandering and predatory tribes who inhabited the peninsula (29–32); and the chant which accompanied the moving and the resting of the ark (vers. 35, 36).

(*b.*) An account of several stations and of the events which happened at them. The first was at Taberah, where, because of impatient murmurings, many of the people were destroyed by lightning (these belonged chiefly, it would seem, to the motley multitude which came out of Egypt with the Israelites); the loathing of the people for the manna; the complaint of Moses that he cannot bear the burden thus laid upon him, and the appointment in consequence of seventy elders to serve and help him in his office (xi, 10–29); the quails sent, and the judgment following thereon, which gave its name to the next station, Kibroth-hattaavah (the graves of lust), xi, 31–35 (comp. Psa. lxxxviii, 30, 31; cvi, 14, 15); arrival at Hazeroth, where Aaron and Miriam are jealous of Moses, and Miriam is in consequence smitten with leprosy (xii, 1–15); the sending of the spies from the wilderness of Paran, their report, the refusal of the people to enter Canaan, their rejection in consequence, and their rash attack upon the Amalekites, which resulted in a defeat (xii, 16–xiv, 45).

3. *A brief notice of laws given and events which trans-*

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pired apparently during the thirty-seven years' wandering in the wilderness (xv, 1–xix, 22); but we have no notices of time or place. We have laws respecting the meat and drink offerings, and other sacrifices (xv, 1–31); an account of the punishment of a Sabbath-breaker, perhaps as an example of the presumptuous sins mentioned in vers. 30, 31 (xv, 32–36); the direction to put fringes on the garments as mementos (xv, 37–41); the history of the rebellion of Korah, Dathan, and Abiram, and the murmuring of the people (xvi); the budding of Aaron's rod as a testimony that the tribe of Levi was chosen (xvii); the direction that Aaron and his sons should bear the iniquity of the people, and the duties of the priests and Levites (xviii); the law of the water of purification (xix).

4. *The history of the last year*, from the second arrival of the Israelites in Kadesh till they reach "the plains of Moab by Jordan near Jericho" (xx, 1–xxxvi, 13).—(*a.*) This narrative returns abruptly to the second encampment of the Israelites in Kadesh. Here Miriam dies, and the people murmur for water, and Moses and Aaron, "speaking unadvisedly," are not allowed to enter the Promised Land (xx, 1–13). They intended perhaps, as before, to enter Canaan from the south. This, however, was not to be permitted. They therefore desired a passage through the country of Edom. Moses sent a conciliatory message to the king, asking permission to pass through, and promising carefully to abstain from all outrage, and to pay for the provisions which they might find necessary. The jealousy, however, of this fierce and warlike people was aroused. They refused the request, and turned out in arms to defend their border. As those almost inaccessible mountain-passes could have been held by a mere handful of men against a large and well-trained army, the Israelites abandoned the attempt as hopeless, and turned southward, keeping along the western borders of Idumæa till they reached Ezion-geber (xx, 14–21).

On their way southward they stopped at Mount Hor, or rather at Moserah, on the edge of the Edomitish territory; and from this spot it would seem that Aaron, accompanied by his brother Moses and his son Eleazar, quit the camp in order to ascend the mountain. Mount Hor lying itself within the Edomitish territory, while it might have been perilous for a larger number to attempt to penetrate it, these unarmed wayfarers would not be molested, or might escape detection. Bunsen suggests that Aaron was taken to Mount Hor in the hope that the fresh air of the mountain might be beneficial to his recovery; but the narrative does not justify such a supposition.

After Aaron's death the march was continued southward; but when the Israelites approached the head of the Akabah, at the southernmost point of the Edomitish territory, they again murmured by reason of the roughness of the way, and many perished by the bite of venomous serpents (xx, 22–xxi, 9). The passage (xxi, 1–3) which speaks of the Canaanitish king of Arad as coming out against the Israelites is clearly out of place, standing as it does *after* the mention of Aaron's death on Mount Hor. Arad is in the south of Palestine. The attack, therefore, must have been made while the people were yet in the neighborhood of Kadesh. The mention of Hormah also shows that this must have been the case (comp. xiv, 45). It is on this *second* occasion that the name of Hormah is said to have been given. Either therefore it is used proleptically in xiv, 45, or there is some confusion in the narrative. What "the way of Atharim" (A. V. "the way of the spies") was, we have no certain means now of ascertaining. See EXODE.

(*b.*) There is again a gap in the narrative. We are told nothing of the march along the eastern edge of Edom, but suddenly find ourselves transported to the borders of Moab. Here the Israelites successively encountered and defeated the kings of the Amorites and of Bashan, wresting from them their territory, and permanently occupying it (xxi, 10–35). Their successes alarmed the king of Moab, who, distrusting his superiority in the field, sent for a magician to curse his enemies; hence the episode of Balaam (xxii, 1–xxiv, 25). Other artifices were employed by the Moabites to weaken the Israelites, especially through the influence of the Moabitish women (xxv, 1), with whom the Midianites (ver. 6) are also joined; this evil was averted by the zeal of Phinehas (xxv, 7, 8). A second numbering of the Israelites took place in the plains of Moab preparatory to their crossing the Jordan (xxvi). A question arose as to the inheritance of daughters, and a decision was given thereon (xxvii, 1–11). Moses is warned of his death, and Joshua is appointed to succeed him (xxvii, 12–23). Certain laws are given concerning the daily sacrifice, and the offerings for Sabbaths and festivals (xxviii, xxix), and the law respecting vows (xxx); the conquest of the Midianites is narrated (xxxi); and the partition of the country east of the Jordan among the tribes of Reuben and Gad, and the half-tribe of Manasseh (xxxii). Then follows a recapitulation, though with some difference, of the various encampments of the Israelites in the desert (xxxiii, 1–49); the command to destroy the Canaanites (xxxiii, 50–56); the boundaries of the Promised Land, and the men appointed to divide it (xxxiv); the appointment of the cities of the Levites and the cities of refuge (xxxv); further directions respecting heiresses, with special reference to the case mentioned in ch. xxvii, and conclusion of the book (xxxvi).

II. *Integrity and Elements.*—This, like the other books of the Pentateuch, is supposed by many critics to consist of a compilation from two or three, or more, earlier documents. According to De Wette, the following portions are the work of the Elohist (q. v.): Chapter i, 1–x, 28; xiii, 2–16 (in its original, though not in its present form); xv; xvi, 1–11, 16–23, 24 (?); xvii–xix; xx, 1–13, 22–29; xxv–xxxi (except perhaps xxvi, 8–11); xxxii, 5, 28–42 (vers. 1–4 uncertain); xxxiii–xxxvi. The rest of the book is, according to him, by the Jehovist, or later editor. Von Lengerke (*Kenaan*, p. lxxxi) and Stähelin (§ 23) make a similar division, though they differ as to some verses, and even whole chapters. Vaihinger (in Herzog's *Encyklopädie*, art. Pentateuch) finds traces of three distinct documents, which he ascribes severally to the pre-Elohist, the Elohist, and the Jehovist. To the first he assigns ch. x, 29–36; xi, 1–12, 16 (in its original form); xx, 14–21; xxi, 1–9, 13–35; xxxii, 33–42; xxxiii, 55, 56. To the Elohist belong ch. i, 1–x, 28; xi, 1–xii, 16; xiii, 1–xx, 13; xx, 22–29; xxi, 10–12; xxii, 1; xxv, 1–xxxi, 54; xxxii, 1–32; xxxiii, 1–xxxvi, 19. To the Jehovist, xi, 1–xii, 16 (*überarbeitet*); xxii, 2–xxiv, 25; xxxi, 8, etc.

But the grounds on which this distinction of documents rests are in every respect most unsatisfactory. The use of the divine names, which was the starting-point of this criticism, ceases to be a criterion; and certain words and phrases, a particular manner or coloring, the narrative of miracles or prophecies, are supposed to decide whether a passage belongs to the earlier or the later document. Thus, for instance, Stähelin alleges as reasons for assigning ch. xi, xii to the Jehovist, the coming down of Jehovah to speak with Moses, xi, 17, 25; the pillar of a cloud, xii, 5; the relation between Joshua and Moses, xi, 28, as in Exod. xxxiii, xxxiv; the seventy elders, xi, 16, as Exod. xxiv, 1, and so on. So again in the Jehovistic section, xiii, xiv, he finds traces of "the author of the First Legislation" in one passage (xiii, 2–17), because of the use of the word מטה, signifying "a tribe," and נשיא, as in Numb. i and vii. But נשיא is used also by the supposed supplementist, as in Exod. xxii, 27; xxxiv, 31; and that מטה is not peculiar to the older documents has been shown by Keil (*Com. on Joshua*, § xix). Von Lengerke goes still further, and cuts off xiii, 2–16 altogether from what follows. He thus makes the story of the spies, as given by the Elohist, strangely maimed. We only

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hear of their being sent to Canaan, but nothing of their return and their report. The chief reason for this separation is that in xiii, 27 occurs the Jehovistic phrase, "flowing with milk and honey," and some references to other earlier Jehovistic passages. De Wette again finds a repetition in xiv, 26-38 of xiv, 11-25, and accordingly gives these passages to the Elohist and Jehovist respectively. This has more color of probability about it, but has been answered by Ranke (*Untersuch.* ii, 197 sq.). Again, ch. xvi is supposed to be a combination of two different accounts, the original or Elohistic document having contained only the story of the rebellion of Korah and his company, while the Jehovist mixed up with it the insurrection of Dathan and Abiram, which was directed rather against the temporal dignity than against the spiritual authority of Moses. But it is against this view that, in order to justify it, vers. 12, 14, 27, and 32 are treated as interpolations. Besides, the discrepancies which it is alleged have arisen from the fusing of the two narratives disappear when fairly looked at. There is no contradiction, for instance, between xvi, 19, where Korah appears at the tabernacle of the congregation, and ver. 27, where Dathan and Abiram stand at the door of their tents. In the last passage Korah is not mentioned; and even if we suppose him to be included, the narrative allows time for his having left the Tabernacle and returned to his own tent. Nor, again, does the statement, ver. 35, that the 250 men who offered incense were destroyed by fire, and who had, as we learn from ver. 2, joined the leaders of the insurrection, Korah, Dathan, and Abiram, militate against the narrative in ver. 32, according to which Dathan and Abiram and all that appertained to Korah were swallowed up alive by the opening of the earth. Further, it is clear, as Keil remarks (*Einleit.* p. 94), that the earlier document (*die Grundschrift*) implies that persons belonging to the other tribes were mixed up in Korah's rebellion, because they say to Moses and Aaron (ver. 3), "*All* the congregation is holy," which justifies the statement in vers. 1, 2, that, besides Korah the Levite, the Reubenites Dathan, Abiram, and On were leaders of the insurrection.

In ch. xii we have a remarkable instance of the jealousy with which the authority of Moses was regarded even in his own family. Considering the almost absolute nature of that authority, this is perhaps hardly to be wondered at. On the other hand, as we are expressly reminded, there was everything in his personal character to disarm jealousy. "Now the man Moses was very meek above all the men which were upon the face of the earth," says the historian (ver. 3). The pretext for the outburst of this feeling on the part of Miriam and Aaron was that Moses had married an Ethiopian woman (a woman of Cush). This was probably, as Ewald suggests, a second wife married after the death of Zipporah. But there is no reason for supposing, as he does (*Gesch.* ii, 229, note), that we have here a confusion of two accounts. He observes that the words of the brother and sister, "Hath the Lord indeed spoken only by Moses, hath he not also spoken by us?" show that the real ground of their jealousy was the apparent superiority of Moses in the prophetical office; whereas, according to the narrative, their dislike was occasioned by his marriage with a foreigner and a person of inferior rank. But nothing surely can be more natural than that the long pent-up feeling of jealousy should have fastened upon the marriage as a pretext to begin the quarrel, and then have shown itself in its true character in the words recorded by the historian.

It is not perhaps to be wondered at that the episode of Balaam (xxii, 2-xxiv, 25) should have been regarded as a later addition. The language is peculiar, as well as the general cast of the narrative. The prophecies are vivid, and the diction of them highly finished: very different from the rugged, vigorous fragments of ancient poetry which meet us in ch. xxi. On these grounds, as well as on the score of the distinctly Messianic character of Balaam's prophecies, Ewald gives this episode to his Fifth Narrator, or the latest editor of the Pentateuch. This writer he supposes to have lived in the former half of the 8th century B.C., and hence he accounts for the reference to Assyria and the Cypriotes (the Chittim); the latter nation about that time probably infesting as pirates the coasts of Syria, whereas Assyria might be joined with Eber, because as yet the Assyrian power, though hostile to the southern nations, was rather friendly than otherwise to Judah. The allusions to Edom and Moab as vanquished enemies have reference, it is said, to the time of David (Ewald, *Gesch.* i, 143 sq., and comp. ii, 277 sq.). The prophecies of Balaam therefore, on this hypothesis, are *vaticinia ex eventu*, put into his mouth by a clever but not very scrupulous writer of the time of Isaiah, who, finding some mention of Balaam as a prince of Midian in the older records, put the story into shape as we have it now. But this sort of criticism is so purely arbitrary that it scarcely merits a serious refutation, not to mention that it rests entirely on the assumption that in prophecy there is no such thing as prediction. We will only observe that, considering the peculiarity of the man and of the circumstances as given in the history, we might expect to find the narrative itself, and certainly the poetical portions of it, marked by some peculiarities of thought and diction. Even granting that this episode is not by the same writer as the rest of the book of Numbers, there appears no valid reason to doubt its antiquity, or its rightful claim to the place which it at present occupies. Nothing can be more improbable than that, as a later invention, it should have found its way into the Book of the Law. At all events, the picture of this great magician is wonderfully in keeping with the circumstances under which he appears and with the prophecies which he utters. This is not the place to enter into all the questions which are suggested by his appearance on the scene. How it was that a heathen became a prophet of Jehovah we are not informed; but such a fact seems to point to some remains of a primitive revelation, not yet extinct in other nations besides that of Israel. It is evident that his knowledge of God was beyond that of most heathen, and he himself could utter the passionate wish that he might be found in his death among the true servants of Jehovah; but because the soothsayer's craft promised to be gainful, and the profession of it gave him an additional importance and influence in the eyes of men like Balak, he sought to combine it with his higher vocation. There is nothing more remarkable in the early history of Israel than Balaam's appearance. Summoned from his home by the Euphrates, he stands by his red altar-fires, weaving his dark and subtle sorceries, or goes to seek for enchantment, hoping, as he looked down upon the tents of Israel among the acacia-groves of the valley, to wither them with his word, yet constrained to bless, and to foretell their future greatness. See BALAAM.

The book of Numbers is rich in fragments of ancient poetry, some of them of great beauty, and all throwing an interesting light on the character of the times in which they were composed. Such, for instance, is the blessing of the high-priest (vi, 24-26):

> "Jehovah bless thee and keep thee:
> Jehovah make his countenance shine upon thee,
> And be gracious unto thee:
> Jehovah lift up his countenance upon thee,
> And give thee peace."

Such, too, are the chants which were the signal for the ark to move when the people journeyed, and for it to rest when they were about to encamp:

> "Arise, O Jehovah! let thine enemies be scattered:
> Let them also that hate thee flee before thee."

And,

> "Return, O Jehovah,
> To the ten thousands of the families of Israel!"

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In ch. xxi we have a passage cited from a book called "The Book of the Wars of Jehovah." This was probably a collection of ballads and songs composed on different occasions by the watch-fires of the camp, and for the most part, though not perhaps exclusively, in commemoration of the victories of the Israelites over their enemies. The title shows us that these were written by men imbued with a deep sense of religion, and who were therefore foremost to acknowledge that not their own prowess, but Jehovah's right hand, had given them the victory when they went forth to battle. Hence it was called, not "The Book of the Wars of Israel," but "The Book of the Wars of Jehovah." Possibly this is the book referred to in Exod. xvii, 14, especially as we read (ver. 16) that when Moses built the altar which he called Jehovah-Nissi (Jehovah is my banner), he exclaimed, "Jehovah will have war with Amalek from generation to generation." This expression may have given the name to the book. The fragment quoted from this collection is difficult, because the allusions in it are obscure. The Israelites had reached the Arnon, "which," says the historian, "forms the border of Moab, and separates between the Moabites and Amorites." "Wherefore it is said," he continues, "in the Book of the Wars of Jehovah:

> 'Vaheb in Suphah and the torrent-beds;
> Arnon and the slope of the torrent-beds
> Which turneth to where Ar lieth,
> And which leaneth upon the border of Moab.'"

The next is a song which was sung on the digging of a well at a spot where they encamped, and which from this circumstance was called Beër, or "The Well." It runs as follows:

> "Spring up, O well! sing ye to it:
> Well, which the princes dug,
> Which the nobles of the people bored
> With the sceptre-of-office, with their staves."

This song, first sung at the digging of the well, was afterwards no doubt commonly used by those who came to draw water. The maidens of Israel chanted it one to another, verse by verse, as they toiled at the bucket, and thus beguiled their labor. "Spring up, O well!" was the burden or refrain of the song, which would pass from one mouth to another at each fresh coil of the rope, till the full bucket reached the well's mouth. But the peculiar charm of the song lies not only in its antiquity, but in the characteristic touch which so manifestly connects it with the life of the time to which the narrative assigns it. The one point which is dwelt upon is that the leaders of the people took their part in the work, that they themselves helped to dig the well. In the new generation, who were about to enter the Land of Promise, a strong feeling of sympathy between the people and their rulers had sprung up, which augured well for the future, and which left its stamp even on the ballads and songs of the time. This little carol is fresh and lusty with young life; it sparkles like the water of the well whose springing up first occasioned it; it is the expression, on the part of those who sung it, of lively confidence in the sympathy and co-operation of their leaders, which, manifested in this one instance, might be relied upon in all emergencies (Ewald, *Gesch.* ii, 264 sq.). Immediately following this "Song of the Well" comes a song of victory, composed after a defeat of the Moabites and the occupation of their territory. It is in a taunting, mocking strain, and is commonly considered to have been written by some *Israelitish* bard on the occupation of the Amoritish territory. Yet the manner in which it is introduced would rather lead to the belief that we have here the translation of an old Amoritish ballad. The history tells us that when Israel approached the country of Sihon they sent messengers to him, demanding permission to pass through his territory. The request was refused. Sihon came out against them, but was defeated in battle. "Israel," it is said, "smote him with the edge of the sword, and took his land in possession, from the Arnon to the Jabbok and as far as the children of Ammon, for the border of the children of Ammon was secure (i. e. they made no encroachments upon Ammonitish territory). Israel also took all these cities, and dwelt in all the cities of the Amorites in Heshbon, and all her daughters" (i. e. lesser towns and villages). Then follows a little scrap of Amoritish history: "For Heshbon is the city of Sihon, king of the Amorites, and he had waged war with the former king of Moab, and had taken from him all his land as far as the Arnon. *Wherefore* the ballad-singers (המשלים) say:

> 'Come ye to Heshbon,
> Let the city of Sihon be built and established!
> For fire went forth from Heshbon,
> A flame out of the stronghold (קריה) of Sihon,
> Which devoured Ar of Moab!
> The lords of the high places of Arnon.
> Woe to thee, Moab!
> Thou art undone, O people of Chemosh!
> He (i. e. Chemosh thy god) hath given up his sons as fugitives,
> And his daughters into captivity,
> To Sihon king of the Amorites.
> Then we cast them down; Heshbon perished even unto Dibon,
> And we laid (it) waste unto Nophah, which (reacheth) unto Medebah.'"

If the song is of Hebrew origin, then the former part of it is a biting taunt. "Come, ye Amorites, into your city of Heshbon, and build it up again. Ye boasted that *ye* had burned it with fire and driven out its Moabitish inhabitants; but now *we* have come in our turn and have burned Heshbon, and have driven you out as ye once burned it and drove out its Moabitish possessors."—Smith.

III. *Credibility.*—There have frequently been raised strong doubts against the historical veracity of the book of Numbers, although it is impressed with indubitable marks of the age to which it refers, and is of perfect authenticity. The numerical statements in ch. i–iv are such that they repel every suspicion of forgery. There could be no motive for any fabrication of this description. The numbering of the people is in perfect harmony with Exod. xxxviii, 26. The amount is here stated in round numbers, because a general survey only was required. When requisite, the more exact numbers are also added (iii, 39, 43). A later forger would certainly have affected to possess the most exact knowledge of those circumstances, and consequently would have given, not round, but particularly definite numbers.

The account of the setting apart of the tribe of Levi has been especially urged as bearing the marks of fiction; but this account is strongly confirmed by the distribution of the cities of the Levites (Numb. xxxv; Josh. xxi). This distribution is an undeniable fact, and the existence of these Levitical towns may be appealed to as a document proving that the Levites were really set apart. Our opponents have vainly endeavored to find contradictions: for instance, in the system of tithing (ch. xviii), which, they say, is not mentioned in Deuteronomy, where the tithes are applied to different purposes (Deut. xii, 6, 7, 17–19; xiv, 22 sq.; xxvi, 12–15). But there were two sorts of tithes: one appointed for the maintenance of the Levites, and the other to defray the expenses of public banquets, of which the Levites also partook on account of their position in society (comp. Neh. xiii, 10; Tobit i, 7).

It has also been asserted that the book of Numbers contradicts itself in ch. iv, 2, 3, and viii, 24, with respect to the proper age of Levites for doing duty. But the first of these passages speaks about carrying the tabernacle, and the second about performing sacred functions in the tabernacle. To carry the tabernacle was heavier work, and required an age of thirty years. The functions within the tabernacle were comparatively easy, for which an age of twenty-five years was deemed sufficient.

The opinions of those writers who deem that the book of Numbers had a mythical character are in contradiction with passages like x, 26 sq., where Hobab is re-

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quested by Moses to aid the march through the wilderness. Such passages were written by a conscientious reporter, whose object was to state facts, who did not confine himself merely to the relation of miracles, and who does not conceal the natural occurrences which preceded the marvellous events in ch. xi sq. How are our opponents able to reconcile these facts? Here again they require the aid of a new hypothesis, and speak of fragments loosely connected.

The author of the book of Numbers proves himself to be intimately acquainted with Egypt. The productions mentioned in ch. xi, 5 are, according to the most accurate investigations, really those which in that country chiefly served for food. In ch. xiii and xxii we find a notice concerning Zoan (Tanis), which indicates an exact knowledge of Egyptian history, as well in the author as in his readers. In ch. xvii, 2, where the writing of a name on a stick is mentioned, we find an allusion characteristic of Egyptian customs (comp. Wilkinson, *Manners and Customs of the Ancient Egyptians*, i, 388).

The history of the rebellion of the sons of Korah (xvi, 17) has certainly some coloring of the marvellous, but it nevertheless bears the stamp of truth. It is absurd to suppose that a poet who wrote ch. xvii, 6 sq., in order to magnify the priestly dignity, should have represented the Levites themselves as the chief authors of these criminal proceedings. This circumstance is the more important, because the descendants of Korah (xxvi, 11) afterwards became one of the most distinguished Levitical families. In this position we find them as early as the times of David; so that it is inconceivable how anybody should have entertained the idea of inventing crime to be charged upon one of the ancestors of this illustrious family.

Many vestiges of antiquity are found in ch. xxi. The whole chapter, indeed, bears a characteristically antique impress, which manifests itself in all those ancient poems that are here communicated only in fragments, as required for the illustration of the narrative. Even such critical sceptics as De Wette consider these poems to be relics of the Mosaic period. But they are so closely connected with history as to be unintelligible without a knowledge of the facts to which they refer. Narratives like the history of Balaam (ch. xxii–xxiv) furnish also numerous proofs of their high antiquity. These confirmations are of the greatest importance, on account of the many marvellous and enigmatical points of the narrative. Compare, for instance, the geographical statements, which are uncommonly accurate, in ch. xxii, 1, 36, 39; xxiii, 14, 15, 27, 28; see Hengstenberg's *Gesch. Bileam's* (Berlin, 1842), p. 221 sq. (See above.)

The nations particularly mentioned in Balaam's prophecy — the Amalekites, Edomites, Moabites, and Kenites — belong to the Mosaic period. In ch. xxiv, 7, it is stated that the king of Israel would be greater than Agag: and it can be proved that Agag was a standing title of the Amalekitish princes, and that consequently there is no necessity to refer this declaration to that king Agag whom Saul vanquished. The Kenites, at a later period, disappeared entirely from history. A prophet from Mesopotamia was likely to make particular mention of Asshur (xxiv, 22). There is also a remarkable prediction that persons sailing from the coast of Chittim should subdue Asshur and Eber (xxiv, 24). The inhabitants of the West should vanquish the dwellers in the East. The writers who consider the predictions of Balaam to have been written after the events to which they refer bring us down to so late a period as the Grecian age, in which the whole passage could have been inserted only under the supposition of most arbitrary dealings with history. The truth of the Biblical narrative here asserts its power. There occur similar accounts, in which it is strikingly evident that they proceeded from the hands of an author contemporary with the events: for instance, ch. xxxii, in which the distribution of the transjordanic territory is recorded; and even the account, which has so frequently been attacked, concerning the Havoth-jair, the small towns, or rather tent-villages of Jair (xxxii. 41, 42; comp. Judg. x, 4; Deut. iii, 14), is fully justified on a closer examination.

The list of stations in ch. xxxiii is an important document, which could not have originated in a poetical imagination. This list contains a survey of the whole route of the Israelites, and mentions individual places only in case the Israelites abode there for a considerable period. It is not the production of a diligent compiler, but rather the original work of an author well versed in the circumstances of that period. A later author would certainly have avoided the appearance of some contradictions, such as that in Numb. xxxiii, 30, 31, comp. with Deut. x, 6. This contradiction may best be removed by observing that the book of Numbers speaks of the expedition of the Israelites in the second year of their wanderings, and the book of Deuteronomy of their expedition in the fortieth year. The list of stations contains also important historical notices; those, for instance, in Numb. xxxiii, 4, 9, 14, 38. These notices demonstrate the accurate historical information of the author.

The great fact, which is the basis of the narrative of this whole book, namely, the sojourn of the Israelites during forty years in the wilderness, is not open to any just objection. The manner in which the narrator states this fact we have mentioned above. A view so strictly theocratical, and a description so purely objective, are most befitting the law-giver himself. Modern criticism has chiefly taken offence at the statement that Jehovah had announced all this as a punishment to be inflicted upon the people. This, they say, is incomprehensible. However, the fact stands firm that the Israelites really abode forty years in the wilderness. This fact is proved in the Scriptures by many other testimonies. Hence arises the question how this protracted abode was occasioned, and what induced Moses to postpone or give up the conquest of Canaan. De Wette says that such resignation, in giving up a plan to which one has devoted the full half of a life, is not human. Goethe asserted that by such a representation the picture of Moses is entirely disfigured. All this renders the problem of our opponents the more difficult. De Wette says, "Who knows what happened in that long period?" This question would amount to a confession of our entire ignorance concerning the real turning-point of the history of Israel, and would make an enormous and most striking gap in universal history. It is incredible that no tradition should have been preserved in which was told to posterity what was here most important, even if it should have been much disfigured. It is incredible that there should have been communicated only what was comparatively insignificant. If that were the case, the traditions of Israel would form a perfectly isolated phenomenon. Thus the history of Israel itself would be something incomprehensible. Either the history is inconceivable, or the astounding fact is, indeed, a truth. The resignation of Moses, and the sojourn of the people in the wilderness, can be explained only by assuming an extraordinary divine intervention. A merely natural interpretation is here completely futile. The problem can only be solved by assuming that the whole proceeded from the command of God, which is unconditionally obeyed by his servant, and to which even the rebellious people must bow, because they have amply experienced that without God they can do nothing.—Kitto.

IV. *Commentaries.*—The exegetical helps on the entire book of Numbers alone are not numerous. Besides those of the Church fathers, contained in their works, we specify the following: Chytræus, *Enarrationes* (Vitemb. 1572, 1580, 8vo); Attersoll, *Commentarie* (Lond. 1618, fol.); also in Dutch (Amst. 1667, fol.); Lorinus, *Commentarii* (Lugd. 1622, fol.); Patrick, *Commentary* (Lond. 1699, 4to); Jaroslav, בְּאוּר (in Mendelssohn's Penta-

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teuch, Berl. 1783, 8vo, and often since); Horsley, *Notes* (in *Bib. Critica*, vol. i); Cumming, *Readings* (Lond. 1855, 8vo). See PENTATEUCH.

NUMBERS, SACRED. In a mystical sense, one is Unity; two, represents Unity repeated; three, the Creator, Trinity; four, the world, and by the Second Adam, paradise; five, the synagogue; six, perfection and creation, the hour when Jesus was crucified; seven, rest, as in the Sabbath, love, grace, pardon, composed of three and four; eight, beatitude and resurrection (eight persons were saved at the deluge); nine, angels; ten, the law of fear or salvation, in allusion to the denarius given to the laborers in the vineyard; twelve, apostles; fourteen, perfection; three hundred, redemption; fifty, beatitude; one hundred, virgins; sixty, widows; and thirty, wives, according to St. Jerome on Matt. xiii, 8; 888, JESOUS the Saviour. The uneven number of the collects in Mass, three, five, or seven, was symbolical of the Church, desire of unity. See Walcott, *Sacred Archæology*, p. 403.

Nume'nius (Νουμήνιος), son of Antiochus, was sent by Jonathan on an embassy to Rome (1 Macc. xii, 16) and Sparta (xii, 17) to renew the friendly connections between these nations and the Jews, B.C. cir. 144. It appears that he had not returned from his mission at the death of Jonathan (xiv, 22, 23). He was again despatched to Rome by Simon, B.C. cir. 141 (xiv, 24), where he was well received, and obtained letters in favor of his countrymen, addressed to the various Eastern powers dependent on the republic, B.C. 139 (xv, 15 sq.). —Smith. See LUCIUS.

Numenius (Νουμήνιος) OF APAMĒA, in Syria, a Greek philosopher who lived in the second half of the 2d century A.D., was one of the first philosophers who attempted to reconcile the Greek schools with the Oriental doctrines, a conciliation previously undertaken by Philo, and later by Plotinus. The personal history of Numenius is unknown, but it appears that he acquired a great reputation, and we often find him quoted with Cronius by the Neoplatonic philosophers as one of the chiefs of the new school. Nothing precise is known as to the opinions of Cronius; those of Numenius are better known. Numerous fragments of his works, quoted by Origen, Theodoret, and Eusebius, show the essential features of his philosophy. He professed much respect for the Oriental religions and doctrines, including Judaism and Christianity. "I know," says Origen, "that the Pythagorean Numenius, who has explained Plato, and who was so well versed in the philosophy of Pythagoras, quotes in many places of his works passages from Moses and the prophets, and he skilfully discovers the hidden meaning. He has done this in his work entitled *Epops*, in his book upon *Numbers*, and in his treatise upon *Space*. Much more, in his third book 'Of the Supreme Good' he quotes a fragment from the history of Jesus Christ, of which he seeks the hidden interpretation." In his eclecticism, more fervent than enlightened, Numenius endeavored to bring back Plato, whom he calls an Attic Moses, to Pythagoras, and Pythagoras himself to the wise men of the East, so that the Platonico-Pythagorean philosophy, the true Greek philosophy, restored to its original purity, and freed from the interpolations of Aristotle and the Stoics, is identical with the dogmas and mysteries of the Brahmin, the Jews, Magi, and Egyptians. He sustained this proposition in a treatise entitled Περὶ τῶν Πλάτωνος ἀπορρήτων, and in Περὶ τῆς τῶν Ἀκαδημαϊκῶν πρὸς Πλάτωνα διαστάσεως. Many fragments remain of this treatise, which give a poor idea of it. An erudition without criticism is found in it, many stories, and no discussions at all truly philosophic. His treatise Περὶ ἀγαθοῦ is better. He endeavored to demonstrate in it, in opposition to the Stoics, that life can neither issue from the elements, which are in a perpetual state of change and transition, nor from matter, which is movable, inanimate, and which is not in itself an object of intelligence; on the contrary, life, in order to be capable of resisting the principle of death which is in matter, must be incorporeal and immutable, eternally present, independent of time, simple, and unable to experience modifications, either by its own will or by the will of other beings. Life is, then, a spiritual principle (νοῦς) identical with the first God, who exists in himself and through himself, and who is the sovereign good (τὸ ἀγαθόν). But as this absolute and immutable principle cannot be active and creative, it is necessary to admit a second God (ὁ δεύτερος θεός, ὁ δημιουργικὸς θεός) proceeding from the first, who, as bond and author of matter, communicates his energy to the intellectual essences, and infuses his spirit through all creatures. This second God contemplates the first (μετουσία τοῦ πρώτου), and it is upon the ideas that he sees in the sovereign good that he arranges the world. The first God communicates his ideas to the second, without depriving himself of them, the same as we communicate our knowledge (ἐπιστήμη) to another without losing anything. We see that Numenius attributes to his second God a double duty: first, to contemplate the ideal; secondly, to arrange the world upon this ideal. This duality of functions led the philosopher to double his second God, and he thus obtained a Trinity. The connections between these two Gods, which are at the same time *two* and *one*, are not clearly established in the fragments which remain to us of Numenius. As for his theories upon the soul, they are still more uncertain; but the little that we know of them shows that in his psychology, as in his metaphysics, Numenius confounded the theories of Plato with the Oriental theories, accorded very little place to scientific investigation, and delivered himself too much to his own imagination. See Suidas, s. v. Ὠριγένης, Νουμήνιος; Porphyry, *Vita Plotini*; Eusebius, *Præparatio evangelica*; Origen, *Adv. Celsum*; Ritter, *Gesch. der alten Philos.* iv, 427, etc.; Kingsley, *Philos. of Alexandria*, p. 94 sq.; Simon, *Hist. de l'École d'Alexandrie*; Vacherot, *Hist. de l'École d'Alexandrie*; *Dictionnaire des Sciences Philosophiques*; Ueberweg, *Hist. Philos.* i, 234, 237 sq.; Smith, *Dict. of Class. Biog.* s. v. (J. H. W.)

Numerāle, the same book as the *Compotus*, or CALENDAR (q. v.). See Walcott, *Sacred Archæology*, p. 403.

Numidicus OF CARTHAGE, a Christian martyr of the early Church, flourished at the African city after which he is surnamed near the middle of the 3d century. For his exemplary conduct in the persecution bishop Cyprian made him a presbyter. It is related of Numidicus that, after having inspired many with courage to suffer martyrdom, and seen his own wife perish at the stake, he had himself, when half burned and covered under a heap of stones, been left for dead. His daughter went to search under the stones for the body of her father, in order to bury it. Great was her joy at finding him still giving signs of life, and her filial assiduities finally succeeded in completely restoring him. We know little else of the personal history of Numidicus. He died near the close of the century. See Neander, *Ch. Hist.* i, 133.

Numismatics (Lat. *nummus* and *numisma*, money), the science which treats of coins and medals. A coin is a piece of metal of a fixed weight stamped by authority of government, and employed as a circulating medium. A medal is a piece struck to commemorate an event. The study of numismatics has an important bearing on history. Coins have been the means of ascertaining the names of forgotten countries and cities, their position, their chronology, the succession of their kings, their usages, civil, military, and religious, and the style of their art. On their respective coins we can look on undoubtedly accurate representations of Mithridates, Julius Cæsar, Augustus, Nero, Caracalla, and read their character and features.

The metals which have generally been used for coin-

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age are gold, silver, and copper. In each class is comprised the alloy occasionally substituted for it, as electrum (an alloy of gold and silver) for gold, billon for silver, bronze for copper, and potin (an alloy softer than billon) for silver and copper. The side of a coin which bears the most important device or inscription is called the *obverse*, the other side the *reverse*. The words or letters on a coin are called its inscription; an inscription surrounding the border is called the *legend*. When the lower part of the reverse is distinctly separated from the main device it is called the *exergue* (Gr. ἐξ ἔργον, without the work), and often bears a secondary inscription, with the date or place of mintage. The field is the space on the surface of the coin unoccupied by the principal device or inscription.

In the present article we shall consider only the types of coin prevailing in ancient times.

I. *Heathen Coins.* — 1. The Lydians are supposed to have been the first people who used coined money, about 700 or 800 years before the Christian æra; and their example was soon after followed by the different states of Greece, the earliest Greek coins being those of Ægina. In its early stages the process of coining consisted in placing a lump of metal of a fixed weight, and approaching to a globular form, over a die, on which was engraved the religious or national symbol to be impressed. A wedge or punch placed at the back of the metal was held steadily with one hand, and struck by a hammer with the other, till the metal was sufficiently fixed in the die to receive a good impression. The impression was a guarantee of the weight of the piece. From the nature of the process, the earliest coins had a lumpish appearance, and on their reverse was a rough, irregular, hollow square, corresponding to a similar square on the punch, devised for the purpose of keeping the coin steady when struck by the coining hammer. The original coins of Asia Minor were of gold, those of Greece of silver. The earliest coins bear emblems of a sacred character, often embodying some legend regarding the foundation of the state, as the *phoca* or seal on the coins of the Phocians, which alludes to the shoal of seals said to have followed the fleet during the emigration of the people. Fig. 1 represents a very early

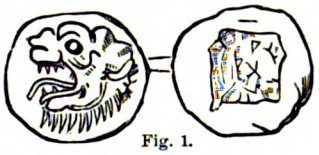

Fig. 1.

double stater of Miletus, in Ionia, of which the type is the lion's head, derived from Persia and Assyria, and associated with the worship of Cybele, a symbol which is continued in the later coinage of Miletus. Types of this kind were succeeded by portraits of protecting deities. The earliest coins of Athens have the owl, as type of the goddess Athene; at a later period the head of the goddess herself takes its place, the owl afterwards reappearing on the reverse. The punch-mark, at first a rudely roughed square, soon assumed the more sightly form of deep, wedge-like indents, which in later specimens become more regular, till they form themselves into a tolerably symmetrical square. In the next stage the indents become shallower, and consist of four squares forming one large one. The surrounding of the punch-mark with a band bearing a name, and the introduction of a head in its centre, as in the annexed figure (fig. 2), gradually led to the perfect reverse. There is a remarkable series of so-called "encased" coins struck in Magna Græcia, of which the reverse is an exact repetition in concave of the relief of the obverse. These coins are thin, flat, sharp in relief, and beautifully executed.

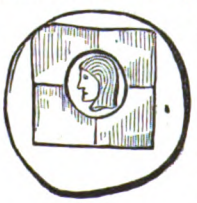

Fig. 2.

2. The inscriptions on the earliest Greek coins consist of a single letter, the initial of the city where they were struck. The remaining letters, or a portion of them, were afterwards added, the name, when in full, being in the genitive case. Monograms sometimes occur in addition to the name, or part name, of the place. The first coin bearing the name of a king is the tetradrachm (or piece of four drachmæ) of Alexander I. of Macedon.

Among the early coins of Asia, one of the most celebrated is the stater Daricus or Daric, named from Darius Hystaspis. It had for symbol an archer kneeling on one knee, and seems to have been coined for the Greek colonies of Asia by their Persian conquerors. In the reign of Philip of Macedon, the coinage of Greece had attained its full development, having a perfect reverse. One of the earliest specimens of the complete coin is a beautiful medal struck at Syracuse (fig. 3,

Fig. 3.

with the head of Proserpine accompanied by dolphins, and for reverse a victor in the Olympic games in a chariot receiving a wreath from Victory—a type which is also found on the reverse of the staters of Philip of Macedon, known as Philips, and largely imitated by other states. Coins of Alexander the Great are abundant, many having been struck after his conquests in the Greek towns of Asia. A rose distinguishes those struck at Rhodes, a bee those struck at Ephesus, etc.; these are all types generally accompanying the figure of Zeus on the reverse; on the obverse is the head of Hercules, which has sometimes been supposed to be that of Alexander himself. It would rather seem, however, that the conqueror's immediate successors were the first who placed their portrait on the coins, and that under a shallow pretence of deification—Lysimachus as a descendant of Bacchus, and Seleucus of Apollo, clothed in the attributes of these deities. Two most beautiful and important series of Greek coins are those of the Seleucidæ, in Asia, of silver, and of the Lagidæ or Ptolemies, in Egypt, of gold.

3. Roman coins belong to three different series, known as the Republican, the Family, and the Imperial.

a. The so-called Republican, the earliest coinage, began at an early period of Roman history, and subsisted till B.C. 80. Its standard metal was copper, or rather æs or bronze, an alloy of copper. The standard unit was the poundweight, divided into twelve ounces. The *æs*, or *as*, or pound of bronze, is said to have received a state impress as early as the reign of Servius Tullius, B.C. 578. This gigantic piece was oblong like a brick, and stamped with the representation of an ox or sheep, whence the word *pecunia*, from *pecus*, cattle. The full pound of the as was gradually reduced, always retaining the twelve (nominally) uncial subdivisions, till its actual weight came to be no more than a quarter of an ounce. About the time when the as had diminished to nine ounces, the square form was exchanged for the circular. This large copper coin, called the *as grave*, was not struck with the punch, but cast, and exhibited on the obverse the Janus bifrons, and on the reverse the prow of a ship,

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with the numeral I. Of the fractions of the as, the sextans, or sixth part, generally bears the head of Mercury, and the uncia, or ounce piece (fig. 4), that of Minerva;

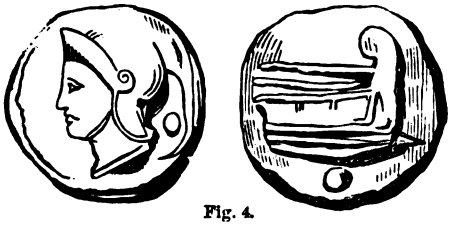


Fig. 4.

these pieces being further distinguished by dots or knobs, one for each ounce. There were circular pieces as high as the decussis, or piece of twelve asses, presenting a head of Roma (or Minerva), but none are known to have been coined till the weight of the as had diminished to four ounces. The Roman uncial coinage extended to the other states of Italy, where a variety of types were introduced, including mythological heads and animals. In the reign of Augustus, the as was virtually superseded by the sestertius, called by numismatists the first bronze, about the size of an English penny, which was at first of the value of 2½, afterwards of 4 asses. The sestertius derived its value from the silver denarius, of which it was the fourth. The half of the sestertius was the dupondius (known as the second bronze), and the half of the dupondius was called the assarium, an old name of the as. The assarium is known to numismatists as the third bronze.

Silver was first coined at Rome about B.C. 281, the standard being founded on the Greek drachma, then equivalent in value to ten asses; the new coin was therefore called a denarius, or piece of ten asses. The earliest silver coined at Rome has on the obverse the head of Roma (differing from Minerva by having wings attached to the helmet); on the reverse is a quadriga or biga, or the Dioscuri. Among various other types which occur in the silver of the Italian towns subject to Rome are the horse's head and galloping horse, both very beautiful. During the social war the revolted states coined money independently of Rome, and used various devices to distinguish it as Italian and not Roman money.

The earliest gold coins seem to have been issued about B.C. 90, and consisted of the scrupulum, equivalent to 20 sestertii, and the double and treble scrupulum. These pieces bear the head of Mars on the obverse, and on the reverse an eagle standing on a thunderbolt, with the inscription "Roma" on the exergue. The large early republican coins were cast, not struck.

b. The Family Coins begin about B.C. 170, and about B.C. 80 they entirely supersede the coins first described. Those families who successively held offices connected with the public mint acquired the right first to inscribe their names on the money, afterwards to introduce symbols of events in their own family history. These types gradually superseded the natural ones; the portrait of an ancestor followed; and then the portrait of a living citizen, Julius Cæsar.

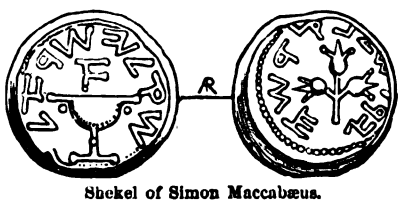
c. Under the empire the copper sestertius, which had displaced the as, continued the monetary standard. A magnificent series exists of the first bronzes of the emperors from Augustus to Gallienus. While it was the privilege of the emperors to coin gold and silver, copper could only be coined *ex senatusconsulto*, which from the time of Augustus was expressed on the coins by the letters S.C., or EX S.C. The obverse of the imperial coins bears the portraits of the successive emperors, sometimes of the empress or other members of the imperial family; and the reverse represents some event, military or social, of the emperor's reign, sometimes allegorized. The emperor's name and title are inscribed on the obverse, and sometimes partly continued on the reverse; the inscription on the reverse generally relates to the subject delineated; and towards the close of the 3d century the exergue of the reverse is occupied by the name of the town where the coin is struck. The coins of Augustus and those of Livia, Antonia, and Agrippina the elder have much artistic merit. The workmanship of Nero's sestertii is very beautiful. The coins of Vespasian and Titus commemorate the conquest of Judæa. The Colosseum appears on a sestertius of Vespasian. The coins of Trajan are noted for their architectural types. Hadrian's coins commemorate his journeys. The coins and medals of Antonine, Marcus Aurelius, and the two Faustinæ are well executed, as are also those of Commodus, of whom a remarkable medallion relates to the conquest of Britain. There is a rapid falling off in design after the time of Commodus, and base silver comes extensively into use in the reign of Caracalla. Gallienus introduced the practice of coining money of copper washed with silver.

The colonial and provincial money of this period was very inferior to that coined in Rome. In the coins of the provinces which had been formed out of the Greek empire the obverse bears the emperor's head, and the reverse generally the chief temple of the gods in the city of coinage; the inscriptions are in Greek. In the imperial coins of Alexandria appear such characteristic devices as the heads of Jupiter Ammon, Isis, and Canopus, the sphinx, the serpent, the lotus, and the wheat-ear. Colonial coins were at first distinguished by a team of oxen, afterwards by banners, the number of which indicated the number of legions from which the colony had been drawn.

After the time of Gallienus' the colonial money and the Greek imperial money, except that of Alexandria, ceased, and much of the Roman coinage was executed in the provinces, the name of the town of issue appearing on the exergue. Diocletian introduced a new piece of money, called the *follis*, which became the chief coin of the lower empire. The first bronze disappeared after Gallienus, and the second disappears after Diocletian, the third bronze diminishing to $\frac{1}{96}$th of an ounce. With the establishment of Christianity under Constantine a few Christian types are introduced. The third bronze of that emperor has the Labarum (q. v.), with the monogram IHS. Large medallions, called *contorniati*, encircled with a deep groove, belong to this period, and seem to have been prizes for distribution at the public games. Pagan types recur on the coins of Julian; and after his time the third bronze disappears.

The money of the Byzantine empire forms a link between the subject of ancient and that of modern coins. The portrait of the emperor on the obverse is after the 10th century supported by some protecting saint. The reverse has at first such types as Victory with a cross, afterwards a representation of the Saviour or the Virgin; in some instances, the Virgin supporting the walls of Constantinople. Latin is gradually superseded by Greek in the inscriptions, and wholly disappears by the time of Alexius I. The chief gold piece was the solidus or nomisma, which was long famed in commerce for its purity, and circulated largely in the west as well as the east of Europe.—Chambers.

II. *Jewish Coinage.*—The oldest extant Jewish coins are held by the best authorities to belong to the period of the Asmonæan princes. About the year B.C. 139 Antiochus VII (Sidetes), the son of Demetrius I, granted to Simon Maccabæus, "the priest and prince of the Jews," the right of coining money. This was to be "with his own stamp," and to be current "in his own



Shekel of Simon Maccabæus.

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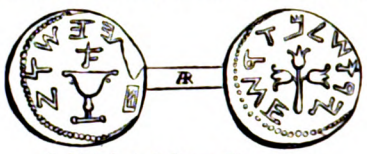
country"—"*καὶ ἐπέτρεψά σοι ποιῆσαι κόμμα ἴδιον νόμισμα τῇ χώρᾳ σου*" (1 Macc. xv. 2–9). Of this privilege Simon availed himself, and the shekel and half-shekel appeared in silver, and several pieces in copper. The shekel presents on the obverse the legend "Shekel of Israel;" a cup or chalice, above which appears to have been the date of the year of Simon's government in which it was struck. Reverse, "Jerusalem the Holy;" a triple lily or hyacinth. It is generally believed that the devices on this coin are intended to represent the pot that held manna and Aaron's rod that budded. Of the first there could only be a traditional recollection;



Half-shekel of Simon Maccabæus.

and though Aaron's rod is said to have produced almond-blossoms, and the flower on the reverse of the shekel resembles rather the hyacinth than the almond-blossom, yet regard being had to Jewish feelings, and the probability that the dies were engraved by Greek artists, it will seem safer to accept the common belief on the subject than any other. The half-shekel resembles the shekel, and they occur with the dates of the first, second, third, and fourth year of Simon.

The copper pieces bear a different stamp. A coin has been found in copper of the type of the silver shekel, having the date of the fourth year of Simon; but there seems to be every reason to believe that this was either plated or intended to be so, and therefore a counterfeit. The other copper coins known are parts of the copper shekel—the half, the quarter, and the sixth. The entire copper shekel has not been found. The half-shekel bears on the obverse the legend, "In the fourth year—one half;" two bunches of thickly leaved branches, between

Copper Half-shekel of Simon Maccabæus.

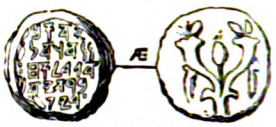
which is a citron. Reverse, "The Redemption of Sion;" a palm-tree between two baskets of dates and other fruits. The quarter presents an obverse similar to that of the half, but without the citron, and has a corresponding difference in the legend. Reverse, the same legend as

Copper Quarter-shekel of Simon Maccabæus.

the preceding, but a citron takes the place of the palm-tree and baskets. The sixth part of the shekel exhibits

Copper Sixth-part-shekel of Simon Maccabæus.

a totally different type. Obverse, "The Redemption of Sion;" a cup like that on the silver shekel. Reverse, "In the fourth year;" a bundle of branches between two citrons. The palm-tree on these coins is well chosen as an emblem of the country. In subsequent times the captive Judæa was represented as sitting under a palm-tree; and the palm-branch appears on many of the coins struck by the Jewish princes. The palm-branch, the myrtle, the willow, and the citron composed the token which every Israelite was commanded to bear in his hand at the feast of tabernacles. This was called the "*lulab*"—a word which simply means a palm-branch, and this is represented on the copper coins before described. While the *lulab* was borne in the right hand, the citron or *ethrog* was carried in the left. This, too, appears on the coins of Simon Maccabæus; and thus the whole of the coinage of this great man becomes highly symbolical, and was calculated to keep up the national feeling which he had so powerfully excited. On the murder of Simon in the year B.C. 135, his son John, who assumed the name of Hyrcanus, succeeded to the dignity of high-priest, and ruled for nearly thirty years. Of this prince we have a great number of coins; but they are only of copper, and present a totally different type from those of his illustrious father. Obverse, in five lines, surrounded by a wreath of laurel or olive, "John, High-Priest, and the Confederation of the Jews." Reverse, two cornucopiæ, between which is a poppy-head, a pomegranate, or perhaps a citron. There are several varieties of this coin, one of which bears over the obverse inscription the Greek letter A, which is supposed to indicate an alliance between John and Antiochus Sidetes or Alexander Balas. The type of the cornucopiæ is of Egyptian origin, and may on these coins be intended to indicate the continued prosperity of the country.



Copper Coin of John Hyrcanus.

The next coins are those of Judas Aristobulus, which offer the same type as those of John Hyrcanus. They do not bear the title of king, although Judas is said by Josephus to have so styled himself (*Ant.* xx, 10, 1). He reigned only one year, and his coins are extremely rare. They have been erroneously ascribed to Judas Maccabæus.

Copper Coin of Judas Aristobulus.

To Judas Aristobulus succeeded his brother Alexander Jannæus, B.C. 105. He is called in the Talmud *Jannai*, and on his coins Jonathan or Jehonathan. His coins, which are numerous, have a peculiar historical interest. They may be divided into two classes—first, those with Hebrew inscriptions on the obverse and Greek on the reverse; and, secondly, those wholly Hebrew. The bilingual coins present—obverse, "The King Jehonathan;" a half-opened flower: reverse, an anchor with two cross-trees, within an inner circle; ΒΑΣΙΛΕΩΣ ΑΛΕΞΑΝΔΡΟΥ ("of the King Alexander"). Another has—obverse, a palm-branch; reverse, a flower. Another the Hebrew inscription "Jonathan the King," written in the intermediate spaces of a star with eight rays. See ALEXANDER JANNÆUS. The anchor was borrowed from the coins of the Seleucidæ. The star is supposed by some to allude to the prophecy of Balaam, "There shall come a star out of Jacob," and to indicate that the king imagined himself to be accomplishing that proph-

Copper Coin of Alexander Jannæus.

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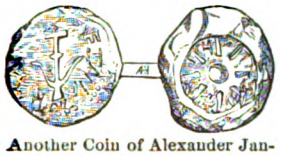
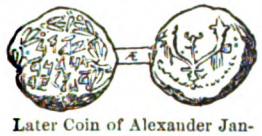


Another Coin of Alexander Jannæus.

ecy. Others, however, regard this figure as that of the spokes of a wheel. It seems that Alexander's coinage gave great offence to the Pharisees on account of its Greek characters and heathen types. They were, moreover, jealous of his increasing power, and considered that they had many causes to dislike his government. They attacked him while he was officiating as high-priest, beat him with their *lulabs*, and pelted him with their *ethrogs*. This outbreak cost the lives of six thousand of the insurgents. A civil war ensued, in which fifty thousand of the Jews were slain. Towards the close of his reign he appears to have been on better terms with his subjects, and abandoned the coinage which had so greatly incensed them. His second coinage, therefore, substitutes the sacerdotal for the royal titles, and returns to the Hebrew language. It resembles that of his immediate predecessors. Obverse, "Jonathan the High-Priest and the Confederation of the Jews," in five lines, and within a wreath; reverse, the cornucopiæ and poppy-head or citron. A variety of this coin leaves out the word "confederation."

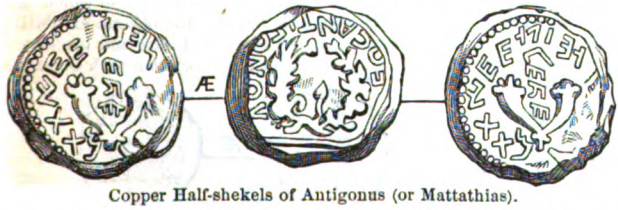


Later Coin of Alexander Jannæus.

On the death of Alexander Jannæus, his queen, Alexandra, succeeded to his authority. By the help of the Pharisees she reigned nine years — B.C. 78 to 69. We have one coin which — singularly enough, since she seems to have continued in the favor of the Pharisees — bears her name in Greek characters, gives her the title of queen, and recurs to the heathen type of the anchor. Obverse, ΑΛΕΞΑΝΔ: ΒΑΣΙΛΙΣ ("Alexandra the Queen"); reverse, a star with eight rays; some traces of an inscription in Hebrew, which De Saulcy considers may have been a royal title (*Num. Jud.* pl. iv, No. 13). To her succeeded her son Hyrcanus II. of whom we have no coins. Then for a short period Aristobulus II and Alexander II, the brothers of Hyrcanus, reigned. The latter struck coins of the same type as the Greek ones of his father, bearing the anchor, the star, and the vase, and giving the name in Greek only with the royal title. From the year B.C. 47 to 40 Hyrcanus was restored, but we have no coins extant which can be attributed to him.

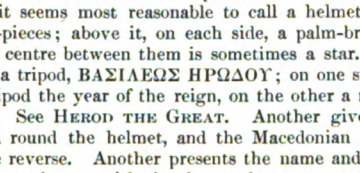
Copper Coin of the Queen Alexandra.

The last coins of the Asmonæan dynasty are those of Antigonus, B.C. 40 to 37. This prince was the son of Aristobulus II: and by the aid of the Parthians and the support of Antony he drove Herod out of Jerusalem, and was proclaimed king of Judæa. His coins are copper shekels and half-shekels. The first present a Hebrew inscription on the reverse, and a Greek on the obverse — ΒΑΣΙΛΕΩΣ ΑΝΤΙΓΟΝΟΥ, written round a wreath: reverse, two cornucopiæ, "Mattathias the High-Priest and the Confederation of the Jews." Another, which seems to be a half-shekel, bears the Greek name and title within a wreath. Reverse, "Mattathias, High-Priest;" a single cornucopia, on each side a leaf. Another, the obverse of which is obliterated, bears a single cornucopia, with the name and title in Greek in two straight lines. This is probably a quarter of a copper shekel. From these coins it is manifest that the name Antigonus is the Greek equivalent of Mattathias.



Copper Half-shekels of Antigonus (or Mattathias).

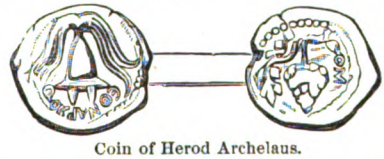
In the year B.C. 37 Herod I, surnamed the Great, after the execution of Antigonus, ascended the throne. Considering the position and resources he attained, there could scarcely fail to be coins with his image and superscription. It will be observed, however, that since the silver coinage of Simon Maccabæus, no issue has appeared in that metal. The Romans prohibited, in all countries subject to their dominion, the coinage of gold, and permitted that of silver only to a few important cities, among which Jerusalem was not included. The money, therefore, of Herod and his family is all of copper. The coins of Herod the Great do not exhibit his head. The most common represents on the obverse what it seems most reasonable to call a helmet with cheek-pieces; above it, on each side, a palm-branch; in the centre between them is sometimes a star. Reverse, a tripod, ΒΑΣΙΛΕΩΣ ΗΡΩΔΟΥ; on one side of the tripod the year of the reign, on the other a monogram. See HEROD THE GREAT. Another gives the legend round the helmet, and the Macedonian shield on the reverse. Another presents the name and titles round a caduceus, with the date and monogram in the field. Reverse, a leaved pomegranate. Another, a tripod, a palm-branch on each side. Reverse, a cross within a wreath or fillet. The cross is probably the Greek letter X, the initial of χαλκοῦς, the denomination of the coin. Others, again, bear the anchor, the double cornucopia, the vase, and palm-branch.



Medium-size Copper Coin of Herod the Great.

Smallest Coin of Herod the Great.

Of Herod Archelaus, B.C. 4 to A.D. 6, there are coins bearing his name in Greek, and evidently to be assigned to him, as they express the title of ethnarch. They are various in type, displaying the anchor, the helmet, the galley with five oars, the prow of a ship, the caduceus, and the bunch of grapes, from which hangs a leaf. They are all of small size.



Coin of Herod Archelaus.

Herod Antipas succeeded in A.D. 4, and his reign terminated in A.D. 39. He is distinguished by the title tetrarch. His coins exhibit—obverse, a palm-branch, with his name and title; reverse, a wreath encircling the name of the city which he built on the Lake of Gennesareth, and called after the reigning emperor "Tiberias." Others give on the reverse the name of Germanicus Cæsar in a wreath.

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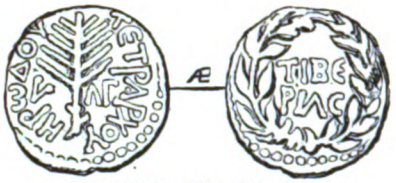
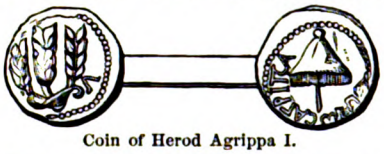


Copper Coin of Herod Antipas.

Herod Philip II was the son of Herod the Great and Cleopatra. He reigned over Auranitis, Batanæa, and Trachonitis, with some parts about Jamnia, from B.C. 4 to A.D. 34. We have a few coins of this prince; more of Philip I. They exhibit the head of Tiberius on the obverse, and on the reverse a tetrastyle temple with the name and title of Philip as tetrarch. The temple represented is that which Herod the Great had built near Panium, and dedicated to Cæsar. See PHILIP.

Herod Agrippa I, called in the Acts Herod the king, and on his coins Agrippa the Great, reigned from A.D. 37 to A.D. 44. Of his coinage we have many types. One of these only is Jewish. It bears—obverse, ΒΑΣΙΛΕΩΣ ΑΓΡΙΠΠΑ; the name is spelled with one Π, and the legend surrounds an umbrella fringed at the edge: reverse, three ears of corn springing from one stalk; in the field the date Λ.Σ., year 6. There are several coins of Agrippa I not bearing Jewish types, some of which call him "the Great," and others designate him as Philo-Cæsar or Philo-Claudius. Some coins

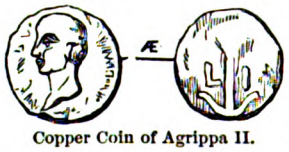


Coin of Herod Agrippa I.

bear the name and titles of Agrippa on the reverse, with those of the reigning emperor surrounding his portrait on the obverse. Of this class we have pieces of Caligula and Claudius, and on a coin of the latter the Jewish king is represented as sacrificing at an altar to one or more heathen deities. Mr. Madden (*Jewish Coinage*, p. 110), who seems to doubt the attribution of the coin to Agrippa I, supposes the temple to be that of the god Marna at Gaza. If it be a coin of Herod Agrippa, both it and the act which it commemorates must have been in the highest degree distasteful to his Jewish subjects.

Herod King of Chalcis.—A few small coins bearing the name of Herod the King written round a single cornucopia, have been attributed to this prince by Cavedoni and Levy (*Jüd. Münzen*, p. 82).

Agrippa II.—The king Agrippa of the Acts, from A.D. 48 to A.D. 100. We have one coin with a portrait of Agrippa II, and the title of king; it bears on the reverse an anchor. This is assigned by Mr. Madden to the year 58; and he adds (*Jewish Coinage*, p. 116), "the right of striking coins with his head must have been peremptorily put an end to, as in the next year and all future years his coins appear either with the symbolical head of the town at which they were struck, or with that of the reigning emperor." Thus Agrippa II appears on the reverses of Nero, Vespasian, Titus, and Domitian; and one coin corroborates the information of Josephus (*Ant.* xx, 9, 4), that Agrippa changed the name of Cæsarea Philippi to Neronias, in honor of Nero, from whom he had received considerable accessions of territory. Another coin is still more interesting. It is a small copper piece, bearing its name χαλκοῦς written round a dot on the obverse, and on the reverse an anchor with the date FT. R.K. year 26 (Ca-



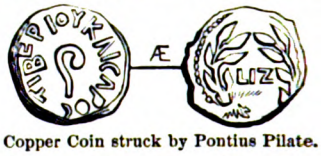
Copper Coin of Agrippa II.

Coin of Herod Agrippa II, with head of Nero.

vedoni, *Lettore*, i, 53). It seems probable, as this date corresponds with A.D. 73—at which time the Temple was a heap of ruins—that this piece of money may have served for the offerings which the Jews were compelled to bring every Sabbath-day to the synagogue during the reign of Agrippa. Some of the reverses of Domitian which bear the name of Agrippa give the palm-tree, the galley, and the double cornucopia. These pieces terminate the coinage of the Idumæan dynasty.

The next coins are those struck by the Roman procurators; and it is remarkable that the Romans carefully abstained from introducing into the coinage intended for Judæa any symbols which might be offensive to the people. Those struck during the reign of Augustus are of two classes—the first, from the expulsion of Archelaus, A.D. 6 to A.D. 14, exhibit an ear of corn on the obverse, with the name ΚΑΙΣΑΡΟΣ: and on the reverse a palm-tree with the date of the year. Subsequent coins appear of another type—obverse, a cornucopia, ΚΑΙΣΑΡΟΣ; reverse, an altar, ΣΕΒΑΣΤΟΥ (of Augustus). These are all of small size.

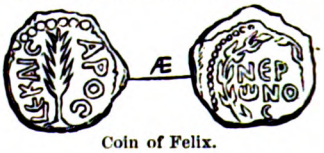
Under Tiberius some coins occur with the name of Julia, his mother—obverse, the name in a wreath: reverse, an ear of corn, or a triple lily like that on the ancient shekel, with the date of the year. Afterwards others were struck with the emperor's own name round a double cornucopia; reverse, the word ΚΑΙΣΑΡ. in a wreath. Others with a vase, a vine-leaf, a palm-branch; and some with a sacred vessel which Tiberius himself had presented to the Temple. But the most interesting of these coins are those struck by Pontius Pilate. They bear on the ob-



Copper Coin struck by Pontius Pilate.

verse the lituus, with the name of Tiberius Cæsar written round it, and on the reverse the date in a wreath. This heathen symbol, suggested, as Mr. Madden thinks likely (*Jewish Coinage*, p. 149), by the strong passion which Tiberius is known to have entertained for augurs and astrologers, comes with a peculiar appropriateness before our eyes on the coinage of a procurator by whom our Lord was given over to be crucified.

Coins struck under Claudius bear on the obverse two palm-branches crossed; reverse, the name of Julia Agrippina. Others with a palm-tree on the reverse commemorate on the obverse the names of Nero and Britannicus Cæsar. These coins were struck by the procurator Claudius Felix, as are those also which bear the name of Nero in a wreath; the obverse exhibiting a palm-branch, with the name Cæsar and the date—the year 5, namely, from his association with Cumanus.



Coin of Felix.

Felix continued procurator till A.D. 55, when he was recalled; and, as we learn from the Acts, Porcius Festus succeeded him. Next came Albinus, in A.D. 62, and finally Gessius Florus, in A.D. 65. Tacitus (*Hist.* v, 10)

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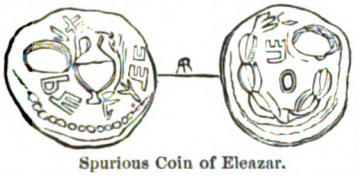
states that this man's tyranny drove the Jews into open revolt. Of these last three procurators we have no coins.

The revolt occasioned by the intolerable oppression of Gessius Florus established for a time an independent government at Jerusalem; and Eleazar, the son of Ananias the high-priest, refused to offer sacrifices for the welfare of the Roman empire, massacred the Roman garrison, and remained for some time master of Jerusalem. This was in A.D. 66. Eleazar struck silver coins bearing on the obverse a vase, with the words round it "Eleazar the High-Priest;" to the right of the vase a palm-branch; reverse, a cluster of grapes, "First Year of the Redemption" of Israel. Others, of copper, bear the legend "The Liberty of Zion," and the date "Year Two."

Copper Coin of Eleazar.

Another, with similar obverse, bears on the reverse the name "Simon" in a wreath. This latter, of which only one specimen exists, is considered a forgery, but an imitation of a genuine coin. If so, it would intimate

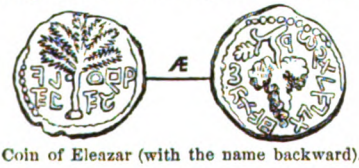


Spurious Coin of Eleazar.

that Eleazar and Simon, during the time that they were acting in concert, issued coins bearing both their names. A curious shekel is attributed by Dr. Levy to Eleazar: obverse, "Jerusalem," a tetrastyle temple; reverse, "First Year of the Redemption of Israel;" the *lulab*, to the left of it the *ethrog*. A similar shekel occurs of the *second* year. There are

Shekel of Eleazar.

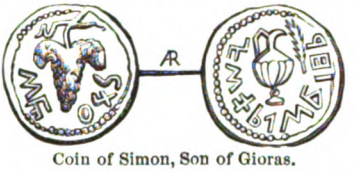
also copper coins of the same period, one having on the obverse a palm-tree with the legend "Eleazar the High-



Coin of Eleazar (with the name backward).

Priest," written retrograde; reverse, a cluster of grapes, with the legend "First Year of the Redemption of Israel" (*Revue Numismatique*, 1860, pl. iii, 3, 4).

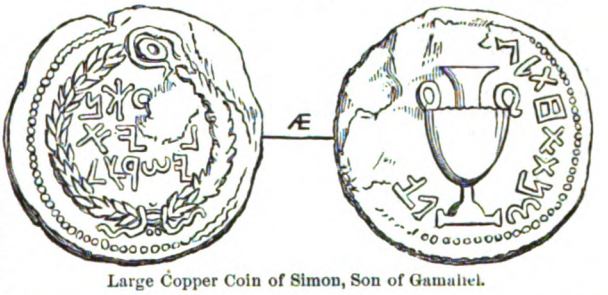
Simon the son of Gioras also struck coins of a similar character with those of Eleazar: obverse, "Simon" within a wreath; reverse, "The Deliverance of Jerusalem;" a pitcher and palm-branch. Dr. Levy considers that the pitcher on these coins is not intended to be a repetition of that on the shekels of Simon Maccabæus, but to commemorate a Temple ceremony which on the seventh day of the feast of tabernacles was held with great pomp. A golden pitcher was filled with water from the spring of Siloam; and when the priests arrived with it at the water-gate, they blew the trumpet. Another with obverse, a cluster of grapes; "Simon;" reverse, a palm-branch, "Second Year of the Deliverance



Coin of Simon, Son of Gioras.

of Israel." Another has on the obverse "Simon," in a wreath; reverse, a three-stringed lyre instead of the pitcher. Some with this type of the lyre have no date. Copper coins of the same period appear bearing the name of Simon: obverse, "Simon," the name divided by a palm-tree; reverse, "The Deliverance of Jerusalem;" a vine-leaf. Another with a cluster of grapes instead of the vine-leaf. Another with the date of the second year. Another with "Jerusalem" instead of Simon. Another similar, with date of the second year.

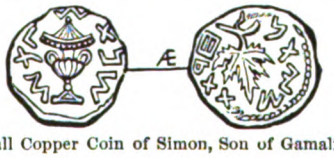
Simon the son of Gamaliel is believed to have struck coins; and those are attributed to him which bear the title of Nasi—chief or prince, used in the later age of



Large Copper Coin of Simon, Son of Gamaliel.

the Jewish polity to signify prince or president of the Sanhedrim. One is of a large size, and probably struck on a large brass Roman coin. It bears the legend "Simon Prince of Israel," in a wreath clasped with a gem; and reverse, a vase with two handles; "First Year of the Redemption of Israel." Other coins are of the usual size—the half-copper shekel: "Simon Prince of Israel," written on the two sides of a palm-tree; reverse, vine-leaf; "First Year of the Redemption of Israel." A similar coin has the date of the second year. To the same prince must be attributed coins with the same legends, but bearing on the obverse a palm-branch within a wreath, and on the reverse a lyre with three, five, or six strings.

Coins occur also in copper without any name: obverse, a vase with two handles; "The Year Two;" reverse, a



Small Copper Coin of Simon, Son of Gamaliel.

vine-leaf; "The Deliverance of Zion." Another with the "Year Three." These are thought to have been struck by the authority of the Sanhedrim.

Another coin of the period of this first revolt, bearing the vine-leaf and the palm-tree, may possibly belong to Ananus or John of Gischala; but this is a matter of conjecture. This revolt terminated in the taking of Jerusalem by Titus and the destruction of the Temple.

The coins struck by Vespasian and Titus to commemorate the capture of Jerusalem, though not Jewish coins, still merit some notice here. They are of all metals and sizes, and many are of very beautiful workmanship.

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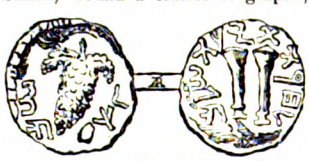
They exhibit on the obverse the head of the emperor, with his titles, and usually the date of his tribunitian power. On the reverse is the figure of the captive Judæa, generally sitting on the ground under a palm-tree, and in one instance the hands bound behind the back. On the gold and silver the legend, where there is one, of the reverse, is simply "Judæa," or "Judæa devicta;" on the brass, "Judæa capta," "Judæa devicta," and "Judæa navalis." This coin refers to some victories gained over a body of Jews who had built a few small vessels and committed piracies on the coasts of Syria, Phœnicia, and Egypt. On the brass coins which commemorate the conquest the captive sometimes appears guarded by a Roman soldier; sometimes a captive Jew stands on one side of the palm-tree, with his hands tied behind his back, and the female figure seated on the ground on the other. A coin of this kind was also struck by Domitian. See MONEY.

During the reign of the last emperor of the Flavian family the Jews were treated with great severity; and among the many acts of leniency which characterized the accession of Nerva, one was that he abolished the Jewish tribute, and struck a coin with the remarkable legend "Fisci Judaici calumnia sublata," the words written round a palm.

But the Jews continued their rebellions, and in the reign of Hadrian a war broke out under the leadership of the celebrated Simon Barcochab (the son of a star). Of this leader we have, it appears, a curious and interesting series of coins, and they are the last ever struck by the Jews as an independent people. Till recently many of them, if not all, have been attributed to Simon the son of Gioras, whose money has already been noticed; but the fact that many are struck on Roman denarii of Trajan affords a proof not to be gainsaid that they belong to the later chief. They display the same types as the coins of the earlier revolt. Obverse, "Simon," within a wreath. Reverse, the pitcher and palm-branch; "The Deliverance of Jerusalem" struck on a denarius of Vespasian, the legend of which is partly legible. Others of the same type exhibit traces of the legends of Titus, Domitian, and Trajan. Another type — "Simon," round a cluster of grapes; reverse,



Half-shekel of Simon Barcochab.

"The Deliverance of Jerusalem," round a three-stringed lyre. Another type — "Simon," as before; reverse, "The Deliverance of Jerusalem," round two trumpets. Another type — "Simon," within a wreath; reverse, "Second Year of the Deliverance of Jerusalem," a palm-branch. Another has — obverse, the cluster; reverse, the palm-branch. These all seem to have been restruck upon Roman denarii. A remarkable and very interesting coin appears also to belong to Simon Barcochab. It is a shekel, and may be thus described: Obverse, "Simon," on the sides of a tetrastyle temple — above, a star; reverse, "The Deliverance of Jerusalem," the *lulab* and *ethrog*. Another has the date of the second year. These coins have been attributed to Simon

Shekel of Simon Barcochab.

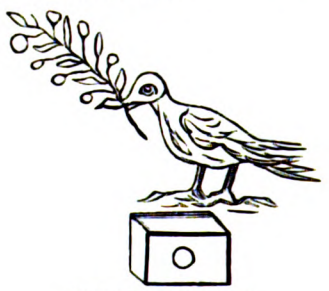
the son of Gioras; but they bear traces of being struck on coins of Vespasian, and the presence of the star above the temple seems to point them out as belonging to Barcochab. There is also a copper coin struck on a piece of Trajan, and identifiable in like manner: obverse, "Simon," on either side of a palm-tree; reverse, "The Deliverance of Jerusalem;" a vine-leaf.—Fairbairn.

III. *Christian Coinage.*—That with which we are specially concerned is the numismatics of the first centuries of our æra, or prior to mediæval times. Strictly this ought to begin with Constantine the Great, because from his time the adoption of the Christian religion was recognised on the coins of the empire; but there are some anterior circumstances which scientifically prepared the way for this feature.

1. *Christian Numismatics before Constantine.*—Three signs of Christianity have been noted by numismatics on the medals prior to the period in question: namely the monograph of Christ, the representation of the deluge, and the formula "*in pace*." We will briefly recapitulate three leading facts relating to each in this connection.

a. A medallion with the effigy of Trajan-Decius, struck at Mœnia, in Lydia, presents this very curious peculiarity, that at the top of the reverse, which represents Bacchus in a car drawn by two panthers, the letters X and P of the Greek word ΑΡΧ, which made part of the legend, are found combined in such a manner as exactly to form the monogram of Christ, ☧.

b. We have now to speak of certain medals of Apamea, in Phrygia, of the effigy of Septimius Severus, and of Macrerius and Philip his father, which bear on the reverse a double scene, usually referred to the deluge. On these medals we discover, first in the ark, and afterwards out of it, the figures of a man and a woman, which were formerly regarded as those of Deucalion and Pyrrha; but the two birds in the same connection, and especially the dove with the olive-branch, are foreign to the story of the son of Prometheus. It still remains a difficulty to explain the relation of the Jewish tradition with the heathen city of Asia Minor, and with the early Church (Eckhel, *Doctrin. Num.* iii, 137). Its occurrence in the Catacombs of Rome is probably to be explained as a symbol of salvation by the Gospel "ark of safety." See NOAH'S ARK.



Early Christian Device.

c. Finally, there remains a bronze denarius of the empress Salonina, wife of Gallienus, on the reverse of which is read the altogether unusual legend, "*Augusta in pace*," encircling the empress, seated, on the left, and holding in one hand a branch of olive, and a sceptre in the other. Hence the presumption has arisen that Salonina was a Christian.

2. *Christian Numismatics of Constantine the Great.*—A careful consideration of these coins leads to the following general conclusions, namely, that while his adversaries and competitors survived, this emperor tolerated on his medals the images of the pagan deities, which, in fact, often occur; but that from the time that, by the defeat of Licinius in 323, he became master of the Roman world, he excluded them altogether, substituting the commemorative types of his own military

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exploits and civil enterprises, and probably already some Christian symbols; and that when he at length founded a new metropolis of the empire, he freely placed upon his coins, and on those of his sons the Cæsars, either the monogram of Christ or other signs appropriate to the true religion. See Cavedoni, *Ricerche medaglie di Constantino* (Modena, 1858); Feuardent, *Essai sur les Médailles de Constantin* (Paris, 1858); Garucci, *Numismatica Constantiniana* (Rome, 1858). This last savant thus classifies the coins of this period:

a. A certain number of these bear the legend "*Virtus exercitus*;" and a fact worthy of remark, although but little observed hitherto, is that three of these pieces belong to the two Licinii. We are entitled to believe that the coins comprising this series were struck between the years 321 and 323.

b. To an age but little later belong a series of very interesting pieces with the images of Constantine, the father, and Crispus and Constantine the younger, bearing on the reverse several signs of Christianity, and the legend "*Victoriæ lætæ princ. perp.*" Several copies

Coin of the Emperor Constantine. (Obverse: bust of the emperor, with the inscription "*Imp. Constantinus Aug.*;" helmeted head, on the helmet two monograms of Christ, separated by a band which supports the plume. Reverse: the legend as above, with winged figures and a shield.)

struck at Siscia or Arles have in place of the monogram two stars composed of the letters I and X, i. e. Jesus Christ.

c. The legend "*Gloria exercitus*" is read on a great number of pieces of Constantine the younger, of the Constantii his sons, and of Dalmatius his nephew, with various Christian symbols, of the general type below.

Later Coin of Constantine. (Obverse as above. Reverse: two helmeted soldiers, each holding a spear and furnished with a shield; between them the Constantinian *labarum*.)

d. There are some pieces with the legend of *Constantinople*, or else of *Rome* or the Roman people, which have been assigned to Constantine or his sons.

e. Finally, we have some medals of *consecration*, on which the title "*ducis*" is given to Constantine. Eckhel was not aware of this epithet being attributed to Constantine and a number of his successors after their death.

3. *Numismatics of the Successors of Constantine down to Julian the Apostate.*—The most important of the changes that appear in these coins, and one that seems to have taken place in the very year that followed the death of Constantine, is the introduction of the symbols

Coin of Constans. (Obverse: bust of the emperor, diademed, with the legend "*D. N. Constans P. F. Aug.*" Reverse: Constans in military dress on a vessel, holding a globe surmounted by a phœnix or a small image of Victory, and the *labarum*.)

of eternity, the *α* and *ω*, gradually amplified, and with various legends and devices, as in the preceding and following example.

Coin of Vetranio, colleague for six months with Constantius II. (Obverse: bust of Vetranio, diademed and bearded, to the right, with inscription "*D. N. Vetranio P. F. Aug.*" Reverse: legend "*Restitutor reipublicæ*;" Vetranio holding the *labarum* surmounted by a cross; Victory crowning him.)

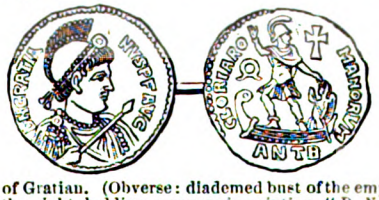
Large Bronze Coin of Magnentius. (Obverse: bust of the emperor to the right, with inscription "*D. N. Magnentius P. F. Aug.*" Reverse: the monogram of Christ occupying the whole field, and in its best type, with the legend "*Salus DD. NN. Aug. et Cæs.*")

4. *Christian Numismatics after Julian the Apostate to Augustulus* (or the end of the empire of the West).—Some antiquarians attribute to Julian a bronze medallion containing a figure of the Christian monogram; but if the piece be genuine it must belong to the very first portion of his reign. All his other coins, and they are very numerous, either bear no religious symbol, or else the figure of some of the pagan deities, as Apollo, Jupiter, Nilus, the Genius of Antioch, Anubis, etc.

Under Jovian, the immediate successor of Julian, Christianity resumed on the public coins its place, for the moment usurped, but not again to be lost. Jovian's coins bear new Christian types, and various devices, some equestrian, and generally the legend "*Adventus Augusti.*"

Valentinian I, Valens, Procopius, Gratian, and Valentinian II introduced little modification into the signs of Christianity on their coins. The most common type is the ever-present *labarum* in the hand of the emperor, and the simple letter X in place of the full monogram of Christ. The following are notable examples:

Coin of Valentinian I. (Obverse: bust of the emperor, diademed, front view; inscription, "*D. N. Valentinianus D. F. Aug.*" Reverse: figure of Victory sitting, and holding in her right hand a cross and a globe; legend, "*Restitutor reipublicæ.*")



Coin of Gratian. (Obverse: diademed bust of the emperor to the right, holding a spear; inscription, "*D. N. Gratianus P. F. Aug.*" Reverse: the emperor in military dress on a ship of which Victory holds the helm; on one side a cross, on the other a crown; legend, "*Gloria Romanorum.*")

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Under Theodosius I, justly called the Great, and who had the distinguished honor of definitely establishing the Christian faith throughout the empire, few new types of coinage are found.

Coin of Flacellia, wife of Theodosius I. (Obverse: diademed bust of the empress to the right, with the inscription "*Æl. Flacellia Aug.*" Reverse: Victory seated, writing on a shield the sign of Christ, with the legend "*Salus reipublicæ.*")

The medals of the tyrant Maximus, those of his son Victor, and likewise those of Eugenius, a usurper like them, have the marks of Christianity more rare, and those that occur are of the common type.

Honorius and Arcadius, on dividing the empire of their father, adopted the same types of money; it even appears that for a certain time the same coins served for both portions of the empire. A notable innovation is due to these two princes, namely, the introduction of the monogram of Christ on the sceptre. The usual legend is "*Victoria Augg.*"

Two empresses bore the name of Eudoxia—one the wife of Arcadius, the other of Theodosius II. The common inscription is "*Æl. Eudoxia.*" A gold piece bearing the legend "*Salus Orientis, Felicitas Occidentis,*" is believed to belong to the former.

Under Placidia, a daughter of Theodosius, and successively wife of Ataulphus and Constantius, we may note hitherto unusual symbols of Christianity. The following is an example:

Coin of Placidia. (Obverse: diademed bust of the empress to the right; inscription, "*Æl. Placidia Aug.*" Reverse: Victory holding a tall cross surmounted by a star; legend, "*Vota multa.*")

In the time of Valentinian II and Theodosius the younger the cross appears on almost all the pieces in various positions, and completely replaces the two forms of the monogram of Christ. The latter prince, who

Coin of Licinia, wife of Valentinian II. (Obverse: front view of bust of empress crowned and surmounted by a cross, with inscription "*Licinia Eudoxia P. F. Aug.*" Reverse: figure of the empress with a crown of pearls and other devices, holding a cross in one hand and the sceptre in the other; legend, "*Salus reipublicæ.*")

ruled the East, was entitled to as little credit as his colleague for valor in arms. Nevertheless he obtained compliments on coins.

The brief occupancy of the throne by Petronius Maximus and Avitus has left no traces on numismatics.

In the East, under Marcion and Leo, we see reproduced the familiar types of the preceding reigns. At Rome Majorianus is frequently represented with the monogram of Christ on his shield, or on a *fibula* upon his left arm, and on the reverse a subdued dragon.

Anthemius and Leo generally have a *nimbus* and toga, with a long cross like a spear and a globe; sometimes both emperors diademed and in military dress, clasping hands, with a tablet between their heads surmounted by a cross on which is inscribed "*Pax.*"

But in all that we have hitherto found, nothing perhaps has been so remarkable as the pious zeal exhibited in the legend "*Salus mundi*" surrounding the cross on a gold piece of Olybrius.

No innovation in the types of Christian coins occurs during the following reigns of Zeno, Glycerus, Julius Nepos, or Romulus Augustulus, with whom the empire of the West expired. The usual type of his money is a cross in a crown of laurel.

Coin of Augustulus.

5. *From the Fall of the Western Empire to the End of the Sixth Century.*—Under Anastasius I the early Roman type disappears almost completely from the coinage to give place to the Byzantine character, which it preserves, although with many modifications, down to the capture of Constantinople. Numismatic art fell thereafter, especially that in copper, into a great decadence, and after Honorius into complete barbarism. Anastasius ordered that his pieces of copper should express their value in Greek or Roman numerals.

Copper *Follis* of Justin I, with the monogram of Christ on the breast of the emperor.

The coins of the Gothic kings who occupied Italy from 476 to 553, and those of the Vandals who reigned in Africa from 428 to 534, take their place in the Byzantine series, since they generally bear the effigy of the contemporary emperors of the East, Anastasius, Justin I, or Justinian I. They often have the cross on the reverse side. The same is the case with the autonomous medals of Ravenna and Carthage of the same period.

The coins of Justin II do not differ from those of the three preceding reigns, at least when that prince is the sole figure on them. Occasionally, however, he is represented with his wife Sophia, and the legend "*Vita.*"

The reverse of some coins of Tiberius Constantine presents for the first time those elevated crosses, or on a globe, of which the type becomes very frequent a little later, especially after the time of Heraclius.

We thus arrive at the year 582, which is near the close of the period we are considering. Indeed, up to the time of Phocas, who begins the seventh century (602), Christian numismatics present no new feature. In the course of this century, that is to say, after Heraclius up to Justinian II, the legend "*Deus adjuta Romanis*" appears, with the cross very variously formed. Under the latter prince, too, Byzantine money began to bear the Constantinian motto in Greek, ἐν τούτῳ νίκα, which appears afresh under Nicephorus I in the hybrid form "*Jesus Christus nica.*"

6. *Coinage of the Last Period of the Byzantine Empire.*—In the eighth century the Byzantine money assumes still more decided marks of debased Christianity, by admitting, in place of pious legends, the images of Jesus Christ, of the Virgin Mary, angels, and the saints. We are passing the borders of antiquity in order to give a complete view of the numismatics of the Eastern empire. The following examples will suffice for the purpose.—Martigny, *Dict. des Antiquités*, p. 453 sq.

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Gold Coin of Justinian II (A.D. 705), bearing on the reverse the bust of the Saviour, with the cross behind the head, the books of the Gospels in the hand, and the legend "*Dn. IHS rex regnantium.*"

Coin of Leo VI, "the Wise" (A.D. 886), bearing on the reverse the bust of the Virgin Mary, the hands extended, with the letters MR inscribed on one side of the veiled head and ΘΥ on the other, and the legend "*Maria.*"

IV. *Literature.*—In addition to the works above noted, and those cited under COIN and MONEY, see Bayer, *De numis Hebræo-Samar.* (Valen. 1781; with supplem. *Vindiciæ*, 1790); Hardouin, *De nummis Herodianis* (Par. 1693); Walsh, *Notice of Coins illustrating Christianity* (Lond. 1827); Ziebich, *De numis antiquis sacris* (Viteb. 1745); King, *Early Christian Numismatics* (Lond. 1873); De Saulcy, *Numismatique de la Terre Sainte* (Par. 1874); Knight, *Nummi veteri in Museo Britannico* (Lond. 1830); Madden, *Jewish Coinage* (ibid. 1864); Eckhel, *Doctrina Numorum Veterum* (Vienna, 1795–1826); Mionnet, *Description des Médailles antiques Grecs et Romaines* (Par. 1806–1839); Henin, *Numismatique Ancienne* (ibid. 1830); Grasset, *Alte Numismatik* (Leips. 1852, 1853); Prime, *Coins, Medals, and Seals* (N. Y. 1861); Vaillant, *Numismata Imperatorum Romanorum* (Par. 1674); Ackerman, *Numismatic Illustrations of the N. T.* (Lond. 1846); Cavedoni, *Numismatica Biblica* (1850–1855; transl. in German, with additions by Werlthoff, 1855, 1856); Levy, *Jüdische Münzen* (Breslau, 1862); Humphreys, *The Coin Collector's Manual* (Lond. 1869).

Nun (Heb. *id.* נוּן [once *Nôn*, נוֹן, 1 Chron. vii, 27, A. V. "Non"], *having branches* or *descendants;* in the Syriac and Chaldee, *a fish*, because of its prolificness; Sept. Ναυή v. r. Ναβή, Ναβέ), an Israelite of the tribe of Ephraim (B.C. cir. 1630); father of Joshua, the great leader of Israel, who is usually called Joshua *Bin-Nun* (בִּן־נוּן, not בְּנֵי־, *the son of Nun*, e. g. Numb. xi, 28; xiv, 6. Of the life of Nun no account is given. Some of the early English versions write the name *Naue*, after the Sept. Ναυή, which Gesenius (*Thes.* ii, 864) thinks an error of transcription for Naun Ναῦν; but Ewald (*Isr. Gesch.* ii, 226) thinks to be taken from another pointing in the Hebrew (נָיִן, *nayén*), or perhaps it is an omission of the final N. See JOSHUA.

Nun (Latin, *nonna;* Greek, *νονίς*) is not exclusively used for females, for we find it used in Latin, in the Middle Ages, both under the masculine and the feminine form, as *Nonnus, Nonna.* Ducange furnishes many instances of the use of the masculine form. The word may be considered as equivalent to *sanctus, castus.* Arnobius, junior, on *Psa. cv*, says: "Si ille qui sanctus vocatur et Nonnus sic agit, ego quis aut quotus sum, ut non agam?" In the *Liber usuum Cisterciensium*, cap. 98, we find: "I. Augusti obiit N. Nonnus de N. sacerdos et monachus eiusdem monasterii." Occasionally, yet only in rare instances, the monks and superiors of convents were designated as *Nonni.* We find also different forms of the word, as *Nonnanes, Nunnones*, i. q. *monachi et sanctimoniales, nonnaicus habitus*, in the place of *monachicus habitus.* The origin of the word is uncertain. Hospinian states it to be an Egyptian term denoting a virgin. It is probably derived from a Coptic or Egyptian root. This much is certain, that the term was already used in the time of Jerome (see his *Ep. ad Eustochium*, ep. xxii, cap. 6).

Ancient Nuns.—At an early period women devoted themselves to the service of the Church. As there were ascetics in the Church long before there were any monks, so there were virgins who made public and open profession of virginity before the monastic life or name was known (see Ludlow, *Woman's Work in the Church* [Lond. 1866, 12mo], ch. ii, 1 sq.). Before monasteries existed, Cyprian and Tertullian speak of virgins dedicating themselves to Christ. These are sometimes called ecclesiastical virgins, to distinguish them from such as embraced the monastic life. The ecclesiastical virgins were commonly enrolled in the canon of the Church—that is, in the catalogue of ecclesiastics—and hence they were sometimes called canonical virgins. They lived privately at home, and were maintained by their parents, or, in cases of necessity, by the Church, instead of living in communities and upon their own labor, as did the monastical virgins or nuns confined to cloisters in after-ages. Whether these ecclesiastical virgins indicated their intentions to remain in that state all their lives by a solemn vow, or a simple profession, is not clear; but it appears from ancient writings that the profession of virginity was not so strict as to make after-marriage a crime worthy of ecclesiastical censure. Ecclesiastical virgins were enrolled in the canon or matricula of the Church [see CANON; MATRICULA], and from this were sometimes called *canonical virgins.* It does not seem that they were absolutely forbidden to marry. But gradually it became a subject of censure, and by the 4th and 5th centuries the Church became decided and rigorous in its treatment of the marriage of professed virgins, condemning such to severe penance, though such marriages "were not rescinded" or pronounced null. Indeed, the law gave great liberty and indulgence to all virgins that were consecrated before the age of forty. For though some canons allowed them to be consecrated at twenty-five, and others at sixteen or seventeen, other canons required virgins to be forty years old before they were veiled; and the law not only prescribed that age in consecrated virgins, but further decreed that if any virgin was veiled before that age, either by the violence or hatred of her parents (which was a case that often happened), she should have liberty to marry. There appears, therefore, a very wide difference between the practice of the ancient churches and that of the Church of Rome in this matter (see Lea, *Hist. Sacerdotal Celibacy*, p. 101 sq. et al.). The Council of Ancyra first decreed nuns to the penance of digamists, should any of them marry (see CELIBACY), and the Council of Chalcedon doomed them to excommunication. (Monastic virgins, of course, lived in seclusion, and none of these laws were necessary enactments for their guidance and control.)

The consecration of virgins has varied in the Church. In the early ages, when there were ecclesiastical or canonical virgins, the mode of consecration was as follows: It was usually performed publicly in the church by the bishop, or some presbyter particularly deputed by the bishop for that purpose. When a virgin had signified to the bishop her desire for the usual consecration, she made a public profession of her resolution in the church, and the bishop put upon her the accustomed habit of sacred virgins. This change of habit is frequently mentioned in the ancient councils, but in what it consisted is not plain. A veil (*velamen sacrum*) and a purple and gold mitre are spoken of; but it is said that they did not use them for any sacrament or mystery, but only as a badge of distinction, and to signify to whose service they belonged. The introduction of the custom of cutting off the hair of consecrated virgins called forth the condemnation of the Council of Gangra, which passed a decree that, "If any woman, under pretence of an ascetic

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life, cut off her hair, which God hath given her for a memorial of subjection, let her be anathema, as one that disannuls the decree of subjection;" and Theodosius the Great added a civil sanction to confirm the ecclesiastical decree made against this practice. Although the virgins were not ordained to a special office in the Church, as the deaconesses were, they were of great esteem in the Church, and had some particular honors paid to them. They were specially protected by the law, and ladies of high rank were accustomed to entertain them, and to seek their salutations and embraces. The mother of Constantine used to wait upon them at her own table and do them service. The widows of the Church were generally under the same laws and rules as the ecclesiastical virgins were concerning their habit, consecration, profession, and maintenance. Religious communities sprang up in the Church soon after the institution of these ascetic congregations of females, and nuns proper dwelt under rule in *special* residences. Pachomius erected such residences in the 4th century in Egypt —the first one being built on the island of Tabenna in the Nile. They soon spread through Europe, and became a common institution. See MONASTICISM.

Modern Practice.—The consecration of a nun in the Romish Church is a great ceremony. The habit, veil, and ring of the candidate are carried to the altar, and she herself is conducted to the bishop, who, after mass and an anthem (the subject of which is that she ought to have her lamp lighted, for the Bridegroom is coming), pronounces the benediction; then she rises up, and the bishop consecrates the new habit, sprinkling it with holy water. When the candidate has put on her new habit, she presents herself before the bishop, and says, on her knees, *Ancilla Christi sum*, etc.; then she receives the veil, and afterwards the ring, by which she is married to Christ; and finally the crown of virginity. When she is crowned, an anathema is pronounced against all who shall attempt to make her break her vows. The Latin form for the benediction and consecration of virgins occupies twenty-five pages in the *Pontificale Romanum* of 1818. The key of the whole is given in these questions which the pontiff (=bishop or other mitred dignitary who presides) puts to them at the beginning of the service to be answered affirmatively:

"Do you wish to persevere in the purpose of holy virginity?

"Do you promise that you will preserve your virginity forever?

"Do you wish to be blessed and consecrated and betrothed to our Lord Jesus Christ, the Son of the Supreme God?"

After various genuflections and prostrations and chantings and prayers and sprinklings with holy water, nuns go up two at a time to the pontiff, who puts the veil upon each nun's head, saying:

"Receive the sacred veil, by which you may be known to have despised the world, and to have truly and humbly, with all the striving of your heart, subjected yourself forever as a bride to Jesus Christ; and may he keep you from all evil and bring you through to eternal life."

After further chantings and prayer, they go up again in pairs, and the pontiff puts a ring on the ring-finger of each nun's right hand, declaring her espoused to Jesus Christ, upon which the two chant:

"I have been betrothed to him whom angels serve, whose beauty sun and moon admire."

Afterwards each nun has a crown or wreath put on her head by the bishop, with a similar declaration and chanting. Then follow prayers, chanting, and two long nuptial benedictions upon the nuns, who first stand humbly inclined, and then kneel. Then the pontiff, sitting on his seat and wearing his mitre, pronounces the following anathema:

"By the authority of Almighty God, and of his blessed apostles Peter and Paul, we firmly and under threat of anathema forbid any one to lead off these virgins or religious persons from the divine service, to which they have been subjected under the banner of chastity, or to plunder their goods, but let them possess these in quiet. But if any one shall have dared to attempt this, let him be cursed in his house and out of his house, cursed in the city and in the country, cursed in watching and sleeping, cursed in eating and drinking, cursed in walking and sitting; cursed be his flesh and bones; from the sole of his foot to the top of his head let him have no soundness. Let there come upon him the curse of man, which the Lord through Moses in the law sent upon the sons of iniquity. Let his name be blotted from the book of the living, and not written with the just. Let his part and inheritance be with Cain that slew his brother, with Dathan and Abiram, with Ananias and Sapphira, with Simon the sorcerer, and Judas the traitor; and with those who said unto God, 'Depart from us, we desire not the path [knowledge?] of thy ways.' Let him perish at the day of judgment; let everlasting fire devour him with the devil and his angels, unless he shall have made restitution, and come to amendment: let it be done, let it be done."

The remaining services consist principally of the mass, the delivery of the breviary to the nuns, and their return to the gate

Taking the Veil.

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f the monastery, where the pontiff formally presents iem to the abbess. The pontiff then returns to the urch, and closes the whole with the beginning of the ospel according to John. The "Ceremony of Recepon" takes place, among the Sisters of Mercy, etc., when ie novice takes the white veil; the "Ceremony of Proession" is when the novice takes the black veil and the ows with a promise "to persevere until death." Fosroke's *British Monachism* distinguishes the profession om the consecration of a nun thus:

"The former applied to any woman, whether virgin or ot, and could be done by an abbot or visitor of the house, fter the year of probation and change of the habit; but onsecration could only be made by the bishop. Nuns ere usually professed at the age of sixteen, but they could ot be consecrated till twenty-five; and this veil could nly be given on festivals and Sundays." "In the year 46 pope Leo ordered that a nun should receive the veil, onsecrated by a bishop, only when she was a virgin."

The following description of the ceremonial of a novce taking the vows is from the pen of an eye-witness f the scene as it took place in Rome:

"By particular favor we had been furnished with bilets for the best seats, and, after waiting half an hour, wo footmen in rich liveries made way for the young ountess, who entered the crowded church in full dress, er dark hair blazing with diamonds. Supported by her nother, she advanced to the altar. The officiating priest vas the cardinal Vicario, a fine-looking old man; the dissourse from the pulpit was pronounced by a Dominican nonk, who addressed her as the affianced spouse of Christ —a saint on earth, one who had renounced the vanities of the world for a foretaste of the joys of heaven. The ermon ended, the lovely victim herself, kneeling before he altar at the feet of the cardinal, solemnly abjured that vorld whose pleasures and affections she seemed so well alculated to enjoy, and pronounced those vows which severed her from them forever. As her voice in soft reitative chanted these fatal words, I believe there was scarcely an eye in the whole of that vast church unmoistened by tears. The diamonds that sparkled in her dark hair were taken off, and her long and beautiful tresses fell luxuriantly down her shoulders. The grate that was to entomb her was opened. The abbess and her black train of nuns appeared. Their choral voices chanted a strain of welcome. It said, or seemed to say, 'Sister spirit, come away.' She renounced her name and title, adopted a new appellation, received the solemn benediction of the cardinal, and the last embraces of her weeping friends, and passed into that bourne whence she was never to return. A panel behind the high-altar now opened, and she appeared at the grate again. She was now despoiled of her ornaments and her splendid attire, her beautiful hair was mercilessly severed from her head by the fatal shears of the sisters, and they hastened to invest her with the sober robes of the nun—the white coif and the novitiate veil. Throughout the whole ceremony she showed great calmness and firmness, and it was not till all was over that her eyes were moistened with tears of natural emotion. She afterwards appeared at the little postern-gate of the convent to receive the sympathy and praise and congratulations of all her friends and acquaintances, nay, even of strangers, all of whom are expected to pay their compliments to the new spouse of heaven."

The description here given refers to the first profession of a nun on the taking of the white veil, a step which forms the commencement of the novitiate or year of trial, and is not irrevocable. But the profession, properly so called, or the taking of the black veil, is the conclusion of the novitiate, and the commencement of the regular life of the professed nun. When once this ceremony has been gone through, the step, both in the eye of the Roman Church and in the eye of the civil law in Roman Catholic countries, is beyond recall. The individual who has taken the black veil is a recluse for life, and can only be released from her vow by death. The ceremony which thus seals the nun's doom for life is attended, of course, with peculiar solemnity and interest. We give a graphic account of it from the pen of the Rev. Hobart Seymour, as contained in his *Pilgrimage to Rome:*

"In a short time the masses were finished, and before long the seats were occupied with persons coming to witness the scene. The cardinal-vicar, to whose province the reception of nuns belongs, arrived. He robed, assumed his mitre, held his crozier, and seated himself in front of the high-altar. He was robed in silver tissue brocaded with gold. In a few moments the destined bride of Jesus Christ entered. She was led into the chapel and along the aisle by the princess Borghese. They knelt for a few moments at the side-altar, and then the princess conducted her to the cardinal-vicar. They both knelt to him, and as the candidate bent her head her long, rich tresses of chestnut-colored hair fell like a veil around her, and gave her a peculiar interest. He then blessed a crucifix, and presented it to the kneeling novice. The carrying of this crucifix is invariable in the order of St. Theresa. I could not catch the words that passed, though I was not four yards distant from them. Her dress was white satin richly damasked in gold. Her head was adorned with a diadem of diamonds, beneath which fell a profusion of long and luxuriant curls of rich chestnut-colored hair. Her neck was covered with precious stones, that flashed through the many ringlets that fell among them. Her breast was gemmed with brilliants, set off by black velvet, so that she sparkled and blazed in all the magnificence of the jewels of the Borghese family, said to be among the most costly and splendid in Italy. There was a profusion of the most valuable lace, and a long train of gauze elegantly trimmed. This was borne by one of those beings of whom it is said that their visits are 'few and far between.' It was an angel, or, rarer still, a seraph. It had the appearance of a little girl of eight years of age, a pretty, gentle thing that seemed frightened at such close contact with sinful mortals. It had a wreath of no earth-born, but finger-made flowers upon its head. It had a short, a very short, dress of pale-blue silk, to show it was some creature of the skies. Its arms and its neck and its legs were covered, not, as in mortals, with skin, but with a silken texture that was colored like flesh; and, to place its heavenly nature beyond doubt, it had two wings, regular feather wings, projecting from the shoulders, and very airily trimmed with swan's-down. There could be no doubt that, if not an infant angel, it was a real sylph or seraph, descended from the skies to wait on the destined bride of Jesus Christ. After some moments the reverend confessor, attired in his monkish dress, approached, kissed the hand of the cardinal-vicar, and seated himself within the chancel. He then proceeded to deliver an address or sermon to the destined novice. A curtain was raised at the side of the altar, and revealed an interior chapel. It was separated from that in which we were assembled by a strong grating of iron. Soon were heard the voices of the whole sisterhood. They were chanting some litany, and their voices were first heard coming from some distant gallery. It was faint and feeble, but sweetened by distance. It slowly swelled louder and clearer, as the sisterhood approached in slow and solemn procession, and recalled to my mind what had so often, in the days of romantic youth, filled my imagination in reading of the chants and the processions of nuns in the romances of other days. The effect at the moment was very pleasing. The chant, feeble and distant at first, and then becoming louder and clearer, and all who so chanted approaching slowly, and all the associations that gathered and crowded on my mind, gave a charm to the moment that I shall long remember. The chant ceased, and from my position I could see the nuns, about sixteen in number, with three or four novices, enter the interior chapel and move slowly and solemnly around it, all taking their station in two lines, at right angles with the iron grating. The two lines faced each other. Each nun bore a large lighted candle in one hand and a book in the other. They were dressed in blue over white serge. The nuns had a black shawl or napkin of black serge thrown over the head. The novices had a similar thing of white serge, but of the color of white flannel. Their faces were not visible, as those cloths, which are most unromantic things, though most romantically called veils, while they might more suitably be called shawls, hung down so as to hide the side-face, while the front-face, which was open and unveiled, was bent down over their books. In this position they stood and read some office or service in which the lines of nuns took alternate parts. They were motionless as statues, and might have passed for such if their voices had not proved them living. The destined nun was on her knees inside the grating. The princess Borghese was beside her, directing her maid to take off the tiara and other jewels; no other hands, not even the hands of the nuns, were allowed to touch a diamond: they were the jewels of the Borghese family, and the princess and her maid watched every stone till they were all carefully removed by their own hands, and deposited safely from any light fingers that might possibly be present, even in the sacred interior of a monastery of nuns. At last every diamond was gone, and then the hair—the beautiful hair, with its luxuriant tresses, its long wreathy ringlets of rich and shining chestnut—was to be cut off. It was the loveliest charm she possessed, and in parting with the world, its pleasures and its sorrows together, she was to part with that which of all else attracted the admiration of men; she meekly bowed her head to her sad destiny. Lo! they touched it, and it was gone! as if by a miracle it was gone! Alas, that my pen must write the truth—it was a wig! On the present occasion the charm of the scene was dispelled by the fact that the young, the gentle, the loving, the interesting object of our romance, who had just parted from the pleasures of the bright and sunny world of splendid courts and fashionable revels, was—a servant-

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maid of above forty years of age! She was the maid of the princess Borghese, and the daughter of another domestic, and had now changed the service of the princess, where she was a menial, for a life in a monastery, where she was an equal of the sisterhood. The princess, in a foolish pride, displayed the jewels of the family."

On the continent of Europe nunneries were not done away with as soon as the Reformation was introduced. Those who are at all familiar with the history of the 16th century must be well aware how much the spirit preceded the practice of religious reforms. Monastic foundations, among other institutions, were suffered for some time after the new doctrines had been widely disseminated, and the "evangelical doctrine" was received by and preached in many a convent of either sex without seemingly a suspicion that it was soon to be deemed incompatible with their existence. Stranger still is the story of the Cistercian abbey of which Heyot speaks (vol. v, pt. iv, ch. 35) as situated in Frauenberg, in Westphalia, which was partly Romanist and partly Lutheran, and of which the abbesses were of both denominations alternately; adding that there were various other abbeys in the same country, both of men and women, which were wholly Lutheran. Of the "Secular Canonesses"—a body closely analogous to the *Beguines* (q. v.)—he tells us (vol. vi, pt. iv, ch. 50 sq.) that at St. Stephen of Strasburg they were Zwinglian from the middle of the 16th century to 1689; that at Gandersheim, Quedlinburg, Herford, and elsewhere in Germany, they were Lutherans in his time. He speaks in like manner of some Danish convents (vol. vi, pt. iv, ch. 55) where the nuns, although they had embraced the Reformed doctrines, continued to live in communities under a superior, such as those of St. Dominic at Copenhagen. See, however, the article SISTERHOODS.

The following orders of nuns, among others of less note, were in England prior to the Reformation: 1. The nuns of the Order of Fontevrault, of which the abbess of Fontevrault was superior: they had their first establishment at Nuneaton, in Warwickshire, and possessed only two other houses. 2. The nuns of the Order of St. Clare, or, as they were denominated from their scanty endowments, "the poor Clares." St. Clare was born in the same town, and was contemporary with St. Francis; and the nuns of St. Clare, observing the Franciscan rule, were sometimes called Minoresses, and their house, without Aldgate, in London, was called the Minories. Blanche, queen of Navarre, first introduced them into England. 3. Brigittines, or nuns of our holy Saviour, instituted by Bridget, duchess of Nercia, in Sweden, about the middle of the 14th century. They followed the rule of St. Augustine, with some additions. There was but one house in England belonging to the Brigittine nuns, the celebrated establishment at Sion House, in Middlesex. See under the respective names of the orders.

The religious houses in England were mercilessly treated at the Reformation. In reference to Scotland, Cunningham says, in his *Church History*, "It was not to be expected that the female mind, ever susceptible of religious impressions, should withstand the tendency to monasticism at that time so prevalent. At Edinburgh, Berwick, St. Bathans, Coldstream, Eccles, Haddington, Aberdeen, Dunbar, and several other places, there were nunneries; and within these were ladies connected with many of the noblest families." In 1665 the Five-mile Act came into operation throughout the country. The nuns of Scotland revered as the first of their order in that country a legendary St. Brigida, who is fabled to have belonged to Caithness, to have renounced an ample inheritance, lived in seclusion, and finally to have died at Abernethy in the 6th century. Church chroniclers relate that before Coldingham was erected into a priory for monks it had been a sanctuary for nuns, who acquired immortal renown by cutting off their noses and lips to render themselves repulsive to some piratical Danes who had landed on the coast. The sisterhood of Lincluden were of a different mind, for they were expelled by Archibald, earl of Douglas, for violating their vows as the brides of heaven, and the house was converted into a collegiate church.

History contains no record of the influence which these devoted virgins exercised upon the Church or the world; and we may well believe that, shut up in their cloisters and confined to a dull routine of daily duty, they could exercise but little. They would chant their matins and vespers, count their beads, employ themselves with needlework, and in many cases vainly pine for that world which their parents or their own childish caprice had forced them to abandon; but the world could not witness their piety, nor penetrate their thoughts.

Dr. De Sanctis, who for many years occupied a high official position at Rome, describes three classes of those who take the veil: 1. Young girls, who become interested in religion, and, blindly following the path of piety, believe the priest's declamations against conjugal love and domestic affection as unholy and tending to eradicate the love of Christ. 2. Those who, failing to captivate the regard of men, are yet conscious of an irresistible need of loving some object, and therefore seek to be loved, as they say, by the Lord Jesus Christ, who is represented as a young man of marvellous beauty and most winning look, with a heart shining with love, and seen transparent in his breast. 3. Those who, being educated from childhood in the nunnery, remain there and become nuns without knowing why, and give up with alacrity a world which they have never seen. Dr. De Sanctis alludes to some cases of notorious immorality, and says:

"As a general thing, however, the convent (so far as Rome is concerned) is neither, on the one hand, a terrestrial paradise inhabited by angels, nor, on the other hand, is it generally a place of open and shameless vice."

In regard to health, Dr. De Sanctis divides the convents of Rome into two classes: 1. Those in which the inmates have no other occupation besides prayer; 2. Those in which they are employed in instructing the young. Of nuns in the former class of convents Dr. De Sanctis writes:

"They go without necessary food; they wear hair-cloth when nature demands restoratives; they refuse themselves remedies which would arrest disease, and this from a false modesty which forbids the communicating of their ailments to the physician. Many have I known to die of such procedure. You will call these nuns poor victims of delusion; the world will call them mad; but in the dictionary of the convent they are termed 'holy martyrs of sacred modesty.'"

In this class of convents are some where the rigor of discipline treads under foot the most sacred laws of nature; as the convent of the *Vive Sepolte* (=buried alive), of which Dr. De Sanctis thus speaks:

"When a youth I resided in the neighborhood of this convent, and I remember that one day the pope, Leo XII, made an unexpected visit to the institution. It excited much curiosity in the quarter to know the occasion of this visit, which was as follows: A woman had an only daughter who had taken the veil in that convent. Left a widow, she came often to the institution, and with a mother's tears besought that she might be allowed, if not to see, at least to hear the voice of her daughter. What request more just and more sacred from a mother? But what is there of sacredness and justice that fanaticism does not corrupt? The daughter sent word by the confessor to her mother that, if she did not cease to importune her, she would refuse to speak to her even on the day (once a year when she would be allowed to do so. That day at length arrived; the widowed mother was the first to present herself at the door of the convent, and she was told that she could not see her daughter. In despair she asked, Why? No answer. Was she sick? No reply. Was she dead? Not a word. The miserable mother conjectured that her daughter was dead. She ran to the superiors to obtain at least the privilege of seeing her corpse; but their hearts were of iron. She went to the pope; a mother's tears touched the breast of Leo XII, and he promised her that on the following morning he would be at the convent and ascertain the fact. He did so, unexpectedly to all. Those doors, which were accustomed to open only for the admittance of a fresh victim, opened that day to the head of the Church of Rome. Seeing the wretched mother who was the occasion of the visit, he called her to him, and ordered her to follow him into the nunnery. The daughter, who,

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by an excess of barbarous fanaticism, thought to please Heaven by a violation of the holiest laws of nature, concealed herself upon hearing that her mother had entered the convent. The pope called together in a hall the entire sisterhood, and commanded them to lift the veils from their faces. The mother's heart throbbed with vehemence; she looked anxiously from face to face once and again, but her daughter was not there. She believed now that she was dead, and, with a piercing cry, fell down in a swoon. While she was reviving the pope peremptorily asked the mother superior whether the daughter was dead or alive. She replied, at length, that she was yet living, but having vowed to God that she would eradicate every carnal affection from her breast, she was unwilling even to see her mother again. It was not until the pope ordered her appearance, in virtue of the obedience due to him, and upon pain of mortal sin, that the nun came forth. This outrage upon human nature (see Rom. i, 31 and Mark vii, 11-13), which might have resulted in parricide, is denominated in the vocabulary of monasticism 'virtue in heroic degree!'"

See DEACONESSES; MONACHISM; MONASTERIES; SISTERHOODS. (J. H. W.)

Nunc Dimittis are the first words of the Latin song of Simeon, "Lord, now lettest thou thy servant depart in peace," appointed as one of the hymns to be used in the rubric of the Church of England and in the Protestant Episcopal service after the second lesson at even-song. It was used in this place in the most ancient times. It is found in the apostolical constitutions. Even at the present day this hymn is repeated at evening prayer in the patriarchate of Constantinople. After the second evening lesson out of the epistles of the holy apostles this hymn is most commonly used. The author of it is supposed to be that holy doctor whom the Jews call Simeon the Just, son of the famous rabbi Hillel, a man of eminent integrity, and one who opposed the then common opinion of the Messiah's temporal kingdom. The occasion of composing it was his meeting Christ in the Temple when he came to be offered there, wherein God fulfilled his promise to him that he should not die till he had seen the Messiah; taking Jesus therefore in his arms, inspired with joy and the Holy Ghost, he sang this "Nunc dimittis." This hymn comes very properly after the second lesson, which is always taken out of the New Testament, wherein is contained and delivered that Gospel, the enjoyment and participation of which is the ground and foundation of the whole hymn. It should be added that this hymn is addressed to God; and, since it may be used as the personal address of every devout Christian, no one should repeat it in a careless manner.

Nuncio is the term designating an ambassador from the pope to some prince or state; or a person who attends on the pope's behalf at a congress, or at an assembly of several ambassadors. A nuncio, in fact, is the pope's ambassador, as the *internuncio* is his envoy extraordinary. A nuncio has a jurisdiction, and may delegate judges in all the states where he resides, except in France, where he has no authority beyond that of a simple ambassador. Sometimes a nuncio is invested with the functions of a *legatus natus*. See LEGATES. During the temporal power of the pope, nuncios or papal ambassadors were sustained at all the courts of the Continent in the interest of the Roman hierarchy for intercourse with other temporal powers; since the dethronement of the pope as temporal sovereign these have been obstinately continued, and are gradually being turned into focal points of Jesuitical propagandism. In Germany, in the present conflict with the papacy, the nuncio maintained at the court of Bavaria is believed to be the head of the Ultramontane movement in all Germany. See PAPACY; ULTRAMONTANISM. The ambassador to a republic or to the court of a minor sovereign is called INTERNUNCIO or INTERNUNTIUS.

Nundines or Nundinal Letters. The Romans used letters called *literæ nundinales*, eight in number, to denote the *dies profesti*, *nundinæ*, in their calendars. The nundinæ, or market-days, happened every ninth day. In imitation of them, the European nations have adopted seven dominical or Sunday letters, one of which denotes the Sunday throughout all the months of the year. See DOMINICAL LETTER.

Nundy, GOPINATH, a Presbyterian native missionary to the Hindûs, was born of respectable parents belonging to the Kayath caste, in Calcutta, India, in 1807. At an early age he was instructed in the Bengalee, his own vernacular language, and when perfected in this he was sent to the School Society's institution to study English. The influences which surrounded him during his English studies were of the most pernicious character. A native minister of Calcutta thus refers to him while under these trying circumstances: "While he was quietly carrying on his studies, the beginnings of what threatened to be a mighty moral revolution were perceptible in native society. The study of European literature and science disclosed to not a few young men the absurdity of the prevailing religion of the country. The godless system of education pursued in the Hindû college produced its inevitable fruit. Free-thinking was the order of the day." In order to check this licentiousness of opinion, and to give a right direction to the newly aroused native mind, a course of lectures on the evidences and doctrines of Christianity was delivered. The result was that Gopinath, with many other young men, was convinced of the falsehood of Hindûism, and determined to become a Christian. He soon after made a profession of religion, and in 1833 accompanied archdeacon Corrie, afterwards bishop of Madras, to the North-west, and took charge of an English school at Futtehpore. During 1837-38 a fearful famine prevailed in India, and a large number of orphans were to be cared for. His services at this time were invaluable, and from 1838 to the time of his death he was in the employment of this mission. In 1844 he was ordained, and was stationed at the cantonment of Futtehgurk, and subsequently, in 1853, at Futtehpore, where he remained until his death, March 14, 1861. Mr. Nundy was a man of great energy and decision of character; as a missionary, very laborious and efficient. See Wilson, *Presb. Hist. Almanac*, 1862, p. 112. (J. L. S.)

Nunes, Barreto (*Belchior*), a Portuguese Roman Catholic missionary, was born in Oporto in 1520. Having entered the Order of the Jesuits in 1543, he departed, although still young, for India. St. Francis Xavier received him at Goa. His merit was recognised, and soon he became superior of the residence of Bacaim. A little later he was nominated provincial of his order to India; this was for him the assured pledge of new labors and new sufferings. He went successively to Malacca and Japan, then returned to the coast of Coromandel. Assisted by forty Portuguese, he went to the sovereign of Bungo, and resolutely undertook to convert a celebrated Nestorian bishop known by the name of Mar Joseph, who filled the mountains of Malabar with his doctrine. It is affirmed that his efforts were crowned with success. There are few missionaries who have thrown so much light over the East as Nunes. He died August 10, 1571. The most of his letters remain in manuscript, with the exception of the *Carta escrita em* 1554, on his arrival in India, a letter in which he reports the circumstances which accompanied the death of St. Francis Xavier, as well as his funeral ceremonies. The letters of Nunes Barreto, translated into all the languages of Europe, still circulate in manuscript, and singularly enough contribute to shed much light on matters in the extreme East. See references in the following article.

Nunes, P. Leonardo, another missionary settled in India, who must not be confounded with the former, was born in San-Vicente-da-Beira. He was one of the five monks who accompanied Thomas de Souza to Brazil in 1549; the savages whom he catechised, wishing to characterize his prodigious activity, surnamed him Abaré Bébé (the father who flies). He was shipwrecked and drowned June 30, 1554. See Barbosa

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Machado, *Bibliotheca Lusitana;* Vasconcellos, *Noticia do Brasil.*—Hoefer, *Nouv. Biog. Générale*, xxxviii, 363.

Nuñes-Torres, DAVID, a great Talmudical scholar, was born in the second half of the 17th century, either at Lisbon or Amsterdam. In the last-named place he was for many years president of the academies Abi Jethomim and Keter Shem Tob. Towards the end of the year 1690 he was called to the Hague as rabbi of the Portuguese congregation, which position he held until his death, which occurred in 1728. Besides some sermons which he published in 1690 and 1691, under the title *Sermœns de David Nuñes-Torres, Pregador de celebre irmandade de Abi Jetomim* (Amsterdam, Moses Dias, 5450, 5451), he edited the Hebrew Bible, with the commentary of Rashi and the Vulgate (Amst. 1700, 4 vols.):—the *Shulchan Aruch* of Jos. Karo (q. v.) in connection with Sal. Jeh. Leone (ibid. 1698):—the יד חזקה of Maimonides (q. v.), in 4 vols. (ibid. 1702). See Fürst, *Bibl. Jud.* iii, 41; Wolf, *Bibl. Hebr.* iii, 201; xiv, 809; *Memor. d. Lit. Portugueza*, iv, 327; *Catalogus librorum Rab. Dav. Nuñes-Torres, varii generis et editionis* (Hague, 1728); Kayserling in Frankel's *Monatsschrift*, 1864, p. 317 sq. (B. P.)

Nuñez, Fernando, a noble Spanish Protestant, was a descendant of the house of Guzman, and flourished in the early part of the 16th century. He sacrificed his prospect of civil honors to the love of study, and privately engaged in a careful examination of the Protestant doctrines, which he finally embraced. Nuñez was of the Order of St. Iago, and was commonly called among his countrymen "the Greek commentator" (Argensola, *Anales de Aragon*, p. 352). His notes on the classics are praised by Lipsius, Gronovius, and other critics, who usually cite him by the name of *Pincianus of Valladolid*, his native city. That he did not confine his attention to ancient learning appears from his having published in 1502 an edition of the poems of his countryman, Juan de Mena, with notes. Cyprian de Valera quotes from a collection of Spanish proverbs published by him under the title of *Refranes Españoles* (*Dos Tratados*, p. 288). Marineo extols the erudition of Nuñez as far superior to that of Lebrixa; but, in the first place, he expresses this opinion in a letter to the object of his panegyric; and, in the second place, he had been involved in a quarrel with Lebrixa, in which his countryman, Peter Martyr, was not disposed to take his part (*Martyris Epist.* ep. xxxv). In the edition of the Bible, in various languages, perfected by cardinal Ximenes, in imitation of Origen's enterprise, Nuñez was given a part, and he discharged his duties with great credit. Indeed, Nuñez was reputed in his time the best Spanish Orientalist. It is said that in 1535, when an enthusiastic scholar visited Spain, he found Hebrew neglected, and could not meet with a single native acquainted with Arabic except the venerable Nuñez, who still recollected the characters of a language to which he had paid some attention in his youth (see authorities in M'Crie). The time of his death is not known to us. It must have occurred before 1560, for in that year we find his widow, with three of her daughters and a married sister, seized at Seville for heresy. Their tragic story is thus related by M'Crie: "As there was no evidence against them they were put to the torture, but refused to inform against one another. Upon this the presiding inquisitor called one of the young women into the audience-chamber, and after conversing with her for some time, professed an attachment to her person. Having repeated this at another interview, he told her that he could be of no service to her unless she imparted to him the whole facts of her case; but if she intrusted him with these, he would manage the affair in such a way as that she and all her friends should be set at liberty. Falling into the snare, the unsuspecting girl confessed to him that she had at different times conversed with her mother, sisters, and aunt on the Lutheran doctrines. The wretch immediately brought her into court, and obliged her to declare judicially what she had owned to him in private. Nor was this all: under the pretence that her confession was not sufficiently ample and ingenuous, she was put to the torture by the most excruciating engines, the pulley and the wooden horse; by which means evidence was extorted from her which led, not only to the condemnation of herself and her relations, but also to the seizure and conviction of others who afterwards perished in the flames." See M'Crie, *Ref. in Spain*, p. 64 sq., 73, 270. (J. H. W.)

Nuñez, Juan, an old Spanish painter who flourished at Seville about 1505. He was a scholar of Sanchez de Castro, and probably attained real eminence in his day; but most of his works have been destroyed. There is a picture by him in the cathedral of Seville, in an excellent state of preservation, representing *The Body of Christ in the arms of the Virgin*, with St. Michael, St. Vincent, and other figures. This work is in the stiff Gothic style prevalent at that time; but it deserves praise for its rich and beautiful draperies. See Spooner, *Biog. Hist. of the Fine Arts*, ii, 623.

Nuñez, *Don* Pedro Villavicencio, a Spanish painter of note, was born at Seville of a noble family in 1635. He studied design as an accomplishment, but made such excellent progress that he was induced to enter the school of Murillo, although without the intention of practicing painting. He was greatly beloved by that master, and studied for some time in his school, after which he visited Malta for the discharge of his duties as a knight of St. John, and studied under Matteo Preti, called Il Calabrese. Nuñez followed for a short time the vigorous style of that master, but afterwards returned to the tender and harmonious coloring of Murillo. According to Bermudez, he was distinguished in portraits, and painted children in a very beautiful manner, little inferior to Murillo. He presented several of his pictures to the academy of Seville, where he died in 1700. There is a *Holy Family* by him at Alton Towers, the seat of lord Shrewsbury, which partakes of the dark style of Preti.—See Spooner, *Biog. Hist. of the Fine Arts*, ii, 623.

Nunneries, convents for nuns. The origin of societies for female recluses, or nuns, was probably contemporary with that of monasteries, and both advanced together. The nunneries, or convents, as they are generally termed, though with less accuracy, since *convent* properly signifies a religious house for either men or women, are now generally devoted to some form of work for the Church. (For an account of their houses and their work in the United States at the present time, see article MONACHISM.) . The rules of the different nunneries differ widely, but all agree in requiring absolute obedience of all the members. It is only necessary here to specify a few particulars peculiar to the religious orders of females. Of these the most striking perhaps is the strictness, in the regularly authorized orders of nuns, of the "cloister," or enclosure, which no extern is ever permitted to enter, and beyond which the nuns are never permitted to pass without express leave of the bishop. The superior of a nunnery is termed abbess, princess, or mother superior. The authority of the mother superior is very comprehensive; but it is strictly defined and separated from that of the priest. The officers are, ordinarily speaking, elected by chapters of their own body, with the approval of the bishop, unless the convent be one of the class called exempt houses, which are immediately subject to the authority of the Holy See. The ceremony of the solemn blessing or inauguration of the abbess is reserved to the bishop, or to a priest delegated by him. See NUN.

Nuptial Deities are those gods among the ancient heathen nations who presided over marriage ceremonies. These included some of the most eminent as well as of the inferior divinities. Juno, Jupiter,

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Venus, and Diana were considered so indispensable to the celebration of all marriages that none could be solemnized without them. Besides, several inferior gods and goddesses were worshipped on such occasions. *Jugatinus* joined the bride and bridegroom together in the yoke of matrimony; *Domiducus* conducted the bride to the house of the bridegroom; *Viriplaca* reconciled husbands to their wives; *Manturna* was invoked that the wife might never leave her husband, but abide with him on all occasions, whether in prosperity or adversity. See MARRIAGE.

The Roman Missal has a "Mass for the Bridegroom and Bride," which may be said on certain days as a votive mass, after the nuptial ceremony. This mass has its own introit, gradual, tract, epistle (Eph. v, 22-33), gospel (Matt. xix, 3-6), and prayers; but the commemoration of it may be introduced into the mass for a Sunday, etc. The following is its nuptial benediction:

"The God of Abraham, the God of Isaac, and the God of Jacob be with you, and himself fulfil his own blessing in you; that you may see your children's children to the third and fourth generation, and afterwards have eternal life without end, by the help of our Lord Jesus Christ, who, with the Father and the Holy Ghost, liveth and reigneth God, world without end. Amen."

The priest solemnly admonishes them to be faithful to one another, to remain chaste in the time of prayer, and especially of fasts and solemnities, to love one another, and to keep themselves in the fear of God; and then sprinkles them with holy water; after which the mass is finished in the usual manner. The nuptial benediction is withheld, mass is not celebrated, nor is solemnization of marriage in the church allowed, where one of the parties is a heretic or schismatic. See MATRIMONY.

Nuptials relate to betrothal, dowry, virginity, wedding, paranymphs, marriage-supper, bride and bridegroom, wedlock, etc. (each of which see in its place). For monographs, see Volbeding, *Index Programmatum*, p. 153.

Nura, an ancient goddess among the Chinese, worshipped before the time of Confucius. She presided over the war of the natural elements, stilling the voice of storms, and establishing the authority of law. She caused the world to spring from the primitive chaos, and out of the elemental confusion brought natural order.

Nuremberg (Ger. *Nürnberg*; Lat. *Norimberga* or *Norica*), a fortified city of the Bavarian province of Middle Franconia, situated in 49° 28′ N. lat. and 11° 5′ E. long., and now having a population of about 82,000, is noted in ecclesiastical history as the seat of several important Church councils, two of which in the Reformation period decided the fate of the new movement. Aside from this relation to ecclesiastical history, Nuremberg is famed as one of the most remarkable and interesting cities of Germany, on account of the numerous remains of mediæval architecture which it presents in its picturesque streets, with their gabled houses, stone balconies, and quaint carvings. Indeed, no city retained until the Austrian-Prussian war of 1866 a stronger impress of the characteristics which distinguished the wealthy burgher classes in the Middle Ages; and its double lines of fortified walls, separated from each other by public walks and gardens, and guarded by seventy towers, together with the numerous bridges which span the Pegnitz, on whose banks the city is built, gave it distinctive features of its own. At present the demolition of the old walls is fast removing many of the ancient landmarks, and there remain only the houses to trace the age of this quaint old city, once an independent sovereignty. Among the most remarkable of its numerous public buildings are the old palace or castle, commanding from its high position a magnificent view of the surrounding country, and interesting for its antiquity and for its gallery of paintings, rich in gems of early German art; the town-hall, which ranks among the noblest of its kind in Germany, and is adorned with works of Albert Dürer and Gabriel Weyher; the noble Gothic fountain opposite the cathedral by Schönhofer, with its numerous groups of figures, beautifully restored in modern times; and many other fountains deserving notice. Of its numerous churches, the most remarkable is the St. Lawrence, a Gothic structure, built between 1270 and 1478, with its beautiful painted-glass windows, its noble towers and doorway, and the celebrated stone pyx, completed in 1500, by Adam Kraft, after five years' assiduous labor. Other notable Protestant churches are those of St. Sibaldus, St. James, and St. Ægidius, all more or less distinguished for their works of art. The church of the Holy Ghost, which was restored in 1850, contained the jewels of the imperial German crown from 1424 until 1806, when they were removed to Vienna. The Roman Catholic church, or *Frauenkirche*, is remarkable for its richly ornamented Gothic portal.

NUREMBERG, DIETS OF. The most important of the Church councils convened here during the Reformation, and of special interest, are the diets held in 1522 and 1523. After Soliman the Turk had made a successful invasion into Hungary, Charles V convened a diet at Nuremberg March 22, 1522, to devise means for the defeat of the Turks, and also to settle internal, i. e. religious difficulties. The diet decided that the moneys previously sent to Rome by the archbishops, bishops, and priests should be applied to the war; that the tithes should for four years be used for the same purpose; and that the convents of the mendicant orders should contribute, as also half of the other convents, priests, etc. The assembly was dismissed May 7, but with orders to convene again at Nuremberg "on St. Ægidius's day" for further action. In the mean time the emperor went to Spain, giving his brother Ferdinand the presidency of the diet. He wrote also to pope Adrian VI to get him to confirm the decisions of the diet, and represented to him that the heresy of Luther had made such progress that he would probably have to use his money to uproot it. This was Adrian's great object, and would have made him approve of any decision of the diet. He sent his chamberlain, Jerome Prorarius, with a brief to the elector Frederick of Saxony, inviting him in the next diet to "protect and maintain the dignity and majesty of the apostolic see, and with it the peace of Christendom, as his ancestors had done." Frederick, in his answer (*Corp. Reform.* i, 585 sq.), declared that the glory of Christ and the peace of the empire were his principal aims, but that it was evident that Luther and his adherents should be opposed by reason, and not by force. Adrian now instructed his legate at Nuremberg, Francis Chieregati, to insist on the repression of Luther and his adherents, not only as heretics, but as politically dangerous persons, as "attacking all authority under the plea of evangelical liberty." In another brief he addressed the elector as the friend of the most dangerous heresy, and even declared that he alone was answerable for the many who were falling away from the union of the Church; reminding him that his family owed their elevation to pope Gregory V. He also forbade him, under penalty of ecclesiastical and temporal punishment, to continue his protection to Luther. Adrian addressed similar briefs to duke Henry of Mecklenburg, and to the cities of Costnitz, Breslau, Bamberg, etc. Frederick was not present at the diet, but was represented by his chancellor, Hans von Plaunitz (Planitz), a friend of Luther, who acquired great influence over the diet, which opened Dec. 13, 1522. Chieregati presented to the diet a papal brief full of invectives against Luther. He demanded the forcible repression of heresy, and fiercely denounced the Lutheran preachers of Nuremberg, demanding not only their arrest, but their transfer to Rome, to be judged there. This, however, he found the diet unwilling to grant; and the assembly having moreover returned a firm and spirited answer to the papal brief, the legate professed early in 1523 to have received new instructions from Rome. He now appeared again before the diet, this

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time insisting on the enforcement of the decrees of the Diet of Worms for the suppression of Luther's heresy, but declaring, on the other hand, that the bad state of the Church was the result of the laxity of discipline in the clergy, confessing that bad example had been given sometimes by popes themselves, which had been eagerly followed by their subordinates. The pope himself freely acknowledged the need of reformation in the Church, and declared his willingness to effect all he could. The princes complained of the violation of the concordats, but he, Adrian, could not consider himself liable for the faults of his predecessors, and would keep all the engagements he contracted himself. These declarations of the papal legate dissatisfied both parties. The Romanists were angered at the pope for confessing the evil state of the Church, and denouncing his predecessors as faithless. The evangelical party, on the other hand, scoffed at the reforms which Adrian would be likely to introduce. The legate gave his instructions to the state, which appointed a committee to draw up an answer to Chieregati. On Jan. 13, 1523, the reply was submitted to the diet, and by it amended. As a whole it was strikingly opposed to the views of the pope, and seemed to favor the Protestant principles. The complaints of the Romanists on account of the non-repression of Luther were answered by complaints on the conduct of the Roman court, whose abuses had only been fully shown up by Luther, the immorality of the clergy, high and low, the violation of the concordats, etc.: altogether it made eighty-one different points. It was further demanded that a free council should be held within a year at Strasburg, Cologne, Mayence, Metz, or some other city of Germany, engaging that neither Luther nor his adherents should create any disturbance, either by preaching or writing. To these remonstrances Chieregati answered by pointing out the necessity of holding up the dignity of the papal see for the welfare of Christianity, and insisted on the execution of the terms of the Edict of the Diet of Worms. As the states wished to have him attend to their list of grievances, he suddenly left (Feb. 28), and these had to be sent after him; and the states now declared that should this not be attended to they would be obliged to take the matter into their own hands. These articles were declared to be the decisions of the diet March 6, 1523; yet Philip von Feilitzsch, the envoy of the elector of Saxony, protested against the stipulation that Luther and his adherents should publish nothing more until then. This regulation he considered as directed against the Reformation, although the diet had, in fact, silently cancelled by its resolutions the effect of the Edict of Worms. Luther himself wrote to elector Frederick, representing to him that he should ask for the same freedom to defend himself as the opposite party had to attack him; that the stipulation not to publish anything until the settlement of the difficulties could not apply to the publishing of the Bible nor the preaching of the Gospel, as the Word of God could not be thus bound. The diet had completely disappointed the hopes of the pope; his appeals to the emperor remained without effect, the latter being angry at the pope's interference in his affairs with France, and Adrian himself died of grief at the failure of his efforts Sept. 14, 1523. (See Planck, *Gesch. d. Entstehung unseres protest. Lehrbegr.* ii, 160 sq.; Salig, *Vollständ. Hist. d. Augsb. Conf.* i, 65 sq.)

The state of things in Germany, the relation of the emperor to the empire and to foreign countries, and the change which had just occurred in the papal see, led to another diet, which convened at Nuremberg Nov. 11, 1523. The members were a long time assembling, and Frederick was only prevailed upon by Ferdinand himself to be present. Here the elector received a brief from the new pope, Clement VII, recommending to him cardinal Lorenzo Campeggio as his legate to the diet. The cardinal was the worthy tool of his master, who, far from wishing to effect any reform in the Church, sought only to uphold the power of the see of Rome, and to use temporal power for personal or political purposes. The diet was finally opened January 14, 1524. Campeggio had not yet arrived. On his journey he had ample occasion to observe what progress the Reformation was making, and how slight was the hold the Romish Church yet retained among the people; but this only made him more resolute in abating nothing from his demands of the diet. He reached Nuremberg February 14, and presented another brief of Clement VII to the elector of Saxony, requesting him to serve the interests of the see of Rome. On his arrival Campeggio was not received by the states, but only by the clergy, and in the name of the assembly of the bishops at Bamberg and Trèves. From the first, the majority in the diet showed itself opposed to the pope. They discussed the necessity of furnishing assistance to the king of Hungary, of contributing to the war against the Turks, and of removing the seat of government from Nuremberg to Esslingen. On this point the majority went as much against the wishes of the emperor as on others against those of the pope. The orator of the imperial party, Haunart, announced clearly that his master wished the diet to dissolve, and Campeggio seconded him, as under the circumstances it was also the interest of the pope to have the diet dissolved. Finally it was declared that those who had served in the preceding diet could not take part in this, and thus the opposition majority was broken. Frederick foresaw what the result of such a measure would be, and left the diet February 24, Philip von Feilitzsch remaining as his representative. Campeggio now represented again to the diet the danger there would be for the empire in any departure from their ancient faith; the states answered by referring him to the grievances complained of in the former diet, the redress of which was necessary for the welfare of the country. To this he answered that the pope had received no official communication of these grievances: that indeed three copies purporting to be the resolutions of the late diet had been received by private persons at Rome, and that he himself had read one, but that the charges in them were so absurd that they had been considered merely as the productions of private individuals venting their spite against the Church in that manner. That, besides, these charges were accompanied by requests the granting of which would only damage the papal authority, and which were even heretical, so that he would not treat of that question with the diet, but rather advise the carrying out of the Edict of Worms. Haunart seconded Campeggio, for the emperor hoped in this way to obtain certain political advantages. The opposition, however, held fast. Frederick's representative declared in his name that he had received no official communication of the Edict of Worms, that the late diet had not forbidden evangelical preaching, and that its decisions could not be laid aside without discussion. The diet dissolved on April 18. The seat of government was removed to Esslingen, aid was given to the king of Hungary and to the war against the Turks, and the states recognised themselves bound by the Edict of Worms, but only that they "would see it executed as far as they could." It was further decided that the pope would cause, with the assent of the emperor, a free council to be held in Germany as soon as possible; but that in the mean time another diet assembled at Spires should decide on the grievances of the princes against the pope and the clergy, and—a very remarkable feature—decide on the manner in which the aforementioned council should be held. Until then the princes were to exercise a severe censorship over all new doctrines and books, but at the same time see that the Gospel be freely and peaceably preached and explained in the manner generally received by the Church. The decisions did not mention Luther by name; on the other hand, the address of the emperor to the Diet of Spires expressly mentions the Lutheran and other new doctrines as making great progress among the lower

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classes, leading them to insubordination, irreligion, etc. He insisted on the Edict of Worms being strictly carried out. Feilitzsch, count Bernard of Solms, and count George of Wertheim protested; but the emperor, who found it for his advantage to please the pope, sent direct orders to the states; he was, however, prevented, by complications with France, from injuring the Reformation as deeply as had at first been feared. The states being thus at liberty to execute the Edict of Worms "so far as they could" in their own way, did not prove very strict, and the pope complained bitterly of it to the emperor and to the kings of France and of England. He even threatened to excommunicate Frederick as a heretic. His legate was in the mean time seeking to organize a so-called Catholic league in opposition to the evangelical princes and states, and even attempted, but in vain, to gain Melancthon to his side (*Corp. Reform.* i, 657–672).

The Reformation all this time was rapidly gaining ground. In 1542 and 1543 two other diets were held at Nuremberg, but they were of less importance, both in a political and in a religious point of view. In 1542 the emperor was in a very critical position, being at war with the Turks and with France, while at home the war of Brunswick was on the eve of breaking out, on account of the encroachments of duke Henry of Wolfenbüttel against Brunswick, which had called to its assistance John Frederick of Saxony and the landgrave of Hesse. It was feared at one time that all the princes belonging to the league of Smalcald would unite and make war on the Roman Catholic states, but they proved that their only object was to defend Brunswick, without reference to religious questions. All these difficulties, together with the dissatisfaction arising from promised reforms not having been carried out, led to another diet being summoned for Nov. 14, 1542; it was afterwards postponed to December 14, and finally assembled on January 31, 1543 (according to Sleidan, lib. xv, 483; Ranke, iv, 285; but according to Seckendorf [p. 416] in the early part of February). King Ferdinand came, on January 17, to take part in it. Charles V was represented by Frederick of the Palatinate, John of Naves, and Christopher, bishop of Augsburg, all persons at least distasteful to the evangelical party. Bishop Christopher died suddenly during the conference, and was replaced by Otto of Truchses. King Ferdinand had repeatedly invited the elector of Saxony, through Dr. Andreas Coneritz, to be personally present at the diet; but he declined. Circumstances now compelled the emperor and his brother to act as leniently as possible towards the evangelical states. Still the Roman Catholics clearly evinced their old opposition to all reform, and thus the other party was obliged to act with vigor. At the opening of the diet king Ferdinand pointed out the necessity of carrying on the war against the Turks with increased energy, and of protecting Hungary and the neighboring regions; after that, assistance was asked against the French, who had invaded the Netherlands. On February 5 Granvelle addressed the diet, representing the exigencies of the war against the Turks, praised the emperor for all he had done for the country, and promised in his name that he would devote his life, if need be, to overcome the enemies of Christianity, if the states would help him in the war against France. The evangelical princes and states in the mean time presented to the king and to the imperial commissioners a list of their grievances. They complained of the peace of Nuremberg having been broken by the imperial chamber of justice, and of the promised reforms not having been carried out. They declared that they had protested against the oppression of that court, and that they rejected its arbitrary decisions, for instance, in the case of the affairs of Brunswick, etc. They also required religious liberty, which was incompatible with that tribunal. All the questions started by both parties gave rise to numerous debates. Duke Ulric of Wurtemberg sought to uphold the views of the imperial commissioners against the evangelical party by means of political considerations. He attached himself especially to the affair of Brunswick, and sought to organize a league of Saxony, Bavaria, and Hesse. Leonard Eck drew up the articles of the bond, into which other states were to be afterwards admitted. These articles did not suit either the landgrave of Hesse or the elector of Saxony, and they both demanded first of all that Bavaria should be pledged to render no assistance to duke Henry, and this put an end to the plan. The mistrust of the evangelical party was greatly increased by letters of duke Henry having been discovered, in which he spoke of the emperor intending soon to restore him in his government, while Granvelle had declared that the emperor would not take Henry's part. To this was added that Ferdinand and the imperial commissioners commenced agitating the question of the forthcoming council which was to be held at Trent; that they insisted that duke Henry, who was claiming his estates back, should not be denied his rights, etc. The evangelical party answered that they did not accept this council, nor would they attend it, and declined, since they were given no sure guarantees of peace, to take any further share in the proceedings of the diet. The resolutions of the diet were therefore drawn up, April 28, without the participation of the evangelical states. They repeated the demand for a reform, postponed the settlement of the Brunswick affair until the return of the emperor, and renewed the assurance given by the Diet of Spires, in 1542, of a peace of five years. The evangelical states declined recognising these decisions, as they had been drawn up without their participation, and also because they did not receive sufficient guarantees of the promised peace being kept. They at the same time declared themselves unwilling to take any part in the Turkish war, and announced their intention of sending a deputation to the emperor, to present him their propositions. The resolutions were never acted upon, but gave rise to numerous conferences between the two parties, in which all the questions at issue were repeatedly discussed. See Seckendorf, *Hist. Luther.* p. 416; Sleidan, *De statu Relig.* lib. xv, 483–486; Neudecker, *Urkunden*, p. 661 sq.; id. *Merkw. Aktenstücke*, p. 323 sq.—Herzog, *Real-Encyklopädie*, x, 485; Fisher, *Hist. Ref.* p. 115 sq. (J. N. P.)

Nurse (properly אֹמֵן, *omen'*, masc., τιθηνός, *nutrix*, *nutritius*; fem. אֹמֶנֶת, *ome'neth*, τιθηνός, *nutrix*; from אָמַן, to *carry* [see Isa. lx, 4]; usually מֵינֶקֶת, *meyne'keth*, fem. part. Hiph., from יָנַק, "suck," with אִשָּׁה, γυνὴ τροφεύουσα [Exod. ii, 7]; in the N. T. τροφός, *nutrix* [1 Thess. ii, 7]). Moses applied this term to himself in relation to Israel, though only to express his inability to fulfil what it required, or his sense of oppression under the responsibility involved in it (Numb. xi, 12). But more commonly it is applied to women, and much apparently in the same manner and with the same regard that is usual among ourselves. It is clear, both from Scripture and from Greek and Roman writers, that in ancient times the position of the nurse, wherever one was maintained, was one of much honor and importance (see Gen. xxiv, 59; xxxv, 8; 2 Sam. iv, 4; 2 Kings xi, 2; 2 Macc. i, 20; comp. Homer, *Od.* ii, 361; xix, 15, 251, 466; Eurip. *Ion*, 1357; *Hippol.* 267 and foll.; Virgil, *Æn.* vii, 1). The same term is applied to a foster father or mother, e. g. Numb. xi, 12; Ruth iv, 16; Isa. xlix, 23. In great families male servants, probably eunuchs in later times, were intrusted with the charge of the boys (2 Kings i, 5; see also *Kúran*, iv, 63, Tegg's ed.; Mrs. Poole, *Englw. in Egypt*, iii, 201).—Smith; Fairbairn. See CHILD.

In Christian times nursing the sick has ever been the special care of pious females, and many have devoted themselves to this work, in hospitals and elsewhere, both in war and peace, with religious earnestness.

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Among the Roman Catholics this is one of the special duties of the "Sisters of Charity."

Nut is the rendering of the A. V. of two Heb. words.

1. *Botnim'*, בָּטְנִים, occurs only in Gen. xliii, 11, where Jacob, wishing to conciliate the ruler of Egypt, sends by his sons a present, and along with other articles mentions "*nuts* and almonds." Among the various translations of this term Celsius enumerates walnuts, hazel-nuts, pine-nuts, peaches, dates, the fruit of the terebinth-tree, and even almonds; but there is little doubt that *pistachio-nuts* is the true rendering. From the context it is evident that the articles intended for presents were the produce of Syria, and they were probably less common in Egypt. The Sept. and Vulg. render by *terebinth*, the Persian version has *pusteh*, from which it is believed the Arabic *fostak* is derived, whence the Greek πιστάκια and the Latin *pistacia*. The Heb. word *botnim* is very similar to the Arabic *batam*, which we find in Arabian authors, as Rhases, Serapion, and Avicenna. It is sometimes written *baton*, *boton*, *botin*, and *albotin*. The name is applied specially to the terebinth-tree, or *Pistacia terebinthus* of botanists, the τέρμινθος or τερέβινθος of the Greeks. This is the turpentine-yielding pistacia, a native of Syria and of the Greek Archipelago. See Oak. The tree yields one of the finest kinds of turpentine, that usually called of Chio or Cyprus, which, employed as a medicine in ancient times, still holds its place in the British pharmacopœias. From being produced only in a few places, and from being highly valued, it is usually adulterated with the common kinds of turpentine. In many places, however, where the tree grows well, it does not yield turpentine, which may account for its not being noticed as a product of Palestine; otherwise we might have inferred that the turpentine of this species of pistacia formed one of the articles sent as a present into Egypt. The name *batam* is applied by the Arabs both to the turpentine and to the tree. It appears, however, to be sometimes used generically, as in some Arabic works it is applied to a tree of which the kernels of the seeds are described as being of a green color. This is the distinguishing characteristic of another species of pistacia, the *P. vera* of botanists, of which the fruit is well known to the Arabs by the name of *fistuk*. This, no doubt, gave origin to the Greek πιστάκια, said by Dioscorides to be like pine-nuts. Besides these edible kernels, the pistacia-tree is described in the Arabic works on Materia Medica as yielding another product somewhat similar to the turpentine of the batam, but which is called *'aluk al-anbat*, a resin of the *anbat*, as if this were another name for the pistacia-tree. This brings it much nearer the *botnim* of Scripture. The *Botna* of the Talmud is considered by annotators to be the pistacia (Celsius, *Hierobot.* i, 26). Bochart for this and other reasons considered botnim to be the kernels of the pistacia-tree (*Chanaan*, i, 10).

The pistachio-nut-tree is well known, extending as it does from Syria to Affghanistan. From the latter country the seeds are carried as an article of commerce to India, where they are eaten in their uncooked state, added to sweetmeats, or as a dessert fried with pepper and salt, being much relished by Europeans for the delicacy of their flavor. The pistacia-tree is most common in the northern, that is, the cooler parts of Syria, but it is also found wild in Palestine. Syria and Palestine have been long famous for pistacia-trees, see Dioscorides (i, 177) and Pliny (xiii, 5) says, "Syria has several trees that are peculiar to itself; among the nut-trees there is the well-known pistacia;" in another place (xv, 22) he states that Vitellius introduced this tree into Italy, and that Flaccus Pompeius brought it at the same time into Spain. The district around Aleppo is especially celebrated for the excellence of the pistachio-nuts, see Russell (*Hist. of Aleppo*, i, 82, 2d ed.) and Galen (*De Flac. Alim.* 2, p. 612), who mentions Berrhœa (Aleppo) as being rich in the production of these trees; the town of Batna, in the same district, is believed to derive its name from this circumstance: Betonim, a town of the tribe of Gad (Josh. xiii, 26), has in all probability a similar etymology. Bochart draws attention to the fact that pistachio-nuts are mentioned together with almonds in Gen. xliii, 11, and observes that Dioscorides, Theophrastus, and others, speak of the pistacia-tree conjointly with the almond-tree; as there is no mention in early writers of the *P. vera* growing in Egypt (see Celsius, *Hierobot.* i, 27), it was doubtless not found there in patriarchal times, wherefore Jacob's present to Joseph would have been most acceptable. There is scarcely any allusion to the occurrence of the *P. vera* in Palestine among the writings of modern travellers; Kitto (*Phys. Hist. Pal.* p. 323) says, "It is not much cultivated in Palestine, although found there growing wild in some very remarkable positions, as on Mount Tabor, and on the summit of Mount Attarûs (see Burckhardt, *Syria*, p. 334)." Dr. Thomson (*The Land and the Book*, i, 413) says that the terebinth-trees near Mais el-Jebel had been grafted with the pistacia from Aleppo by order of Ibrahim Pasha, but that "the peasants destroyed the grafts lest their crop of oil from the berries of these trees should be diminished." Dr. Hooker saw only two or three pistacia-trees in Palestine. These were outside the north gate of Jerusalem. But he says the tree is cultivated at Beirût and elsewhere in Syria. It delights in a dry soil, and rises to the height of twenty, and sometimes thirty feet. As it belongs to the same genus as the terebinth-tree, so, like it, the male and female flowers grow on separate trees. It is therefore necessary for the fecundation of the seed that a male tree be planted among the female ones. It is probably owing to the flowers of the latter not being fecundated that the trees occasionally bear oblong fruit-like but hollow bodies, which are sometimes described as galls, sometimes as nuts, of little value. The ripe seeds are enclosed in a woody but brittle whitish-colored shell, and within it is the seed-covering, which is thin, membranous, and of a reddish color. The fruit is about the size of an olive, but bulging on one side and concave on the other. Inside a tender reddish pulp is a shell, which in its turn encloses a green-colored kernel, of a sweet and agreeable flavor, and abounding in oil. Pistachio-nuts are much eaten by the natives of the countries

Pistachio-nuts (*Pistacia Vera*).

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where they are grown, and, as we have seen, they form articles of commerce from Affghanistan to India—a hot country like Egypt. They are also exported from Syria to Europe in considerable quantities. They might therefore have well formed a part of the present intended for Joseph, notwithstanding the high position which he occupied in Egypt.—Kitto; Smith.

2. *Egoz'*, אֱגוֹז; Sept. *κάρυον*. This word occurs in the Song of Solomon (v, 11): "I went into the garden of *nuts*," where probably what is known with us as English *walnuts*, or in the American market as "Madeira nuts," is intended. The Hebrew name is evidently the same as the Persian *gowz*, and the Arabic *jowz*, both of which, when they stand alone, signify the walnut, *gowz-bun* being the walnut-tree; when used in composition they may signify the nut of any other tree; thus *jowz-i-boa* is the nutmeg, *jowz-i-hindi* is the Indian or cocoanut, etc. Abu'l Fadli (in Celsius) says, "The Arabs have borrowed the word *jaus* from the Persian; in Arabic the term is *Chusf*, which is a tall tree." The *Chusf* or *Chaef* is translated by Freytag "an esculent nut, the walnut." The Jewish rabbins understand the walnut by *Egóz*. The Greeks employed *κάρυον*, and the Romans *nux*, to denote the walnut (see Casaubon, *On Athenæus*, ii, 65; Ovid, "*Nux Elegia*;" Celsius, *Hierobot.* i, 28); which last remains in modern languages, as Ital. *noce*, Fr. *noix*, Span. *nuez*, and Ger. *nuss*. The walnut was, however, also called *κάρυον βασιλικόν* (Diosc. i, 179), royal nut, from its excellence, and also *Περσικόν*, or Persian, having been introduced into Greece from Persia: the name *juglans* has been derived from *Jovis glans*, the acorn, or nut of Jove. That the walnut was highly esteemed in the East we learn from Abulpharagius, who states that Al Mahadi, the third caliph of the Abassides, "was buried at the foot of the walnut-tree under which he used to sit." That it is found in Syria has been recorded by several travellers. Thévenot found it in the neighborhood of Mount Sinai, and Belon says of a village not far from Lebanon that it was "well shaded with oak and walnut trees." That it was planted at an early period is well known, and might be easily proved from a variety of sources. According to Josephus (*War*, iii, 10, 8) the walnut-tree was formerly common, and grew most luxuriantly around the lake of Gennesareth; Schulze, speaking of this same district, says he often saw walnut-trees growing there large enough to shelter four-and-twenty persons. See also Kitto (*Phys. Hist. Pal.* p. 250) and Burckhardt (*Syria*, p. 265).

English Walnut (*Juglans Regia*).

The walnut, or *Juglans regia* of botanists, belongs to the natural family of *Juglandeæ*, of which the species are found in North America and in Northern Asia. The walnut itself extends from Greece and Asia Minor over Lebanon and Persia, probably all along the Hindû Khûsh to the Himalayas, and is abundant in Cashmere (*Him. Bot.* p. 342). The walnut-tree is well known as a lofty, wide-spreading tree, which affords a grateful shade, and of which the leaves have an agreeable odor when bruised. It seems formerly to have been thought unwholesome to sit under its shade, but this appears to be incorrect. The flowers begin to open in April, and the fruit is ripe in September and October. The tree is much esteemed for the excellence of its wood; and the kernel of the nut is valued not only as an article of diet, but for the oil which it yields. Being thus known to and highly valued by the Greeks in early times, it is more than probable that, if not indigenous in Syria, it was introduced there at a still earlier period, and that therefore it may be alluded to in the above passage, more especially as Solomon has said, "I made me gardens and orchards, and planted trees in them of all kind of fruits" (Eccles. ii, 5).—Kitto.

Nuts, in ecclesiastical usage, sometimes designates a cup made out of a cocoanut; examples remain at Corpus Christi and Exeter colleges, Oxford. See Walcott, *Sacred Archæology*, p. 405.

Nuts or **Bazugurs** is the name of a class of Gypsies who dwell in Hindostan. A late intelligent writer has, with much plausibility, endeavored to trace from them the origin of the Gypsies of the West. They are both wandering tribes, and have each a language understood only by themselves; live principally by fortune-telling (by palmistry and other means), and are alike addicted to thieving. The Gypsies are governed by their king; the Nuts by their *nadar bûtah*. They appear to be equally indifferent on the subject of religion, and in no respect particular in their food, or the manner in which it is obtained. According to a list furnished by captain Richardson, the languages adopted by these people would appear to possess a very strong affinity to each other. "The Bazugurs are subdivided into seven castes, viz. the Cham, Athbia, Bynsa, Purbutte, Kalkûr, Dorkinû, and Gungwar; but the difference seems only in name, for they live together and intermarry as one people. They say they are descended from four brothers of the same family. They profess to be Mussulmans; that is, they undergo circumcision; and at their weddings and burials a gari and mollah attend to read the service; thus far, and no further, are they Mussulmans. Of the Prophet they seem to have little knowledge; and though in the creed, which some of them can indistinctly recollect, they repeat his titles, yet, when questioned on the subject, they can give no further account of him than that he was a saint or *pir*. They acknowledge a God, and in all their hopes and fears address him, except when such addresses might be supposed to interfere with Sansyn's department—a famous musician, who flourished, I believe, in the time of Akbar, and whom they consider as their tutelary deity; consequently they look up to him for success and safety in all their professional exploits. These consist of playing on various instruments, singing, dancing, tumbling, etc. The two latter accomplishments are peculiar to the women of this sect. The notions of religion and a future state among this vagrant race are principally derived from their songs, which are beautifully simple. They are commonly the production of Kubier, a poet of great fame, and who, considering the nature of his poems, deserves to be better known. He was a weaver by

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trade, and flourished in the time of Shir Shah, the Cromwell of Indian history. There are, however, various and contradictory traditions relative to our humble philosopher, as some accounts bring him down to the time of Akbar. All, however, agree as to his being a Sûpu, or Deist, of the most exalted sentiments and of the most unbounded benevolence. He reprobated with severity the religious intolerance and worship of both Hindûs and Mussulmans, in such a pleasing poetic strain of rustic wit, humor, and sound reasoning, that to this day both nations contend for the honor of his birth in their respective sects or tribes. He published a book of poems that are still universally esteemed, as they inculcate the purest morality and the greatest good-will and hospitality to all the children of man. From the disinterested yet alluring doctrines they contain, a sect has sprung up in Hindostan under the name of Kubier-punt-hî, who are so universally esteemed for veracity and other virtues, among both Hindûs and Mussulmans, that they may be with propriety considered the Quakers of that hemisphere. They resemble that respectable body in the neatness of their dress and simplicity of their manners, which are neither strictly Mohammedan nor Hindû, being rather a mixture of the best parts of both. The Bazugurs conceive that one spirit pervades all nature; and that their soul, being a particle of that universal spirit, will of course rejoin it when released from its corporeal shackles. At all their feasts—which are as frequent as their means will admit—men, women, and children drink to excess. Liquor with them is the summum bonum of life; every crime may be expiated by plentiful libations of strong drink. Though professing Islamism, they employ a Brahman, who is supposed to be an adept in astrology, to fix upon a name for their children, whom they permit to remain at the breast till five or six years of age. It is no uncommon thing to see four or five miserable infants clinging round their mother, and struggling for their scanty portion of nourishment, the whole of which, if we might judge from the appearance of the woman, would hardly suffice for one. This practice, with the violent exercise which they are taught in their youth, and the excessive and habitual indulgence in drinking intoxicating liquors, must greatly curtail the lives of these wretched females. Their marriages are generally deferred to a later period than is usual in their climate, in consequence of a daughter being considered as productive property to the parents by her professional abilities. The girls, who are merely taught to dance and sing, like the common Sheh or Nautch girls of Hindostan, have no restrictions on their moral conduct as females; but the chastity of those damsels whose peculiar department is tumbling is strictly enjoined, until their stations can be supplied by younger ones trained up in the same line; and when these come forward, the older performers are permitted to join the men dancers, and from among them the men, though aware or at least suspicious of their incontinence, select a wife. After the matrimonial ceremony is over, they no longer exhibit as public dancers. A total change of conduct is now looked for, and generally, I believe, ensues. To reconcile this in some manner to our belief, it may be necessary to mention that, contrary to the prevailing practice in India, the lady is allowed the privilege of judging for herself, nor are any preparations for the marriage thought of till her assent has been given, in cases where no previous choice has been made. There are in and about the environs of Calcutta five sets of these people, each consisting of from twenty to thirty, exclusive of children. There is a *surdur* to each set, one of whom is considered as the chief, or nadar bûtah, at this station. The people of each set are, like our actors, hired by the surdur or manager of a company for a certain period, generally one year, after which they are at liberty to join any other party. No person can establish a set without the sanction of the nadar bûtah, who, I believe, receives a chût (tribute or small portion) of the profits, besides a tax of two rupees, which is levied on the girls of each set as often as they may have attracted the notice of persons not of their own caste. This, from their mode of life, must be a tolerably productive duty. When the parties return from their excursions, this money is paid to the nadar bûtah, who convenes his people, and they continue eating and drinking till the whole is expended. When any of the surdurs are suspected of giving in an unfair statement of their profits, a *puncha'et* is assembled, before whom the supposed culprit is ordered to undergo a fiery ordeal by applying his tongue to a piece of red-hot iron; if it burns him, he is declared guilty. A fine, always consisting of liquor, is imposed. If the liquor be not immediately produced, the delinquent is banished from their society, hooted and execrated wherever he comes: his very wife and children avoid him. Thus oppressed, he soon becomes a suppliant to the nadar bûtah. Some of the women of the Bazugurs are, I have heard, extremely handsome, and esteemed as courtesans in the East accordingly; though I must confess I have not seen any who, in my opinion, came under that description as to personal charms."

Nuva, an ancient goddess among the Chinese, was worshipped before the time of Confucius. She presided over the war of the natural elements, stilling the violence of storms and establishing the authority of law. She caused the world to spring from the primitive chaos, and out of elemental confusion brought natural order.

Nuvolone, Carlo Francesco, a distinguished Italian painter, the eldest son of Panfilo Nuvolone, was born at Milan in 1608. He studied under his father, but finished his education in the school of Giulio Cesare Procaccini, although he did not adopt the style of either, but became a follower of Guido. According to Lanzi the forms of his figures are elegant, and the airs of his heads graceful, with a remarkable sweetness and harmony of tints, so that he deserved the name which he still enjoys of "the Guido of Lombardy." His Madonnas are in much request for private collections. Nuvolone also painted many portraits for the nobility, which possess great excellence; and he was selected to paint the queen of Spain when she visited Milan in 1649. Lanzi mentions his fine picture of the *Miracle of St. Peter* in S. Vittore at Milan; and says he painted many other works in excellent taste, at Milan, Parma, Cremona, Piacenza, and Como. He died, according to Orlandi, in 1651, though Bryan says 1661. See Spooner, *Biog. Hist. of the Fine Arts*, p. 624.

Nuvolone, Giuseppe, called *Il Panfilo*, an eminent Italian artist, the younger son of Panfilo Nuvolone, was born at Milan in 1619. Like his brother, Carlo Francesco, he studied first under his father, and afterwards under Giulio Cesare Procaccini. Lanzi says that in his works may everywhere be traced a composition and coloring derived from the school of Procaccini. His compositions are copious, and the oppositions of his lights and shadows are conducted with great intelligence and vigor; but his taste is often inferior to that of his brother, and his shadows are occasionally dark and sombre. He wrought with great facility, and was indefatigable in the practice of his profession during a long life, painting until his eighty-fourth year. His latter works bear traces of infirmity. There are many of his paintings in the cities of Lombardy; also in Brescia and other Venetian cities, among which Lanzi mentions his fine picture of *St. Domenico resuscitating a Dead Man*, in the church of that saint at Cremona. This work of art is animated by the most natural expression, and adorned with beautiful architecture. He died in 1703. See Spooner, *Biog. Hist. of the Fine Arts*, p. 624.

Nuvolone, Panfilo, a Cremonese painter, flourished, according to Zaist, about 1608. He studied under Cav. Gio. Battista Trotti, called *Il Malosso*, and was among the ablest disciples of that master. Lanzi says

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he afterwards followed a more solid and attractive style. Among his principal works is one in the monastery of Sts. Domenico and Lazarus; and the *Assumption of the Virgin*, in the church of La Passione. See Spooner, *Biog. Hist. of the Fine Arts*, p. 624.

Nuvolstella (or **Nivolstella**), JOHANN GEORG, a German wood-engraver, born at Mentz in 1594, died in 1624. Among other prints, he executed several of the holy fathers, after the designs of Tempesta; a set of cuts for Virgil's *Æneid*, and other poetical subjects. See Spooner, *Biog. Hist. of the Fine Arts*, p. 624.

Nuwayri is the patronymic of a celebrated Arabian historian of the 8th century of the Hegira, whose complete name was AHMED IBN-ABD-AL-WAHHAB AL-BEKRÍ, AL-TEYMÍ AL-KINDÍ, and who was further distinguished by the honorable surname of *Shehábu-d-dín* (bright star of religion). He was born at Nuwayreh, a small town of the province of Bahnassá, in Egypt, in the year 682 of the Hegira (A.D. 1283–84). Nuwayri distinguished himself as a theologian of the sect of Shafei, and also as a rhetorician and grammarian, and he wrote several works on these subjects, the titles of which have not reached us. But the work which has made Nuwayri known among European scholars is his *Nehâyetu-l-árab fí fonúni-l-adab*, a sort of cyclopædia, consisting of thirty books or volumes, and divided into five "fen" (subjects), each of which is further subdivided into "kasm" (sections), containing each a certain number of "bab" (chapters). The first four "fen" treat of the physical sciences and the several branches of natural history and moral philosophy. The fifth and last, which is likewise the most valuable for Europeans, is wholly occupied with a history of the Mohammedan settlements both in the East and West. The sixth "bab" (chapter) of the same contains a narrative of the conquest of Africa, Spain, and Sicily by the Saracens, together with a chronological history of the sultans of the family of Umeyah, who filled the throne of Cordova from A.H. 138 to 428 (A.D. 755 to 1036), and a short account of the principal events of their reigns. Nuwayri died, according to Haji Khalfah, in the year 732 of the Hegira.—*English Cyclop.* s. v.

Nuzzi, FERDINAND, an Italian cardinal, was born Sept. 10, 1645, in Orta, within the territory recently called the Pontifical States. He was nine years old when his mother, having become a widow, sent him to Rome to pursue his studies. Applying himself to jurisprudence, civil as well as canonical, he was soon regarded as one of the most skilful lawyers of Italy. In 1686 Innocent XI appointed him commissary of the Apostolic Chamber and canon of St. Peter. Alexander VIII often had recourse to his counsels. Innocent XII made him treasurer of the Apostolic Chamber, secretary of the Congregation of the Council, and member of that of the rites. In the midst of all his duties Nuzzi preserved his love for the sciences, and his house was the rendezvous for savans, who formed there a sort of academy where all sorts of subjects were discussed. Clement XI created him cardinal (Dec. 16, 1715) and bishop of Orvieto. He died in Orvieto Nov. 30, 1717. As prefect of Annone, he published *Discorso intorno alla coltivazione della Campagna di Roma* (Rome, 1702, fol.). He described the sad effects of the want of culture in the country near Rome; but his work had not the result that he promised himself. His nephew, Nuzzi (Innocent), honorary chancellor of Benedict XIV, raised a magnificent mausoleum to his uncle in the cathedral of Orvieto, and translated into Italian the *Hist. de la Constitution Unigenitus*, by Lafitau (Cologne, Rome, 1757, 4to). See *Dict. des Cardinaux;* Moréri, *Dict. Histor.*—Hoefer, *Nouv. Biog. Générale*, xxxviii, 374.

Nyâya (from the Sanscrit *ni*, "into," and *aya*, "going," a derivative from *in*, "to go," hence literally "entering," and figuratively "investigating" analytically) is the name of one of the three great systems of ancient Hindû philosophy. See HINDÛISM. There are, it is true, six systems of Hindû philosophy, viz. the *Nyaya*, *Vaiseshika* (q. v.), *Sankhya* (q. v.), *Yoga* (q. v.), *Vedanta* (q. v.), and *Mimansa* (q. v.); but, as we have said in the article MIMANSA, the term philosophical system is hardly applicable to all of them, and it should also be stated that the Vaiseshika is in some sort supplementary to the Nyaya, and the two are familiarly spoken of as one collected system, though we do not so treat them here. Accordingly it is customary to speak of Hindû philosophy as being divisible into the *Nyaya*, *Sankhya*, and *Vedanta*. These three systems, too, if we follow the commentators, differ more in appearance than in reality. Assuming each of them implicitly the truth of the *Vedas* (q. v.), and proceeding to give on that foundation a comprehensive view of the totality of things, the three systems differ in their *point of view* of the universe; viz. as it stands in relation severally to *sensation*, *emotion*, and *intellection*.

The adherent of the Nyaya system, starting from the premise that we have various *sensations*, inquires what and how many are the channels through which such varied knowledge flows in. Finding that there are five very different channels, he imagines five different externals adapted to these. Hence his theory of the five elements, the aggregate of what the Nyaya regards as the causes of affliction. The student of the Sankhya, struck with the fact that we have *emotions*, with an eye to the question *whence* our impressions come, inquires their *quality*. Are they pleasing, displeasing, or indifferent? These three qualities constitute for him the external; and to their aggregate he gives the name of Nature. With the former he agrees in wishing that he were well rid of all three; holding that things pleasing and things indifferent are not less incompatible with man's chief end than things positively displeasing. Thus, while the Nyaya allows to the external a substantial existence, the Sankhya admits its existence only as an aggregate of qualities; while both allow that it really (eternally and necessarily) exists. The Vedanta, rising above the question as to what is pleasing, displeasing, or indifferent, asks simply what *is* and what is *not*. The categories are here reduced to two —the Real and the Unreal. The categories of the Nyaya and the Sankhya are merely scaffolding to reach this pinnacle of philosophy, or, in other words, the Nyaya and the Sankhya are simply introductory to the great system of the Vedanta. With this introductory element we must content ourselves at this place, and now enter upon a consideration of the Nyaya (proper) system, which offers, as we have already said, the sensational aspect of Hindû philosophy. But in thus labelling the Nyaya we would not be understood that it confines itself to sensation, excluding emotion and intellection, nor that the other two great systems ignore the fact of sensation, but simply that the arrangement of the Nyaya has a more pointed regard to the fact of the five senses than either of the others has, and treats the external more frankly as a solid reality. Indeed this system of philosophy bears its very peculiar name because it treats analytically, as it were, of the objects of human knowledge, both material and spiritual, distributed by it under different heads or topics; and it is in this particular unlike the Sankhya and the Vedanta, which follow a synthetic method of reasoning. With the other systems of Hindû philosophy, the Nyaya concurs in making its chief end the consideration of man's destiny, and in promising beatitude, i. e. final deliverance of the soul from re-birth or transmigration, to those who acquire truth, which in the case of the Nyaya means a thorough knowledge of the principles taught by this particular system. "The topics treated of by the Nyaya are briefly the following: 1. the *prâmâna*, or instruments of right notion. They are: *a*, knowledge which has arisen from the contact of a sense with its object; *b*, inference of three sorts (*à priori*, *à posteriori*, and from analogy); *c*, comparison; and, *d*, knowledge, verbally communicated, which may be

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knowledge of 'that whereof the matter is seen,' and knowledge of 'that whereof the matter is unseen' (revelation). 2. The objects or matters about which the inquiry is concerned (*prameya*). These are: *a*. The *Soul* (*atman*). It is the seat of knowledge or sentiment, different for each individual coexistent person, infinite, eternal, etc. Souls are therefore numerous, but the supreme soul is one; it is demonstrated as the creator of all things. *b*. *Body* (*sarira*). It is the seat of action, of the organs of sensation, and of the sentiments of pain or pleasure. It is composed of parts, a framed substance, not inchoative, and not consisting of the three elements, earth, water, and fire, as some say, nor of four, or all the five elements (viz. air and ether, in addition to the former), as others maintain, but merely earthy. *c*. *Organs of sensation* (*indriya*); from the elements, earth, water, light, air, and ether, they are smell, taste, sight, touch, and hearing. *d*. *Their objects* (*artha*). They are the qualities of earth, etc., viz. odor, savor, color, tangibility, and sound. *e*. *Understanding* (*buddhi*), or *apprehension* (*upalabdhi*), or *conception* (*jnâna*), terms which are used synonymously. It is not eternal, as the Sankhya maintains, but transitory. *f*. *The organ of imagination and volition* (*manas*). Its property is the not giving rise simultaneously to more notions than one. *g*. *Activity* (*pravritti*), or that which originates the utterances of the voice, the cognitions of the understanding, and the gestures of the body. It is therefore oral, mental, or corporeal, and the reason of all worldly proceedings. *h*. *Faults* or *failings* (*dosha*), which cause activity, viz. affection, aversion, and bewilderment. *i*. *Transmigration* (*pretyabhâva*, literally, the becoming born after having died), or the regeneration of the soul, which commences with one's first birth, and ends only with final emancipation. It does not belong to the body, because the latter is different in successive births, but to the soul, because it is eternal. *k*. *Fruit* or *retribution* (*phala*), or that which accrues from activity and failings. It is the consciousness of pleasure or of pain. *l*. *Pain* (*duhkha*), or that which has the characteristic mark of causing vexation. It is defined as 'the occurrence of birth,' or the originating of 'body,' since body is associated with various kinds of distress. Pleasure is not denied to exist, but, according to the Nyaya, it deserves little consideration, since it is ever closely connected with pain. *m*. *Absolute deliverance* or *emancipation* (*apavarga*). It is annihilation of pain, or absolute cessation of one's troubles once for all.

"After (as above) 'instruments of right notion,' and 'the objects of inquiry,' the Nyaya proceeds to the investigation of the following topics. 3. *Doubt* (*samsaya*). It arises from unsteadiness in the recognition or non-recognition of some mark, which, if we were sure of its presence or absence, would determine the subject to be so or so, or not to be so or so; but it may also arise from conflicting testimony. 4. *Motive* (*prayojana*), or that by which a person is moved to action. 5. *A familiar case* (*drishtanta*), or that in regard to which a man of an ordinary and a man of a superior intellect entertain the same opinion. 6. *Tenet* or *dogma* (*siddhanta*). It is either 'a tenet of all schools,' i. e. universally acknowledged, or 'a tenet peculiar to some school,' i. e. partially acknowledged; or 'a hypothetical dogma,' i. e. one which rests on the supposed truth of another dogma; or 'an implied dogma,' i. e. one the correctness of which is not expressly proved, but tacitly admitted by the Nyaya. 7. The different members (*avayava*) of a regular argument or *syllogism* (*nyâya*). 8. *Confutation* or reduction to absurdity (*tarka*). It consists in directing a person who does not apprehend the force of the argument as first presented to him, to look at it from an opposite point of view. 9. *Ascertainment* (*nirnaya*). It is the determination of a question by hearing both what is to be said for and against it, after having been in doubt. The next three topics relate to the topic of controversy, viz. 10. *Discussion* (*vâda*), which is defined as consisting in defending by proofs on the part of the one disputant, and controverting by objections on the part of the other, without discordance with respect to the principles on which the conclusion is to depend; it is, in short, an honest sort of discussion, such, for instance, as takes place between a preceptor and his pupil, and where the debate is conducted without ambition of victory. 11. *Wrangling* (*jalpa*), consisting in the defence or attack of a proposition by means of tricks, futilities, and such like means; it is therefore a kind of discussion where the disputants are merely desirous of victory, instead of being desirous of truth. 12. *Cavilling* (*vitandâ*), when a man does not attempt to establish the opposite side of the question, but confines himself to carping disingenuously at the arguments of the other party. 13. *Fallacies*, or semblances of reasons (*hetvabhâsa*), five sorts of which are distinguished, viz. the erratic, the contradictory, the equally available on both sides; that which, standing itself in the need of proof, does not differ from that which is to be proved, and that which is adduced when the time is not that when it might have availed. 14. *Tricks*, or unfairness in disputation (*chala*), or the opposing of a proposition by means of assuming a different sense from that which the objector well knows the propounder intended to convey by his terms. It is distinguished as verbal misconstruing of what is ambiguous, as perverting, in a literal sense, what is said in a metaphorical one, and as generalizing what is particular. 15. *Futile objections* (*jâti*), of which twenty-four sorts are enumerated; and, 16, failure in argument or reason of defeat (*nigraha-sthâna*), of which twenty-two distinctions are specified.

"The great prominence given by the Nyaya to the *method*, by means of which truth might be ascertained, has sometimes misled European writers into the belief that it is merely a system of formal logic, not engaged in metaphysical investigations. But though the foregoing enumeration of the topics treated by it could only touch upon the main points which form the subject-matter of the Nyaya, it will sufficiently show that the Nyaya is intended to be a complete system of philosophical investigation; and some questions, such as the nature of intellect, articulated sound, etc., or those of genus, variety, and individual, it has dealt with in a masterly manner, well deserving the notice of Western speculation. That the atomic theory has been devolved from it will be seen under the article VAISESHIKA. On account of the prominent position, however, which the *method* of discussion holds in this system, and the frequent allusion made by European writers to a Hindû syllogism, it will be expedient to explain how the Nyaya defines the 'different members of a syllogism' under its seventh topic. A regular argument consists, according to it, of five members, viz.: *a*, the proposition (*pratijnâ*), or the declaration of what is to be established; *b*, the reason (*hetu*), or 'the means for the establishing of what is to be established;' *c*, the *example* (*udaharana*), i. e. some familiar case illustrating the fact to be established, or, inversely, some familiar case illustrating the impossibility of the contrary fact; *d*, the application (*upanaya*), or 'restatement of that with respect to which something is to be established;' and, *e*, the conclusion (*nigamana*), or 'the restating of the proposition because of the mention of the reason.' An instance of such a syllogism would run accordingly thus: *a*, This hill is fiery, *b*, for it smokes, *c*, as a culinary hearth, or (inversely) not as a lake, from which vapor is seen arising—vapor not being smoke, because a lake is invariably devoid of fire; *d*, accordingly the hill is smoking; *e*, therefore, it is fiery.

"The founder of the Nyaya system passes under the name of Gotama (q. v.), or, as it also occurs, Gautama (which would mean a descendant of Gotama). There is, however, nothing as yet known of the history of this personage or the time when he lived, though it is probable that the work attributed to him is, in its present shape, later than the work of the great grammarian

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Pânini. It consists of five books or *adhyâyas*, each divided into two 'days,' or diurnal lessons, which are again subdivided into sections or topics, each of which contains several aphorisms or *sûtras* (q. v.). Like the text-books of other sciences among the Hindûs, it has been explained or annotated by a triple set of commentaries, which, in their turn, have become the source of more popular or elementary treatises" (Chambers). Mr. Banerjea, in his *Dialogue on the Hindû Philosophy* (Lond. 1861, 8vo), considers the Buddhists' system as closely resembling the Nyaya system, and points out its similarity to and differences from that of Kapila (q. v.). The latter agrees with the Nyaya in that it makes all souls eternal and distinct from body. Its evil to be overcome is the same, viz. transmigration; and its method of release is the same, viz. Buddhi, or knowledge. They differ in that the Nyaya assumes beyond that of Kapila a third eternal and indestructible principle as the basis of matter, viz. *atoms*. It also assumes the existence of a supreme soul, Brahma, who is almighty and all-wise. The Sanscrit text of the Sûtras of Gotama, with a commentary by Viswanâtha, has been edited at Calcutta (1828); and the first four books, and part of the fifth, of the text, with an English version, an English commentary, and extracts from the Sanscrit commentary of Viswanâtha, by the late Dr. J. R. Ballantyne (Allahabad, 1850–54). This excellent English version and commentary, and the celebrated essays on the Nyaya by H. T. Colebrooke (*Trans. of the Royal Asiatic Society*, vol. i, Lond. 1827; and reprinted in the *Miscellaneous Essays*, vol. i, Lond. 1837), and Ballantyne, *Christianity contrasted with Hindû Philosophy* (Lond. 1859, 8vo), are the best guides for the theological student who, without a knowledge of Sanscrit, would wish to familiarize himself with the Nyaya system. See Thomson, *Outlines on Thought* (Appendix on *Hindû Logic*, Lond. 1857); Ballantyne, *Lectures upon the Nyaya Philosophy; Division of the Categories of the Nyaya Philosophy*, in the *Bibliotheca Indica*, No. 33 and 35; *Dictionary of the Technical Terms of the Nyaya Philosophy* (Bombay, 1875); Barthélemy Saint-Hilaire, *Mémoire sur le Nyaya; Bibliotheca Sacra*, 1861, p. 673–697. (J. H. W.)

Nyctăgès (from *νυστάζειν* or *νυκτάζειν, to nap*) is the name which was given in the early Church to those who repudiated the night hours of prayer on the ground that as the day is divinely ordained for work, so the night is equally ordained for sleep and rest (Isidore, *De Hæres.* lxiv; Paulus, *De Hæres.* lii; Ebrard, *In Bibl. Max.* xxiv, 1577). They are also spoken of under the name of *Dormitantes* by St. Jerome in his treatise against Vigilantius.

Nyctelia (*νυκτίλια*), the name given to the festivals of the ancient Greeks observed in honor of Bacchus, were so called, from *ἐν νυκτὶ τελεῖν*, because the sacrifice and other ceremonies were performed in the night. These feasts were celebrated every three years in the beginning of spring, with lighted torches, drinking, and the worst of impurities, for which reason the Romans prohibited the observance of them in Italy. See Broughton, *Hist. of Religion*, s. v.

Nyder, Johannes, a celebrated Dominican, who flourished during the Hussite Reformation, is noted as one of the embassy selected by the Council of Basle to debate at Egra, in Bohemia, the case of the Hussites. But little is known of his personal history, but in the excited period of ecclesiastical strife in which he flourished he played no unimportant part in defence of the papal cause. See Jenkins, *Life of Cardinal Julian*, p. 187 sq.

Nye, Philip, an English theologian, was born about 1596, in Sussex. He studied at Oxford, entered the Church, and was at first settled at St. Michael, and later at St. Bartholomew's, London, where he was very popular as a pulpit orator. Having ventured to oppose the doctrines of the Established Church, he was obliged to retire for some years to Holland. Appointed pastor of Kimbolton in 1640, he was one of the most zealous advocates of Presbyterianism, and afterwards joined the Independents, when they were in the ascendency. In December, 1647, he was sent by the leaders of the army, together with Marshall, to the castle of Carisbrooke, to inform the king of the vote deposing him from the throne. At the Restoration he was deprived of all office, but left at liberty. He died at London Sept. 27, 1672. Wood and Calamy represent him as a violent, dangerous man; but Stoughton, himself an Independent, pays him high tribute, and says that Nye, though one of the ablest and most active of the denomination, had no power to serve the cause of his sect, as he was suspiciously regarded by the Royalists, and even by Parliament. Nye wrote some controversial works. See Wood, *Athenæ Oxon.*; Calamy, *History of Dissenting Churches*; Hook, *Eccles. Biog.* s. v.; Stoughton, *Eccles. Hist. of England* (Ch. of Restor.), i, 45, 91, 194, 297; Fletcher, *Hist. of the Independents*, iii, 187; iv, 31. (J. H. W.)

Nymphæ or **Nymphs** (Gr. *νύμφαι*) is, in classic mythology, the name of a numerous class of inferior female divinities, though they are designated by the title of Olympian, because they were said to be called to the meetings of the gods in Olympus. They are described as the daughters of Zeus, and were believed to dwell on earth in groves, on the summits of mountains, in rivers, streams, glens, and grottoes (Homer, *Odyss.* vi, 123, etc.; xii, 318; *Il.* xx, 8; xxiv, 615). Homer describes them as presiding over game, accompanying Artemis, dancing with her, weaving in their grottoes purple garments, and kindly watching over the fate of mortals (*Odyss.* vi, 105; ix, 154; xiii, 107, 356; xvii, 243; *Il.* vi, 420; xxiv, 616). Men offer up sacrifice either to them alone, or in conjunction with other gods, such as Hermes (*Odyss.* xiii, 350; xvii, 211, 240; xiv, 435). From the places which they inhabit they are called *ἀρνονόμοι* (*Odyss.* vi, 105), *ὀρτσιάδες* (*Il.* vi, 420), and *νηϊάδες* (*Odyss.* xiii, 104).

The nymphs, whose number is almost indefinite, may be divided into two great classes. The first class embraces those who must be regarded as a kind of inferior divinities, recognised in the workshop of nature. The early Greeks saw in all the phenomena of ordinary nature some manifestation of the Deity; springs, rivers, grottoes, trees, and mountains, all seemed to them fraught with life; and all were only the visible embodiments of so many divine agents. The salutary and beneficent powers of nature were thus personified, and regarded as so many divinities; and the sensations produced on man in the contemplation of nature, such as awe, terror, joy, delight, were ascribed to the agency of the various divinities of nature. The second class of nymphs are personifications of tribes, races, and states, such as Cyrene, and many others. The nymphs of the first class must again be subdivided into various species, according to the different parts of nature of which they are the representatives.

1. *Nymphs of the Watery Element.*—Here we first mention the nymphs of the ocean (Ὠκεανῖναι or Ὠκεανίδες, *νύμφαι ἅλιαι*), who are regarded as the daughters of Oceanus (Hesiod, *Theog.* 346, etc., 364; Æschyl. *Prom.*; Callim. *Hymn. in Dian.* 13; Apollon. Rhod. iv, 1414; Sophocles, *Philoct.* 1470); and the next the nymphs of the Mediterranean, or Inner Sea, who are regarded as the daughters of Nereus, whence they are called Nereides (Hesiod, *Theog.* 240, etc.). The rivers were represented by the Polameides, who, as local divinities, were named after their rivers, as Acheloides, Amyrides, Ismenides, Amnisiades, Pactolides (Apollon. Rhod. iii, 1219; Virgil, *Æn.* v, iii, 70; Pausan. v, 5, 6; i, 31, 2; Callim. *Hymn. in Dian.* 15; Ovid, *Met.* vi, 16; Steph. Byz. s. v. Ἀμνισός). But the nymphs of fresh water, whether of lakes, brooks, or wells, are also designated by the general name Naiades, though they have in addition their specific names, as Κρηναῖαι,

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Πηγαῖαι, Ἑλειονόμοι, Λιμνατίδες or Λιμνάδες (Homer, *Odyss.* xvii, 240; Apollon. Rhod. iii, 1219; Theocrit. v, 17; Orph. *Hymn.* 50, 6; *Argon.* 644). Even the rivers of the lower regions are described as having their nymphs; hence *Nymphæ infernæ paludis* and *Avernales* (Ovid, *Met.* v, 540; *Fast.* ii, 610). Many of these presided over waters or springs which were believed to inspire those that drank of them, and hence the nymphs themselves were thought to be endowed with prophetic or oracular power, and to inspire men with the same, and to confer upon them the gift of poetry (Pausan. iv, 27, 2; ix, 3, 5; 34, 3; Plutarch, *Aristid.* 11; Theocritus, vii, 92). Inspired soothsayers or priests are therefore sometimes called νυμφόληπτοι (Plato, *Phædr.* p. 421, e). Their powers, however, vary with those of the springs over which they preside; some were thus regarded as having the power of restoring sick persons to health (Pindar, *Ol.* xii, 26; Pausan. v, 5, 6; vi, 22, 4); and as water is necessary to feed all living beings, the water-nymphs (ὑδριάδες) were also worshipped, along with Dionysus and Demeter, as giving life and blessings to all created beings, and this attribute is expressed by a variety of epithets, such as καρποτρόφοι, αἰπολικαί, νόμιαι κουροτρόφοι, etc.). As their influence was thus exercised in all departments of nature, they frequently appear in connection with higher divinities, as, for example, with Apollo, the prophetic god, and the protector of herds and flocks (Apollon. Rhod. iv, 1218); with Artemis, the huntress and protectress of game, for she herself was originally an Arcadian nymph (Apollon. Rhod. i, 1225; iii, 881; Pausan. iii, 10, 8); with Hermes, the fructifying god of flocks (Homer, *Hymn. in Aphrod.* 262); with Dionysus (Orph. *Hymn.* 52; Horace, *Carm.* i, 1, 31; ii, 19, 3); with Pan, the Seileni, and Satyrs, whom they join in their Bacchic revels and dances.

2. *Nymphs of mountains and grottoes* are called Ὀροδεμνιάδες and Ὀρειάδες, but sometimes also by names derived from the particular mountains they inhabited, as Κισσαιρωνίδες, Πηλιάδες, Κορύκιαι, etc. (Theocritus, vii; Virgil, *Æn.* i, 168, 500; Pausan. v, 5, 6; ix, 3, 5; x, 32, 5; Apollon. Rhod. i, 550; ii, 711; Ovid, *Her.* xx, 221; Virgil, *Eclog.* vi, 56).

3. *Nymphs of forests, groves, and glens* were believed sometimes to appear to and frighten solitary travellers. They are designated by the names Ἀλσηΐδες, Ὑληωροί, Αὐλωνιάδες, and Ναπαῖαι (Apollon. Rhod. i, 1066, 1227; Orpheus, *Hymn.* 50, 7; Theocritus, xiii, 44; Ovid, *Met.* xv, 490; Virgil, *Georg.* iv, 535).

4. *Nymphs of trees* were believed to die together with the trees which had been their abode, and with which they had come into existence. They were called Δρυάδες, Ἁμαδρυάδες or Ἀδρυάδες, which signifies not only an oak, but any wild-growing tree; for the nymphs of fruit-trees were called Μηλίδες, Μηλιάδες, Ἐπιμηλίδες, or Ἀμαμηλίδες. They seem to be of Arcadian origin, and never appear together with any of the great gods (Pausan. viii, 4, 2; Apollon. Rhod. ii, 477, etc.; Anton. lib. 31, 32; Homer, *Hymn. in Ven.* 259, etc.).

The second class of nymphs, who were connected with certain races or localities (Apollon. Rhod. ii, 504), usually have a name derived from the places with which they are associated, as Nyciades, Dodonides, Lemniæ (Ovid, *Fast.* iii, 769; *Met.* v, 412; ix, 651; Apollod. iii, 4, 83; Schol. *Ad Pind. Ol.* xiii, 74).

The sacrifices generally offered to nymphs consisted of goats, lambs, milk, and oil, but never of wine (Theocrit. v, 12, 53, 139, 149; Serv. *Ad Virg. Georg.* iv, 380; *Eclog.* v, 74). They were worshipped and honored with sanctuaries in many parts of Greece, especially near springs, groves, and grottoes, as, for example, near a spring at Cyrtone (Pausan. ix, 24, 4); in Attica (i, 31, 2); at Olympia (v, 15, 4; vi, 22, 4); at Megara (i, 40, 1); between Sycon and Phlius (ii, 11, 3), and other places. Nymphs are represented in works of art as beautiful maidens, either quite naked or only half covered. Later poets sometimes describe them as having sea-colored hair (Ovid, *Met.* v, 432). — Smith, *Dict. of Greek and Rom. Mythol. and Biog.* s. v.

Nymphæum was the name of a fountain of water placed in the *atrium* of a church, in which the people were accustomed to wash their hands and faces before they entered. It was variously called κρήνη, φιάλη, φρέαρ, κολυμβεῖον, λεοντάριον, *olymphæum*, etc. Romanists labor hard to prove that the practice of sprinkling with holy water at the entrance of the church is derived from that which was considered, by the earlier Christians, as a symbol of purification. But at its introduction it was recognised as a Grecian rite, and is to be traced, with the greater number of papal ceremonies, to heathenism.—Farrar, *Eccles. Dict.* s. v.

Nymphagogue (νυμφαγωγός) is a title of the attendant of the bridegroom among the Greeks (and Romans). It was his duty to accompany the parties to the marriage; to act as sponsor for them in their vows; to assist in the marriage ceremonies; to accompany the parties to the house of the bridegroom; and to preside over and direct the festivities of the occasion. See MARRIAGE.

Nym'phas (Νυμφᾶς; Vulg. *Nymphas*), a wealthy and zealous Christian in Laodicea (Col. iv, 15). A.D. 57. His house was used as a place of assembly for the Christians; and hence Grotius, making an extraordinarily high estimate of the probable number of Christians in Laodicea, infers that he must have lived in a rural district; nor is there any good reason for the supposition of Chrysostom that the Church consisted solely of the family of Nymphas (comp. Rom. xvi, 5; 1 Cor. xvi, 19; Philem. 2).

In the Vatican MS. (B) this name is taken for that of a woman (αὐτῆς); and the reading appears in some Latin writers, as pseudo-Ambrose, pseudo-Anselm, and has been adopted in Lachmann's N. T. The common reading, however (αὐτοῦ), is found in most MSS., and is the only one known to the Greek fathers. The Alexandrian and Sinaitic MSS. (A and ℵ), and that of Ephraem Syrus (C), do not determine the sex (αὐτῶν). The difficulty presented by the plural in the text is easily explained by referring it to Nymphas and his family (*constructio ad sensum*), or αὐτῶν may refer to the ἀδελφοί.—Smith; Kitto.

Nymphidiānus (Νυμφιδιανός) of Smyrna, a Neo-Platonist, lived in the time of the emperor Julian, and was a brother of Maximus and Claudianus. The emperor Julian, who was greatly attached to Maximus, made Nimphidianus his interpreter and Greek secretary, though he was more fit to write declamations and disputations than letters. He survived his brother Maximus, and died at an advanced age (Eunapius, *Vit. Sophi.* p. 137).—Smith, *Dict. of Greek and Rom. Mythol. and Biog.* s. v.

Nymphœum, COUNCIL OF (*Concilium Nymphæense*), an ecclesiastical council of some importance, was held in April, 1234, under the emperor John, who was then at Nymphœum. In 1233 Gregory IX had sent four legates to Germanus, the patriarch of Constantinople, in order, if possible, to effect a union between the churches. The legates, who did not arrive before the beginning of the year 1234, were received with much honor, deputies from the emperor and the patriarch meeting them on the road. They first held a disputation with the Greeks at Nicæa, after which they proceeded to Constantinople to abide the issue of a conference between the four Oriental patriarchs. They were then invited to a conference at Nymphœum, where a discussion was again opened upon the two subjects of the procession of the Holy Spirit and the use of unleavened bread in the holy eucharist. The legates insisted that the words "filio que" were used rather in explanation than as an addition, showing both from Holy Scripture and the writings of the fathers that

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the Holy Spirit proceedeth from the Son as well as from the Father. The Greeks did not accuse the Latins of error in doctrine, and the legates therefore maintained that it was lawful for the Latin Church to confess with the mouth what it was lawful for her to believe. The emperor, in order to effect a union, proposed that each party should give way on one point—that the Greeks should approve the Latin use of inconsecrate, and that the Latins should expunge from the creed the words "filio que," which gave offence to the Greeks. This, however, the legates refused to do. "If you ask us," said they to the emperor, "how peace is to be made, we will answer you in a few words: concerning the body of Christ, we declare that you must firmly believe, and moreover preach, that it may be consecrated either in leavened or unleavened bread; and we require that all the books written on your part against this faith shall be condemned and burned. Concerning the Holy Spirit, we declare that you must believe that the Holy Spirit proceedeth from the Son as well as from the Father, and that you must preach this faith to the people. We do not say that the pope will compel you to chant these words in the creed, if you object to do so, but all books written against this doctrine must be burned." When the emperor heard these words, he answered angrily that he had expected to receive from them some propositions more likely to lead to peace, but he would repeat what they had said to the Greek bishops. The latter were moved with great indignation at the proposal, and all further negotiations upon the subject were broken off. See Labbé, *Conc.* xi, 460; Landon, *Manual of Councils*, s. v.

O.

Oahu, one of the principal of the Hawaiian or Sandwich Islands group, is situated in 158° W. long. and between 21° and 22° N. lat., with a population in 1872 of 20,671, of whom 3129 were foreigners. It is twenty-five miles W.N.W. of Molokai, the most romantic and fertile of the whole group, and its port is the best in the islands. Honolulu, on the south side of Oahu, is the residence of the king and seat of government. Oahu is about forty-eight miles long and twenty-three miles wide. It is of volcanic formation and mountainous, but the highest peaks are clothed with vegetation. There are two distinct ranges of mountains, the windward and the leeward, called respectively the Konahuinui and the Waianae ranges. They exhibit few craters in perfect condition, but there are groups of tufa cones along the shore. The American Board have seven stations on this island. See Sandwich Islands.

Oak is the rendering in the A. V. of four Hebrew words (אֵיל [in the plural, however, only so rendered, אֵילִים], אֵלָה, אֵלָה, and אַלּוֹן), but is usually thought to be the meaning also of two others (אֵילָן and אֵילוֹן); which are all from the same or cognate roots (אָיַל, אוּל, or אָלַל), significant of *strength*. We take the following account in part from the dictionaries of Kitto and Smith. For the various opinions upon the meaning of these kindred terms, see Gesenius, *Thesaur.* p. 47, 51, 103; and Stanley, *Sinai and Pal.* p. 519. See Tree.

1. *Eyl* (אֵיל, Sept. Vat. *τερέβινθος*; Alex. *τερέμινθος*; Aq., Sym., Theod., *δρῦς*; Vulg. *campestria*) occurs only in the singular number in Gen. xiv, 6 ("El-paran"). It is uncertain whether *êl* should be joined with Paran to form a proper name, or whether it is to be taken separately, as the "terebinth," or the "oak," or the "grove" of Paran. Onkelos and Saadias follow the Vulg., whence the "plain" of the A. V. (margin) (see Stanley, *Sinai and Pal.* p. 519, 520, App.). Rosenmüller (*Schol.* ad l. c.) follows Jarchi (*Comment. in Pent.* ad Gen. xiv, 6), and is for retaining the proper name. Two plurals and one collective form of *êl* occur: *eylim*, *eylôth*, and *eyláth*. *Elim*, the second station where the Israelites halted after they had crossed the Red Sea, in all probability derived its name from the seventy palm-trees there; the name *êl*, which more particularly signifies an oak, being here put for any grove or plantation. Similarly the other double form, *Eloth* or *Elath*, may refer, as Stanley (*Sinai and Pal.* p. 20) conjectures, to the palm-grove at Akaba. The plural *eylim* occurs in Isa. i, 29, where probably "oaks" are intended; in Isa. lxi, 3, and Ezra xxxi, 14, any strong, flourishing trees may be denoted. See Elim.

2. *Elâh* (אֵלָה, Sept. *τερέβινθος*, *δρῦς*, Ἠλά, *δένδρον* [*δένδρον συσκιάζον*, Symm.]; *πλάτανος* in Hos. iv, 13 [*δένδρον σύσκιον*]; Vulg. *terebinthus*, *quercus*; A. V. "oak," "elah," "teil-tree" in Isa. vi, 13; "elms" in Hos. iv, 13). See Elah.

3. *Eylón* (אֵילוֹן; Sept. *ἡ δρῦς ἡ ὑψηλή*, *ἡ βάλανος*, Ἠλών; Vulg. *convallis illustris*, *quercus*) occurs frequently in the O. T., and denotes, there can be little doubt, some kind of oak. The A. V., following the Targum, translates *eylón* by "plain." See Plain.

4. *Ilân* (Chald. אִילָן; Sept. *δένδρον*; Vulg. *arbor*) is found only in Dan. iv as the tree which Nebuchadnezzar saw in his dream. The word appears to be used for any "strong tree," the oak having the best claim to the title, to which tree probably indirect allusion may be made.

5. *Allâh* (אַלָּה; Sept. *ἡ τέρμινθος*, Aq. and Symm. *ἡ δρῦς*; Vulg. *quercus*) occurs only in Josh. xxiv, 26, and is correctly rendered "oak" by the A. V.

6. *Allón* (אַלּוֹן; Sept. *ἡ βάλανος*, *δένδρον βαλάνου*, *δρῦς*; Vulg. *quercus*) is uniformly rendered "oak" by the A. V., and has always been so understood by commentators. It occurs in Gen. xxxv, 8; Josh. xix, 32; Isa. ii, 13; vi, 13; xliv, 14; Hos. iv, 13; Amos ii, 9; Zech. xi, 2.

There is much difficulty in determining the exact meanings of the several varieties of the term mentioned above; the old versions are so inconsistent that they add but little by way of elucidation. Celsius (*Hierob.* i, 34) has endeavored to show that *eyl*, *eylim*, *eylón*, *elâh*, and *allâh* all stand for the terebinth-tree (*Pistacia terebinthus*), while *allón* alone denotes an oak. Royle (in Kitto's *Cyc.* art. Alah) agrees with Celsius in identifying the *elâh* (אֵלָה) with the terebinth, and the *allón* (אַלּוֹן) with the oak. Hiller (*Hierophyt.* i, 348) restricts the various forms of this word to different species of oak, and says no mention is made of the terebinth in the Hebrew Scriptures. Rosenmüller (*Bib. Not.* p. 237) gives the terebinth to *eyl* and *elâh*, and the oak to *allâh*, *allón*, and *eylón* (אֵילוֹן). It should be stated that *allón* occurs in Hos. iv, 13, as distinguished from the other form, *elâh*; consequently it is necessary to suppose that two different trees are signified by the terms. Others believe that the difference is specific, and not generic—that two species of oaks are denoted by the Hebrew terms, *allón* standing for an evergreen oak, as the *Quercus pseudo-coccifera*, and *elâh* for one of the deciduous kinds. The *Pistacia vera* could never be mistaken for an oak. If, therefore, specific allusion was ever made to this tree, it probably would have been under another name than any one of the numerous forms which are used to designate the different species of the genus *Quercus*; perhaps under a Hebrew form allied to the Arabic *butm*, "the terebinth." See Terebinth.

That various species of oak may well have deserved the appellation of mighty trees is clear, from the fact that noble oaks are to this day occasionally seen in Palestine and Lebanon. On this subject we have been fa-

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"Abraham's Oak," near Hebron. (From a photograph taken by the editor in 1874.)

vored with some valuable remarks from Dr. Hooker, who says, "The forests have been so completely cleared off all Palestine that we must not look for existing evidence of what the trees were in Biblical times and antecedently. In Syria proper there are only three common oaks. All form large trees in many countries, but very rarely now in Palestine; though that they do so occasionally is proof enough that they once did." Abraham's oak, near Hebron, is a familiar example of a noble tree of one species, the prickly evergreen oak (*Quercus pseudo-coccifera* [see Tristram, *Nat. Hist. of the Bible*, p. 369]). Dr. Robinson (*Bib. Res.* ii, 81) has given a minute account of it; and "his description," says Dr. Hooker, "is good, and his measurements tally with mine." If we examine the claims of the terebinth to represent the *elâh*, as Celsius and others assert, we shall see that in point of size it cannot compete with some of the oaks of Palestine; and that therefore, if *elâh* ever denotes the terebinth, which we by no means assert it does not, the term etymologically is applicable to it only in a second degree: for the *Pistacia terebinthus*, although it also occasionally grows to a great size, "spreading its boughs," as Robinson (*Bib. Res.* ii, 222) observes, "far and wide like a noble oak," yet does not form so conspicuously a good tree as either the *Quercus pseudo-coccifera* or *Q. ægilops*. Dr. Thomson (*The Land and the Book*, i, 375) remarks on this point: "There are more mighty oaks here in this immediate vicinity (Mejdel es-Shems) than there are terebinths in all Syria and Palestine together. I have travelled from end to end of these countries, and across them in all directions, and speak with absolute certainty." At ii, 414, the same writer remarks, "We have oaks in Lebanon twice the size of this (Abraham's oak), and every way more striking and majestic." Dr. Hooker has no doubt that Thomson is correct in saying there are far finer oaks in Lebanon; "though," he observes, "I did not see any larger, and only one or two at all near it. Cyril Graham told me there were forests of noble oaks in Lebanon north of the cedar valley." It is evident from these observations that two oaks (*Quercus pseudo-coccifera* and *Q. ægilops*) are well worthy of the name of mighty trees; though it is equally true that over a greater part of the country the oaks of Palestine are at present merely bushes. The oaks of Bashan probably belong to the

Evergreen Oak of Palestine (*Quercus pseudo-coccifera*).

Great prickly-cupped or Valonia Oak (*Quercus ægilops*).

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species known as *Quercus ægilops*, the Valonia oak, which is said to be common in Gilead and Bashan. It rises on a stout gnarled trunk, from one to two yards in circumference, to the height of twenty to thirty feet; a rather round-headed, densely leaved tree, giving an open park-like appearance to the landscape. The wood is said to be excellent, and the tree is, like all other timber in Syria, indiscriminately cut for house-fitting and fuel. Its acorns form the valonia of commerce, of which 150,000 cwt. are yearly imported into England for the use of tanners. Another species of oak, besides those named above, is the *Quercus infectoria*, which is common in Galilee and Samaria. It is rather a small tree in Palestine, and seldom grows above thirty feet high, though in ancient times it might have been a noble

Oriental Gall-Oak (*Quercus infectoria*).

tree. It is also called the Kermes oak (*Quercus coccifera*), from an insect (*kermes*, of the genus *coccus*) which adheres to the branches of this bushy evergreen shrub, in the form of small reddish balls about the size of a pea. This affords a crimson dye, formerly celebrated, but now superseded by cochineal. This dye was used by the ancient Hebrews; for the word *tolâ* (תּוֹלָע), which denotes a worm, and particularly the kermes worm, denotes also the dye prepared from it (Isa. i, 18; Lam. iv, 5), and is accordingly rendered *κόκκινον* in those passages where it occurs. For a description of the oaks of Palestine, see Dr. Hooker's paper read before the Linnæan Society, June, 1861.

The oak is, in fact, less frequently mentioned in the original than in the A. V., where it occurs so often as to suggest that the oak is as conspicuous and as common in Palestine as in this country. But in Syria oaks are by no means common, except in hilly regions, where the elevation gives the effect of a more northern climate; and even in such circumstances it does not attain the grandeur in which it often appears in our latitudes. Indeed, Syria has not the species (*Quercus robur*) which forms the glory of our own forests. The "oaks of Bashan" are in Scripture mentioned with peculiar distinction (Isa. ii, 13; Zech. xi, 2), as if in the hills beyond the Jordan the oaks had been more abundant and of larger growth than elsewhere. Of these the Tyrians used to make their oars (Ezek. xxvii, 6; comp. Theophr. *Plant.* v, 8; Val. Flac. ii, 644; Strabo, iv, 195), and idolaters their images (Isa. xliv, 14). They are abundant even at the present day. In the hilly regions of Bashan and Gilead, Burckhardt repeatedly mentions forests of thick oaks—thicker than any forests he had seen in Syria, making a grateful shade, and imparting to the scenery a European character (*Syria*, p. 265, 348). On that side of the river a thick oak forest occurs as far south as the vicinity of Amman, the capital of the Ammonites (p. 356). Oaks of low stature are frequent in the hills and plains near the sources of the Jordan (p. 45, 312, 315); and some of large dimensions are found in different parts of the country, beside the natural reservoirs of water fed by springs (p. 193, 315). On the lower slopes of Lebanon low oak-trees are numerous, and the inhabitants employ their branches in the construction of the flat roofs of their dwellings (p. 4, 7, 18, 193, 312, etc.). Lord Lindsay also makes frequent mention of oaks in Palestine. He confirms their existing abundance in the countries of Bashan and Gilead. He calls them "noble prickly oaks," and "evergreen oaks," and notices a variety of the latter with a broader leaf than usual (*Travels*, ii, 132, 124, 137; see also Pococke, *East*, iii, 270; Hasselquist, *Trav.* p. 554). But oak-trees are by no means wanting on the west of the Jordan, in the proper Land of Canaan. Lord Lindsay describes the hills of southern Judæa about Hebron as covered to the top with low shrubs of the prickly oak. Fine park scenery, composed chiefly of prickly and evergreen oaks, occurs between Samaria and Mount Carmel. The same trees abound on the southern prolongations of that mountain, and on the banks of the Kishon. The thick woods which cover Mount Tabor are composed chiefly of oaks and pistachio-trees; and oaks are found in the valleys which trend from that mountain (Lindsay, ii, 51, 77, 85). Hasselquist found groves of the Kermes oak (*Quercus coccifera*) in the valleys beyond the plains of Acre, on the road to Nazareth (*Travels*, p. 153). Under oaks the dead were buried (Gen. xxxv, 8; comp. 1 Sam. xxxi, 13; 1 Chron. xi, 12), offerings were made to idols (Hos. iv, 13; comp. Virg. *Geor.* iii, 332; Ovid, *Met.* vii, 743 sq.; Kiesling, *De Superstitione Israel. sub quercub. cult.* [Leips. 1748]), and national assemblies were held (Judg. ix, 6, 37). Single oaks of great height served also as landmarks (1 Sam. x, 3), and bore a distinguishing name (Judg. ix, 6, 37, where אֵלוֹן, *oak*, is mistakenly rendered *plain* in the English version). See Meonenim; Oak-worship.

Oak of Reformation. During the turmoil which preceded the Reformation various insurrections took place in different parts of England. The insurrection in Norfolk was headed by one Ket, a tanner, who assumed to himself the power of judicature under an old oak, called thence the Oak of Reformation. The rebels were 20,000 strong; but the earl of Warwick, with 6000 foot and 1500 horse, quickly dispersed them. Several of the leaders were executed, and Ket was hanged in chains.—Eadie, *Eccles. Cycl.* s. v.

Oak-worship. The oak has in all ages been looked upon as the most important of all the trees of the forest. Groves of oak-trees were even in the earliest times reckoned peculiarly appropriate places for religious resort; and, as we learn from Ezek. vi, 13, they were likewise the scene of idolatrous practices. Altars were set up under them (Josh. xxiv, 26), and, probably in the East as well as in the West, appointments to meet at conspicuous oaks were made, and many affairs were transacted or treated of under their shade, as we read in Homer, Theocritus, and other poets. It was common among the Hebrews to sit under oaks (Judg. vi, 11; 1 Kings xiii, 14). Jacob buried idolatrous images under an oak (Gen. xxxv, 4); and Deborah, Rebekah's nurse, was buried under one of these trees (Gen. xxxv, 8; see 1 Chron. x, 12). Abimelech was made king under an oak (Judg. ix, 6). Idolatry was practiced under oaks (Isa. i, 29; lvii, 5; Hos. iv, 13). Idols were made of oaks (Isa. xliv, 14). See Baal; Grove.

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Among the ancient Greeks the oak, as the noblest of trees, was sacred to Zeus, and among the Romans to Jupiter. Oak-worship, however, was one of the most remarkable peculiarities of the religion of the northern nations. The inhabitants of the holy city of Kief, in Russia, offered their sacrifices under a sacred oak in their annual voyages to the Black Sea in June. The oak was considered by the Hessians as the symbol and the abode of the gods. Winifred, an apostle of the Germans, cut down an enormous oak which was sacred to *Thor;* and such was the horror which the sacrilegious deed excited that judgments were expected to fall upon the head of the impious missionary. "The gods of the ancient Prussians," says Mr. Gross, "showed a decided predilection both for the oak and for the linden. The ground upon which they stood was holy ground, and was called Romowe. Under their ample shade the principal gods of the Prussians were worshipped. The most celebrated oak was at Romowe, in the country of the Natanges. Its trunk was of extraordinary size, and its branches so dense and diffusive that neither rain nor cold could penetrate through them. It is affirmed that its foliage enjoyed an amaranthine green, and that it afforded amulets to both man and beast—under the firm belief of the former at least that thus employed it would prove a sure preventive against every species of evil. The Romans, too, were great admirers of this way of worship, and therefore had their *Luci* in most parts of the city." "As Jupiter," to quote from the same intelligent writer, "gave oracles by means of the oak, so the oaken crown was deemed a fit ornament to deck the majestic brow of the god, contemplated as Polieus, the king of the city. The origin of the oaken crown as a symbol of Jupiter is attributed by Plutarch to the admirable qualities of the oak. 'It is the oak,' says he, 'which among wild trees bears the finest fruit, and which among those that are cultivated is the strongest.' Its fruit has been used as food, and the honey-dew of its leaves drank as mead. This sweet secretion of the oak was personified under the name of a nymph denominated Melissa. Meat, too, is indirectly furnished in supplying nourishment to ruminant and other quadrupeds suitable for diet, and in yielding birdlime, with which the feathered tribes are secured. The esculent properties of the fruit of some trees, as the *Quercus esculus*, and the many useful qualities of their timber, may well entitle them to the rank of trees of life, and to the distinction and veneration of suppliers of the first food for the simple wants of man. Hence, on account of its valuable frugiferous productions recognised as the *mast*, the beech is generally known as the *fagus*, a term which is derived from *φαγεῖν, to eat.* There was a period in the history of mankind when the fruit of the oak, the neatly encased acorn, formed the chief means of subsistence; and the Chaonian oaks of the Pelasgic age have justly been immortalized on account of their alimentary virtues. It was then, according to Greek authors, that the noble oak was cherished and celebrated as the mother and nurse of man. For these reasons Jupiter, the munificent source of so great a blessing, was adored as the benignant foster-father of the Pelasgic race, and denominated Phegonaïs. In the blissful and hallowed oak-tree, according to the puerile notions of those illiterate people, dwelt the food-dispensing god. The ominous rustling of its leaves, the mysterious notes of the feathered songsters among its branches, announced the presence of the divinity to astonished and admiring votaries, and gave hints and encouragement to those whose interest or curiosity prompted them to consult the oracle. For this reason odoriferous fumes of incense were offered to the oracling god under the Dodonæan oak."

The religious veneration paid to the oak-tree by the original natives of Britain in the time of the Druids is well known to every reader of British history. The Druids esteemed the oak the most sacred object in nature, and they believed the mistletoe also which grew upon it to partake of its sacred character. Hence originated the famous ceremony of cutting the mistletoe which took place at the beginning of the year. See MISTLETOE. We have reason to think that this veneration was brought from the East, and that the Druids did no more than transfer the sentiments their progenitors had received in Oriental countries. In fact, since in hot countries nothing is more desirable than shade, nothing more refreshing than the shade of a tree, we may easily suppose the inhabitants would resort for such enjoyment to

> "Where'er the oak's thick branches spread
> A deeper, darker shade."

The Supreme Being, whom the Druids termed Hæsus or Mighty, was worshipped under the form of an oak. See Gardner, *Faiths of the World*, p. 554. See DRUIDS.

Oakes, URIAN, president of Harvard College, was born in England in 1631, and brought to America in his childhood. A sweetness of disposition exhibited itself early, and remained with him through life. He was graduated at Harvard College in 1649. He soon after returned to England, and was settled in the ministry at Titchfield, in Hampshire; but being silenced in 1662 as a nonconforming divine, he longed for employment on this side the Atlantic. The church of Cambridge, on the decease of Mr. Mitchell in 1668, sent a messenger to England to invite him to become their minister. He accepted in 1671, and was also placed at the head of Harvard College April 7, 1675, still however retaining the pastoral care of his flock. On Feb. 2, 1680, the corporation appointed him president, and persuaded him to be inaugurated, and to devote himself exclusively to this object. He died July 25, 1681. Mr. Oakes was a man of extensive erudition and distinguished usefulness. He excelled equally as a scholar, as a divine, and as a Christian. By his contemporaries he was considered as one of the most resplendent lights that ever shone in this part of the world. In the opinion of Dr. Mather, America never had a greater master of the true, pure, Ciceronian Latin, of his skill in which language a specimen from one of his commencement orations is preserved in the *Magnalia*. With all his greatness he was very humble, like the full ear of corn which hangs near the ground. He published an artillery-election sermon, entitled, *The Unconquerable, All-Conquering, and more than Conquering Christian Soldier* (1672):—*Election Sermon* (1673):—*A Sermon at Cambridge on the Choice of their Military Officers:*—*A Fast Sermon:*—and an *Elegy on the Death of Rev. Mr. Shepard, of Charlestown* (1677), pathetic and replete with imagery. See Holmes, *Hist. of Cambridge;* Peirce, *Hist. of Harvard University;* Allen, *Amer. Biogr.* s. v.; Sprague, *Annals Amer. Pulpit*, vol. v.

Oannès, the name of a Babylonian god, who, in the first year of the foundation of Babylon, is said to have come out of the Persian Gulf, or the old Erythræan Sea, adjoining Babylon. He is described as having the head and body of a fish, to which were added a human head and feet under the fish's head and at the tail. He lived among men during the daytime, without, however, taking any food, and retired at sunset to the sea from which he had emerged. Oannes had a human voice, and instructed men in the use of letters and in all the principal arts and sciences of civilization, which he communicated to them. Such is the account of him preserved by Berosus and Apollodorus. Five such monsters are said to have come out of the Persian Gulf: one, called Anedotos or Idotion, in the reign of Amenon, the fourth king of Babylon; another in that of the fifth king; and the last, called Odacon (or Ho Dagon), apparently the Phœnician Dagon, under the sixth. Many figures of Oannes, resembling that of a Triton, having the upper part of a man and the lower of a fish, or as a man covered with a fish's body, have been found in the sculptures of Kuyunjik and Khorsabad, as well as on many cylinders and gems. Oannes is supposed to have

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symbolized the conquest of Babylonia by a more civilized nation coming in ships to the mouth of the Euphrates; but he is apparently a water-god, resembling in character the Phœnician Dagon and the Greek Proteus and Triton. See Helladius, *Apud. Phot. Cod.* 279, p. 535, 34; Richter, *De Beroso;* Cory, *Anc. Fragm.* p. 30; Bunsen, *Egypt's Place*, i, 706; Layard, *Nineveh*, p. 343.—Chambers, *Cyclopædia*, s. v. See DAGON.

Oates, TITUS (alias AMBROSE), a noted character in English ecclesiastical history, was born about 1620 at London. He was the son of a ribbon-weaver, who, having seceded from the Anabaptists among whom he had preached, after the Restoration conformed to the doctrines of the English Established Church, took orders, and held a benefice. Titus was educated at Merchant Taylors' School in London, and at the University of Cambridge. Having received ordination, he was made chaplain to the duke of Norfolk, who also settled him in a small living. He was subsequently accused of perjury, but he escaped conviction, and became chaplain in one of the king's ships, from which he was disgracefully expelled. Shortly afterwards he embraced Roman Catholic doctrines. Later he entered the college at St. Omer, and resided for some time among the students. On his return from a mission to Spain in 1677, the Jesuits, who were heartily tired of their convert, dismissed him from their seminary; and it is probable that resentment for this dismissal, combined with a prospect of gain, induced him to contrive the atrocious scheme known as the "Popish Plot," which alone has preserved his name in history. The English people were in Oates's time greatly agitated by religious controversy. It was generally asserted and believed that king Charles was at heart a Roman Catholic; and his brother, the duke of York, afterwards James II, was an active and avowed zealot on the same side. The growing confidence of the Roman Catholics was unconcealed; and with or without special reason, the cry so often since heard arose, and was everywhere re-echoed, that the "Protestant religion was in danger." In this fevered state of general feeling Oates saw his opportunity, and dexterously and boldly availed himself of it. In September, 1678, he made a disclosure before Sir Edmundbury Godfrey, a noted and active justice of the peace, and afterwards before the council and the House of Commons, to the effect "that the pope felt himself entitled to the possession of England and Ireland on account of the heresy of prince and people, and had accordingly assumed the sovereignty of these kingdoms; that power to govern them had been delegated by the pope to the Society of Jesuits, who, through Oliva, the general of their order, had issued commissions appointing various persons whom they could trust to the chief offices of state, both civil and military. Lord Arundel (he said) was to be chancellor; lord Powis, treasurer; lord Bellasis, general of the papal army; lord Stafford, paymaster; Sir William Godolphin, privy seal; and Coleman, secretary of state. All the dignities, too, of the Church he alleged to be newly appropriated, and many of them to Spaniards and other foreigners. Two men, named Grove and Pickering, he declared, were hired to shoot the king, and Sir George Wakeman, the queen's physician, had engaged to poison him, the queen herself being privy to the scheme. He also stated that the Roman Catholics were to rise in different districts of the kingdom; and that every means would be adopted for the extirpation of Protestantism." His evidence was confirmed by two men named Tonge and Bedloe, especially the latter, who was of low extraction and bad reputation. (For the list of persons, both Jesuits and men of importance in the kingdom, who suffered imprisonment and execution through the accusations of Oates, we must refer to the general histories of the time.)

Notwithstanding the almost universal credence which was given to him at the time, it has subsequently been placed beyond doubt that the plot which Oates pretended to reveal was an infamous fabrication. His circumstances, his character, the nature of his evidence, the manner of its production, not at one time but at several times, though he had previously professed to have told all that he knew, the mode in which the first disclosure was made, together with inconsistency and errors, evidently betray imposture. It may be urged that the universal credit given to Oates's evidence at the time is a strong proof that his story was true. There are circumstances, however, which account for the ready belief with which his accusations were received, although they do not prove their truth. The English Protestants had long apprehended an attempt on the part of the Roman Catholics to restore their religion and re-establish their power; and an anxiety on this account had latterly been augmented in some degree by the conduct of the king, and in a still greater degree by the duke of York's open profession of the old religion, and his attachment to its adherents. Moreover, there were immediately connected with Oates's disclosure two events giving it an apparent corroboration, which was eagerly assumed to be real by the feverish minds of contemporary partisans. The first of these was the sudden and violent death of Sir Edmondbury Godfrey, the magistrate who had taken Oates's depositions. No proofs could be adduced to show the manner of his death, whether he committed suicide or was murdered; but the fact that he had taken Oates's evidence, and had

Oates in the Pillory. (From a Contemporary Print.)

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been active in searching out the supposed plot, was sufficient to convince the Protestants, excited as they were, that he had been murdered by Roman Catholics, partly out of revenge and partly to aid the escape of their conspirators. The second apparent corroboration of Oates's evidence—which, though no real confirmation, had at the time an influence in maintaining its credibility—is that it led to the discovery of a plot, though not such a plot as he disclosed (see Hallam, *Const. Hist.* ii, 571). Oates denounced Coleman, the secretary of the duchess of York; and upon searching his house there were found among his correspondence with Père la Chaise papers which proved a combination for the purpose of re-establishing Roman Catholicism in England. That it was a plot, that it was on the part of the Roman Catholics, and discovered through Oates, was sufficient in the state of public feeling then prevailing to reflect credit on his disclosures, though Coleman's plans did not coincide with the schemes which Oates pretended to have discovered. During the closing years of the reign of Charles II Oates was protected by the government, and received a pension of £1200 a year. In the following reign, as might be expected, his enemies revenged themselves. The duke of York had not long succeeded his brother on the throne before Oates was tried and convicted of perjury, sentenced to imprisonment for life, and to be whipped and stand in the pillory at intervals. The punishment was enforced with such dastardly brutality as to leave no doubt that it was intended, under cover of carrying out the sentence, to take away his life. He survived, however; and after much urgent petitioning he was, after the accession of king William, declared by Parliament the subject of an illegal trial, and therefore pardoned and granted anew a pension of £400 a year. He was not much heard of after this event, and died in 1705 in comparative obscurity. Oates is considered as the author of *Εἰκὼν βασιλική, or the Picture of the late King James drawn to the Life* (Lond. 1696, 4to, 3d ed.): —*The Tryall of Richard Langhorn, Esq., Counsellor at Law, for conspiring the Death of the King*, etc. (published by authority [ibid. 1679, fol.]):—*The true Speeches of Thomas Whitebread, Provincial of the Jesuits in England; William Harcourt, pretended Rector of London; John Fenwick, Procurator for the Jesuits in England; John Gavin and Anthony Turner, all Jesuits and Priests, before their Execution at Tyburn, June* 20, 1679, etc. (ibid. 1679, fol.):—*The Report of the Committee upon the Complaint of Mr. Peter Norris* (ibid. 1680, fol.):—*The Popish damnable Plot against our Religion and Liberties*, etc. (ibid. 1680, fol.):—*A Collection of Letters and other Writings relating to the horrid Popish Plott*, etc. (published by order of the House of Commons [ibid. 1681, fol.]). See *State Trials*, x, 1079–1330; Evelyn, *Diary*; North, *Examen*; Burnet, *Hist. of his Own Times*, vol. i; Crosby, *Hist. of the Baptists*; Neal, *Hist. of the Puritans*; Collier, *Eccles. Hist.* (see Index in vol. viii); Hume, *Hist. of England*; Macaulay, *Hist. of England*; Darling, *Cycl. Bibliog.* ii, 1224; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Knight, *Pict. Hist. of England*, iii, 717 sq.; and especially the valuable article in the *Engl. Cyclop.*, on which this article is based. (J. H. W.)

Oath (Jewish), an appeal to God, or to authorities recognised by the respective adjurers, or to anything esteemed sacred, in attestation of an assertion or in confirmation of a given promise or a duty undertaken. The following statement as to Hebrew oaths is based upon Ginsburg's article in Kitto's *Cyclopædia*, with large additions from other sources. See Swearing.

I. *Scriptural Terms.*—"Oath" is the rendering in the A. V. of two Hebrew words, *alah'*, אָלָה, and *shebuah'*, שְׁבוּעָה, each of which is used in the three significations: 1. *An oath* as an appeal to God in attestation of the truth of a statement (Neh. x, 30; Exod. xxii, 10); 2. *A sworn covenant* (Gen. xxvi, 28; 2 Sam. xxi, 7); 3. *A curse* or *imprecation* (Numb. v, 21; Dan. ix, 11). In the first of these senses, which answers to our word "oath," the Sept. renders both words by ὅρκος, and the Vulg. by *juramentum* or *jusjurandum*; while in the last sense we have the rendering ἀρά, *maledictio*.

The two words אלה and שבועה, however, are by no means synonymous. They denote two different modes of swearing, or rather two classes of oaths. Thus אלה (from אלל, *to lament, to wail, to express woe*; or, according to Gesenius, *Thesaur.* p. 44, 99, akin with אֵל, *God*) properly means *the invocation of woe upon one's self*, and shows that the mode of swearing which it describes was connected with an invocation of divine vengeance on the party, if the asseveration made were not true; while שבועה (from שבע, *seven*) literally signifies *to seven one's self, to produce seven*, i. e. to make a declaration confirmed by seven victims, or before seven witnesses, because, as Ibn-Ezra (comp. צחות, p. 41 a), who is followed by most modern expositors and lexicographers, rightly remarks, seven animals were used in ancient times when mutual promises were given and when alliances were effected (Gen. xxi, 28–30). This is moreover confirmed by the practice of the ancient Arabians, who, in pledging their faith, drew blood by an incision made in their hands, and smeared it on *seven* stones (Herod. iii, 8). The primary distinction, therefore, between the two oaths is, that in the case of the former an imprecation was used, while in the latter no imprecation was employed. Hence in Numb. v, 21, where an oath with an imprecation is described, the phrase שבועת האלה is used, and the formula of imprecation is forthwith given.

II. *Nature and Sanction of Oaths.*—The term *jusjurandum* is defined by Cicero (*De Officiis*, iii, 29) as an affirmation vouched for by an appeal to a divinity. To these two elements which every oath contains—1, an affirmation or promise; 2, an appeal to God as omniscient and the punisher of falsehoods—a third is commonly added, a solemn or judicial occasion. To these three requisites the canon law refers when it enumerates *judicium, veritas, justitia*, as entering into the constitution of an oath. An oath is accordingly a religious undertaking either to say (*juramentum assertorium*) or to do (*juramentum promissorium*) something entered into voluntarily with the customary forms. Being a religious undertaking, the appeal will vary according to the religion of him who makes it. In some instances it will be an appeal immediately to God; in others, to objects supposed to have divine power; and by a natural declension, when men have left the only true God, they may appeal in their oaths even to stocks and stones. Accordingly the Romans swore by their own heads or those of their children, or by the genius of the emperor. We shall find similar errors and abuses among the Jews.

The essence of an oath lies obviously in the appeal which is thereby made to God, or to divine knowledge and power. The customary form establishes this, "So help me God." The Latin words (known to have been used as early as the 6th century), whence our English form is taken, run thus: "Sic me Deus adjuvet et hæc sancta Evangelia," *So may God and these holy Gospels help me*; that is, "as I say the truth." The present custom of kissing a book containing the Gospels has, in England and the United States, taken the place of the latter clause in the Latin formula.

1. The cardinal principle on which an oath is held to be binding is incidentally laid down in Heb. vi, 16—viz. as an ultimate appeal to divine authority to ratify an assertion (see the principle stated and defended by Philo, *De Leg. Alleg.* iii, 73; i, 128, ed. Mang.). There the Almighty is represented as promising or denouncing with an oath, i. e. doing so in the most positive and solemn manner (see such passages as Gen. xxii, 16 and xii, 7 compared with xxiv, 7; Exod. xvii, 16 and Lev. xxvi, 14 with Dan. ix, 11; 2 Sam. vii, 12, 13 with Acts ii, 30; Psa. cx, 4 with Heb. vii, 21, 28; Isa. xlv,

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3; Jer. xxii, 5; xxxii, 22). With this divine asseveration we may compare the Stygian oath of Greek mythology (Homer, *Il.* xv, 37; Hesiod, *Theog.* 400, 805; see also the *Laws of Menu*, ch. viii, p. 110; Sir W. Jones, *Works*, iii, 291).

2. On the same principle that oath has always been held most binding which appealed to the highest authority, both as regards individuals and communities. (*a*) Thus believers in Jehovah appealed to him, both judicially and extra-judicially, with such phrases as "The God of Abraham judge;" "As the Lord liveth;" "God do so to me and more also;" "God knoweth," and the like (see Gen. xxi, 23; xxxi, 53; Numb. xiv, 2; xxx, 2; 1 Sam. xiv, 39, 44; 1 Kings ii, 42; Isa. xlviii, 1; lxv, 16; Hos. iv, 15). So also our Lord himself accepted the high-priest's adjuration (Matt. xxvi, 63), and Paul frequently appeals to God in confirmation of his statements (Acts xxvi, 29; Rom. i, 9; ix, 1; 2 Cor. i, 23; xi, 31; Phil. i, 8; see also Rev. x, 6). (*b*) Appeals of this kind to authorities recognised respectively by adjuring parties were regarded as bonds of international security, and their infraction as being not only a ground of international complaint, but also an offence against divine justice. So Zedekiah, after swearing fidelity to the king of Babylon, was not only punished by him, but denounced by the prophet as a breaker of his oath (2 Chron. xxxvi, 13; Ezra xvii, 13, 18). Some, however, have supposed that the Law forbade any intercourse with heathen nations which involved the necessity of appeal by them to their own deities (Exod. xxiii, 32; Selden, *De Jur. Nat.* ii, 13; see Livy, i, 24; *Laws of Menu*, ch. viii, p. 113; Smith, *Dict. of Antiq.* s. v. Jus Jurandum).

3. As a consequence of this principle, (*a*) appeals to God's name on the one hand, and to heathen deities on the other, are treated in the Scripture as tests of allegiance (Exod. xxiii, 13; xxxiv, 6; Deut. xxix, 12; Josh. xxiii, 7; xxiv, 16; 2 Chron. xv, 12, 14; Isa. xix, 18; xlv, 23; Jer. xii, 16; Amos viii, 14; Zeph. i, 5). (*b*) So also the sovereign's name is sometimes used as a form of obligation, as was the case among the Romans with the name of the emperor; and Hofmann quotes a custom by which the kings of France used to appeal to themselves at their coronation (Gen. xlii, 15; 2 Sam. xi, 11; xiv, 19; Martyr. S. Polycarp. c. ix; Tertull. *Apol.* c. xxxii; Sueton. *Calig.* c. xxvii; Hofmann, *Lex.* s. v. Juramentum; Michaelis, *On Laws of Moses*, art. 256, vol. iv, p. 102, ed. Smith).

4. Other objects of appeal, serious or frivolous, are mentioned: as, by the "blood of Abel" (Selden, *De Jur. Nat.* v, 8); by the "head;" by "heaven," the "Temple," etc., some of which are condemned by our Lord (Matt. v, 33; xxiii, 16-22; and see James v, 12). Yet he did not refuse the solemn adjuration of the high-priest (Matt. xxvi, 63, 64; see Juv. *Sat.* vi, 16; Mart. xi, 94; Mishna, *Sanh.* iii, 2, compared with Amos viii, 7; Spencer, *De Leg. Hebr.* ii, 1-4).

III. *Occasions when Oaths were taken.*—From time immemorial the Hebrews used oaths both in private intercourse and public transactions.

1. In private intercourse, or on extra-judicial occasions, oaths were taken or demanded when promises were made (2 Sam. xv, 21; xix, 23) or exacted (Gen. xxiv, 2-4; l, 5, 25; Josh. ii, 12-21; vi, 26; ix, 15; Ezra x, 5); when covenants were concluded (Gen. xxxi, 53; 2 Kings xi, 4; 1 Macc. vii, 15; Joseph. *Ant.* xiv, 1, 2); when a solemn asseveration was made (Gen. xiv, 22; Judg. xxi, 1-7; 1 Sam. xiv, 39, 44; xix, 6); and when allegiance to God, fealty to a sovereign, or obedience from an inferior to a superior was professed (1 Kings xviii, 10; 2 Kings xi, 17; 1 Chron. xi, 3; xxix, 24; 2 Chron. xv, 14, 15; xxxvi, 13; Eccles. viii, 2; Joseph. *Ant.* xii, 1; xv, 10, 4). A vow was in the nature of an oath (Lev. v, 4).

2. Public or judicial oaths were demanded by the Mosaic law on the four following occasions: (*a*) When goods deposited with any one were stolen or destroyed, the depositary was to take an oath that he was not guilty in the loss, and the proprietor was bound to accept it without restitution (Exod. xxii, 10, 11; 1 Kings viii, 31; 2 Chron. vi, 22). A wilful breaker of trust, especially if he added perjury to his fraud, was to be severely punished (Lev. vi, 2-5; Deut. xix, 16-18). (*b*) When one was suspected of having found or otherwise come into possession of lost property, he was to take an oath, and thereby vindicate himself of the charge (Lev. vi, 3). (*c*) When a wife was suspected of incontinence, she was required to clear herself by an oath (Numb. v, 19-22). (*d*) When a theft was committed or an injury sustained, and the offender remained undetected, a judicial oath was to be imposed upon the whole community, or every one was adjured to make known the criminal; and if any one knew the culprit and refused to make him known after hearing this public adjuration, he bore the guilt (Lev. v, 1; Judg. xvii, 2). (*e*) It appears that witnesses were examined on oath, and that a false witness, or one guilty of suppression of the truth, was to be severely punished (Prov. xxix, 24; Michaelis, *l. c.* art. 256, vol. iv, p. 109; Deut. xix, 16-19; Grotius, in *Crit. Sacr.* on Matt. xxvi, 63; Knobel on Lev. v, 1, in *Kurzg. Exeg. Handb.*).

It will be observed that a leading feature of Jewish criminal procedure was that the accused person was put upon his oath to clear himself (Exod. xxii, 11; Numb. v, 19-22; 1 Kings viii, 31; 2 Chron. vi, 22; Matt. xxvi, 63).

IV. As to *the forms* of oaths, the Jews appealed to God with or without an imprecation in such phrases (cited above) as "God do so and more also if," etc. (1 Sam. xiv, 44); "As the Lord liveth" (1 Sam. xiv, 39; xix, 6; 2 Sam. xv, 21; 1 Kings xviii, 10); "As the Lord liveth, and as thy soul liveth" (1 Sam. xx. 3); "The Lord be between thee and me forever" (1 Sam. xx, 23); "The God of Abraham judge between us" (Gen. xxxi, 53). The Jews also swore "by heaven," "by the earth," "by the sun," "by Jerusalem," "by the Temple" (Mishna, *Shebuoth*, iv, 2; Matt. v, 34; xxiii, 16; *Berachoth*, 55; *Kiddushin*, 71 a; Maimonides, *Jad ha-Chezaka*, *Hilchoth Shebuoth*, xii); "by the angels" (Joseph. *War*, ii, 16, 4); by the lives of distinguished persons (Gen. xlii, 15; 1 Sam. i, 26; xvii, 55; 2 Sam. xi, 11; xiv, 19).

V. The external *manner* observed when taking an oath was one of the following:

1. Originally the oath of a covenant was taken by solemnly sacrificing *seven* animals, or it was attested by *seven* witnesses or pledges, consisting either of so many animals presented to the contracting party, or of memorials erected to testify to the act, as is indicated by one of the Hebrew names for oath (שְׁבוּעָה), which properly denotes seven, and by the verb *to swear* (נִשְׁבַּע), which means *to seven, to produce* seven (comp. Gen. xxi, 28-31; Knobel, *Comment. on Gen.* ad loc.).

2. Another primitive custom which obtained in the patriarchal age was that the one who took the oath "put his hand under the thigh" of the adjurer (Gen. xxiv, 2; xlvii, 29). This practice evidently arose from the fact that *the genital member*, which is meant by the euphemistic expression "*thigh*" (יָרֵךְ), was regarded as the most sacred part of the body, being the symbol of union in the tenderest relation of matrimonial life, and the seat whence all issue proceeds, and the perpetuity so much coveted by the ancients (comp. the phrase יֹצְאֵי יָרֵךְ, Gen. xlvi, 26; Exod. i, 5; Judg. viii, 30). Hence this creative organ became the symbol of the Creator and the object of worship among all nations of antiquity (comp. Ezek. xvi, 17; Jerome, *Comment. in Hos.* iv; Nork, *Etymologisch-symbolisch-mythologisches Real-Wörterbuch*, s. v. Phalluscultus; Pauly, *Real-Encyklopädie d. classichen Alterthumswissenschaft*, s. v. Phallus); and it is for this reason that God claimed it as the sign of the covenant between himself and his

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chosen people in the rite of circumcision. Nothing, therefore, could render the oath more solemn in those days than touching the symbol of creation, the sign of the covenant, and the source of that issue who may at any future period avenge the breaking of a compact made with their progenitor. To this effect is the explanation of the Midrash, the Chaldee paraphrase of Jonathan ben-Uzziel, Rashi, and the oldest Jewish expositors, though it simply specifies the covenant of circumcision. Further from the point is the opinion of Aben-Ezra, followed by Rosenmüller and others, that it is used as a symbol of submission on the part of the servant to his master. "It appears to me more probable," says Aben-Ezra, "that it was the custom of those days for a servant to place his hand on his master's thigh; and the meaning of the phrase is, Now if thou art under my subjection, put thy hand on my thigh. The master sat with [the servant's] hand on his thigh, as if saying, Behold my hand is in subjection to thee to execute thy will. And this custom still obtains in India" (*Comment. on Gen.* xxiv, 2). More unnatural is the explanation of Grotius, that Eliezer put his hand on Abraham's thigh, where the sword was hanging (Psa. xlv, 3), as much as to say, "If I falsify my word, may I perish by thy sword;" or that of Michaelis, that it alludes to a supposed custom of pressing blood from the hand by putting it under the thigh.

3. A less usual form of oath or ratification was dividing a victim and passing between or distributing the pieces (Gen. xv, 10, 17; Jer. xxxiv, 18). This form was probably used to intensify the imprecation already ratified by sacrifice according to the custom described by classical writers under the phrases ὅρκια τέμνειν, *fœdus ferire*, etc. We may perhaps regard in this view the acts recorded in Judg. xix, 29; 1 Sam. xi, 7; and possibly in Herod. vii, 39.

4. The more general custom, however, was to lift up the right hand towards heaven, pointing to the throne of him who was invoked as witness to the truth and avenger of falsehood (Gen. xiv, 22; Deut. xxxii, 40; Dan. xii, 7; Rev. x, 5, 6). Hence the phrase, "*to lift up the hand*," came to denote *to swear, to take an oath*, and is even applied to the Deity (Exod. vi, 8; Psa. cvi, 26; Ezek. xx, 5). These practices chiefly refer to oaths taken in private intercourse, or *on extra-judicial* occasions. The manner in which *a judicial oath* was taken is thus described in the Jewish codes: "The oath-taker held the scroll of the Law in his arms, stood up and swore either by the name of God or by any one of his attributes, with or without an imprecation (בשבועה או באלה), uttering it either by himself or repeating it after the judge; and this judicial oath, according to the enactment of our rabbins, had to be taken in the Hebrew language. If he pronounced the oath by himself, and without an imprecation, he said, 'I swear by Jehovah, the God of Israel, or by him who is merciful, or by him who is compassionate, that I owe nothing to this man;' and if with an imprecation he said, 'Behold I am accursed of Jehovah, or of him who is merciful, if I possess anything belonging to this man.' And if the judges spoke the oath, they said to him, 'We adjure thee by Jehovah, the God of Israel, or by him who is merciful, that thou hast nothing which belongs to that man.' To which he replied, 'Amen!' Or they said, 'Behold A, the son of so-and-so, is accursed of Jehovah, the God of Israel, or of him who is merciful, if he has any money in his possession and does not confess it to the owner;' and he responded, 'Amen!'" (Maimonides, *Jad ha-Chezaka, Hilchoth Shebuoth*, xi, 8–10). Instead of holding the Law, the oath-taker was also allowed to touch the phylacteries (Maimonides, *ibid.*). This simple response, *Amen* (אמן), or *Thou hast said it* (σὺ εἶπας), which was all that was required to constitute an oath in case any one was adjured (Numb. v, 19; Mishna, *Shebuoth*, iii, 11; iv, 3), explains the reply of our Saviour (Matt. xxvi, 63, 64).

On the same analogy witnesses laid their hands on the head of the accused (Gen. xiv, 22; Lev. xxiv, 14; Deut. xxxii, 40; Isa. iii, 7; Ezek. xx, 5, 6; Sus. v, 35; Rev. x, 5; see Homer, *Il.* xix, 254; Virgil, *Æn.* xii, 196; Carpzov, *Apparatus*, p. 652).

Oaths were sometimes taken before the altar, or, as some understand the passage, if the persons were not in Jerusalem, in a position looking towards the Temple (1 Kings viii, 31; 2 Chron. vi, 22; Godwyn, *l. c.* vi, 6; Carpzov, p. 654; see also Juvenal, *Sat.* xiv, 219; Homer, *Il.* xiv, 272).

VI. *Sanctity of an Oath.*—The only oath enacted in the Mosaic code is a clearance oath, i. e. the prosecutor is not to be put on his oath to prove the guilt of the accused, but the defendant is to swear and thereby clear himself of the charge or suspicion (Exod. xxii, 11; Lev. v, 1; vi, 3; Numb. v, 19–22). Hence the great care exercised in inculcating the sacredness of oaths, and the heavy punishment for perjury or frivolous swearing (Exod. xx, 7; Lev. xix, 12; Deut. xix, 16–19; Psa. xv, 4; Jer. v, 2; vii, 9; Ezek. xvi, 59; Hos. x, 4; Zech. viii, 17; Mishna, *Shebuoth*, iii, 11; iv, 3). Whether the "swearing" mentioned by Jeremiah (xxiii, 10) and by Hosea (iv, 2) was false swearing, or profane abuse of oaths, is not certain. If the latter, the crime is one which had been condemned by the Law (Lev. xxiv, 11, 16; Matt. xxvi, 74).

From the Law the Jews deduced many special cases of perjury, which are thus classified: 1, *Jusjurandum promissorium*, a rash inconsiderate promise for the future, or false assertion respecting the past (Lev. v, 4); 2, *Vanum*, an absurd self-contradictory assertion; 3, *Depositi*, breach of contract denied (Lev. xix, 11); 4, *Testimonii*, judicial perjury (Lev. v, 1; see Nicolaus and Selden, *De Juramentis*, in Ugolini, *Thesaurus*, xxvi; Lightfoot, *Hor. Hebr.* on Matt. v, 33, vol. ii, 292; Mishna, *Shebuoth*, iii, 7; iv, 1; v, 1, 2; Otho, *Lex. Rabb.* s. v. Juramentum).

The Jewish canons enacted that when the demand of the prosecutor is very trifling, the defendant's simple denial is sufficient, and he cannot be compelled to take the judicial oath to clear himself (Mishna, *Shebuoth*, vi, 1–3). For the same reason it is enacted that when the complainant is deaf and dumb, silly, or a minor, the defendant need not take the oath, because such people, not being able to appreciate the solemnity of an oath, may multiply swearing on too trivial grounds; and that a minor is not to be asked to take an oath (*Shebuoth*, vi, 4). Women, though forbidden to bear witness on oath (Deut. xix, 17 with Mishna, *Shebuoth*, iv, 1), may take the clearance oath (Mishna, *ibid.* v, 1). If one simply says to another, "*I adjure thee*," the oath is valid; but if any one swears by heaven, earth, or Jerusalem, or any other creature, the oath is invalid (Mishna, *Shebuoth*, iv, 13). As this oath could be taken with impunity, it became very common among the Jews, who thought that, because it involved nothing, it meant nothing. Hence the remarks of our Saviour (Matt. v, 34–36; xxiii, 16–22). If any one swears frivolously, which is defined by the Jewish canons as follows: If he swears that something is different from what it is known to be, e. g. if he says that a stone pillar is gold, that a woman is a man; or if it is about anything impossible, that he saw a camel flying in the air; or if any one says to witnesses, "Come and give testimony to what you have seen," and they say, "We swear that we will not bear witness" (Lev. v, 1); or if one swears to transgress a commandment, e. g. not to make a tabernacle, or not to put on phylacteries, this is a frivolous oath, for which, if taken deliberately, the man must be scourged (Mishna, *Shebuoth*, iii, 8). So great was the sanctity with which the pious Jews, prior to the days of Christ, regarded an oath, that they discountenanced swearing altogether (comp. Ecclus. xxiii, 11, etc.; and especially Philo, *De decem oraculis*, sec. xvii, in *Opp.* ii, 194, etc., ed. Mang.). The Pharisees took great care to abstain from oaths as much as possible (comp. *She-*

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oth, 39 b; *Gittin*, 35 a; *Midrash Rabba* on Numb. xii), while the Essenes laid it down as a principle not o swear at all, but to say yea yea, and nay nay. How rmly and conscientiously they adhered to it may be en from the fact that Herod, who, on ascending the rone, had exacted an oath of allegiance from all the st of the Jews, was obliged to absolve the Essenes om it (comp. Joseph. *Ant.* xv, 10, 4; Ginsburg, *The Es-nes, their History and Doctrines* [Lond. 1864], p. 34). Whether our Saviour's prohibition of swearing (Matt. , 33–37) refers to the same total abstinence from all udicial oaths, or to profane and careless oaths, is a natter of dispute.

VII. *Oaths of contemporary and later Nations.*—The tringent nature of the Roman military oath, and the enalties attached to infraction of it, are alluded to, nore or less certainly, in several places in the N. T., .g. Matt. viii, 9; Acts xii, 19; xvi, 27; xxvii, 42; see lso Dionys. Hal. xi, 43, and Aul. Gell. xvi, 4. See SACRAMENT.

The most solemn Mohammedan oath is made on the pen Koran. Mohammed himself used the form, "By he setting of the stars" (Chardin, *Voy.* vi, 87; Sale's *Koran*, lvi, p. 437).

Bedouin Arabs use various sorts of adjuration, one of which somewhat resembles the oath "by the Temple." The person takes hold of the middle tent-pole, and swears by the life of the tent and its owners (Burckhardt, *Notes on Bed.* i, 127 sq.; see also another case mentioned by Burckhardt, *Syria*, p. 398).

The Christian practice in the matter of oaths was founded in great measure on the Jewish. Thus the oath on the Gospels was an imitation of the Jewish practice of placing the hands on the book of the Law (P. Fagius, on *Onkel. ad Exod.* xxiii, 1; Justinian, *Nov.* c. viii, Epil.; Matt. Paris, *Hist.* p. 916). Our Lord's prohibition of swearing was clearly always understood by the Christian Church as directed against profane and careless swearing, not against the serious judicial form (Bingham, *Antiq. Eccl.* xvi, 7, § 4, 5; Aug. *Ep.* 157, c. v, 40); and thus we find the fourth Council of Carthage (c. 61) reproving clerical persons for swearing by created objects. See PROFANITY.

VIII. *Literature.*—The Mishna, *Tractate Shebuoth*; Maimonides, *Jad ha-Chezaka, Hilchoth Shebuoth*, iii, 1 sq.; Lightfoot, *Hebrew and Talmudical Exercitations on Matt.* v, 33; Frankel, *Die Eidesleistung der Juden in theologischer und historischer Beziehung* (2d ed. Breslau, 1847); by the same author, *Der gerichtliche Beweis nach Mosaisch-talmudischem Rechte* (Berlin, 1846), p. 304 sq.; Saalschütz, *Das Mosaische Recht* (Berlin, 1853), p. 608 sq.; Ewald, *Die Alterthümer des Volkes Israel* (Göttingen, 1854), p. 15 sq. See PERJURY.

OATH (Anglo-Saxon, *ath*) may be defined (see above) as an expressed or implied solemn invocation of a superior power, admitted to be acquainted with all the secrets of our hearts, with our inward thoughts as well as our outward actions, to witness the truth of what we assert, and to inflict vengeance upon us if we assert what is not true, or promise what we do not mean to perform. Almost all nations, whether savage or civilized, whether enjoying the light of revelation or led only by the light of reason, knowing the importance of truth, and willing to obtain a barrier against falsehood, have had recourse to oaths, by which they have endeavored to make men fearful of uttering lies, under the dread of an avenging Deity. The antiquity of oaths seems almost coeval with man's existence. The absence of the practice in any people is one of the clearest proofs of a want of conception of the existence of God. Indeed, it is a noticeable fact that in the earliest state of civilization the belief of the special interference of the Deity in the affairs of men was a prevailing and all but universal idea. Man, it was thought, by certain mystic forms and hallowed ceremonies, could compel the interference of the Divinity either to establish innocence or to detect guilt. Hence came ordeals and trials by battles and by lot; hence the belief that by the eating of bread or by the drinking of water, by walking barefoot over burning ploughshares, by thrusting the hand amid poisonous serpents, or throwing the accused, bound hand and foot, into water, amid prayers and the imposing forms of antique superstition, God would manifest the truth by a miraculous violation of the laws of nature. So extensively diffused was this idea, that it was alike believed by the polished Athenian on the banks of the Ilissus, the stern Israelite amid the hills of Judæa, the African dwelling under the burning heat of the torrid zone, and the Scandinavian worshipper of Thor or Odin amid the fastnesses of the North. All nations, barbarous or just emerging from barbarism, have resorted to the Divinity for the decision of disputed questions with somewhat similar ceremonies, and undoubtedly with like success. Part and parcel with ordeals, whether of bread or of water, of poisons or of ploughshares, whether of Grecian, Jewish, Hindû, or Scandinavian form and origin, based upon the same principle, involving the same leading idea, is the oath by which divine vengeance is imprecated upon falsehood, and by the use of which ceremony, if it be effective, the Deity is, specially and for that cause, bound to inflict the requisite and appropriate punishment in case of its violation. As the analogies traceable amid the radical words of different languages all point to a common origin — a primal language — so the innumerable resemblances discernible amid the elemental forms of jurisprudence among nations diverse in their local habitations, with varying customs and sympathies and languages, would equally seem to indicate a common source, from which at some point of time, now uncertain or lost in the darkness of a remote antiquity, they originally sprang. (For an inquiry into the origin of oaths, and an acute disquisition on oaths generally, see Heineccius, *Exercit.* xviii, *De Lubricitate*, etc.)

Among Christians an oath is a solemn appeal for the truth of our assertions, the sincerity of our promises, and the fidelity of our engagements, to the one only God, the Judge of the whole earth, who is everywhere present, and sees and hears and knows whatever is said or done or thought in any part of the world. Such is the Being whom Christians, when they take an oath, invoke to bear testimony to the truth of their words and the integrity of their hearts. Surely, then, if oaths be a matter of so much moment, it well behooves us not to treat them with levity, nor ever to take them without due consideration. Hence we ought, with the utmost vigilance, to abstain from mingling oaths in our ordinary discourse, and from associating the name of God with low or disgusting images, or using it on trivial occasions, as not only a profane levity in itself, but tending to destroy that reverence for the Supreme Majesty which ought to prevail in society and to dwell in our own hearts. Perhaps all excesses in this case are caused by the extravagant, profuse, and wasteful use of oaths among us, so utterly at variance with the command, "Swear not at all," making the oath so powerless for good and so potent for evil.

To develop clearly the use of oaths in early and modern times, we will here briefly notice the purposes for which and the occasions on which they have been taken, their different forms and ceremonies, the various punishments for their violation, the theory which justifies and requires their adoption as a sanction for truth, and their real force and efficiency in the administration of judicial affairs. (We rely mainly on Appleton's *Rule of Evidence Stated and Discussed* [Phila. 1860, 8vo], ch. xvi).

For the usages among the Jews, see the preceding article.

Perjury, by the Mosaic law, was an offence against the civil law; to God alone was left its punishment. The civil magistrate had no jurisdiction of the offence

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charged, except in the case of a false charge of crime, when punishment was to be inflicted upon the person falsely charging it. The perjurer might expiate his guilt by making the prescribed and predetermined trespass offerings. The misunderstanding or misinterpretation of this may in later times have led to the Romish doctrines of absolution and the sale of indulgences; for it is difficult to perceive much difference in principle whether the offerings made to escape the punishment of the Deity be in certain specific articles or in certain money payments.

The form of swearing among the Greeks was by lifting up the hand to heaven or touching the altar, adding a solemn imprecation to their oaths, for the satisfaction of the person by whom the oath was imposed, as well as to lay a more inviolable obligation upon the person taking it—in terms something like this: If what I swear be true, may I enjoy much happiness; if not, may I utterly perish. In judicial proceedings the oath was administered to the witness before an altar erected in the courts of judicature, and with the greatest solemnity. The parties were likewise sworn — the plaintiff that he would make no false charge, the defendant that he would answer truly to the charge preferred.

An ancient form among the Romans was for the juror to hold a stone in his hand, and imprecate a curse upon himself should he swear falsely, in these words: "If I knowingly deceive, while he saves the city and citadel, may Jupiter cast me away from all that is good, as I do this stone." Among the Greeks and Romans, the oath was not merely used to induce faith in judicial proceedings, but the gods were invoked as witnesses to contracts between individuals and treaties between nations.

When the shrine of Jupiter gave place to that of St. Peter; when the innumerable gods and goddesses of ancient superstition were converted into the equally numberless saints and saintesses of Catholicism; when the Pontifex Maximus of consular and imperial, became the Pontifex Maximus of papal Rome, without even the change of his sacerdotal vestments; when the rites and ceremonies — the whole ritual of the pagan worship — were transferred bodily to the worship of the papacy, the oath, which was essentially a religious ceremony, was adopted as it had heretofore been administered, except so far as was required by the alteration in the name of the object of worship, and in its purposes and its beliefs. As before this change the altar, or the sacred things upon it, were touched or kissed, as the more gods one swore by the stronger the oath, so we find after this change similar forms and ceremonies were adopted, with slight variations. The very form of the imprecation used is of pagan origin. "So help me Jupiter and these sacred things" became "So help me God and these sacred relics," or "these holy Evangelists." The flamen of Jupiter, from the sacredness of his office, was not compelled to take an oath, and the word of the priest, "verbum sacerdotis," in conformity with the old superstition, has sufficed. Justinian prescribes the following form: "I swear by God Almighty, and by his only-begotten Son our Lord Jesus Christ, by the Holy Ghost and by the glorious St. Mary, mother of God, and always a virgin, and by the four Gospels which I hold in my hand, and by the holy archangels Michael and Gabriel," etc., closing with an imprecation upon his head of the terrible judgment of God and Christ, our Savio ır, and that he might have part with Judas and the leper Gehazi, and that the curse of Cain might be upon him. Besides oaths on solemn and judicial occasions, the ancients were in the habit of making use of them, as nowadays, as the "supplemental ornament of speech"—"as expletives to plump the speech, and fill up sentences;" swearing by the patron divinities of their cities, as in later days by patron saints; by all manner of beasts and creeping things, by the fishes of the sea, and by stones and mountains.

"Per Solis radios, Tarpeiaque fulmina jurat
Et Martis frameam, et Cirrhæi spicula Vatis:
Per calamos Venatricis pharetramque Puellæ,
Perque tuum pater Ægæi Neptune tridentem:
Addit et Herculeos arcus, hastamque Minervæ,
Quidquid habent telorum armamentaria cœli."

Indeed, the common profane oath of the English is but a translation of the "Dii me perdant" of classical antiquity. But the oaths of the ancients, however absurd or ridiculous, were infinitely exceeded in absurdity by the exuberant and grotesque profaneness of the Christians of the Middle Ages. They swore "by Sion and Mount Sinai," "by St. James's lance," "by the brightness of God," "by Christ's foot," "by nails and by blood," "by God's arms two"—they swore

"By the saintly bones and relics
Scattered through the wide arena;
Yea, the holy coat of Jesus,
And the foot of Magdalena."

Menu, the great lawgiver of the East, the son of the Self-existent, as he is termed in the sacred books of the Hindûs, ordains that the judge, having assembled the witnesses in the court, should in the presence of the plaintiff and defendant address them as follows:

"What ye know to have been transacted in the matter before us, between the parties reciprocally, declare at large and with truth, for your evidence is required. . . .

"The witness who speaks falsely shall be fast bound under water in the snaky cords of Varuna, and he shall be wholly deprived of power to escape torment during a hundred transmigrations; let mankind give therefore no false testimony.

"Naked and shorn, tormented with hunger and thirst, and deprived of sight, shall the man who gives false testimony go with a potsherd to beg bread at the door of his enemy. Headlong and in utter darkness shall the impious wretch tumble into hell, who, being interrogated in a judicial inquiry, answers one question falsely.

"The priest must be sworn by his veracity; the soldier by his horse, or elephant, or weapons; the merchant by his kine, grain, and gold; the mechanic or servile man by imprecating on his head, if he speak falsely, all possible crimes."

In this code the guilt of perjury varies in intensity according to the subject-matter of testimony.

"By false testimony concerning cattle in general, the witness incurs the guilt of killing five men; he kills ten by false testimony concerning kine; he kills a hundred by false testimony concerning horses; and a thousand by false testimony concerning the human race."

But what is human life compared with gold, or with land? The scale rises, the atrocity increases:

"By speaking falsely in a cause concerning gold, he kills, or incurs the guilt of killing, the born and unborn: by speaking falsely concerning land, he kills everything animated. Beware, then, of speaking falsely concerning land. Marking well all the murders which are comprehended in the crime of perjury, declare the whole truth as it was heard and as it was seen by thee."

Notwithstanding all this, pious falsehood—for instance, perjury to save life which would be forfeited by the rigor of the law—is not merely allowed, but approved and eulogistically termed "the speech of the gods."

"To a woman on a proposal of marriage, in the case of grass or fruit eaten by a cow, of wood taken for a sacrifice, or of a promise made for the preservation of a Brahmin, it is no deadly sin to take a slight oath."

Somewhat famous has been the lubricity of lovers' oaths. The lover swore, indeed; but, as was said by the Greeks, oaths made in love never enter into the ears of the gods. This, probably, is the only code not only allowing and approving falsehoods by lovers, but by others. Various are the modes of administering an oath. A cow is sometimes brought into court, that the witness may have the satisfaction of swearing with her tail in his hand; the leaf of the sweet basil and the waters of the Ganges are swallowed; the witness holds fire, or touches the head of his children or wife; while the less orthodox followers of Brahmin, those of the jungle tribes, impressed with the belief that if they swear falsely they shall be food for tigers, are sworn in the skin of one. Among the Mohammedans the oath is administered with the Koran on the head of the witness; but it is not binding

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unless taken in the express name of the Almighty, and then it is incomplete unless the witness, after having given in his evidence, again swears that he has spoken nothing but the truth. The oath is not worthy of credit unless taken in the name of God; and the swearer must corroborate it by reciting the attributes of God, as, "I swear by the God besides whom there is no other right-eous God, who is acquainted with what is hidden," etc.

Much of the judicial proceedings of our Anglo-Saxon ancestors rested upon oaths, and the punishment for their violation was severe. The perjurer was declared unworthy of the ordeal, was incompetent as a witness, denied Christian burial, and classed with witches, murderers, and the most obnoxious members of society. Oaths were administered to the complainant in criminal proceedings, and to the accused. The oath of the complainant was as follows: "In the Lord, I accuse not N either from hate, or art, or unjust avarice, nor do I know anything more true; but so my mind said to me, and I myself tell for truth that he was the thief of my goods." The accused swore as follows: "In the Lord, I am innocent, both in word and deed, of that charge of which P accused me." The oath of the witness was: "In the name of Almighty God, as I stand here a true witness, unbidden and unbought, so I oversaw it with mine eyes, and even heard it in my ears, what I have said." From this it would appear that, in those early days before the inveterate chicanery of Norman jurisprudence had cursed English soil, it was usual to swear the parties—those who knew something about the matter. The different oaths of modern Europe—ordeal oaths, oaths of compurgators, decisory oaths, oaths of calumny, oaths military and masonic—might well deserve attention; but we have already, perhaps, occupied too much attention in reverting to the forms and usages of the past. There are but two instances of nations among whom oaths have not been adopted in judicial proceedings. Among the Chinese no oath is exacted by the magistrate upon the delivery of testimony. When they question each other's testimony, appeals to the gods are only made by cutting off the head of a fowl and wishing they may thus suffer, or blowing out a candle, and wishing they may thus be extinguished, if they do not speak the truth. The other instance is to be found in the code of laws formed with great judgment and much discrimination by the missionaries at Tahiti, where, we believe, oaths have for the first time been abolished by Christian people (comp. Ellis, *Polynesian Researches*, p. 150).

The form of oaths in Christian countries varies greatly, but in no country in the world are they worse contrived, either to convey the meaning or impress the obligation of an oath, than in Great Britain and America. The juror with us, after repeating the promise or affirmation which the oath is intended to confirm, adds, "So help me God;" or, more frequently, the substance of the oath is repeated to the juror by the magistrate, who adds in the conclusion, "So help you God." The energy of this sentence resides in the particle *so*—that is, *hâc lege*, upon condition of my speaking the truth or performing this promise, and not otherwise, may God help me! The juror, while he hears or repeats the words of the oath, holds his right hand upon a Bible, or other book containing the Gospels, and at the conclusion kisses the book. This obscure and elliptical form, together with the levity and frequency of oaths, has brought about a general inadvertency to the obligation of them, which, both in a religious and political view, is much to be lamented; and it merits public consideration whether the requiring of oaths upon so many frivolous occasions, especially in the customs and in the qualification of petty offices, has any other effect than to make such sanctions cheap in the minds of the people. A stranger among us would imagine it was a precept of our religion to swear always, at all times and on all occasions. Not an executive officer, from the president to a marshal, from a governor to a constable; not a judicial officer, from the chief justice to the lowest magistrate known to the law; not a member of our numerous legislative assemblies; not an officer of the army or navy; not a soldier or sailor enlisting, but is sworn in certain set and prescribed formulas. A sworn assessor is required to assess our taxes, a sworn collector to collect, and a sworn treasurer to receive the money collected. Not a lot of land is levied upon without the intervention of oaths. The whole custom-house department is rife with them. As has been well said, "Not a pound of tea can travel regularly from the ship to the consumer without costing half a dozen oaths at least." Through all the innumerable gradations of life—official, civil, military, executive, and judicial—the oath is the established security by which, in their respective spheres, they are all bound to the performance of their several duties—and that, too, by a people, one of the clearest precepts of whose religion is "Swear not at all;" and when, in many of the above instances, the violation of the several duties sworn to be done and performed is not punishable as perjury. Nor are these the only cases in which the oath is used. No testimony is received in any judicial proceeding until after its administration. As a security for official faithfulness, or as a preventive of official delinquency, it is notoriously worthless and inoperative. What may be its value in the preserving and promoting of trustworthiness of testimony we propose to consider. Those who advocate the use of oaths should bear in mind that for the purpose of justice it is perfectly immaterial whether the testimony uttered be sworn or unsworn, provided it be true. Before considering the supposed efficiency of an oath, it may be advisable to see what other and how powerful securities for testimonial veracity are attainable without resort to this supernatural agency.

"Truth is the natural language of all—it is the general rule; falsehood the rare and occasional exception. Even of those least regardful of veracity, truth is the ordinary and common language. The greatest liar, no matter how depraved he may be, usually speaks the truth. And why? Invention is the work of labor. To narrate facts in the order of their occurrence, to tell what has been seen or heard, is what obviously occurs to any one. To avoid doing this is a work of difficulty. Falsely to add to what has occurred, carefully to insert a dexterous lie, requires ingenuity, greater or less, according to the greater or less degree of skill with which the lie is dovetailed among the truths that surround it. No matter how cunning the artificer, the web cannot be so woven that the stained and colored thread cannot be seen. Love of ease, fear of labor, the physical sanction, are always seen co-operating with truth. Any motive, however slight and even infinitesimal, is or may be sufficient to induce action in a right direction, except when overborne by other and superior motives in a sinister direction. By a sort of impulse, by the very course of nature, the usual tendency of speech is in the line of truth. Regard for public opinion, the pain and shame universally attendant upon the ignominy attached to falsehood detected, the disgrace of the liar—in other words, the moral and popular sanction, with but rare and accidental exceptions—is found tending in the same direction. Much the greater part of what is known, is known only from the testimony of others. Our necessities, the necessities of others and of social intercourse, require that, for our own preservation as well as for that of others, the truth should be told. Hence among all nations, barbarous and civilized, and among civilized in proportion to their advancement, the term Liar has been one of deep reproach, never used without inflicting pain on the person to whom it is applied. However great the disgrace, it is immeasurably increased when the occasion upon which the falsehood is uttered is a judicial one. The more important the occasion, the greater the public indignation and scorn attached to its violation. The law regarding veracity, which is peculiarly desirable in judicial investigations, may impose severe penalties for false testimony—mendacity—penalties varying in degree of severity according to the aggravation of the offence, and thus may furnish additional sanction to and security for testimonial trustworthiness. It may happen that the statement of a witness, while true in part, may be defective in detail, either by the omission of true or the utterance of false particulars. Correctness and completeness are both included in perfect veracity. Incorrect in part, incomplete to any material extent, the evils of such incompleteness and incorrectness, when not the result of design, may be as great as those of deliberate and intentional falsehood. How best to attain those indispensable requisites is the problem, the solution of which becomes so important in the practical administration of the law. How best to compel the reluctant and evasive witness; how to quicken the careless and indifferent; how to check and restrain

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the rash and presumptuous; how to convict the deliberately and wilfully false; how to extort from reluctant lips the truth, and nothing but the truth—by what processes these results may be attained, is the great question. Interrogation and cross-interrogation—rigid, severe, and scrutinizing—under a proper system of procedure, confirmed and strengthened by the sanctions already alluded to, are the securities upon which all real and substantial reliance must be placed. The ordinary motives to veracity, without the aid of cross-examination, and unaccompanied by fear of punishment in case of falsehood, are found sufficient in the common affairs of life to produce veracity. The extraordinary security afforded by punishment, compulsory examinations and cross-examinations, would seem to suffice in the case of evidence judicially given. As, however, testimony is judicially given only upon and after the ceremony called an oath, it is only punishable, if false, after the oath has been legally administered. This is not necessarily so; for, if the legislature should so will, the temporal punishment might as well be inflicted without as with an oath."

Having briefly considered the temporal securities for truth, it now remains to ascertain the real significance and true value of the oath as a preventive of testimonial mendacity.

"'What is universally understood by an oath,' says lord Hardwicke, 'is that the person who undertakes imprecates the vengeance of God upon himself if the oath he takes be false.' 'An oath,' says Michaelis, 'is an appeal to God as a surety and the punisher of perjury; which appeal, as he has accepted, he of course becomes bound to vindicate upon a perjured person irremissibly.' 'Were not God to take upon himself to guarantee oaths, an appeal to him in swearing would be foolish and sinful. He undertakes to guarantee it, and is the avenger of perjury, if not in this world, at any rate in the world to come.' By the use, then, of this ceremony, the Deity is engaged, or it is assumed that he is engaged, in case of a violation of the oath, to inflict punishment of an uncertain and indefinite degree of intensity—at some remote period of time, in some indefinite place, according to the varying and conflicting theological notions of those holding this belief—notions varying according to the time when and place where they are entertained, and the education and character of those entertaining them. It cannot be questioned that the Deity will punish for falsehood, whether judicially or extra-judicially uttered; nor that such punishment, whatever it may be, whensoever, wheresoever, or howsoever inflicted, will be just, fitting, and appropriate. Were the ceremony not used, were unsworn testimony delivered, subject to temporal punishment, were all oaths abolished, false testimony, so far as this world is concerned, would be as injurious as if uttered under the sanction of an oath. The injurious effects in the administration of justice would be the same. The unsworn witness would be amenable to the penalties of the law, as the sworn witness is now. Now, what is accomplished by the oath? The falsehood and its disastrous effects to the course of justice are the same whether the oath has been taken or not, the temporal punishment is or may be made the same. The oath, if effective, therefore, is only effective so far as future punishment is concerned, which, in consequence of its administration, will thereby be increased or diminished—for if the future punishment were to remain the same, then nothing would have been effected; the oath would be a mere idle ceremony—*telumque imbelle sine ictu*. That punishment hereafter will thereby be diminished, no one will pretend, certainly not those who repose confidence in the efficacy of this sanction. If it be increased, then, and then only, is the ceremony effective—then only is a valid reason given for its adoption. The falsehood being the same, whether the testimony be sworn or unsworn, the punishment for the falsehood itself must necessarily be the same. For if falsehood be a proper subject of punishment, when the effects are the same, the lie will be punished without as well as with any ceremony preparatory to its utterance. If, then, an increase of punishment will be inflicted, it must be for the profanation of the ceremony, and nothing else. All that is alleged, then, to have been accomplished is that an increased amount of punishment is to be inflicted simply for the violation of a ceremony, and entirely irrespective and regardless of any evils flowing from the falsehood. No sanction for truth is really obtained. But in what does the binding force of an oath consist? When Jephthah, returning in triumph, was met by his daughter with timbrels and dances, was Jephthah under any obligation to perform the vow he had made, 'to offer up for a burnt-offering whatsoever should come forth from the doors of his house to meet him?' If yea, such obligation arose not from the rightfulness or propriety of the matter vowed, for that was a dark and atrocious murder, 'for she was his only child; besides her he had neither son nor daughter.' The performance, if required, was required solely in consequence of the vow, 'For I have opened my mouth to the Lord, and cannot go back.' If nay, if the vow was not to be performed, then does it not follow that it is the fitness of the thing sworn to be done or not which is the basis of the obligation, and upon which its binding force rests? When Herod, pleased with the dancing of the daughter of Herodias, 'promised with an oath to give her whatsoever she would,' and when she requested the head of John the Baptist in a charger, was he thereby bound to give it to her?

"Mohammed says, when you swear to do a thing and afterwards find it better to do otherwise, do that which is better, and make void your oath. The very definition of an oath show that, by reason and in consequence of the oath, the Deity becomes bound to punish a perjured person irremissibly. History, too, shows that obligations upon man, and so, too, upon the Deity, arising from the oath, varied, or were supposed to vary, in intensity, according to the changing forms and circumstances attendant upon its administration. When Robert, the pious king of France, abstracted the holy relics from the case upon which the oath was taken, and substituted therefor the egg of an ostrich, as being an innocent object, and incapable of taking vengeance on those who should swear falsely, he might have been correct as to the incapacity of the egg; but did he thereby save his subject from peril, or avert the punishment of the Deity? When Harold, shuddering, saw the bones and relics of saints and martyrs, real or fictitious, upon which he had unconsciously sworn, were the obligations he had assumed increased by their unknown presence? Or was it the unreasoning fear of abject superstition which led him to believe that he had thus immeasurably increased the dangers of superhuman punishment? Indeed, when men consider they are under obligation to utter the truth or not, as they stand upon a tiger's skin or hold in their hand the tail of a cow; as they have their hat on or off; as certain spurious relics of fictitious saints are closed in the pyx or not; as the lips touch the thumb or the book; as the book has, or not, a cross upon it—who is there so wise as to affirm that the person so swearing does not believe that the virtue resides, or is considered by those believing, to reside in the ceremony, and in that alone? that the thing sworn to be done or not done, and its propriety, are not even matters deemed worthy of thought? Or, as Mr. Junkin has aptly said, 'No one pretends that the material of a book—the leather, the paper, the cord, the ink—is God, and yet many, when the book (Bible) is used, lift their thoughts no higher.' (This position has, however, been questioned by the editor of the *Princeton Review*, Jan. 1846, p. 176 sq.) Now, can it be possible that by acts of idolatry the obligation to utter truth is increased? Is not truth eternal and immutable? Is not the duty to utter the truth, and nothing but the truth, paramount and prior to all oaths? The oath may be the same, so far as the ceremony is concerned, either to utter the truth or a falsehood, but is the obligation the same? If the obligation rests on the oath, each alike must be performed as sworn. If it rests on the rightfulness of the thing to be done, then why add the oath?

"The oath is not without its accompanying evils. By imposing punishment only when it has been administered, it lessens the importance of and the respect due to truth, in statements uttered extra-judicially, and gives an implied license to falsehood out of court. The truth seems only to be specially requisite in the case of an oath, otherwise it is comparatively immaterial. Charles Lamb, in his quaint and quiet way, and with great humor and truth, says, 'The custom of resorting to an oath in extreme cases is apt to introduce into the laxer sort of minds the notion of two kinds of truth: the one applicable to the solemn affairs of justice, and the other to the common proceedings of daily intercourse. As truth, bound upon the conscience by an oath, can be but truth, so, in the common affirmations of the shop and the market, a latitude is expected and conceded upon questions wanting this solemn covenant. Something less than the truth satisfies. It is common for a person to say, You do not expect me to speak as if I were upon my oath. Hence, a kind of secondary or laic truth is tolerated when clerical truth, oath truth, is not required. A Quaker knows none of these distinctions.' Not very dissimilar was the idea of St. Basil, that 'it is a very foul and silly thing for a man to accuse himself as unworthy of belief, and to proffer an oath for security.' The oath, too, is a disturbing force in giving the just degree of weight to testimony. It tends to place all testimony upon the same level, to cause equal credence to be given to all, because all have passed through the same ceremony. The attention of the court or the judge is withdrawn from the just appreciation of the grounds of belief or disbelief in the evidence. The same ceremony for all, the tendency is to believe that its force is the same upon all, and thus the bad receive undue credence, while the good are reduced to the standard of the bad.

"In what does the difference consist between judicial and extra-judicial falsehood? The consequences of the latter may be more or less injurious than those of the former; the injury greater, the loss in the latter case of property, reputation, or even life, in the former of a few shillings, it may be; is the falsehood judicially uttered the greater offence? To suffer the same by the utterance of the same words in court or out of court, in the street or on the stand, with or without assenting with upraised

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hand to certain words, in what is the difference to the loser, or the general injury to the community? Why in one case punish, in the other exempt from punishment? Does it not degrade the general standard of veracity? does it not create the notion that truth is not expected on ordinary occasions, but is only required as a sort of court language? What are the lessons of experience? To determine the real value of this sanction, one must abstract all those concurring and co-operating securities which alone are of real importance, but which, not being estimated at their value, give this an unnatural and undeserved efficiency. Take away public opinion; let falsehood be regarded with as much indifference as among the Hindûs; remove all fear of temporal punishment in case of testimonial falsehood; abolish the test of cross-examination; leave the willing or unwilling witness to state more or less, according to the promptings of his inclination, and you then see the measure of security for trustworthiness derivable from the oath. When the oath-sanction is in accordance with the other securities of trustworthiness, its weakness is not perceived. Let the religious cease to be in conformity with the popular sentiment or even with convenience, and its violation is looked on with indifference or even complacency. 'If you wish,' says Bentham, 'to have powder of post taken for an efficacious medicine, try it with opium and antimony: if you wish to have it taken for what it is, try it by itself.' Definite, certain, immediate punishment alone is powerful to restrain or coerce. The future, enshrouded in darkness, yields to the present. The fear of punishment hereafter to be imposed for falsehood, without oath, or with oaths, so far as it may be increased thereby, is a motive of little strength. The uncertainty whether any will be inflicted, the unalterable ignorance as to what the amount may be, or when in time or where in space it is to be inflicted, render it a security untrustworthy and powerless in its action upon even the most intelligent and conscientious, while unaided and unsupported by other sanctions. The oaths of Oxford University have been taken by the most cultivated minds of Europe; by those who, in after-life, attained the highest dignities of the Church or the State; by those who, from their station, their education and intelligence, would be least likely to disregard their obligation. These oaths required obedience to statutes framed centuries ago by and for a set of monks, and are about as consonant with the present state of society as the monkish costume would be to a general-in-chief at the head of his army. Consequently, they are not merely not observed, but their observance would be a matter of astonishment to all, equally to those sworn to observe and those sworn to require their observance. Another habitual violation of oaths has been seen in the conduct of English judges and juries in the administration of the criminal law. The English code was written in blood. Draco would have shuddered at the multiplicity of its bloody enactments. Death was inflicted in case of larceny dependent upon the value of the thing stolen. With greater regard to the dictates of humanity than to their oath-obligations, juries, at the suggestion of the court, and for the express purpose of evading the law, have intentionally returned the article stolen as of less than its true value, to avoid the punishment of death, which otherwise would have been the penalty in case of conviction. Unanimity, too, is required in juries. A difference of opinion exists; in most contested cases of much complexity it is likely to exist. The really dissenting minority yield to the majority. The court aid or advise, and if advice will not serve, compel agreement by partial starvation; thus bringing physical wants to their aid to coerce real opinion. The open and profligate violation of custom-house oaths has attracted so much attention that in England they have been abolished. In this country a bill to that effect, with the approbation of the late John Quincy Adams, was introduced, but we believe it was defeated.

"A committee of the British Parliament, in their report on the judicial affairs of British India, recommended the abolition of oaths, on the ground that their moral sanction does not add to the value of native testimony, Hindû or Mohammedan; that the only practical restraint on perjury is the fear of punishment, imposed by law for that offence, and that the fear of consequences in a future state, or the loss of character or reputation among their own countrymen, has little effect upon the great majority of the people in securing true and honest testimony, when they may be influenced by the bias of fear, favor, affection, or reward. The legal exclusion consequent upon, and caused by the oath, affords an unanswerable argument against its use. Most nations, in the spirit of religious bigotry and barbarian exclusiveness, so characteristic of unenlightened legislation, have excluded as witnesses those whose faith differ from their own. The government, determining what shall be the faith, decrees that dissidents shall be branded as infidels. The term infidel expresses merely dissent or disbelief, without reference to the truth or falsehood of the thing disbelieved. It is the epithet which majorities apply to minorities, and consequently one of reproach. Justinian excluded infidels. Hindûs and Mohammedans excluded infidels, because of their infidelity, and, by way of reprisal, they in their turn were excluded by Christians for the same cause. Such was the common law, as drawn from its purest fountains—from Fleta and Bracton. Coke, its greatest expounder, excludes them as unworthy of credit; for, says he, they are perpetual enemies—'as between them, as with the devils, whose subjects they are, and Christians, there is perpetual hostility, and can be no peace; for, as the apostle said, "And what concord hath Christ with Belial, or what part hath he that believeth with an infidel."' It was not until the East India Company commenced that splendid career of conquest by which they acquired dominion over millions of subjects, and it was seen that an urgent necessity required the testimony of the natives, that the court, overruling the well-established law of ages, threw Bracton and Fleta overboard, because they were papists, and because in their day 'little trade was carried on but the trade in religion;' and in the suit of Omichund, the great Hindû banker, whose melancholy fate reflects little credit on British faith, against Baker, by an act of judge-made law, decided that all infidels, without reference to their religion, might be received and sworn, according to the customs of their respective countries; not because such was the law, but because to exclude them would be a 'most impolitic notion, and would tend at once to destroy all trade and commerce.' Even judicial optics, with dim and beclouded vision, saw that if the whole population of a country were excluded as infidels, proof might be deficient; but as it was thought to be to 'the advantage of the nation to carry on trade and commerce in foreign countries, and in many countries inhabited by heathens,' it was judged advisable to trample the law under foot. A judicial caveat, however, was at the same time entered against giving the same credit, either 'by court or jury, to an infidel witness as to a Christian;' provided only the wrath of God be imprecated, whether Vishnu or Fo, or any other of the innumerable gods of heathenism. But in none of them does the Christian repose faith. The witness imprecating the vengeance of false gods, of gods who will not answer, what is the belief of the Christian? That the true God will as much hear and punish in consequence of the use of this ceremony, and for its violation, as if the adjuration had been in his name. If so, then are the magic virtues of the oath more enhanced, being compulsory upon the Deity, even when his name is not invoked? If not, then why swear the witness in the name of false gods? Why give a judicial sanction to superstition and idolatry by invoking false gods? why not rather let testimony be delivered under the pains and penalties of perjury, and let that suffice? Yet, by the common law, the swearer by broken cups and saucers, or he who thinks truths obligatory only when he has held the tail of the sacred cow, was heard when the oath was administered; while the intelligent and pious Quaker, who, in the simplicity of his heart, was so heretical as to believe that the command, 'Swear not at all,' meant what its obvious language imports, was excluded, because he believed the divinity of the command he was anxious to obey. He was thus left without protection to his person or property, unless he should be able to find a witness outside the pale of his sect by whom his legal rights could be established. But by that patchwork legislation so eminently distinguishing all law reform, an act was passed, and the law so amended that a Quaker, when property was endangered, was admitted to testify—but in cases of property alone, his testimony not being admissible in criminal cases. In this country, however, the legislature has removed the disqualification entirely; the absurdity is that it should ever have existed. These limited reforms do not afford a complete remedy for the evil. The incorrectness of religious belief is not the ground of exclusion; for, if so, one would think Hindûism sufficiently erroneous for that purpose. The theological jurist views with more complacency the worst forms of paganism than a questionable variety of Christianity or entire unbelief. The only required qualification, in his view, is belief in future punishment, of which, in some aspect, there must be a recognition. If, believing the general doctrines of Christianity, the person sworn is so unfortunate as to believe that the cares and sorrows and misfortunes of this life are a sufficient punishment for transgressions here committed, and that God, in his infinite goodness and mercy, will hereafter receive all into a state of happiness, the common law excludes his testimony. The judicial dabbler in theology in this country has generally followed the lead of transatlantic jurisprudence. But whether the Universalist be a witness or not, all authorities agree that he who disbelieves in the existence of God, who, in the darkness of his beclouded reason, sees no God in the earth, teeming with its various and innumerable forms of animal or vegetable life, sees him not in the starry firmament—nor yet in the existence of man, the most wonderful of his works—is excluded. Atheism is always rare, yet we have, three times in one country, known the attempt made to exclude for that cause. The general bad character of the witness for truth and veracity affords no ground for exclusion, however much it may be for disbelief in testimony; but even if it did, it would not have been established in those cases. Erroneous belief was the only reason urged. The error of such belief,

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or want of belief, may not merely be conceded, but the entertaining of such sentiments may be deemed the misfortune of one's life. But because one of the securities for truth may be wanting, it is difficult to perceive why, all others remaining in full force and vigor, the witness should not be heard; and why after, not, as the common law does, before such hearing, some judgment should not be formed by those who are to decide upon the matter in dispute of the truth or falsehood of his statements. He is rejected only because he is disbelieved. If he is to be believed when the truth uttered would expose him to reproach and ignominy, why not hear him under more favorable circumstances when the rights of others may be involved, and then judge? Exclude him, and any outrage may be committed upon him—his property may be robbed, his wife may be violated, his child may be murdered before his eyes—and the guilty go unpunished, if he be the only witness; not because he cannot and will not tell the truth, but because the law will not hear him. Practically, the law is that, provided a man's belief be erroneous, anybody whose belief is better—and it matters little what it be, Hindûism or Fetichism—may inflict any and all conceivable injuries on his person and property, and the law will permit such a person to go unpunished, unless there happens to be a witness whose belief should comport with the judicial idea of competency. Let the witness testify under the pains and penalties of perjury, and the great argument for the wholesale exclusion of testimony by the law is done away with. No intelligent judge or juryman ever relied upon the security of an oath alone. Judge of the witness by his appearance, manner, answers, the probability of his statements, comparing them with the lights derivable from every source. Punish falsehood injuriously affecting the rights of others in proportion to the wrong done, not with one uniform measure of punishment, as if the offence were in all cases the same. Tolerate not two kinds of truth, the greater and lesser, else both are lost. Elevate the standard of veracity by requiring it on all occasions, and in this way public morality is increased, and the real securities upon which the social fabric rests are strengthened."

It may be added in defence of those who approve of the practice of judicial swearing, that such look upon the oath as a *reminder* of the obligation to tell the truth only, a duty which they claim "man is too prone to forget." The object of all forms of adjuration, they teach, "should be to show that we are not calling the attention of man to God; that we are not calling upon him to punish the wrong-doer, but upon man to remember that he will" (Tyler, p. 14). In this sense the oath should be defined as "an outward pledge given by the juror that his assertion or promise is made under an immediate sense of his responsibility to God." Those who approve of oaths teach that God will punish false swearing with more severity than a simple lie or breach of promise, and assign for their belief the following reasons: "1. Perjury is a sin of greater deliberation. 2. It violates a superior confidence. 3. God directed the Israelites to swear by his name (Deut. vi, 13; x, 20), and was pleased to confirm his covenant with that people by an oath; neither of which, it is probable, he would have done had he not intended to represent oaths as having some meaning and effect beyond the obligation of a bare promise." See PERJURY. Promissory oaths, it is generally agreed, are not binding where the promise itself would not be so. See PROMISES. As oaths are designed for the security of the imposer, it is manifest that they must be interpreted and performed in the sense in which the imposer intends them.

Refusals to take the oath have been frequent in modern times, but mainly in English-speaking countries. Of Protestants, the Anabaptists were the first to teach that oaths should not be taken. The Mennonites also held thus. Like them, the Quakers and the Moravians, applying literally the words of Christ (Matt. v, 34), regard all oaths as unlawful. But other communions generally restrict this prohibition to ordinary and private discourse, and find in Rom. i, 9; 2 Cor. xi, 21; Gal. i, 20; Phil. i, 8; and 1 Thess. ii, 5, full warrant for the lawfulness of oaths in judicial and other solemn use. From some passages of the fathers it appears that they had scruples as to the lawfulness of swearing (comp. Browne, *Exposition of the XXXIX Articles*, p. 840–843); but those Christians who advocate the ceremony explain the writings of these fathers as for the most part referring to the oaths required of Christians by the pagans, which generally involved a recognition of particular pagan divinities; and that they condemned these pagan oaths, rather as involving, or even directly containing, a profession of the popular paganism, than as unlawful in themselves. The Christians of the later ages may perhaps be said to have multiplied in an opposite degree the occasions of oaths, especially of what were called "purgatorial" oaths, in which a party charged with a crime justified himself by swearing his innocence. These oaths were commonly accompanied by some imprecatory form or ceremonial, and were often expected to be followed by immediate manifestations of the divine vengeance upon the perjurer. The common instrument of attestation on oath was the Bible, or some portion of it; but oaths were sometimes sworn on the relics of saints, or other sacred objects; sometimes simply by raising the hand to heaven, or by laying it upon the breast or the head. In canonical processes the oath was often administered to the party kneeling. The forms varied very much, the most general being that which the English oath still retains (*Sic me Deus adjuvet*). Divines commonly require, in order to the lawfulness of an oath, three conditions (founded upon Jer. iv, 2), viz. *truth*, *justice*, and *judgment*; that is to say, (1) that the asseveration, if the oath be assertive, shall be *true*, and that the promise, if the oath be promissory, shall be made and shall be kept *in good faith*; (2) that the thing promised shall be objectively lawful and good; (3) that the oath shall not be sworn without due discretion and deliberation, nor without satisfactory reasons founded on necessity, or at least on grave and manifest utility. Hence the person who is a witness must have sufficient understanding to know the nature and obligations of an oath; and on this ground young children are incompetent to be witnesses. Another condition or qualification required in the party who takes an oath as a witness is, that he has a competent sense of religion; in other words, he must not only have some religious knowledge, but some religious belief. He must, in substance, believe in the existence of a God, and in the moral government of the world; and though he cannot be questioned minutely as to his particular religious opinions, yet, if it appear that he does not believe in a God and future state, he will not be allowed to give his evidence, for it is assumed that without the religious sanction his testimony cannot be relied upon. So long, however, as a witness appears to possess competent religious belief, the mere form of the oath is not material. The usual practice in the United States and in Great Britain is for the witness, after hearing the oath repeated by the officer of court, to kiss the four gospels by way of assent; and in Scotland the witness repeats similar words after the judge, standing and holding up his right hand, "swearing by Almighty God, as he shall answer to God at the great day of judgment," but without kissing any book. Jews, if they so desire, are sworn on the Pentateuch, keeping on their hats, and the oath ends with the words, "So help you Jehovah." A Mohammedan is sworn on the Koran; a Chinese witness has been sworn by kneeling and breaking a China saucer against the witness-box. Thus the mere form of taking the oath is immaterial; the witness is allowed to take the oath in whatever form he considers most binding upon his own conscience—the essential thing being, however, that the witness acknowledge some binding effect derived from his belief in a God or a future state. The policy of insisting upon the religious formalities attending the taking of an oath has been much discussed of late years, and it has been disputed whether atheists, who avow an entire absence of all religious belief, should be entirely rejected as witnesses (as is sometimes the case), and justice be thereby frustrated. See Paley, *Moral Philosophy*, vol. i, ch. xvi; Grotius, *De Jure*, i, 11, c. 13, § 21; Barrow, *Works*, vol. i, ser. 15; Burnet, *Exposition of the 39 Articles of the Church of England*, p. 475, 515 sq.; Herport, *Essay on Truths of Importance and Doctrine of Oaths*; Doddridge, *Lectures*,

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lect. 189; Tillotson, 22*d Sermon;* Wolsely, *Unreasonableness of Atheism*, p. 152; Blackstone, *Commentaries*, vol. iii; Junkin, *The Oath a Divine Ordinance* (N. Y. 1845); Tyler, *Oaths, their Origin, Nature, and History*. On the casuistry of oaths: Sanderson, *De Jurament. Oblig. Prælect.* (ed. 1688). See also *Literature* in Malcom, *Theol. Index*, s. v., and *Notes and Queries*, Jan. to June, 1860, and Dec. 1859. (J. H. W.)

Oath of Abjuration is a name for the oath which was administered to the subjects of Scotland after the deposition of king James. The obnoxious clause in this oath reads as follows:

"And I do faithfully promise, to the utmost of my power, to support, maintain, and defend the succession of the crown against him, the said James, and all other persons whatsoever, as the same is and stands settled by an act entitled 'An Act declaring the Rights and Liberties of the Subject, and settling the Succession of the Crown to her present Majesty and the Heirs of her Body, being Protestants;' and as the same, by another act entitled 'An Act for the further limitation of the Crown, and better securing the Rights and Liberties of the Subject,' is and stands settled."

See NONJURORS.

Oath of Allegiance. See OATHS OF ALLEGIANCE AND SUPREMACY.

Oath, Burgess, an old oath in some Scottish burghs. It was—

"Here I protest before God and your lordships that I profess and allow with my heart the true religion presently professed within this realm, and authorized by the laws thereof: I shall abide thereat, and defend the same to my life's end, renouncing the Roman religion called papistry."

—Eadie, *Eccles. Cyclop.* s. v.

Oath of Canonical Obedience. See INSTITUTION; OBEDIENCE; ROMANISM.

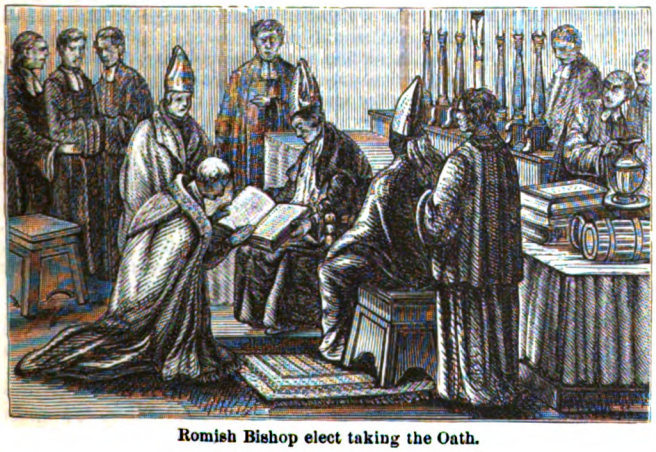
Oath of a Christian. See the last of the THIRTY-NINE ARTICLES.

Oath of Conformity and Obedience is the title of the vow taken by all beneficed priests, professors, and bishops of the Romish Church. The oaths taken by the priests and professors will be inserted in the article ROMANISM. We make room here only for the bishop's oath, which is translated from the *Pontificale Romanum*, published by authority of the popes, and reprinted at Rome in 1869 by the Congregation of Rites and the Propaganda:

"I, N, elect of the Church of N, from this hour henceforward will be faithful and obedient to the blessed Peter the apostle, and to the holy Roman Church, and to our lord, the lord N [Pius], pope N [IX], and to his successors canonically coming in. *I will not advise, or consent, or do anything that they may lose life or member, or be taken by an evil deception, or have hands violently laid upon them in any way, or have injuries offered to them under any pretence whatsoever. The counsel indeed which they shall intrust to me, by themselves, or by their messengers or letters, I will not, to their harm, knowingly reveal to any one.* The Roman papacy and the royalties of St. Peter I will help them to retain and defend, without prejudice to my order, against every man. *The legate of the apostolic see, in his going and returning, I will treat honorably and help in his necessities.* The rights, honors, privileges, and authority of the holy Roman Church, of our lord the pope, and of his aforesaid successors, I will take care to preserve, defend, increase, and promote. *Nor will I be in any counsel, or deed, or working, in which any things may be contrived against our lord himself or the said Roman Church, to the injury or prejudice of their persons, right, honor, state, and power. And if I shall know such things to be taken in hand or managed by any whomsoever, I will hinder this as far as I can; and as soon as I shall be able I will make it known to our said lord, or to some other one by whom it may come to his knowledge.* The rules of the holy fathers, the decrees, ordinances, or dispositions, reservations, provisions, and mandates apostolical, I will observe with all my might, and cause to be observed by others. *Heretics, schismatics, and rebels against our said lord or his aforesaid successors I will, as far as I can, follow after* (persequar) *and fight against.* When called to a synod I will come, unless I shall be prevented by a canonical impediment. *I will myself personally visit the thresholds of the apostles* [i. e. *Rome*] *every three years* [this period applies to those in Italy and its vicinity; once in four years is the rule for those in France, Spain, Germany, Great Britain and Ireland, etc.; once in five years for those in remoter parts of Europe, in North Africa, etc.; once in ten years for those in Asia, America, etc.—thus the *Pontificale Romanum* determines]; *and I will render to our lord and his aforesaid successors an account of my whole pastoral office, and of all things in anywise pertaining to the state of my Church, to the discipline of the clergy and people, finally to the salvation of the souls committed to my trust; and I will in turn humbly receive and with the utmost diligence perform the apostolic commands.* But if I shall be detained by a lawful impediment, I will perform all the things aforesaid by a certain messenger specially authorized for this purpose, one of my chapter, or some other one placed in ecclesiastical dignity, or else having a parsonage; or, if these are lacking to me, by a priest of the diocese; and if the clergy are altogether lacking, by some other secular or regular presbyter, of tried honesty and piety, well instructed in all the above-named subjects. *In respect to an impediment of this sort, however, I will give information by legitimate proofs, to be transmitted by the aforesaid messenger to the cardinal proponent of the holy Roman Church in the Congregation of the Sacred Council.* Assuredly the possessions belonging to my table I will not sell, nor give away, nor pledge, nor enfeoff anew, or in any way alienate, even with the consent of the chapter of my Church, without consulting the Roman pontiff. And if I shall make any alienation, I desire by that very act to incur the penalties set forth in a certain constitution published on this subject. So help me God, and these holy Gospels of God."

At the solicitation of the bishops in council assembled at Baltimore in 1846, the pope of Rome "consented," according to archbishop Kenrick, "to the omission of the feudal phrases, and sanctioned a simpler formulary to be used by all the bishops in the United States." Yet a gentleman who was present at the consecration ceremonies of bishop Bailey and others on Oct. 30, 1853, was confident that the longer oath given in the *Pontificale Romanum*, which he held in his hand at the time, was taken by the bishops elect, and the decrees of the plenary Council of Baltimore in 1866 contain no modification of the oath. It is believed that nothing regarded as essential was omitted then or is omitted now. We give the oath as reported taken by the bishops elect at that date according to the *New York Times*, Oct. 31, 1853:

"The bishops elect then knelt and severally read the following oath [in Latin]: 'Elect of the Church of N, I will from this hour henceforward be obedient to blessed Peter the apostle, and to the holy Roman Church, and to the blessed father, pope N, and to his successors canonically chosen. I will assist them to retain and defend against any man whatever the Roman pontificate, without prejudice to my rank. I will take care to preserve, defend, and promote the rights, honors, privileges, and authority of the holy Roman Church, of the pope, and of his successors as aforesaid.



Romish Bishop elect taking the Oath.

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With my whole strength I will observe, and cause to be observed by others, the rules of the holy fathers, the decrees, ordinances, or dispositions, and mandates of the apostolic see. When called to a synod I will come, unless prevented by a canonical impediment. I will perform all the things aforesaid by a certain messenger specially authorized for this purpose, a priest of the diocese, or by some secular or regular priest of tried virtue and piety, well instructed on all the above subjects. I will not sell, nor give away, nor mortgage, enfeoff anew, nor in any way alienate the possessions belonging to my table, without the leave of the Roman pontiff. And should I proceed to any alienation of them, I am willing to contract, by the very fact, the penalties specified in the constitution published on this subject.' The consecrator held the Gospels open on his lap, and received the oath from the bishops elect, who, kneeling, also placed both hands upon the book, and said, 'So may God help me, and these holy Gospels of God.'

"The bishop elect and the assistant bishops now took their seats, and while the consecrator read aloud the *examen* [examination] the assistant bishops accompanied his words in a low voice. The concluding questions were answered by the bishops elect. '*Ita ex toto corde, volo in omnibus consentire et obedire*' [Thus from my whole heart I desire in all things to consent and to obey].

"Among the questions in the examination are the following:

"*Consec.*—'Wilt thou teach, both by word and example, the people for whom thou art to be ordained those things which thou understandest from the holy Scriptures?'

"*Elect.*—'I will.'

"*Qu.*—'Wilt thou with veneration receive, teach, and keep the traditions of the orthodox fathers and the decretal constitutions of the holy and apostolic see?'

"*Ans.*—'I will.'

"*Qu.*—'Wilt thou exhibit in all things fidelity, subjection, and obedience, according to canonical authority, to the blessed Peter the apostle, to whom was given by God the power of binding and loosing: and to his vicar, our lord pope Pius IX, and to his successors the Roman pontiffs?'

"*Ans.*—'I will.'"

The examination having closed, the bishops elect were led to the consecrator, before whom they knelt, and reverently kissed his hand. Monsignor Bedini, laying off his mitre, turned to the altar and commenced the mass, the bishops elect being at his left hand, and the assistant bishops at their seats. See Barnum, *Romanism*, p. 271, 272.

Oath of Purgation. In an ecclesiastical process, when full proof is not to be had against a person accused and strongly suspected, he is allowed at length to clear himself by an oath:

"I, A B, now under process before the Session of the Congregation of C for the sin of ——, alleged to have been committed by me: For ending said process, and giving satisfaction to all, do declare, before God and this session, that I am innocent and free of the said sin of —— charged against me. And I hereby call the great God, the judge and avenger of all falsehood, to be witness, and judge against me in this matter if I be guilty. And this I do by taking his blessed name in my mouth, and swearing by him who is the searcher of the heart, and that in sincerity, according to the truth of the matter and my own innocence, as I shall answer at the great day of judgment, when I stand before him to answer for all that I have done in the flesh, and as I would partake of his glory in heaven after this life is at an end."

—Eadie, *Eccles. Cyclop.*

Oath against Simony. Canon xl, in the Church of England, provides the following oath:

"I do swear that I have made no simoniacal payment, contract, or promise, directly or indirectly, by myself or by any other, to my knowledge or with my consent, to any person or persons whatsoever, for or concerning the procuring or obtaining of this ecclesiastical place, preferment, office, or living, nor will at any time hereafter perform or satisfy any such kind of payment, contract, or promise made by any other without my knowledge or consent. So help me God, through Jesus Christ."

—Eadie, *Eccles. Cyclop.* s. v. See Simony.

Oath of Supremacy. See Oaths of Allegiance and Supremacy.

Oaths of Allegiance and Supremacy. The appointment of these oaths was a measure of defence against the pretensions and practices of Romanism.

1. The *Oath of Allegiance* (1606), or of submission to the king as temporal sovereign, independently of any earthly power, took its rise from the discovery of the Gunpowder Plot. The Oath of Allegiance is as follows:

"I, A B, do sincerely promise and swear that I will be faithful, and bear true allegiance to her majesty queen Victoria. So help me God."

2. The *Oath of Supremacy* (1559) was connected with the Act of Supremacy, which was entitled "An Act for restoring to the crown the ancient jurisdiction over the state ecclesiastical, and abolishing all foreign power repugnant to the same." It was the same in effect with an act passed in the reign of Henry VIII, but fell short of that in point of severity. The oath was enjoined to be taken by all ecclesiastics, on penalty of forfeiting their promotions, and of being incapable of holding any public office. The taking of this oath was enforced by a stringent act of Parliament in 1563. The Oath of Supremacy is—

"I, A B, do swear that I do from my heart abhor, detest, and abjure, as impious and heretical, that damnable doctrine and position that princes excommunicated or deprived by the pope, or any authority of the see of Rome, may be deposed or murdered by their subjects or any other whatsoever. And I do declare that no foreign prince, person, prelate, state, or potentate, hath or ought to have any jurisdiction, power, pre-eminence, or authority, ecclesiastical or spiritual, within this realm. So help me God" (1 Will. and Mary, cap. 8).

Dispensations for violating oaths form one of the most frightful features of popery. Many theologians and canonists in that Church have inculcated this doctrine. Quotations might be given to this effect from Bailly, Dens, Cajetan, Aquinas, Bernard, and the Jesuits. One specimen may be taken from Dens, whose work is a standard of popery in Ireland. He says a confessor "should assert his ignorance of the truths which he knows only by sacramental confession, and confirm his assertion, if necessary, by oath. Such facts he is to conceal, though the life or safety of a man, or the destruction of the state, depended on the disclosure." The reason assigned is as extraordinary as the doctrine itself: "The confessor is questioned and answers as a man. This truth, however, he knows not as man, but as God." See Willett, *Synop. Pap.* (Index in vol. vii); Farrar, *Eccles. Dict.* s. v.

Obadi'ah (Heb. *Obadyah'*, עֹבַדְיָה, *servant of Jehovah* [1 Chron. iii, 21; vii, 3; viii, 38; ix, 16, 44; Ezra viii, 9; elsewhere the lengthened form, *Obadya'hu*, עֹבַדְיָהוּ]; Sept. variously, Ἀβδίας, Ἀβδιάς, Ἀβδειας, Ἀβδία, Ἀβαδία, Ὀβδία, Ὀβδιά; v. r. Ἀβδειάς, Ὀβδειάς), a frequent name among the Hebrews, corresponding to the Arabic *Abdallah*.

1. The second in order of the eleven lion-faced Gadites, captains of the host, who joined David's standard at Ziklag (1 Chron. xii, 9). B.C. 1054.

2. The father of Ishmaiah, which latter was chief of the tribe of Zebulon in David's reign (1 Chron. xxvii, 19). B.C. ante 1014.

3. According to the received text, the third named of the five sons of Izrahiah, a descendant of Issachar, and a chief man of his tribe (1 Chron. vii, 3). Four only, however, are mentioned, and the discrepancy is rectified in four of Kennicott's MSS., which omit the words "and the sons of Izrahiah," thus making Izrahiah the brother, and not father, of Obadiah, and both sons of Uzzi. The Syriac and Arabic versions follow the received text, but read "four" instead of "five" (Smith). The latter is the less probable reading, as the other can be readily explained as an error of repetition. The five "sons" are doubtless here *descendants*, of the time of David. B.C. cir. 1014.

4. The second named of five nobles ("*princes*") whom king Jehoshaphat sent as itinerant teachers in the cities of Judah (2 Chron. xvii, 7). B.C. 909.

5. An officer of high rank in the court of Ahab, who is described as "over the house," that is, apparently, lord high chamberlain, or mayor of the palace (1 Kings

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xviii, 3). B.C. cir. 904. His influence with the king must have been great to enable him to retain his position, though a devout worshipper of Jehovah, during the fierce persecution of the prophets by Jezebel. At the peril of his life he concealed a hundred of them in caves, and fed them there with bread and water. But he himself does not seem to have been suspected (xviii, 4, 13). The occasion upon which Obadiah appears in the history shows the confidential nature of his office. In the third year of the terrible famine with which Samaria was visited, when the fountains and streams were dried up in consequence of the long-continued drought, and horses and mules were perishing for lack of water, Ahab and Obadiah divided the land between them, and set forth, each unattended, to search for whatever remnants of herbage might still be left around the springs and in the fissures of the river-beds. Their mission was of such importance that it could only be intrusted to the two principal persons in the kingdom. Obadiah was startled on his solitary journey by the abrupt apparition of Elijah, who had disappeared since the commencement of the famine, and now commanded him to announce to Ahab, "Behold Elijah!" He hesitated, apparently afraid that his long-concealed attachment to the worship of Jehovah should thus be disclosed and his life fall a sacrifice. At the same time he was anxious that the prophet should not doubt his sincerity, and appealed to what he had done in the persecution by Jezebel. But Elijah only asserted the more strongly his intention of encountering Ahab, and Obadiah had no choice but to obey (xviii, 7–16). The interview and its consequences belong to the history of Elijah (q. v.). According to the Jewish tradition preserved in Ephrem Syrus (Assemani, *Bibl. Or. Clem.* p. 70), Obadiah the chief officer of Ahab was the same with Obadiah the prophet. He was of Shechem in the land of Ephraim, and a disciple of Elijah, and was the third captain of fifty who was sent by Ahaziah (2 Kings i, 13). After this he left the king's service, prophesied, died, and was buried. The "certain woman of the wives of the sons of the prophets" who came to Elisha (iv, 1) was, according to the tradition in Rashi, his widow.—Smith.

6. The fifth named of the six sons of Azel (1 Chron. viii, 38; ix, 44), and a descendant of Jonathan, son of Saul, in the tenth generation. B.C. cir. 720.

7. A Merarite Levite, who with Jahath was overseer of the workmen in the restoration of the Temple under Josiah (2 Chron. xxxiv, 12). B.C. 623.

8. The fourth of the minor prophets, according to the arrangement of the Hebrew and English texts, and the fifth in that of the Septuagint. As we know nothing certain of him except what we can gather from the very short prophecy which bears his name, we shall find it most convenient to consider him personally in connection with his book. In doing this we make much use of the article in Smith's *Dict. of the Bible*, with additions from other sources.

1. *Date.*—The attempts to identify him with one or other of the persons of the same name mentioned in Scripture are mere unfounded conjectures. Entirely baseless also is the suggestion of Augusti (*Einleit.* § 225) that עבדיה, in the title of this prophecy, is an appellative=*a servant of Jehovah*, or "some pious person;" for the word is never so used, and all the ancient versions give it as a proper name; nor is there any ground for the assertion of Abarbanel that he was an Idumæan, who, on becoming a proselyte to Judaism, took the name of servant or worshipper of Jehovah (*Præf. in Ezech.* p. 153, col. 4; see also Jarchi on ver. 1 of the Prophecy). The Targum on 2 Kings iv, 1, and Josephus (*Ant.* ix, 2), followed by Christians, e. g. Jerome, as well as Jews, e. g. Kimchi, Abarbanel, etc., identify this Obadiah with the husband of that woman "of the wives of the sons of the prophets" who sought the protection of Elisha for her two sons from their father's creditor (2 Kings iv, 1); for of Obadiah, the governor of Ahab's house, it is said that he "feared the Lord greatly," and of the husband of this widow that he "did fear the Lord;" and it is supposed that the gift of prophecy was conferred on him as a reward for his singular faith and clemency.

The question of his date must depend upon the interpretation of the 11th and 20th verses of his prophecy. He there speaks of the conquest of Jerusalem and the captivity of Jacob. If he is referring to the well-known captivity by Nebuchadnezzar, he must have lived at the time of the Babylonian captivity, and prophesied subsequently to the year B.C. 588. If, further, his prophecy against Edom found its first fulfilment in the conquest of that country by Nebuchadnezzar in the year B.C. 583, we have its date fixed. It must have been uttered at some time in the five years which intervened between these two dates.

Jäger (so also Jahn and others) argues at length for an earlier date. He admits that ver. 11 refers to a capture of Jerusalem, but maintains that it may apply to its capture by Shishak in the reign of Rehoboam (1 Kings xiv, 25; 2 Chron. xii, 2); by the Philistines and Arabians in the reign of Jehoram (2 Chron. xxi, 16); by Joash in the reign of Amaziah (xxv, 22): or by the Chaldæans in the reigns of Jehoiakim and of Jehoiachin (2 Kings xxiv, 2 and 10). The Idumæans might, he argues, have joined the enemies of Judah on any of these occasions, as their inveterate hostility from an early date is proved by several passages of Scripture, e. g. Joel iii, 19; Amos i, 11. He thinks it probable that the occasion referred to by Obadiah is the capture of Jerusalem by the Ephraimites in the reign of Amaziah (2 Chron. xxv, 22). The utmost force of these statements is to prove a possibility. Hengstenberg (*Gesch. Bileams*, p. 253), Hävernick (*Einleit.* ii, 321), and Caspari (*Der Proph. Obadjah*), while admitting that the prophecy relates to the time of the captivity, would assign an earlier date to its composition, placing that in the reign of Uzziah, and regarding the reference to the Chaldæan invasion as prophetic.

The only argument of any weight for the early date of Obadiah is his position in the list of the books of the minor prophets. Why should he have been inserted between Amos and Jonah if his date is about B.C. 585? Schnurrer seems to answer this question satisfactorily when he says that the prophecy of Obadiah is an amplification of the last five verses of Amos, and was therefore placed next after the book of Amos. The conclusion in favor of the later date assigned to him is that of most critics, including Pfeiffer, Schnurrer, Rosenmüller, De Wette, Hendewerk, and Maurer, and the English commentators generally.

2. *Originality.*—The exceeding brevity of this prophecy gives no good reason to regard it (with Eichhorn and others) as only a fragment of a longer writing. It is a compact and complete composition, and has no appearance of having been detached from another work.

From a comparison of Obad. ver. 1–4 with Jer. xlix, 14–16; Obad. ver. 6 with Jer. xlix, 9, 10; and Obad. ver. 8 with Jer. xlix, 7, it is evident that there was some connection between the two works. It is not easy, observes Calmet, to decide whether one of the two was copied from the other, or whether both were borrowed from a common source (see Horne's *Introd.* ii, 955, 10th ed.); but from the fact that Jeremiah had made use of the writings of other prophets also, it has generally been concluded that Obadiah was the original writer (see Eichhorn, *Einleit.* § 512; Rosenmüller, *Scholia*, and Jäger, *Ueb. die Zeit Obadjah's*). That Obadiah borrowed from Jeremiah has been maintained by Credner, De Wette, and others. De Wette supposes (*Introd.* § 235) that Obadiah made use of Jeremiah from recollection; Bertholdt (*Einl.* iv, 1627) that no prophet of the name ever lived. Those who give an early date to Obadiah thereby settle the question of borrowing. Those who place him later leave the question open, as he would in that case be a contemporary of Jeremiah. Luther

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holds that Obadiah followed Jeremiah. Schnurrer makes it more probable that Jeremiah's prophecy is an altered form of Obadiah's. Eichhorn, Schultz, Rosenmüller, and Maurer agree with him. Whatever be the relation of Jeremiah to Obadiah, Obadiah is independent of Jeremiah. The verses common to the two form in Obadiah one compact, consecutive, progressive piece, in Jeremiah they are scattered and disjointed. This feeling was so powerful with Ewald that he could not regard Obadiah as the follower of Jeremiah, but concluded that Obad. 1–10 and ver. 17, 18 belonged to an earlier prophet, and had been appropriated bodily by Obadiah, i. e. the writer of the present book, and freely used by Jeremiah (*Propheten*, i, 399). Stähelin, too, under the same feeling, though he regards Jeremiah's original prophecy as having preceded Obadiah's, yet fancies that Jeremiah in his latest revision of his prophecies used Obadiah, and embodied much of him in his own work! (*Einl.* p. 312). Bleek, who also considers Jeremiah prior to Obadiah, yet comes to this conclusion because he fancies the day of Jacob's calamity can be no other than the Chaldæan conquest; still he does not bring the question to the test of a comparison of the two prophets (*Einl.* p. 537).

There are likewise remarkable coincidences between Obadiah and others of the minor prophets, especially Joel. Both call the treatment of Judah by Edom *violence* (Joel iv, 19; Obad. 10, comp. Amos i, 11); both complain of the carrying off a great spoil from Jerusalem (Joel iv, 5; Obad. 11); both say it was done by *strangers* (Joel iv, 17; Obad. 11); both use the formula, *cast lots on Jerusalem* (Joel iv, 3; Obad. 11; again in Nah. iii, 10); both speak of the *day of the Lord* (Joel iv, 14; i, 15; Obad. 15); both make prominent the idea of *requital* in that day (Joel iv, 4, 7; Obad. 15); both speak of the *remnant* or *refuge* that shall be in that day (Joel iii, 5; Obad. 17), both saying it shall be on Mount Zion (Joel iii, 5; Obad. 17), and both that it shall be holy (Joel iv, 17; Obad. 17); both employ the simile of fire for a destroyer (Joel ii, 3, 5; Obad. 18); and both clinch their predictions against Jerusalem's foes and invaders with the formula, *For the Lord hath said it* (Joel iv, 8; Obad. 18). The correspondences with Amos are fewer, consisting mainly in the similarity of their allusions to Edom, the absorption of which by Israel is predicted by both (Amos ix, 12; Obad. 21), an advance over Joel, who merely predicts Edom's destruction.

3. *Contents, and their Verification.*—The book of Obadiah is a sustained denunciation of the Edomites, melting, as is the wont of the Hebrew prophets (comp. Joel iii; Amos ix), into a vision of the future glories of Zion, when the arm of the Lord should have wrought her deliverance and have repaid double upon her enemies. Previous to the captivity, the Edomites were in a similar relation to the Jews with that which the Samaritans afterwards held. They were near neighbors, and they were relatives. The result was that intensified hatred which such conditions are likely to produce, if they do not produce cordiality and good-will. The Edomites are the types of those who ought to be friends and are not—of those who ought to be helpers, but in the day of calamity are found "standing on the other side." The prophet first touches on their pride and self-confidence, and then denounces their "violence against their brother Jacob" at the time of the capture of Jerusalem. There is a sad tone of reproach in the form into which he throws his denunciation, that contrasts with the parallel denunciations of Ezekiel (xxv and xxxv), Jeremiah (Lam. iv, 21), and the author of the 137th Psalm, which seem to have been uttered on the same occasion and for the same cause. The Psalmist's "Remember the children of Edom, O Lord, in the day of Jerusalem, how they said, Down with it, down with it, even to the ground!" coupled with the immediately succeeding imprecation on Babylon, is a sterner utterance, by the side of which the "Thou shouldest not" of Obadiah appears rather as the sad remonstrance of disappointment. He complains that they looked on and rejoiced in the destruction of Jerusalem; that they triumphed over her and plundered her; and that they cut off the fugitives who were probably making their way through Idumæa to Egypt.

The last six verses are the most important part of Obadiah's prophecy. The vision presented to the prophet is that of Zion triumphant over the Idumæans and all her enemies, restored to her ancient possessions, and extending her borders northward and southward and eastward and westward. He sees the house of Jacob and the house of Joseph (here probably denoting the ten tribes and the two) consuming the house of Esau as fire devours stubble (ver. 18). The inhabitants of the city of Jerusalem, now captive at Sepharad, are to return to Jerusalem, and to occupy not only the city itself, but the southern tract of Judæa (ver. 20). Those who had dwelt in the southern tract are to overrun and settle in Idumæa (ver. 19). The former inhabitants of the plain country are also to establish themselves in Philistia (ibid.). To the north the tribe of Judah is to extend itself as far as the fields of Ephraim and Samaria, while Benjamin, thus displaced, takes possession of Gilead (ibid.). The captives of the ten tribes are to occupy the northern region from the borders of the enlarged Judah as far as Sarepta, near Sidon (ver. 20). What or where Sepharad is no one knows. The Sept., perhaps by an error of the copyist, reads Ἐφραθά. Jerome's Hebrew tutor told him the Jews held it to be the Bosporus. Jerome himself thinks it is derived from an Assyrian word meaning "bound" or "limit," and understands it as signifying "scattered abroad." So Maurer, who compares *οἱ ἐν τῇ διασπορᾷ* of James i, 1. Hardt, who has devoted a volume to the consideration of the question, is in favor of Sipphara in Mesopotamia. The modern Jews pronounce for Spain. Schultz is probably right in saying that it is some town or district in Babylonia, otherwise unknown.

The question is asked, Have the prophet's denunciations of the Edomites been fulfilled, and has his vision of Zion's glories been realized? Typically, partially, and imperfectly they have been fulfilled, but, as Rosenmüller justly says, they await a fuller accomplishment. The first fulfilment of the denunciation on Edom in all probability took place a few years after its utterance. For we read in Josephus (*Ant.* x, 9, 7) that five years after the capture of Jerusalem Nebuchadnezzar reduced the Ammonites and Moabites, and after their reduction made an expedition into Egypt. This he could hardly have done without at the same time reducing Idumæa. A more full, but still only partial and typical fulfilment took place in the time of John Hyrcanus, who utterly reduced the Idumæans, and only allowed them to remain in their country on the condition of their being circumcised and accepting the Jewish rites, after which their nationality was lost forever (Joseph. *Ant.* xiii, 9, 1). Similarly the return from the Babylonian captivity would typically and imperfectly fulfil the promise of the restoration of Zion and the extension of her borders. But "magnificentior sane est hæc promissio quàm ut ad Sorobabelica aut Macabaica tempora referri possit," says Rosenmüller on ver. 21; and "necessitas cogit ut omnia ad prædicationem evangelii referamus," says Luther. The full completion of the prophetical descriptions of the glories of Jerusalem—the future golden age towards which the seers stretched their hands with fond yearnings—is to be looked for in the Christian, not in the Jewish Zion—in the antitype rather than in the type. Just as the fate of Jerusalem and the destruction of the world are interwoven and interpenetrate each other in the prophecy uttered by our Lord on the mount, and his words are in part fulfilled by the one event, but only fully accomplished in the other, so in figure and in type the predictions of Obadiah may have been accomplished by Nebuchadnezzar, Zerubbabel, and Hyrcanus, but their complete fulfilment is reserved for the fortunes of the Christian Church and

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her adversaries. Whether that fulfilment has already occurred in the spread of the Gospel through the world, or whether it is yet to come (Rev. xx, 4), or whether, being conditional, it is not to be expected save in a limited and curtailed degree, is not to be determined here.

The book of Obadiah is a favorite study of the modern Jews. It is here especially that they read the future fate of their own nation and of the Christians. Those unversed in their literature may wonder where the Christians are found in the book of Obadiah. But it is a fixed principle of rabbinical interpretation that by Edomites is prophetically meant Christians, and that by Edom is meant Rome. Thus Kimchi (on Obadiah) lays it down that "all that the prophets have said about the destruction of Edom in the last times has reference to Rome." So rabbi Bechai, on Isa. lxvi, 17; and Abarbanel has written a commentary on Obadiah resting on this hypothesis as its basis. Other examples are given by Buxtorf (*Lex. Talm.* in voc. אֱדוֹם, and *Synagoga Judaica*). The reasons of this rabbinical dictum are as various and as ridiculous as might be imagined. Nachmanides, Bechai, and Abarbanel say that Janus, the first king of Latium, was grandson of Esau. Kimchi (on Joel iii, 19) says that Julius Cæsar was an Idumæan. Scaliger (*ad Chron. Euseb.* n. 2152) reports, "The Jews, both those who are comparatively ancient and those who are modern, believe that Titus was an Edomite, and when the prophets denounce Edom they frequently refer it to Titus." Aben-Ezra says that there were no Christians except such as were Idumæans until the time of Constantine, and that Constantine having embraced their religion, the whole Roman empire became entitled Idumæan. Jerome says that some of the Jews read רוֹמָה, Rome, for דוּמָה, Dumah, in Isa. xxi, 11. Finally, some of the rabbins, and with them Abarbanel, maintain that it was the soul of Esau which lived again in Christ. The color given to the prophecies of Obadiah, when looked at from this point of view, is most curious. The following is a specimen from Abarbanel on ver. 1: "The true explanation, as I have said, is to be found in this: The Idumæans, by which, as I have shown, all the Christians are to be understood (for they took their origin from Rome), will go up to lay waste Jerusalem, which is the seat of holiness, and where the tomb of their God Jesus is, as indeed they have several times gone up already." Again, on ver. 2: "I have several times shown that from Edom proceeded the kings who reigned in Italy, and who built up Rome to be great among the nations and chief among the provinces; and in this way Italy and Greece and all the western provinces became filled with Idumæans. Thus it is that the prophets call the whole of that nation by the name of Edom." On ver. 8: "There shall not be found counsel or wisdom among the Edomitish Christians when they go up to that war." On ver. 19: "Those who have gone as exiles into the Edomites', that is, into the Christians' land, and have there suffered affliction, will deserve to have the best part of their country and their metropolis as Mount Seir." On ver. 20: "Sarepta" is "France;" "Sepharad" is "Spain." The "Mount of Esau," in ver. 21, is "the city of Rome," which is to be judged; and the Saviours are to be "the [Jewish] Messiah and his chieftains," who are to be "Judges."

4. *Style, etc.*—The language of Obadiah is pure; but Jahn and others have observed that he is inferior to the more ancient prophets in his too great addiction to the interrogatory form of expression (see ver. 8). His sentiments are noble, and his figures bold and striking (De Wette's *Introd.* Engl. transl.). De Wette's translator observes that his hatred towards other nations is not so deep and deadly as that of some of his younger contemporaries.

5. *Commentaries.*—The special exegetical helps on this prophecy are the following: Ephraem Syrus, *Explanatio* (in Syriac, in his *Opp.* v, 269); Jerome, *Commentarius* (in *Opp.* ii, 145); Hugo à St. Victore, *Annotationes* (in *Opp.* i); Luther, *Enarratio* (in *Opp.* iii, 538); Regius, *Commentariolus* (Cellæ, 1537, 4to; also in *Opp.* iii, 100); Draconites, *Commentariolus* (Argent. 1538, 8vo; Rost. 1548, 8vo; 1598, 4to); Del Castillio, *Commentarius* (Rom. 1556, 4to); Pontac, *Commentarii* [Rabbinic. includ. other books] (Par. 1566; Heb. only, Jena, 1678, 8vo); Grynæus, *Commentarius* (Basil. 1584, 8vo); De Leon, *Commentarius* [includ. Gal.] (Salmant. 1589, 4to); Drusius, *Lectiones* [includ. other books] (Lugd. 1595, 8vo); Leucht, *Erklärung* (Darmst. 1606, 4to); Reynolds, *Application* (Lond. 1613, 4to); Reuter, *Commentarius* (Fr. ad Od. 1617, 4to); Gesner, *Commentarius* (Hamb. 1618, 8vo); Zierlin, *Erklärung* (Rotenb. 1620, 4to); Mercier, *Commentarii* [from the Rabbins, includ. other books] (Lugd. 1621, 4to); Tarnovius, *Commentarius* (Rost. 1624, 4to); Marbury, *Commentarii* (Lond. 1639, 4to); Ellis, *Commentarius* (ibid. 1641, 8vo); König, *Dissertationes* (Alt. 1647, 4to); Leusden, *Commentarii* [from the Rabbins, includ. Joel] (Ultraj. 1657, 8vo); Stephens, *Rashi's Comment.* [in Heb., includ. other books] (Par. 1658, 4to); Pilkington, *Exposition* [includ. Hag.] (Lond. 1662, 8vo; also in *Works*, p. 201); Pfeiffer, *Commentarius* (Vitemb. 1666, 1670, 4to); Croze, *Commentarius* [Rabbinical] (Brem. 1673, 4to); Wasmuth, *Rashi Comment.* [in Heb.] (Jen. 1678, 8vo); Acoluthus, *Adnotationes* [on the Armen.] (Lips. 1680, 4to); Leigh, *Commentarius* (Hafn. 1697, 4to); Heupel, *Adnotationes* (Argent. 1699, 4to); Outhof, *Verklaaring* (Gron. 1700, 8vo; Dort, 1730, 4to); Zierold, *Erklärung* (Frankf. and Leips. 1719, 4to); Abresch, *Specim. philol.* [on vers. 1–8] (Fr. ad M. 1757, 4to); Schrör, *Erläuterung* (Bresl. and Leips. 1766, 8vo); Happach, *Anmerk.* (Coburg, 1779, 8vo); Köhlers, *Anmerk.* [on certain parts] (in Eichhorn's *Repert.* xv, 250); Schnurrer, *Dissertatio* (Tübing. 1787, 4to; also in his *Dissertatt.* p. 383); Holzapfel, *Erläuterung* (Rinteln, 1796, 8vo); Plum, *Observationes* [includ. Hab.] (Götting. 1796, 8vo); Grimm, *Editio* [on the Syriac, includ. Jonah] (Duisb. 1799, 8vo); Venema, *Lect.* (in *Opusc.* Ultraj. 1810); Krahmer, *Observationes* [on parts] (Marb. 1834, 8vo); Hendewerk, *Enuclatio* (Regiom. 1836, 8vo); Jäger, *Zeitalter Ob.* (Tübing. 1837, 8vo); Caspari, *Auslegung* (Leips. 1842, 8vo; also in Delitzsch and Caspari's *Exeg. Handb.*). See PROPHETS, MINOR.

9. A descendant of David (1 Chron. iii, 21), probably the son of Arnon (as the Sept. and Vulg. have it, reading בְּנֵי, "his son," instead of בְּנֵי, "sons of"); apparently the same with JUDA (Luke iii, 26) and ABIUD (Matt. i, 13) of Christ's genealogy (q. v.). B.C. cir. 470.

10. The son of Jehiel, and descendant of Joab, who led back from captivity, under Ezra, a company containing two hundred and eighteen male kinsmen (Ezra viii, 9). B.C. 459.

11. A Levite, son of Shemaiah, and descended from Jeduthun (1 Chron. ix, 16). He appears to have been a principal musician in the Temple choir in the time of Nehemiah (Neh. xii, 25). B.C. cir. 446. It is evident, from a comparison of the last-quoted passage with 1 Chron. ix, 15–17 and Neh. xi, 17–19, that the first three names, "Mattaniah, Bakbukiah, and Obadiah," belong to ver. 24, and the last three, "Meshullam, Talmon, Akkub," were the families of porters. The name is omitted in the Vat. MS. in Neh. xii, 25, where the Codex Fred. Aug. has Ὀβδίας and the Vulg. *Obedia*. In Neh. xi, 17 this Obadiah is called "ABDA, the son of Shammua."—Smith.

12. One of the priests who joined in the covenant with Nehemiah (Neh. x, 5). B.C. 410.

Obadiah, a name common to many distinguished Jewish writers, of whom the following are especially noteworthy:

1. OBADIAH DI BOZZOLO, so called from his native place, Bozzolo, in Italy, flourished about the beginning

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of the 14th century, and wrote בְּאֵר מַיִם חַיִּים, cabalistic expositions and explanations of the Jewish ritual, consisting of four parts, of which the first part, entitled עֵץ חַיִּים, "the tree of life," treats of meals; the second, מְקוֹר חַיִּים, "the fountain of life," treats of what is to be done when going to bed; the third, דֶּרֶךְ חַיִּים, "the way of life," treats of the reading of the law in the original and in the Chaldee paraphrase; and the fourth part, entitled אוֹרַח חַיִּים, "the path of life," treats of mystic thoughts during prayer. Only the first two parts were printed (Salonica, 1546), but the whole work is to be found in MS. in the Oppenheim Library. See Fürst, *Bibl. Jud.* i, 129; Wolf, *Bibl. Hebr.* i, 375; iii, 260; Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.

2. Obadiah ben-David, who flourished about 1322, and wrote סֵפֶר קְדוּשַׁת הַחֹדֶשׁ לְהַרְמַ"בָּם, a commentary on that section of Maimonides's (q. v.) *Jad ha-Cheraka* which treats on the Jewish calendar and astronomy, reprinted in the edition of the *Jad ha-Cheraka* ed. by D. N. Torres (Amst. 1702, fol., and often since). See Fürst, *Bibl. Jud.* iii, 43; Wolf, *Bibl. Hebr.* i, 938 sq.; iii, 865 sq.; Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.

3. Obadiah da Bertinoro, who flourished A.D. 1470–1520, was a native of Citta di Castello, in the Romagna, Italy. In the year 1488 he left his native place for Palestine, where he soon occupied a high position, having been appointed chief rabbi at Jerusalem. This eminent place he held until his death, which occurred in 1520. He is especially known in Jewish literature for his commentary on the Mishna, the פֵּרוּשׁ עַל שִׁשָּׁה סִדְרֵי מִשְׁנָה, which is generally reprinted in the editions of the Mishna, and which has also been translated into Latin by Surenhusius in his excellent edition of the Mishna. Obadiah also wrote a commentary on Ruth, entitled פֵּרוּשׁ עַל רוּת, printed at Cracow under the title מִדְרַשׁ רוּת, and reprinted in the collection מְקֻבָּא קֹדֶשׁ (Venice, 1585). Besides, he wrote a super-commentary on Rashi's commentary on the Pentateuch, entitled עֲמַר נָקִא (Pisa, 1810; Sdilikow, 1837; Czernowitz, 1857). See Fürst, *Bibl. Jud.* i, 113 sq.; Wolf, *Bibl. Hebr.* i, 938; iii, 865; De Rossi, *Dizionario storico degli autori Ebrei* (Germ. transl. by Hamberger); Jost, *Gesch. d. Judenth. u. s. Sekten*, iii, 129; Grätz, *Gesch. d. Juden*, viii, 259 sq. (2d ed. Leips. 1875, p. 248 sq., 280); ix, 28 sq.; Cassel, *Leitfaden für jüd. Geschichte u. Literatur* (Berl. 1872), p. 91, 107; Coxforte, *Kore ha-Dorot*, p. 30 b; *Miscellany of Hebrew Literature* (Lond. 1872, i, 113–150), where two letters of Obadiah are given from a Hebrew MS., containing his travels from Italy to Palestine.

4. Obadiah ben-Jacob de Sforno, who figured as physician, divine, and commentator, was a native of Cesena, in Italy, and was born about the year 1470. In the year 1498 we meet him at Rome, as the teacher of the famous Reuchlin, whom he instructed in the Hebrew language. He then settled at Bologna, where he practiced medicine until his death in 1550. He wrote אוֹר יָ", *A Commentary on the Pentateuch* (Venice, 1567):—*A Commentary on the Song of Songs and Kobeleth* (ibid. 1567):—*A Commentary on Job*, entitled שִׁעְשֻׁעֵי צַדִּיק (ibid. 1590):—*A Commentary on the Psalms* (ibid. 1586):—*A Commentary on Ruth*:—*A Commentary on the Later Prophets* (i. e. Isaiah, Jeremiah, and Ezekiel); all these commentaries are reprinted in the Rabbinical Bible, entitled מִקְרָאוֹת גְּדוֹלוֹת, edited by Frankfurter (q. v.) (Amst. 1724–1727, 4 vols. fol.):—A commentary on the treatise *Aboth*, entitled פֵּרוּשׁ עַל פִּרְקֵי אָבוֹת, reprinted in the Mahazor of Bologna, 1541:—A treatise on metaphysics, entitled סֵפֶר אוֹר עֲמֻקִּים (Bologna, 1537), against atheists and Epicureans. Of this treatise Sforno made a Latin translation, which, with the commentary on Ecclesiastes, he dedicated to king John II of France. Besides, he also wrote some other works which have not as yet been published. See Fürst, *Bibl. Jud.* iii, 319; De Rossi, *Dizionario storico degli autori Ebrei*, p. 295 (Germ. transl. by Hamberger); Wolf, *Biblioth. Hebr.* i, 938–40; iii, 866 sq.; iv, 939; Da Costa, *Israel and the Gentiles*, p. 487; Jost, *Gesch. d. Juden. u. s. Sekten*, iii, 121; Grätz, *Gesch. d. Juden*, ix, 50, 94, 235; Etheridge, *Introduction to Hebrew Literature*, p. 414; Steinschneider, *Catalogus librorum Hebr. in Bibliotheca Bodleiana*, col. 2075; Kitto, *Cyclop.* s. v. Sforno; *Jahrbuch der Gesch. d. Juden u. d. Judenthums*, ii, 345. (B. P.)

O'bal (Heb. *Obal'*, עוֹבָל, a *bare* district; Sept. Εὐάλ v. r. Γέβαλ; Vulg. *Ebal*), son of Joktan, B.C. post 2060, and head of an Arabian tribe, mentioned in Gen. x, 28, and of the region wherein it dwelt, 1 Chron. i, 22 (where it is called Ebal, q. v.). Bochart (*Phal.* ii, 23) understands the *Avalites*, a people on the Ethiopian coast, near the Strait of Bab el-Mandeb (Ptolemy, iv, 87), who gave name to the *Sinus Abalites* (Pliny, vi, 34). They were a commercial people (Forster, *Geogr. of Arabia*, i, 148). Others make Obal the same with the *Gobolitis* of Josephus (Γοβολῖτις, *Ant.* ii, 1, 2; iii, 2, 1; see Schultheiss, *Parad.* p. 84), but here there is not even a resemblance (גְּבָל and כֻּבָּל). See Arabia.

Obdi'a (Ὀβδία v. r. Ὀββία; Vulg. *Obia*), a corrupt form (1 Esdr. v, 38) of the Heb. name Habaiah (Ezra ii, 61).

Obduracy. See Hardness of Heart; Sin.

Obe, Obeah, or **Obi** (etymology unknown), designates a species of witchcraft practiced among the Negroes, especially in the West Indies, the apprehension of which, operating upon their superstitious fears, is frequently attended with disease and death. The practicer is called an *Obiah man* or *Obiah woman*. It differs in no essential respect from the corresponding superstitions all the world over. See Magic; Witchcraft.

O'bed (Heb. *Obed'*, עוֹבֵד, *servant*, i. e. of Jehovah; Sept. Ὠβήδ in Ruth, and so in the N. T.; Ἰωβήδ in Chronicles; v. r. Ὠβήδ, etc.), the name of several Hebrews. See also Obed-edom.

1. The son of Boaz and Ruth, and father of Jesse the father of David, according to the apparently incomplete genealogical list (Ruth iv, 17; 1 Chron. ii, 12). B.C. cir. 1360. The name occurs in the genealogies of Christ given by Matthew (i, 5) and Luke (iii, 33). See David; Genealogy.

2. One of David's mighty men (1 Chron. xi, 47). B.C. cir. 1046.

3. The third named of the sons of Shemaiah who were gate-keepers of the Temple (1 Chron. xxvi, 7). B.C. cir. 1017.

4. Son of Ephlal and father of Jehu, descendant of Jarha, the Egyptian slave of Sheshan in the family of Jerahmeel (1 Chron. ii, 37, 38, from which it appears that he was grandson of Zabad [q. v.], one of David's warriors). B.C. considerably post 1014.

5. Father of Azariah, which latter was one of the captains of hundreds who joined with Jehoiada in the revolution by which Athaliah fell (2 Chron. xxiii, 1). B.C. ante 876.

O'bed-e'dom (Heb. *Obed'-edom'*, עֹבֵד אֱדֹם, *servant of Edom*; Sept. in 2 Sam. Ὀβήδ Ἐδώμ, in Chronicles Ἀβεδδαρά, Ἀβδεδόμ, Ἀβδοδόμ, with many other v. rr.), the name apparently of three Levites.

1. A person in whose premises, and under whose care, the ark was deposited when the death of Uzzah caused David to apprehend danger in taking it farther. B.C. 1043. It remained there three months, during which the family of Obed-edom so signally prospered that the king was encouraged to resume his first intention, which

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he then happily carried into effect (2 Sam. vi, 10–12; 1 Chron. xiii, 13, 14; xv, 25). We learn from 1 Chron. xvi, 38, where the name is used generically, that Obed-edom's connection with the ark did not then terminate, he and his family having charge of the doors of the sanctuary (1 Chron. xv, 18, 24). This individual is distinguished from the following, whose time, functions, and circumstances closely resemble his, by the clear indications in the text: (*a.*) He is described as a Gittite (2 Sam. vi, 10, 11), that is, probably, a native of the Levitical city of Gath-Rimmon in Dan, which was assigned to the Kohathites (Josh. xxi, 25), and is thus distinguished from "Obed-edom the son of Jeduthun," who was a Merarite. See JEDUTHUN. That the former was a Kohathite or Korhite is plain from 1 Chron. xxvi, 1, 8. (*b.*) In one passage (1 Chron. xvi, 38) they are both named separately. It is Obed-edom the Gittite who was appointed to sound "with harps on the Sheminith to excel" (1 Chron. xv, 21; xvi, 5). That it was also he, with his family of eight sons and their children, "mighty men of valor" (1 Chron. xxvi, 4–8), who kept the south gate (ver. 15) and the house of Asuppim, is evident from the expression of the chronicler (ver. 5), adding, "for God blessed him," referring apparently to 2 Sam. vi, 11, "the Lord blessed Obed-edom and all his household." J. Rowland, in Fairbairn's *Dictionary*, remarks, "The site of Obed-edom's house is still a remarkable spot. About two miles from the site of Kirjath-jearim, near Chesla, or ancient Chesalon, on the way thence to Jerusalem, a little beyond Khirbet el-Uz, or the ruins of Uzzah, Perez-uzzah, on the right-hand side of the road, is a little ravine; and on the other side of that ravine—i. e. on the south side of it—is a high and prominent ridge, in the western extremity of which is a little depression, a flat space or plateau, about three or four acres of land, intensely green, surrounded by a belt of trees, and called *Kuryet es Saideh*, the Blessed City, or abode of the Blessed One." See KIRJATH-JEARIM.

2. A son of Jeduthun, and one of the Temple wardens (1 Chron. xvi, 38, second clause; and apparently mentioned there only). B.C. 1043.

3. A person who had charge of the sacred vessels in the time of Amaziah, king of Judah (2 Chron. xxv, 34). B.C. cir. 835. But the name is possibly generic here also (see 1), and may merely denote the descendants of the Obed-edom in whose house the ark had rested.

Obedience is, in a general or abstract sense, a readiness to carry out or perform the ordinances of another, i. e. to put the design of another into execution, and thereby satisfy the will of another person or persons. The word, then, signifies the capacity to hearken to any one's advice, directions, or orders. In religion obedience must be animated by love (q. v.). Obedience may be paid (*a*) on the part of man (1) to God and Christ; (2) to one's parents; (3) to superiors generally, especially one's government. There is also (*b*) the obedience which Christ paid to God the Father. See below.

1. *Obedience to God* may be considered (1) as virtual, which consists in a belief of the Gospel, of the holiness and equity of its precepts, of the truth of its promises, and a true repentance of all our sins; (2) actual obedience, which is the practice and exercise of the several graces and duties of Christianity; (3) perfect obedience, which is the exact conformity of our hearts and lives to the law of God, without the least imperfection. This last is peculiar to a glorified state, though it should be our *aim* in this. See, however, PERFECTION.

The obligation we are under to obedience arises—(1) from the relation we stand in to God as creatures (Psa. xcv, 6); (2) from the law which he has revealed to us in his Word (Psa. cxix, 3; 2 Pet. i, 5, 7); (3) from the blessings of his providence which we are constantly receiving (Acts xiv, 17; Psa. cxlv); (4) from the love and goodness of God in the grand work of redemption (1 Cor. vi, 20).

As to the nature of this obedience, it must be—(1) active, not only avoiding what is prohibited, but performing what is commanded (Col. iii, 8, 10); (2) personal, for though Christ has obeyed the law for us as a covenant of works, yet he has not abrogated it as a rule of life (Rom. vii, 22; iii, 31); (3) sincere (Psa. li, 6; 1 Tim. i, 5); (4) affectionate, springing from love and not from terror (1 John v, 19; ii, 5; 2 Cor. v, 14); (5) diligent, not slothful (Gal. i, 16; Psa. xviii, 44; Rom. xii, 11); (6) conspicuous and open (Phil. ii, 15; Matt. v, 16); (7) universal; not one duty, but all, must be performed (2 Pet. i, 5, 10); (8) perpetual, at all times, places, and occasions (Rom. ii, 7; Gal. vi, 9).

The advantages of obedience are these: (1) it adorns the Gospel (Tit. ii, 10); (2) it is evidential of grace (2 Cor. v, 17); (3) it rejoices the hearts of the ministers and people of God (3 John 2; 2 Thess. i, 19, 20); (4) it silences gainsayers (2 Pet. i, 11, 12); (5) encourages the saints, while it reproves the lukewarm (Matt. v, 16); (6) it affords peace to the subject of it (Psa. xxv, 12, 13; Acts xxiv, 16); (7) it powerfully recommends religion, as that which is both delightful and practicable (Colos. i, 10); (8) it is the forerunner and evidence of eternal glory (Rom. vi, 22; Rev. xxii, 14).

2. *Obedience to parents* is taught us in the N.-T. Scriptures in Ephes. vi, 1 (also in Colos. iii, 20): "Children, obey your parents in the Lord, for this is right." Thus also servants are to obey their masters, as taught in Ephes. vi, 5 (also Colos. iii, 22; 1 Pet. ii, 18): "Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ."

3. *Obedience to authority* (q. v.); this, however, the Christian is taught to exercise only when not out of harmony with the divine commands, for it is the duty of the Christian to obey God rather than man (Acts iv, 17; v, 29).

See Krehl, *Neu-Testamentl. Handwörterbuch*, s. v. Gehorsam; Charnock, *Works*, xi, 1212; Tillotson, *Sermons*, ser. 122, 123; Saurin, *Sermons*, vol. i, ser. 4; Ridgley, *Body of Divinity*, qu. 92; Dwight, *Theology*; Walker, *Sermons*; Fuller, *Works*; Robert Hall, *Works*. See HOLINESS; LIBERTY; NECESSITY; SANCTIFICATION. (J. H. W.)

Obedience of Christ (ὑπακοή) is generally divided into active and passive. His *active* obedience implies what he did; his *passive* what he suffered. Some divines distinguish the two. They refer our pardon to his passive, and our title to glory to his active obedience; though Dr. Owen observes that it cannot be clearly evinced that there is any such thing, in propriety of speech, as passive obedience; obeying is doing, to which passion or suffering does not belong. As to the active obedience of Christ, the Scriptures assure us that he took upon him the form of a servant, and really became one (Isa. xlix, 3; Phil. ii, 5; Heb. viii). He was subject to the law of God: "He was made under the law;" the judicial or civil law of the Jews, the ceremonial law, and the moral law (Matt. xvii, 24, 27; Luke ii, 22; Psa. xl, 7, 8). He was obedient to the law of nature; he was in a state of subjection to his parents; and he fulfilled the commands of his heavenly Father as respects the first and second table. Christ's obedience was (1) voluntary (Psa. xl, 6); (2) complete (1 Pet. ii, 22); (3) wrought out in the room and stead of his people (Rom. x, 4; v, 19); (4) well pleasing and acceptable in the sight of God; (5) followed by a glorious reward (Phil. ii, 9). See ATONEMENT. Theologians commonly hold that the active obedience of Christ was as much a part of his atonement or satisfaction as his passive obedience. This might be more clearly and definitively expressed as follows: The satisfaction which Christ has made consists both in his enduring the punishments incurred by men and in his yielding a perfect obedience to the divine laws. This opinion is derived from the twofold obligation of men (*a*) to keep the divine laws, and (*b*) when they have failed, to suf-

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fer punishment for their sin. In this way the satisfaction of Christ came to be considered as consisting of two parts, *active* and *passive*. This view was then connected with the theory of Anselm respecting the removal of the guilt and penalty of sin. The suffering of Christ removes the *penalty*, and his active obedience the *guilt* of sin; and the perfect righteousness of Christ, or his fulfilment of the law, is imputed to us in the same way as if we ourselves had fulfilled the law, and thus our defective obedience is made good. Respecting this doctrine *de remissione culpæ et pœnæ*, see IMPUTATION; PUNISHMENT; REMISSION OF SINS.

We subjoin a brief *history* of this doctrine. Good materials for its history may be found in Walch's inaugural disputation, *De obedientia Christi activa* (Göttingen, 1754, 4to). See also *Bullet. Theol.* Jan. 17, p. 22. Passages are found even among the ancient fathers which teach that the fulfilment of the divine law by Christ is to be considered as if done by us (see the passages cited by Walch). Many of these passages, however, appear very doubtful and indefinite, and this doctrine was by no means universally established in the early Church. Even Anselm, who built up such an artificial system, did not make this application of the twofold obedience of Christ. This, nevertheless, was the tendency of his theory, especially of the doctrine *de remissione culpæ et pœnæ*. But after his time this explanation of the satisfaction made by Christ by means of his twofold obedience was adopted by several schoolmen, who now looked up texts for its support. Yet it was never very generally adopted by theologians of the Romish Church. In the Protestant Church, on the contrary, it has been almost universally taught by the theologians since the sixteenth century, and even introduced into the "Form of Concord" (Morus, p. 169, n. 5), which, however, never received a universal symbolical authority in the Lutheran Church. This explanation is not found in the other symbols. One reason, perhaps, of the reception of this explanation in the Protestant Church is the supposition that the theory *de obedientia activa* could be used to advantage against the Catholic tenet of the value of one's own good works. Another reason is that the imputation of the active obedience of Christ was denied by the Socinians and Arminians. On these grounds, most of the Lutheran and Reformed theologians accounted this doctrine essential to sound orthodoxy. But doubting whether the active obedience of Christ constitutes a part of his satisfaction has no influence upon the plan of salvation through repentance, faith, and godliness. Baumgarten and Ernesti have therefore justly pronounced this dispute as of no great dogmatical importance. In fact, the difference among theologians upon this subject has often been more apparent than real. There were, indeed, some Protestant theologians, even in the 16th century, who denied the merit of the active obedience of Christ—e. g. the Lutheran theologian Karg (or Parsimonius), also the Reformed theologian John Piscator, who had many followers; more lately, John la Placette, and others. The same was done by many of the English theologians, who in general adopted the Arminian views. But from the end of the sixteenth to the middle of the eighteenth century the opinion was by far the most prevalent in the Lutheran Church that the active obedience of Christ is of the nature of satisfaction, or *vicarious*. This opinion is defended even by Walch in the work just referred to. Since the time of Töllner, however, the subject has been presented in a different light. He published a work entitled *Der thätige Gehorsam Christi* (Breslau, 1768, 8vo). In this he denied that the active obedience of Christ is of the nature of satisfaction. Thereupon a violent controversy ensued. Schubert, Wichmann, and others, wrote against him, and he, in reply, published his *Zusätze* (Berlin, 1770). The best critique of this matter is that of Ernesti, *Theol. Bibl.* ix, 914 sq. For the history of the whole controversy, see Walch, *Neueste Religionsgeschichte*, iii, 311 sq. The subject is considered also by Eberhard, *Apologie des Socrates*, ii, 310 sq. Of late years, a great number of Protestant theologians have declared themselves in favor of the opinion that the active obedience of Christ is properly no part of his satisfaction, which is the effect solely of his passive obedience. Among these are Zachariä, Griesbach, and Doderlein.

It may help to settle the controversy on this subject to consider that it has originated solely in mistake. Two things have been separated which never can be put asunder, and which never are so in the Bible, but, on the contrary, are always connected. All that Christ did and suffered for our good receives its peculiar worth from the fact that he did it from obedience to the divine will. This is the virtue or obedience of Christ. If we would partake of the salutary consequences of his sufferings, we must, under divine guidance and assistance, follow his example. This is an indispensable condition. The two things are always connected in the Bible, and should be so in our instructions; and then this doctrine cannot be abused. The remarks made by Morus (p. 170, 171) are directed to this point. The Bible, indeed, justifies us in saying (1) that *everything* which Christ *actively performed* during his whole life, in obedience to God, is salutary to us, was done on our account and for our good. But (2) we therefore truly affirm *that our whole happiness* (σωτηρία) *is the fruit in a special manner of his obedience to the divine command, both in his suffering and in all the actions of his life.* Had he not shown *this* obedience, we should not have attained to this happiness. So the Scriptures everywhere teach. The obedience of Christ in suffering is therefore the foundation, and imparts to us the assurance that all his other obedience, in respect to all the divine commands, will be for our benefit (John vi, 51; iii, 14–16; xii, 24; 1 John iv, 9; 1 Thess. v, 9 sq.). No injury to morals need be apprehended if the Scripture doctrine is followed, and things which belong together are not separated. See Knapp, *Christian Theology*, § 115; Smeaton, *Doctrine of the Atonement* (see Index); Harless, *Christian Ethics* (see Index); Ullmann, *Sinlessness of Jesus* (see Index); Graves, *Works*, vol. iv; Edwards, *Works*; Fletcher, *Works*; *Presb. Confession*; *Theol. Medium, or Cumberl. Presb. Rev.* Oct. 1871; *Presb. Quar. and Princet. Rev.* Jan. 1874, art. iv; and the references in Malcolm, *Theol. Index*, s. v. (J. H. W.)

Obedience (Ecclesiastical), in canon law, means the duty by which the various gradations in ecclesiastical organization are held subject, in all things consistent with the law of God or of the Church, to the several superiors placed immediately above them, respectively, in the hierarchical scale. Thus priests and inferior clergy owe canonical obedience to the bishop, and priests are bound thereto by a solemn promise administered at ordination. The bishop primitively took a similar oath to the metropolitan; but by the modern law the jurisdiction of the metropolitan is confined to the occasions of his holding a visitation or presiding in the provincial synod. Bishops, by the present law of the Roman Catholic Church, take an oath of obedience to the pope. This obedience, however, is strictly limited by the canons, and is only held to bind in things consistent with the divine and natural law.

In ecclesiastical history the word *obedience* has a special signification, and is applied to the several parties in the Church who during the great Western schism (q. v.) adhered to the rival popes. Thus we read of the "Roman obedience," which included all who recognised the pope chosen at Rome, and the "Avignon obedience," which meant the supporters of the Avignon pope. So, again, historians speak of "the obedience of Gregory XII," and "the obedience of Benedict XIII," etc.

Applied to the monastic institute, *obedience* means the voluntary submission which all members of religious orders vow, at their religious profession, to their immediate

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superiors, of whatever grade in the order, as well as to the superior general, and still more to the rules and constitutions of the order. This forms, in all orders, one of the essential vows. It is, however, expressly confined to lawful things; and although it is held that a superior can command certain things under pain of sin, yet Roman Catholics repudiate the notion that the command of a superior can render lawful, much less good, a thing which is of its own nature or by the law of God sinful or bad.

The word "obedience" is in this connection used also to designate a place or office, with the estate and profits belonging to it, in a monastery, subordinate to the abbot, and corresponding to a dignity in a cathedral or collegiate church. In 1222 the incumbents were required to render half-yearly or quarterly accounts, as well as the greater prelates, abbots, and priors. The obedientiares were usually the subprior, precentor, cellarer, sacristan, chamberlain, kitchener, infirmarer, keeper of annals, hosteler, almoner, pitanciar, lumberer, and master of the lady chapel. But the obediences varied according to the size of the monastery; sometimes the gardener, fruiterer, or keeper of the orchard was included.

The word is also sometimes given to the written precept or other formal instrument by which a superior in a religious order communicates to one of his subjects any special precept or instructions—as, for example, to undertake a certain office, to proceed upon a particular mission, to relinquish a certain appointment, etc. The instruction, or the instrument containing it, is called an "obedience," because it is held to bind in virtue of religious obedience. See Walcott, *Sacred Archæology*, s. v.; Chambers, *Cyclop.* s. v.

O'Beirne, Thomas Lewis, D.D., an Irish prelate of some note, was born in the County of Longford in 1747. He enjoyed excellent educational advantages, and after taking holy orders rapidly rose to positions of trust in the Church. In 1775 he accompanied lord Howe to this country as chaplain. In 1796 he was elevated to the episcopate and given the see of Ossory; in 1798 he was transferred to that of Meath. He died in 1822. "As a preacher, Dr. O'Beirne ranked in the first class. His sermons seldom related to the thorny points of controversial theology. He was generally satisfied with expatiating on the grand and essential doctrines of Christianity, and his diction was perspicuous, animated, and nervous. He was occasionally sublime, frequently pathetic, always intelligible" (*Annual Biogr.* vol. vii). The bishop published, besides three volumes of his sermons (1799, 1813, 1821), a poem on the *Crucifixion* (1775, 4to), several political pamphlets, and a comedy. See Allibone, *Dict. of Brit. and Amer. Authors*, vol. ii, s. v.

Obeisance (a frequent rendering of שָׁחָה, *shachah'*, in Hithpael, to *bow* one's self in reverence). In 1 Kings i, 16, when Bathsheba presented herself to David, it is said, "And Bathsheba bowed and did obeisance unto the king; and the king said, What wouldest thou?" In India, "When a husband goes on a journey, or when he returns," Roberts says, "his wife on seeing him puts her hands together, and presents them to him as an act of obeisance. When she has an important request to make, she does the same thing; and it is surprising to see the weakness of him who pretends to be the stronger vessel, for, under such circumstances, she will gain almost anything she wants. Hence the force of their popular proverb, 'The woman who regularly makes obeisance to her husband, can make it rain whenever she pleases.' When Bathsheba made her obeisance to the king, he asked, 'What wouldest thou?' but the Hebrew has this, 'What to thee?' This accords with the idiom of the Tamul language. Thus it will be asked of a person who stands with his hands presented to a great man, 'To thee what?' If speaking of a third person, 'To him what?' or, literally, 'Him to what?' See Attitude; Bowing; Courtesy; Salutation.

Oben. See Stools.

Ober-Ammergau is a village of Upper Bavaria, in the valley of the Ammer, 46 miles S.W. of Munich, containing a population of about 1100, chiefly engaged in carving on wood. The place is celebrated for the decennial performance on twelve consecutive Sundays in the summer season of a play representing the passion and death of Christ, in which three hundred and fifty actors are employed, besides eighty members of the orchestra and chorus, all selected from the villagers, some of whom exhibit great dramatic power and genius. The performances generally last from 8 A.M. to 4 P.M. A considerable portion of the space allotted to the theatre is uncovered. There is room for from 5000 to 6000 spectators, but the attendance is generally much larger, including visitors from foreign countries. The performance in 1870 was interrupted by the Franco-German war, but was resumed in 1871. It is the only important passion or miracle play which continues to be performed. It originated in a vow taken by the population in 1634 to perform it every ten years in the event of their escaping from the plague which then prevailed. In the summer of 1875 they inaugurated another drama called the "School of the Cross." It is a series of scenes taken from Old-Testament history, in the original, as many as seventeen scenes being given. The good people of Ammergau will discover, however, that the performing of the passion play once in ten years in fulfilment of a religious vow, and carrying on a dramatic performance continually in response to the popular interest, will soon prove to be two very different things. The consecration of the simple-minded but talented actors gave a charm to the old performance which will soon be lost in the more worldly and unattractive attempt for pecuniary success. See the article Mysteries.

Obereit, Jakob Hermann, a Swiss alchemist and mystic, was born at Arbon, in Thurgau, in 1725. Almost the first books he read were the works of Miss Bourignon and Madame Guyon. He first studied surgery, then architecture, and travelled through Germany. He completed his studies at the universities of Halle and Berlin. After graduating, he settled at Lindau in 1750, and soon acquired great reputation as a physician. Here, however, his love for all novelty made him lose the confidence of the public, and he fell into deep mystical speculation, the result of which is apparent in his *Defence of Mysticism* (1775), and *Promenades de Gamaliel, Juif Philosophe* (1780). He died at Jena in 1798.

Oberhäuser, Benedict, a German canonist, was born Jan. 25, 1719, at Waitzenkirchen, in Austria. He joined the Benedictines, and became successively professor of philosophy at the University of Salzburg, and of canon law at Fulda. His views, very much opposed to ultramontanism, led him into trouble, which induced him to return to Salzburg, where he was appointed archiepiscopal counsellor in 1776, and died April 20, 1786. He wrote *Prælectiones canonicæ juxta titulos librorum Decretalium ex monumentis, auctoribus et controversiis* (Antwerp, 1762, 1763, 3 vols. 4to):—*Systema historico-criticum divisarum potestatum in legibus matrimonialibus impedimentorum dirimentium* (Francf. 1771, 8vo):—*Apologia historico-critica* (ibid. 1771, and Vienna, 1776, 8vo):—*Compendium prælectionum canonicarum juxta libros V Decretalium* (Francf. 1773 and 1779, 2 vols. 8vo):—*Thomassinus abbreviatus, seu vetus et nova Ecclesiæ disciplina de beneficiis et beneficiariis* (Salzburg, 1775, 4to):—*Manuale select. conciliorum et canonum juxta abbatis de Fleury Historiam ecclesiasticam* (ibid. 1776, 4to):—*Specimen cultioris jurisprudentiæ canonicæ ad justas ideas divini primatus in Romana ecclesia evolvendas* (ibid. 1777, 8vo):—*De dignitate utriusque cleri sæcularis et regularis* (ibid. 1786, 8vo). See *Memoria Oberhauseri* (ibid. 1786, 8vo); Luca, *Gelehrtes Oestreich*, vol. i; Hirsching, *Handbuch;* Meusel, *Lexikon.*—Hoefer, *Nouv. Biog. Générale*, xxxviii, 391. (J. N. P.)

Oberkirchenrath (Ger. for *Superior Ecclesiastical*

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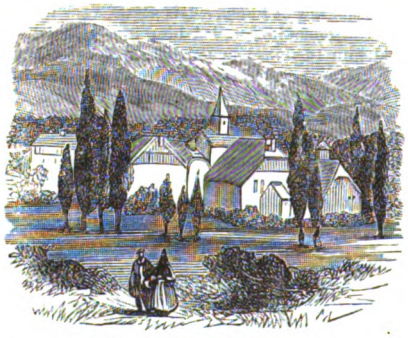
Council) is the highest ecclesiastical tribunal of the Evangelical Church of Prussia. It was founded by the king in 1850, with the view of giving to the Church more independence. See PRUSSIA.

Oberlin, Jean Frederic, one of the most noted of Swiss Lutheran divines, was born August 31, 1740, in Strasburg, formerly the capital of Alsace, near the Rhine. Blessed with pious parents and reared under Christian influences, Frederic from his childhood exhibited evidences of consistent piety, and was noted for the benevolence and gentleness of his disposition, his constant desire to protect the weak, to relieve the suffering, and to promote the comfort and happiness of the race. On the completion of his preparatory course, he entered the university for the purpose of prosecuting his studies, with a view to the Christian ministry. While a student he attended upon the religious instructions of one who was distinguished for the earnestness with which he preached "Christ and him crucified." A permanent change in the character of the young man was effected; impressions and influences at that time were made upon his mind which were never effaced. He was thoroughly awakened to the claims of the Gospel, and brought to make a full surrender of himself to Christ. At the age of twenty, in a solemn covenant, he consecrated himself to the service of God. This act of self-dedication, written and signed January 1, 1760, and renewed ten years afterwards, gives us some idea of his earnest Christian principles at this very early period, the key-note of his unfaltering devotion to Christ and his cause. On the conclusion of his theological course he was ordained to the work of the ministry, but he did not immediately enter upon it. He was for several years employed as a private instructor in the family of a physician, with whom he incidentally acquired a large amount of medical knowledge, which proved of great value to him in his subsequent labors. In 1766 he was appointed chaplain in the French army, which position he had concluded to accept, and was already preparing himself for its duties when he received a most earnest appeal to labor in the interests of the parish of Waldbach, in the Ban de la Roche. This changed his plans. So fine a prospect of usefulness was here presented, that with his views of duty he could not disregard its claims, and he at once determined to occupy this field of labor. Waldbach was at the time a desolate, scarcely civilized village in the bleak, wild, and mountainous Ban de la Roche, which derived its name from a castle called *La Roche*, or the Rock, which the *Ban* or district surrounds. It is also known by the German name of Steinthal, *the Valley of Stone*. The district had suffered severely in



View in Ban de la Roche.

the Thirty-years' War, and the population that survived its ravages were reduced to poverty and debased by ignorance. It was only in 1750 that any effort was made for the moral improvement and social elevation of this obscure and degraded people. He commenced his labors by combining faithful diligence in the ordinary duties of the pastorate, with wise and earnest endeavors to advance the education and general prosperity of the community. He projected more extended plans of improvement than his predecessor had attempted, and, as the best means of preparing the way for his pastoral instructions, he determined to teach the people the ordinary arts and comforts of life. His efforts at first met with great opposition. The people had been accustomed to indulge so long in an indolent life that they could not believe that their happiness would be increased by exertion. Some of the more malicious, too, united in a plot to lie in ambush for their good minister, and inflict upon him personal violence. Having been informed of their intentions and the time they had selected, he preached as usual, from the words, "But I say unto you, that ye resist not evil; but whoever shall smite thee on thy right cheek, turn to him the other also," and inculcated the lesson of Christian patience and submission under injury. At the conclusion of the services the conspirators gathered together, wondering whether the preacher would act in accordance with his principles when they were brought to the test; but, to their surprise, in the midst of their discussion he made his appearance among them. "Here am I, my friends," he said. "I know all about your designs. If I have violated the rules which I have laid down for your government, chastise me. It is better that I should deliver myself into your hands than that you should be guilty of the meanness of lying in wait for me." Deeply touched by his simple address, and ashamed of their conduct, they implored his forgiveness and mercy, and promised never again to oppose his kind and well-meant efforts. Only a few weeks afterwards another scheme was concocted, in one of the other villages in the district, to seize him as he was returning from the services of the sanctuary and beat him. Having heard of the plot, he preached on the safety of those who put their trust in the Lord, and of the sure protection promised them in all the trials and conflicts of life. He returned home after the exercises by the usual way, although he knew that those who had plotted against him lay concealed in the bushes, and were awaiting his approach. He felt, however, that the everlasting arms were underneath him. Undaunted he passed by his enemies, and so completely were they discomfited that not one ventured to touch him. These incidents had a salutary influence, and greatly aided him in his benevolent mission. Confidence in the man and his work was increased; and these very individuals who had been detected in their wicked designs subsequently became his most devoted friends, and were most faithful in their co-operation. One of Oberlin's first enterprises for the improvement of the people was the construction of a road, so that their territory might be accessible, and communication effected with the more civilized districts of the country. The proposition at first was listened to with astonishment and incredulity. Its execution seemed to the ignorant and benighted peasants impossible, and they began to make excuses for not participating in the labor. But when they saw the worthy pastor take up a pick-axe and vigorously engage in the work, they all soon joined him. He continued to direct and share their labors, until a road was opened to Strasburg, and a bridge thrown over the intervening river. When this was accomplished, he easily persuaded the people to make other roads, by means of which communication with all the five villages was established. He also introduced among the people the mechanical arts by selecting from the older boys the best qualified, and apprenticing them to mechanics at Strasburg. He likewise improved their dwellings; neat cottages and comfortable homes were gradually substituted for the miserable cabins, which had generally been hewn out of the rocks or sunk into the sides of the mountains. He made them also acquainted with the improved methods of cultivating the soil, and infused among them a taste for rear-

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ing fruit-trees, so that in a few years a marvellous change was wrought in the appearance of this wild and sterile country. After instructing them in the various arts of agriculture, of which they were before totally ignorant, in 1778 he formed an agricultural society, which, in addition to providing books and instruction on the subject, also instituted prizes for successful competition in this department of labor. His principal efforts were, however, directed to the moral and spiritual improvement of the community. His labors were all made subordinate and tributary to this one great object. On the Lord's-day he carefully instructed them in the principles, doctrines, and duties of the Christian religion, and neglected no opportunity of improving their character, reminding them of their natural depravity, of the necessity of repentance, and the consecration of all their powers to the Saviour. His labors on behalf of the rising generation were most faithful and effective. His confidence in God was so strong that he commenced the erection of a schoolhouse in each of the villages, although without the means necessary to defray the expenses. He firmly relied on the divine promises. Fervent in spirit and earnest in prayer, he felt that success was sure. His expectations were not disappointed. Assistance came from various directions, and the people cordially supported him in his measures. The buildings were erected, teachers were specially prepared for their work, and evidences of a marked change in the community were everywhere visible. The face of the country was completely renovated. Poverty and misery were supplanted by rural happiness and contentment. But Oberlin, in his desire to perfect the system of instruction, so as to make it beneficial to all ages, having observed with concern the disadvantages from which the younger children suffered while their elder brothers and sisters were at school and their parents busily engaged in their daily avocations, presented a plan for the organization of infant schools, the first established of which there is any record. For each village he appointed a female teacher. In the exercises, amusement and instruction were blended, very much on the same principle on which these schools at the present day are conducted. Two women were employed in each school, one to direct the manual tasks, and the other the lessons and amusements of the children, whose ages were from two to seven years. When they became weary, the teacher would exhibit and explain to them pictures relating to scriptural subjects, natural history, and geography. The children were also taught to sing hymns, and to avoid the use of the barbarous *patois* which was their vernacular tongue. Thus trained, in due time they entered the higher schools, in which a more advanced course of instruction was adopted. He also instituted Sunday-schools. The children of each hamlet assembled in rotation every Sunday in the church to sing the hymns and to recite the religious lessons which they had learned during the week, and to receive the counsels of their minister. Besides this meeting, all the scholars were once a week collected at Waldbach and examined in their studies. His friends at Strasburg contributed liberally in aid of his schools, so that he was enabled to procure books for a library, and also philosophical apparatus and mathematical instruments. At a certain period the scholars were required, each one to plant at least two trees, for the purpose of impressing upon the youthful mind the duty of contributing something to the general prosperity. He also organized in 1782, for the religious improvement of the people, a Christian Society similar to the Young Men's Christian Associations of the present day. The exercises consisted chiefly of prayer and religious conversation. Among the regulations of the society we find one requiring the members on the first day of every month to pray for the success of missions; and another proposing that every Sunday and Wednesday, at five o'clock P.M., the members offer supplication on behalf of all connected with the society, that they and their households may be saved; also for all God's children of every denomination, that they may be united more and more in Christ, that the kingdom of Satan may be destroyed, and the kingdom of God established among the heathen and nominal Christians; also for teachers and magistrates, for all pastors and laborers in the vineyard of the Lord, and for the young, that they may be preserved from the seductive influences of wicked example, and early led to a knowledge of the precious Redeemer. Another of the rules required that every Saturday evening all the members should pray for God's blessing on the preached Word the following day. He also selected various mottoes and topics which he desired the members to consider and remember; among them were such as these, "Bring forth much fruit;" "Lose no time;" "Love not the world, neither the things of the world;" "Search the Scriptures diligently." Texts from the Bible were to be seen everywhere on the walls of his house. It was his constant aim to omit no occasion of doing good, or of impressing upon the heart and conscience important religious truths. He also established in his parish a Bible Society, auxiliary to the British and Foreign Bible Society. Stated meetings were held and collections taken for the parent institution; the Scriptures were also read and prayer offered for the success of the cause. Female Bible societies were likewise formed, the members of which loaned the sacred volume to their neighbors, and read it to those who could not read it for themselves. His success in reconciling differences and adjusting difficulties among the people was most remarkable. So much confidence was reposed in the integrity of his character and the judiciousness of his counsels that all seemed disposed to trust his decisions and follow his advice. He successfully terminated an angry controversy which had existed for eighty years between the peasantry of Ban de la Roche and some proprietors of the territory in reference to the woodland which covered their mountains. The lawsuit originating from this dispute was a source of constant annoyance, a great drawback to their industry, and a loss to the whole community. After years of acrimonious conflict, the contest was abandoned on terms regarded by both parties as advantageous. The magistrate of the province, who had so signally failed in settling the controvery, was so deeply impressed with the power of the good pastor that he begged him to preserve in his study the pen with which the amicable agreement had been signed, as a memorial of the triumph which Christian virtue and principle had secured over bitter prejudices and long-continued hostilities. During the period of the French Revolution, when almost every interest suffered, and religious worship of every kind was interdicted, this good man was unmolested in the discharge of his faithful duties. His house was the asylum of the persecuted and oppressed, of the many who had fled for refuge from the cruel scenes and bloody persecutions which were elsewhere enacted. All men had confidence in his integrity. His consistent piety, active benevolence, and untiring energy everywhere made a deep impression. About this time so deeply was his heart touched by the reports in reference to the wretched condition of the slave population in the West Indies that he resolved no longer to use sugar or coffee, because they were the product of slave-labor; and this resolution he faithfully kept during the remainder of his life, although its observance required the practice of great self-denial, inasmuch as from his infancy he had been accustomed to these luxuries. But he was so much under the influence of Christian principle that, no matter how great the sacrifice, he was ever willing to make it, in obedience to his convictions of duty. The missionary spirit, also, was so strongly awakened in his breast, as the pathetic appeals reached him from distant lands, that his heart yearned towards those who were perishing in their sins, ignorant of the glad tidings of redemption through Jesus Christ.

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When he heard of the spiritual destitution that existed among brethren of his faith in the United States he was ready to respond to the earnest Macedonian cry, "Come over and help us." He had determined to immigrate to this country, where, it seemed to him, there was so much work to be done for the German population, and his arrangements were nearly completed, when his designs, greatly to his sorrow, were frustrated by the American Revolution. His work evidently was not yet done in the Ban de la Roche, or Providence would have opened the way for his departure. As the population of the Ban increased, Oberlin introduced among the peasants cotton-spinning and weaving, the art of dyeing, and various branches of manufacture. The flourishing settlement began to attract attention from abroad, and in 1818, in testimony of his services to mankind, and especially in the science of agriculture, a gold medal was presented to the worthy pastor by the Royal Agricultural Society of Paris. The decoration of the Legion of Honor was also awarded him by Louis XVIII as an appreciation of his services to humanity. He was visited, too, by distinguished travellers from different parts of Europe, who expressed their utmost gratification with the order and happiness which prevailed, and their astonishment at the great changes that had been effected. Oberlin's influence over his parish continued to the last. As he advanced in years, and physical infirmities increased, he resigned to his son-in-law his more active duties; but there was no abatement of his interest in the work. With a face habitually serene, his life presented one of the finest specimens of happy old age. When he could no longer labor, with unfaltering devotion he prayed for his beloved people; and that no one might be passed by, he was accustomed to keep a list of his parishioners and pray for them individually; and frequently he would write on his door the names of such as claimed special attention, lest they might be forgotten. He also spent a portion of his time in epistolary correspondence, and in writing essays on religious subjects for the instruction of his people. Every sentiment he uttered seemed animated by the spirit of the Master—an earnest desire to do good and to fulfil the object of life, by simple-hearted faith in God and patient submission to his will. His last illness was brief. On the morning of June 2, 1826, in the eighty-sixth year of his age, and the sixtieth of his ministry in the Ban de la Roche, he gently passed to his rest, the place "which sin can never touch nor sorrow cloud." As the intelligence of the good man's death spread through the district it was received with unfeigned sorrow. The peasants in a vast concourse came from all directions, through drenching rains and muddy roads, to look for the last time upon the countenance of their father and friend, to pay their tribute of gratitude and affection to the memory of him who had been so closely identified with their interests, and who had steadfastly and enthusiastically dedicated his life to their moral elevation. When the procession with the corpse, on which were placed the Bible from which he had so long preached and the robes which he had worn in the pulpit, preceded by the oldest inhabitant carrying a cross designed to be placed by the grave, reached the church—a distance of two miles—the mourners had not yet all left the house. At the funeral services in the church, which, although closely packed, only a small portion could enter, a paper written by Oberlin many years before in prospect of this event was read. Among other things, the following tender and impressive language occurs: "God will neither forget nor forsake thee, my dear parish! He has towards thee, as I have often said, thoughts of peace and mercy. All things will go well with thee. Only cleave thou to him. Forget my name, and retain only that of Jesus Christ, whom I have proclaimed to thee. He is thy Pastor; I am but his servant. He is the Good Master who sent me to thee that I might be useful. He alone is wise, good, and almighty; I am but a poor, fallen, wretched man. Pray, my friends, that you may all become the beloved sheep of his pasture. There is salvation in none other than Jesus Christ. Jesus loves you, seeks you, and is ready to receive you. Go to him just as you are, with all your sins and infirmities. He alone can deliver you from them, and heal you. He will sanctify and perfect you. Consecrate yourselves to him. Whenever any of you die, may you die in him, and may I meet you, with songs of triumph, in the mansions of the blessed, before the throne of the Lamb."

There is much that is attractive in the faithful labors of Jean Frederic Oberlin, and the lessons derived from his useful life may be profitable in their relation to our own personal efforts to do good. There have been men of more brilliant talents, of greater erudition and more varied attainments, but few individuals have been more earnest and devoted to their work, or more successful in the influence which they wielded and the results they accomplished, than this humble Lutheran minister. He was the ideal of a good pastor—holy, harmless, separate from sinners; a man of warm heart and generous impulses, of great simplicity, of a frank, genial nature, uniform kindness, and unsullied integrity. He possessed energy, industry, unconquerable perseverance, and a wonderful power of endurance. He was a man of methodical habits, a lover of order and subordination, sincere and unreserved in his intercourse, practical in his character, and entirely consecrated to the service of the Master. His career was one scene of active benevolence and zealous piety, an exhibition of a loving heart, a blameless life, and a tireless hand. He was thoroughly evangelical in his views, importunate in prayer, and strong in faith, and strikingly illustrated in his own walk and conversation the power and blessedness of the Gospel. Notwithstanding the comparatively obscure and humble sphere which he occupied, he became the beloved patriarch of a renovated country and a regenerated people. His fame as a philanthropist has extended over the world, and his example has stimulated and guided others in their Christian efforts to advance the welfare and elevate the character of the race. See *North Amer. Rev.* 1831, p. 453; *Princet. Repos.* 1830, p. 532; *Bullet. Theol.* Oct. 25, 1869, p. 310; Neander, *Züge aus dem Leben u. Wirken des Pastor Oberlin* (1835); Merlin, *Le Pasteur Oberlin* (1833); Rothert, *Leben J. F. Oberlin's* (1847); *The Ban de la Roche and its Benefactor* (Lond. 1820); Lutteroth, *Notice sur J. F. Oberlin* (1826); Stoeber, *Vie de J. F. Oberlin* (1834); Schubert, *Züge aus dem Leben Oberlin's* (1854); Sims, *Brief Memorials of Oberlin* (Lond. 1830); *Memoirs of Oberlin* (8th ed. Lond. 1838); *Memoirs of John Frederick Oberlin, Pastor of Waldbach, in the Ban de la Roche;* compiled from authentic sources, chiefly French and German, with a dedication and translation, by the Rev. Luther Halsey (N. York, 1855); Blackie, *Morals*, p. 270; Hurst's Hagenbach, *Ch. Hist. of the 18th and 19th Centuries*, ii, 380 sq. (M. L. S.)

Oberlin, Jeremiah James, an eminent Swiss educator, was an elder brother of the philanthropist Oberlin, and was born at Strasburg August 7, 1735. He was educated at the gymnasium of that town. He afterwards spent a few months at Montbéliard for the purpose of learning the French language, and returned to Strasburg in 1750, where he prosecuted his university studies. He took the degree of doctor of philosophy in 1758, and afterwards paid considerable attention to the study of theology. In 1768 he was appointed a teacher in the gymnasium where he had been educated, and in 1763 was intrusted with the care of the library of the University of Strasburg, and obtained permission to give lectures on the Latin language. In 1770 he was appointed professor of rhetoric, and from that time was accustomed to give lectures on Greek and Roman archæology, ancient geography, etc. In 1778 he was appointed extraordinary professor in the university, in 1782 ordinary professor of logic and metaphysics, and in 1787 director of the gymnasium. During the Revo-

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lution his life was in considerable danger. He was imprisoned at the beginning of November, 1793, but obtained his liberty at the end of a few months, and again resumed his lectures at Strasburg, continuing them till his death, which took place Oct. 10, 1806. Oberlin was an accurate and industrious scholar. He published good editions of several of the Latin classics, of which his Tacitus and Cæsar are considered the most valuable. He had also paid great attention to the study of the ancient French language, and travelled more than once through some of the provinces of France in order to become acquainted with the different patois spoken in the country. He published several works on this subject. He was also the author of several other works, the principal of which are, *Dissertatio Philologica de Veterum Ritu condiendi Mortuos* (1757):—*Rituum Romanorum Tabulæ in usum Auditorum* (1774; reprinted in 1784):—*Jungendorum Marium Fluviorumque omnis ævi Molimina* (1770–1775):—and *Dissertations sur les Minnesingers* (the Troubadours of Alsace) (1782–1789). The life of Oberlin has been written by Schweighäuser in Latin, and by Winckler in the *Magas. Encyclopéd.* (1807). —*English Cyclop.* a. v.

Oberlin Theology. An impression has very generally prevailed that the theological views inculcated at Oberlin College by the late Rev. Charles G. Finney and his associates involve a considerable departure from the accepted orthodox faith; and the term Oberlin Theology was for many years supposed to embrace very serious errors, if not "damnable heresies." There has been, doubtless, much misapprehension on the subject; and while these teachers have held views of their own on some points of metaphysical or ethical theology, and even of practical religion, there has scarcely been such divergence from the accepted doctrines of the Church as to warrant the idea of a new theology.

1. The general type of doctrine inculcated has been the New-School Calvinism, of which the characteristic thought is that all responsible character pertains to the will in its voluntary attitude and action, and that each moral agent determines for himself, in the exercise of his own freedom, under the motives which gather about him, whatever is morally praiseworthy or blameworthy in his character and life; that sin is a voluntary failure to meet obligation, and that nothing else is sin; and that righteousness or holiness is a voluntary conforming to obligation, such as is always in the power of every moral agent. Anything desirable or undesirable in the nature or the thought or the feeling, which lies beyond the range of voluntary action, is not a matter of immediate obligation, and can be neither holiness nor sin. Hence neither sin nor holiness can be transmitted or inherited or imputed, in the sense of being reckoned to the account of one in whose will it has not originated. As punishment can be inflicted only as an expression of blameworthiness, no one can be liable to punishment for Adam's sin, because no one can be blameworthy for any sin but his own; just as impossible is it that one should be forgiven any sin but his own.

The repentance required as a condition of salvation is the renunciation of sin, an obligation which presses upon every sinner, and which is always within his power. The power to sin involves the power to renounce it, and this voluntary renunciation of sin is the change required of every sinner in order to acceptance with God. The work of the Holy Spirit in the sinner's conversion is a moral work, accomplished by the presentation of motives which induce repentance; and the subsequent work of sanctification and preservation is essentially of the same nature—a work accomplished by the Spirit through the truth. The sovereignty of God works always in harmony with the freedom and responsibility of the creature, so that one factor in man's salvation must always be his own voluntary consent and co-operation. As the sin of one cannot be imputed to another, so neither can righteousness or merit. Hence the atonement cannot involve the transfer either of our guilt to Christ, or of his righteousness or merit to us, but consists rather in such an exhibition, in the cross of Christ, of divine love and faithfulness, and of man's sin and ill-desert, as to make the remission of penalty safe and right in the case of the penitent sinner. These views, in general, characterize what has been called the Oberlin Theology.

2. The ethical philosophy inculcated by Mr. Finney and his associates of later years is essentially that of the elder Edwards, which makes the well-being or blessedness of the sentient universe the summum bonum, or ultimate good; and the voluntary regard for this good—respect for all interests according to their value—which is called benevolence, the grand element of all virtue. This benevolence is the love which is the fulfilling of the law—not a mere kindly or amiable feeling, or any emotion whatever, but an attitude of will giving to every apprehended interest its proper place; a good-will exercised towards every being capable of good, beginning with God, the value of whose being is infinite, and coming down to the meanest of his creatures, embracing alike the evil and the good, the just and the unjust. This benevolence is consistent with every natural emotion, involving complacency when exercised towards God and other virtuous beings, and displacency when exercised towards the wicked, but exhibiting the same essential character—regard for the well-being of its object.

The faculty by which the primary duty of benevolence is apprehended is conscience, and its affirmation, in its own sphere, is inevitable and infallible. Every moral being affirms the duty by the very necessity of his nature; and in reference to primary, subjective duty, the utterance of conscience is forever the same, and always right. A being whose conscience failed in this respect would cease to be a moral being. In all executive action—the carrying out of the benevolent attitude of the will in the performance of relative duties—the judgment must decide what on the whole will tend to promote well-being, or the good; then conscience follows the judgment, and enjoins the performance of this apprehended duty as an expression of benevolence. But the judgment is fallible; and there may be and often is misjudgment on the subject of outward or objective duty, and conscience may thus require us to do what is outwardly wrong. Still we must follow the best judgment we can obtain, and the error is a mistake, and not a sin. The moral character is right while the conscience is followed in the maintenance of the benevolent attitude. Blameworthiness can be involved only in a failure in this required ultimate attitude of the will. Hence a moral being always knows his duty—that which is immediately binding upon him; and meeting this duty he is truly conscientious, and at the same time truly righteous. His mistakes are not sins. They require correction, enlightenment, not forgiveness.

Thus the voluntary attitude called benevolence is the constant element in all virtuous character, and the source of all virtuous action. It is the root of all the particular virtues, and constitutes the virtuous element in them all. Justice, mercy, obedience, veracity, and the like, become virtues by being expressions of benevolence under varying conditions, and they cease to be virtues when the benevolence fails. All duty finds its binding force and its limitations in the primary duty of benevolence. In this all duties must forever harmonize. The duty of benevolence is apprehended intuitively and rationally in connection with the idea of well-being, and can never fail to be duty to every moral being. It is seen to be binding from its own inherent nature, irrespective of all tendency, while all executive action prompted by benevolence is seen to be duty only on condition of its tendency to promote well-being. In this respect the Oberlin view is distinguished from every scheme of utilitarianism.

As benevolence is the whole of virtue, so the refusal to be benevolent is the whole of sin, whatever the motive which induces this refusal. These motives are

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always the solicitations of impulse, desire, or passion, which turn the will aside from the requirements of benevolence. The sin takes its form from the immediate impulse to which the will subjects itself; but the essence of the sin is the refusal to assume that benevolent attitude which reason or conscience requires. The sinner then is not pursuing his own good as his supreme end. He sacrifices duty and his own good alike, in his subjection to an unworthy impulse. He is "carnally minded"—cares for the flesh or the desires. Benevolence requires him to regard his own well-being as well as that of his neighbor, but he sacrifices both in his voluntary subjection to desire. Every moral being, in the exercise of his freedom, stands between the motives which the reason presents, which urge to benevolence—regard for the well-being of God, and of the sentient universe because of its value—and the motives which the desires or impulses present, urging to self-gratification immediate or more remote, to the neglect of the true good of himself and of the universe at large, including the Creator. The character and action determined by the motives of the reason are right—they meet obligation; determined by the motives of the flesh—the desires and passions—they are wrong, and are in violation of obligation. The righteousness on the one hand and the sinfulness on the other must lie in the voluntary attitude assumed in the acceptance of one or the other class of motives which address the will; and this character, right or wrong, remains while the voluntary attitude remains, whether the circumstances admit of outward action or not. Virtue or righteousness lies in that primary attitude of benevolence, and virtuous action is the action which springs from benevolence. Sin is in the refusal to be benevolent, and sinful action is the expression of the unbenevolent will in the outward life.

Thus it is a peculiarity of the Oberlin ethical philosophy to regard virtue, or righteousness, and sin as in their own nature antagonistic to each other, each being contradictory of the other, and necessarily exclusive of it. Virtue being benevolence, and sin the refusal to be benevolent, they cannot coexist in the same will. The will must be, at any given time, wholly in one attitude or the other. They may alternate, one giving place to the other, but in the unity of action which of necessity belongs to the will they cannot coexist. The supposition of coexistence involves essentially a twofold personality, capable of maintaining at the same instant contradictory ultimate attitudes of will. Hence the sinner, in turning from his sin, discards it utterly for the time being, and yields his whole will to God; and the good man, falling into sin, fails utterly in the benevolent attitude of the will; and, so far as his moral action is concerned, during that lapse he is wholly wrong. Many of his former experiences and plans and executive purposes may remain unchanged; but the element of righteousness—the benevolent attitude of the will—is at the time wholly wanting.

3. This view of moral action as necessarily either right or wrong, and of moral character as necessarily, at any given time, either one thing or the other, has shaped what has been known as the Oberlin doctrine of sanctification. The view first promulgated at Oberlin by Mr. Finney and others was based upon the prevalent idea that somewhat of sin still remains in the character and action of the converted man, coexisting with his obedience. The problem of sanctification must be to eliminate this remnant of sin, and make the obedience entire and permanent. This view led to the idea of a special experience, corresponding with the original conversion, in which the Christian rises from a partial to a complete obedience. The attainment of this condition must be always possible and obligatory, just as the original conversion was possible and obligatory to the sinner. The only difficulty in the way must be a partial and imperfect faith. On this view, there would be two classes of Christians—the simply converted, rendering a partial consecration and obedience, and the entirely sanctified, whose consecration and obedience are entire. The preaching of the privilege and duty of entire sanctification, as thus apprehended, in the community at Oberlin led to a very general quickening of the religious life and to many marked experiences regarded at the time as the experience of entire sanctification. But in the fuller development of the conception of moral action as necessarily simple, forbidding the coexistence of sin and holiness, a restatement of the doctrine of sanctification became necessary. In this view conversion necessarily becomes entire consecration, and obedience and faith, as moral exercises, are necessarily complete. The difficulty with the regenerate soul is not that he has made only a partial surrender of his will, but that he is weak and temptable and inexperienced, liable at any moment to lapse into sin under the pressure of temptation. Sanctification, then, becomes a growth, an attainment of experience and strength, not to be found in one special experience, an instantaneous rising from a partial to an entire consecration, but in the attainment of stability and strength and spiritual power by successive enlightenments and baptisms of the Spirit, and by "patient continuance in well-doing." No clear line of division can separate sanctified and unsanctified Christians. Every believer is sanctified in the sense of being entirely consecrated; and there are as many degrees of enlightenment and strength and stability as there are varying experiences in the Church of God. With this clearer view of the nature of moral action, the inculcation of the attainment of sanctification by one special experience ceased to be a feature of the religious instruction at Oberlin. The baptism of the Spirit is still presented as an object of faith and prayer, the standing promise of Christ to his people, affording to him who receives it light and strength and stability.

4. The theoretical and practical views maintained at Oberlin may be gathered from the following publications: *The Oberlin Evangelist* (Oberlin, 1839–1862, 24 vols.); *The Oberlin Quarterly Review* (ibid. 1845–1849, 4 vols.); *Finney's Systematic Theology* (ibid. 1845–1846, 2 vols.; republished in London, 1851, 1 vol.); *Acceptable Holiness* and *The Gift of the Holy Ghost* (two small vols. by Prof. Morgan [ibid. 1875]); *Fairchild's Moral Philosophy* (N. Y. 1869). See also *New-Englander*, Oct. 1872, art. vi; *Bullet. théol.* 1869, Dec. 25, p. 310; Hauck, *Theol. Jahresbericht*, 1869, ii, 65. (J. H. F.)

Oberndorfer, Celestin, a German Roman Catholic theologian, was born at Landshut in 1724. He joined the Benedictines, and became successively professor of logic, then of natural philosophy, and afterwards of theology in the College of Freysing. He died in 1765. He wrote, *Scholæ catholicorum, tum philosophia, tum theologia propter suam, quam in docendo usurpant*, etc. (Freysing, 1756, 2 pts. 4to):—*Resolutiones ex psychologia et theologia naturali* (ibid. 1758, 4to):—*Brevis apparatus eruditionis de fontibus theologiæ* (Augsb. 1760, 5 pts. 4to):—*Theologia dogmatico-historico-scholastica* (Freiburg, 1762–1765, 5 vols. 8vo):—*Systema theologiæ dogmatico-historico-criticum* (Freysing, 1762–1765, 5 vols. 8vo); Zacher added seven more volumes to this work. See Baader, *Lexikon Baierischer Schriftsteller*; Meusel, *Lexikon*.—Hoefer, *Nour. Biog. Générale*, xxxviii, 401.

Oberrauch, Anton Nicolaus (called also *Herrulanus*), a Roman Catholic theologian of note, was born in the Sarnthal, in Tyrol, Dec. 5, 1728. His early education he received at Innspruck, where he studied philosophy and theology. In the year 1750 he joined the Order of Franciscans, and continued his studies until the year 1756. After having been engaged as an instructor in the Franciscan monastery for some years, in 1762 he was appointed professor of theology at Botzen; from 1763 to 1765 he lectured on ecclesiastical law at Halle; from 1766 to 1782 he occupied the chair of moral theology at Innspruck, and died in 1808 at the monastery of Schwaz. He wrote, besides several smaller works,

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Institutiones justitiæ Christianæ s. theologia moralis (1774–75, 8 vols.; 2d ed. 1796), which had the honor of being placed in 1797 on the *Index librorum prohibitorum*:—*Tractatus de lege Dei æterna* (1776). He also left in MS. pretty well advanced *De Juventute religiose educanda*. See *Theologisches Universal-Lexikon*, s. v.; Jöcher, *Allgemeines Gelehrten-Lexikon*, in the supplementary volume of Rottermund, v, 895; De Luca, *Gelehrtes Oesterreich*, i, 1; *Nova Bibl. Eccles. Friburgensis*, 1775, No. 28; Wetzer und Welte, *Kirchen-Lexikon*, vii, 679, 680; Waitzenegger, *Gel.- u. Schriftsteller-Lexikon d. deutschen Kath. Geistlichkeit*, ii, 47–71. (B. P.)

Oberthür, Franz, *Dr.*, a noted Roman Catholic theologian, was born at Würzburg Aug. 6, 1745. Patronized by the bishop, Adam Frederick, count of Seixsheim, he was admitted into the Julius Hospital at Würzburg, where from 1763 to 1771 he studied philosophy, theology, and law, and was afterwards sent by his patron to Rome, in order to complete his studies there. In 1773 he was appointed counsellor of curacy and consistory, and in 1774 he was elected professor of dogmatics at Würzburg. In 1782 he was appointed spiritual counsellor and head of the city schools, in which position he labored especially with a view to reformation. On account of the liberal dogmatic views which Oberthür expounded in his *Idea biblica ecclesiæ Dei*, a division was caused between him and his bishop. Oberthür was tendered another position instead of his professorship, which offer he, however, refused; but he was finally deprived of his position in 1803, and again in 1809, at the new organization of the university. In 1821 he was appointed as theologian of the chapter, which position he held until his death, Aug. 30, 1831. Oberthür was a very learned man, of a practical and catholic mind, who not only had the wants of the students at heart, but also those of the common people, to enlarge whose ideas was one of his main objects in life. In this his reformatory movement he also perceived the good in those who were not of his own creed, and, as his biographer Ruland states: "Maxime est gavisus laudari ab iis, qui erant alienæ confessionis." Oberthür was a fertile writer. He published, *Dogmaticæ et polemicæ pars una* (Würzburg, 1776):—*Idea biblica ecclesiæ Dei* (1790–1821, 6 vols.):—*Biblische Anthropologie* (Münster, 1807–10, 4 vols.):—*Encyclopædia* (Würzburg, 1786; Germ. ed. 1828):—*Methodologia* (1828):—*Opera polemica Sanctorum Patrum de veritate religionis Christianæ contra Gentiles et Judæos* (ibid. 1777–92. etc., 34 vols.). See Ruland, *Series et vitæ professorum S. S. Theolog., qui Wirceburgi a fund. Academia usque in ann.* 1834 *docuerunt* (ibid. 1835); Düx, in Wetzer und Welte's *Kirchen-Lexikon*, vol. vii, s. v.; *Theologisches Universal-Lexikon*, s. v.; Fürst, *Bibl. Jud.* iii, 44; Brühl, *Gesch. der Kathol. Literatur Deutschlands* (1861), p. 713 sq.; Werner, *Gesch. der Kathol. Theologie* (see Index). (B. P.)

Oberto, Francesco di, was the earliest painter of the Genoese school, and his works are still extant. Lanzi mentions an altar-piece by him in the church of St. Domenico at Genoa, representing the Virgin between two angels, signed "Franciscos de Oberto, 1368." See Spooner, *Biog. Hist. of the Fine Arts*, ii, 624.

O'beth (Ὠβήθ), a Græcized form (1 Esdr. viii, 32) of the name of Ebed (q. v.), son of Jonathan (Ezra viii, 6).

Obi. See Obeah.

O'bil (Heb. *Obil'*, אוֹבִיל, from the Arabic *abâl*, an *overseer of camels*; Sept. Οὐβίαϛ v. r. Ἀβίαϛ and Ὠβίλ; Vulg. *Ubil*), an Ishmaelite, or Arab, doubtless of the nomade tribes, who had charge of the royal camels in the time of David—an exceedingly fit employment for an Arab (1 Chron. xxvii, 30). As the name means in Arabic "a keeper of camels," Jerome (ii, 2) infers that the person had his name from his office, which has always been a very common circumstance in the East (see Bochart, *Hieroz.* I, ii, 2).

Obit (Lat. *obitus*, *a going down*, i. e. to death, therefore *decease*), of an individual, is used in ecclesiastical language to designate the commemoration of a saint's death; called also his celebration, departure, falling asleep, or, if a martyr, his passion. The term is a contraction of the phrase "Obit mortem," i. e. he meets death, and is used specially to designate a funeral office, performed for the dead, and for his soul's health, as they say, at certain times and places. The Assumption is ascribed to the blessed Virgin, the Deposition to St. John, from the tradition that he laid himself down in his grave.

It was an early practice of the primitive Church to commemorate the martyrs on the anniversary of their death; and when the days of persecution had come to an end the custom was extended, or continued to prevail in respect to others of the departed besides martyrs, such as relatives, friends, and benefactors. Indeed, in former times, under the influence of the Romish priesthood, it was not uncommon for dying persons, though they had children to provide for or debts to pay, to postpone all care of relatives and other considerations, in order to secure for themselves masses satisfactory, anniversaries, obits, requiems, dirges, placebos, trentals, lamps, lights, and other offices to be performed daily, monthly, or yearly, as far as the sums left would afford, for the ease and help of the testator's soul. In "religious houses" they had a register, wherein they entered the obits or obitual days of their founders and benefactors, which was thence termed *obituary*. Thus in many colleges the obit or anniversary of the death of the founder is piously observed. There have been since the Reformation *commemoration* days at Oxford and Cambridge, on which the names of all the known benefactors to the universities are proclaimed and a special service is recited. For the offices used on the occasion of these commemorations in England, see the *Annotated Book of Common Prayer*, Appendix to the Burial Office.

Obituary. See Obit.

Obizzini, Tommaso, an Italian Orientalist, who flourished in the first half of the 17th century, was born in Non, near Novara. He entered the Order of the Minor Brothers, and applied himself to the study of the Oriental languages. Devoted to the missions of the East, he went to Jerusalem in the capacity of apostolic commissary and guardian of a convent of his order. During his sojourn in the Holy Land he succeeded in restoring to Christian worship two churches dedicated to the Virgin and St. John the Baptist, of which the Turks had taken possession, and by order of pope Paul V he presided over a synod which condemned the heresies of Nestor and Eutyches, still influential in the East. On his return to Rome he taught for several years Arabic, Syriac, and Coptic in the monastery of St. Peter *in Montorio*, and formed a great number of missionaries. It was there that he died, according to Wadding, in 1638, at an advanced age; but Achille Venerio, one of his disciples, says expressly in the dedication of *Thesaurus*, published in 1636, that he was no longer living some time previous to that date. Obizzini is also known by the name of *Thomas Novariensis*, or *Novaria*. We have of his works, *Isagoge id est breve introductorium Arabicum in scientiam logices, cum versione Latina, ac theses sanctæ fidei* (Rome, 1625, 4to):—*Grammatica Arabica agrumia appellata, cum versione Latina et dilucida expositione* (ibid. 1631, 8vo): this is a valuable edition of the Arabic Grammar entitled *Jarumia*, and favorably quoted by Silvestre de Sacy:—*Thesaurus Arabico-Syro-Latinus* (ibid. 1636, 4to); the printing, superintended by Achille Venerio, is very faulty; this book was largely composed from a Syriac vocabulary whose author is Elias Barsines, a metropolitan of Nisibis, of the 11th century. See Wad-

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ding, *Script. Ord. Minorum*; Tiraboschi, *Storia della letter. Ital.* vol. viii. — Hoefer, *Nouv. Biog. Générale*, xxxviii, 403.

Object, in the language of metaphysics, is that of which any thinking being or *subject* can become cognizant. This subject itself, however, is capable of transmutation into an object, for one may think about his thinking faculty. To constitute a metaphysical object, actual existence is not necessary; it is enough that it is conceived by the subject. Nevertheless, it is customary to employ the term *objective* as synonymous with *real*, so that a thing is said to be "objectively" considered when regarded in itself, and according to its nature and properties, and to be "subjectively" considered when it is presented in its relation to us, or as it shapes itself in our apprehension. Scepticism denies the possibility of objective knowledge; i. e. it denies that we can ever become certain that our cognition of an object corresponds with the actual nature of that object. The verbal antithesis of objective and subjective representation is also largely employed in the fine arts; but even here, though the terms may be convenient, the difference expressed by them is only one of degree, and not of kind.—Chambers, *Cyclop.* s. v.

Objections TO CHRISTIANITY. See APOLOGETICS.

Objective is a term which, like the preceding (i. e. OBJECT), is much used in scholastic theology for the purpose of expressing that phase of anything which comprehends its *existence*, but of excluding that phase of anything which comprehends our *knowledge* of it. Thus applied, the energy of thought may be objectively directed towards the Divine Nature: *Objectively* by contemplation of the Divine Nature as in itself, and not as in its relation to us; i. e. our contemplation of it as "non ego;" *subjectively*, on the other hand, by contemplation of the Divine Nature as it forms part of a system, of which "Ego" is the starting-point, if not the centre. Applying the illustration to faith, it will be seen that *Objective faith* looks to that *in* which we believe; *Subjective faith* to that *with* which we believe: the first being that phase of belief in God, e. g. which fixes its gaze on God as its object; while the second is that phase of faith which sees the believer in God, and the operation of his mind in believing. Or again, the first represents a dogma, the second a faculty. In the same manner the terms may be applied to worship. *Objective worship* is adoration in its purest and most unselfish form; adoration of God as its *object*, without reference to the person adoring. *Subjective worship*, on the other hand, is praise, prayer, or thanksgiving offered for the advantage of the *subject*, that is, the person worshipping. For a full account of the history and use of the words, see notes at the end of Hamilton's edition of Reid's *Works* (Edinb. 1846).

Oblăta (Lat. for *offered*), the name of the host before consecration. The *oblatæ*, not consecrated, though blessed on the altar, were given by the priest, before food in the refectory, to those monks who had not received the sacrament. *Oblatæ* were made in a kind of mould of a small pattern. Females, called *sanctimoniales*, had assigned to them the office of making these *oblatæ*, but always without leaven. They were occasionally placed on the bosoms of the dead. The host, before consecration, was cut in the form of a cross by a knife specially set apart for that purpose, and the vessels in which it was preserved were made in the form of small towers. According to the Mozarabic Liturgy, it was to be mystically divided into nine parts, called *Gloria*, etc. Information on these particulars may be obtained from Du Cange, s. v. Gloria, Lancea, Oblata, Panis, Turris.—Farrar, *Eccles. Dict.* s. v.

Oblates (Lat. *oblati*, *oblatæ*, "offered up") is the name of three different classes of religious bodies in the Roman Catholic Church, which differ from the religious orders strictly so called in not being bound by the solemn vows of the religious profession.

(1.) The institution of the first of these, called *The Oblates of St. Ambrose*, was one of the many reforms introduced in the diocese of Milan by St. Charles Borromeo towards the close of the 16th century. The members consisted of secular priests who lived in community, and were merely bound by a promise to the bishop to devote themselves to any service which he should consider desirable for the interests of religion. St. Charles made use of their services chiefly as missionaries in the wild and inaccessible Alpine districts of his diocese. He drew up their constitutions, which were revised by St. Philip Neri (q. v.) and St. Felix Cantalici, and approved repeatedly by the papal see. This institute, which had many establishments at Milan, Verona, and other parts of Northern Italy, still exists, and has recently been introduced into England by cardinal Wiseman, and the order possesses at present in London five houses, and serves four city missions.

Attached to the London oblates, but distinct from them in idea and institutes, is *St. Joseph's Society of the Sacred Heart for Foreign Missions*, with a central house at Mill Hill, near London, and intrusted by pope Pius IX with the spiritual care of the freedmen of the United States. All missionaries educated by St. Joseph's Society leave Europe for life, devoting themselves to non-European races. They make vows of obedience, and bind themselves to practice evangelical poverty, and to go wherever sent. This society counts (1875) twelve priests and thirty students in divinity from men of all nations. They have three missions to blacks exclusively, in Baltimore, Charleston, and Louisville. Bishop Herbert Vaughan, of Salford, is the superior general.

(2.) Another institute, confined to females, is the *Oblates of the blessed Virgin Mary*, a body of French origin, which arose in the present century, and has been very widely extended. Their chief object is to assist the parochial clergy, by holding missions for the religious instruction of the people in any district to which they may be invited. This body was approved by pope Leo XII Feb. 17, 1826. They have been established in England and in Ireland, the British colonies, the islands of the Pacific, and the United States. Called to Canada in 1841, they immediately occupied in the extreme north and west of British America the old Jesuit missionary posts, and extended their labors to the remotest tribes. In Canada they have several colleges, seminaries, and academies, with a constantly increasing body of priests. They also have numerous establishments in Northern New York, Minnesota, Texas, and Washington Territory. Other similar institutes might be enumerated, but the constitution of all is nearly the same.

(3.) There is also a female institute of oblates, which was established in Rome, about 1440, by St. Francisca of Rome, and which consists of ladies associated for charitable and religious objects, and living in community, but bound only by promise, and not by vow.

(4.) There are besides the *Oblates Sisters of Providence*, a sisterhood of colored women, founded at Baltimore in 1825 by the Rev. H. Jowbert, for educating colored girls, taking charge of colored orphans, and attending to the general needs of the colored people in the United States. These sisters were approved by Gregory XVI in 1831. Their mother house is in Baltimore.

OBLATES was also the name of those children who were dedicated from infancy to the cloister (the parents wrapped their boy's hand in altar-cloth, with a petition), and of the dying who assumed the cowl. In 1191 Celestine III freed children from such vows. See the art. *Conversi* in Wetzer u. Welte, *Kirchen-Lexikon*; Ranke, *Hist. of the Papacy*, i, 270; Alzog, *Kirchengesch.* ii, 422; Barnum, *Romanism*, p. 437. (J. H. W.)

Oblati. See OBLATES.

Oblation is the rendering frequently employed in the A. V. for several Heb. words, elsewhere with equal

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propriety rendered by the synonymous word OFFERING (q. v.), and in one passage (Ezek. xx, 40) for מַשְׂאֵת, *maseth'* (lit. a *lifting* up, hence a *present*), as applied to the *first-fruits*, in which relation only we will here consider it. "There are various regulations in the law of Moses respecting first-fruits, which would be of much interest to us could we in every case discern the precise object in view. No doubt the leading object, so far as regards the offering of the first-fruits to God, was that all the after-fruits and after-gatherings might be consecrated in and through them; and it was not less the dictate of a natural impulse that the first-fruits should be offered to God in testimony of thankfulness for his bounties. Hence we find some analogous custom among most nations in which material offerings were used. There are, however, some particulars in the Mosaical regulations which these considerations do not adequately explain.

"1. *First-fruits of Fruit-trees.*—It was directed that the first-fruits of every tree whose fruit was used for food should, for the first three years of bearing, be counted 'uncircumcised,' and regarded as unclean (Lev. xix, 23, 24). It was unlawful to sell them, to eat them, or to make any benefit of them. It was only in the fourth year of bearing that they were accounted 'holy,' and the fruit of that year was made an offering of first-fruits, and was either given to the priests (Numb. xviii, 12, 13), or, as the Jews themselves understand, was eaten by the owners of it 'before the Lord at Jerusalem,' as was the case with second tithe. After the fourth year all fruits of trees were available for use by the owner.

"2. *First-fruits of the Yearly Increase.* — Of these there were several kinds: (1) *The first-fruits in the sheaf* (Lev. xxiii, 10). (2.) *The first-fruits in the two wave-loaves* (ver. 17). These two bounded the harvest, that in the sheaf being offered at the beginning of the harvest, upon the 15th of the month Nisan; the other at the end of the harvest, on the feast of Pentecost. These two are both called תְּנוּפוֹת, *tenuphoth'*, 'shake or wave offerings.' (3.) *The first of the dough*, being the twenty-fourth part thereof, which was given to the priests (Numb. xv, 20); and this kind of offering was not neglected even after the return from Babylon (Neh. x, 37). (4.) *The first-fruits of the threshing-floor.* These last two are called תְּרוּמוֹת, *terumoth'*, 'heave-offerings;' the one the 'heave-offering of the threshing-floor,' the other the 'heave-offering of the dough.' The words *tenuphoth* and *terumoth* both signify 'shake-offering,' 'heave-offering,' or 'wave-offering;' but with the difference that the *terumoth* was offered by a waving of elevation, moving the oblation upward and downward, to signify, as we are told, that Jehovah was the God both of the heaven and earth; but the *tenuphoth* was offered by waving of agitation, to and fro, from the right hand to the left, from east to west, from north to south; which is alleged to have been in the way of an acknowledgment that Jehovah was the Lord of the whole world (see Godwyn, *Moses and Aaron*, vi, 2, p. 214, 215; also, Lewis, *Origines*, i, 143–146)." — Kitto. See FIRST-FRUITS.

OBLATION (CHRISTIAN) designates an offering to God, in certain ecclesiastical senses.

1. In the sacramental service of the Church of England the phrase "alms and oblations" occurs in the prayer for the Church militant, and evidently refers to a very ancient custom. "In the primitive Church, at the administration of the Lord's Supper, communicants were required to bring certain oblations, προσφοραί, or presents, δῶρα, of bread and wine. These were sometimes presented by persons who did not communicate. The bread and wine were enveloped in a white linen cloth called 'fago,' the wine being contained in a vessel called 'ama' or 'amula.' After the deacon had said, 'Let us pray,' the communicants carried their offerings towards the altar, which were usually taken by a deacon, and, having been delivered or presented to the bishop, were laid upon the altar or upon a separate table provided for their reception. This custom of offering oblation ceased generally during the 12th and 13th centuries" (Riddle).

The rubric at the same time enjoins that if there be a communion, "the priest is then," just before this prayer, "to place upon the table so much bread and wine as he shall think sufficient." Hence it is clearly evident that by that word we are to understand the elements of bread and wine which the priest is to offer solemnly to God, as an acknowledgment of his sovereignty over his creatures, that from henceforth they may be peculiarly his. In all the Jewish sacrifices, of which the people were partakers, the viands or materials of the feast were first made God's by a solemn oblation, and then afterwards eaten by the communicants, not as man's but as God's provision, who by thus entertaining them at his own table declared himself reconciled and again in covenant with them. Therefore the blessed Saviour, when he instituted the sacrament of his body and blood, first gave thanks, and blessed the elements, i. e. offered them up to God as the Lord of the creatures, as the most ancient fathers expound that passage; who for that reason, whenever they celebrated the Eucharist, always offered the bread and wine for the communion to God upon the altar, by this or some such short ejaculation, "Lord, we offer thine own out of what thou hast bountifully given us." After this they received them, as it were, from him again, in order to convert them into the sacred banquet of the body and blood of his dear Son. Consonant with this, in the first common prayer of king Edward VI, the priest was ordered in this place to set the bread and wine upon the altar. But at the second review, to conciliate the ultra-Protestants, this ancient usage appears to have been thrown out. It was, however, restored at the last review of the Prayer-book in the reign of Charles II, when it was ordered that the bread and wine should be placed solemnly on the table by the priest himself. Hence it appears that the placing of the elements upon the altar before the beginning of the morning service by the hands of a lay-clerk or sexton, as is sometimes the practice, is a breach of the aforesaid rubric.

2. In a more extended sense, the word "oblations" signifies whatever Christians offer to God and the Church, whether in lands or goods. It is probable that the practice of St. Paul incited the primitive Christians to offer these gifts to the Church, for he appointed every one of the Corinthians and Galatians to yield something to God for the saints every Lord's-day; but this being thought to be too often, Tertullian tells us it was afterwards done every month, and then *ad libitum;* but it was always the custom for communicants to offer something at receiving the sacrament, as well for holy uses as for the relief of the poor, which custom was, or ought to have been, observed in his day. In the first ages of the Church those *deposita pietatis* which are mentioned by Tertullian were all voluntary oblations, and they were received in lieu of tithes; for the Christians at that time lived chiefly in cities, and gave out of their common stock both to maintain the Church and those who served at the altar. But when their numbers increased, and they were spread abroad in the countries, a more fixed maintenance was necessary for the clergy. Yet oblations were made by the people, of which, if offered in the mother church, the bishop had half, and the other was divided among the clergy; but if they were offered in a parish church, the bishop had a third part, and no more. These oblations, which at first were voluntary, afterwards became due by custom. It is true there are canons which require every one who approaches the altar to make some oblation to it, as a thing convenient to be done. It is probable that, in obedience to the canons, it became customary for every man who made a will before the Reformation to devise something to the high-altar of

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the church where he lived, and something likewise to the mother church or cathedral; and those who were to be buried in the church usually gave something towards its repairs. But at the great festivals all people were obliged to offer something, not merely if convenient, but as a duty; but the proportion was left to the discretion of the giver; and we think with great reason, for the bounty of the Christians in those ages was so great that men built churches on their own lands, on purpose that they might have an equal share of those oblations with the clergy. This might be the reason why the emperors Constantine and Valentinian made laws to prohibit excessive gifts, which in those days were kept in storehouses built for that very purpose. But in succeeding ages there was little occasion for such laws, for the zeal of the people was so considerably abated that, instead of those repositories, the clergy had little chests to contain these gifts, till at last they dwindled into so small a portion that now, as a quaint writer observes, they can scarce be felt in the parson's pocket.

In the Church of England whatever is offered at the altar is termed an oblation. They are principally alms, the bread and wine for the Lord's Supper, and prayers. The four days in the year—Christmas, Easter, Whitsuntide, and All-saints' day—on which oblations are more especially made, are called offering-days; and that portion of the Roman Catholic and English Church service at which time the offerings are presented is called the *offertory* (q. v.). See Hook, *Ch. Dict.* s. v.; Procter, *On Common Prayer*, p. 343; Wheatly, *On Common Prayer*, p. 298; Walcott, *Sac. Archæology*, s. v.; Siegel, *Christl. Alterth.* (see Index in vol. iv); Wetzer u. Welte, *Kirchen-Lexikon*, s. v. Oblationen. (J. H. W.)

Oblationarium, a side-table, on which the oblations of the people which had been collected by the deacons were placed, and from which the officiating minister selected what was necessary for the celebration of the Eucharist. See OBLATION. The custom of presenting oblations ceased generally during the 12th and 13th centuries. See Martigny, *Dict. des Antiquités Chrét.* s. v.; Walcott, *Sac. Archæology*, s. v.; Riddle, *Christ. Antiquities*. See CREDENCE-TABLE.

Obligation (Lat. *obligo*, "to bind") is that by which we are bound to the performance of any action. In theological science it holds a place in the doctrinal sphere, for it enters into the justification scheme. It is held that in consequence of original *sin* (q. v.) man comes into the world a *debtor* to divine justice, and is therefore under an *obligation* to punishment, he being *deficient* in that form of original justice in which he rendered to God all that service of love which the great goodness of God demanded. Hence the terms *due* and *duty* to express right conduct (comp. Hampden, *Bampton Lectures*, vi, 296).

Obligation, as a moral factor, is generally distinguished as *internal* or *rational* and *external* or *authoritative*, according as the reason for acting arises in the mind of the agent, or from the will of another who has a right or authority to prescribe rules to others. Bishop Warburton (*Div. Leg.* bk. i, § 4), however, has contended that all obligation necessarily implies an obliger different from the party obliged; i. e. moral obligation, being the obligation of a free agent, implies a law; and a law implies a lawgiver, and that therefore the will of God is the true ground of all obligation, strictly and properly so called. The perception of the difference between right and wrong can be said to oblige only as an indication of the will of God. This seems reasonable indeed when we consider that our sense of rectitude springs out of a regard for and knowledge of him who is perfect. True, *moral obligation* is that by which we are bound to perform what is right, and to avoid what is wrong. Various, however, have been the opinions concerning *the ground* of moral obligation, or what it arises from. One says, it is a moral necessity of doing actions or forbearing them; that is, such a necessity as whoever breaks through it is *ipso facto* worthy of blame for so doing; another regards it as springing from the moral fitness of things; another, from conformity with reason and nature; another, from agreement with truth; and another, from expediency and promotion of the public good. A late writer has defined obligation to be "a state of mind perceiving the reasons for acting, or forbearing to act." But we confess this has a difficulty in it to us, because it carries with it an idea that if a man should by his habitual practice of iniquity be so hardened as to lose a sense of duty, and not perceive the reasons why he should act morally, then he is under no obligation. And thus a depraved man might say he is under no obligation to obey the laws of the land, because, through his desire of living a licentious life, he is led to suppose that there should be none. Evidently a difference should be made between *obligation* and a *sense* of it. Moral obligation, we think, arises from the will of God, as revealed in the light and law of nature, and in his Word. This is binding upon all men, because there is no situation in which mankind have not either one or the other of these. We find, however, that the generality of men are so far sunk in depravity that a sense of obligation is nearly or quite lost. Still, however, their losing the sense does not render the obligation less strong. "Obligation to virtue is eternal and immutable, but the sense of it is lost by sin." Believing this, we do not accept the theory of those thinkers who lose sight altogether of man's perception of rectitude, and give undue, if not exclusive, prominence—e. g. Locke (*Life*, by Lord King, ii, 129), Warburton, Horsley, as well as Paley and his followers—to the rewards and punishments of a future life, as prompting to the practice of virtue. For although God, in accommodation to the weakness of our nature and the perils of our condition, has condescended to quicken us in the discharge of our duty by appealing to our hopes and fears, both in regard to the life that now is and that which is to come, it does not follow that self-love, or a concern for our own happiness, should be the only, or even the chief spring of our obedience. On the contrary, obedience to the divine will may spring from veneration and love for the divine character, arising from the most thorough conviction of the rectitude, wisdom, and goodness of the divine arrangements. That this, more than a regard to the rewards of everlasting life, is the proper spring of virtuous conduct, is as plain as it is important to remark. To do what is right merely for the sake of everlasting life is evidently acting from a motive far inferior, in purity and power, to love and veneration for the character and commands of him who is just and good, in a sense and to an extent to which our most elevated conceptions are inadequate. That which should bind us to the throne of the Eternal is not the iron chain of selfishness, but the golden links of a love for all that is right; and our aspirations to the realms of bliss should be breathings after the prevalence of universal purity, rather than desires for our individual happiness. Self and its little circle are too narrow to hold the heart of man when it is touched with a sense of its true dignity, and enlightened with the knowledge of its lofty destination. It swells with generous admiration of all that is right and good, and expands with a love which refuses to acknowledge any limits but the limits of life and the capacities of enjoyment. In the nature and will of him from whom all being and all happiness proceed, it acknowledges the only proper object of its adoration and submission; and in surrendering itself to his authority it is purified from all the dross of selfishness, and cheered by the light of a calm and unquenchable love for all that is right and good. Dr. Adams (*Sermon on the Nature and Obligation of Virtue*) has well said, "*Right* implies duty in its idea. To perceive that an action is *right* is to see a reason for doing it in the action itself, abstracted from all other considerations whatever. Now this perception, this acknowledged rectitude in the action, is the very *essence of ob-*

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legation; that which commands the approbation of choice, and *binds the conscience* of every rational being." Mr. Stewart (*Act. and Mor. Powers*, ii, 294) has put it in still more powerful and concise form, viz. that "The very notion of virtue implies the notion of *obligation*." See Sanderson, *De Juramenti Obligatione*, prælect. i, sec. 11; *De Obligatione Conscientiæ*, prælect. v; Whewell, *Morality*, bk. i, ch. iv, p. 84–89; King, *Essay on Evil*, Prelim. Dissert. sec.; Dr. Chalmers, *Bridgewater Treatise*, i, 78; Warburton, *Legation*, i, 38, 46, etc.; Paley, *Moral Philos.* i, 54; Robinson, Pref. to vol. iv of Saurin's *Sermons*; Mason, *Christian Morals*, ser. 23, ii, 256; Doddridge, *Lect.* lect. 52; Grove, *Philos.* ii, 66; Cudworth, *Intell. System*, ii, 505, 636, et al.; Dr. Bushnell on the *Vicarious Sacrifice*, and review thereof in the *Christian Examiner*, May, 1866, art. v; Krauth's Fleming, *Vocab. of Philos.* s. v. See RIGHT; SANCTION. (J. H. W.)

Obligation, Feasts of, a name in the Romish Church of holy days on which work is suspended. In 1362 forty-one were cited, including Christmas, Circumcision, Epiphany, Ascension, Pentecost, and Easter (each with the following three days), Good Friday, St. Stephen, John the Evangelist, Holy Innocents, Purification, Annunciation, St. Mark, St. Philip and St. James, John the Baptist, St. Peter and St. Paul, St. James, St. Bartholomew, St. Matthew, St. Michael, St. Luke, St. Simeon and St. Jude, All Saints, St. Andrew, St. Thomas the Apostle, Invention of Holy Cross, St. Thomas the Martyr, Corpus Christi, Translation of St. Thomas the Martyr, St. Mary Magdalen, Assumption, St. Lawrence, Nativity of the Blessed Virgin, Exaltation of the Holy Cross, St. Nicholas, Conception of the Blessed Virgin Mary, the dedication of the church, the patron saint of the church, and feasts ordained by the ordinary. In Worcester diocese the labor of the plough only was allowed on seven saints' days, and women's work was forbidden on the feasts of St. Agnes, St. Lucy, St. Margaret, and St. Agatha.

In the United States of America the "holy days of obligation," though they hold a very prominent place in the estimation and practice of Roman Catholics, have been reduced to the following: The Circumcision of our Lord (January 1), The Epiphany (January 6), The Annunciation of the Blessed Virgin Mary (March 25), The Ascension of our Lord (see above), Corpus Christi, The Assumption of the Blessed Virgin Mary (August 15), All Saints (November 1), Immaculate Conception of the Blessed Virgin Mary (December 8), Nativity of our Lord, or Christmas (December 25). (Sundays, and the feasts which fall on them, are not included in this enumeration.) In some Western dioceses the Circumcision, Epiphany, Annunciation, and Corpus Christi are not even regarded as holy days of obligation. See Barnum, *Romanism as it is*, ch. xvi; Walcott, *Sacred Archæology* (Lond. 1868), p. 407. (J. H. W.)

Obnaïm. See STOOLS.

O'both (Heb. *Oboth'*, אֹבֹת, *water-skins*, i. e., according to Fürst, *hollow passes*; Sept. Ὠβώθ v. r. Σωβώθ), the forty-sixth station of the Israelites on their way to Canaan, near Moab (Numb. xxi, 10, 11; xxxiii, 43, 44), between Punon and Ije-abarim; probably south of the Dead Sea, possibly near Wady el-Ghuweit. See EXODE.

Obotrites, CONVERSION OF THE. See SLAVES; VICELINUS.

Obrecht, ULRICH, a learned German philosopher and jurist, was descended from a noble family, and was born July 23, 1646, at Strasburg, where he had his first educational training, and then proceeded to learn the elements of the sciences at Montbéliard and Altorf. He inherited both the inclination and taste of his ancestors, who were all distinguished by the posts they held either in the university or in the senate of Strasburg. The study of the Latin, Greek, and Hebrew tongues was almost the first amusement of his infancy; and he learned French, Spanish, and Italian by way of play or diversion. At fifteen he was so good a rhetorician that he was ordered to compose and pronounce a Latin speech in public, which he performed with universal applause. The method prescribed by his preceptors was to suffer him to read only the ancient authors, that so he might draw the principles of eloquence from Demosthenes, Cicero, Quintilian, Longinus, etc. He also pursued the same plan in his course of philosophy. Plato, Aristotle, with all that we have of Pythagoras, were the authors which they put into his hands. But the principal bent of his studies lay to jurisprudence and history, in both of which he excelled, and filled the chairs of both in the university with great distinction. Yet such a multiplicity of sciences did not render his ideas confused; everything was ranged in exact order in his mind; and he surprised the world not more with the prodigious extent of his knowledge than with his admirable neatness in delivering it. As soon as he had taken his licentiate's degree, he resolved to travel abroad for further improvement. With this view he went first to Vienna, in Austria, thence he passed to Venice, where his chief pleasure consisted in visiting the libraries and learned men. At his return from Italy his friends induced him to settle at Strasburg, and he gave himself up to authorship and to teaching in the university in law and history. Hitherto Obrecht had professed the Protestant religion; but the king of France having made himself master of Strasburg, and going there in person with the whole court, Mr. Pelisson, who came among them, and who was acquainted with him, made it a business to find Obrecht out, and to discourse with him upon that subject; and his conversion was completed by the Jesuits, who were established at Strasburg by Lewis XIV. Obrecht abjured his religion in 1684 at Paris, and put the instrument into the hands of the bishop of Meaux. Upon his return to Strasburg he resumed his profession in the law; and it was about this time that he wrote the notes which we see in some editions of Grotius, *De jure belli ac pacis*. In 1685 the king of France nominated him to preside, in his majesty's name, in the senate of Strasburg, with the title of prætor-royal, in imitation of the old Romans; and from that time Obrecht applied himself entirely to public affairs. The judges of Strasburg, according to the principles of the Reformed religion, were empowered to dissolve marriages in case of adultery, and to enable the injured party to marry again. In opposition to this custom, Obrecht translated into the German tongue St. Austin's book of adulterous marriages, and obtained from the king a prohibition, upon pain of death, either to tolerate or solemnize the marriage, for the future, of any persons that were separated or divorced for adultery. This edict was made in 1687; and in 1688 Obrecht translated into High-Dutch the treatise of father Dez Primier, rector of the Jesuits at Strasburg, entitled *The Re-union of the Protestants of the Church of Strasburg to the Catholic Church*. For the rest, although by the rights of his prætorship everything done in the senate must necessarily pass through his hands, yet he was so expeditious and so good a manager of time that there was some little left for his studies, which served him as a refreshment from the fatigue of business; and several valuable publications of his date from this period. But as all these things could not be done without even trespassing upon the time for his necessary meals, his health became unavoidably impaired, and his life was suddenly brought to a close in 1701. We have other publications of his, besides those already mentioned, which are of interest to us: *De veræ philosophiæ origine: — De philosophia Celtica*. See Nicéron, *Mémoires*, vol. xxxiv; Haag, *La France Protestante*, s. v. (J. H. W.)

Obregon, Bernard, the founder of the Spanish order of Minorite hospital brethren, was born at Las Huelgas, near Burgos, May 20, 1540. He was at first a soldier, but having been converted, he devoted him-

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self to the care of the poor in the court hospital of Madrid. He soon found followers, and formed a congregation, which was approved by Decio Caraffa, nuncio to Spain in 1569. Several cities demanded members of the new order for their hospitals, and in 1587 they were intrusted with the administration of the general hospital of Madrid. Two years later cardinal Caspar Quiroga, archbishop of Toledo, received their solemn vows, and subjected them to the rules and habit of the third order of St. Francis. See MINORITES. In 1592 Obregon went to Lisbon, where he reformed the numerous abuses existing in the administration of the hospitals of that city, and drew up a set of rules for the guidance of his congregation, which was finally completed in 1594. Upon his return to Madrid he nursed king Philip II through his last illness, in Sept., 1598, and afterwards resumed the directorship of the general hospital. He died at Madrid August 6, 1599. Obregon wrote *Instruccion de enfermos, y verdadera practica como se hace de aplicar los remedios que enseñan los medicos* (Madrid, 1607, 8vo). The Spaniards call the members of the order *Obregons*. See Herrera Maldonado, *Vita de Bernardino de Obregon;* Dom de Gubernatis, *Orbis seraphicus*, vol. ii; Helyot, *Hist. des ordres monastiques*, vii, 321-326.—Hoefer, *Nouv. Biog. Générale*, xxxviii, 406. (J. N. P.)

Obregon, Pedro de, a Spanish painter, was born at Madrid, according to Bennudez, in 1597. He studied under Vincenzio Carducci, and gained a high reputation in historical painting, especially in works of an easel size. Palomino commends a large picture by him, representing the *Trinity*, in the refectory of the convent de la Merced, and another of the *Immaculate Conception* in the church of Santa Cruz. There are some of his easel pictures in the collection at Madrid, where they are highly esteemed. Bennudez says Obregon was also an excellent engraver. He had two sons, Diego and Marcos, whom he instructed in the art. He died in 1659. There was another Pedro de Obregon, who was a miniaturist, and illuminated books of devotion; he flourished about 1564. See Spooner, *Biog. Hist. of the Fine Arts*, ii, 624.

O'Brien, JAMES THOMAS, D.D., a noted Irish prelate, was born in Ireland in 1792, and was educated at Trinity College, Dublin. He took holy orders immediately after graduation, and soon rose to the first appointments in the Church. In 1842 he was made bishop of Ossory. At the time of his death, which occurred January 9, 1875, he was the senior bishop of the Irish Episcopal Church. He is noted as the author of a work on *Justification by Faith only* (ten sermons, Lond. 1833, 8vo), which is "one of the best expositions of the cardinal article of the Reformed Church extant" (Lowndes, *Brit. Lib.* p. 763). He also published several minor works, among them one entitled *A Charge* (1843, 8vo, and often since).

Obscene PRINTS, BOOKS, OR PICTURES, so exhibited in public as to damage the general morality, are not only to be preached and prayed against, but also legislated against; and it is the duty of the Christian public to see that the laws now on the statutes be faithfully executed and strengthened, to prevent the demoralization of the masses from this source. In Great Britain the laws are very strict; in the United States they might be greatly improved. In recent years a Mr. Comstock, of New York, has given much time to the suppression of the nefarious traffic in obscene publications of all kinds, and has rendered great service to the general American public.

Obscurantists (Lat. *obscurare*, "to darken, obscure") is the term originally applied in derision to a party who are supposed to look with dislike and apprehension on the progress of knowledge, and to regard its general diffusion among men, taken as they are ordinarily found, as prejudicial to their religious welfare, and possibly injurious to their material interests. Of those who avow such a doctrine, and have written to explain and defend it, it is only just to say that they profess earnestly to desire the progress of all true knowledge as a thing good in itself; but they regard the attempt to diffuse it among men, indiscriminately, as perilous and often hurtful, by producing presumption and discontent. They profess but to reduce to practice the motto,

"A little learning is a dangerous thing."

It cannot be doubted, however, that there are fanatics of ignorance as well as fanatics of science. There are religious, political, scientific, and artistic obscurantists. In the Reformation period the Humanists (q. v.) called those zealots who opposed all innovation Obscurantists.

Obsequens, JULIUS, an ancient sage who flourished some time in the early Christian period, is principally known as the author of a work entitled *De Prodigiis*, or *Prodigiorum libellus*. The work affords no biographical data, and there is not accessible from any other source anything which may reveal a knowledge of him personally, not even as to the place of his birth nor the time when he lived. Vossius thinks him anterior to Paul Orosius, and Scaliger claims that St. Jerome made some use of this work; but these are mere suppositions. Obsequens was not a historian, but a compiler. His work, of which a fragment only remains, is a collection of such phenomena as the Romans called *Prodigia*, or Ostenta, and which they looked upon as miraculous manifestations of the divine power, and as solemn forebodings of future events. It is chronologically divided, and the fragment we possess extends from the consulate of Scipio and Lælius, in B.C. 190, to that of Fabius and Ælius, in B.C. 11. The materials are generally taken from Livy, whom he sometimes copies literally. There is no MS. copy of his work known at present; that which served for the first edition belonged to Jodocus of Verona, and has long been lost. Towards the middle of the 16th century Conrad Woolfhard, a professor at Basle —better known by the name of Conradus Lycosthenes— published Obsequens's work, with a supplement. Judging from his introduction, he had a high aim in so doing. He says, "The Romans evinced their religious sentiments by the great attention they paid to marvellous phenomena and to omens, while their blindness was manifested by their worshipping false gods. Had they known the true religion, they would have surpassed in their pious zeal their descendants, who are Christians more in name than in fact, and take no account of the events which Christ predicted should occur as the end of the world approached." Among the recent omens, Lycosthenes mentions three or four eclipses occurring in one year, comets, earthquakes in Italy, etc., which have made no impression upon the minds of the people. Their neglect of the divine warnings and their impious conduct have brought down upon them the wrath of God, who has given them up to civil war, diseases, and famine. Lycosthenes thinks the publication of Obsequens's work useful, as showing the importance of the omens which people were neglecting. His supplement contains the phenomena observed since the foundation of Rome to the time when commences Obsequens's fragment, taken from Livy, Orosius, etc. The first edition of Julius Obsequens was published by Alde (Venice, 1508, 8vo; reprinted in 1518), in a volume containing also the letters of the younger Pliny. The second edition is that of Beatus Rhenanus (Strasburg, 1514, 8vo), in a volume containing also the letters of Pliny, the *De viris illustribus* of Aurelius Victor, and the *De claris grammaticis et rhetoribus* of Suetonius. Robert Estienne published the third (Paris, 1529, 8vo), together with the letters of Pliny. The first edition, together with the supplement of Lycosthenes, was published at Basle (1558, 8vo). Among subsequent editions, the best are those of Scheffer (Amst. 1679, 8vo); Oudendorp (Leyden, 1720, 8vo); Hase, in Lemaire's collection of Latin classics (Paris, 1823). It was translated into

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French by Georges de la Bouthière (Lyons, 1558, 8vo), and by Victor Verger (Paris, 1825, 12mo); and into Italian by Damiano Maraffi (Lione, 1554, 8vo). See the introductions of Kapp, Lycosthenes, Scheffer, and Oudendorp, in Hase's edition. See Hoefer, *Nour. Biog. Générale*, xxxviii, 414; Smith, *Dict. of Greek and Roman Biog. and Mythol.* iii, 1-2. (J. N. P.)

Obsequies. See OBSEQUIUM.

Obsequium (Lat. *obedience*) is the unconditional surrender of one's will to another's authority, as demanded of monks and nuns by their monastic vows. See OBEDIENCE. Also the name of the prison in which those who overstep their vows are put; also the office for the departed, and sometimes also the solemn funeral service. See BURIAL.

Observantists (or OBSERVANT FRANCISCANS) are a class of monastics much noted for the extreme conservatism which marks their adherence to Franciscan rule as established by the founder of that order. In the article on FRANCISCANS has been detailed the earlier history of the controversy in that order as to the interpretation of the original rule and practice established by St. Francis for the brethren, and the separate organization of the two parties at the time of Leo X. The advocates of the primitive rigor were called *Observantes*, or *Strictioris Observantiæ*; but both bodies, although each free to practice its own rule in its own separate houses, were still reputed subject to the general administrator of the order, who, as the rigorists were by far the more numerous, was a member of that school. By degrees a second reform arose among a party in the order, whose zeal the rigor of the Observantists was insufficient to satisfy, and Clement VII permitted two Spanish friars, Stephen Molena and Martin Guzman, to carry out in Spain these views in a distinct branch of the order, who take the name of *Reformati*, or Reformed. This body has in later times been incorporated with the Observantists under one head. Before the French Revolution they are said to have numbered above 70,000, distributed over more than 3000 convents. Since that time their number has, of course, been much diminished; but they are still a very powerful and widespread body, as well in Europe as in the New World, and in the missionary districts of the East. In Ireland and England, and for a considerable time in Scotland, they maintained themselves throughout all the rigor of the penal times. Several communities are still found in the first-named kingdom. See *Chambers's Cyclopædia*, s. v., and the references to literature in art. FRANCISCANS; also Mrs. Jameson, *Monast. Leg.* (see Index); Burnet, *Hist. of the Reformation* (see Index). (J. H. W.)

Observer of Times is the rendering in the A. V. of the Heb. מְעוֹנֵן, *meönen'*, Deut. xviii, 10, 14 [so also the verb, Lev. xix, 26; 2 Kings xxi, 6; 2 Chron. xxxiii, 6; elsewhere "enchanter," "Meonenim," "soothsayer"] (comp. Spencer, *Leg. rit.* ii, 11, 3; and see NECROMANCER; SEER). and the superstition, intimately associated with astrology, and widely spread through the ancient world by the influence of the Oriental Magi, which distinguishes and determines days as lucky or unlucky, seems to be plainly alluded to not only here, but also in the words *onenim'* (עוֹנְנִים, Isa. ii, 6; Jer. xxvii, 9) and *onenah'* (עֹנֶנָּה, Isa. lvii, 3), commonly rendered "soothsayers" or "sorcerers" (q. v.). Deyling (*Observat.* iii, 128 sq.) finds it mentioned also in Job iii, 5 (עַמְרִירִי יוֹם; but see Gesen. *Thes.* ii, 693). In Gal. iv, 10, Paul censures the same practice. This peculiar regard to days originated at a very early period. It had already become prevalent in Greece in the age of Hesiod (*Works and Days*, 770; comp. 768; see Ideler, *Chronol.* i, 88), and is often mentioned by later authors, both Greek and Roman (see, e. g., Sueton. *Octav.* 94; *Nero*, 8; *Vitell.* 8). Single families had their own peculiarly unlucky days ("dies atros," Sueton. *Octav.* 92). Even between different divisions and hours of the same day a similar distinction was made (Theocr. i, 15; comp. Psa. xci, 6, in the Sept.; Hesiod, *Works and Days*, 710 sq.; Macrob. *Sat.* i, 16). The observance of days was not unknown to the ancient Persians (Ideler, *Chronol.* ii, 540) or the early Germans (Cæsar, *Bell. Gal.* i, 50; comp. esp. Schwebel, *De Superst. ap. vett. dier. observ.* Onold, 1769; Potter, *Greek Archæol.* i, 753). The modern Jews make the second and fifth days of the week especially prominent (see Buxtorf, *Synag. Jud.* p. 279).—Winer, ii, 56. See DIVINATION.

Obsignatio is, like σφραγίς, *sigillum*, and *signaculum*, a term used in ecclesiastical language to designate the baptism, or, better, the sealing by the Holy Spirit, as, e. g., in Ephes. i, 13, et al. Sae BAPTISM; SPIRIT.

Ocampo, FLORIAN D', a Spanish ecclesiastic, noted as a chronicler, was born in Zamora in the beginning of the 16th century. After finishing his studies in the University of Alcala, where he had as his teacher Antonio de Lebrina, he became an ecclesiastic, was provided with a canonicate, and obtained the title of historiographer of Charles V. In order to fulfil his duties he undertook the history of this prince, but he had the ambitious idea of going back to the deluge. "As one might foresee," says Ticknor, "he lived just long enough to finish a small fragment of so vast an enterprise, scarcely one quarter of the first of his four grand divisions; but he went far enough to show that the time for such writings was past. Not that credulity was wanting—he had too much of it; but it was not the poetical credulity of his predecessors trusting to the old national traditions; it was a too ready faith in the bald impostures which bear the names of Berosus and Manetho, works discredited for half a century already, and which he employed as authorities, if not sufficient, at least probable, for an uninterrupted succession of Spanish kings from Tubal, grandson of Noah. Such credulity has no sort of chance; and, besides, the work of Ocampo is in its form dry and tiresome, and, as it is written in a formal and heavy style, it is almost impossible to read it. It is little to be regretted that he has brought his annals of Spain only to the period of the Scipios." He died in 1555. The *Chronique* of Ocampo (*Cronica general de España*) appeared for the first time in Zamora (1544, fol.); it was reprinted at Medina del Campo (1553, fol.); the best edition is that of Madrid (1791, 2 vols. 4to). See his Life in the introductory pages of his works (edition of 1791); Don Josef de Regabal y Ugarte, *Biblioteca de los escritores que han sido indiriduos de los seis colegios mayores.*—Hoefer, *Nour. Biog. Générale*, xxxviii, 417; Ticknor, *Hist. of Spanish Literature*, i, 308.

Occam (or **Ockham**), **Nicholas of**, an English monastic of the Middle Ages, flourished at Oxford in the first half of the 14th century. He was bred a Franciscan, and was the eighteenth public lecturer of his convent in that university. He is highly praised by writers of his order for his learning, but Bale severely criticised him. See Fuller, *Worthies* (ed. 1840), iii, 213; Bale, *De Scriptoribus Britannicis*, cent. v, No. 17; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Occam, William of, the last of the great scholarchs in the succession of mediæval scholasticism, and assuredly one of the most acute, was the notable precursor of John Wickliffe, John Huss, and Martin Luther. His logical perspicacity and dialectical subtlety earned for him the designation of the *Invincible* and the *Singular* (unique) *Doctor*. He pursued the refinements of eristic disputation so far as to render it impossible to proceed farther in the same direction. "The force of reason could no farther go." But, if he "could divide a hair 'twixt north and north-west side," he never consented to "change hands and still dispute." He was earnest and sincere, and concealed a large fund of solid sense under the familiar forms of scholastic logomachy. If the wondrous machine of scholasticism did not actu-

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ally break down under the strain to which it was subjected by him, it became too complex and rigid for any later Ulysses to bend, and lost its availability with succeeding generations. To this rejection of the great creation of the Middle Ages Occam contributed in another mode; if he should not rather be regarded as himself, in this respect, the creature of the times and of the tendencies of the times. No other schoolman connected dialectics so closely with practical life, or linked speculation and academic disputation so intimately with the pressing questions which agitated contemporaneous society. If he did not succeed in bringing scholasticism home to men's business and bosoms—an achievement incompatible with its nature—he did bring logic and metaphysics from the cloisters and from "the shady spaces of philosophy," and associated them with the politics and the ecclesiastical transformations of the day. The letters of Eloise and Abelard show how the desiccated members and hardened sinews of technical ratiocination may be adapted to the poignant expression of frenzied love—*quid non cogit amor?* In the writings of Occam the same dry and dreary formulas are rendered applicable to the popular and instinctive aspirations of the times. Occam thus unconsciously gave predominance to passion, interest, rude instinct, and popular tendency over abstract reasoning and formal controversy, though himself preserving all the externals of his tribe. He maintained himself on the ancient and tottering throne, but a new race was springing around him. When the monarch of the woods had fallen, the undergrowth shot up into tall timber, and filled the forest with an unlike production. The school of Occam survived, and the ranks of the schoolmen still continued to be adorned with illustrious names, such as those of John Gerson, cardinal D'Ailly, and others; but the age of the great leaders of sects had passed away, and the generation of the *Epigoni* derives distinction from other qualities than those which had given renown to their precursors.

Life.—The biography of the schoolmen, from the nature of their pursuits, is usually jejune and obscure. It rarely presents the fascination which is afforded by the romantic story of Abelard, or the calm instruction which is offered by the career of Bonaventura, or the angelical Thomas of Aquino. Until Occam had conquered fame, and had become a power among men, few and trifling are the details of his career that have been transmitted to us, and even the chronology of his fortunes is indistinct and confused. The name of Occam, by which he is habitually known, is derived from the humble hamlet of Occam, Ockham, or Okeham, which lay in the wastes of Surrey, and straggled along the southern outskirts of what is now designated as Ockham Heath. The growing population of six centuries, and the proximity of London, have cleared and reclaimed the wilderness, and improved culture has converted sterility into productiveness. At the close of the 13th century, and in the reign of Henry III or of Edward I, when Occam was born, the country around his birthplace must have been a dreary tract, given up to black cattle and hogs, except in scattered patches which had been tamed by the indomitable perseverance and far-reaching hope of monastic fraternities. The exact date of his birth has not been ascertained, but it may be concluded that he first saw the light before the 13th century had entered upon its last quarter, as he had attained distinction, and was regius professor of theology in the University of Paris, in the early years of the 14th century, and died at an advanced age before the century had half expired. His brightness as a boy attracted the attention of the Cordeliers, who induced him to take the vows of the Franciscan Order, and who afforded him the best opportunities for cultivating his precocious talents. He was sent by them to Merton College, Oxford—this great university having been brought into renown under the supervision of Robert Grosseteste, bishop of Lincoln, and the teachings of Frater Agnellus, Adam de Marisco, and Roger Bacon. It must have been at this time that Duns Scotus, also an alumnus of Merton, and then at the height of his eminent reputation, was attracting to Oxford the thirty thousand pupils whom he is said to have drawn thither. Occam attended his courses, and became the favorite pupil of the *Subtle Doctor;* but his own mind was of a bold and independent character—"nullius addictus jurare in verba magistri." He did not hesitate to assail the positions of his teacher, and to propound keen and embarrassing objections. After attaining his degree he opened a course of lectures, and excited almost as much enthusiasm as his master, winning many hearers from him. Duns Scotus was the acknowledged chief of the Realistic School, which had long been dominant, and was then reigning almost without opposition. Occam revived the doctrine of the Nominalists, which, if not actually dead, had long been dormant. A violent antagonism thus arose between the Occamists and the Scotists—a discordance which frequently led to blows and wounds between the disputants. The *belli teterrima causa* may appear trivial and ridiculous to us with our changed habits of thought and diverse aspirations, but in the 12th, 13th, and 14th centuries it was neither a play upon words nor a fantastic difference to contend that abstract notions, or universals, were *entia realia*, *entia intelligibilia*, or *entia rationalia*. The dissension involved the antagonism of the profoundest convictions, and was immediately implicated with the gravest questions, religious, ecclesiastical, political, and intellectual, which were then agitating society, and imperatively demanding a practical solution. See NOMINALISM and REALISM. As Protogenes divided the delicate colored line of Apelles by one still more delicate of different color, according to the anecdote reported by Pliny, so Occam drew still more attenuated distinctions among the fine and intricate lines of the logical propositions of Duns. Nor were these distinctions and divisions merely caprices of dialectical ingenuity. Occam was earnest, sagacious, and ardent for truth and practical results, under all the disguises of the cumbrous machinery of scholastic ratiocination. It has justly been said of him that "his eager, restless, and active mind was always at work acquiring and testing every kind of knowledge that presented itself, and his subdued enthusiasm early marked him out as one who would become a leader of men. . . . The abstract dialect of the times could not veil his powerful, clear, and concrete vision; he must see everything with his own eyes ere he will believe it or teach it. He was full of sturdy self-dependence, which made itself felt on questions both of Church and State policy." How often has it happened that the speculations of the great thinkers of other days have been slighted or misunderstood because their language has been forgotten and their meaning become indistinct!

Of course the antagonism to the Scotists was only gradually developed. Occam was sent to Paris, and became regius professor of theology in the university. On his return to England he was appointed by the Franciscans one of their professors at Oxford. This office he was compelled to renounce in consequence of a charge of exciting disturbances among the students. The young collegians of that day were always ready for an uproar—even more so than in our own—whether the question concerned town and gown, battles, or metaphysical *quodlibets*. Occam's bold doctrines and uncompromising polemics might well occasion controversies and quarrels among doctors and disciples, especially as the Dominicans and Thomists mustered strong in the cloisters and halls of Isis. The dates of Occam's scholastic career are exceedingly obscure and uncertain, and cannot be exhibited with any clear consistency. They can be determined only by vague conjecture, or by known synchronism with events historically determined. We cannot undertake their conciliation. Occam is said to have declined the archdeaconry of Stow

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in 1300, but to have accepted, two years later, a prebend at Bedford, and in 1305 to have been inducted into a living at Stow, which he did not resign till 1319. During much of this period he was certainly in Paris; but benefices and residence were by no means inseparable in that day of papal provisions, *non-obstantes*, and exemptions. It was in the first years of the 14th century that he engaged in the defence of the civil power, and obtained his earliest notoriety beyond the precincts of the schools by advocating the cause of Philip the Fair of France against the arrogant pretensions of Boniface VIII, and by inclining. through his advocacy, the balance in favor of secular sovereignty. He maintained against the claims of the papacy the independence of princes in all temporal affairs, denied their subordination to the Church, and asserted their responsibility to God alone. It was not the first time that temporal rulers had endeavored to establish a coequal authority with the chiefs of Christendom; it was not the first time that the papal pretensions had been sternly rebuked in formal treatises; but it was the first time that the doctrine had been so explicitly proclaimed within the circle of the ecclesiastical order. For his reply to the bull *Unam Sanctam* Occam was excommunicated, and he was compelled to leave France in consequence, about twelve years later, on the death of Philip in 1314. In 1322 he was elected provincial general of the English Cordeliers. In this capacity he attended the general chapter of the order held at Perugia. In that council was discussed the often-debated question between the Fratricelli and the more worldly brethren of the fraternity in regard to the degree of poverty imposed upon the order by its founder, and the propriety of ecclesiastical endowments. The question had excited furious discords almost ever since the death of Francis of Assisi, and had recently assumed portentous proportions in the revolutionary attempts of the Dolcinists, whose leader, Dolcino, had perished at the stake in 1307. The more ascetic and earnest of the Mendicants denied the right of holding any property at all, and extended the denial to the whole spiritual body. The majority of the brethren, appreciating and enjoying the wealth accumulated from the fanatical admiration of their votaries, had curiously discriminated between corporate and individual property, between *dominium* and *possessio*, between ownership and usufruct. Divisions on this subject had arisen even under the administration of Elias of Bologna, the first general of the order in succession to the founder. During the brief pontificate of Nicholas III, who had himself been a Franciscan, an attempt was made to settle the contention by a papal bull, which authorized the sodality to hold property and enjoy it *sub titulo ecclesiæ*, the actual ownership being considered as vested in the general Church. This decision had not proved satisfactory to the more consistent and extreme Franciscans. Further offence was given when the bull of Nicholas III was revoked by the extravagant *Ad Conditorem* of John XXII, which condemned the severance of the domain from the use. The whole legal doctrine of uses is connected with these nice ecclesiastical fictions. The question was brought up for re-discussion in the Chapter of Perugia. Occam, in concert with Michele di Cesena, the general of the order, maintained the obligation of absolute poverty—of total abstention from all property—asserting that such had been the practice of Christ and his apostles, and that the whole spiritual community was bound by their example. His positions were so unlimited as to occasion the celebrated *quære*—Whether the dominion, or only the usufruct of things eaten and drunk belonged to the consumer. The peril to the greedy pope and to ecclesiastical wealth was instinctively recognised by the holy court at Avignon. *Proximus Ucalegon ardet.* John imposed silence on the daring and logical Franciscan; and, by the extravagant *Cum inter*, condemned his dogma regarding the absolute destitution of Christ and his apostles. The impetuous controversialist would not be silenced, and, leaving the narrower field of the divisions in his order, he denounced without measure the avarice, the wealth, the corruption, the luxury, the worldliness, and the arrogance of the pope and the hierarchy. He was sustained by his general, Michele di Cesena. They had returned to France, and had probably been summoned to appear before the pontifical court. They had been thrown into the pontifical dungeons at Avignon. They made their escape by the assistance of the emperor Louis of Bavaria, May 26, 1328, then in the midst of his warfare with the pope. With the emperor they found refuge, and were excommunicated for their flight. Pontifical comminations had few terrors for Occam. His convictions and adhesions were unshaken by spiritual censures, which had lost their force in the wild ravings of Boniface VIII, and in the outrage which had overtaken him. It must have been at this time that he promised the emperor to defend him with his pen, if he received in return the protection of the imperial sword. He fulfilled his promise, and the alliance remained unbroken. It marked an æra when letters became a ruling power in the world by the side of the Church and the State. Hauréau may truly remark that Occam "began a revolution." He lived for years under the shelter afforded by his imperial patron, throwing himself courageously and passionately into the thickest of the strife; indefatigable in his labors, fearless in his opinions, keen in discernment, ingenious in argumentation, honest in motive, and quick in catching the *aura popularis* of the approaching age. To his indication, or participation, may safely be ascribed the repudiation of papal jurisdiction in Germany, by the electors at Rense, and by the Diet at Frankfort, 1338—an early anticipation of Huss and Luther. Little information has been transmitted to us in regard to the later years of Occam. The time and place of his death have both been disputed, as has been the statement of his relief from the sentence of excommunication. Luke Wadding, in his *History of the Order of the Minorites*, represents him as having died at Capua in 1350; but that writer stands alone in this opinion. The habitual statement is that he died in the monastery of his order at Munich, April 7, 1347, the year in which his protector, Louis of Bavaria, also died. By some authorities, 1348 is given as the year of Occam's death.

Philosophy and Writings.—Occam introduced no new principles into philosophy. He did introduce a new spirit. The tenets on which his system rested had all been advocated before. He recombined previous opinions, and placed them in a new and clearer light. He was not an Eclectic, though there is something of eclecticism in his procedure. He has habitually been represented as the restorer of nominalism. This has recently been denied, and too strenuously denied. Individual Nominalists may, indeed, be found among his immediate predecessors and older contemporaries, but they were few and unnoted among the multitude of Realists —*rari nantes in gurgite vasto.* Occam rendered nominalism again a power in the realm of speculation: it became dominant in his hands, and thenceforward continued to advance in public regard till it introduced a general tendency to rationalism. The Nominalists who follow him and issue from his school may not blaze as brilliantly as earlier philosophers of the Middle Ages, because scholasticism itself was smitten with a slow decay by the procedure adopted by the *Venerabilis Inceptor;* and speculation was directed into other and broader channels by his impulse. It is a grave misapprehension to accuse the great schoolmen of wasting their powers over vain and abstract disputations. In their most rarefied abstractions they comprehended the urgent problems of the time, though it is with difficulty that our hasty glance can now discern, in their dry light, the vital issues of the hour. They clothed them in the costume of the day, and the fashions have entirely changed. We can recognise the more obviously practical discussions of Occam and his successors, and their rapid move-

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ment in the direction of modern thought. If Occam was the last of the great schoolmen, he was the herald of the intellectual revolution which produced the modern world. What was most distinctive in his speculations was his statement of older theses in the language and forms of the Byzantine Logic, lately introduced to the admiration of the West by the *Summulæ* of Petrus Hispanus. With the Byzantines he preceded Locke in recognising and exhibiting the close coherence between logic and grammar; he preceded Hobbes in regarding words as nothing more than the counters of thought—as *voces hypothetice repræsentivæ*, rather than as *voces essentialiter significativæ*; he preceded Hume, though employing different terms and ascending to higher altitudes, in insisting upon the wide difference between impressions and ideas. These anticipations display both the modern habitudes of his mind and his sceptical or antidogmatic tendency. Even a more notable characteristic of his philosophy was his straightforward, unequivocating application of his doctrine and dialectics to the questions which rent the spiritual and the secular society of his century. If he assailed his master, Duns Scotus, and the Realists, he attacked, with less restraint, popes, hierarchs, and synods, and vulgar errors in both theology and government. "In all the struggles, disputes, and controversies, political, ecclesiastical, and theological, with emperor, pope, and universities, Occam was the chief actor. He thrust himself into every European strife, the biggest, burliest figure—a man who never seemed able to get enough of fighting. He has put into clear and authoritative words every great question which men were dumbly or inarticulately striving to express; and the whole life of his age centres in him, and is mirrored in his conduct." In the opening of his career he stood by the side of the haughty and tyrannical Philip le Bel of France, in the defence of temporal sovereignty, against the usurpations of the more haughty and imperious Boniface VIII. In the closing years of his life he maintained with equal resolution the cause of the empire, in the fierce duel between Louis of Bavaria and the popes John XXII, Benedict XII, and Clement VI. In the interval between these congruous extremes he stubbornly insisted upon the strict observance of the vows of his order, advocated apostolical destitution with extravagant vigor, and denounced the immoralities of popes, papal courts, and clergy. Excommunicated, he disregarded excommunication, and lived under the sternest papal comminations, perhaps dying without care for its removal. It will thus be seen how much more prominent and potent was the action of Occam than his theoretical speculations. His public course, however, grew necessarily out of his philosophy and dialectics, in combination with the sincere and unswerving temper of the man.

Unfortunately, Occam's writings are almost inaccessible, and can scarcely be found outside of the rich repositories of mediæval lore and mediæval thought in monastic libraries, or in libraries plundered from monastic collections. They have not been revealed to our long research, and we derive our imperfect knowledge, through many successions, from others. Before the middle of the 17th century Naudæus lamented the prospect that "the followers of Occam would be eternally denied the sight of his works," and declared that "the hope was almost lost of ever seeing them printed." They had been printed a century and a half before, but had become as rare as manuscripts. They may have been consumed in the fires and popular excesses of the Reformation; but their character was calculated to consign them to early obscurity. Occam gave an impulse to the times, which enabled ensuing generations to leave him neglected on the strand—"*stat magni nominis umbra*." We must note, with such second-hand materials as are available, the most striking opinions of Occam.

It has already been mentioned how strenuously he resisted the presumptuous demands of Boniface VIII, and maintained the responsibility of sovereigns to God alone. The papal bull, *Clericis Laicos*, fulminated against Philip the Fair, was publicly burned at Paris. Boniface, after a council held at Rome, issued his more celebrated bull, *Unam Sanctam*, claiming for the Church an absolute and unshared supremacy. Occam, then rector of the University of Paris, responded, at the personal request of the king, it is said, in the *Disputatio super potestate prælatis ecclesiæ atque principibus terrarum commissa*, and absolutely repudiated the papal pretensions. The advocacy of the strict rule of the Mendicants and of apostolical poverty produced *Contra Johannem XXII de Paupertate Christi et Apostolorum Apologia*, and his *Defensorium*. The latter has been styled a mediæval *Areopagitica*, and declared to be "one of the noblest defences of the liberty of writing." It brought the author, however, before the ecclesiastical tribunals, with what result is unknown. In defence of Louis of Bavaria, he wrote his *Dialogus contra Johannem XXII pro Imperatore Ludovico IV*—one of his most characteristic works; and in favor of his spiritual superior, Michele di Cesena, *Opus nonaginta dierum de civili dominio clericorum atque monachorum*. These tracts, however neglected, can scarcely be deemed antiquated, when the like questions have been revived recently by Le Père Hyacinthe, Prof. Döllinger, prince Bismarck, and Mr. Gladstone.

More immediately germane to the scope of the present work, though intimately associated with the whole body of Occam's doctrine, is his treatise *De Sacramento Altaris*, wherein he impugns transubstantiation without positively denying it, and arrives at conclusions kindred with Luther's view of the sacrament. Nominalism will scarcely accord with transubstantiation; and Occam's thesis, *Entia non sunt multiplicanda præter necessitatem*, like Newton's *Hypotheses non fingo*, was fatal to fictitious *quiddities* and imaginary essences. The sceptical attitude, without express negative of so cardinal a tenet, was peculiarly illustrative of the relations of Occam's theology to his philosophy, and reveals the perilous tendency of his speculations. He maintained the irreconcilability of reason and faith, and advocated their divorce, alleging that knowledge and science were fallacious, and that the intuitions of faith were alone true. It has been intimated that this view sprung from his acceptance and application of the Byzantine Logic. The view itself is in entire consonance with the critical system of Kant, and is an evident prelude to the justification by faith alone of Luther and the Protestant Reformers. In addition to these works of a controversial character, Occam wrote copiously on various departments of the Aristotelian philosophy, and also commentaries on the *Sentences* of Peter Lombard. How few of the schoolmen refrained from the latter task!

Influence.—In the case of many men, who have occupied a large space in the eyes of the world, "the good they do is buried with their bones;" but in the case of others, and pre-eminently of Occam, all they achieved with their contemporaries constitutes but a small part of their actual service to mankind. This notice would accordingly be incomplete if it neglected to call attention to the relation of its subject to his own and the preceding age, and to illustrate his action on the ages which ensued.

Neglected and misunderstood as the long mediæval period has too often been, it cherished the accomplishment of the most stupendous labor ever imposed upon humanity—the transmutation of the ancient into the modern world; the transfiguration of paganism into Christianity; the change from the worship of nature and of the manifestations of nature to the worship of nature's God. Each century, in its order, seemed to have its own appointed task in the elaboration of this grand *palingenesia*. The thirteenth had been the period of premature renovation. It had witnessed the culminating splendors of the Holy Roman Empire, the arrogance and triumph of the papacy, the glory of the schoolmen—Bonaventura, Albertus Magnus, Thomas

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Aquinas, Henry of Ghent, and Roger Bacon; it had seen the creation of the modern tongues, and had rocked the cradle of modern literature; it had reanimated society, and reorganized jurisprudence and legislation; but its activity was precocious and premature. The spirit of the past was still too powerful, and the shadow of the past lay too darkly on the nations. The great redintegration demanded other auspices and a fresher inspiration. What the 13th century attempted so brilliantly to reconstruct, the 14th remoulded, undermined, or destroyed. It was the transition by which we swept into the later day. Church and empire had been struggling for predominance: Church and empire were to feel each its own sceptre sliding from its weakened grasp under ecclesiastical discords and imperial anarchies—under secessions, schisms, and domestic feuds. The towering pride of scholasticism was to be shackled and degraded by the issue of her own travail, and the intricate but symmetrical scheme of the scholastic theology was to crumble away under the assaults of emancipated reason and unfettered belief. The toil was long and arduous; the fulness of the portent was not revealed till the 16th century had fairly opened. Occam occupies the central position in this mighty process of four writhing centuries; not merely chronologically, but intellectually and dynamically. He was prominent in all the chief lines of antagonism to the ancient spirit and the ancient forms. In the genius of his philosophy, and in his ecclesiastical and theological views, he was a true creator of a school, a veritable *inceptor*, and entitled in no slight degree to be regarded as "*anticipator mundi quem facturus erat*." The freedom of Franciscan speculation was almost proverbial. Occam was the front and boldest of Franciscan speculators. He merited in many ways the distinction of being cherished by Luther, notwithstanding Luther's aversion to the schoolmen; and of being affectionately designated by him "*Mein Meister Occam*," "*Mein lieber Meister Occam*." He is said to have been the only schoolman whom the great Reformer habitually read.

Literature.—The *Opera Omnia Occami* appear never to have been fairly gathered together and printed in collected form. The date of such publication is sometimes and variously given, but none such seems known to Brucker, to Tennemann, or to Ueberweg. Separate works were printed and reprinted to meet passing demands of theological or imperial controversy. The treatises in defence of temporal sovereignty were inserted by Goldastus in his *Monarchia Sancti Imperii Romani*. Others were published in other collections, and several were edited separately. A list of his writings is given by the antiquarian John Leland, *De Scriptoribus Britannicis*, and more completely in the *Bibliotheca Scriptorum Ordinis Minoritarum*, and in Cave, *Scriptores Ecclesiastici*. The historians of philosophy are of course compelled to notice Occam, but they do it in a brief and unsatisfactory manner. Ueberweg gives a clear summary of his characteristic positions, but is otherwise very inadequate. The most instructive essay on the Invincible Doctor is contained in the *British Quarterly Review*, July, 1872, but this regards chiefly his theological aspects. In addition should be consulted Hauréau, *Philosophie Scholastique;* Caraman, *Hist. de la Philosophie en France au Moyen Age;* Moréri, *Dictionnaire Historique;* Raynaldus, *Baronii Annalium Continuatio;* Milman, *Hist. Latin Christianity;* Rettberg, *Occam und Luther*, in *Theolog. Stud. u. Krit.* 1839; Schreiber, *Die polit. u. relig. Doctrinen unter Ludwig dem Baier.* (Landshut, 1858); Ritter, *Gesch. d. christl. Philosophie*, iv, 574 sq.; Dorner, *Entwickelungsgesch. v. d. Person Christi*, ii, 447, 457, 607; Baur, *Die christl. Lehre v. der Dreieinigkeit und Menschwerdung Gottes*, ii, 866; Köhler, *Realismus u. Nominalismus* (Gotha, 1858), p. 162; Hallam, *Introd. to the Lit. of Europe*, vol. i; *The Academy*, 1872, p. 264; *Amer. Ch. Rev.* April, 1873, art. viii. See also the references in Allibone, *Dict. of Brit. and Amer. Auth.* s. v. (G. F. H.)

VII.—T

Occasionalism, or the doctrine of *Occasional Causes*, is the name of a religious philosophical theory marking an æra in the development of the philosophical doctrine as to the relation between spirit and matter, and especially between the human mind and the human body; or, perhaps better, the synchronous action of mind and body. The presupposition on which the system therefore rests is dualism, i. e. the antagonism between spirit and matter. Christianity, by means of revelation, had solved the question concerning this heathen view of antagonism, by considering matter as the medium and organ of the manifestations of the spirit. Yet in the Middle Ages the remembrance of the heathen dualistic view again got the ascendency, and scholasticism found itself unable to solve the problem of removing that antagonism. While scholastic realism had for a long time permitted the occasional and material to be absorbed as insignificant in the general notion of the mind, the renewed *nominalism* (q. v.; see also Occam) had used spiritual knowledge as the opponent of empiric reality, and the dualistic opposition between spirit and matter is therefore equivalent to that between *realism* and *nominalism*. Descartes, the founder of modern philosophy, followed the consequences of this dualism. According to him, the essence of mind is *thought;* that of matter, *extension;* and these two counterbalance each other. Hence the mind and the body, taken in themselves, have nothing in common. The life of the body is a mechanical evolution, entirely distinct from the intellectual evolution of the mind. Yet the soul can modify the evolutions of the body, as God (by a positive act) has connected it with the body, binding them together, and placing it in the pineal gland, where it is most intimately connected with the body. Descartes did not solve the problem of the manner in which the mind and the body are united. Arnold Geulinx sought to solve it after the manner of De la Forge (see Sigwart, *Gesch. d. Philosophie*, ii, 198), by saying in his *Ethica* that mind and body work together through the cooperation of God. In case the will operates, God makes the body act accordingly; and in case the body is affected, God makes the mind to perceive it. Thus in the first case spontaneity, and in the second receptivity, are but the reflex of divine actions; man becomes a simple spectator, for the action of his will, as well as that of his body, is a divine action. The causality is God, and therefore to be considered as absolute, unavoidable. According to this theory, the body ceases to be the mediate cause whenever the mind assumes (though it is only in appearance) this position, and *vice versa*. The idea is that human receptivity and activity, proceeding sometimes from the mind, sometimes from the body, are only perceptible as divine actions. Geulinx, therefore, draws no distinction between the relative action of the creature and the absolute action of God. His system of occasionalism is consequently incorrect, as his starting-point, the *occasio*, is fallacious. The system cannot be properly called casualism, but by its fatalism stands closely allied to pantheism. Malebranche tried to solve the question in a similar manner, yet in his theory the mediate causes on both sides are still more restricted. In Descartes they stand opposed to each other, connected only at one point; in Geulinx, they are alternately appearing and disappearing; in Malebranche, they really exist only in God; finally, according to Spinoza, they are two opposite human modes of representing the always identical action of the unchangeable divine substance. Yet these notions correspond to two infinite attributes of the divine nature, which always reveal themselves whole; sometimes the all-powerful body, sometimes the all-powerful mind. The opposition between mind and matter is therefore here only an apparent opposition. Leibnitz, who objected to the occasionalist hypothesis on the ground that it supposes a perpetual action of God upon creatures, and as but a modification

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of the system of direct assistance, sought to carry out more fully the idea of Geulinx; his monads are all of the same nature, and each represents one and the same universe, thus producing absolute harmony; but as individuals they are all completely distinct from each other, progressing harmoniously, and thus corresponding to each other, and constituting a divinely pre-established harmony. The body and the soul are subject to different laws; but God has so regulated the parallelism of their action that it results in a harmonious whole. Thus the occasionalism of Geulinx is annulled by the theory of a regular system of causes and effects, or harmony, by virtue of which we find in each moment a double series of intermediate causes accompanying an originally combined impulse. Leibnitz perceived a real alternate action of the body and the mind, but rejected it. Sensualism, on the other hand, considers the mind as the reflex of the sensitive faculty, while idealism looks upon the sensitive faculty as the reflex of spiritual spontaneity. From this we may conclude that Descartes had not yet fully reached occasionalism, while Leibnitz had gone farther. The real medium is the system of Geulinx.—Herzog, *Real-Encyklopädie*, x, 522. See Ueberweg, *Hist. Philos.* ii, 42, 54; Newell, *Specul. Philos.* i, 99.

Occom, Sam(p)son, an American Indian preacher, was born at Mohegan, on Thames River, near Norwich, Conn., about the year 1723. When Occom was a boy, Mr. Jewett, the minister of New London, now Montville, was accustomed to preach once a fortnight at Mohegan. During the religious excitement about 1739 and 1740, several ministers visited the Indians, who repaired to the neighboring churches. Occom at this period became the subject of permanent religious impressions, and was soon desirous of becoming the teacher of his tribe. He could then read by spelling, and in a year or two learned to read the Bible. At the age of nineteen he went to the Indian school of Mr. Wheelock, of Lebanon, and remained with him four years. In 1748 he kept a school in New London, but soon went to Montauk, on Long Island, where he taught a school among the Indians ten or eleven years, at the same time being the religious teacher of the Indians in their own language, and preaching also to the Skenecock or Yenecock Indians, distant thirty miles. During a revival among the Montauks many became Christians. He was ordained by the Suffolk Presbytery Aug. 29, 1759, and was from that time a regular member of the presbytery. In 1766 Mr. Wheelock sent him to England with Mr. Whitaker, the minister of Norwich, to promote the interests of Moor's Indian charity school. He was the first Indian preacher who visited England. The houses in which he preached were thronged. Between Feb. 16, 1766, and July 22, 1767, he preached in various parts of the kingdom between three hundred and four hundred sermons. Large charitable donations were obtained, and the school was soon transplanted to Hanover, N. H., and connected with Dartmouth College. After his return, Occom sometimes resided at Mohegan, and was often employed in missionary labors among distant Indians. In 1786 he removed to Brotherton, near Utica, N. Y., in the neighborhood of the home of the Stockbridge Indians, who were of the Mohegan root, and who had formerly been under the instruction of Mr. Sergeant and Mr. Edwards. A few of the Mohegans, and other Indians of Connecticut, Long Island, and Rhode Island, removed about the same time. The Oneidas gave them a tract of land. Occom died in July, 1792. Dr. Dwight says, "I heard Mr. Occom twice. His discourses, though not proofs of superior talent, were decent; and his utterance in some degree eloquent. His character at times labored under some imputations; yet there is good reason to believe that most, if not all, of them were unfounded; and there is satisfactory evidence that he was a man of piety." An account of the Montauk Indians, written by Occom, is preserved in the "Historical Collections." He published a sermon at the execution of Moses Paul, an Indian, at New Haven, Sept. 2, 1772 (London, 1789, 4to), with an account of the Montauk Indians which has been published in the *Mass. Hist. Soc. Collect.* 1st ser. x, 106. See Buel, *Ordination Sermon*; *Historical Collections*, iv, 68; v, 13; ix, 89, 90; x, 106; Dwight, *Travels*, ii, 112; Allen, *Amer. Biog. Dict.* s. v.; Gillet, *Hist. Presb. Ch. in U. S. A.* i, 161, 368, 388. (J. N. P.)

Occurrence, a term used in ecclesiastical language to designate a case when two festivals fall on the same day. The lesser is either omitted or anticipated, or translated, that is, deferred to the nearest vacant day. Festivals concur when at vespers the office of one day commences before the other is terminated. The lesser day is then only commemorated. See Wilcott, *Sacred Archæology* (Lond. 1868), p. 407.

Oceanica, the name given to the fifth division of the globe, comprising all the islands which intervene between the south-eastern shores of the continent of Asia and the western shores of the American continent. It naturally divides itself into three great sections—Malay Archipelago, Australasia (q. v.) or Melanesia, and Polynesia (q. v.).

Oceanïdes and **Oceanitïdes,** sea nymphs, daughters of Oceanus, from whom they received their name, and of the goddess Tethys, numbered 3000 according to Apollodorus, who mentions the names of seven of them: Asia, Styx, Electra, Doris, Eurynome, Amphitrite, and Metis. Hesiod speaks of the eldest of them, and reckons forty-one: Pitho, Admete, Prymno, Ianthe, Rhodia, Hippo, Callirrhoë, Urania, Clymene, Idyia, Pasithoë, Clythia, Zeuxo, Galuxaure, Plexaure, Perseis, Pluto, Thoë, Polydora, Melobosis, Dione, Cerceis, Xantha, Acasta, Janira, Telestho, Europa, Menestho, Petrea, Eudora, Calypso, Tyche, Ocyroë, Crisia, Amphiro, with those mentioned by Apollodorus, except Amphitrite. Hyginus mentions sixteen, whose names are almost all different from those of Apollodorus and Hesiod, which difference proceeds from the mutilation of the original text. The Oceanides, as the rest of the inferior deities, were honored with libations and sacrifices. Prayers were offered to them, and they were entreated to protect sailors from storms and dangerous tempests. The Argonauts, before they proceeded on their expedition, made an offering of flour, honey, and oil on the seashore to all the deities of the sea, and sacrificed bulls to them, and entreated their protection. When the sacrifice was made on the sea-shore the blood of the victim was received in a vessel, but when it was in the open sea the blood was permitted to run down into the water. When the sea was calm, the sailors generally offered a lamb or a young pig, but if it was agitated by the winds and rough, a black bull was deemed the most acceptable victim (Homer, *Od.* iii; Horat. *Apollon.*; Virg. *Georg.* iv, 341; Hesiod, *Theog.* 349; Apollod. i). See Anthon, *Class. Dict.* s. v.; Vollmer, *Mythol. Wörterb.* s. v. See Nymph.

Oceănus, in ancient mythology, was the powerful divinity of the sea (hence the name *Ocean*), which was believed to encircle the earth. According to Hesiod he was the son of Uranus and Gaë (heaven and earth). He was married to Tethys, by whom he begot the principal rivers, such as the Alpheus, Peneus, Strymon, etc., with a number of daughters who are called from him Oceanides (q. v.). According to Homer, Oceanus was the father of all the gods, and on that account he received frequent visits from the rest of the deities. He is generally represented as an old man with a long flowing beard, and sitting upon the waves of the sea. He often holds a pike in his hand, while ships under sail appear at a distance, or a sea-monster stands near him. Oceanus presided over every part of the sea, and even the rivers were subjected to his power. The ancients were superstitious in their worship of Oceanus, and revered with great solemnity a deity to whose care they intrusted themselves when going on any voyage (He-

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od, *Theog.*; Ovid, *Fast.* v, 81, etc.; Apollod. i; Cicero, *de Nat. D.* iii, 20; Homer, *Il.*). See Vollmer, *Mythol. Wörterb.* s. v.; Smith, *Dict. of Greek and Roman Biog. and Mythol.* s. v.

Oceda, SAMUEL BEN-ISRAEL, a Jewish savant of [illegible]ote, flourished towards the end of the 16th century, [illegible]d was a pupil of the famous Cabalists Isaac Loria [illegible] v.) and Chazim Vital. He was a *darshan* or preach- at Safed, in Upper Galilee, and wrote a very ex- naive commentary on the treatise *Aboth*, entitled מִדְרַשׁ שְׁמוּאֵל, with special reference to the commen- turies of Gerundi, Abulafia, Maimonides, Abarbanel, Ber- more, Almosino, and others (Venice, 1519, and often):— commentary on Lamentations, entitled לֶחֶם הַמְצָה, the Bread of Sorrow," the Hebrew text and Rashi's ommentary (Venice, 1600, and often):—a commentary Ruth, entitled אִגֶּרֶת שְׁמוּאֵל, "the Letter of Samuel" Constantinople, 1597, and often; last edition, Zolkiew, 301). See Fürst, *Bibl. Jud.* iii, 44; Wolf, *Bibl. Hebr.* 1085; iii, 1070 sq.; H. Adams, *History of the Jews* Boston, 1812), ii, 15; Rossi, *Dizionario storico degli utori Ebrei*, p. 254. (B. P.)

Ocellus LUCANUS (Ὄκελλος [also Ὄκελος, Ὤκελος, Οἴκελλος, Οὔκελλος, Ἤκελος, Ἔκκελος, etc.] Λευκανός), a Greek philosopher, was born in Lucania, hence his surname, and, as appears from his works, belonged to the Pythagorean school of philosophers. He flourished probably some five hundred years pre- ious to the Christian æra. Philo, who lived in the 1st entury, is the first writer who mentions him; for the tter of Archytas to Plato, and the latter's answer, uoted by Diogenes Laertius, cannot be considered enuine. According to Laertius's statement, Archytas rote that at Plato's request he had been to Lucania, ad found out the descendants of Ocellus, and obtained om them the treatises Περὶ νόμου, Περὶ βασιλείας, Περὶ ὁσιότητος, Περὶ τῆς τοῦ παντὸς γενέσεως, which e sent to Plato; and that he had been unable to pro- ure any others, but would send as soon as he had dis- overed them. Plato thanked Archytas for his invoice, eclaring that he had read the works of Ocellus with reat pleasure, and that he considered him a worthy escendant of those Trojans who emigrated with Laom- don. These apocryphal documents only show that in he time of Diogenes Laertius, or of the author of the wo spurious letters, there were four treatises attributed o Ocellus Lucanus, the Pythagorean philosopher, and hat it was supposed he wrote others which were lost. Among the above-mentioned works there exists at resent but the last, which is quite short. It is divided nto four chapters. The first treats of the universe in eneral, τὸ πᾶν, or ὁ κόσμος; the second, of the com- osition of the universe; the third, of the origin of man; he fourth, of his duties, especially in the married state. Ocellus maintains that the universe has had no begin- ing, and can have no end; that a part of it is eternal nd immutable—that is, the heavens, or the whole of the elestial bodies; and another part variable in its form, ut immutable in its elements. He maintains also, in ccordance with this cosmic theory, that mankind has lways existed, and that man, mortal as an individual, s eternal as a species. This immortality of the spe- ies, combined with the mortality of the individuals, eads, with individuals, to the necessity of reproduction. Hence the object of sexual intercourse is not pleasure, ut the procreation of children and the perpetuity of he human race. Thus in marriage decency and mod- ration must be observed: fortune and birth are not the nly consideration; but suitability of ages, tastes, mind, tc., must be sought, in order that the union may pro- luce healthy children and a happy family; for the fam- lies constitute the state, and the welfare of the one in- ludes that of the other. This little treatise of Ocellus, though of no scientific value, is ingeniously conceived, nd written with great clearness.

Our short analysis shows that Ocellus did not belong to the old Pythagorean school, whose ideas were more original, but less clear. His system is rather an eclectic mixture of Aristotle's physics with the metaphysics of the Eleates and the morals of the Pythagoreans. Besides this intrinsic proof of its non-authenticity, which is very strong, we have another no less convincing in the fact that neither Plato nor Aristotle, nor any other philosopher before Philo, makes any mention of Ocellus or his works. Mr. Mullach supposes that the above treatise was written in the 1st century B.C., a time marked by a sort of revival of the Pythagorean system. Greek philosophy, after traversing the fruitful period of the school of Socrates, had brought forth the schools of the Academicians, the Stoics, and Epicureans. It is easy to understand how some minds, dissatisfied with the doctrines of these various schools, returned to that of Pythagoras, as more elevated in its dogmas and purer in its morals. Juba, king of Mauritania, favored the revival of the Pythagorean school by collecting at a great expense the works of Pythagoras and of his disciples, scattered through Greece and Italy. This proceeding, however, gave occasion for frauds, among which we must count the works of Ocellus, and particularly his treatise on the *Nature of the Universe*. According to Mr. Mullach's opinion, the forger has proved very skilful, and avoided all coarse anachronisms in language; he, nevertheless, copied sometimes textually the expressions of philosophers of the schools of Eleas and Aristotle. Besides, we do not now possess the treatise exactly as it was originally written.

A fragment of the Περὶ νόμου, quoted in Stobæus's and other indices, shows that the works attributed to Ocellus were probably written in the Doric dialect, while the text now extant of the Περὶ τῆς τοῦ παντὸς γενέσεως is written in the Attic dialect, which had in course of time become the most generally used in literature. Mr. Mullach thinks that the change was made during the Byzantine period, perhaps in the 9th century. The treatise of Ocellus was first published by Conrad Neobar (Paris, 1539, 4to), and translated into Latin by Chrétien, physician to Francis I of France (Lyons, 1541, 8vo). The edition published, together with a Latin translation, by Nogarola (Venice, 1559, 8vo), and reprinted by Jerome Comelin (1596), is better. Em. Vizzanius, professor at Padua, reprinted that treatise (Bologna, 1646; Amsterdam, 1661, 4to) with a new Latin version, and a useful though diffuse commentary. Gale, who inserted it in his *Opuscula mythologica, ethica, et physica*, and D'Argens, who published it with a French translation, in his *Dissertations sur les principales questions de la Metaphysique, de la Physique, et de la Morale des Anciens* (Berl. 1762, 8vo), only corrected the text. Batteux, on the contrary, made good use of one of the MSS. of Ocellus, which are contained at the Imperial Library at Paris, and his edition, together with a French translation, first published in the *Recueil de l'Académie des Inscriptions* (xxix, 249–294), was the best until the appearance of that of A. F. W. Rudolphi (Leips. 1801, 8vo), which was in turn surpassed by Mr. Mullach's two editions, the first of them bearing the title *Aristotelis de Melisso, Xenophane et Gorgiæ disputationes, cum Eleaticorum philosophorum fragmentis, et Ocelli Lucani, qui fertur, de universa natura libello* (Berlin, 1846). The second is included in the *Fragmenta philosophorum Græcorum* (A. F. Didot's *Bibliothèque Grècque*, Paris, 1860). Ocellus Lucanus's works were translated into English by Thomas Taylor (1841, 8vo). See Diogenes *Laertius*, viii, 80; Meiners, *Gesch. d. Wissensch. in Griech. und Rom.* vol. i; Bardili, *Epochen d. vorzüglichsten philosoph. Begriffe* (Halle, 1788); Fülleborn, *Beiträge z. Gesch. d. Philos.* pt. x, p. 1–77; Mullach, *Introduction* to the *Fragm. philosoph. Græc.* p. 383; Ueberweg, *Hist. of Philos.* i, 43; Butler, *Anc. Philos.* (see Index in vol. ii); Lewes, *Hist. of Philos.* (see Index in vol. ii); Cocker, *Christianity and Greek Philosophy.*—Hoefer, *Nouv. Biog. Génér.* xxxviii,

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428; Smith, *Dict. of Greek and Roman Biog. and Myth.* vol. iii.

O'chiel (Ὀχιῆλος v. r. Ὀξιῆλος, Vulg. *Oziel*), a corrupt form (1 Esdr. i, 9) of the Heb. name JEIEL (2 Chron. xxv, 9).

Ochim (אִיִּים, plural of אִי), a species of animal classed with wild beasts of the desert, and described as haunting ruins (Isa. xiii, 21, A. V. "doleful creatures"). Various identifications have been suggested, such as *cats, weasels, apes*, etc.; but the view most generally entertained is that a species of owl is intended. The name is onomatopoetic from the interjection אִי, and denotes some creature that makes a woful howling or screeching noise. This sound is very characteristic of the cry of the owl, which is sometimes like *augh-o.*— Kitto. See DOLEFUL CREATURES.

Ochino (or, as he is sometimes called, **Ocello**), BERNARDINO, one of the most noted of Italian reformers, who, in his generation, was reverenced almost as a saint for his piety, and by his eloquence entranced thousands wherever he preached, was born of obscure parents in 1487 at Siena, a city of Tuscany. Feeling from his earliest years a deep sense of religion, he devoted himself, according to the notions of that age, to a monastic life, and joined, while yet a mere youth, the Franciscan Observantines, as the strictest of all the orders of the regular clergy. For the same reason he left them, and in 1534 became a member of the Capuchin brotherhood, which had been recently established according to the most rigid rules of holy living, or, rather, voluntary humility and mortification. During his monastic retirement he acknowledges that he escaped those vices with which his life might have been tainted if he had mixed with the world; and from the studies of the cloister, barren and unprofitable as they were, reaped a portion of knowledge which was afterwards of some use to him; but he failed completely in gaining, what was the great thing which induced him to choose that unnatural and irksome mode of life, peace of mind and assurance of salvation; or, as he himself put it, "I remained a stranger to true peace of mind, which at last I found in searching the Scriptures, and such helps for understanding them as I had access to. I now came to be satisfied of the three following truths: 1, that Christ, by his obedience and death, has made a plenary satisfaction and merited heaven for the elect, which is the only righteousness and ground of salvation; 2, that religious vows of human invention are not only useless, but hurtful and wicked; and, 3, that the Roman Church, though calculated to fascinate the senses by her external pomp and splendor, is unscriptural and abominable in the sight of God."

In Italy it was not the custom, as in Germany, for the secular clergy to preach: this task was performed exclusively by the monks and friars. The chapters of the different orders chose such of their number as possessed the best pulpit talents, and sent them to preach in the principal cities during the time of Lent, which was almost the only season of the year in which the people enjoyed religious instruction. Ochino attained to the highest distinction in this employment, to which he was chosen by his brethren at an early period. His original talents compensated for his want of erudition. He was a natural orator, and the fervor of his piety and the sanctity of his life gave an unction and an odor to his discourses which ravished the hearts of his hearers, and he soon became in the highest degree eminent for his talents in the pulpit. Never did man preach with so much success, as well as with so much applause. His extraordinary merit procured him the favor of pope Paul III, who, it is said, made him his father confessor and preacher; in 1538 he was elected general of the Capuchin Order at Florence, and afterwards, while at Naples, in 1541, was re-elected to the same dignity. But while thus the favorite of both prince and people, he fell into the company of the Reformer of Spain, Juan Valdes, who had imbibed Luther's doctrine in Germany, and Ochino became a proselyte. He was then at Naples, and began at once to preach in favor of Protestant doctrines; which being taken notice of, he was summoned to appear at Rome, and, persuaded that he had truth on his side, he at once made preparation to set out for that city. But on his way thither he met at Florence Peter Martyr, with whom it is probable he had contracted an acquaintance at Naples. This friend persuaded him not to put himself into the pope's power, and they both agreed to withdraw into some place of safety. Ochino went first to Ferrara, where he disguised himself in the habit of a soldier, and proceeded thence to Genoa, where he arrived in 1542, and married. But feeling it unsafe to remain in Italy, he set out for Switzerland, and finally passed over to Germany, and settled at Augsburg, where he preached the Reformed doctrines, and also published several sermons, some of which he had brought with him from Italy (*Prediche*, s. l. [1542–44; 2 ed. Basel, 1562, 5 vols.; twenty of these have been translated into German [Neuburg, 1545], twenty-two into French [Gen., about 1546–61], and twenty-five into English [Ipswich, 1548]). He remained in charge of a congregation at Augsburg until 1547, when, the city falling into the hands of the emperor, he was obliged to flee to Strasburg, and thence he passed over into England, together with Peter Martyr (q. v.). There he preached to the Italian refugees in London, who obtained the use of a church in 1551, and he was in great favor with archbishop Cranmer and the princess Elizabeth. On Mary's accession he fled again to Strasburg, and thence to Geneva, but was obliged to leave that city on account of the opposition he made to the condemnation of Servetus. In 1555 he was in Basle, and shortly after received a call to Zurich. Here he commenced advocating some eccentric views on the doctrine of the Trinity, on marriage, and finally wrote in favor of polygamy, whereupon the authorities expelled him from the city, and in December, 1563, he went to Nuremberg. Here he wrote a justification, which is to be found in Schelhorn's *Ergötzlichkeiten* (pt. iii, p. 2007 sq.), to which the inhabitants of Zurich answered, March, 1564, by the *Spongia adversus aspergines B. Ochini, qua veræ causæ exponuntur, ob quas ille ab urbe Tigurina fuit relegatus* (in the same work, iii, 2157 sq., and probably first published in Hottinger's *Historia Ecclesiæ Novi Testam.* ix, 479). He fled into Moravia, and there joined the Socinians. Later he went on a visit to Poland, but after king Sigismund's edict, who in 1564 punished with banishment all those that were called Tritheists, Atheists, etc., he quitted that country, and shortly after his entry into Moravia died, in the beginning of 1565, of the plague, at Slakow. Ochino has been considered by some as one of the heads of the Antitrinitarians. See SOCINIANS.

The character of Ochino is variously represented by different authors, which is not to be wondered at, since men like him, undecided, and constantly changing from one phase of doctrine to another, are likely to make many opponents. Bayle observes that the confession he made publicly on the change of his religion is remarkable. He acknowledged in a preface that if he could have continued, without danger of his life, to preach the truth, after the manner he had preached it for some years, he would never have laid down the habit of his order; but as he did not find within himself that courage which is requisite to undergo martyrdom, he took refuge in a Protestant country. Thus to criticise Ochino's conduct is, we think, hardly fair. For the times and circumstances by which Ochino was controlled should be carefully considered. Long before he had been advanced to the highest dignity in his order he had become a Protestant at heart. He did not deny his convictions, but, instead of declaring himself at variance with the Romish views, he simply suffered it to

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produce a corresponding change in his strain of preaching, which for some time was felt rather than understood by his hearers. He appealed directly to the Scriptures in support of the doctrines which he delivered, and exhorted the people to rest their faith on the infallible authority of the Word of God, and to build their hopes of salvation on the obedience and death of Christ alone. But a prudential regard to his own safety, and to the edification of his hearers, whose minds were not prepared for the discovery, prevented him from exposing the fallacy of Romish superstition. Only when Valdes encouraged him to take a bolder departure Ochino was led to take the decisive step, and then he was obliged to quit his native land. Besides, no one can question his piety, however greatly the extreme errors into which Ochino fell may be deprecated. He was always great and good, and there is nothing in his life to condemn, though his doctrines were gravely heterodox, and in his last years he much weakened the Protestant cause in Poland, and Southern Europe generally. Certainly his great renown as a pulpit orator was deserved, and should be remembered. "In such reputation was he held," says the annalist of the Capuchins, after Ochino had brought on them the stigma of heresy, "that he was esteemed incomparably the best preacher of Italy; his powers of elocution, accompanied with the most admirable action, gave him the command of his audience, especially as his life corresponded to his doctrine" (Bzovius apud Bock, *Hist. Antitrin.* ii, 485). His external appearance, after he had passed middle age, contributed to heighten this effect. His snow-white head, and his beard of the same color flowing down to his middle, added to a pale countenance, which led the spectators to suppose that he was in bad health, rendered his aspect at once venerable and deeply interesting. "As a preacher," says M'Crie, "he was admired and followed equally by the learned and illiterate, by the great and the vulgar. Charles V, who used to attend his sermons when in Italy, pronounced this high encomium on him: 'That man would make the stones weep!' Sadolet and Bembo, who were still better judges than his imperial majesty, assigned to Ochino the palm of popular eloquence. At Perugia he prevailed on the inhabitants by his discourses to bury all their animosities and bring their lawsuits to an amicable settlement; and in Naples he preached to so numerous an assembly, and with such persuasive eloquence, as to collect at one time, for a charitable purpose, the almost incredible sum of five thousand crowns. The fame of the devout and eloquent Capuchin was so great that the most respectable inhabitants of Venice, in the year 1538, employed cardinal Bembo to procure him to preach to them during the ensuing Lent. The cardinal wrote to Vittoria Colonna, marchioness of Pescaro, begging her to intercede with Ochino, over whom she had great influence, to visit Venice, where he would find all the inhabitants inflamed with the most passionate desire to hear him. He went accordingly, and was enthusiastically received" (*Ref. in Italy*, p. 118 sq.).

Ochino's writings are rather numerous than bulky. His principal works are, *Dialogi VII sacri, dove si contiene, nel primo dell' inamorarsi di Dio*, etc. (1542):—*Apologi nelli quali si scuoprano gli abusi, errori, etc., della sinagora del Papa, de' suoi preti, monachi e frati* (Geneva, 1544; German, Augsburg, 1559, 4to):—*Expositione sopra la epistola di S. Paolo alli Romani* (1545; German, Augsburg, 1546; Latin, ibid. 1546):—*Expositione sopra la epistola di S. Paolo al Galati* (1546; German, Augsburg, 1546, 4to):—*A Tragedy, or Dialogue of the unjust usurped Primacy of the Bishop of Rome* (Lond. 1549, 4to):—*Dialogo del Purgatorio* (Basel, 1556; Latin by Taddeo Duno, Zurich, 1556; French, 1559):—*Sincera et vera doctrina de cena Domini defensio contra libros tres J. Westphali* (Zurich, 1556):—*Disputa intorno alla presenza del corpo di Giesu Christo nel sacramento della cena* (Basel, 1561; Latin, *Liber de corporis Christi præsentia in cœna sacramento* (ibid.):—*Prediche del R. Padre Don Serafino da Piagenza, ditte Laberinti del libero over servo arbitrio*, etc. (Stampato in Pavia, i. e. Basel; Latin, *Labyrinthi, hoc est de libero aut servo arbitrio, de divina prænotione, destinatione et libertate disputatio*, Basel, probably printed in 1562):—*Il catechismo, o vero institutione Christiana, in forma di dialogo* (Basle, 1561):—30 *Dialogi in duos libros divisi, quorum primus est de Messia; secundus est, cum de rebus variis, tum potissimum de Trinitate* (Basel, 1563). In these "Dialogues" Ochino tries to transform the objective satisfaction theory of the Church into an act of subjective reflection, whereby man comes to see that God is disposed to forgive him when he is penitent (see Schenkel, ii, 265 sq.). See Zanchi, *De tribus Elohim* (Neustadt, 1589, fol.); Sandius, *Bibl. Antitrinitariorum;* Bayle, *Dictionnaire histor.* s.v.; Struve, *De vita, religione et fatis B. Ochini* (in *Observat. select. Halens.* iv, 409 sq.; v, 1 sq.); Füssli, *Beiträge z. Reformationsgesch. d. Schweiz.* v, 416 sq.; Treschel, *Die protestant. Antitrinitarier*, ii, 202; Paleario, *Life and Times*, i, 263, 554; ii, 76, 81, 92 sq., 195 sq., 345 sq., 356 sq., 571 sq., 486 sq.; Wiffen, *Life and Writings of Juan de Valdes* (Lond. 1865), p. 104 sq.; M'Crie, *Hist. of the Ref. in Italy*, p. 116–123; *Nachlese aus Ochini's Leben u. Schriften*, in Schelhorn's "Ergötzlichkeiten," iii, 765, 979, 1141, 1219; Bock, *Hist. Antitrinit.* (1874); Meyer, *Essai sur la vie, etc., de B. Ochin* (1851); Hook, *Eccles. Biogr.* vii, 448-450; Benrath, *Bern. Ochino* (Leips. 1875). (J. H. W.)

Ochlah. See OCILAH.

Ocide'lus (Ὀκειδήλος v. r. Ὀκόδηλος; Vulg. *Jussio, Reddus*), a corrupt form (1 Esdr. ix, 22) of the Heb. name JOZABAD (Ezra x, 22).

Oci'na [most *Oc'ina*] (Ὀκεινά v. r. Ὀκινά), a city on the sea-coast of Phœnicia or Palestine, only mentioned in connection with Sur (q. v.), in the apocryphal book of Judith (ii, 28), as being terrified at the approach of Holofernes. "The names seem to occur in a regular order from north to south; and as Ocina is mentioned between Tyre and Jemnaan (Jabneh), its position agrees with that of the ancient ACCHO, now *Akka*, and in mediæval times sometimes called Acon (Brocardus; William of Tyre, etc.)" (Smith). The name may thus be a corruption of Ἀκωνά (עַכּוֹ). On an unfortunate conjecture in Gesenius, see Movers, in the *Zeitschr. f. Philosophie u. Kath. Theologie*, xiii, 88.

Ockley, SIMON, an English divine and philosopher, eminent for his attainments in Oriental literature and languages, was born of a distinguished family at Exeter in 1678. He studied at Queen's College, in the University of Cambridge, from 1693, and early evinced a peculiar tendency to the study of the Eastern languages. Having entered the Church, he was appointed curate of Swavesey in 1705, through Simon Patrick, bishop of Ely, who had great regard for his talents; and in 1711 he was chosen professor of Arabic in the University of Cambridge. He was thoroughly acquainted with the Eastern languages, and very zealous in promoting their study, which he considered as the basis of theology, declaring that no one could become a great theologian without being more or less acquainted with them. He died at Swavesey Aug. 9, 1720. He wrote *Introductio ad linguas orientales in qua iis discendis via munitur et earum usus ostenditur* (Cambridge, 1706, 8vo); it contains a chapter on the famous discussion between Buxtorf and Cappell on the origin and antiquity of the vowel points in Hebrew. Ockley, who at first sided with the former, changed his opinion afterwards:—*The History of the present Jews throughout the World* (ibid. 1707, 12mo), translated from the Italian of rabbi Leon of Modena, with the addition of a *Supplement concerning the Karaites and Samaritans*, after Richard Simon:—*The Improvement of Human Reason exhibited in the Life of Hai-Ebn-Yokdhan, written above five hundred years ago by Abu Jaafar-ebn-Tophail* (ibid. 1708, 8vo); the original was published by Pococke as early as 1650:

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—*An Account of South-west Barbary, containing what is most remarkable in the Territories of the King of Fez and Morocco* (ibid. 1713, 8vo, with a map):—*The History of the Saracens* (Lond. 1708–18, 2 vols. 8vo; 3d ed. Camb. 1757; 5th ed., augmented, Lond. 1848, royal 8vo; translated into German in 1745, and into French, by Jault, in 1748); this, the most important of Ockley's works, is full of curious information concerning the religion, habits, customs, and history of the Saracens from the death of Mohammed (632) to 1705. Ockley consulted a number of Arabic works previously but little known. It may still be read with advantage by those who are unacquainted with the Oriental languages. Gibbon made considerable use of it in his *Decline and Fall*, and speaks of the author in his autobiography as "an original in every sense, who had opened his eyes." This work, however, does not appear to have brought Ockley much profit; for he complains, in his inaugural oration in 1711, of his straitened circumstances, and dates the second volume of his history from Cambridge Castle, where he was imprisoned for debt:—*The second apocryphal Book of Esdras*, translated in 1716 from an Arabic version; and some *Sermons*, of which one was on *The Christian Priesthood*, and another on *The Necessity of Instructing Children in the Scriptures*. See Chalmers, *Gen. Biog. Dict.* s. v.; Hoefer, *Nouv. Biog. Générale*, xxxviii, 441; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; *English Cyclop.* s. v. (J. N. P.)

Ockwallists. See UCKWALLISTS.

Oclah ve-Oclah (אכלה ואכלה) is the name which, in the course of time, was given by some to one or more redactions of the independent review of the Masorah to distinguish it from the other *Great Masorah*, which was written above and below the text of the Bible. It obtained its name, *Oclah ve-Oclah*, from the first two words, אָכְלָה (1 Sam. i, 9), וְאָכְלָה (Gen. xxvii, 19), in the alphabetical list of words occurring twice in the Bible, once without and once with *vau*, ו, with which the Masorah begins. Dr. Steinschneider, who in his *Jewish Literature*, p. 133 (Lond. 1857), says that "the book אכלה ואכלה is probably so called because it begins with these two words," is very anxious to claim the originality of this remark, as may be seen from note 31 in Geiger's *Jüdische Zeitschrift*, i, 316, 317 (Breslau, 1862); but we cannot understand why he should do so, since Elias Levita (q. v.), who made the *Oclah ve-Oclah* the basis of his masoretic researches, plainly declared that it is so called from its beginning words (*Massoreth ha-Massoreth*, p. 138, ed. Ginsburg, Lond. 1867). By this appellation (viz. *Oclah ve-Oclah*) this particular redaction of the Great Masorah was first quoted towards the end of the 12th century by David Kimchi (q. v.) in his Grammar, entitled *Michlol* (מכלול), 35 b, col. 2; 51 a, col. 2 (ed. Levita, Bomberg, 1545, fol.), or 111 b, 163 a (ed. Hechin, Fürth, 1793), and in his Lexicon, ספר השרשים (i. e. the Book of Roots), s. v. קרב, p. 334 a (ed. Biesenthal and Lebrecht, Berlin, 1847), and Ibn-Aknin (q. v.), in his ethical work, טוב אלנפוס, and in his Methodology (comp. Steinschneider, in Geiger's *Zeitschrift*, 1862, p. 316, note 31); in the middle of the 13th century it was quoted again by Isaac ben-Jehudah in his ס' האשל (comp. Steinschneider, *Catalogus Libr. Hebr. in Bibl. Bodlej.* col. 1418; the same author by Geiger, l. c.; Neubauer, *Notice sur la Lexicographie Hébraïque*, p. 9, Paris, 1863), and then again by Levita in 1538, who described it as the only separate Masorah (*Massoreth ha-Massoreth*, p. 93, 94, 138, ed. Ginsburg). Henceforth it entirely disappeared. Even R. Solomon Norzi (q. v.), the great Biblical critic and masoretic authority (cir. 1560–1630), who searched through the Midrashim (q. v.), the Talmud (q. v.), and the whole cycle of rabbinic literature for various readings, could no longer find it (comp. Norzi's *Comment.* [ii, 27 b] on 1 Sam. i, 9). The disappearance of this valuable masoretic work induced many distinguished scholars to believe in its entire loss; for Lebrecht says, in his introductory notes to his edition of Kimchi's Lexicon, p. xlix (Berlin, 1847), "Sed postquam tota argumentorum ejus summa in Masoram magnam bibliorum rabbinorum transiit, ipse liber periisse videtur." The same opinion was held by the late Dr. Fürst, who, in the introduction to his Concordance, expressly states that the masoretic work Oclah seems to be lost for us. Dr. Derenbourg, however, while preparing the catalogue of Hebrew MSS. in the Imperial Library at Paris, had the good fortune to discover an independent "Great Masorah," commencing with the words *Oclah ve-Oclah* (Bibliothèque Impériale, *Ancien Fonds Hébreu*, No. 56; Ben-Chananja, 1862, No. 7, p. 97 sq.). Shortly after Dr. Frensdorff, who for years has been engaged in masoretic researches, heard of this discovery (January, 1859); in 1862 he went to Paris, copied the MS., and published it, with learned annotations, under the title *Das Buch Oclah ve-Oclah* (Masorah) *Herausgegeben, übersetzt und mit erläuternden Anmerkungen versehen* (Hanover, 1864, 4to). The whole is divided into 374 sections, treating on the most different subjects, which will be best illustrated by two examples quoted at random. Thus sec. 261, p. 142, gives eleven words which are preceded by אחה, and which in this construction occur only once. Sec. 82, p. 88, gives an alphabetical list of words written in the Hebrew Pentateuch with majuscular letters. After this discovery at Paris it was thought that it was the original *Oclah ve-Oclah*, which had been lost for nearly three centuries, and that it was the same which Levita made the basis of his masoretic labors. Even Dr. Frensdorff, starting from the false hypothesis that there was only one redaction of the *Oclah ve-Oclah*, and that his was the unique copy which had survived the ravages of time, was led to this presumption, which, however, is now proved to be incorrect by the discovery of another and much larger redaction of the *Oclah ve-Oclah* than that published by Dr. Frensdorff. The MS. is in the library of the University of Halle (Y. b. 10), and a description of it by the late Prof. Hupfeld has been given in the *Zeitschrift der deutschen morgenländischen Gesellschaft*, xxi, 201–220 (Leips. 1867). See Ginsburg, *Jacob ben-Chajim ibn-Adonijah's Introduction to the Rabbinic Bible* (Lond. 1867); Kimchi, *Liber radicum* (ed. Biesenthal and Lebrecht), p. 26; Geiger, *Jüdische Zeitschrift für Wissenschaft und Leben*, p. 104 sq. (Breslau, 1864–5); Frankel, *Monatsschrift für Geschichte und Wissenschaft des Judenthums*, p. 31–37, 75–80, 269–277, 313–318 (ibid. 1865); *Oclah ve-Oclah*, ed. Frensdorff, p. iii sq. (B. P.)

O'Connor, CHARLES, a learned Irish Roman Catholic divine, who for many years was a resident in the family of the duke of Buckingham at Stowe as chaplain to the duchess and librarian to the duke, is the author of *Columbanus's Letters* (2 vols.), a *Narrative of the most interesting Events in Modern Irish History*, and a collection of the ancient Irish chronicles; his studies having been chiefly directed to the elucidation of the history and antiquities of Ireland. He died in 1828 at Balinagar, the seat of his brother, the O'Connor Don. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Oc'ran (Heb. *Okran'*, עָכְרָן, *afflicted;* Sept. Ἐχράν), the father of Pagiel, which latter was the chief man of the tribe of Asher about the time of the exode (Numb. i, 13; ii, 27; vii, 72; x, 26). B.C. ante 1658.

Octagonal Chapels or **Churches** occur only at Stony Middleton, Wisby, Milan, Perugia, Ravenna, Hierapolis, and the modern St. Dunstan's-in-the-West, London. There was formerly one at Ayot St. Peter's. The form is mentioned by Eusebius at Antioch in the case of a church built by Constantine, and was a modification of the principle of the round church. There is an octagonal porch at St. Mary's Redcliffe, and a chamber in modern times called the Baptistery, but really

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connected with the water system, at Canterbury Cathedral. See Walcott, *Sacred Archæology* (Lond. 1868), p. 407, 408.

Octāva Infantium (*eighth* [day] *of the babes*) was a frequent designation of the first Sunday after Easter, so called in reference to the newly baptized as born of God.—Farrar, *Eccles. Dict.* s. v.; Siegel, *Christliche Alterthümer*, i, 208 sq.; Riddle, *Christian Antiquities*, p. 677.

Octave is, in the ecclesiastical calendar, the period intervening between any of the higher festivals and the eighth day therefrom. The whole of this interval was formerly observed with great solemnity; and the Church of England has retained the notion by directing that the "preface" proper to Christmas-day, Easter-day, Ascension-day, and Whit-Sunday shall be used for the seven days immediately following each of these festivals; except that in the latter case (Whit-Sunday), that preface is to be used for six days only, because the eighth day from it is Trinity Sunday, which has a preface peculiar to itself. Sparrow, on the Common Prayer, says, because our whole life is the revolution of seven days, the eighth or octave signifies eternity, and this was the mystical reason why octaves were annexed to festivals. Du Cange says, because our Lord rose on the eighth day (including Sunday to Sunday), the octave of the feast was the day on which the whole solemnity closed.—Farrar, *Eccles. Dict.* s. v.; Riddle, *Christian Antiquities*, p. 677, 683.

Octavian, Antipope, was born at Rome about 1095. He was a descendant of the Frascati family, and was made cardinal by Innocent II in 1138. Pope Eugenius III appointed him his legate to Germany, and gave him a mission to the Diet at Ratisbon, which he was prevented from fulfilling by the death of the emperor Conrad III in 1152. Under the pontificate of Adrian IV, Octavian began to show his ambitious views, seeking to create troubles in the Church; and it is said he had great influence in fostering the dispute concerning investitures between Frederick I and the pope. Being sent to that prince to induce him to desist from his attacks against the see of Rome, he betrayed his trust, and sided with the emperor. After the death of Adrian IV, Octavian, who aspired to the papacy, contested the election of cardinal Ronald Rainucci, who had taken the title of Alexander III. Octavian caused himself to be elected by two other opposing cardinals, John of Mercone, archdeacon of Tyre, and Gui of Creme, Sept. 5, 1159, and took the name of Victor IV. Alexander had already assumed the scarlet cope of the office when Octavian tore it from him; a senator who was present seized it, but Octavian, aided by his chaplain, secured it, and in his haste put it on wrong side out. At the same time an armed mob broke into the church to support Octavian. A few days afterwards cardinal Raymond and Simon Borelli, abbot of Subiaco, went over to his side, and he succeeded in inducing Imar, a French cardinal, bishop of Frascati, to consecrate him, Oct. 1, 1159. On the 28th of the same month Octavian wrote to the emperor Frederick and to members of the nobility, asking them to support his election. Frederick, who knew he could rely on him, answered favorably, and assembled a council at Pavia, Feb. 5, 1160, which acknowledged Octavian as pope. His death, which occurred at Lucca, April 22, 1164, did not end the schism, and Frederick appointed as his successor Gui of Creme, who took the name of Pascal III (q. v.). See Otho de Frisingen, *De rebus Friderici;* Baronius, *Annales*, vol. xii; Fleury, *Hist. Ecclés.* l. lxx, ch. xxxvii sq.; Aubery, *Hist. des Cardinaux*, vol. i; Milman, *Hist. Lat. Christ.* iv, 289, 296; Cartwright, *Papal Conclaves*, p. 15.

Octaviānus or **Octavius**, Roman emperor. See AUGUSTUS.

October-Horse, THE, a horse anciently sacrificed in the month of October to Mars in the Campus Martius at Rome. The blood that dropped from the tail of the animal which was sacrificed was carefully preserved by the vestal virgins in the temple of Vesta, for the purpose of being burned at the festival Palilia (q. v.), in order to produce a public purification by fire and smoke.

Octœchos is the name of a service-book used in the Greek Church. It consists of two volumes (folio), and contains the particular hymns and services for every day of the week, a portion of the daily service being appropriated to some saint or festival, besides those marked in the calendar. Thus, Sunday is dedicated to the resurrection; Monday, to the angels; Tuesday, to St. John the Baptist; Wednesday, to the Virgin and the cross; Thursday, to the apostles; Friday, to the Saviour's passion; and Saturday, to saints and martyrs. The prayers being intoned in the Greek Church, the Octœchus enjoins which of the eight ordinarily in use is to be employed on different occasions and for different services. See Gardner, *Faiths of the World*, ii, 557.

Od (from the same root as *Odin*, and supposed to mean *all-pervading*), the name given by baron Reichenbach to a peculiar physical force which he thought he had discovered. This force, according to him, pervades all nature, and manifests itself as a flickering flame or luminous appearance at the poles of magnets, at the poles of crystals, and wherever chemical action is going on. This would account for the luminous figures said to be sometimes seen over recent graves. The *od* force has positive and negative poles, like magnetism. The human body is od-positive on the left side, and od-negative on the right. Certain persons, called "sensitives," can see the odic radiation like a luminous vapor in the dark, and can feel it by the touch like a breath. As the meeting of like odic poles causes a disagreeable sensation, while the pairing of unlike poles causes a pleasant sensation, we have thus a sufficient cause for those likings and antipathies hitherto held unaccountable. Some sensitive persons cannot sleep on their left side (in the northern hemisphere), because the north pole of the earth, which is od-negative, affects unpleasantly the od-negative left side. All motion generates od; why, then, may not a stream running underground affect a sensitive water-finder, so that the divining-rod in his or her hand shall move without, it may be, any conscious effort of will? All the phenomena of mesmerism are ascribed to the workings of this od-force. Reichenbach does not pretend to have had the evidence of his own senses for any of those manifestations of his assumed od-force; the whole theory rests on the revelations made to him by "sensitives." It may be added that few if any really scientific men have any belief in the existence of such a force. Those curious in such matters are referred for the details of the subject to Reichenbach's large work, translated into English by Dr. Ashburner, under the title of *The Dynamics of Magnetism*, or to a briefer account in his *Odisch-Magnetische Briefe* (Stutt. 1852). See also *Lond. Qu. Rev.* Oct. 1871, p. 162.—Chambers's *Cyclop.* See ODYLISM.

Odal or **Udal Right** (Celtic *od*, property) is the title of a tenure of land as absolute, and not dependent on a superior. The odal right prevailed throughout Northern Europe before the rise of feudalism. It was founded on the tie of blood which connected freeman with freeman, and not on the tie of service. It was the policy of the sovereign authority everywhere to make it advantageous for the freemen to exchange the odal tie for the tie of service—a change which paved the way for the feudal system. The odallers of Orkney were allowed to retain or resume their ancient privileges on paying a large contribution to the erection of St. Magnus's Cathedral at Kirkwall; and the odal tenure prevails to this day to a large extent in the Orkney and Shetland Islands, the right to land being completed without writing by undisturbed possession proved

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by witnesses before an inquest. — Chambers's *Cyclopædia.*

O'Daly, Daniel, an Irish monastic, was born in 1595, in the County of Kerry. He was educated in Flanders, and there took the vows in the Order of the Dominicans. Having been called to the court of Spain, he insinuated himself so much into the favor of Philip IV, that this prince, who was then master of Portugal, charged him to oversee the foundation of a convent in Lisbon for the Irish monks. He became the first superior of it. On the accession of the duke of Braganza to the throne he saw his credit increase, and was employed in the most considerable affairs of the kingdom. In 1655 he went to Louis XIV in the capacity of ambassador, in order to negotiate a treaty of alliance and commerce. Having arrived at Paris, he wished no other lodgings than the convent of the Dominicans, in the street Saint-Honoré, where he dwelt during all the time of his embassy. "This beautiful eulogy has been given to him," says P. Baron, "that no one has ever made a more happy union of piety with prudence, of modesty and religious humility with the gravity and wisdom of an ambassador." This modesty, however, did not hinder him from discharging the duties of his order, such as censor of the Inquisition, visitor-general and vicar-general of the kingdom. He died at Lisbon June 30, 1662. We have of his works, *Initium, incrementum et exitus familiæ Giraldinorum Desmoniæ comitum Kierria in Hibernia* (Lisbon, 1655, 8vo). See V. Baron, *Apologétiques*, lib. ii, p. 448; lib. iv, p. 241; Échard et Quétif, *Script. ord. prædicat.* ii, 617.—Hoefer, *Nouv. Biog. Générale*, xxxviii, 464.

Oddazzi (or **Odasi**), Giovanni, an Italian painter noted for his attainments in sacred art, was born at Rome in 1663. He first studied under Ciro Ferri, and on the death of that master became the pupil of Gio. Battista Gaulli, called Baciccio. The liveliness of his genius and his remarkable industry gained him great distinction and a multitude of commissions, not only for the churches and public edifices, but for individuals. He was one of the twelve artists selected to paint the prophets in fresco in St. John of Lateran. The prophet *Hosea*, produced by Oddazzi, was especially much commended for correctness of design and dignity of expression. His most remarkable works, however, are the *Fall of Lucifer and his Angels* in the church of Santi Apostoli, and *St. Bruno* in S. Maria degli Angeli. By aiming at the celerity and rapid execution of Baciccio, without possessing his powers, he proved but a feeble imitator of his style; and his design is frequently careless and incorrect, though he had a commanding facility and great freedom of the pencil. He died in 1731. See Spooner, *Biog. Hist. of the Fine Arts*, ii, 625.

Odd-fellows, the name assumed by one of the most extensive self-governed provident associations in the world. The institution, though in its secrecy and many usages closely resembling the masonic order, is so largely devoted to philanthropic labors as to deserve a short historical notice here. The order was originated in Manchester in 1812, although isolated "lodges" had existed in various parts of the country for some time previously. These latter were generally secret fraternities, humble imitations of Free-masonry—adopting a similar system of initiatory rites, phraseology, and organization—instituted for social and convivial purposes, and only occasionally extending charitable assistance to members. On its institution in Manchester, the main purpose of Odd-fellowship was declared by its laws to be, "To render assistance to every brother who may apply through sickness, distress, or otherwise, if he be well attached to the queen and government, and faithful to the order." From attempts to abolish its convivial character a schism arose in 1813. The Manchester Unity, which was then founded, still constitutes the principal body of British Odd-fellows. In the United States of America the first lodge was instituted in 1819; and from this country, where the order is by far the largest and most powerful, it has spread into Germany, Switzerland, Australia, South America, and the Hawaiian Islands, working under charters received from the American order. Candidates for admission must be free white males, of good moral character, twenty-one years of age or over, who believe in a Supreme Being, the Creator and Preserver of the universe. Fidelity not only to the laws and obligations of the order, but to the laws of God, the laws of the land, and all the duties of citizenship, is strictly enjoined; but the order is a moral, not a religious organization. For statistics we refer to the excellent article in *The American Cyclop.* s. v. (J. H. W.)

Ode (ᾠδή, *a song*) originally meant any lyrical piece adapted to be sung. In the modern use of the word, odes are distinguished from songs by not being necessarily in a form to be sung, and by embodying loftier conceptions and more intense and passionate emotions. The language of the ode is therefore abrupt, concise, and energetic; and the highest art of the poet is called into requisition in adapting the metres and cadences to the varying thoughts and emotions; hence the changes of metre and versification that occur in many odes. The rapt state of inspiration that gives birth to the ode leads the poet to conceive all nature as animated and conscious, and instead of speaking *about* persons and objects, to address them as present.

Among the highest examples of the ode are the *Song of Moses* and several of the Psalms. Dryden's *Alexander's Feast* is reckoned one of the first odes in the English language. We may mention, as additional specimens, Gray's *Bard;* Collins's *Ode to the Passions;* Burns's *Scots wha ha'e;* Coleridge's *Odes to Memory and Despondency;* Shelley's *Ode to the Skylark;* and Wordsworth's *Ode on the Recollections of Immortality in Childhood.*—Chambers's *Cyclop.* s. v. See Hymn; Psalm; Song.

O'ded (Heb. *Oded'*, עוֹדֵד, *erecting;* Sept. Ὠδήδ v. r. Ἀδάδ), the name of two Hebrews.

1. The father of Azariah the prophet, who was commissioned to meet and encourage Asa on his return from defeating the Ethiopians (2 Chron. xv, 1-8). B.C. ante 953. It curiously happens that the address which at the commencement is ascribed to Azariah, the son of Oded, is at the end ascribed to Oded himself (xv, 8). But this is supposed to have been a slip of copyists, and the versions (Sept., Vulg., and Syr.) read the latter verse like the former.—Kitto.

2. A prophet of Jehovah in Samaria, at the time of Pekah's invasion of Judah. B.C. 739. Josephus (*Ant.* ix, 12, 2) calls him *Obedas* (Ὠβηδάς). On the return of the victorious army with the 200,000 captives of Judah and Jerusalem, Oded met them and prevailed upon them to let the captives go free (2 Chron. xxviii, 9). He was supported by the chivalrous feelings of some of the chieftains of Ephraim; and the narrative of the restoration of the prisoners, fed, clothed, and anointed, to Jericho, the city of palm-trees, is a pleasant episode of the last days of the northern kingdom.—Smith.

Odem. See Sardius.

Oderic of Pordenone (or Portenau), an Italian Franciscan noted as a traveller, was born in 1286 at Cividale, district of Pordenone (Friuli.) After having finished his studies at Udine, he devoted himself to the labors of the foreign missions, and resolved to carry the Gospel to Asia. During an absence of sixteen years, consecrated to the preaching of Christianity, Oderic administered baptism to more than 20,000 unbelievers. He returned to Pordenone in 1330; but the sufferings of all kinds that he had endured so changed him that he was not easily recognised even by his nearest relatives. His intention was to go to Avignon to pope John XXII, to give him an account of the state of the Oriental mis-

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sions, and solicit from him new aid for the conversion of the Tartars; but the troubles excited in the Order of the Franciscans by the schismatic election of Peter of Corbière, one of their number, to the papacy, under the name of Nicolas V, and an illness which surprised Oderic at Pisa prevented him from putting this project in execution. He came to Padua, where, by order of the provincial, he dictated, although sick, the relation of his voyage to one of his brothers, called William de Solagna. Shortly after he entered his convent at Udine, and there died with the reputation of a saint, supported by a great number of miracles, related by the different authors of his life. His narrative, valuable for the geography of Asia in the 14th century, although we possess but five chapters of it, according to the common opinion was printed for the first time in the *Raccolta delle navigazioni et viaggi* of Ramusio (ed. of 1563, ii, 245); however, Tiraboschi pretends that Apostolo Zeno makes mention of an anterior edition, published in 1513. Haym does not speak of it in his *Bibliotheca Italiana;* but he quotes an Italian translation of it by an anonymous writer (Pesaro, 1573, 4to). The Bollandists have inserted it in the life of Oderic, Jan. 14. Several other authors have given editions of it at different times. They have also placed upon it different titles; the Bollandists call it *B. Odorici Peregrinatio, ab ipsomet descripta;* Wadding, *Historia peregrinationis;* and certain others, *De rebus incognitis.* Oderic is besides the author of several sermons; of a work entitled *De mirabilibus mundi,* in which he shows, as in his works, a spirit of observation, but too much credulity; and finally *Chronica,* abridged, from the commencement of the world to the pontificate of John XXII. See Wadding and Fonseca, *Annales Minorum,* vii, 123-156; *Acta Sanctorum,* Jan. 1, 983-992; Asquini, *Vita et Viaggi del beato Odorico da Udine* (1737, 8vo); Lirutti. *Notizie delle vite ed opere scritte da' letterati del Friuli,* I, 274-291; Venni, *Elogio istorico del B. Odorico* (Venice, 1761, 4to); Jean de Saint-Antoine, *Biblioth. univ. Franciac.* ii, 404; Tiraboschi, *Histor. della letteratura Ital.* vol. iii.—Hoefer, *Nouv. Biog. Gén.* xxxviii, 470.

Oderico, Canonico, an Italian priest, noted as a painter, flourished at Siena in 1213. There is a manuscript book, entitled *Ordo officiorum Senensis Ecclesiæ,* preserved in the library of the Academy at Florence, written on parchment and dated 1213, in which the initial letters are illuminated with little histories, ornaments of animals, etc., by this old painter. There are also other similar books, illustrated on the borders of the parchments by him, preserved at Siena. They are esteemed valuable not only on account of their antiquity, but as showing the state of the arts at that period. See Spooner, *Biog. Hist. of the Fine Arts,* ii, 625.

Odescalchi, Benedetto. See Innocent XI.

Odescalchi, Marc Antonio, an Italian of high rank, who devoted his time and fortune to acts of philanthropy. He was cousin to pope Innocent XI, who offered him many high dignities in the Church. Observing that though Rome contained several hospitals for the relief of the poor of different nations, there were many strangers who could find no asylum in any of them, but were obliged to take shelter in the porches of churches, the porticoes of palaces, or the ancient ruins of the city, he converted his house into a hospital for the reception of these outcasts, without distinction. Here he fitted up 1000 beds, and employed a number of tailors constantly in making clothes for the objects of his bounty. If in his rides he chanced to observe a forlorn wanderer, he would stop, take him into his carriage, and convey him to his mansion. At his death in 1670, he left all his property to the support of the hospital.—Appleton, *Biogr. Dict.* s. v.

Odescalchi, Thomas, another member of the same family, who was almoner to pope Innocent XI. In imitation of the preceding, he gave himself up to works of charity. Perceiving that in the hospital of St. Gale there were a number of children destitute of education, he conceived the idea of erecting an asylum for their reception; which he carried into execution, beginning with thirty-eight children, who were instructed and brought up to industry. The number soon increased, through the liberality of pope Innocent, to seventy; and in 1686 Thomas Odescalchi laid the foundation of a large hospital for the education and employment of poor children in weaving cloth. This pious prelate died in 1692, and left considerable funds for the support of his institution, to which he gave the name of St. Michael de Ripegrande.—Appleton, *Biog. Dict.* s. v.

Odians. See Audians.

Odilia, St., the patron saint of Alsace, and especially of Strasburg, and protector of all who suffer with diseases of the eye, born about A.D. 650, was the daughter of Ethicot, or Attich, duke of Alsace. Being born blind, and disappointing her father, who expected a male heir, she was turned out of doors. Odilia was first committed to the care of a nurse, and afterwards placed in the monastery of Palma (*Beaume les Nonnes,* near Besançon) for her education. Here she received her sight, and became very much attached to monastic life. One day one of her brothers, Hugo, came to the monastery without the knowledge of his father, and induced her to return home again, which she did. When her father beheld her approach the castle, and was told that his son was the cause of her return, he became so exasperated at this that he treated his son in the most cruel manner, resulting in his death. The duke, repenting of his deed, now bestowed all his care upon his hitherto neglected daughter, and gave her all his wealth. She built a convent at Hohenburg (q. v.), of which she was the first abbess, and there she gathered about her 130 nuns. For forty years Odilia labored in works of charity, and died Dec. 13, 720. That day is observed by the Romish Church in her honor. See Piper, *Evangelisches Kalender-Jahrbuch,* 1853, p. 69 sq.; *Theologisches Universal-Lexikon,* s. v.; Miss Clemens, *Handbook of Legendary and Mythological Art* (N. Y. 1872), p. 244 sq.; Mabillon, *Acta Sanctorum Bened.* iii, 2, 496; Rettberg, *Kirchengesch. Deutschlands,* ii, 76 sq. (B. P.)

Odilo de Mercœur, *Saint,* fifth abbot of Clugny, noted as an ante-reformer, was born in Auvergne in 962. Tradition relates that he was brought up in the church of St. Julian at Brioude, and that St. Maieul, passing through that town, induced him to become a monk. However that may be, after he had entered the convent of Clugny, St. Maieul having resigned his charge, Odilo was appointed his successor. Sigebert, Alberic de Trois-Fontaines, and the authors of the *Histoire littéraire,* state that he became a monk only in 991. But the authors of the *Gallia Christiana* quote documents showing that he was already abbot of Clugny in 990. In 1027 Odilo was present at Rheims at the coronation of Henry, son of king Robert. In 1032 his reputation had become so great that pope John XIX appointed him archbishop of Lyons, and sent him the pallium and ring. The regular clergy at the time had a very high opinion of the services they rendered to the Church, and great contempt for the secular clergy. Odilo therefore declined, according to Raoul Glaber, to accept the appointment. Labbé, in his *Concil.* p. 858, quotes a letter of John XIX to the abbot of Clugny, which mildly reproves Odilo for this refusal. Odilo was highly esteemed by popes Sylvester II, Benedict VIII, Benedict IX, John XVIII, John XIX, and Clement II, and enjoyed the especial consideration of pope Gregory VI, and stood at the head of the German Reform party. He first introduced the festival of *All-souls'* day, and gave the real impetus to the so-called *treuga Dei* (truce of God). Under his administration the abbey of Clugny rose to great prosperity and renown. It is said that three bishops — Sanchez of Pampeluna, Gautier of Macon, and Letbald, see unknown—left their churches, and came to Clugny to live under the direction of Odilo; and that the emperors

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Otho III, St. Henry, Conrad the Salique, Henry the Black (his son); Hugh Capet and Robert, kings of France; and also Sanchez, Ramir, and Garsias, kings of Spain, showed the greatest veneration for him. Odilo obtained deserved praise on account of his many charitable works, especially among the poor people during a severe famine in France, and was so much thought of by the populace as to be reputed even to have worked miracles. He died at Souvigni Jan. 1, 1049. The Church commemorates him on Jan. 2 and June 21; Baillet indicates April 12 and Nov. 13. Odilo wrote a life of St. Adelaide, the wife of emperor Otho I, which was first published by Canisius (*Lectiones Antiquæ*, vol. iii). Basnage claims that it is erroneously attributed to Odilo, but his arguments are refuted in the edition accompanied by a preface published by Duchesne and Marrier (*Bibliotheca Cluniacensis*, p. 353). Odilo wrote also a biography of his predecessor, St. Maïeul, published by Surius and the Bollandists under the date of May 11, and in the *Bibl. Cluniacensis*, p. 279; the latter work contains also fourteen sermons of Odilo, and two others are given by Martène (*Anecdota*, v, 621). Most of his letters, which according to Jotsaud, one of his biographers, were very numerous, are now lost; there are four given in the *Bibl. Cluniacensis*, and three others by Luc d'Achery (*Spicilegium*, ii, 386). Finally, the *Bibl. Cluniacensis* gives under his name some small poems, a writing entitled *Credulitas*, etc. See *Gallia Christiana*, vol. iv, col. 1128; *Hist. littér. de la France*, vii, 414; Jotsaud, *Vita de eodem* (id.); Mabillon, *Acta Sanctorum*, viii, 680; *S. Odilonis* (*Bibl. Cluniacensis*); Basnage, *Auctorum Testimonia;* Canisius's *Lectiones* (1725); Baxmann, *Politik der Päpste*, vol. ii; Gieseler, *Ch. Hist.* ii, 176; Neander, *Ch. Hist.* iii, 418; Schröckh, *Kirchengesch.* xxiii, 35 sq. (J. H. W.)

Odilon, a French monastic, flourished in the opening of the 10th century. He died about 920. All that is known of the circumstances of his life is that he had intimate relations with Hucbald of Saint-Amand and Ingranne, dean of Saint-Médard, who was created bishop of Laon in 932. The writings of Odilon are, a recital of the removal of the bodies of St. Sebastian and St. Gregory the Great from Rome to Saint-Médard de Soissons, published by Bollandus and Mabillon, *Acta Sanct. Ord. S. Bened.* v, 383:—another history, of the removal of the relics of St. Marcellin, St. Peter the exorcist, and others, in the same volume of the *Acta*, p. 411:—a letter to Hucbald, given to the public by Martène, *Ampliss. Collect.* vol. i. The authors of the *Hist. littéraire* speak of some other works, but they are attributed to the monk Odilon only by simple conjecture. See *Hist. littér. de la France*, vi, 173. — Hoefer, *Nouv. Biog. Générale*, xxxviii, 478.

Odin is the name of the principal divinity of Northern mythology. According to the sagas, Odin and his brothers, Vile and Ve, the sons of *Boer*, or the first-born, slew Ymer or Chaos, and from his body created the world, converting his flesh into dry land; his blood, which at first occasioned a flood, into the sea; his bones into mountains; his skull into the vault of heaven; and his brows into the spot known as *Midgaard*, the middle part of the earth, intended for the habitation of the sons of men. Odin, as the highest of the gods, the *Alfader*, rules heaven and earth, and is omniscient. As ruler of heaven, his seat is Valaskjalf, whence his two black ravens, Huginn (Thought) and Muninn (Memory), fly daily forth to gather tidings of all that is done throughout the world. As god of war, he holds his court in Valhalla, whither come all brave warriors after death to revel in the tumultuous joys in which they took most pleasure while on earth. His greatest treasures are his eight-footed steed Sleipner, his spear Gungner, and his ring Draupner. As the concentration and source of all greatness, excellence, and activity, Odin is called also by many other names. By drinking from Mimir's fountain he became the wisest of gods and men, but he purchased the distinction at the cost of one eye. He is the greatest of sorcerers, and imparts a knowledge of his wondrous arts to his favorites. Frigga is his queen, and the mother of Baldur, the Scandinavian Apollo; but he has other wives and favorites, and a numerous progeny of sons and daughters. Although the worship of Odin extended over all the Scandinavian lands, it found its most zealous followers in Denmark, where he still rides abroad as the wild huntsman, rushing over land and water in the storm-beaten skies of winter.

The historical interpretation of this myth, as given by Snorre Sturleson, the compiler of the *Heimskringla*, or Chronicles of the Kings of Norway prior to the introduction of Christianity, and followed in recent times by the historian Suhm, is that Odin was a chief of the Œsir, a Scythian tribe, who, fleeing before the ruthless aggressions of the Romans, passed through Germany to Scandinavia, where, by their noble appearance, superior prowess, and higher intelligence, they easily vanquished the inferior races of those lands, and persuaded them that they were of godlike origin. According to one tradition, Odin conquered the country of the Saxons on his way; and leaving one of his sons to rule there and introduce a new religion, in which he, as the chief god Wuotan, received divine honors, advanced on his victorious course, and making himself master of Denmark, placed another son, Skjold, to reign over the land, from whom descended the royal dynasty of the Skjoldingar. He next entered Sweden, where the king, Gylfi, accepted his new religion, and with the whole nation worshipped him as a divinity, and received his son Yugni as their supreme lord and high-priest, from whom descended the royal race of Yuglingars, who long reigned in Sweden. In like manner he founded, through his son Sœming, a new dynasty in Norway; and besides these, many sovereign families of Northern Germany, including the Anglo-Saxon princes, traced their descent to Odin. As it has been found impossible to refer to one individual all the mythical and historical elements which group themselves around the name of Odin, Wodin, or Wuotan, it has been suggested by Suhm and other historians that there may have been two or three ancient northern heroes of the name; but notwithstanding the conjectures which have been advanced since the very dawn of the historical period in the North in regard to the origin and native country of the assumed Odin, or even the time at which he lived, all that relates to him is shrouded in complete obscurity. — Chambers, *Cyclop.* s. v. It is much more probable, however, that the myth of Odin originated in nature-worship. See also Clarke, *Ten Great Religions;* Thorpe, *Northern Mythology*, i, 164, 229, 274 sq.; *Westminster Rev.* Oct. 1854, art. i; Smith, *Ancient Britain;* Anderson, *Northern Mythology* (see Index). See Norse Mythology.

Odin, John Mary, D.D., a Roman Catholic prelate who flourished in the United States, was born at Ambière, department of the Loire, France, near the opening of this century, and was educated in his native country. Entering the monastic life as a Lazarist, he was sent to the United States as missionary, and for a time preached in Missouri. In 1842 he was made bishop of Claudiopolis, and vicar apostolic of Texas; was transferred to Galveston in 1847, to New Orleans in 1861, and, finally, was made archbishop of that diocese. He died at New Orleans May 25, 1870. See Drake, *Dict. of Amer. Biog.* s. v.

Odington, Walter, called *Walter of Evesham*, after a monastery in Worcestershire to which he belonged, lived in the reign of Henry VIII. He was a very learned ecclesiastic, and noted as an astronomer, mathematician, and musician, on each of which subjects he wrote treatises. *De Motibus Planetarum et de Mutatione Aeris* is attributed to him; and Dr. Burney observes of his treatise entitled *Of the Speculation of Music*, which is preserved in the library of Bene't Col-

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lege, Cambridge, "that if all other musical tracts, from the time of Boethius to Franco and John Cotton were lost, with this MS. our knowledge would not be much diminished."

Odo OF CAMBRAI, a French ecclesiastic of note, was born at Orleans about the middle of the 11th century. He was first known under the name of *Oudard*. Having entered the Church at an early age he became professor at Toul, and afterwards superior of the cathedral school at Tournay. His reputation attracted a large number of pupils from various parts, even from Germany and Italy. He was especially renowned for dialectics, in which he followed the method of the Realists. About 1092 he ceased teaching, and with five of his followers retired into the old abbey of St. Martin of Tournay, where they followed at first the rule of St. Augustine. By the advice of Aimery, bishop of Anchin, Odo became a regular monk in 1095, and was appointed abbot. The congregation, composed at that time of some twenty persons, rapidly increased. Odo made them follow the customs of Clugny, and maintained the rule strictly. On July 2, 1105, the Council of Rheims made him bishop of Cambrai in the place of Gaucher, who, nevertheless, protected by the emperor Henry IV, retained his dignity until Henry V ascended the throne, when Odo was installed in his see in 1106. Odo refusing, however, to receive from that prince the investiture which he had already received from his metropolitan, he was expelled from Cambrai, and retired to the abbey of Anchin, where he busied himself in writing religious works. He died there June 19, 1113. His contemporaries ranked him among the saints; he is honored as such in several churches of the Netherlands, and is mentioned by the Bollandists. Odo had the reputation of being learned in theology, mathematics, and poetry, and Dom Rivet states that he knew Greek and Hebrew. He wrote, *Sacri canonis missæ expositio* (Paris, 1490, 1496, 12mo; several times reprinted):—*De peccato originali*, lib. iii:—*Contra Judæum nomine Leonem de adventu Christi*:—*De blasphemia in Spiritum Sanctum*:—*In canones Evangeliorum*:—*Homilia de villico iniquitatis*; five tracts inserted in Schott, *Bibl.* (ed. 1618), vol. xv:—*Epistola Lamberta episcopo Atrebatensi*, in Baluze, *Miscellanea*, v, 345. Among the MSS. attributed to him, although their authenticity is not fully established, are a poem on the creation, parables, an introduction to theology, several homilies, conferences, etc. Among the works supposed to be lost, is a poem, *De bellis Trojanis*, which is quoted with praise in an elegy on Odo written by Godefrey, a pupil of the school of Rheims. See Amand du Chastel, *Vita beati Odonis*, in *Actis SS.* Junii, iii, 911-916; Tritheim, *Scrip. Eccles.* c. 370, p. 94 (ed. Fabricius); Molanus, *Natales SS. Belgii*, p. 221; Sanders, *Bibl. Belgica*; Mabillon, *Annales*, v, 650, 651; *Gallia Christiana*, iii, 25-27, 273; *Hist. littér. de la France*, ix, 583-606.—Hoefer, *Nouv. Biog. Générale*, xxxviii, 494. (J. N. P.)

Odo CANTIANUS. See ODO OF KENT.

Odo OF CHÂTEAUROUX, a French prelate of distinction, was at first canon of the church of Paris, then chancellor in 1238. Ughelli claims that he afterwards became a monk, and was made abbot of Granselve, but this does not seem proved. On the contrary, it is very likely that he was still chancellor of Paris in 1243, when he was made cardinal-bishop of Tusculum by Innocent IV. In 1245 he returned to France as papal legate, preached a crusade in the pope's name, and embarked with Louis IX for Palestine towards the close of May, 1248. William of Nangis, Joinville, and other historians agree in praising his courage, zeal, and disinterestedness. In 1255 we find him in Italy, and in 1264 he came again as legate to France. He died at Civita Vecchia in 1273. He wrote, *Epistola ad Innocentium papam*, published in D'Achery's *Spicilegium*, vii, 213:—*Distinctiones super Psalterium*, in MS. No. 1327, 1328, Sorbonne Collection, 857, St. Victor's:—*Sermones*, No. 789, Sorbonne:—*Lectio mag. Odonis de Castro Radulphi, postmodum episcopi Tusculani, quando incepit in Theologia*, in the same volume. See *Hist. littér. de la France*, vol. xix; Gerard de Frachet, *Chronique*, in the *Historiens de France*, xxi, 5; Joinville, *Histoire de St. Louis*, passim.—Hoefer, *Nouv. Biog. Générale*, xxxviii, 499. (J. N. P.)

Odo, CLEMENT (sometimes called *Coutier*), a noted ecclesiastic who flourished in France, was born in England about the close of the 12th century. He joined the Benedictines, and had already acquired great reputation when at the death of Peter d'Anteuil he was appointed abbot of St. Denis, Feb. 10, 1229. He was consecrated on the same day by cardinal Romain, the papal legate in France, and received the investiture from king Louis. One of Odo's first undertakings was the restoration of the apsis and choir of the church of St. Denis, which the monks, claiming that their church was consecrated by God himself, allowed to fall in ruins rather than have it consecrated again. Odo seems to have been as liberal as strong-minded. One of his decrees commands that five hundred poor should every day receive a portion of bread at the expense of the convent, and that moreover a like distribution should be made to a thousand poor on All-saints' day, on the anniversary of his death, and on the anniversary of the funeral of abbot Peter. He was a man of great activity and influence. In 1244 St. Louis chose him as godfather for his son. Made archbishop of Rouen in March, 1245, Odo took part in the same year in the council assembled at Lyons. Matthew Paris accuses him of simony, pride, and ambition, but on what grounds does not appear. Odo died May 5, 1247. See Matthew Paris, *Hist. maj. Henrici III*, ann. 1247; *Gallia Christ.* vol. vii, col. 387; vol. xi, col. 61; *Hist. littér. de la France*, xviii, 527.—Hoefer, *Nouv. Biog. Générale*, xxxviii, 498.

Odo, ST., second abbot OF CLUGNY, illustrious for his learning and piety, is supposed to have been born about 879. His father, Ablon, one of the most powerful lords at the court of William the Strong, duke of Aquitaine, consecrated him to the Church before his birth by a solemn vow. Odo was educated in the convent of St. Martin of Tour, under St. Odalric. He afterwards completed his studies at Paris, returned to St. Martin, and not finding the rule sufficiently strict, he entered the Cistercian convent of Baume, in Burgundy, under Bernon, who governed at the same time the other houses of the order, Clugny, Massai, and Bourgdeols. After Bernon's death Odo was elected to succeed him as abbot of Clugny and of Bourgdeols. He proved a wise and energetic administrator, and under his rule the order made rapid progress, both in wealth and in reputation. The school of Clugny became the most renowned throughout Gaul. Odo himself was intrusted with the reform of a large number of convents. The popes called him to Italy for the purpose of restoring peace between princes, and kings employed him in the most important diplomatic transactions, relying always on his great sagacity and honorable conduct for a successful disposal of their annoyances. On his return from one of his journeys to Rome, he died in the convent of St. Julian at Tours, Nov. 18, 943. Odo deserves to be remembered especially as a reformer of the monastic institutions. "He was a man deeply penetrated with the consciousness of the corruption of the Church among the clergy, monks, and laity; a man full of zeal for the renovation of the Christian life, while at the same time he was very far from placing the essence of Christian perfection in a rigid practice of asceticism, though he endeavored to oppose the severity of monasticism to the secularized life of the clergy and monks of his time, and to awaken an enthusiasm in its favor. As contrasted with the prevailing corruption, the example of his pious zeal and of his integrity of life was so much the more powerful, and he acquired great authority." Odo left numerous works,

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among which we notice *Excerptio S. Odonis in Moralibus Job* (Paris, 1617, 8vo; reprinted in the *Bibl. Patr.* [Lyons], vol. xvii); twelve anthems on St. Martin, published in the *Bibl. Cluniacensis* and in the *Bibl. Patr.*; three hymns in the *Bibl. Cluniac.*, besides a poem on the Lord's Supper, and another hymn in Mabillon's *Annales*, iii, 712. The best-known of Odo's hymns is that for St. Mary Magdalene's day (*Hymnus de Sancta Maria Magdalena*), "Lauda, mater ecclesia" (Engl. transl. by Neale: "Exalt, O mother Church, to-day;" by Chambers, in the *People's Hymnal:* "O Church, our mother, speak his praise;" Germ. transl. by Rombach, Königsfeld, Simrock). A dialogue on music, entitled *Enchiridion*, of which there are several MSS. extant, and published in Martin Gerbert's *Scriptores eccles. de musica*, has been ascribed to this Odo, but is by another, as is acknowledged by Gerbert himself. Still it appears proved that this Odo wrote on music; and Martin Gerbert published under his name, from a MS. in Monte Cassino, a treatise entitled *Tonora per ordinem, cum suis differentiis* (in his *Script. eccl. de musica*, i, 247). The *Bibl. Cluniac.* gives, under his name, a life of St. Gerauld, count of Aurillac, which was repeatedly translated into French, and is full of interpolations. The authentic life of St. Gerauld, by Odo of Clugny, is found among the MSS. of the Imperial Library, *Fonds du Roi*, Nos. 5301, 3783, and 3809; but the much more extensive text in the *Bibl. Cluniac.* is spurious, as is also the *De Reversione B. Martini a Burgundia Tractatus.* Among the works attributed to Odo, but whose authorship is doubtful, we find a life of St. Gregory of Tours, often reprinted under his name, as in Thierry Ruinart's edition of the *Historia Francorum;* the *Miracula S. Mauri*, attributed to him by Baronius, but written by Odo, abbot of Glanfeuil; an exposition of the canon of the mass, written by Odo of Cambrai; and a treatise entitled *Quod B. Martinus par dicitur apostolis*, attributed to Odo by Marrier, and to Adam of Perscigne by Martène. The most important of Odo's works was published under the title of *Collationes* in the *Bibl. Cluniac.* In the catalogues and in MSS. that work is also entitled *Occupationes, Tractatus de sacerdotio, De virtutibis vitiisque animæ, De perversitate pravorum, De hujus vitæ qualitate, De institutione divina, De contempla. mundi, Liber ad ædificationem sanctæ Dei Ecclesiæ, In Hieremiam Prophetam*, etc. Among some sermons given under the name of Odo of Clugny in Marrier, *Bibl. Cluniac.*, and in Martène, *Thes. Anect.* v, 617, the first is by pope St. Leon, and is given in the edition of the latter's works by P. Quesnel, p. 52. See Joannes Trithemius, *De viris illustr.* lib. ii; *Hist. littér. de la France*, vol. vi; *Veterum testimonia de Odone* (*Bibl. Cluniac.* p. 60); *Vita S. Odonis a Joanne, monacho* (id.); Mabillon, *Acta SS. ord. S. Bened.* sæc. v; B. Hauréau, *Hist. littér. du Maine*, i, 133; id. *Singularités hist. et littér.* p. 129–179; *Vies des SS. de la Franche-Comte;* Hoefer, *Nouv. Biog. Générale*, xxxviii, 487; Bähr, *Gesch. der römischen Literatur im Karol. Zeitalter*, p. 538; Baxmann, *Politik der Päpste*, vol. ii; Gieseler, *Eccles. Hist.* ii, 175; Neander, *Ch. Hist.* iii, 417, 444 sq.; Schröckh, *Kirchengesch.* xxiii, 25 sq.; Miller, *Singers and Songs of the Ch.* p. 21; Neale, *Mediæval Hymns*, p. 46 sq.; Rombach, *Anthol. christl. Gesänge*, i, 217 sq.; Königsfeld, *Lat. Hymnen u. Gesänge*, i, xxxix, 98 sq.; ii, 146; Simrock, *Lauda Sion* (Stuttg. 1868), p. 232 sq.; *Edinb. Rev.* xxx, 348; xlii, 14. (J. H. W.)

Odo DE CONTEVILLE, a French prelate, half-brother of William the Conqueror, was born in Normandy in 1032. He was made deacon at Fecamp by Hugo of Eu, bishop of Lisieux, and, although but seventeen years old, was elevated to the bishopric of Bayeux in 1049 by his brother, the duke of Normandy. He at once took a great interest in the construction of the cathedral, to which he gave rich vases of gold and silver. In 1050 and 1054 he granted charters to the abbeys of St. Evrould, St. Wandrille, and Mont St. Michel. In 1055 he took part in the provincial synod of Rouen, dedicated the church of Troarn May 13, 1059, reconstructed in 1066 the abbey of St. Vigor, and appointed over it Robert of Tombelaine. In the states-general at Lillebonne he was one of the chief promoters of the expedition against England, and furnished his brother one hundred ships for the undertaking. On the day of the battle of Hastings, Oct. 14, 1066, Odo said mass and blessed the armies, and took an active part in the operations. After the conquest, he received as his reward the town of Dover, and distributed the houses among his warriors. When William returned to Normandy, he intrusted the government during his absence to Odo and William Osborn. The Saxons revolted against their despotic rule, and their first attack was against Dover; but Odo won against them the battle of Fagadon, in 1074. On July 14, 1077, he consecrated the cathedral with great splendor. William was present with a number of bishops, abbots, lords, etc., and gave him the barony and forest of Ellon. On Sept. 13, 1077, Odo was present at the consecration of the church of St. Stephen at Caen, and on Oct. 23 at that of Notre Dame du Bec. After taking part, in May, 1080, in an assembly held at Lillebonne in presence of the duke, he went with an army through Northumberland, which had risen, putting to death or torturing all who were accused of rebellion. As a reward he was made count of Kent and of Hereford. Not satisfied with this, he conceived the desire of becoming pope, the see of Rome having become vacant by the death of Gregory VII. After trying to corrupt all those who he thought could serve his purpose, he raised troops in England, intending to go with them to Italy, and thus secure the object of his ambition. On hearing of these plans, William at once returned to England. He assembled his barons in the Isle of Wight in 1085, and proposed to them to imprison Odo. As they did not dare to do this, he arrested him himself, Odo claiming that as a priest he was amenable only to the pope; but William answered that he arrested him not as a priest, but as his subject, and answerable to him. He caused him to be kept a prisoner in the tower of the old palace at Rouen until 1087. Liberated at the death of William, he at once took an active part in intrigues to overthrow William II, and to crown Robert. Besieged in Rochester, Odo was obliged to flee from England, and returning to Normandy he regained his ascendency over the weak-minded Robert, and helped him to preserve his possessions. Odo consecrated, in 1092, the incestuous marriage of Philip I, king of France, with Bertrade, countess of Anjou, and as a reward received the income of all the churches of Mantes. Yet he was obliged to go to Dijon to be absolved from this fault by pope Urban III. After taking part in the Council of Clermont in 1095, and in that of Rouen in Feb., 1096, he started with his nephew Robert for the Holy Land, but died on the way at Palermo in Feb., 1097. See *Gallia Christ.* vol. xi; Ordericus Vitalis, *Historia ecclesiastica;* Prevost, *Hist. de Guillaume le Conquérant;* Hermant, *Hist. ecclés. de Bayeux.*—Hoefer, *Nouv. Biog. Générale*, xxxviii, 491. (J. N. P.)

Odo OF DEUIL (Lat. *de Diogilo*), a French ecclesiastic, was born in Deuil, in the valley of Montmorency. He was a simple monk in the abbey of St. Denys when the abbé Suger gave him for a secretary to Louis le Jeune, departing for Palestine. On his return he was appointed by Suger abbé of St. Corneille de Compiègne. After the death of Suger, in 1151, the monks of St. Denys recalled him, and intrusted to him the government of their congregation. His administration was several times troubled. He had sharp contests with the archbishop of Bourges and the bishop of Beauvais, who disputed with him the possession of some domains; that was in conformity with the spirit of the age, when the principal occupation of an abbé was to create or sustain suits of this kind. Odo died in 1162. He had the reputation of being a firm and vigilant abbé. He left a good history of the second crusade. This narrative was

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published for the first time by P. Chifflet, at the head of his work entitled *Sancti Bernardi genus illustre asertum*. See *Gallia Christiana*, t. vii, col. 377; *Histoire litt. de la France*, xii, 614.—Hoefer, *Nouv. Biog. Générale*, xxxviii, 496.

Odo OF FOSSÉS, near Paris, was a French monastic. He was a member of the abbey of Fossés, and died after 1058. Nothing is known of his life, except that, after having passed his youth in the abbey des Fossés, he was constrained to flee from that asylum. Only one of his writings has been preserved to us; it is the *Vie de St. Burchard, comte de Melun*, published by Jacques de Breul, in his supplement to the *Antiquités de Paris;* by Duchesne, in his *Historiens de France;* and by the editors of the *Bibliothèque de Cluni*, etc. This *Vie* contains interesting details upon the origin of the abbey des Fossés. It has found a place in his *Histoire de Melun*, which appeared in Paris in 1628. See *Histoire littéraire de la France*, vii, 493.—Hoefer, *Nouv. Biog. Générale*, xxxviii, 491.

Odo (ST.) OF KENT (or CANTIANUS), an English prelate, was born in the province of East Anglia about 875. His parents were Danes, who had followed Ingar and Hubba in their expedition. Driven away from the parental home on account of his conversion to the Christian faith, Odo was protected by Athelm, one of the lords of the court of Alfred, king of England, who furnished him means to study and to enter the Church. He took him with him to Rome in 897, and Odo was there ordained priest. After his return to England, he was employed by Alfred and by Edward, his son and successor, on several important missions. King Athelstan appointed him his chaplain, and about 930 made him bishop of Wilton. Edmund I, who succeeded his brother Athelstan in 941, prized so highly the advice of Odo that, in order to have him always near, he appointed him archbishop of Canterbury in 942. Odo now became a Benedictine, as at that time the diocese was always governed by men belonging to some monastic order. In 955 he crowned at Kingston Edwy, the eldest son of Edmund. This was the time when the first Sacramentarians, who rejected the doctrine of the real presence, appeared in England. Odo strenuously opposed them. He excommunicated king Edwy, some say for holding to these opinions, others say for incest. The Mercians and Northumbrians, tired of the excesses of Edwy, rose against him, and appointed his brother Edward in his place. Edward governed by the advice of Odo, who is said to have been the originator of many good and useful laws. Odo died at Canterbury July 4, 961, and was buried in the cathedral. He wrote *Synodal Constitutions*, published in Labbé's *Collection of Councils* (vol. ix), together with a letter of the archbishop to his suffragans. Pits considers him the author of some other works, which are not now extant. Wright says: "It would be difficult to clear entirely the writings of Odo of Kent from the confusion in which they have been involved by ascribing to him books written by other persons of the name of Odo; but they seem to have consisted chiefly of commentaries on the Holy Scriptures and of sermons." See Dom Ceillier, *Hist. des auteurs ecclés.* xx, 97 sq.; *Acta Sanctorum*, July 4; Godescard, *Vies des Pères, des Martyrs*, etc.; Mabillon, *Annales ordinis S. Benedicti* (5th century); Wright, *Biog. Britannica Litteraria* (A.-S. Period.), p. 428 sq.; Hill, *English Monasticism*, p. 155 sq.; Churton, *Early English Ch. Hist.* p. 227; Collier, *Eccl. Hist. of Britain* (see Index in vol. viii); Hook. *Eccles. Biog.* vii, 452; Bossuet, *Variations*, i, 158-9. (J. H. W.)

Odo OF MORIMOND died, according to his epitaph, Aug. 31, 1200. We possess no definite information concerning his life. It is supposed that he was abbot of Beaupré, another Cistercian abbey, before he was made abbot of Morimond, but this is not proved. It is also difficult to ascertain among the works bearing his name those which are really his and those which are some other Odo's. Among those which are undoubted are five sermons published by Combefis (*Biblioth.* i, 25, 299, 797). He wrote a large number of others, which were never published. There are three collections of them in the Imperial Library of Paris, under the numbers 3010 fond du Roi, 80 of the Cordeliers, and 839 of the Sorbonne. We find also as 3352 B, 3352 C du Roi, and 606 of St. Victor, a treatise *De numerorum significatione*, which in most catalogues is attributed to him. Oudin and the authors of the *Histoire littéraire*, think that it was written by William, abbot of Auberive, a pupil of Odo, under the latter's inspiration, but this appears doubtful. The work treats on mathematics, theology, philosophy, etc.; and is not of much account, but is well written and full of original though paradoxical errors. The library of Troyes contains a MS. of this treatise, which is probably the original of the others; it contains also under the No. 868 a MS. coming from Clairvaux, entitled *Odonis tractatus de Analeticis ternarii;* and under the No. 450 a MS. entitled *Tres gradus quibus perveniturad hæreditatem salutis*, which Mr. Harmand considers as the production of Odo. See *Hist. littér. de la France*, xii, 610; Henriquez, *Menologium Cisterciensis*, p. 303; *Gallia Christ.* vol. ix, col. 835; Oudin, *De script. eccles.* vol. ii, col. 1418; De Visch, *Bibl. Cisterciensis*, p. 258; *Catal. des manuscrits des Bibl. départementales*, ii, 202, 322, 359.—Hoefer, *Nouv. Biog. Générale*, xxxviii, 497. (J. N. P.)

Odo OF SOISSONS, abbé of Ourcamp, died about 1170. The bibliographers who give him the title of cardinal-bishop of Tusculum confound him with Odo de Châteauroux (q. v.). Those who, with Mr. Daunou, make him bishop of Préneste are equally mistaken; there is in the *Italia Sacra* of Ughelli no bishop of Préneste named Odo. The only work of Odo de Soissons which has been preserved to us has for a title *Quæstiones*. Quite a large number of manuscripts of this are in existence. We designate here No. 3244 of the old library of the king, and No. 140 of Troyes. The *Quæstiones* proposed by Odo de Soissons are all theological, and he treats them, as a faithful disciple of Pierre Lombard, with a delicate prudence. This dogmatic collection is a book little known; it is, however, preferable to many compilations of the same kind composed in the 13th century. As for the two other works inscribed by Mr. Daunou in the catalogue of the works of Odo de Soissons, a *Commentary* on Jeremiah, and *Sentences*—the first does not exist, and the second belongs to Hugues de Saint-Victor. See *Histoire littér. de la France*, tom. xix.—Hoefer, *Nouv. Biog. Générale*, xxxviii, 496.

Odoacer, a Gothic chief who, according to some authorities, was of the tribe of the Heruli, originally served as a mercenary in the barbarian auxiliary force which the later emperors of the West had taken into their pay for the defence of Italy. After the two rival emperors, Glycerius and Julius Nepos, were both driven from the throne, Orestes, a soldier from Pannonia, clothed his own son Romulus, yet a minor, with the imperial purple, but retained all the substantial authority in his own hands. The barbarian troops now asked for one third of the lands of Italy to be distributed among them as a reward for their services. Orestes having rejected their demand, they chose Odoacer for their leader, and he immediately marched against Orestes, who had shut himself up in Pavia. Odoacer took the city by storm, and gave it up to be plundered by his soldiers. Orestes was taken prisoner and led to Placentia, where he was publicly executed, in August, A.D. 475, exactly a twelvemonth after he had driven Nepos out of Italy. Romulus, who was called Augustulus by way of derision, was in Ravenna, where he was seized by Odoacer, who stripped him of his imperial ornaments and banished him to a castle of Campania, but allowed him an honorable maintenance. Odoacer now proclaimed himself king of Italy, rejecting

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the imperial titles of Cæsar and Augustus. For this reason the Western empire is considered as having ended with the deposition of Romulus Augustulus, the son of Orestes. Odoacer's authority did not extend beyond the boundaries of Italy. Little is known of the events of his reign until the invasion of Theodoric, king of the Ostrogoths, who, at the instigation, as some historians assert, of Zeno, emperor of the East, marched from the banks of the Danube to dispossess Odoacer of his kingdom. Theodoric, at the head of a large army, defeated Odoacer near Aquileia, and entered Verona without opposition. Odoacer shut himself up in Ravenna in 489. The war, however, lasted several years. Odoacer made a brave resistance, but was compelled by famine to surrender Ravenna (March, 493). Theodoric at first spared his life, but in a short time caused him to be killed, and proclaimed himself king of Italy.—*English Cyclop.* s. v. See Jornandes, *De Regnorum success.* p. 59, 60; *De Rebus Gothicis*, p. 128–141; Paul Diacre, *De Gestis Longobard.* i, 19; Gregory of Tours, *Hist. Franç.* ii, 118 sq.; Procopius, *Bell. Goth.* i, 1; ii, 6; Ennodius, *Vita Epiphanii;* Cassiodorus, *Chron. ad an.* 376; *Epist.* i, 18; Evagrius, ii, 16; Le Beau, *Hist. du Bas Empire*, vol. xxxv; Gibbon, *Decline and Fall of the Roman Empire*, ch. xxxvi; Hoefer, *Nouv. Biog. Générale*, xxxviii, 481.

Odollam (Ὀδολλάμ, Vulg. *Odollam*), the Greek form of the name ADULLAM (2 Macc. xii, 38). Adullam is stated by Eusebius and Jerome (*Onomast.* "Adollam") to have been in their day a large village, about ten miles east of Eleutheropolis; and here (if Beit-jibrin be Eleutheropolis) a village with the name of *Bet Dûla* (Tobler, *Bethlehem*, p. 29; *Dritte Wander.* p. 151) or *Beit Ula* (Robinson, 1st ed. *App.* p. 117) now stands. The obstacle to this identification is not that Adullam, a town of the Shefelah, should be found in the mountains, for that puzzling circumstance is not unfrequent, so much as that in the catalogue of Joshua xv it is mentioned with a group of towns (Zoreah, Socoh, etc.) which lay at the N.W. corner of Judah, while *Bet Dûla* is found with those (Nezib, Keilah, etc.) of a separate group farther south (Smith). More recently Mr. Ganneau has proposed to identify the site of Adullam with that of *'Aid el-Mia*, a hill-side near Shuweikeh, burrowed with caves (*Quar. Statement* of "Pal. Expl. Fund," Jan. 1875, p. 427); but the correspondence in name is not striking; and he afterwards expresses himself doubtful, after a prolonged investigation (*ib.* July, 1875, p. 168–177).

Further examination is requisite before we can positively say if there is any cavern in the neighborhood of Bet Dûla answering to the "cave of Adullam." The cavern at *Khureitun*, three miles south of Bethlehem, usually shown to travellers as Adullam, is so far distant as to make a connection difficult. It is probable that this latter is the cavern in the wilderness of Engedi, in which the adventure of Saul and David (1 Sam. xxiv) occurred (see Van de Velde, *Syr. and Pal.* ii, 33). Everything that can be said to identify it with the cave of Adullam has been said by Dr. Bonar (*Land of Promise*, p. 248–50); but his strongest argument—an inference, from 1 Sam. xxii, 1, in favor of its proximity to Bethlehem—comes into direct collision with the statement of Jerome quoted above, which it should be observed is equally opposed to Dr. Robinson's proposal to place it at *Deir-Dubbân*. The conflict, however, would be somewhat obviated by separating the cave from the town. The name of Adullam appears to have been first applied to Khureitun at the time of the Crusades (Will. of Tyre, xv, 6). Dr. Bonar suggests that the name Khureitun represents the ancient Hareth (*Khareth*). This is ingenious, and may be correct; but Tobler (*Umgebungen*, etc. p. 522, 3) has made out a strong case for the name being that of Chareitôn, or Kreton, a famous Essene hermit of the 3d or 4th century, who founded a Laura in the cavern in question (*Acta Sanct.* Sept. 28) (Smith). Mr. Ganneau reports the present name of the cave as *Meghâret el-Mi'sâ* (*Quar. Statement*, April, 1874, p. 110). Lieut. Conder at first proposed a different locality as candidate for the honor of representing the cave in question, namely, *Moghâret Um el-Tumaimiyeh* (Cave of the Mother of Two Twins), a remarkable cavern in the south side of the ridge bounded northerly by Wady Dilbeh, near Tell Saphieh (Gath) (*Quar. Statement*, Jan. 1874, p. 18 sq.); but he admits that little if any trace of the ancient name remains; and he afterwards abandoned the position in favor of the above location by Mr. Ganneau, which he defends with much ingenuity and confidence (*ib.* July, 1875, p. 145–149). That the cave, however, was in the *eastern* face of the hills of Judah would seem rather probable, from the fact that at the times of David's adventures there (see especially 1 Sam. xxii, 3; 2 Sam. xxiii, 13) the Philistines had control of all the other side and centre. On the other hand, its situation in the Philistine territory seems to be indicated as opposed to Judah (1 Sam. xxii, 5; xxiii, 3). It was apparently located between Engedi and Jerusalem (if we may so interpret "up" from the former, 1 Sam. xxiv, 22, and "down" from the latter, 2 Sam. v, 17). But in that case the cave was not in the vicinity of the town, as we should naturally suppose. See ADULLAM.

Odolric OF SAINT-MARTIAL, a French ecclesiastic, flourished in the first half of the 11th century. He commenced his studies in the monastery of Saint-Martial at Limoges, and finished them at Fleuri-sur-Loire. On his return to Saint-Martial he was elected by the monks, in 1025, successor of the abbé Hugues. Odolric died about 1040. To him is attributed the compilation of the acts of the council assembled in the city of Limoges in 1031 (Labbé, *Concilia*, ix, 870). The principal subject submitted to this council was to know if Saint-Martial had been one of the disciples of Jesus, sent by himself into Gaul. The question was decided in the affirmative; but historical criticism has not adopted this decision. See *Gallia Christiana*, tom. ii, col. 558; *Histoire littér. de la France*, vii, 346.—Hoefer, *Nouv. Biog. Générale*, xxxviii, 487.

Odonar'kès (Ὀδομηρά v. r. Ὀδοναρρής; Vulg. *Odares*), the name of a chieftain, apparently in the vicinity of "Bethbasi, which is in the wilderness" east of Judæa, who was slain with his tribe by Jonathan Maccabæus (1 Macc. ix, 66).

Odontius, PAUL (originally *Zahn*, but changed into *Odontius* in accordance with the fashion of the time), a German divine of note, was born in 1570 at Werda, in the province of Meissen. Of his parents or earliest childhood nothing is known. In March, 1575, he went to Grätz, in Steiermark, and was received as an alumnus in the institute there, at the same time taking charge of the education of three young noblemen. For three years he remained in that position, preaching at the same time in the Stiftskirche, at Grätz, by the permission of the ecclesiastical authority. One day the countess Hypolita of Windischgrätz attended Odontius's service, and was so deeply impressed with his sermon that she appointed him her court preacher at Waldstein, near Grätz. In the year 1598 he entered upon his duties, and accompanied the countess to the castle of Trautmannsdorff, in Austria, where she died. About this time the preaching of the Gospel in Steiermark was proscribed. The emperor Ferdinand, a nursling of the Jesuits, who had early taken a vow at Loretto before the picture of the Madonna to extirpate heresy in his dominions, issued his famous, or rather infamous edicts, dated Sept. 13, 23, and 28 of the year 1598, according to which all evangelical churches and schools at Grätz, and in the royal cities and market-places, were to be closed; preachers and teachers, under penalty of death, were to leave the country within eight days. From 1599 to 1604 a religious commission went through the country in order to convert the inhabitants to the Roman Catholic faith. Gallows were erected in the streets; the churches in the

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villages were destroyed, those in the cities and marketplaces were given over to the Romish clergy; cemeteries were devastated; evangelical books were burned; the preachers expelled; the inhabitants had to swear allegiance to the Roman Catholic Church and the government; those who refused had to leave the country. Thus Steiermark lost thousands of her most industrious people. An imperial edict, dated August 1, 1628, was directed against the Protestant nobility, according to which within a year they had to sell their possessions and leave the country. The best of the nobility left the country, while others remained; and up to this day they belong to the Romish Church. Under those circumstances Odontius thought that he would never again preach in his pulpit at Waldstein. But the tutors of the counts of Windischgrätz ordered him to come back, and take charge of his ministerial office as before. Finally an edict was issued for his dismission. All protests were in vain, and on April 20, 1602, a body of soldiers appeared before Waldstein, made Odontius a prisoner, and brought him to Grätz. For ten weeks he was imprisoned there. When all means to convert him to the Romish Church were in vain, he was sentenced to be sent to the galleys. On the way he was fortunate enough to escape from his enemies, and after many perils reached his native place. In April, 1603, Odontius was appointed pastor at Oederan, in Saxony, where he died, Dec. 7, 1605. He has left us a narrative of his imprisonment and deliverance, which was first published at Dresden in 1603, and reprinted at Lübeck in 1714, with a preface by Dr. Götze. See Piper, *Evangelischer Kalender*, 1864, xv, 188 sq.; Jöcher, *Allgemeines Gelehrten-Lexikon*, supplemented by Rottermund, s. v.; Willisch, *Kirchenhistorie der Stadt Freyberg*, ii, 480 sq. (B. P.)

Odor, Sweet (נִיחוֹחַ, *nicho'ăch*, Lev. xxvi, 31; Dan. ii, 46; elsewhere "sweet savor"), was offered to God and sovereigns as representatives of Deity by all ancient nations. See Incense. But also in common life, not only the natural odors of flowers, but prepared extracts of plants, are far more used by the Orientals than by the Western nations. The odors of the groves of Lebanon were anciently very famous (Hos. xiv, 7; Cant. iv, 11); flowers, even exotics, were cultivated in pleasure-gardens for this purpose (Cant. i, 12; iv, 6, 14). Odorous extracts were used sometimes in the form of incense, sometimes as ointments (Cant. i, 3; iv, 10); sometimes in water, with which clothing, bed-furniture, etc., was sprinkled (Prov. vii, 17). See Incense; Perfume; Spices.

Odoran(ne), a French monastic, was born in 985. Now little known, he enjoyed in his lifetime great celebrity. He cultivated letters with success, and excelled even in mechanical arts. He was an inmate of the abbey of Saint-Pierre-le-Vif, in Sens, where he displayed his skill by two works, of which he speaks himself: a crucifix—a remarkable piece of workmanship—and a well, the structure of which, it seems, was original and singular. It is presumed that he was persecuted by envious brothers, because he dared to express himself upon consecrated dogmas in terms of offensive novelty. Obliged to flee from the abbey of Saint-Pierre upon the charge of anthropomorphism, he went to Saint-Denis, near Paris. From thence he was called to Dreux by king Robert, and queen Constance, who commissioned him to execute several shrines of great price. He died some time after 1045. We can appreciate neither the experience nor the merit of the goldsmith or the architect. We know, however, some of his writings. The principal is a *Chronica rerum in orbe gestarum*, which commences with the year 675, and ends with the year 1032. It is found in the large collection of the *Historiens de France*, vols. viii and x. It had already been published by Du Chesne. Odoran is also the author of a narrative of the *Translation de Saint-Savinien*, inserted by Mabillon in his *Acta*, viii, 254, and of a manuscript, *Histoire de l'Abbaye de Saint-Pierre*. See *Hist. littér. de la France*, v, 356.—Hoefer, *Nour. Biog. Générale*, xxxviii, 503.

Odylism (Gr. ὁδός, *path*, and ὕλη, *matter*) is the doctrine of the supposed material power or influence producing the phenomena of *mesmerism* (q. v.), called also *odylic force*. See Od.

Œcolampadius, Johannes (more properly *Johann Hausschein*, for he Latinized his name according to the fashion of the Reformation age, like Melancthon, etc.), was one of the most eminent Reformers in Switzerland, and, as coadjutor of Zwingli, maintained such a relation to that most noted of Swiss Reformers as to liken him to Luther's coadjutor Melancthon. In German Switzerland he and Zwingli performed the same work that Beza and Calvin effected in the French sections of that mountain country.

Œcolampadius was born at Weinsberg, a small town in the north of Würtemberg, in 1482. His mother, a pious and devoted woman, was a native of Basle, in Switzerland. His father, a merchant, who destined the boy for the legal profession, sent him at first to the school at Heilbronn, and afterwards to the University of Bologna, and later to Heidelberg, where he yielded to his own strong inclinations, and relinquished jurisprudence for theology. His early proficiency procured him the degree of bachelor of philosophy in his fourteenth year. He continued his theological studies for a while, and then accepted the appointment of tutor to a son of the elector of the Palatinate; but he resigned his office in a short time, and resumed his theological studies. He was next appointed to a benefice founded by his parents, and performed the duties for about six months, preaching with great acceptability. His sermons at this early period evinced a deep spirit of devotion and a close following of Romish doctrines. He especially exalted the efficacy of the Holy Virgin's intercession, and commended the conventual life. But deeming himself as yet incompetent for the charge, he shortly resigned and visited Tübingen and Stuttgard, where he sought a more thorough acquaintance with the sacred tongues. He acquired Hebrew from a Spaniard, and Greek under Reuchlin, and in a short time wrote a Greek grammar, which was published in 1520. While residing at Heidelberg he formed a friendship with Capito, who was then preacher at Bruchsal, and was afterwards the Reformer at Strasburg. This association produced its effects on the individuals according to their various characters: the ardent Capito soon became a zealous Reformer; the mild and studious Œcolampadius hesitated—he feared the misery which would probably result from a disruption of the Church, and changed not till he felt convinced that the cause of truth should overbalance the fear of transient evils. For a short time Œcolampadius resumed his clerical duties at Weinsberg; but in 1515, Capito, then settled at Basle, induced him to undertake the office of preacher. At this important German-Swiss centre Œcolampadius enjoyed the association of many of the most eminent minds of the 16th century. Erasmus was then engaged upon his *Commentary of the New Testament*, and in this work secured important assistance from the young preacher Œcolampadius, who, even at this early time of his life, was distinguished all over the Continent for vast erudition and mastery of the Hebrew and Greek tongues. But it is not only as a student that Œcolampadius's stay at Basle at this time is memorable. In the pulpit he was as distinguished as in the labors of the study. He not only attracted many hearers by his oratorical skill, but also on account of his outspoken condemnation of whatever he saw to condemn. He preached against many of the abuses which had crept into the Church, and held up purity of life as exhibited by Christ in the flesh. Yet he did not at that time cherish any intention of rupture with the Church of Rome. He fought for reform from within, and hoped for a result which he afterwards learned it is impossible to bring about in the

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corrupt body of Romanism. His health failing him, he was finally obliged to abandon his position at Basle, and he returned to Weinsberg. But he maintained an active correspondence with Erasmus, and also with Luther and Melancthon, whose views more or less influenced him even in the line of his studies. He devoted himself especially during this season of retirement to the careful study of the Hebrew; he also published a tract, *De Paschali risu* (1518), in condemnation of the broad humor with which the Easter sermons of the day abounded, and, strange to say, he wrote a tragedy containing six thousand lines. His piety during this period of his life was sincere, but so very sombre that his friends often railed him about his superstition; which was to be ascribed in part to his physical distempers, though the main cause of it was his imperfect knowledge of the way of salvation. As soon as his health would permit he went back to Basle, at the earnest request of Erasmus, who was getting out the second edition of his New Testament, and wanted his help; but after a sojourn of a few months (1518) Œcolampadius removed to Augsburg, having been appointed one of the principal preachers of that city. Here it was that he first met Luther, who came to Augsburg in May, 1519, to confer with the papal legate, and by him Œcolampadius was "instructed in the way of the Lord more perfectly." With true Christian promptitude, he at once placed himself by the side of the Reformer. The Lord had long been training him for a glorious work, but his education was not yet complete. True, he had learned the grand central truth of the Gospel—free justification through the blood and righteousness of the Son of God; and had confirmed the belief of his friends in his conversion to the new doctrines by at once espousing and defending them in the *Canonici indocti*, which he published anonymously, in connection with the canon Bernh. von Adelmannsfelden, about 1518. Yet such was still his respect for some of the principles of the Roman Catholic Church that, without consulting any one, he entered, April 23, 1520, to the surprise of all his friends and the disgust of many of them, the monastery of St. Bridget, near Augsburg. He was prompted, of course, by no selfish consideration to take this step, but by the sincere though ill-founded hope of being in a more favorable position to cultivate personal holiness. "I had," he said, "a fair prospect of being something, if I had remained in the world." It is thought by some that Œcolampadius sought the retirement of the convent to give himself to more careful investigation of and reflection upon the new doctrines. Certain it is that he carried with him into this retirement the new views as he had learned them from the lips of the great German Reformer himself, and there was even then a most deep-rooted sympathy in his heart for the cause of the Reformer. "If they condemn Luther," said he frankly and openly, "they must first condemn Holy Scripture." His high reputation had induced the fraternity to accede to him liberty for his own opinions and studies; but as his convictions gradually tended towards Lutheranism, his preaching and writing became more and more discordant with the opinions of his fellow-monks, and they soon discovered that the new-comer was a most unsuitable member of their society, with tastes and ideas utterly remote from theirs. In one of his sermons (published at Basle in 1521), he spoke against the adoration of the Virgin and the use of the rosary; in another, on the Eucharist, delivered on Corpus Christi day (Latin, Basle, 1521; German, Augsburg, 1531), he rejected the doctrine of transubstantiation. But his most important work is one on confession, written originally in Latin, and afterwards translated into German, in which he openly declares outward confession unnecessary for the Christian, since God alone has the power to absolve (as had been held until the time of Peter Lombard), and the priest could do no more than proclaim this absolution. His position in the convent became untenable, his liberty of thinking and writing was denied him, and he was even threatened with forcible expulsion and imprisonment. He finally left it in February, 1522, went to Heidelberg, and afterwards took refuge at Ebernburg with Franz von Sickingen. In the performance of his ecclesiastical duties at this place, he introduced an innovation by reading the Gospel and Epistles in German instead of Latin, which he aptly compared to the unknown tongues. On Nov. 16, 1522, he left Ebernburg for Frankfort again, and thence went to Basle, and from that time dates his real efficiency as a reformer. He reached Basle at a most critical moment, and he proved just the man needed to guide the movement then in progress; he was not a stranger, he had many warm friends in Basle; he understood the character of the people; he was a ripe scholar and a popular preacher, and his own religious experience fitted him to appreciate and deal with the difficulties encountered by others in their progress from darkness to light. Yet his task was not an easy one. While many of the citizens gave him a cordial welcome, the priests and professors looked with an evil eye on the monk who had cast aside his cowl and his vows; even his old patron the bishop, and his old friend Erasmus to whom while yet in the convent he had written of his acceptance of the Reformation doctrines, received him coldly. Under these circumstances his chances of getting a professorship were very small. During the first year he had no office of any kind; yet it was a memorable year in his history, for in the course of it he was brought into contact with Zwingli, whose influence mightily quickened his progress in the path of reform, and who more than any other person helped to give to the system of faith and worship afterwards established at Basle its peculiar features. After waiting nearly two years for employment, and when just ready to despair of finding it, the door of entrance into the university was suddenly opened for Œcolampadius, in consequence of a dispute between the council and the professors, which resulted in the deposition of two of the latter. Their places were instantly filled by Œcolampadius and Pellican. The chair of the former was that of Biblical learning—the one of all others for which he was best suited. He began his course of lectures with Isaiah, and long before he had reached the middle of it his lecture-room was unable to hold the crowd of students and citizens who flocked thither, all eager to hear the learned and eloquent expositor. Besides this academic position, Œcolampadius received an appointment as preacher of St. Martin's; but in accepting this pastorate, he frankly told the council and people that he must be allowed to preach the Word with all freedom, and would not consider himself bound to observe useless or pernicious ceremonies. In his lectures he advanced radical views which offended the conservatives and created a breach between him and Erasmus. Thus he spoke against the celibacy of the clergy, thinking that it were better for the interest of the Church that they should remain single, but holding with St. Paul that those who could not abstain should marry, instead of giving a bad example to their congregations, as did many priests of that period. In his sermons he became daily more severe against the abuses of the Roman Catholic Church, which he attacked one by one, comparing them with the principles laid down in the Scriptures. In the mean time the discussion on the sacraments broke out; Karlstadt's works were condemned by the Council of Basle in 1525, and the booksellers were forbidden to publish any of Œcolampadius's writings. The Anabaptists also opposed him. Yet, although even his liberty was threatened, he did not flinch, and in 1525 he baptized in German, discontinued the mass, and celebrated for the first time the Lord's Supper in the Reformed manner, having himself composed a liturgy for the purpose. When the dispute arose between Zwingli and Luther respecting the real presence in the Lord's Supper, Œcolampadius supported the opinions of Zwingli, and published in 1525 *De vero intellectu verborum Domini. Hoc est corpus meum*—a work of which Erasmus says that

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t was written with much skill, good reasoning, and persuasive eloquence. It was answered by the Lutheran party in *Syngramma Suevicon*, to which he replied in *Antisyngramma*. Fryth, one of the early English martyrs, was burned in 1533, because, as Cranmer writes, "he thought it not necessary to be believed as an article of our faith that there is the very corporeal presence of Christ within the host and sacrament of the altar, and holdeth of this point most after the opinion of Œcolampadius." This contest with Luther on the subject of the Eucharist was, in many respects, the most painful of any in which Œcolampadius found it necessary to engage. Œcolampadius agreed substantially with Zwingli's view of the sacrament, and he defended it with a considerable amount of patristic learning and dogmatic skill against the Lutherans, especially Brentius. But he differed from Zwingli in the interpretation of the words of the institution, by taking the verb in the literal sense, and placing the figure in the predicate: "This is—really, not figuratively, in the sense of signifies, as Zwingli explained it—the symbol of my body" (*figura corporis*, as Tertullian once says). He attended, in company with Zwingli, Bucer, and Hedio, the religious conference with the Lutheran divines at Marburg in 1529, and was there confronted with Luther, while the more vehement Zwingli debated with the mild Melancthon. But, although the champions of the Lutheran and Reformed churches agreed in fourteen fundamental articles, they could not settle their dispute concerning the real presence of Christ in the Eucharist. Luther even refused the hand of brotherhood which Zwingli offered him, with tears, in spite of the difference of views. Nevertheless Œcolampadius lent his support to Bucer's efforts to bring about an agreement between the German and Swiss Reformers. It seems also that Œcolampadius modified his theory on the Eucharist, and gave up some of his former untenable assertions. His learned biographer, Dr. Herzog (ii, 230), thinks that the Reformers of Basle held at last firmly to the view "that our souls are truly nourished with the true body and the blood of Christ, and that Christ is present to the believers in the Eucharist, although not in a manner essentially differing from his general presence in the Church." This is also the view which afterwards prevailed in the churches of Basle, as may be seen from "the Second Confession of Basle," called too "the First Helvetic Confession," drawn up by Bullinger, Grynæus, and Myconius, in 1536, which teaches, in the 22d article, as follows: "Concerning the holy communion, we maintain that the Lord offers and communicates in it truly his own body and blood, i. e. himself, to his members as nourishment, to the effect that he lives in them more and more, and they in him; not that the body and blood of the Lord are naturally united to the bread and wine, and locally included in them, but, rather, that bread and wine, according to the institution of the Lord, are highly significant, sacred, and true signs by which the Lord himself, through the ministry of the Church, offers and bestows the true communion of his body and blood to believers, not as a perishing food of the belly, but as food and nourishment of the spiritual and eternal life," etc. This is substantially the same theory which was afterwards so ably developed and defended by Calvin. From Œcolampadius's peculiar position at Basle, and his relation to Wittenberg and Zurich, it seemed for a while as if he were destined to be a mediator between the two parties in that unhappy controversy which destroyed the visible unity of the Church of the Reformation, and arrayed her members in two hostile factions. But with all his excellence, he was not equal to the exigency; perhaps no man, however great his piety, learning, moderation, and tact, could have prevented the split; yet the strife might possibly have been less bitter if the Reformer of Basle had declined to join either side. Unhappily for such a result, he had a lurking tendency to that spurious spirituality which undervalues all external means of grace. Thus he regarded the ordinance of the Supper as *per se* a hinderance, rather than a means of grace; as a form, from which the Christian should seek to be freed, rising above it to immediate fellowship with God. "Believers," said he, "should use the sacraments more for their neighbors' sake than their own. For themselves they are already under the influence of the Holy Spirit, they are free, they are purified, they are justified, and, being one with Christ, the kingdom of God is already within them." Now, while it is deeply to be regretted that occasion was given for the contest between Switzerland and Germany about the ordinance which is at once the feast of Christian love and the symbol of Christian unity, yet, when we weigh all the circumstances of the discussion, we think that there are not wanting grounds for thankfulness that Luther opposed the doctrine of Zurich. The storm, indeed, left many traces of its desolating march; yet we are inclined to believe that the atmosphere was thereby rendered purer than it would have been if no such war of the elements had occurred. The germ of rationalism thus early developed in the system of Zwingli, if not entirely eradicated, was at least in a measure and for a time repressed. Œcolampadius next took part in the discussion of Baden (May, 1526), where he maintained the tenets of Zwingli against Eck and the old Roman party with great efficiency; yet Zwingli and his followers were condemned as heretics, and strong resolutions were passed against the Reformation. The country, however, was too far advanced towards the principles of the Reformation for these resolutions to have much effect, and Œcolampadius and his colleagues continued to labor faithfully in its cause. On his return to Basle Œcolampadius published a more extended liturgy, and introduced the practice of singing the Psalms in German. The last was a most popular measure, and greatly helped the cause of the Reformation. The hymns were not as melodious as they might have been, and the Papists made much sport of them; but they supplied a long-felt want of thousands of pious hearts. As dangers thickened, the activity of the Reformer was redoubled; he preached every day, he composed and published a *Catechism* for children, and during the prevalence of the plague in 1526 he devoted himself with unwearied constancy to the sick and dying. In the mean time the council of Berne introduced the Reformation in that canton, and thus brought on a religious conference (Jan., 1528), in which Zwingli and Œcolampadius took the leading part. This led to the spread of the Reformation through the whole canton, and greatly encouraged its disciples in Basle. The latter city was gradually divided into two opposite parties. In order to bring matters to a crisis, Œcolampadius induced the evangelically inclined citizens to present a petition to the councils for the uniformity of worship, while at the same time he took such measures with Zwingli as would prevent an outbreak; all passed well, and it was decided that a conference should be held, to determine on the continuation or the rejection of the mass, on the fourteenth day after Whitsuntide, 1529, until which time mass was to be read only in three churches throughout the city. On Feb. 8, 1529, the people assembled, and demanded that such members of the council as were opposed to the Reformation should resign their office, and that their places should be filled by appointment from the grand council, instead of by the remaining members, as formerly; the emblems of Roman Catholic worship were removed from the churches, and on the following day the council acceded to all demands. Œcolampadius was immediately appointed to the highest offices, and as such took an active part in procuring the adoption of ordinances in favor of the Reformation, dated April 1, 1529. The university also was reorganized, and received a new impulse in the hands of its former professors. Œcolampadius was universally recognised as the leading spirit, and while he lived he was, by common consent, allowed to exercise a general supervision over all the parishes of the city and suburbs, as

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well as to control the university affairs. He experienced much annoyance from the Anabaptists, who were not by any means satisfied with the Reformation; he held several conferences with them (in August, 1525, June 10, 1527, and in 1531), but without result, and the sect continued to increase, notwithstanding the stringent measures adopted against them by the council of Basle. In 1531 he abolished the custom of posting the names of parties under excommunication on the doors of the churches, while at the same time he endeavored to establish a regular system of Church discipline. He differed from Calvin, who wished the absolute union of the Church and State, while Œcolampadius argued that, while moving harmoniously side by side, each should have its distinct sphere and jurisdiction. "The civil power," he says in a letter to Zwingli, "will become even more insupportable than Antichrist, if it robs the Church of her authority in spiritual things." He disapproved especially the use of violent means for the propagation of truth, and vainly endeavored to moderate the ardor of his friend Zwingli. Thus he warned the latter at the approach of the catastrophe of the Helvetic Reformation against war; and had Zwingli followed this good advice, he might have saved his own life, which was sacrificed in the unfortunate issue of the battle of Cappel, in October, 1531. After the death of this good but rash Reformer, the ministers of Zurich unanimously chose Œcolampadius as the successor of Zwingli. But he felt it his duty to remain in Basle. Only a few weeks after the death of his friend, he was himself called to pass from the Church militant to the Church triumphant. His last hours on earth were full of interest. A severe illness suddenly arrested his incessant labors, which had long since undermined his sickly frame. He took the communion with his family; then assembled the magistrates and the ministers of Basle around his dying-bed, and moved their hearts by pious exhortations. Concerning himself he said: "The charge that I committed the crime of adulterating the truth does not affect me. By the grace of God, I approach the judgment-seat of Christ with a good conscience. There it will appear that I have not seduced the Church. I leave you behind as witnesses of this my assurance; and I confirm you as such in these my dying moments." He died Nov. 24, 1531, surrounded by ten ministers kneeling in prayer. Shortly before he had fervently recited the penitential psalm of David (Psa. li), and exclaimed, "I shall soon be with the Lord Jesus. Lord Jesus, help and deliver me!" The whole city mourned his death. His remains were deposited in the cathedral church. The mouth of slander circulated the rumor that he had committed suicide, or was killed by a member of his family. Even Luther, under the influence of strong prejudice, was not ashamed to give credence to the lie. But it had the good effect to bring out a minute description of his last days by two eye-witnesses—his friend Grynæus and his servant Gundelfinger. He left a wife, Wilibrandis Rosenblatt, whom he had married (1528) after the death of his mother; a son, Eusebius, who died the same year; and two daughters, Alitheia and Irene. The widow married afterwards successively two other Reformers—his friends Capito and Bucer of Strasburg, the last of whom she followed to Cambridge, in England. But, in 1564, her body was deposited in the same grave with Œcolampadius. The memory of the first Reformer of Basle is still cherished, and the fruits of his pious labors are seen to this day.

As has been truly said, Œcolampadius was the Lord's chosen instrument of leading on to victory those noble souls who had gathered under the banner of reform at Basle, and though cut down in the prime of manhood, he lived long enough to earn the glorious appellation of the Reformer of that city. But his labors entitle him to an appellation more indicative of the wide sphere in which he worked. In his intellectual and moral qualities—his modesty, gentleness, love of peace, eagerness for union, academic tastes, fondness for a meditative rather than an active life, tendency to melancholy, relish for letters, and exquisite scholarship—he bore a striking resemblance to Luther's great friend and ally. Of all positions, that of a revolutionary leader, whether in Church or State, was the last one that Œcolampadius would have chosen to assume. If he had dared to follow his own inclinations, his life would have been spent in the quietude of the academy rather than amid the turbulence of the arena, in converse with books instead of contests with men. He was inclined to look with profound veneration upon everything that bore the marks of hoary antiquity, and hence the reluctance—we may almost call it—with which he abandoned the Romish Church, and severed one by one the ties which bound him to her communion. Among all the Continental Reformers, none were less disposed than he to cast aside old forms, simply because they were old, or to introduce novelties merely for the purpose of making the Protestant worship as unlike the Popish as possible. In short, his tendencies and tastes, if yielded to, would have repelled him from the rude work and rough ways of the reformer; and his life supplies one of the many illustrations of the fact that the Lord chooses instruments which in human view are most unsuitable for the accomplishment of his designs.

The original works of Œcolampadius were, besides those mentioned above, *Annotationes in Genesin*; *in librum Job exegemata*; *in Danielem prophetam libri duo* (1553, fol.):—*Commentarii omnes in libros propheterum* (1558, 2 vols. fol.):—*Joannis Œcolampadii et Huldrichi Zuinglii epistolarum libri iv, præcipua cum religionis à Christo nobis traditæ papita, tum ecclesiasticæ administrationis officia, nostro maxime sæculo tot erroribus perturbato, convenientia, ad amussim exprimentes* (Basle, 1536, fol.). He also published translations of Chrysostom, Gregory of Nazianzum, and others of the early fathers. His philological attainments, and his knowledge of the fathers, contributed to give to his exegetical labors a high value. No complete edition of his works has yet been published.

See Hess, *Lebensgesch. Dr. J. Œkolampad's* (Zurich, 1791); Herzog, *Leben J. Œkolampad's u. d. Reform. d. Kirche z. Basel* (Basle, 1843, 2 vols. 8vo); Hagenbach, *Leben u. ausgewählte Schriften der Väter u. Begründer d. reform. Kirche*, vol. ii (Elber. 1859, 8vo); *Register zu Studien u. Krit.* 1838–1847; Melchior Adam, *Ref. Vit.* s. v.; Harburgh, *Fathers of the German Ref. Ch.* i, 21 sq.; Merle D'Aubigné, *Hist. Ref. in Germany and Switzerland*, iii, 428 sq.; iv, 324 sq., 334 sq.; also, *Hist. Ref. in Switzerland* (see Index in vol. iii); Countess D'Istria, *Switzerland, the Pioneer of the Ref.* ii, 427; Soames, *Hist. Ref.* iii, 153 sq.; Ruchat, *Swiss Ref. Ch.* ch. i, iv, and p. 117–136; Gieseler, *Eccles. Hist.* iv, 99; Fisher, *Hist. Ref.* (see Index); Middleton, *Evangel. Biogr.* i, 85 sq.; Hallam, *Literature*, i, 151, 164, 188, 191, 255; Hardwick, *Hist. Ref.* (see Index); *Princeton Review*, April, 1851, art. ii. (J. H. W.)

Œconomists is the name given to a secret organization of infidel French philosophers, of whom Dr. Duquesnai was the founder. He so ingratiated himself with Louis XV that the latter used to call him his *thinker*, and gained the affections of the people under pretence of promoting economy in the state. According to abbé Barruel, however, the real object of the majority of the society was to subvert Christianity, by circulating the writings of Voltaire, Rousseau, and other infidels. This they did by printing extracts from these popular authors, and circulating them through the kingdom by hawkers and peddlers, who had them for little or nothing, that they might undersell all other literature. Their secret meetings, for preparing and revising these tracts, were held at baron Holbach's (q. v.). In some of these tracts their object was disguised; in others they were so bold as to avow their object under such titles as "Christianity unmasked," etc. They also attempted schools, for the avowed intention of preparing children for trade and mechanic arts, in which the same

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writings were read and circulated. Among the members of their secret club were D'Alembert, Turgot, Condorcet, Diderot, La Harpe, and La Moignon, keeper of the seals, who, on his dismissal from that office, shot himself.—*Encyclop. Brit.* s. v.; Alzog, *Kirchengesch.* ii, 495. See ILLUMINATI; PHILOSOPHISTS; PHYSIOCRATS.

Œconŏmus (*steward*) was the name of a special officer appointed in the middle of the 5th century to conduct the administration of Church property, in place of the earlier deacons. The steward, from the nature of his office, rose in mediæval times to high importance. The bishop, by early law, was not to appoint him, but he was to be chosen by the entire presbytery. The Council of Chalcedon enacted this law, and it was afterwards confirmed by the emperor Justinian, and ratified by later Church councils. The *œconomi* were always chosen from among the clergy. See OICONOMISTS.

Œconomy (*οἰκονομία, stewardship*) is a term sometimes used to designate the entire suppression or temporary withholding, in the instruction of the great mass of Christians, of a large portion of the Gospel doctrines which are the most earnestly set forth in Scripture, as a sort of esoteric mystery of which ordinary believers are unworthy, and which should be *dealt out* with the managing discretion of *a steward* (*οἰκονόμος*), only as a reward for a long course of pious submission. Those who vindicate this system represent it to themselves and others as the same with the gradual initiation of Christians in the knowledge of their religion, in proportion as they "are able to bear it:" able, that is, and willing to understand each point that is presented to their minds. The opponents of the system, on the other hand, maintain that it confounds things essentially different. While they allow the necessity of gradual teaching, as of reading the first line of a passage before a second; and while they readily admit that care is requisite to avoid teaching anything which, though true in itself, would be falsely understood by the hearers, they contend that this necessary caution is not to be confounded with the system of withholding a portion of Gospel truth from those able and willing to receive it, the system of "shunning to set before man all the counsel of God," and of having one kind of religion for the initiated few, and another for the mass of the Christian world. The opponents of the "œconomical" system assert, moreover, that very different was the apostle Paul's Gospel, which he assures us, "if it was hid, was hid from them that are lost" (men on the road to destruction, *ἀπολλυμένοις*), "whom the god of this world hath blinded" (2 Cor. iv, 4, 5).—Eden, *Ch. Dict.* s. v. See RESERVE.

Œcumenical (or *Universal*) **Bishop** is the title now assumed by the popes of Rome. It was stubbornly claimed by John the Faster, patriarch of Constantinople, in the end of the 6th century. The assumption of so lofty a title by Constantinopolitan patriarchs was strongly remonstrated against by the rival bishops of Rome, particularly by Gregory the Great, who maintained the title to be profane, antichristian, and infernal; and, in order to make sure of a clear claim of Rome's superiority over Constantinople, he assumed the appellation "Servus servorum Dei," in reference to Matt. xxiii, 10. (See Alzog, *Kirchengesch.* i, 341 [R. C.]; Soames, *The Latin Ch. in Anglo-Saxon Times*, p. 19; Neale, *Hist. East. Ch.* [Introd.], i, 29.) In A.D. 606, however, the Roman pontiff Boniface III obtained this very title from Phocas, the Greek emperor; and from that period down to the present day the pope of Rome claims to be the *Œcumenical* or *Universal Bishop*, having authority over the whole Church of Christ upon earth. All other churches except the Roman Catholic Church repudiate such a claim as alike unfounded, antichristian, and blasphemous. (J. H. W.)

Œcumenical Council is the name of an ecclesiastical convention of cardinals, bishops, and dignitaries of the Church of Rome, called together by the pope to deliberate really on the interests of the Romish Church, but, as it claims, on the interests of Christianity at large. The council is called œcumenical (i. e. an imperial gathering) from *οἰκουμένη*, or empire (technical meaning of the word, even in N.-T. Greek), because originally such councils were convened only by the emperor. Thus the Church of England teaches in its 21st of the Thirty-nine Articles that "general councils may not be gathered together but by the commandment and will of princes." This was clearly the assumption of the first œcumenical synod held (see NICÆAN COUNCIL), and of all the Eastern councils. "Not only no single bishop, but no single prince (unless we take the word in its most ancient sense), was sufficient to convene a general assembly from all parts of that vast territory; a council was part, as it were, of the original constitution of the Christian empire; and however much disputed afterwards in the entanglements of the civil and ecclesiastical relation in the West, the principle has never been wholly abandoned. When the Western empire fell, the Eastern emperor still retained the inalienable right; and when the Eastern emperor became inaccessible to the needs of European Christendom, and a new holy 'Roman empire' was erected in the West, then the emperor of Germany (solely, or more properly, conjointly with his Byzantine brother) succeeded to the rights of Constantine" (Stanley, *Lect. East. Ch.* p. 159). With the establishment of the temporal power of the papacy the bishop of Rome assumed the prerogative of calling the synods of the Church, as its spiritual head and sovereign lord. In the article COUNCIL we have already considered the general utility of such gatherings and their ecclesiastical authority. The conditions necessary to constitute an œcumenical council are a subject of much controversy among Romanists. As the subject is of less importance in Protestant divinity, it will be enough to explain here that a council is said by Roman Catholic divines to be œcumenical in three different ways, viz., in convocation, in celebration, and in acceptation. For the first, the summons of the pope, direct or indirect, is held to be necessary; this summons must be addressed to all the bishops of the entire Church. For the second, it is necessary that bishops from all parts of the Church should be present, and in sufficient numbers to constitute a really representative assembly: they must be presided over by the pope, or by a delegate or delegates of the pope; and they must enjoy liberty of discussion and of speech. For the third, the decrees of the council must be accepted by the pope, and by the body of the bishops throughout the Church, at least tacitly. The last of these conditions is absolutely required to entitle the decrees of a council to the character of œcumenical; and even the decrees of provincial or national councils, so accepted, may acquire all the weight of infallible decisions in the eyes of Roman Catholics. It remains now only to name the councils regarded as œcumenical. Yet this is by no means an easy task, for Church historians are not agreed as to the total number of such synods hitherto held. The well-known mnemonic hexameter, "Ni Co E, Chal Co Co, Ni Co La, La La La, Ly Ly Vi, Flo Tri," standing for Nicæa, Constantinople, Ephesus, etc., which counts but seventeen, is not accepted by all. While, e. g., the œcumenical council of Ephesus, in 449, had decided, not without the aid of "swords and sticks, and many monks' heels," that Eutyches's opinion about the nature of Christ was the orthodox one, another œcumenical council, held eleven years later at Chalcedon, decided that the decision of its predecessor was null and void; and that so far from being an œcumenical council, it was a council of brigands, "*Latrocinium Ephesinum.*" Even so the Council of Basle was called "*Basiliacorum spelunca dæmonumque caterva*," because it rebelled against the pope, its master. (See Deutsch, *Literary Reminiscences*, ch. xi; McElhinney, *The Doctrine of the Ch.* p. 81–84.) See also SYNOD. The Protestants have in recent times

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given the title *œcumenical* to their general councils convened by the Evangelical Alliance, but there seems to be no good ground for such a designation. (J. H. W.)

Œcumenical Divines is the title given by the Greek Church to St. Basil the Great, St. Gregory the Divine, and St. John Chrysostom. A festival in honor of these three œcumenical divines, as they are termed, is held on January 30 every year.

Œcumenical Judge is the title given to the patriarch of Alexandria. It was first applied to Arsenius, who succeeded Philotheus A.D. 1015. It originated as follows: "A dispute having arisen between the emperor Basil and the patriarch of Constantinople, Sergius II, apparently on the subject of tax, which the former had levied, and to which the latter objected, Philotheus, then at Constantinople, was called in as arbiter of the disagreement. Finding that both the prelate and the emperor were in the wrong, and unwilling to provoke their indignation by openly saying so, he had recourse to an ingenious and symbolical method of stating his opinion. Having made two figures of wax, representing, we may suppose, the contending parties, he carried them before Basil and Sergius, and cut off the right hand of that representing the emperor, and the tongue of that by which the patriarch was imaged, thus reproving the severe actions of the former and the unbridled words of the latter. Sergius placed on him his omophorion, the emperor his crown; and since that period the patriarch of Alexandria wears two omophoria and a double crown on his mitre. This title was afterwards absurdly assumed by the Jacobite patriarchs, who interpret it as proving their authority to settle any dispute which may arise as to the time of Easter.

Œcumenius (*Οἰκουμένιος*), a Byzantine ecclesiastical writer of the 10th century, of whose personal history nothing is known except that he was bishop of Triccca, in Thessaly, and wrote Greek commentaries on various parts of the Gospel. The works attributed to him are, *Commentaria in sacrosancta quatuor Christi Evangelia, . . . auctore quidem (ut plurimi sentiunt) Œcumenio, interprete vero Joanne Hentenio* (Louvain, 1543, fol.). The Greek text was published by O. F. Matthæi (Leips. 1792, 3 vols. 8vo):—*Ἐξηγήσεις εἰς τὰς πράξεις τῶν Ἀποστόλων* (compiled from the ancient Greek fathers, and especially from St. Chrysostom):—*Ἐξηγήσεις εἰς τὰς Παύλου ἐπιστολὰς πάσας*:—*Ἐξηγήσεις εἰς τὰς ἑπτὰ καθολικὰς λεγομένας ἐπιστολάς*:—*Εἰς τὴν Ἰωάννου Ἀποκάλυψιν*. These divers commentaries were several times published; one of the best editions is that of Paris, 1631, 2 vols. fol. The commentary on Revelation was reprinted by Cramer (Oxf. 1840, 8vo). With Œcumenius originated the Catenæ (q. v.); his commentaries are chiefly composed of extracts from the writings of the fathers, with a few remarks of his own. "The various explanations are linked together, without regard to their agreement or contrariety, by such words as 'another' (*ἄλλο*), 'otherwise' (*ἄλλως*), 'and otherwise' (*καὶ ἄλλως*); and sometimes they amount to ten in one place. The reader is generally left to choose for himself, for Œcumenius seldom prefers one to another. The method of interpretation is grammatical" (Davidson, *Hermeneutics*, p. 169). It is noticeable that he does not read 1 John v, 7; and that he reads *Θεός* and not *ὅς* (1 Tim. iii, 16). See Hentenius, *Præf. ad Œcumen. Commentar.*; Matthæi, *Proleg. ad Euthymii Commentar. in Quatuor Evang.*; Simon, *Hist. critique des principaux commentateurs du Nouveau Testament*, c. xxxii; Possevin, *Apparatus sacer*; Cave, *Hist. Littér.* ad ann. 990; Fabricius, *Bibl. Græca*, viii, 343; Dupin, *Bibl. Nouvelle des Auteurs ecclés.* cent. xi; Ceillier, *Auteurs sacrés*, xix, 742; Oudin, *Comment. de Scriptor. ecclés.* ii, col. 518; Lardner, *Credibility*, i, 1; Cramer, *Preface* to his edition; Hoefer, *Nouv. Biog. Générale*, xxxviii, 508; Smith, *Dictionary of Greek and Roman Biography and Mythology*, s. v.; Hook, *Eccles. Biogr.* vii, 455.

Oeder, Georg Ludwig, a German divine noted for his exegetical labors, flourished in the first half of the 18th century. He was born in 1694, and after studying at different high schools of his country, entered the ministry, and finally became rector at Anspach and dean of Feuchtwangen. He died in 1760. He was the author of *Free Inquiries concerning the Revelation*, and several books of the Old Testament, in German:—*Animadversiones Sacræ*:—*Observationum Sacrarum Syntagma*, etc. See Hoefer, *Nouv. Biog. Générale*, s. v.

Oedmann, Samuel, a noted Swedish divine, distinguished for his contributions to exegetical theology, was born in 1750, and flourished as professor of theology at the University of Upsala. He died in 1829. His *Miscellaneous Collections from Natural History*, for the illustration of Scripture, published originally in Swedish, was translated into German by Gröning (Rostock and Leipsic, 1786–95). See Hoefer, *Nouv. Biog. Générale*, s. v.

Oegir (from *Oga*, "to shudder" at, to dread) or **Hler** (i. e. the stutterer) is the name in Northern mythology of the god of the sea or ocean. Oegir rules over the stormy, raging sea, far from land, where fishing and navigation cannot well be carried on; he is a giant, and in intercourse with the gods, whom he visits, and they in turn visit him. It was once when the gods visited him that his brewing-kettle was found too small, so that Thor had to go to the giant Hymer, who had a kettle a mile deep. In Oegir's hall the bright gold was used instead of fire, and the ale passed round spontaneously. Some of the old Norse heroes are represented as possessing a terrifying helmet. Odin's helmet is the beaming sky; and as the dwarfs cover themselves with a helmet of fog, so Oegir wears on his brow a helmet made of dense darkness, and heaven-reaching, terrifying breakers. The name of his wife, Rau (to plunder, to rob), denotes the sea, as craving its sacrifice of human life and of treasures. She has a net with which she catches those who venture out upon the sea; with her hand she is able to hold the ship fast. The ancient Norsemen believed that they who perished at sea were seized by Rau. Loke once borrowed Rau's net with which to catch the dwarf Andvare, who in the guise of a fish dwelt in a waterfall. Oegir and Rau have nine daughters, the waves of the ocean, and their names represent the waves in their various magnitudes and appearances. They have pale locks and white veils, and are always angry when the wind blows. Oegir and his family were regarded as mighty beings, whose friendship was sought by the gods themselves. See Thorpe, *Northern Mythol.* i, 67–69; Keyser, *Religion of the Northmen*; Anderson, *Norse Mythology* (Chicago, 1875), p. 343–48.

Oehler, Gustav Friedrich, a very eminent Old-Testament scholar of Germany, was born at Ebingen, in Würtemberg, June 10, 1812. Having finished his theological studies at Tübingen, he was appointed a lecturer at the Missionary Institution at Basle, which position he occupied from 1834 to 1837. After this he became a member of the theological seminary in Tübingen, teaching at the same time in the university there. In 1840 he was appointed vicar in Stuttgard, and in the same year professor of the theological seminary at Schönthal. In 1845 he accepted a call from the theological faculty in Breslau, Silesia, where he lectured until 1852, when he returned to Tübingen to occupy the same position there, besides having the ephoralty over the higher theological seminary. He died Feb. 20, 1872. He published a great many essays and articles in different reviews, in Herzog's theological and Schmid's pædagogical encyclopædias; and the following works, *Prolegomena zur Theologie des Alten Testamentes* (Stuttgard, 1845):—*Commentationum ad theologiam pertinentium*, pars I (ibid. 1846):—*Die Grundzüge der Alttestamentlichen Weisheit* (Tübingen, 1854):—*Ueber das Verhältniss der Alttestamentlichen Prophetie zur Heid-*

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nischen Mantik (ibid. 1861):—*Zwei Seminarreden* (ibid. 1870):—*Gesammelte Seminarreden* (ibid. 1872); but his main work is *Theologie des Alten Testamentes* (1873, 1874, 2 vols.), published by his son immediately after the author's death, and giving the substance of his theological lectures delivered from 1839 to 1871, and of his articles published in different cyclopædias and reviews. Of the last-mentioned work an English translation has been prepared by E. D. Smith, of which the first volume, entitled *Theology of the Old Testament*, was published at Edinburgh in 1874. This work, though it is characterized rather by fulness of details than by comprehensiveness of principles, yet exhibits on every page signs of the most conscientious diligence. This is especially the case in all matters connected with Old-Testament exegesis. It is therefore free from the serious blemishes which damage all its predecessors, the valuable work of Schultz not excepted. It is characterized as follows by a writer in the *Brit. Qu. Rev.* (Jan. 1875) p. 147, 148:

"Oehler was a strong believer in the supernatural, and was imbued with the most profound reverence for Old-Testament Scripture. With regard to the relation of the Old Testament to the New, he held a middle position between the view of Hengstenberg and the older orthodox party, which did not distinguish between the two, and that of Marcion and Schleiermacher, which entirely cuts loose the Old-Testament religion from the New, thereby reducing it to a level with the other pre-Christian religions, and making it of scarcely greater importance for the explanation of the Christian system than the theology of Homer. While Oehler has successfully maintained against Hengstenberg that the Old and New Testaments were so distinct that no New-Testament idea is fully set forth in the Old, he yet holds that the connection between them is so intimate and essential that the genesis of all the ideas of New-Testament salvation lie in the Old, and that both must stand or fall together. He must not be understood, however, as holding the opinion that the growth of religious ideas was owing to a certain religious sense, which became clearer and fuller with the progress of time, for he repudiates altogether this theory of the rationalistic schools. While admiring the author's moderation and devotedness, we cannot help thinking that out of this too decided opposition to the above schools arose two radical defects, which pervade the whole work, viz., a painful and unsuccessful attempt to reconcile all discrepancies between the different religious views and tendencies, e. g. to reduce to complete harmony the different parts of the Old Testament: and an entire exclusion of all side-lights from non-Biblical sources. According to his own principle, God must have gradually, and by means of enlightened leaders, removed his people more and more from heathenism; and a complete history of the process would necessitate a comparison with heathen views. There must have been a period in which the religious views of Judaism and heathenism were closely allied. Yet we find scarcely an allusion to the latter. The same exclusive tendency caused him, somewhat inconsistently, to limit his investigation to the canonical writings of the Old Testament. This tendency alone would suffice to render his work, though richer in detail, inferior in breadth and comprehensiveness to the valuable volumes of Hermann Schultz, and will cause the readers of Ewald, who lives in a different plane from ordinary men, to feel that they are entering a new world of thought and freedom."

See *Theologisches Universal-Lexikon*, s. v.; Kurtz, *Church History* (Philadelphia, 1875), ii, 375; *Lehrbuch der Kirchengeschichte* (Mitau, 1874), ii, 323; Hauck, *Theologischer Jahresbericht*, vi, 259; viii, 65, 646 sq.; *Worte zum Andenken an Dr. G. F. v. Oehler* (1873), containing the addresses made at his funeral, and also a brief sketch of his life. (J. H. W.)

Oehlmüller, Daniel Joseph, an eminent German architect, was born at Bamberg in 1791. He studied under Carl Fischer, and then visited Italy and Sicily, where he passed four years in studying and copying the principal edifices, until he was summoned home in 1819 to superintend the erection of the *Glyptotheca* at Munich, after the designs of Klenze. In 1831 he was commissioned to make designs in the Gothic style for a church in the suburbs of Munich, which gained him great reputation. He erected in the same style the national monument at Wittelsbach, and the Otto chapel at Kiefersfelden. Among his other works is the *Church of St. Theresa* at Halbergmoos, in the Italian style, commenced in 1833. At the death of Domenico Quaglio, in 1837, Oehlmüller was employed to complete the works at the castle of Hohenschwangau. He died in 1839. In 1823 and 1825 he published a book containing designs for funeral monuments. See Spooner, *Biog. Hist. of the Fine Arts*, ii, 626.

Œnisteria (*οἰνιστήρια*), a name for the libations of wine poured out to Hercules by the youth of Athens on reaching the age of manhood.

Œnoatis is a surname of *Artemis*, under which she was worshipped at Œnoë, in Argolis.

Œnomancy (Gr. *οἶνος*, *wine*, and *μαντεία*, *divination*), a species of divination practiced by ancient Greeks, in which they drew conjectures from the color, motion, and other circumstances connected with the wine used in libations to the gods.

Œnomania (*οἶνος*, *wine*, and *μανία*, *madness*) [usually Anglicized *Oinomania*] is a term of modern invention to denote an irresistible or insane craving for alcoholic stimulants, when occurring in a habitual or confirmed form, and requiring confinement or restraint of the person for its cure. Much discussion has taken place in regard to this and other forms of what is often called Moral Insanity; the most recent views of physicians, however, tend to show that the drinking insanity, or *furor bibendi*, as it was called by an early writer on the subject, is often associated with other forms of mental derangement, and is very apt to be, in connection with one or more of these forms, hereditarily transmitted, even through several generations; so that the really physical or insane character of the craving for stimulants, at least in some cases, may be regarded as a well-established fact in medicine.—Chambers. See Monomania. Many of the considerations adduced under the art. Kleptomania (q. v.) apply to the moral responsibility of persons laboring under this disease, and perhaps with increased force, as it has a peculiarly physical relation. Other questions relate to the general subject of temperance (q. v.).

Œnomaus (*Οἰνόμαος*), of Godava, a cynic philosopher, flourished in the reign of Hadrian, or somewhat later, but before Porphyry (Syncell. p. 349 b; Suid. s. v.). He was one of those later Cynics whose philosophy consists not so much in any definite system of doctrine as in a free and unrestrained tone of thought and life. Thus the emperor Julian charges him with sensuality and profaneness; and his sarcasms upon the old cynic doctrines have led some to believe, but without reason, that he belonged to some other sect (Julian, *Orat.* vi, 199; vii, 209, ed. Spanheim). Suidas mentions as his works, Περὶ Κυνισμοῦ:—Πολιτεία:—Περὶ τῆς καθ' Ὁμηρον Φιλοσοφίας:—Περὶ Κράτητος καὶ Διογένους καὶ τῶν λοιπῶν. This list, however, does not include the work which is best known to us, namely, his exposure of the oracles, which is sometimes entitled Κατὰ τῶν χρησηρίων; but the proper title seems to have been Γοήτων Φωρά, i. e. *Delectio Præstigiatorum*. Considerable extracts from this work are preserved by Eusebius, who tells us that Œnomaus was provoked to write it in consequence of having been deceived himself by an oracle (Eusebius, *Præp. Evang.* v, 18 sq.; vi, 1; Socrates, *H. E.* iv, 13; Niceph. x, 36; Theodoret, *Therap.* vi, 36; x, 141 a). Julian also speaks of tragedies by Œnomaus (*Orat.* vii, 210). See Smith, *Dict. of Greek and Roman Biog. and Mythol.* iii, 17, 18.

Oertel, Euchlin Friedrich Christian, a German divine of note, was born at Streitberg in 1765, and flourished at Anspach as professor at the gymnasium. He died about 1845. He is the author of *Christologie*, or results of the latest exegetical expositions concerning the divinity of Christ, in which subordinationistic views are held by him (Hamburg, 1792); and a version of the Bible from the original languages, with annotations (Anspach, 1817, vol. i), all in German. See Winer, *Handbuch*, s. v.

Oertel, Philipp Friedrich Wilhelm (better

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known by his *nom de plume*, W. O. von Horn), a German author, was born at Horn, near Simmern, Aug. 15, 1798. He was the son of a clergyman; studied theology at Heidelberg; was in the charge of a parish at Mannebach from 1820 to 1835; was ecclesiastical superintendent at Sobernheim from 1835 to 1863, and subsequently resided at Wiesbaden. He died Oct. 14, 1867. He was a voluminous writer of popular stories, and his *Gesammelte Erzählungen* (Wiesbaden, 1850–1859, 13 vols.) has passed through numerous editions.

Oetinger, Friedrich Christoph, a noted German theosophist and religious psychologist, celebrated as a mystical exponent of the sacred writings, was born of pious parentage at Göppingen, in Würtemberg, May 6, 1702. He studied at the University of Tübingen, where he came in contact with some of the *Inspired;* and his studies thereupon took a decidedly mystical turn. He also devoted himself to the study of the philosophical writings of Leibnitz and Wolf, and was "altogether immersed in the doctrine of the monads." He studied Malebranche, too. After the completion of his course at the university he became intimately related to Bengel, corresponding with him and visiting him frequently. His whole object now was to impregnate the Wolfian philosophy with a deeper Biblical element, and to ascertain therein the final principles and highest unity of all thought. He read the Church fathers industriously, especially Augustine, and pored over the Rabbins and their cabalistic speculations. He visited Jena and Leipsic, and there made the acquaintance of Francke, Spangenberg, and Zinzendorf, with the last of whom he spent some time in Herrnhut. He also made many other journeys. He saw Leipsic, Berlin, and the large places of the Low Countries. He finally returned to Tübingen; and after having acted awhile as tutor there, and assisted count Zinzendorf in his project for translating the Scriptures, he was appointed reader in theology in the University of Halle. This post he resigned however in order to travel, and especially to consult some of the eminent theologians of Holland. Returning to Würtemberg, he was, in 1738, appointed pastor at Hirschau. He had now fully adopted the views of the Pietists, whose sentiments were then obtaining the approval of many of the most learned and pious men in Germany, while they found very general acceptance among persons of a devotional temperament, with whom Oetinger's purity of life, earnestness of manner, extensive theological acquirements, and perhaps his mysticism of style, all combined to give him great influence, so that he soon came to be regarded as the Pietistic leader in that part of Germany. Oetinger was an earnest student of the writings of Jacob Böhme; and he became an ardent disciple of Emmanuel Swedenborg, some of whose works he translated into German. His teaching of these mystic doctrines having called forth some remonstrances from his ecclesiastical superiors, he announced his resolve not to publish any more of his writings, but he continued to furnish such of his followers as applied for spiritual advice with his written instructions. He was nominated in 1752 to the superintendence of the churches in the district of Weinsberg, and afterwards in that of Herrenberg, and subsequently bishop of Murrhard. He died February 10, 1782.

During his life Oetinger was regarded with respect approaching to reverence by his co-religionists as a philosopher and theologian, and he is still held in some estimation. He sought to elucidate the Christian system by the speculations of Böhme and Swedenborg; and he was fond of comparing and contrasting the received systems of secular philosophy with Christian philosophy, as so explained. It is only recently that attention has been excited towards his almost forgotten works. He was the theosophist of his age. His contemporaries called him the Magus of the South. He says: "I have made the idea of life which prevails in the Bible the chief feature of my theology. The Bible treats of life: 1, God as the source of life; 2, man as the conservatory of the breath of life; 3, sin as the estrangement of life from God; 4, grace as the communication of new life; 5, the Church as the society where the spirit of life works; 6, the last things as the end and issue of life." "Magic," says the fantastic old man, "is the science of the friends of God. It is of secret wisdom. But it is the sublimest magic to separate yourself from yourself by means of the cross of Jesus Christ, and to bring the multitude of your thoughts into harmony with the love of Christ." "In antagonism to the sceptical and volatilizing tendency, he sought," says Hagenbach, "to hold firm the concrete individual, the real and the vigorous in all their picturesqueness, vividness, and sensuousness, so as to make the deeper and stronger impression upon the mind. Instead therefore of regarding scriptural descriptions of the kingdom of God and of the new birth as mere figures, and of dissolving them into abstract conceptions, as was done by the later translators of the Bible, . . . Oetinger regarded them as realities and facts; and while scepticism believed that it must translate the Biblical language into Western form, which could not easily happen without a diminution of the original meaning, Oetinger believed, on the other hand, that we must return to that Biblical view of things, and live in the very heart of it. His language is therefore sometimes dark, mysterious, and not comprehensible by every mind. He strives by it to represent everything in a new and original light, and in this effort he confesses that by the confusion of philosophic language it would be hard for one who is illuminated as by lightning to speak with new tongues. Men must sometimes be satisfied with only small and weak beginnings, until the knowledge of the Lord shall cover the earth as the waves of the sea" (i, 39, 1, 39).

Oetinger was very fruitful as a mystical author. His works amount to seventy in number, the titles of which betray his effort to combine supernatural and natural things in their higher unity; or, as he himself expresses it, "metaphysics in connection with chemistry." Of these numerous works we notice *Die unerforschlichen Wege der Herunterlassung Gottes* (Leips. 1734):—*Abriss d. evangelischen Ordnung z. Wiedergeburt* (ibid. 1735, 8vo):—*Erklärung d. Psalmen nach dem historischen Wortverstande* (Esslingen, 1748, and Heilbronn, 1756, 8vo):—*Inquisitio in sensum communem et rationem pro judicandis philosophorum theoris ad normam Scripturæ Sacræ* (Tübingen, 1753, 8vo):—*Dreyfache Sittenlehre nach der Natur, nach der heiligen Schrift, nach Jesu Christo* (Heilbronn, 1753, 8vo):—*Die Eulerische u. Frickische Philosophie über die Musik* (Neuwied, 1761):—*Die Philosophie der Alten wiederkommend in der güldenen Zeit* (Francf. 1762, 8vo):—*Swedenborg's u. anderer irdische u. himmlische Philosophie* (ibid. 1765, 8vo):—*Theologia ex idea vitæ deducta* (ibid. 1765, 8vo; transl. into German, Stuttg. 1852, 8vo); it is the best work of the author:—*Beurtheilung der Lehre von dem Zustande nach dem Tode* (1771, 8vo):—*Liber aureæ catenæ Homeri de transmutatione metallorum* (1771, 8vo):—*Inbegriff der Grundweisheit aus den Schriften Jakob Böhms* (Francf. 1774, 8vo):—*Gedanken von den Fähigkeiten zu empfinden u. zu erkennen* (ibid. 1775, 8vo):—*Biblisches u. emblematisches Wörterbuch dem Tellerischen entgegengesetzt* (Francf. 1776; Stuttg. 1849). He translated also into German and annotated the work of Swedenborg on the inhabitants of the earth, planets, and other stars (1771, 8vo). Oetinger's complete works were published at Reutlingen in 1852 sq., and his theosophical writings have been brought out at Stuttgard as follows: *Sämmtl. theosophische Schriften, Theologie a. d. Idee des Lebens* (1865).

See *Neues Gelehrtes Europa*, vol. xv; Moser, *Würtembergisches Gelehrten-Lexikon*, s. v.; Hirsching, *Handb.*; Meusel, *Lexikon*, s. v.; Hurst's Hagenbach, *Ch. Hist. of the 18th and 19th Centuries*, i, 388–392, 481 sq.; Kahnis, *Hist. German Protestantism*, p. 108; *Selbstbiographie*, published by Hamberger (Stuttg. 1845); Auberlen, *Die Theosophie Fr. Ch. Oetinger's nach ihren Grundzügen* (Tübing. 1848). (J. H. W.)

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Œtosyrus (Οἰτόσυρος), the name of a divinity worshipped by the ancient Scythians, and identified with *Apollo* by Herodotus (iv, 59).

Oettinger, EDWARD MARIA, a German bibliographer, was born Nov. 19, 1808, at Breslau, in Silesia, of Jewish parents. Having studied at the gymnasium of his native place, he went to Vienna, and joined the Roman Catholic Church. After 1829 he edited different periodicals at Berlin, Hamburg, Manheim, and Leipsic, and wrote several dramas, novels, and romances. His poems, which he published under the title *Buch der Liebe*, were published at Leipsic in a fifth edition in 1850. Besides a historical work — *Geschichte des dänischen Hofes von Christian II, bis Friedrich VII* (Hamburg, 1859, 8 vols.)—he published his famous bibliographical work, *Bibliographie biographique, ou dictionnaire de 26,000 ouvrages, relatifs à l'histoire de la vie publique et privée des hommes célèbres de tous les temps et de toutes les nations* (Leips. 1850; the same in 2 vols. Paris, 1866):—*Historisches Archiv, enthaltend ein systematisch-chronologisch geordnetes Verzeichniss von 17,000 der brauchbarsten Quellen zum Studium der Geschichte* (Carlsruhe, 1841):—*Moniteur des dates, contenant un million de renseignements biographiques, généal. et historiques* (Dresden, 1866-1868, 6 vols. 4to)—a work which, as a biographico-genealogico-historical lexicon, is not only indispensable to librarians, historians, and bibliographers, but which at its first appearance was unanimously praised as a gigantic work of German industry and scholarship. Oettinger died June 26, 1872. A supplement to his *Moniteur des dates* is now published by Dr. H. Schramm, the biographer of Oettinger. See *Literarischer Handweiser* (1872), p. 368; Kurz, *Literaturgeschichte*, vol. iv (see Index); Dr. K. Schütze, *Deutschland's Dichter und Dichterinnen*, s. v. (B. P.)

Ofarri, an indulgence-box, a sort of charm purchased from the Japanese priests by the pilgrims who go to *Inje*.

Offa OF ESSEX, a pious and valiant Saxon prince, deserves a place here for his great devotion to Christianity. He flourished near the opening of the 8th century. He was a youth of great personal beauty, says Bede, and his pleasing manners made him most acceptable to the people, who looked forward with hopes to the time when he should be called to govern them. He was also honorably affianced to a princess of Mercia; but he left all the wealth and power and pleasure that courted him for Christ's sake and the Gospel's:

> "He gave his honors to the world again,
> His better part to heaven."

We must confess, though a mistaken sense of duty ruled his choice, that it was no common power of religion which could take him at such an early age from all the advantages of birth and state, to live in a foreign land, in unknown society and an obscure position, and to give himself up to a life of prayer and fasting and almsgiving.

Offa, an Anglo-Saxon prince, who flourished as king OF MERCIA for about forty years, in the second half of the 8th century, is noted in ecclesiastical history for the dependent relation in which he placed his part of Britain to the papal see. He was a valiant soldier and ambitious ruler; and as he extended his possessions largely, his negotiations with Rome become of importance to every student of English ecclesiastical history. He compelled the king of Kent to acknowledge his authority, and at the instigation of Cynedrida, his wife, he put to death Ethelbert, king of East Anglia, and seized his states. Charlemagne called him the most powerful of the Christian kings of the West, and maintained friendly relations with him, except during a short period when traders in Offa's dominions committed depredations upon Frankish merchants. But though Offa was successful in his acquisition of temporal power, he lost much by ecclesiastical relations with Rome, upon the good-will of which he finally came to be very dependent. Anxious to establish the ecclesiastical independence of his kingdom from other British territory, he appealed to pope Adrian—the same pontiff who wrote in defence of image-worship—to send an archbishop's pall to Higbert, bishop of Lichfield, making the six other bishoprics between the Thames and Humber subject to him instead of archbishop Eanbert of Canterbury. It is no great credit to pope Adrian that he consented so easily to this project, for which there was no reason but the worldly ambition of Offa; and his honesty is somewhat impeached by it, inasmuch as Offa began a practice, which was long afterwards continued, of sending a yearly present in money, called "Peterpence," to Rome. The Saxon law speaks of this present as "the king's alms." It was not a tax paid to the pope, but to the king's officers; it led, however, afterwards to further encroachments of the bishop of Rome. A council of the English Church, held at Cliff's-hoe, A.D. 803, censured this royal act as surreptitious and deceitful. King Offa was also the first prince since the days of St. Augustine to receive a papal legate for the ordering of British ecclesiastical affairs. The legates came ostensibly *to renew the faith and peace* that had connected England with Rome ever since Augustine's mission. Their object was, however, to give public papal countenance to Offa's ecclesiastical departures. Offa died soon after his cruel slaughter of king Ethelbert, overcome with remorse. He was succeeded by his son Egferth, who reigned only a few months. Offa is commended by the learned Alcuin as a prince of engaging manners, and studious to promote good Christian morals among his people. At the same time the prelate does not disguise that these better qualities were tarnished by deeds of avarice and cruelty; and he mentions it as a probable mark of divine vengeance that his only son Egferth, whom he had made the sharer of his throne, died a few days after his father, in the flower of his age. Among the oppressive acts of Offa towards the Church, he seems to have usurped the property of bishops and abbots in the monasteries; not suppressing the religious houses, but giving them as preferments to his friends, particularly one at March, in Cambridgeshire, and the abbey at Bath, which he made bishop Heathored of Worcester surrender to him. To establish his power the more, he enriched the abbeys of Bredon and Evesham, founded by his grandfather, with lands taken from the same bishopric or its dependent monasteries. But at a late period of his life he was led, by remorse of conscience, to found the famous abbey of St. Alban's, which he endowed with large estates in Hertfordshire, and which became one of the most splendid of the old Benedictine houses in early Norman times. Offa compiled laws which are mostly included in the Anglo-Saxon code of Alfred the Great. See Churton, *Early Engl. Ch.* ch. x; Soames, *Anglo-Saxon Ch.* (Lond. 1856, 12mo), p. 101-104; ejusd. *Latin Ch. during Anglo-Saxon Times* (ibid. 1848, 8vo), p. 146 sq.; Inett. *Origines Anglicanæ* (see Index in pt. ii of vol. ii). (J. H. W.)

Offence may be either active or passive. We may give offence by our conduct, or we may receive offence from the conduct of others. The original word (*σκανδαλίζω*), in our version usually rendered "offend," literally signifies *to cause to stumble*, and by an easy metaphor, *to occasion a fall into sin* (Matt. v, 29). It may, therefore, apply to ourselves as well as to others (Matt. xviii, 6-14). Hence the noun *σκάνδαλον* signifies not only "an offence," in our common use of that word, but also *a stumbling-stone*, a trap, a snare, or whatever impedes our path to heaven (Matt. xviii, 17; Rom. xiv, 13; 1 Cor. x, 32). Sometimes offence is taken unreasonably; men, as Peter says, "stumble at the word, being disobedient." Hence we read of "the offence of the cross" (Gal. v, 11; vi, 12). To positive truth or duty we must adhere, even at the hazard of giving offence; but a woe is on us if we give it unnecessarily

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(Rom. xiv, 13–21; 1 Cor. viii, 9–13). We should be very careful to avoid giving just cause of offence, lest we prove impediments to others in their reception of the truth, in their progress in sanctification, in their peace of mind, or in their general course towards heaven. We should abridge or deny ourselves in some things, rather than, by exercising our liberty to the utmost, give uneasiness to Christians weaker in mind or weaker in the faith than ourselves (1 Cor. x, 32). On the other hand, we should not take offence without ample cause, but endeavor by our exercise of charity, and perhaps by our increase of knowledge, to think favorably of what is dubious, as well as honorably of what is laudable.

It was foretold of the Messiah that he should be "a stone of stumbling and a rock of offence" (Isa. viii, 14; Rom. ix, 32, 33; 1 Pet. ii, 8). Perhaps predictions of this kind are among the most valuable which Providence has preserved to us, as we see by them that we ought not to be discouraged because the Jews, the natural people of the Messiah, rejected him, and still reject him; since the very offence they take at his humiliation, death, etc., is in perfect conformity to and fulfilment of those prophecies which foretold that, however they might profess to wish for the great Deliverer, yet when he came they would overlook him, and stumble at him.

OFFENCE, Ecclesiastical. See Penance; Polity; Reconciliation; Trial.

Offenhausen, Salomon Zebi, a polemic who lived about the beginning of the 16th century. We know nothing of him beyond the fact that he wrote an apologetical work against the Jewish convert S. Fr. Brenz, and his work, *Jüdischer abgestreifter Schlangenbalg* (Nuremberg, 1614), entitled צְרֹר הַרְהוּדִים (Hanover, 1615), written in Judæo-German and in rabbinical letters, which was translated into Latin by Jo. Wulfer, under the title *Theriaca ad examen revocata* (Nuremberg, 1681), of which some excerpts are found in Eisenmenger's *Neuentdecktes Judenthum*, i, 134 sq. See Fürst, *Bibl. Jud.* iii, 46; Wolf, *Bibl. Hebr.* i, 358; iii, 245; Steinschneider, *Jewish Literature*, p. 213; Jöcher, *Allgemeines Gelehrten-Lexikon*, iv, 2194 sq.; De Rossi, *Dizionario storico degli autori Ebrei*, p. 250 sq. (Germ. transl. by Hamberger); by the same author, *Bibliotheca Judaica Antichristiana*, p. 126 (Parma, 1800); Eisenmenger, *Neuentdecktes Judenthum*, vol. i (index of the Germano-Hebrew books referred to in his work); Fabricius, *Delectus argumentorum et syllabus Scriptorum*, etc. (Hamburg, 1725, p. 588 sq.). (B. P.)

Offering (the general name for which in Hebrew is קָרְבָּן, *korban'*, although several other words are so rendered) is anything presented to God as a means of conciliating his favor; which being in the Jewish, as well as in all other religions, considered as the one thing needful, has always constituted an essential part of public worship and private piety. In the treatment of this topic we adopt the article in Kitto's *Cyclopædia*, which is substantially an abridgment of Winer's "Opfer" in his *Realwörterbuch*, ii, 176 sq.

Offerings have been divided into three kinds: 1. *Impetratoria*, denoting those which are designed to procure some favor or benefit; 2. *Eucharistica*, those which are expressive of gratitude for bounties or mercies received; 3. *Piacularia*, those which are meant to atone for sins and propitiate the Deity. Porphyry also gives three reasons for making offerings to the gods (*Abstinentia*, ii, 24)—in order to do them honor, to acknowledge a favor, or to procure a supply for human needs. Among the Hebrews we find a complex and multiform system of offerings extending through the entire circle of divine worship, and prescribing the minutest details. A leading distinction separates their offerings into *unbloody* (מִנְחָה, *minchâh*, προσφορά, δῶρον) and *bloody* (זֶבַח, *zébach*, θυσία). Used in its widest sense, the term offering, or oblation, indicates in the Hebrew ritual a very great number of things—as the firstlings of the flock, first-fruits, tithes, incense, the shewbread, the wood for burning in the Temple (Neh. x, 34). The objects offered were salt, meal, baked and roasted grain, olive-oil, clean animals, such as oxen, goats, doves, but not fish. The animals were required to be spotless (Lev. xxii, 20; Mal. i, 8), and, with the exception of the doves, not under eight days old (Lev. xxii, 27), younger animals being tasteless and innutritious. The smaller beasts, such as sheep, goats, and calves, were commonly one year old (Exod. xxix, 38; Lev. ix, 3; xii, 6; xiv, 10; Numb. xv, 27; xxviii, 9 sq.). Oxen were offered at three years of age; in Judges (vi, 25) one is offered which is seven years old. As to sex, an option was sometimes left to the offerer, especially in peace and sin offerings (Lev. iii, 1, 6; xii, 5, 6); at other times males were required, as in burnt sacrifices, for, contrary to classical usage, the male was considered the more perfect. In burnt-offerings and in thank-offerings the kind of animal was left to the choice of the worshipper (Lev. i, 3), but in trespass and sin offerings it was regulated by law (Lev. iv, 5). If the desire of the worshipper was to express his gratitude, he offered a peace or thank offering; if to obtain forgiveness, he offered a trespass or sin offering. Burnt-offerings were of a general kind (Numb. xv, 3; Deut. xii, 6: Jer. xvii, 26). Hecatombs or large numbers of cattle were sacrificed on special occasions. In 1 Kings viii, 5, 63, Solomon is said to have "sacrificed sheep and oxen that could not be told or numbered for multitude," "two and twenty thousand oxen, and a hundred and twenty thousand sheep" (see also 2 Chron. xxix, 32 sq.; xxx, 24; xxxv, 7 sq.; comp. Herod. vii, 43; Xenoph. *Hellen.* vi, 4; Sueton. *Calig.* 14). Offerings were also either public or private, prescribed or free-will. Sometimes they were presented by an individual, sometimes by a family; once, or at regular and periodic intervals (1 Sam. i, 24; Job i, 5; 2 Macc. iii, 32). Foreigners were permitted to make offerings on the national altar (Numb. xv, 14; 2 Macc. iii, 35; xiii, 23; Philo, *Legat.* p. 1014; Joseph. *Apion*, ii, 5). Offerings were made by Jews for heathen princes (1 Macc. vii, 33; Joseph. *Ant.* xii, 2, 5). In the case of bloody-offerings, the possessor, after he had sanctified himself (1 Sam. xvi, 5), brought the victim, in case of thank-offerings, with its horns gilded and with garlands, etc. (Joseph. *Ant.* xiii, 8, 2), to the altar (Lev. iii, 1; xii, 4; xiv, 17), where, laying his hand on the head of the animal (Lev. i, 4; iii, 2; iv, 4), he thus, in a clear and pointed way, devoted it to God. Having so done, he proceeded to slay the victim himself (Lev. iii, 2; iv, 4); which act might be, and in later times was, done by the priests (2 Chron. xxix, 24), and probably by the Levites (Hottinger, *De Functionibus Sacerdot. circa victimam*, Marb. 1706). The blood was taken, and, according to the kind of offering, sprinkled upon the altar, or brought into the Temple and there shed upon the ark of the covenant and smeared upon the horns of the altar of incense, and then the remainder poured forth at the foot of the altar of burnt-offerings. Having slain the animal, the offerer struck off its head (Lev. i, 6), which, when not burned (Lev. iv, 11), belonged either to the priest (Lev. vii, 8) or to the offerer (comp. Mishna, *Zebach*, xii, 2). The victim was then cut into pieces (Lev. i, 6; viii, 20), which were either all, or only the best and most tasty, set on fire on the altar by the priests or the offerer, or must be burned without the precincts of the holy city. The treatment of doves may be seen in Lev. i, 14 sq.; v, 8 (see Hottinger, *De Sacrificiis Avium*, Marb. 1706). In some sacrifices heaving (תְּרוּמָה) and waving (תְּנוּפָה) were usual either before or after the slaying.

The annual expense of offerings, including those made by individuals as well as the nation, must have been considerable. It may, however, be said that the country produced on all sides in great abundance most of the required objects, and that there were numerous forests whence wood for use in sacrifice was procured.

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At later periods of the nation foreign princes, desirous of conciliating the good-will of the Jews, made large contributions both of natural objects and of money towards the support of the ceremonial of public worship (Ezra vi, 9; 1 Macc. x, 39; 2 Macc. iii, 3; ix, 16; Joseph. *Ant.* xii, 3, 3). The place where offerings were exclusively to be presented was the outer court of the national sanctuary, at first the Tabernacle, afterwards the Temple. Every offering made elsewhere was forbidden under penalty of death (Lev. xvii, 4 sq.; Deut. xii, 5 sq.; comp. 1 Kings xii, 27). The precise spot is laid down in Lev. i, 3; iii, 2, "At the door of the tabernacle of the congregation before the Lord." According to the Mishna (*Zebach*, ch. v), offerings were to be slain partly on the north side of the altar, and, if they were inconsiderable, at any part of the outer court. The object of these regulations was to prevent any secret idolatrous rites from taking place under the mask of the national ritual; and a common place of worship must have tended considerably to preserve the unity of the people, whose constant disagreements required precautions of a special kind (1 Kings xii, 27). The oneness, however, of the place of sacrifice was not strictly preserved in the troubled period of the Judges, nor indeed till the time of David (1 Kings iii, 2, 3). Offerings were made in other places besides the door of the Tabernacle (1 Sam. vii, 17; Judg. ii, 5). High places, which had long been used by the Canaanites, retained a certain sanctity, and were honored with offerings (Judg. vi, 26; xiii, 19). Even the loyal Samuel followed this practice (1 Sam.), and David tolerated it (1 Kings iii, 2). After Solomon these offerings on high places still continued. In the kingdom of Israel, cut off as its subjects were from the holy city, the national temple was neglected.

Offerings being regarded as an expression of gratitude and piety, and required as a necessary part of ordinary private life, were diligently and abundantly presented, failure in this point being held as a sign of irreligion (Psa. lxvi, 15; cx, 3; Jer. xxxviii, 11; Matt. viii, 4; Acts xxi, 26; Isa. xliii, 23). Offerings were sworn by, as being something in themselves holy, from the purpose to which they were consecrated (Matt. xxiii, 18). In the glowing pictures of religious happiness and national prosperity which the poets drew, there is found an ideal perfection of this essential element of Israelitish worship (Isa. xix, 21; lvi, 7; lx, 7; Zech. xiv, 21; Jer. xvii, 26; xxxiii, 18); and deprivation of this privilege was among the calamities of the period of exile (Hos. iii, 4).

Under the load and the multiplicity of these outward oblations, however, the Hebrews forgot the substance, lost the thought in the symbol, the thing signified in the sign; and, failing in those devotional sentiments and that practical obedience which offerings were intended to prefigure and cultivate, sank into the practice of mere dead works. Thereupon the prophets began to utter their admonitory lessons, to which the world is indebted for so many graphic descriptions of the real nature of religion and the only true worship of Almighty God (Isa. i, 11; Jer. vi, 20; vii, 21 sq.; Hos. vi, 6; Amos v, 22; Mic. vi, 6 sq.; comp. Psa. xl, 6; li, 17 sq.; Prov. xxi, 3). Thus the failures of one Church prepared the way for the higher privileges of another, and the law proved a schoolmaster to bring us to Christ (Matt. v, 23; Gal. iii, 24). Even before the advent of our Lord pious and reflecting men, like the Essenes, discovered the lamentable abuses of the national ritual, and were led to abstain altogether from the customary forms of a mere outward worship (Joseph. *Ant.* xviii, 1, 5). The 50th Psalm must have had great influence in preparing the minds of thinking men for a pure and spiritual form of worship, the rather because some of its principles strike at the very root of all offerings of a mere outward kind: thus, "I will take no bullock out of thy house, nor he-goats out of thy folds; for every beast of the forest is mine, and the cattle upon a thousand hills. If I were hungry I would not tell thee; for the world is mine, and the fulness thereof. Will I eat the flesh of bulls or drink the blood of goats? Offer unto God thanksgiving." Indeed, the conception and composition of such a noble piece show what great progress the best-cultivated minds had made from the rudimental notions of primitive times, and may serve of themselves to prove that with all the abuses which had ensued, the Mosaic ritual and institutions were admirably fitted to carry forward the education of the mind of the people. Thus was the Hebrew nation, and through them the world, led on so as to be in some measure prepared for receiving the Gospel of the Lord Jesus, in which all outward offerings are done away, the one great offering being made, and all those who are members of the Church are required to offer themselves, body, soul, and spirit, a holy offering to the Lord (Heb. x; Rom. xii). "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name. But to do good and to communicate forget not; for with such sacrifices God is well pleased" (Heb. xiii, 15, 16; Matt. ix, 13; xii, 7; Rom. xv, 16; Phil. ii, 17; 2 Tim. iv, 6). See MOSAISM.

Lightfoot's work, *De Ministerio Templi*, is especially to be recommended on this subject. See also Outram, *De Sacrif.*; Reland, *Ant. Sacr.* iii, 1; Bauer, *Gottesdienstl. Verfass.* i, 80 sq.; Rosenmüller, *Excurs. I ad Lev.* The Jewish doctrines on offerings may be found in the treatises *Zebachim*, *Menachoth*, and *Temura*, a selection from which, as well as from the Rabbins, is given in that useful little work, Othon. *Lex. Talmud.* p. 621 sq.; see Ugolin. *Thesaur.* tom. xix. For a general view of the subject, see SACRIFICE; and for its different kinds, see BURNT-OFFERING; CONSECRATION-OFFERING; DAILY-OFFERING; DRINK-OFFERING; HEAVE-OFFERING; JEALOUSY-OFFERING; MEAT-OFFERING; OBLATION; PROPITIATORY-OFFERING; PURIFICATION-OFFERING; SIN-OFFERING; WAVE-OFFERING.

OFFERING denotes whatever is sacrificed or consumed in the worship of God. In the Christian community there appears to have existed, from the earliest times, a practice of making voluntary offerings for purposes not directly connected with public worship. See OBLATION; OFFERTORY.

Offering-days, namely, Christmas, Easter, Whitsuntide, and the feast for the dedication of the Church, or, as Beleth says, All-saints', when the alms were allotted for the priests' stipend and the purchase of the paschal. By Henry VIII.'s injunction, 1538, the four general offering-days were changed to Christmas, Easter, Nativity of John the Baptist, and Michaelmas, when money-offerings at the altar were given for the support of the clergy. In the last century, the king, attended by the Knights of the Garter and heralds in their tabards, offered, at Christmas, Easter, Whitsuntide, and All-saints', a bezant in his private chapel; on six other days gold; and on Circumcision and Epiphany gold, frankincense, and myrrh, in three purses.—See Walcott, *Sacred Archæology* (London, 1668), p. 408.

Offertorium. See OFFERTORY.

Offertory (Lat. *offertorium*, from *offero*, I offer) is the name given to that portion of the Romish Liturgy with which the eucharistic service, strictly so called, commences. In the Roman Liturgy it consists of one or two verses from some book of Scripture, generally from the Old Testament, but sometimes from the Epistles. In the Ambrosian Liturgy it consists of a prayer, similar in form to the *collect* or *secret* of the mass; and in both this recital is followed by the preparatory offering up of the bread and wine, accompanied by certain ceremonies and forms of prayer.

This offering of the bread and wine in the public service became, from a very early period of the Christian Church, the occasion of a voluntary offering on the part of the faithful; originally, it would seem, of the bread and wine designed for the eucharistic celebra-

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tion and for the communion of the priest and the congregation, sometimes even including the absent members, and also for the *agape*, or common sacred feast, which accompanied it. That portion of the offerings which remained in excess of what was requisite for these purposes was applied to the relief of the poor and to the support of the clergy. These offerings were ordinarily made by the faithful in person, and were laid upon the altar; and the Ambrosian rite still preserves this usage in a ceremonial which may be witnessed in the cathedral of Milan. By degrees, other gifts were superadded to those of bread and wine—as of corn, oil, wax, honey, eggs, butter, fruits, lambs, fowl, and other animals; and eventually of equivalents in money or other objects of value. The last-named class of offerings, however, was not so commonly made upon the altar and during the public liturgy as in the form of free gifts presented on the occasion of other ministerial services, as of baptism, marriages, funerals, etc.; and from this has arisen the practice in the Roman Catholic Church of the mass-offering, or *honorarium*, which is given to a priest with the understanding that he shall offer the mass for the intention (whence the honorarium itself is often called an "intention") of the offerent. In some places, however, and among them in some parts of Ireland, offerings "in kind" are still in use, not indeed in the form of the ancient offertory, but in the shape of contributions of corn, hay, etc., at stated seasons, for the use of the parochial clergy. At weddings also, and in some places at funerals, offerings in money are made by the relations and friends of the newly married or of the deceased (Chambers).

The offertory in the mass (1) commences with the *Dominus vobiscum*, after the Creed, ending with the Preface. It contains the oblation of the bread and wine by the celebrant, the censing of the oblation, altar, and attendants, the washing of the fingers, the subsequent prayers, the invitation to pray, and the secret prayer. Originally it was usual for the faithful to bring to church the provisions which they contributed to the support of the clergy, and the necessaries for the holy communion and church use. The offering was made at this time. The deacon selected what was required for the altar, and the residue was taken to the bishop's house for distribution to the clergy at his discretion. The candles given at ordinations and the bread and wine at the consecration of a bishop are remnants of the ancient practice. Walifrid Strabo says that it was lawful to offer new wheat-ears, grapes, oil for lamps, and incense at the time of celebration. The name is also given (2) to the anthem sung after the Gospel or Creed, during which the people formerly offered their alms and oblations. Such was the custom in Africa (c. 400) in St. Augustine's time. Hugo de St. Victor and Honorius of Autin attribute the introduction and arrangement of the offertories to pope Gregory the Great, but it has also been referred to Eutychius, c. 180; Celestine I, c. 430; or Adrian I. Singing is used in allusion to Eccles. i, 12–18. Pope Gregory caused oblations to be made as God had directed by Moses (Exod. xxiii, 15). In the first four centuries the offering was made in silence. When a bishop celebrates he goes to the altar after the offertory, and, taking off his gloves, makes the ablution of his fingers. It is, besides, customary to give the name offertory to (3) a silk napkin in which the deacon wraps the chalice when offered to him by the priest. The subdeacon now has a large scarf placed upon his shoulders, and takes the chalice, over which an attendant spreads the end of the scarf. He then carries the offerings to the deacon, presents the water-cruet, and receives the paten from the celebrant, which he holds enveloped in his scarf, standing behind him since the custom of consecrating upon the corporal was introduced.

Representation of the "Offertory," with a picture of *Jesus Scourged* above.

The word "offertorium" is sometimes used (as in the Sarum Missal) for the anthems sung during the collecting and making of these offerings, and sometimes, improperly, for the offerings themselves. Thus Freeman (*Principles of Divine Service*, ii, 345, note g) writes, "The offertory, it need hardly be said—whether we mean thereby the words used or the contributions of the people—is but a department of the oblation." Bona, on the other hand (*Rerum Liturg.* II, viii, 3), shows from Amalarius and others that the offertory was the whole portion of the service, from the end of the creed to the end of the Oratio Secreta, thus making it include the oblation. But the extent of the offertory in one particular liturgy is not a definition; and an explanation is perhaps given by Tertullian's words, "Nonne et laici sacerdotes sumus?" (*De exhort. Castit.* p. 668).

In the English liturgy the word "oblations" is reserved for the offering of that which is designed for the eucharistic service, and the more general term "offerings" includes both the alms and oblations, as in the definition given above. The practice of a weekly offertory-collection is now revived in some churches in England (for in Ireland it has always been so), and it is the opinion of many that it is highly desirable it should become universal. Others who are not insensible to some of the advantages which would attend such a practice, yet deem it wrong to make collections for all charitable objects indiscriminately through the medium of the offertory, which (they consider) was originally designed for purposes immediately connected with the parish or congregation from which the alms are collected. They think also that this, with all other practices that have fallen into general disuse, however apparently expedient the readoption of them may seem, should not be revived without a recommendation to that effect from the diocesan; certainly not without a careful consideration of the local effect which is likely to be produced by a return to such practice.

The custom of making oblations at the communion is certainly apostolical, as appears from 1 Cor. xvi, 2: "On the first day of the week let every one lay by him in store as God hath prospered him." This custom continued down to the following ages, as appears from different passages in Justin Martyr, Tertullian, St. Cyprian, St. Ambrose, and other ancient writers. See Coleman, *Ancient Christianity*, p. 93, 244; Walcott, *Sacred Archæol.* s. v.; Hook, *Ch. Dict.* s. v.; Siegel, *Christl. Alterthümer*, s. v. Offertorium; Barnum, *Romanism*, p. 432; Palmer, *Orig. Lit.* ii, 73 sq. (J. H. W.)

Office is a term for an administration without precedence in choir or chapter. The financial provost and procurator: the precentor, chancellor, and treasurer of Beverly; monks elected by the prior and seniors, and confirmed in authority by the bishop in a conventual cathedral, were called *officers*, the term designating now the vice-dean, treasurer, and receiver-general of the new foundations. See Walcott, *Sac. Archæol.* p. 409.

Office of the Church. It is the opinion of some

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persons that God designed his Church to be an *authoritative expositor* of the sense of Scripture; that while the precedence, indeed, is to be given to Scripture, in point of dignity, as the foundation on which human interpretations are to be built, the superstructure reared by the Church is to be regarded as no less firm than the foundation on which it is fairly built; that supposing any of us fully to believe the truth of a given exposition, it answers to us the purpose of Scripture, since we must fully believe *that*. Others, on the contrary, conceive that it is not the will of God that any human statement of doctrines should be employed as the standard to be habitually appealed to; for if it had been his design that there should be any such regular system of doctrine for habitual reference, from which there should be in ordinary practice no appeal, they consider that he would surely have enjoined, or at least permitted, the framing of some such confession of faith or catechism by his inspired servants themselves, since such a system would fully have answered the purpose in question, with the great additional advantage that it must have commanded the assent of all who acknowledge the Christian Scriptures. No Church, therefore (they consider), is empowered to do that which God, for wise reasons, evidently designed should not be done. They maintain that a Church is authorized to prescribe *terms of communion* to its own members, but not *terms of salvation*. They assert that God has left to the Church the office of *preserving* the Scriptures and introducing them to the knowledge of her members as the sole standard of faith, as not merely the first step and foundation of proof, like the elementary propositions of mathematics, but as the *only* source of proof; and that he has left her also the office of *teaching* the Christian doctrines *from* the Scriptures: that a Church is authorized (1) to set forth for this purpose catechisms, homilies—in short, whatever may be needful for systematic elementary *teaching;* that it is authorized, again (2), to draw up creeds as a test or *symbol* to preserve uniformity of faith in her members; and that it is also authorized (3) to frame offices for public worship and administration of the sacraments. But all these human compositions (they maintain) must be kept to their own proper uses; and that, however wisely framed they may be—however confident, and justly confident, we may feel of their truth and scriptural character—we must never put them in the place of Scripture, by making them the standard of habitual appeal; that works of Christian instruction should be employed for *instruction;* works of devotion for *devotion;* symbolical works, such as creeds and articles, for *their* proper purpose of furnishing a test for any person's fitness to be acknowledged a member or a minister of our Church, but that never, if we would in deed and in spirit avoid the errors of Romanism, never should we appeal to creeds, liturgy, or catechisms for the *proof* of any doctrine or the refutation of any error; never must we admit as decisive such a syllogism as this: The doctrines of our Church are scriptural; this is a doctrine of the Church; therefore it is a scriptural doctrine: this must never be admitted without immediately proceeding to the proof of the first premise.—Eden, *Ch. Dict.* See CHURCH.

Office, (The) Divine (Lat. *officium divinum*), is the name popularly given since the 9th century to the collection of services enjoined for the canonical hours (q. v.). It is called by St. Basil and the Greek Church *the Canon;* by SS. Jerome and Benedict *God's Work;* the *Cursus* or *Course* in the Roman rites; the *Collecta* by St. Pachomius; *Synaxis* by Cassian; and *Missa*, in 506, by the Council of Agde. These services are prescribed to be read each day by bishops, priests, deacons, and subdeacons in the Roman Catholic Church. Under the head BREVIARY may be found a general description of the contents and the arrangement of that great service-book. The special portions assigned for any particular day constitute what is called the *divine office* for that day; and each person who is bound in virtue of his order to recite the Breviary is obliged, under pain of sin, to read, not merely with the eye, but with distinct, although it may be silent articulation, each and all these portions. The adjustment of the portions of the office of each day, the combination of the "ordinary" portions which are read every day in common with the parts "proper" for each particular day, is a matter of considerable difficulty, and is regulated by a complicated system of rubrics (q. v.). Treatises *De Divinis Officiis* (on divine offices) appeared in the Middle Ages from the pens of some able writers of those times, particularly Amalarius, John Scotus, Walifrid Strabo, and others. The term "Divine Office" is also applied to the *Introit* (q. v.) and *Vespers* (q. v.). (J. H. W.)

Office, Holy, CONGREGATION OF THE. In the article INQUISITION (q. v.) it has been explained that that tribunal is sometimes called by the name *Holy Office.* This title, however, properly belongs to the "Congregation" at Rome, to which the direction of the Roman tribunal of the Inquisition is subject. This Congregation was established by Paul III in 1542, and its organization was completed by Sixtus V. It consists of twelve cardinals, a commissary, a number of "theologians" and canonists who are styled "consulters," and of another class of officials styled "qualifiers," whose duty it is to report on each case for the information of the cardinals. In the most solemn sessions of the Holy Office the pope himself presides in person. The action of the Holy Office, in addition to the questions of heresy and crimes against faith, also extends to ecclesiastical offences, especially in connection with the administration of the sacraments.—Chambers, *Cyclop.* s. v.

Office, Ministerial, i. e. *of the Christian Ministry.* The ministers whom Christ and his apostles, and their successors, appointed, are completely distinct from priests, such as those of the Jews and of the pagans, in *office*, as well as in name. Among the former it was not so much the family of Aaron as the whole tribe of Levi that seems to have been set apart for the purpose of *teaching* the law; and, indeed, even persons of any tribe might teach publicly in the synagogue on the Sabbath-day, whereas an intrusion into the priest's office would have been vehemently resented. As for pagan priests, their business was rather to conceal than to explain the mysteries of their religion; to keep the people in darkness, rather than to enlighten them. Of the office of Christian ministers, on the contrary, one principal part is that it belongs to them (not exclusively indeed, but principally and especially) to give religious instruction and admonition; while another, and that a peculiar and exclusive office, is to administer the sacraments of baptism and the Lord's supper. But this administration does not at all assimilate the Christian priesthood to the pagan or Jewish; the former of those rites being an admission into the visible Church, and therefore very suitably received at the hands of those whose especial business it is to *instruct* and examine candidates for baptism; while the latter is not, as the Romanists pretend, a fresh sacrifice, but manifestly in celebration of the one already made, and dependent for its efficacy on the personal holiness of the communicant, not of the minister; *he*, so far from offering any sacrifice himself, refers them to the sacrifice already made by another, the rite of the Lord's Supper seeming plainly to have been ordained for the express purpose (among others) of fixing our minds on the great and single oblation of himself, made by the only high-priest once for all—that great high-priest who has no earthly successor.—Eden, *Ch. Dict.* s. v. See FUNCTIONARIES; MINISTRY; PRIESTHOOD.

Officer. Most, if not all, of the Hebrew and Greek words so rendered in the A. V. are either of an indefinite character, or are synonymous terms for functionaries known under other and more specific names. They are the following: 1. סָרִיס, *saris* (Gen. xxxvii, 36; xxxix, 1; xl, 2). The word usually designates a *eu-*

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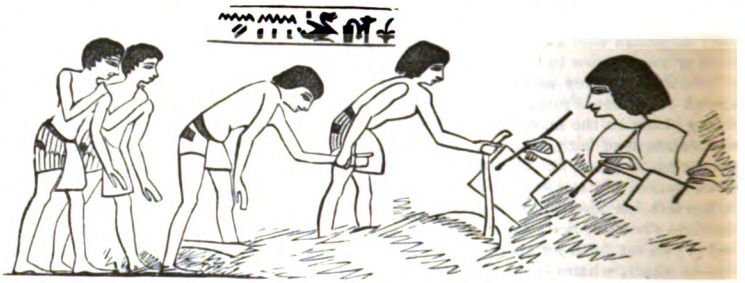
nuch; and probably it ought always to be so understood. It is no valid objection to this that Potiphar had a wife, for eunuchs are not all strangers to the sexual passion, and sometimes live in matrimony (Ecclus. xx, 4; Mishna, *Jebamoth*, viii, 4; Juvenal, *Sat.* i, 22; Terence, *Eun.* iv, 3, 23; Chardin, *Voyages*, iii, 397). See EUNUCH. 2. שֹׁטֵר, *shotér*, part. of שָׁטַר, *to cut, to grave*, properly *a writer* (Sept. γραμματεύς), and, from the use of writing in judicial administration, a *magistrate* or *præfect*. It is used of the officers who were set over the Israelites in Egypt (Exod. v, 6–19); of the officers who were appointed along with the elders to administer the public affairs of the Israelites (Numb. xi, 16; Deut. xx, 5, 8, 9; xxix, 10; xxxi, 28; Josh. i, 10; iii, 2; viii, 33, etc.); of magistrates in the cities and towns of Palestine (Deut. xvi, 18; Sept. γραμματοεισαγωγεῖς; 1 Chron. xxiii, 4; xxvi, 29; 2 Chron. xix, 11; Prov. vi, 7 [A. V. "overseer"], etc.); and apparently also of a military chief (2 Chron. xxvi, 11 [A. V. "ruler"]). See below. 3. נָצַב, *nitstsâb*, part. Niph. of נָצַב, to *set* or *place*, a *præfect* or *director* (1 Kings iv, 5, 7; v, 30 [A. V. 16]; ix, 23, etc.); and נְצִיב, *netsib* (1 Kings iv, 7, 19). See GOVERNOR. 4. רַב, *rab* (Esth. i, 8; Dan. i, 3 [A. V. "master"]); Sept. οἰκόνομος. See RAB. 5. פָּקִיד, *pakíd*, from פָּקַד, *to visit*, Hiph. *to set over, an overseer* or *magistrate* (Gen. xli, 34, Sept. τοπάρχης; Judg. ix, 28, Sept. ἐπίσκοπος; Esth. ii, 3, Sept. κωμάρχης; 2 Chron. xxiv, 11, Sept. προστάτης); and פְּקֻדָּה, *pekuddâh*, properly *office*, but used collectively for a *body of officers* (Isa. lx, 17, Sept. ἄρχοντας; also 2 Chron. xxiv, 11 [A. V. "office"], Sept. προστάτας). 6. עֹשֵׂי הַמְּלָאכָה, "those who did the business," marg. A. V., Sept. γραμματεῖς (Esth. ix, 3). See MONARCHY, HEBREW.

In the N. T. the words translated "officer" are both employed of legal functionaries. They are: 1. ὑπηρέτης, a word of general significance, denoting one who renders service of any kind; it is used, with this rendering, of a functionary whose duty it was to apprehend offenders, or to exact legal penalties from those who had incurred them (Matt. v, 25 [for which Luke uses πράκτωρ, xii, 58]; John vii, 32, 46; xviii, 3, 12; Acts v, 22); a messenger or bailiff, like the Roman viator or lictor. Josephus uses the word ὑπηρέτης of an officer two of whom, being Levites, were attached to each magistrate (*Ant.* iv, 8, 14); but it is probable that these were rather clerks or assessors of the court than servants of the class above described. The Mishna also mentions the crier and other officials, but whether these answered to the officers of Josephus and the N. T. cannot be determined. Selden, from Maimonides, mentions the high estimation in which such officials were held (*Sanhedr.* iv, 4; vi, 1; Selden, *De Synedr.* ii, 13, 11). 2. The πράκτωρ was properly the exactor of the penalty assigned by the judge, and so the word is correctly used by Luke (xii, 58). There were at Athens officers bearing this name, whose business it was to register and collect fines imposed by courts of justice; and "deliver to the officer" means, give in the name of the debtor to the officer of the court (Demosthenes [or Dinarchus] *c. Theocr.* p. 1218, Reiske; Smith, *Dict. of Antiq.* "Practores," "Hyperetes;" Jul. Poll. viii, 114; Demosth. *c. Arist.* p. 778; Æsch. *c. Timarch.* p. 5; Grotius, on Luke xii, 58). —Kitto; Smith. See PUNISHMENT.

The most usual and specific of the above Hebrew words is *shoterim'* (שֹׁטְרִים), which is best explained as the participle of an old verb, *shatar'* (שָׁטַר), that still appears in the Arabic, meaning *to engrave, to mark upon* anything; hence *to write*, and from the common use of scribes in the East, and especially in Egypt (see Wilkinson, *Anc. Egypt.* ii, 176 sq., Harper's ed.), in all matters of agency, superintendence, and public business the word naturally passes into the more general meaning of *agent* or *officer* (comp. Hengstenberg, *Pentat.* i, 449 sq.). In English, and other Western languages, words of kindred signification originally have acquired the same latitude of meaning. Comp. CLERK; WRITING. These scribes or officers first appear in Egypt as Hebrews appointed to supervise the task of their brethren, and made responsible for its full completion (Exod. v, 6, 14, 15, 19). Those only were adapted to this task who, by their skill in writing, were competent to keep lists and tables of persons and their work. Their duties are well illustrated by many groups on the extant Egyptian monuments, in which the scribe is seen registering the workmen engaged in various employments (see Wilkinson, *Anc. Egypt.* ii, 282 sq.). The elders of the people, while in the wilderness, were appointed officers (Numb. xi, 16; Deut. xxix, 10; xxxi, 28), and at the exode each tribe had its own "officers" (Deut. i, 15; comp. xx, 5), who, under Joshua, were the medium of communication between the commander-in-chief and their respective tribes (Josh. i, 10; iii, 2), and at different times several classes of functionaries are enumerated, the *officers* (שֹׁטְרִים) being generally the last mentioned (Josh. viii, 33; xxiii, 2; xxiv, 1). The law indeed had already ordained (Deut. xvi, 18) that on the settlement in the promised land "*officers* and judges" should be appointed in every city; and David seems to have appointed them from among the Levites (1 Chron. xxiii, 4; xxvi, 29; comp. 2 Chron. xix, 11). Other "officers" are mentioned under David (1 Chron. xxvii, 1) as engaged in the services of the court, perhaps a kind of chamberlains; but in connection with the army (2 Chron. xxvi, 11) not only *scribes* (סֹפְרִים [see SCRIBE]), but also *rulers* or *officers* (שֹׁטְרִים) were employed. None of these, however, are mentioned in the books of Kings. It is clear that although in these passages the Hebrew term *shoterim'* in no case refers to mere subordinates engaged in menial duties, as *lictors, beadles*, etc. (the view of Fuller, *Misc. Sacr.* iii, 19; Selden, *De Synedr.* i, 15), yet officers of various kinds are denoted by it, especially those whose duties required the keeping of registers and tables. It answers well, accordingly, to the Greek term for a *scribe*, γραμματεύς, and to the English word *clerk* (comp. Wachsmuth, *Hellen. Alterthumsk.* i, 829 sq.). It cannot, however, be proved that these officers among the Hebrews had the peculiar charge of the genealogical tables (as Michaelis, *Mos. R.* p. 281; Jahn, *Archæol.* II, i, 62; Hengstenberg, *ut sup.*), although this duty accords well with the proper meaning



Ancient Egyptians brought before the Officers of Registration.

Fig. 1, the civil functionary; 2, the subaltern presenting the certificate; 3, the individual arraigned; 4, 5, others deprecating sentence.

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of the term. Scribes must, of course, have enrolled the army; but it remains uncertain whether these enlisting officers were permanently connected with the army.—Winer, ii, 419. See CENSUS; SECRETARY.

Officers of the Church, those who are appointed as *ministers* of the Church, and who therefore exist *for its sake*, and not the Church for theirs. Some persons are accustomed to think and speak of the spiritual community as if it consisted only of its officers. Hence the error which confounds the Church with the *ministry*, and which is partly kept up, perhaps, by men's neglecting to notice one peculiarity belonging to Christ's kingdom at its first establishment; viz. that it did then consist of ministers only, though it was by no means designed so to continue. *All* the disciples who constituted the infant Church were those destined to be employed in various offices therein; so that an inattentive reader is liable to confound together what our Lord said to them *as ministers*, and what *as members;* as rulers of a Church, and as the Church itself.—Eden, *Ch. Dict.* s. v. See BISHOP; CHURCH; DEACON; ELDER.

Offices, the forms of prayer used in Romish and Episcopal churches. Before the Reformation the offices of the Church consisted in missals, breviaries, psalteries, graduals, and pontificals. See under the respective titles, and also the article OFFICE, THE DIVINE.

Offices of Christ. See CHRIST, OFFICES OF.

Official is the title given to an episcopal ecclesiastic who is intrusted with the trial of offences in a diocese. The official originated in the 12th century, as if to check the power of the archdeacon. The official of an archdeacon stands to him as a chancellor to a bishop. But there was a practice in very early times in the Church which gave rise to such appointment. The bishops, as far back as the days of St. Gregory and St. Basil, employed assistants; and pope Damasus sent the priest Simplicius to assist St. Ambrose. The Council of Lateran contented itself with suggesting the employment of "fitting men" to assist bishops; and it appears that at first the titles of vicar-general and official were tenable together, as now in Italy, for the administration by one person both of voluntary and contentious jurisdiction. A bishop, when absent from his diocese, or when ill or incapable, was obliged to appoint a vicar. He was sometimes called a "missus dominicus." The principal officials and vicar-general in temporals and spirituals hold the consistory court as the bishop's representatives as if he sat in person. The official has a territory or district, and holds his office by commission, for hearing causes in a whole diocese, but without the power of inquiry, correction, or punishment of offences; he can only deprive of a benefice, or give admission to it by special commission. A vicar-general holds all these powers except collation to a benefice. A commissary-general is a special deputy. An official's powers terminate with the death of him by whose appointment he acts; and he may also be recalled. An appeal lies from his sentence, not to the bishop, but to him to whom an appeal would be made from the bishop himself. The official principal resides in the chief place, and is an ordinary; others are deputies, "officiales foranei" (i. e. living out of it), and from them appeal lies to the bishop. The official principal is the assistant of the bishop in matters of a civil or criminal nature, to aid him in points of law and to defend the rights of the Church. These officers were not at first deputed and assigned to any certain place, but supplied the office of the bishops at large in hearing ecclesiastical causes which were of a contentious jurisdiction. They were called "judices," or "officiales foranei," viz. "officiales astricti cuidam foro diœceseos tantum." To them the cognizance of causes is generally committed by such as have ecclesiastical jurisdiction throughout all the diocese, but not the power of inquisition, nor the correction of crimes, nor can they remove persons from the benefices or collate to benefices without a special commission. The archdeacon's official exercises jurisdiction in certain parts of a diocese for cognizance and hearing of causes transferred, in virtue of the office itself, by some general commission made to him for that purpose, and he may visit in the right of the archdeacon when the latter himself is hindered.—Blunt, *Dict. Theol.* s. v.

Officium Divinum. See OFFICE, THE DIVINE.

O'Fihely, MAURICE, an Irish Roman Catholic prelate, studied at the University of Oxford, and joined the Franciscans. He afterwards studied philosophy and theology at Padua, where he graduated, and later taught. In 1480 he was corrector for the renowned printers Octavian Schott and Locatelle, of Venice, a position which learned men at that time did not look upon as beneath their dignity. Julius II made him archbishop of Tuam in 1506, but O'Fihely preferred to remain in Venice, where he devoted himself to scholastic philosophy and to literature. In 1512 he took part in the first two sessions of the Council of Lateran. Finally, in 1513, he made up his mind to go to Ireland, but died on landing at Galway, May 25. He wrote, *Expositio in quæstiones dialecticas Joannis Scoti in Isagogen Porphyrii* (Ferrara, 1499; Venice, 1512, fol.):—*Concordantiæ et castigationes in metaphysicalia Doct. Subtilis* (Venice, 1501, fol.):—*Compendium veritatum iv libr. Sententiarum* (ibid. 1505, 4to):—*De rerum contingentia et divina prædestinatione* (ibid. 1505, 4to):—*Commentaria Doctoris Subtilis J. Scoti in xii lib. Metaphysicæ Aristotelis* (ibid. 1507, fol.):—*Enchiridion fidei* (ibid. 1509, 4to):—*Epithemata in formalitatum opus de mente Doctoris Subtilis* (ibid. 1514, fol.):—*Dictionarium Sacræ Scripturæ* (ibid. 1603, fol.); the publication stopped at the word *exstinguere*, but there is said to exist a complete MS. copy in the Bodleian Library. See Wood, *Athenæ Oxon.;* Possevin, *Apparatus sacer;* Jean de Saint-Antoine, *Biblioth. Franciscaine*, vol. ii.—Hoefer, *Nouv. Biog. Générale*, xxxviii, 548; Allibone, *Dict. of Brit. and Amer. Authors*, s. v. (J. N. P.)

Og (Heb. *id.* עוֹג, probably a shortened form of עֹגֵן, i. e. עָנָק, *giant*, lit. *long-necked* [but from a statement of Manetho that *Hyk* (ὑκ) in the word *Hyksos* is the Rephaite name for *King*, it has been inferred that Og (עג) is but an attempt to represent the same in Hebrew letters (see *Jour. Sac. Lit.* Jan. 1852, p. 363); some, but without any probability, would connect the name with the Greek *Ogyges* (Ewald, *Gesch.* i, 306; ii, 269)]; Sept. Ὤγ; Joseph. Ὠγυς. *Ant.* iv, 5, 3), an Amoritish king of Bashan (Numb. xxi, 33; xxxii, 33; Deut. iv, 47; xxxi, 4), reigning over sixty cities, of which the chief were Ashtaroth and Edrei (Josh. xiii, 12), in the time of the entrance into Canaan, B.C. 1618. See AMORITE. We find from Scripture that he was, with his children and his people, defeated and exterminated by the Israelites under Moses at Edrei (Numb. xxi, 33; Deut. i, 4; iii, 3; xxix, 7; Josh. ii, 10), immediately after the conquest of Sihon, who is represented by Josephus as his friend and ally (Joseph. *Ant.* iv, 5, 3). His many walled cities were taken (Deut. iii, 4–10), and his kingdom assigned, with its capital Ashtaroth, to the transjordanic tribes, especially the half-tribe of Manasseh (Deut. iii, 1–13; Josh. ix, 10; xiii, 12, 30). See BASHAN. "In form he was a giant, so that his bedstead was preserved as a memorial of his huge stature (Deut. iii, 11; Josh. xiii, 12.) See GIANT. How it got in 'Rabbath of the children of Ammon' we are not told; perhaps the Ammonites had taken it in some victory over Og. The verse itself has the air of a later edition (Dathe), although it is of course possible that the Hebrews may have heard of so curious a relic as this long before they conquered the city where it was treasured. Rabbath was first subdued in the reign of David (2 Sam. xii, 26); but it does not therefore follow that Deut. iii, 11 was not written till that time (Hävernick, *ad loc.*). Some have supposed that this was one of the common flat beds [see BED] sometimes used on the housetops of Eastern

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cities, but made of iron instead of palm-branches, which would not have supported the giant's weight. It has been conjectured by some (Michaelis, Vater, and others) that the words עֶרֶשׂ בַּרְזֶל, *éres barzél*, mean a 'sarcophagus of black basalt'—a rendering of which they, however, hardly admit. The Arabs still regard black basalt as iron, because it is a stone 'ferrei coloris atque duritiæ' (Pliny, xxxvi, 11), and 'contains a large percentage of iron.' See IRON. It is most abundant in the Hauran; and indeed is probably the cause of the name Argob (the stony) given to a part of Og's kingdom. This receptacle was 9 cubits long and 4 cubits broad. It does not of course follow that Og was 15½ feet high. Maimonides (*More Nebochim*, ii, 48) sensibly remarks that a bed (supposing 'a bed' to be intended) is usually one third longer than the sleeper; and Sir J. Chardin, as well as other travellers, have observed the ancient tendency to make mummies and tombs far larger than the natural size of men, in order to leave an impression of wonder" (Smith). The giant stature of Og, and the power and bravery of his people, excited a dread which God himself alleviated by his encouragement to Moses before the battle; and the impression of this victory lingered long in the national memory (Psa. cxxxv, 11; cxxxvi, 20). He was one of the last representatives of the giant-race of Rephaim. According to Eastern traditions, he escaped the Deluge by wading beside the ark (Sale, *Koran*, ch. v, p. 86). He was supposed to be the largest of the sons of Anak, and a descendant of Ad. He is said to have lived no less than 3000 years, and to have refused the warnings of Jethro (Shoaib), who was sent as a prophet to him and his people (D'Herbelot, s. v. Falasthin, Anak). Soiuthi wrote a long book about him and his race, chiefly taken from Rabbinic traditions, and called *Aug fi khaber Aûg* (*ib.* s. v. Aug). See, too, the *Journal Asiatique* for 1841, and *Chronique de Tabari, trad. du Persan par Dubeux*, i, 48, f. Other legends about Og may be found in Ben-Uzziel on Numb. xxi, 33; Midrash *Jalkût*, fol. 13 (quoted by Ewald), and in Mohammedan writers: as that one of his bones long served for a bridge over a river; that he roasted at the sun a fish freshly caught, etc. An apocryphal book of king Og, which probably contained these and other traditions, was condemned by pope Gelasius (*Decret.* vi, 13; Sixt. Senensis, *Bibl. Sanct.* p. 86). See REPHAIM.

Ogden, Benjamin, a pioneer preacher of the Methodist Episcopal Church, was born in New Jersey in 1764. In youth he served in the Revolutionary war, and had great influence over his fellow-soldiers. He afterwards moved to Kentucky, then a hunting-ground for Indian tribes, to engage in missionary labors, and for many years thereafter he penetrated the valley of the Mississippi in laborious toil, and in spite of many hardships gave the Gospel-tidings to the much-neglected Indians. He was greatly comforted and cheered in his work by the kindly assistance rendered him by Thomas Stevenson and his wife, those saintly pioneer workers in the Southern Methodist field, who organized the first Methodist Church in Kentucky. In 1788 Ogden located on account of poor health. He died in 1834. He was a man of talent, and was deeply imbued with the spirit of his vocation as a primitive Methodist preacher. See Stevens, *Hist. of the M. E. Church*, ii, 360; Redford, *Hist. of Methodism in Kentucky*, ii, 385; McFerin, *Hist. of Methodism in Tennessee*, i, 36, 40, 44, 45. (J. H. W.)

Ogden, John W., a Presbyterian minister, was born near Bardstown, Ky., Dec. 24, 1793. His education was obtained under the immediate superintendence of his father. During the war of 1812 with Great Britain he was in the army under General Jackson. On leaving the army he was licensed to preach, and he was ordained in 1817 as an evangelist. In 1844 he changed his Church relation by joining the Presbytery of Nashville, and soon after entered upon the work of a missionary, under a commission from the Board of Domestic Missions. He continued to labor thus, preaching from place to place, until called to his rest, April 5, 1858. Mr. Ogden was a man of large frame and vigorous constitution; as a minister, he ever labored faithfully and zealously. See Wilson, *Presb. Hist. Almanac*, 1860, p. 77. (J. L. S.)

Ogden, Samuel, D.D., an English divine of note, was born at Manchester in 1716, and was educated at the free school there. In 1733 he was admitted to King's College, Cambridge; and removed to St. John's in 1736, where in the following year he took the degree of B.A., and in 1739 was elected fellow. He was ordained deacon at Chester in 1740. In 1741 he took his degree of M.A., and shortly after was ordained to the ministry by the bishop of Lincoln. In 1744 he was elected master of the free school at Halifax, in Yorkshire. In 1753 he resigned the position, and went to reside at Cambridge. The chancellor of the university, the duke of Newcastle, who was present at the exercise Ogden performed for the degree of D.D., was so much satisfied with it that he soon after presented him with the vicarage of Damesham, in Wiltshire, which was tenable with his fellowship. In 1764 he was appointed Woodwardian professor at Cambridge University, and in June, 1766, was presented also with the rectorship of Lawford, in Essex, and in the following month with that of Stansfield. During the latter part of his life Dr. Ogden labored under much ill-health. About a year before he died he was seized with a paralytic fit as he was stepping into his coach, and was judged to be in immediate and extreme danger. The cheerfulness with which he sustained this shock, and the indifference with which he gave the necessary orders in the event of his dissolution, that seemed to be then so near, was such as could only be ascribed to a mind properly resigned to the disposals of Providence, and full of the hopes of future happiness. His death occurred March 24, 1778. He published a number of *Sermons* (1758-1777); and after his death two additional volumes of sermons, treating of *Prayer*, the *Christian Faith*, the *Ten Commandments*, etc., were brought out, together with a life of the Doctor, under the editorship of bishop Hallifax (1780, 2 vols. cr. 8vo: 5th ed. 1814, 8vo). Bickersteth says that these sermons are "terse and forcible, but deficient in evangelical statement" (*Christian Students' Assistant*, s. v.). See Hook, *Eccles. Biogr.* s. v. (J. H. W.)

Ogden, Thomas Spencer, a Presbyterian minister and missionary, was the son of the Rev. Benjamin Ogden, and was born in Pennington, N. J., in 1832. He graduated at the University of Michigan in 1853; then passed through the theological course of Princeton. On Aug. 18, 1857, he was ordained in New Brunswick, N. J., as a missionary to Africa; sailed Oct. 6, 1857, for Corisco Island, where he arrived Jan. 14, 1858. He entered upon his work with ardor, but fell ill of fever in June, 1859, and again in March, 1860. Recovering, he resumed his labors, entered on a translation of Luke, and taught school, besides his regular duties. He fell at his post, May 12, 1861.—Wilson, *Presb. Hist. Almanac*, 1862, p. 114.

Ogden, Uzal, D.D., an American divine, was born at Newark (one authority has it Newton, Sussex Co.), N. J., about 1744. He studied to become a minister of the Protestant Episcopal Church, and, having gone to England, received both deacon's and priest's orders from the bishop of London, Sept. 21, 1773. Having returned to this country, he labored as a missionary chiefly in Sussex County, N. J., but in 1788 finally became rector of Trinity Parish in Newark. From 1799 to 1805 Dr. Ogden's relations to the Protestant Episcopal Church were of a somewhat equivocal character, and a controversy ensued which resulted in his joining the Presbyterian body. After this he had no stated charge, but preached occasionally in different places as he found the opportunity. He died Nov. 4, 1822. Among his publications we notice, *Letter to the Unconverted* (1768):—

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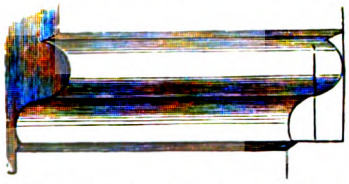
The Theological Preceptor (1772):—*An Address to the Youth of America* (1772):—*Antidote to Deism: the Deist Unmasked*, a refutation of "The Age of Reason" (1795, 2 vols. 12mo):—and occasional *Sermons* and *Pamphlets*. See Sprague, *Annals of the Amer. Pulpit*, iv, 364.

Ogee or **Ogyve** is a term used in architecture, both ecclesiastic and secular, to designate a moulding formed by the combination of a round and hollow, part being concave and part convex. Ogees are extensively used in the classical style of architecture, also in the Gothic, but they are, quite as often as not, used with the hollow part upwards, and in such cases might in strictness be called *ocyma recta;* they are almost invariably quirked: in Norman work they are very rarely



Quirked Ogee (from the Arch of Constantine, Rome).

found, and are less common in the Early English than in either of the later styles. This moulding assumed different forms at different periods, and the variations, although not sufficiently constant to afford conclusive evidence of the date of a building, often impart very great assistance towards ascertaining its age: fig. 1 is Early English; fig. 2 is used at all periods, but less frequently in the Early English than in the other styles; fig. 3 is Decorated; fig. 4 is late Perpendicular.

Ogee Mouldings.

The term *Ogee* is also applied to a pointed arch, the sides of which are each formed of two contrasted curves.

Oggel, Pieter John, a Reformed (Dutch) minister of considerable distinction, was born and educated at one of the universities in Holland. After a brief pastorate in his native land, he emigrated to this country in 1856, and settled immediately in the colony of Hollanders located in Michigan as pastor of the Reformed Church at Grand Haven (1856). Thence he removed in 1860 to another flourishing colony of his countrymen at Pella, Iowa, when, after three years of successful service, he was elected to the professorship of sacred literature in Hope College, at Holland, Michigan. He also gave instruction in the theological school in the harmony of the Gospels, the introduction to the Scriptures, and in pastoral theology. He threw his whole force into his academic duties, and also secured much money from the self-denying Hollanders for the endowment of the institution. He likewise edited a periodical, published in the Dutch language, called *De Hope*. He was a cultivated, able, and devoted man, a superior preacher, a thorough and beloved professor, and a conspicuous leader of the ecclesiastical and educational movements of the important colony which was founded by the Rev. Dr. Albertus C. Van Raalte. His early death in November, 1869, was a public calamity. His personal character was amiable and attractive, his piety shone clearly through his daily life, and his memory will long be cherished among the founders and builders of the State and the Church in the West. (W. J. R. T.)

Oggione (or **Uggione**), Marco da, a noted Italian painter, and a distinguished scholar of Leonardo da Vinci at Milan about 1490, was born probably about 1470 at, as his name imports, Oggione, in the Milanese. He painted in oil and in fresco, and is on the whole one of the best of the Milanese painters. His frescos of the church Della Pace at Milan, which are much praised by Lanzi, are now in the Brera at Milan; they were removed from the wall by Barezzi. Oggione is, however, now chiefly known for his copy of the *Last Supper* of Leonardo da Vinci, now in the Academy of Arts in London. This copy is painted in oil, and was executed about 1510 for the refectory of the Certosa di Pavia; and as it was copied when the original was in a perfect state, the present almost total decay of the latter renders it very valuable. The opinions regarding its merits are various. Oggione made two large copies, both, it is said, from a small copy made by himself for the purpose—that in oil, in the Royal Academy, and one in fresco for the refectory of the convent of Castellazzo, which was copied by the Cav. Guiseppe Bossi, though Bossi's picture was taken chiefly from a copy in the Ambrosian Library made by Andrea Bianchi, called Vespino, in 1612, when the original was already much decayed. There is an older copy at Ponte Capriasca, made in 1565, and attributed to Pietro Luini. Bossi's copy was made in 1807 for Eugène Beauharnais, viceroy of Italy, to be worked in mosaic; the cartoon is now at Munich, and the mosaic is at Vienna. But this work, made partly from one copy, partly from another, from studying other works of Da Vinci, and from the artist's own feeling of Da Vinci's style, is essentially a restoration or translation, and not a copy: it may have no resemblance to the original beyond size and composition; and to the true lover of art can have little value, compared with the old unassuming copy of Oggione. Marco da Oggione died in 1530.—*English Cyclop.* s. v.

Ogilby, John David, D.D., an Episcopal minister in America, was born in Dublin Dec. 30, 1810. He graduated in 1829 at Columbia College, New York, where he evinced distinguished talents, and became first rector of the Grammar School. He then engaged in teaching, and contributed as a writer to the advancement of classical learning. In 1832 he was professor of languages in Rutgers College. He was ordained in 1838 to the ministry. In 1841 he held the chair of ecclesiastical history in the General Theological Seminary, New York, and adorned his lectures by the brilliancy of his genius and the extent of his knowledge. He made three voyages to Europe for his health, and died in Paris Feb. 2, 1851, in the hope of a glorious resurrection. He published many works on the classical languages and their study, especially the Latin, and the following are noteworthy of his theological productions: *Argument against the Validity of Lay Baptism* (1842):—*Lectures on the Catholic Church in England and America* (1844):—besides several *Addresses* and *Sermons*.—Sprague, *Annals of the Amer. Pulpit*, v, 760.

Ogilvie, John (1), D.D., an early Episcopal minister in America, was born in New York in 1722, and passed A.B. in Yale College in 1748. Soon after he went on a mission to the Mohawks, and to the Episcopal Church at Albany; and for more than ten years prosecuted his efforts in behalf of the Indians. On the breaking out of the war with France he became chaplain to the Royal American Regiment, and in 1764 was appointed assistant minister to Trinity Church, New York. He died Nov. 26, 1774. See Sprague, *Annals of the Amer. Pulpit*, v, 134.

Ogilvie (or **Ogilby**), **John** (2), D.D., F.R.S., a noted Scotch divine and writer, was born in 1733. He studied at the University of Aberdeen. He became pastor of Midmar in 1759, and retained that office until his death, which occurred in 1814. He wrote, *Poems on several Subjects* (1762, 4to):—*Providence*, a poem (1764, 4to):—*Sermons* (1767, 8vo):—*Paradise*, a poem (1769, 4to):—*Philosophical and Critical Observations on Compositions* (1774, 2 vols. 8vo):—*Rona*, a poem (1777, 4to):—*An Inquiry into the Causes of Infidelity and Scepticism* (1783, 8vo):—*Theology of Plato, compared with the Principles of Oriental and Grecian Philosophers*

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(1793, 8vo):—*Britannia*, an epic poem (1801, 4to):—*Examination of the Evidence of Prophecy in Behalf of the Christian Religion* (1803, 8vo). See Gorton, *Gen. Biog. Dict.* s. v.; Darling, *Cycl. Bibliog.* ii, 223; Chambers, *Biog. Dict. of Eminent Scotsmen*, iv, 85. (J. N. P.)

Oglesby, JOSEPH, a pioneer preacher of the Methodist Episcopal Church, who flourished near the opening of this century, was appointed a missionary in Illinois in 1804. He was the first Methodist who ever preached in that part of the country. He travelled over the vast territory, as it was at that time, to the extreme settlements, and was always greeted with pleasure by the pioneer settlers. See Stevens, *Hist. of the M. E. Church*, iv, 358.

Ogoa, a name applied to *Zeus* by the Carians at Mysala, in whose temple a sea-wave was occasionally seen. The Athenians alleged the same thing in regard to their own citadel.

O'Gorman, JAMES, D.D., a prelate of the Roman Catholic Church in America, of whose early history we are uninformed, flourished in recent times as vicar-apostolic of Nebraska, the territories of Montana and Wyoming, and part of Dakota, to which he was appointed May 8, 1859, having been previously consecrated bishop of Raphanea, a nominal see. He died in Cincinnati July 3, 1874. His loss was very generally felt by the Roman Catholics in the United States, by whom he was highly esteemed.

O'had (Heb. *id.* אֹחַד, *power;* Sept. Ἀώδ v. r. Ἰαιοδ), the third named of the six sons of Simeon, and head of a family in Israel (Gen. xlvi, 10; Exod. vi, 15). B.C. cir. 1870. His name is omitted from the lists in 1 Chron. iv, 24, Numb. xxvi, 14, though in the former passage the Syriac has *Ohor*.

Ohaloth. See TALMUD.

O'hel (Heb. *id.* אֹהֶל, *a tent*, as very often; Sept. Ὀόλ v. r. Ὀσά), the fifth named of the seven children of Zerubbabel, of the tribe of Judah and house of David (2 Chron. iii, 20). B.C. post 600. See Strong's *Harmony and Exposition*, p. 17.

Ohmacht, LANDELIN, an eminent German sculptor, was born at Dunningen, near Rottweil, in Würtemberg, in 1760. He studied under J. P. Melchior, and during his earlier years executed a good bust of Lavater, and several sculptures for the Kreuzkirche at Rottweil. In 1790 he visited Rome for improvement, and remained two years in that city, studying and copying the antique and the works of the great masters. On returning to Germany he soon gained reputation, and was employed on several important monumental works. His abilities were highly esteemed by the celebrated sculptor David, who is reported to have said that Ohmacht was the Correggio of sculpture, and that his works could not be sufficiently admired. He executed four monuments in the church of St. Thomas, of which that of Prof. Oberlin is greatly admired. Ohmacht was an intimate friend of Klopstock, and executed several busts of that celebrated poet. Among his classical sculptures are the statues of *Hebe*, *Flora*, *Venus*, *Psyche*, and the *Judgment of Paris*. The latter work is at Nymphenburg. Ohmacht practiced the art at Strasburg for many years, and died there in 1834. See Spooner, *Biog. Hist. of the Fine Arts*, ii, 626.

Oiconomists (Greek, Οἰκονόμοι) was the name in the early Church of persons appointed by the bishop and archdeacon to assist in managing the possessions of the Church. This became in the Middle Ages an office of great influence, and was in a good degree independent of the bishop. The office was originally created to check the insatiable cupidity of the bishops, and to restrain their independent control of the revenues of the Church. But they soon found means to defeat this salutary expedient by taking the appointment of such officers into their own hands, and thus securing men who were in their interests. See Coleman, *Ante-Christianity*, p. 188. See ŒCONOMOS.

Oiconomos, CONSTANTIN, a learned Greek priest and writer of note, was born in Thessaly in 1770. He taught Greek at Smyrna for ten years, and afterwards preached at St. Petersburg and at Athens. He died in 1857. He wrote several works on language, and *De la Version des Septante* (1843–50, 4 vols.).

Oikoi Basileioi (οἶκοι βασίλειοι, *royal houses*), a term applied in the early Church to the houses allotted to the bishops and clergy for their residences, corresponding, therefore, in a large measure to our *parsonage* (q. v.). The οἶκοι βασίλειοι were always adjacent to the church.

Oil, liquid fat, but chiefly vegetable, was far more extensively used among the ancient Hebrews for a variety of purposes than in Occidental and Northern climates. In the following account we follow largely the art. in Smith's *Dict. of the Bible*. See BUTTER; FAT; GREASE.

I. *Name.*—The following are the words so rendered in the A. V.:

1. Usually שֶׁמֶן, *she'men*, prop. *pressed juice* (Sept. ἔλαιον; Vulg. *oleum*), from שָׁמַן, "to become fat" (Gesen. *Thes.* p. 1437); sometimes joined with זַיִת (ἔλαιον ἐλαιῶν, *oleum de olivetis*), distinguishing olive-juice from oil produced from other sources. Also sometimes in A. V. "ointment" (Celsius, *Hierob.* ii, 279).

2. *Yitshâr*, יִצְהָר (πιότης, ἔλαιον, *oleum*), from יָצַהַר, "to shine" (Gesenius, p. 1152), *clear olive-oil* (Numb. xviii, 12; Deut. vii, 13; xi, 14; xii, 17; xiv, 23; xviii, 4; xxviii, 51; 2 Kings xviii, 32; 2 Chron. xxxi, 5; xxxii, 28; Neh. v, 11; x, 37, 39; xiii, 5, 12; Jer. xxxi, 12; Hos. ii, 8, 22; Joel i, 10; ii, 19, 24; Hag. i, 11; Zech. iv, 14).

3. Chald. מְשַׁח, *meshach'* (ἔλαιον, *oleum*), *an unguent* (only in Ezra vi, 9; vii, 22).

II. *Manufacture.*—Of the different substances, animal and vegetable, which were known to the ancients as yielding oil, the olive-berry is the one of which most frequent mention is made in the Scriptures. The numerous olive-plantations in Palestine made olive-oil one of the chief and one of the most lucrative products of the country: it supplied an article of extensive and profitable traffic with the Tyrians (Ezek. xxvii, 17; comp. 1 Kings v, 11); and presents of the finer sorts of olive-oil were deemed suitable for kings. There is, in fact, no other kind of oil distinctly mentioned in Scripture; and the best, middling, and inferior oils appear to have been merely different qualities of olive-oil. It is well known that both the quality and the value of olive-oil differ according to the time of gathering the fruit, and the amount of pressure used in the course of preparation. These processes, which do not essentially differ from the modern, are described minutely by the Roman writers on agriculture, and with their descriptions the few notices occurring both in Scripture and the Rabbinical writings which throw light on the ancient Oriental method nearly correspond. Of these descriptions the following may be taken as an abstract: The best oil is made from fruit gathered about November or December, when it has begun to change color, but before it has become black. The berry in the more advanced state yields more oil, but of inferior quality. Oil was also made from unripe fruit by a special process as early as September or October, while the harder sorts of fruit were sometimes delayed till February or March (Virg. *Georg.* ii, 519; Palladius, *R. R.* xii, 4; Columella, *R. R.* xii, 47, 50; Cato, *R. R.* p. 65; Pliny, *N. H.* xv, 1–8; Varro, *R. R.* i, 55; Hor. 2 *Sat.* ii, 46). See OLIVE.

Of the substances which yield oil, besides the olive-tree, myrrh is the only one specially mentioned in Scripture. Oil of myrrh is the juice which exudes from the tree Balsamodendron Myrrha, but olive-oil

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was an ingredient in many compounds which passed under the general name of oil (Esth. ii, 12; comp. Celsius, *u. s.* iii, 10, 18, 19; Pliny, xii, 26; xiii, 1, 2; xv, 7; Wilkinson, *Anc. Eg.* ii, 28; Balfour, *Plants of Bible*, p. 52). See MYRRH.

1. *Harvesting the Oil-crop.*—Great care is necessary in gathering the olive not to injure either the fruit itself or the boughs of the tree, and with this view it was either gathered by hand or shaken off carefully with a light reed or stick. The "boughing" of Deut. xxiv, 20 (עָאַר) probably corresponds to the "shaking" (נָקַף) of Isa. xvii, 6; xxiv, 13, i. e. a subsequent beating for the use of the poor (see Mishna, *Shebiith*, iv, 2; *Peah*, vii, 2; viii, 3). After gathering and careful cleansing, the fruit was either carried at once to the press, which is recommended as the best course, or, if necessary, laid on tables with hollow trays made sloping, so as to allow the first juice (*amurca*) to flow into other receptacles beneath, care being taken not to heap the fruit too much, and so prevent the free escape of the juice, which is injurious to the oil, though itself useful in other ways (Colum. *u. s.* xii, 50; Aug. *Civ. Dei*, i, 8, 2). If while the berries were yet green, instead of being thrown into the press, they were only beaten or squeezed, they yielded the best kind of oil. It was called *ophacinum*, or the oil of unripe olives.

2. *Pressing.*—In order, however, to make oil in general, the fruit was either bruised in a mortar, crushed in a press loaded with wood or stones, ground in a mill, or trodden with the feet. Special buildings used for grape-pressing were used also for the purpose of olive-pressing, and contained both the press and the receptacle for the pressed juice. Of these processes, the one least expedient was the last (treading), which perhaps answers to the "canalis et solea" mentioned by Columella, and was probably the one usually adopted by the poor. The "beaten" oil of Exod. xxvii, 20; Lev. xxiv, 2; Exod. xxix, 40, and Numb. xxviii, 5, was probably made by bruising in a mortar. There were presses of a peculiar kind for preparing oil called גַּת שֶׁמֶן, *gath-shemen* (whence the name Gethsemane, or "oil-press," Matt. xxvi, 36; John xviii, 1), in which the oil was trodden out by the feet (Mic. vi, 15). See GETHSEMANE. The first expression of the oil was better than the second, and the second than the third. Ripe olives yielded the least valuable kind of oil, but the quantity was more abundant. These processes, and also the place and the machine for pressing, are mentioned in the Mishna. Oil-mills are often made of stone, and turned by hand. Others consist of cylinders enclosing a beam, which is turned by a camel or other animal. An Egyptian olive-press is described by Niebuhr, in which the pressure exerted on the fruit is given by means of weights of wood and stone placed in a sort of box above. Besides the above-cited Scripture references, the following passages mention either the places, the processes, or the machines used in olive-pressing (Joel ii, 24; iii, 13; Isa. lxiii, 3; Lam. i, 15; Hag. ii, 16; comp. the Talmud, *Menach.* viii, 4; *Shebiith*, iv, 9; vii, 6; *Terum.* x, 7; *Shabb.* i, 9; *Baba Bathra*, iv, 5; Vitruvius, x, 1; Cato, *R. R.* p. 3; Celsius, *Hierob.* ii, 346, 350; Niebuhr, *Voy.* i, 122, pl. xvii; Arundell, *Asia Minor*, ii, 196; Wellsted, *Trav.* ii, 430). See OIL-PRESS.

3. *Keeping.*—Both olives and oil were preserved in jars carefully cleansed; and oil was drawn out for use in horns or other small vessels. See CRUSE. These vessels for keeping oil were stored in cellars or storehouses; special mention of such repositories is made in the inventories of royal property and revenue (1 Sam. x, 1; xvi, 1, 13; 1 Kings i, 39; xvii, 16; 2 Kings iv, 2, 6; ix, 1, 3; 1 Chron. xxvii, 28; 2 Chron. xi, 11; xxxii, 28; Prov. xxi, 20; comp. *Shebiith*, v, 7; *Celim*, ii, 5; xvii, 12; Colum. *l. c.*). A supply of oil was always kept at hand in the Temple (see Josephus, *War*, v, 13, 6), and an oil treasury was among the stores of the Jewish kings (2 Kings xx, 13; comp. 2 Chron. xxxii, 28).

Oil of Tekoa was reckoned the best (*Menach.* viii, 8). Trade in oil was carried on with the Tyrians, by whom it was probably often re-exported to Egypt, whose olives do not for the most part produce good oil. Oil to the amount of 20,000 baths (2 Chron. ii, 10; Joseph. *Ant.* viii, 2, 9), or 20 measures (*cors*, 1 Kings v, 11). was among the supplies furnished by Solomon to Hiram. Direct trade in oil was carried on between Egypt and Palestine (1 Kings v, 11; 2 Chron. ii, 10, 15; Ezra iii, 7; Isa. xxx, 6; lvii, 9; Ezek. xxvii, 17; Hos. xii, 1; comp. Jerome, *Com. in Osee*, iii, 12; Joseph. *Ant.* viii, 2, 9; *War*, ii, 21, 2; Strabo, xvii, p. 809; Pliny, xv, 4, 18; Wilkinson, *Anc. Eg.* ii, 28, sm. ed.; Hasselquist, *Trav.* p. 53, 117). See COMMERCE.

III. *Use.*—Besides the consumption of olives themselves as food, common to all olive-producing countries (Horace, 1 *Od.* xxxi, 15; Martial, xiii, 36; Arvieux, *Trav.* p. 209; *Terumoth*, i, 9, ii, 6), the principal uses of olive-oil may be thus stated:

1. *As food.*—The use of oil is general throughout Western Asia at the present time, as it was in primitive ages. Oil was much used instead of butter and animal fat at meals and in various preparations of food (comp. Ezek. xvi, 13). See FOOD. In such uses oil, when fresh and sweet, is more agreeable than animal fat. The Orientals think so, and Europeans soon acquire the same preference. The Hebrews must have reckoned oil one of the prime necessities of life (Sirach, xxxix, 31; comp. Jer. xxxi, 12; xli, 8; Luke xvi, 6 sq.). It is often mentioned in connection with honey (Ezek. xvi, 13, 19; xxvii, 17), and its abundance was a chief mark of prosperity (comp. Joel ii, 19). Dried wheat, boiled with either butter or oil, but more commonly the former, is a common dish for all classes in Syria. Hasselquist speaks of bread baked in oil as being particularly sustaining; and Faber, in his *Pilgrimage*, mentions eggs fried in oil as Saracen and Arabian dishes (comp. Jerome, *Vit. S. Hilarion*, ch. xi, vol. ii, p. 32; Ibn-Batuta, *Trav.* p. 60, ed. Lee; Volney, *Trav.* i, 362, 406; Russell, *Aleppo*, i, 80, 119; Harmer, *Obs.* i, 471, 474; Shaw, *Trav.* p. 232; Bertrandon de la Brocquière, *Early Trav.* p. 332; Burckhardt, *Trav. in Arab.* i, 54; *Notes on Bed.* i, 59; Arvieux, *l. c.*; Chardin, *Voy.* iv, 84; Niebuhr, *Voy.* ii, 302; Hasselquist, *Trav.* p. 132; Faber, *Evagatorium*, i, 197; ii, 752, 415).

It was probably on account of the common use of oil in food that the "meat-offerings" prescribed by the Law were so frequently mixed with oil (Lev. ii, 4, 7, 15; viii, 26, 31; Numb. vii, 19 sq.; Deut. xii, 17; xxxii, 13; 1 Kings xvii, 12, 15; 1 Chron. xii, 40; Ezra, xvi, 19). This was certainly not for the purpose of aiding the burning of the sacrifice; nor is it likely that any symbolic idea was connected with the oil. See SACRIFICE. The rite of sprinkling with oil, as a libation, does not occur in the Law, but seems to be alluded to in Micah vi, 7. See OFFERING.

2. *Cosmetic.*—As is the case generally in hot climates, oil was used by the Jews for anointing the body, e. g. after the bath, and giving to the skin and hair a smooth and comely appearance, e. g. before an entertainment. Whether for luxury or ceremony, the head and beard were the parts usually anointed (Deut. xxviii, 40; 2 Sam. xiv, 2; Psa. xxiii, 5; xcii, 11; civ, 15; Luke vii, 46); and this use of oil, which was especially frequent at banquets, became at length proverbially common among the Israelites (Prov. xxi, 17; comp. Catull. vi, 8; Curt. ix, 7, 20). To be deprived of the use of oil was thus a serious privation, assumed voluntarily in the time of mourning or of calamity (Ruth iii, 3; 2 Sam. xii, 20; Dan. x, 3; Isa. lxi, 3; Amos vi, 6; Sus. 17). At Egyptian entertainments it was usual for a servant to anoint the head of each guest as he took his seat. Strabo mentions the Egyptian use of castor-oil for this purpose (xviii, 824). The Greek and Roman usage will be found mentioned in the following passages: Homer, *Il.* x, 577; xviii, 596; xxiii, 281; *Od.* vii, 107; vi, 96; x, 364; Horace, 3 *Od.* xiii, 6; 1 *Sat.* vi, 123; 2 *Sat.* i,

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8; Pliny, xiv, 22; Aristoph. *Wasps*, 608; *Clouds*, 816; Roberts, pl. 164. Butter, as is noticed by Pliny, is used by the negroes and the lower class of Arabs for the like purposes (Pliny, xi, 41; Burckhardt, *Trav.* i, 53; *Nubia*, p. 215; Lightfoot, *Hor. Hebr.* ii, 375; see Deut. xxxiii, 24; Job xxix, 6; Psa. cix, 18). See OINTMENT.

The use of oil preparatory to athletic exercises customary among the Greeks and Romans can scarcely have had place to any extent among the Jews, who in their earlier times had no such contests, though some are mentioned by Josephus with censure as taking place at Jerusalem and Cæsarea under Herod (Horace, 1 *Od.* viii, 8; Pliny, xv, 4; Athenæus, xv, 34, p. 686; Homer, *Od.* vi, 79, 215; Joseph. *Ant.* xv, 8, 1; xvi, 5, 1; see Smith, *Dict. of Antiq.* s. v. Aliptae). See GAME.

3. *Funereal.*—The bodies of the dead were anointed with oil by the Greeks and Romans, probably as a partial antiseptic, and a similar custom appears to have prevailed among the Jews (Homer, *Il.* xxiv, 587; Virgil, *Æn.* vi, 219). See BURIAL.

4. *Medicinal.*—As oil is in use in many cases in modern medicine, so it is not surprising that it should have been much used among the Jews and other nations of antiquity for medicinal purposes. Celsus repeatedly speaks of the use of oil, especially old oil, applied externally with friction in fevers, and in many other cases. Pliny says that olive-oil is good to warm the body and fortify it against cold, and also to cool heat in the head, and for various other purposes. It was thus used previously to taking cold baths, and also mixed with water for bathing the body. Josephus mentions that among the remedies employed in the case of Herod, he was put into a sort of oil-bath. Oil mixed with wine is also mentioned as a remedy used both inwardly and outwardly in the disease with which the soldiers of the army of Ælius Gallus were affected, a circumstance which recalls the use of a similar remedy in the parable of the good Samaritan. The prophet Isaiah alludes to the use of oil as ointment in medical treatment; and it thus furnished a fitting symbol, perhaps also an efficient remedy, when used by our Lord's disciples in the miraculous cures which they were enabled to perform. With a similar intention, no doubt, its use was enjoined by St. James, and, as it appears, practiced by the early Christian Church in general. Nothing is said in the Bible of the internal use of oil mingled with wine (comp. e. g. Dio Cass. liii, 29). An instance of cure through the medium of oil is mentioned by Tertullian. The medicinal use of oil is also mentioned in the Mishna, which thus exhibits the Jewish practice of that day. See, for the various instances above named, Isa. i, 6; Mark vi, 13; Luke x, 34; James v, 14; Josephus, *Ant.* xvii, 6, 5; *War*, i, 33, 5; Talm. *Shabb.* xiii, 4; Otho, *Lex. Rabb.* p. 11, 526; Mosheim, *Eccl. Hist.* iv, 9; Corn. á Lap. on James v; Tertull. *Ad Scap.* c. iv; Celsus, *De Med.* ii, 14, 17; iii, 6, 9, 19, 22; iv, 2; Horace, 2 *Sat.* i, 7; Pliny, xv, 4, 7; xxiii, 3, 4; Dio Cass. liii, 29; Lightfoot, *H. H.* ii, 304, 444; Jerome, *l. c.* See UNCTION.

5. *For light.*—The oil for "the light" was expressly ordered to be olive-oil, beaten, i. e. made from olives bruised in a mortar (Exod. xxv, 6; xxvii, 20, 21; xxxv, 8; Lev. xxiv, 2; 2 Chron. xiii, 11; 1 Sam. iii, 3; Zech. iv, 3, 12; Mishna, *Demai*, i, 3; *Menach.* viii, 4). The quantity required for the longest night is said to have been ½ log (13.79 cubic in. = .4166 of a pint [*Menach.* ix, 3; Otho, *Lex. Rabb.* p. 159]). See CANDLESTICK. In the same manner the great lamps used at the Feast of Tabernacles were fed (*Succah*, v, 2). Oil was used in general for lamps; it is used in Egypt with cotton wicks twisted round a piece of straw; the receptacle being a glass vessel, into which water is first poured (Matt. xxv, 1–8; Luke xii, 35; comp. Lane, *Modern Egyptians*, i, 201).

6. *Ritual.*—*a.* Oil was poured on or mixed with the flour or meal used in offerings.

i. The consecration offering of priests (Exod. xxix, 2, 23; Lev. vi, 15, 21).

ii. The offering of "beaten oil" with flour, which accompanied the daily sacrifice (Exod. xxix, 40).

iii. The leper's purification offering (Lev. xiv, 10-12, 21, 24, 28), where it is to be observed that the quantity of oil (1 log = .833 of a pint) was invariable, while the other objects varied in quantity according to the means of the person offering. The cleansed leper was also to be touched with oil on various parts of his body (Lev. xiv, 15–18).

iv. The Nazarite, on completion of his vow, was to offer unleavened bread anointed with oil, and cakes of fine bread mingled with oil (Numb. vi, 15).

v. After the erection of the Tabernacle, the offerings of the "princes" included flour mingled with oil (Numb. vii).

vi. At the consecration of the Levites, fine flour mingled with oil was offered (Numb. viii, 8).

vii. Meat-offerings in general were mingled or anointed with oil (Lev. vii, 10, 12).

On the other hand, certain offerings were to be devoid of oil: the sin-offering (Lev. v, 11) and the offering of jealousy (Numb. v, 15).

The principle on which both the presence and the absence of oil were prescribed is, clearly, that as oil is indicative of gladness, so its absence denoted sorrow or humiliation (Isa. lxi, 3; Joel ii, 19; Rev. vi, 6). It is on this principle that oil is so often used in Scripture as symbolical of nourishment and comfort (Deut. xxxii, 13; xxxiii, 24; Job xxix, 6; Psa. xlv, 7; cix, 18; Isa. lxi, 3).

b. Kings, priests, and prophets were anointed with oil or ointment. See ANOINT.

7. As so important a necessary of life, the Jew was required (*a*) to include oil among his first-fruit offerings (Ezek. xxii, 29; xxiii, 16; Numb. xviii, 12; Deut. xviii, 4; 2 Chron. xxxi, 5; *Terum.* xi, 3). In the Mishna various limitations are laid down; but they are of little importance except as illustrating the processes to which the olive-berry was subjected in the production of oil, and the degrees of estimation in which their results were held.

b. Tithes of oil were also required (Deut. xii, 17; 2 Chron. xxxi, 5; Neh. x, 37, 39; xiii, 12; Ezek. xlv, 14).

8. Shields, if covered with hide, were anointed with oil or grease previous to use. Shields of metal were perhaps rubbed over in like manner to polish them. See Thenius on 2 Sam. i, 21; Virgil, *Æn.* vii, 625; Plautus, *Mil.* i, 1, 2; and Gesenius, *Thes.* p. 825. See SHIELD.

9. Oil of inferior quality was used in the composition of soap.

OIL, which is the purest lighting material obtained from the innocent vegetable kingdom, has ever been a sacred symbol, possessing healing properties and ameliorating all suffering from wounds. Oil represents in Christian symbolism the divine mercy. There seems, however, to have entered also into its use in the Christian cultus the ancient practice of the pagan gladiators, who anointed themselves with oil before entering upon a contest. Thus oil came to be used for anointings at baptism and confirmation, and on the death-bed (the last anointing), at ordination of priests, and the consecration of kings. See ANOINT. The double sense of the performance was probably that it secures to the subject, first, a share of divine mercy, and, secondly, a strengthening for life's severe combats. In the Romish Church there are three kinds of holy oils: (1) holy oils strictly so called; (2) chrism oil; and (3) sick men's oil. These oils are consecrated by the bishop on Maundy-Thursday annually for all the churches of his diocese. Pure olive-oil only is used, with balsam (= balm) for the chrism. Three metal vases are usually provided and covered with silk, on one of which are engraved the words "*Oleum Infirmorum*" (= oil of the infirm) or the ini-

Oil-stock.

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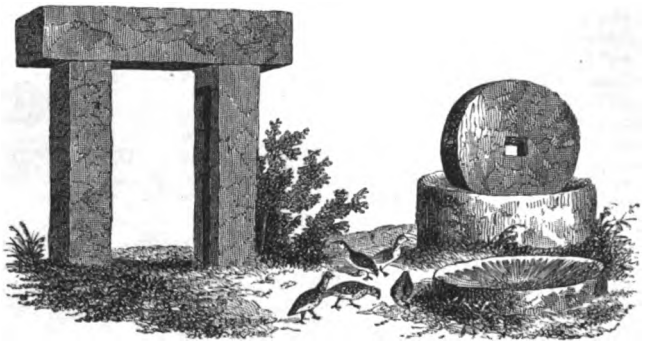
tials "O. I.;" on another, "*Oleum Catechumenorum*" (=oil of the catechumens) or "O. C.;" on the third, which is larger than the others, and is covered with white silk, "*Sanctum Chrisma*" (=holy chrism) or "S. C." Some balsam is mixed with a little of the oil from the third vase, and this compound the bishop puts into the vase and stirs up with the rest of the oil there. The ceremony, which consists of exorcisms, prayers, chantings, making the sign of the cross with the hand and with the breath, etc., occupies sixteen pages of the *Pontificale Romanum*, and eight or ten in the "Ceremonial of the Church." The old oils, consecrated the year before, if any have remained in the vases, are put in the church-lamps before the holy sacrament, to be burned; and those which remain in pyxes and boxes are burned with the old silk. Every priest must obtain from the bishop a supply of these consecrated oils for his church. The oil of the infirm is used in extreme unction; the oil of catechumens in baptism; the holy chrism in baptism, confirmation, etc. See HOLY OIL; PYX. The ceremony of oil consecration as recently witnessed in a Romish church in New York City is thus narrated in the *New York Tribune:*



Remains of ancient Oil Mills and Presses.

"In the sacristy three large jars were filled with the purest oil and set apart, carefully covered with veils. When the archbishop descended from the altar, and took his seat at the table, the archdeacon cried aloud, 'Oleum Infirmorum.' Then one of the seven acting as subdeacons went, with two acolytes, to the sacristy, and returned with the Oil for the Sick, which he delivered to the archdeacon, saying 'Oleum Infirmorum.' The archdeacon, repeating the same words, presented it to the archbishop, who, rising up, first solemnly exorcised the oil, and then blessed it in the solemn words of the Church. The oil was then removed to the sacristy and carefully guarded. The archbishop, after washing his hands, reascended the altar and continued the mass as usual, until that part of it known as the Ablutions, when he again descended to the table to consecrate the remaining oils. A procession of all the clergymen, acting as deacons and subdeacons, was formed and proceeded to the sacristy. They returned in the same manner, bearing the oils and chanting the verses of the hymn 'O Redemptor.' Much the same ceremony as already described was then gone through. The archbishop breathed over the oil, in the form of a cross, and all the priests taking part in the consecration did the same. On his knees he saluted the chrism with the words *Ave Sanctum Chrisma*, pronounced three times with increasing emphasis. The priests did the same, and the consecration of the Oil of the Catechumens followed in the same manner."

The Church of Constantinople has likewise three different kinds of oil: (1) the oil of catechumens, which is simply blessed by the priest in the baptismal office; (2) the εὐχέλαιον, or prayer-oil, for the visitation of the sick, blessed in the sick man's house by seven priests; (3) the ἅγιον μύρον, solemnly consecrated by the bishop on Thursday in Holy Week. Of these two latter kinds there is enough said in the article CHRISM; on the first, see CATECHUMENS. The Greeks have besides two other kinds of holy oil: (1) that which is used for the lamps before the images of saints, and which is blessed by the priest in the office of benediction of the *loaves*. "It was the custom that in certain festivals the brethren in monasteries should be anointed with this oil; and it was in some instances mixed with the water blessed on the Epiphany, and used for sprinkling olive-yards or vineyards, for the purpose of freeing them from blight. (2) Oil of the holy cross, which appears, for the matter is doubtful, to have been originally taken from the lamps which burned in the Church of the Resurrection at Jerusalem before the true cross, and afterwards to have been consecrated by the immersion in it of a piece of the same cross." See Barnum, *Romanism*, p. 473 sq.; Neale, *Hist. Eastern Church*, Introd. p. 966; Siegel, *Christl. Alterthümer*, iv, 125; Menzel, *Symbolik*, ii, 166 sq.; Burnet, *The Thirty-nine Articles*, p. 353, 378, 379, 381, 382, 384; Coleman, *Ancient Christianity*, p. 369, 371, 432. (J. H. W.)

Oil-press. No specific name for this occurs in the Bible, except in the name *Gethsemane* (q. v.); but the machine must have been of common use among the Hebrews, and remains of them are still of frequent occurrence in Palestine (see Thomson, *Land and Book*, i, 307). The upright posts stand in pairs about two feet apart, having a deep groove in the inner faces, running from top to bottom. In this groove moved the plank on the top of the olive "cheeses," forced down by a beam, as a lever, acting against the huge stone on the top of the columns. There is also traceable the stone trough into which the oil ran, and close by are immense basins in which the olives were ground to a pulp by the stone wheel that was rolled over them. Other basins, smaller and more concave, may have served for *treading* out the olives with the feet (Mic. vi, 15), a process now never employed in Palestine. See MILL.

The modern machines for oil-making are thus described by Thomson (*Land and Book*, i, 523): "The *ma'serah* is worked by hand, and is only used for the olives which fall first in autumn, before the rains of winter raise the brooks which drive the *mŭtrûf*. The olives for the *ma'serah* are ground to a pulp in circular stone basins by rolling a large stone wheel over them. The mass is then put into small baskets of straw-work, which are placed one upon another, between two upright posts, and pressed by a screw which moves in the beam or entablature from above, like the screw in the standing-press of a bookbinder, or else by a beam-lever. After this first pressing the pulp is taken out of the baskets, put into large copper pans, and, being sprinkled with water, is heated over a fire, and again pressed as before. This finishes the process, and the oil is put away in jars to use, or in cisterns, to be kept for future market. The *mŭtrûf* is driven like an ordinary mill, except that the apparatus for beating up the olives is an upright cylinder, with iron cross-bars at the lower end. This cylinder turns rapidly in a hollow tube of stone-work, into which the olives are thrown from above, and beaten to a pulp by the revolving cross-bars. The interior of the tube is kept hot, so that the mass is taken out below sufficiently heated to cause the oil to run freely. The same baskets are used as in the *ma'serah*, but the press is a beam-lever, with heavy weights at the end. This process is repeated a second time, as in the *ma'serah*, and then the refuse is thrown away." He adds, "Beam-presses are also employed in the *ma'serah* to this day, and I think that the use of screws is quite modern. No process is employed for clarifying the oil, except to let it gradually settle on the lees in the cisterns or large jars in which it is kept. Certain villages are celebrated all over the country for producing oil particularly clear and sweet, and it commands a high price for table use; Berjah, for example, above Nebi Yûnas, also Deir Mimâs in the Merj Ayûn, and at

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Tîreh on Carmel; but the process is there very different. The olives are first mashed as in the *mûtrûf*, and then stirred rapidly in a large kettle of hot water. The oil is thus separated, and rises to the top, when it is skimmed off without pressing. The refuse is then thrown into vats of cold water, and an inferior oil is gathered from the surface, which is only fit for making soap." See Oil.

Oil-tree (עֵץ שֶׁמֶן, *êts shémen*; Sept. κυπάρισσος, ξύλα κυπαρίσσινα; Vulg. *lignum olivæ, frondes ligni pulcherrimi*; A. V. "oil-tree" in Isa. xli, 19, but in 1 Kings xi, 23, "olive-tree," and in Neh. xiii, 15, "pine-branches"). From the passage in Nehemiah, where it is mentioned as distinct from the *zâith* or "olive-tree," writers have sought to identify it with the *Elæagnus angustifolius*, Linn., sometimes called "the wild olive-tree," or "narrow-leaved oleaster," on the supposition that this is the *zuckum*-tree of the Arabs. But Dr. Hooker has shown that the properties and characteristics of the *elæagnus* do not accord with what travellers have related of the famed *zuckum*-tree of Palestine, and that the latter is the *Balanites Ægyptiaca*, a well-known and abundant shrub or small tree in the plain of Jordan. It is found all the way from the peninsula of India and the Ganges to Syria, Abyssinia, and the Niger. The zuckum-oil is held in high repute by the Arabs for its medicinal properties. It is said to be very valuable against wounds and contusions. Comp. Maundrell (*Journ.* p. 86) and Robinson (*Bib. Res.* i, 560). See also Balm. Celsius (*Hierob.* i, 309) understood by the Hebrew words any "fat or resinous tree;" but the passage in Nehemiah clearly points to some specific tree (Smith).

Several other trees have been adduced, as the different kinds of *pine*, including the cedar of Lebanon, the cypress, the citrus, the balsam-tree; but there is no special proof in favor of any of these. In the passage in Isaiah the tree in question is mentioned in distinction from the pine; but it is possible that the latter word does not correctly represent the תִּדְהָר. Dr. Post, in the Amer. ed. of Smith's *Dict. of the Bible*, objects to the *zuckum*-tree that it is too small to furnish wood for carved figures, as required by the passage in Kings, or to be classed with the other magnificent trees mentioned in the passage in Isaiah; and that it is only found in the plain of the Jordan, whereas the tree in question is spoken of in the passage in Nehemiah as growing on the mountains. He therefore proposes the "*stone-pine*" of Palestine, or *Pinus pinea*, called *snôbar* by the Arabs, as fulfilling the required conditions. Dr. Thomson, however, who describes this latter tree, expressly says, "It is not found on the *mountains* of Palestine, because that peculiar sandy formation [required for its growth] is not found there" (*Land and Book*, ii, 265). See Pine.

Stone-Pine Trees near Beirût.

Balanites Ægyptiacus.

Oinomania. See Œnomania.

Ointment is the representative in the Bible of the following words in the original: 1. שֶׁמֶן, *she'men* (so rendered in 2 Kings xx, 13; Psa. cxxxiii, 2; Prov. xxvii, 16; Eccles. vii, 1; ix, 8; x, 1; Cant. i, 3; iv, 10; Isa. i, 6; xxxix, 2; lvii, 9; Amos vi, 6; "anointing," Isa. x, 27), probably *oil* (as elsewhere rendered, except "olive" in 1 Kings vi, 23, 31, 32, 33; "pine" in Neh. viii, 15; "fatness" in Psa. cix, 24; "fat things" in Isa. xxv, 6; "fat" in Isa. xxviii, 1, 4; "fruitful" in Isa. v, 1). 2. מִשְׁחָה, *mishchâh* (in Exod. xxx, 25), properly *anointing* (as elsewhere rendered). 3. Usually and distinctively some form of the root רָקַח, denoting *perfume*; either the simpler noun רֹקַח, *rókach* (Exod. xxx, 25), an odorous compound ("confection," Exod. xxx, 35); or the concrete מִרְקַחַת, *mirkach'ath* (1 Chron. ix, 30; "com-

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pound," Exod. xxx, 25; "prepared by the apothecaries' art," 2 Chron. xvi, 14); מִרְקָחָה, *merkachâh* ("pot of ointment," Job xli, 31; "well" spiced, Ezek. xxiv, 10; plur. "sweet" flowers, Cant. v, 13), which probably signify the vessel in which perfumery was prepared. Cognate is מָרוּק, *marûk*, something *rubbed* in ("things for purifying," Esth. ii, 12). 3. In the Apocrypha and N. T. *μύρον*, *myrrh* (invariably rendered "ointment"). In the following sketch we follow the arts. in Kitto (s. v. Perfume) and Smith. See OIL.

The ointments and oils used by the Israelites were rarely simple, but were composed of various ingredients (Job xli, 22; comp. Pliny, *Hist. Nat.* xxix, 8). Olive-oil, the valued product of Palestine (Deut. xxviii, 40; Mic. vi, 15), was combined with sundry aromatics, chiefly foreign (1 Kings x, 10; Ezek. xxvii, 22), particularly spices, myrrh, and nard [see these words]. Such ointments were for the most part costly (Amos vi, 6), and formed a much-coveted luxury. The ingredients, and often the prepared oils and resins in a state fit for use, were obtained chiefly in traffic from the Phœnicians, who imported them in small alabaster boxes, in which the delicious aroma was best preserved. A description of the more costly unguents is given by Pliny (*Hist. Nat.* xiii, 2). The preparation of these required peculiar skill, and therefore formed a particular profession. The רֹקְחִים, *rokechim*, of Exod. xxx, 25, 35; Neh. iii, 8; Eccles. x, 1, called "apothecary" in the A. V., denotes no other than a maker of perfumes. The work was sometimes carried on by women "confectionaries" (1 Sam. viii, 13). So strong were the better kinds of ointments, and so perfectly were the different component substances amalgamated, that they have been known to retain their scent several hundred years. One of the alabaster vases in the museum at Alnwick Castle contains some of the ancient Egyptian ointment, between two and three thousand years old, and yet its odor remains (Wilkinson, *Anc. Egyptians*, ii, 314). See ALABASTER.

The practice of producing an agreeable odor by fumigation, or burning incense, as well as that of anointing the person with odoriferous oils and ointments, and of sprinkling the dress with fragrant waters, originated in, and is confined to, warm climates. In such climates perspiration is profuse, and much care is needful to prevent the effects of it from being offensive. It is in this necessity we may find the reason for the use of perfumes, particularly at weddings and feasts, and on visits to persons of rank; and in fact on most of the occasions which bring people together with the intention of being agreeable to one another. See PERFUME.

The following are the uses of ointments referred to in the Scriptures.

1. *Cosmetic.*—The Greek and Roman practice of anointing the head and clothes on festive occasions prevailed also among the Egyptians, and appears to have had place among the Jews (Ruth iii, 8; Eccl. vii, 1; ix, 8; Prov. xxvii, 9, 16; Cant. i, 3; iv, 10; Amos vi, 6; Psa. xlv, 7; Isa. lvii, 9; Matt. xxvi, 7; Luke vii, 46; Rev. xviii, 13; *Yoma*, viii, 1; *Shabb.* ix, 4; Plato, *Symp.* i, 6, p. 123; see authorities in Hofmann, *Lex.* s. v. Unguendi ritus). Oil of myrrh, for like purposes, is mentioned in Esth. ii, 12. Strabo says that the inhabitants of Mesopotamia use oil of sesamè, and the Egyptians castor-oil (*kiki*), both for burning, and the lower classes for anointing the body. Chardin and other travellers confirm this statement as regards the Persians, and show that they made little use of olive-oil, but used other oils, and among them oil of sesamè and castor-oil. Chardin also describes the Indian and Persian custom of presenting perfumes to guests at banquets (Strabo, xvi, 746; xvii, 824; Chardin, *Voy.* iv, 43, 84, 86; Marco Polo, *Trav.* [*Early Trav.*] p. 85; Olearius, *Trav.* p. 305). Egyptian paintings represent servants anointing guests on their arrival at their entertainer's house, and alabaster vases exist which retain the traces of the ointment which they formerly contained. Athenæus speaks of the extravagance of Antiochus Epiphanes in the use of ointments for guests, as well as of ointments of various kinds (Wilkinson, *Anc. Eg.* i, 78, pl. 89; i, 157; Athenæus, x, 53; xv, 41). See ANOINT.

2. *Funereal.*—Ointments as well as oil were used to anoint dead bodies and the clothes in which they were wrapped. Our Lord thus spoke of his own body being anointed by anticipation (Matt. xxvi, 12; Mark xiv, 3, 8; Luke xxiii, 56; John xii, 3, 7; xix, 40; see also Plutarch, *Consol.* p. 611; viii, 413, ed. Reiske). See BURIAL.

3. *Medicinal.*—Ointment formed an important feature in ancient medical treatment (Celsus, *De Med.* iii, 19; v, 27; Pliny, xxiv, 10; xxix, 3, 8, 9). The prophet Isaiah alludes to this in a figure of speech; and our Lord, in his cure of a blind man, adopted as the outward sign one which represented the usual method of cure. The mention of balm of Gilead and of eye-salve (*collyrium*) point to the same method (Isa. i, 6; John ix, 6; Jer. viii, 22; xlvi, 11; li, 8; Rev. iii, 18; Tob. vi, 8; xi, 8, 13; Tertull. *De Idololatr.* 11). See MEDICINE.

4. *Ritual.*—Besides the oil used in many ceremonial observances, a special ointment was appointed to be used in consecration (Exod. xxx, 23, 33; xxix, 7; xxxvii, 29; xl, 9, 15). It was first compounded by Bezaleel, and its ingredients and proportions are precisely specified: viz. of pure myrrh and cassia 500 shekels (250 ounces) each; sweet cinnamon and sweet calamus 250 shekels (125 ounces) each; and of olive-oil 1 hin (about 5 quarts, 330-.96 cubic inches). These were to be compounded according to the art of the apothecary into an oil of holy ointment (Exod. xxx, 25). It was to be used for anointing—1, the Tabernacle itself; 2, the table and its vessels; 3, the candlestick and its furniture; 4, the altar of incense; 5, the altar of burnt-offering and its vessels; 6, the laver and its foot; 7, Aaron and his sons. Strict prohibition was issued against using this unguent for any secular purpose, or on the person of a foreigner, and against imitating it in any way whatsoever (Exod. xxx, 32, 33). The composition was not preserved as a secret, but was publicly declared and described, with a plain prohibition to make any like it. Maimonides says that doubtless the cause of this prohibition was that there might be no such perfume found elsewhere, and consequently that a greater attachment might be induced to the sanctuary; and also to prevent the great evils which might arise from men esteeming themselves more excellent than others, if allowed to anoint themselves with a similar oil (*More Nebochim*, ch. xx). The reasons for attaching such distinction to objects consecrated by their holy appropriations are too obvious to need much elucidation. These ingredients, exclusive of the oil, must have amounted in weight to about 47 lbs. 8 oz. Now olive-oil weighs at the rate of 10 lbs. to the gallon. The weight therefore of the oil in the mixture would be 12 lbs. 8 oz. English. A question arises, in what form were the other ingredients, and what degree of solidity did the whole attain? Myrrh, "pure" (*dĕrôr*), free-flowing (Gesen. *Thes.* p. 355), would seem to imply the juice which flows from the tree at the first incision, perhaps the "odorato sudantia ligno balsama" (*Georg.* ii, 118), which Pliny says is called "stacte," and is the best (xii, 15; Dioscorides, i, 73, 74; quoted by Celsus, i, 159; and Knobel on Exodus, *l. c.*). This juice, which at its first flow is soft and oily, becomes harder on exposure to the air. According to Maimonides, Moses (not Bezaleel), having reduced the solid ingredients to powder, steeped them in water till all the aromatic qualities were drawn forth. He then poured in the oil, and boiled the whole till the water was evaporated. The residuum thus obtained was preserved in a vessel for use (Otho, *Lex. Rabb.* s. v. Oleum). This account is perhaps favored by the expression "powders of the merchant," in reference to myrrh (Cant. iii, 6; Keil, *Arch. d. Hebr.* p. 173). Another theory supposes all the ingredients to have been in the form of oil or ointment, and the measurement by weight of all except the oil seems to imply that they

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were in some solid form, but whether in an unctuous state or in that of powder cannot be ascertained. A process of making ointment, consisting, in part at least, in boiling, is alluded to in Job xli, 31. The charge of preserving the anointing oil, as well as the oil for the light, was given to Eleazar (Numb. iv, 16). The quantity of ointment made in the first instance seems to imply that it was intended to last a long time. The Rabbinical writers say that it lasted 900 years, i. e. till the captivity, because it was said, "Ye shall not make any like it" (Exod. xxx, 32); but it seems clear from 1 Chron. ix, 30 that the ointment was renewed from time to time (*Cheriith*, i, 1). The prodigious quantity of this holy ointment made on the occasion which the text describes, being no less than 750 ounces of solids compounded with five quarts of oil, may give some idea of the profuse use of perfumes among the Hebrews. The ointment with which Aaron was anointed is said to have flowed down over his garments (Exod. xxix, 21; Psa. cxxxiii, 2: "skirts," in the latter passage, is literally "mouth," i. e. the opening of the robe at the neck; Exod. xxviii, 32). This circumstance may give some interest to the following anecdote, which we translate from Chardin (*Voyages*, iv, 43, ed. Langles). After remarking how prodigal the eastern females are of perfumes, he gives this instance:

"I remember that, at the solemnization of the nuptials of the three princesses royal of Golconda, whom the king, their father, who had no other children, married in one day, in the year 1679, perfumes were lavished on every invited guest as he arrived. They sprinkled them upon those who were clad in white; but gave them into the hands of those who wore colored raiment, because their garments would have been spoiled by throwing it over them, which was done in the following manner. They threw over the body a bottle of rose-water, containing about half a pint, and then a larger bottle of water tinted with saffron, in such a manner that the clothes would have been stained with it. After this, they rubbed the arms and the body with a liquid perfume of ladanum and ambergris, and they put round the throat a thick cord of jasmine. I was thus perfumed with saffron in many great houses of this country, and in other places. This attention and honor is a universal custom among the women who have the means of obtaining this luxury."

See UNGUENT.

Kings, and also in some cases prophets, were, as well as priests, anointed with oil or ointment; but Scripture only mentions the fact as actually taking place in the cases of Saul, David, Solomon, Jehu, and Joash. The Rabbins say that Saul, Jehu, and Joash were only anointed with common oil, while for David and Solomon the holy oil was used (1 Sam. x, 1; xvi, 1, 13; 1 Kings i, 39; 2 Kings ix, 1, 3, 6; xi, 12; Godwyn, *Moses and Aaron*, i, 4; Carpzov, *Apparatus*, p. 56, 57; Hofmann, *Lex.* s. v. Unguendi ritus; Jerome, *Com. in Osee*, iii, 134). It is evident that the sacred oil was used in the case of Solomon, and probably in the cases of Saul and David. In the case of Saul (1 Sam. x, 1) the article is used, "the oil," as it is also in the case of Jehu (2 Kings ix, 1); and it seems unlikely that the anointing of Joash, performed by the high-priest, should have been defective in this respect. See CONSECRATION.

In the Christian Church the ancient usage of anointing the bodies of the dead was long retained, as is noticed by Chrysostom and other writers quoted by Suicer, s. v. ἔλαιον. The ceremony of chrism or anointing was also added to baptism. See authorities quoted by Suicer, *l. c.*, and under Βάπτισμα and Χρῖσμα. See CHRISM; UNCTION.

Oiot, a great god among the Indians of California.

Oisel, PHILIP, a German Protestant minister, was born at Dantzic in 1671. He was an excellent Hebrew scholar, and published several theological works. He died at Frankfort-on-the-Oder in 1724.

O'Kelly, JAMES, one of the most noted of American Methodist pioneer preachers, and the father of the first schism among them, was born about 1757. He was converted while yet a youth, shortly after joined the Methodists, and was licensed as a local preacher. He began his ministry in an old colonial church in the southern part of Virginia about the middle of the Revolutionary war. One writer, noticing this early work of O'Kelly's, says: "The people flocked to hear him, and great was the work of God under his powerful exhortations and earnest prayers." In 1778 he was admitted into the travelling connection, and he soon took a prominent position among the Methodist preachers of Virginia. He was a warm-hearted Christian and a zealous preacher—he would rise at midnight and pour out his soul in prayer, crying, "Give me children, or I die." He was ordained elder at the organization of the Church in 1784. For several years afterwards he filled high stations in the Church—acting as elder at the head of the South Virginia District: there he was useful, and had much influence. One of O'Kelly's contemporaries describes him as "laborious in the ministry, a man of zeal and usefulness, an advocate for holiness, given to prayer and fasting, an able defender of the Methodist doctrine and faith, and hard against negro slavery in private and from the press and pulpit." He was a member of the first council that met in 1789. In 1790 he addressed a letter to Mr. Asbury, with whom he had been acquainted since 1780, complaining of his power, and bidding him halt in his episcopal career for one year, lest he should have to use his influence against him. As this appeal was ignored, Mr. O'Kelly moved in the Conference of 1791, "That if any preacher felt himself aggrieved or oppressed by the appointment made by the bishop he should have the privilege of appealing to the Conference, which should consider and finally determine the matter." This resolution was lost. Thereupon O'Kelly, and a few who thought like him, withdrew from the Conference. Efforts were at once made to conciliate them: a committee was appointed to wait on O'Kelly and his party, and if possible induce them to resume their seats, but the effort utterly failed. Even Dr. Coke's personal appeal was powerless. The General Conference closed Nov. 14, 1792, and on the 26th of that month Asbury presided at the Virginia Conference. The question was raised whether O'Kelly and his adherents of the ministry were to be continued in the Connection. Mr. Asbury at once pleaded for their retention, and even proposed that the Conference pay Mr. O'Kelly £40. For a while this money was accordingly paid, but O'Kelly, finding that the Conference was not disposed to take much notice of his schemes, refused any longer to receive this pay, and thus broke the last link that bound him to Methodism. O'Kelly now sought to impress his views on the Methodists of Virginia, but he was firmly opposed by Nicholson, Leroy, Cole, and M'Kendree, the latter, although at first inclined towards O'Kelly, having now become fully satisfied that the exceptions to Asbury's administration were utterly groundless. They met O'Kelly in public discussion, and saved the Church in Portsmouth from a violent rupture. In the section where he had so long labored he was more successful in his bad work. Some societies were entirely led away by his specious plans; a few travelling and a large number of local preachers followed him, and the O'Kelly schism became a fact in the history of Methodism. At the Conference of 1793 the names of James O'Kelly, Rice Haggard, John Allen, and John Robertson were entered as formally withdrawn from the Connection.

O'Kelly and Haggard, assisted by disaffected local preachers, at once began the work of organizing a new and pure Church, free from all such evils as they fancied had corrupted Methodism. Allen settled, and soon after, entering upon the practice of medicine, gave up preaching altogether. Robertson remained local, and after some years became the head of a subordinate schism in the O'Kelly ranks. *The Republican Methodists* was the title chosen for the new Church. The leaders proceeded to hold conferences and other meetings for the purpose of deciding upon some settled plan of operations. They formed many rules, but upon trial

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two preachers from his district who were present at the Conference, and they only renounced their heretical opinions when their brethren confronted them with overwhelming scriptural evidence of the true doctrine. This was in May, six months before the meeting of the General Conference of 1792. We may well believe that a man so bold as O'Kelly would not hesitate to give expression to his doctrinal views, and there is little doubt that many were led astray from the truth in the large district over which he presided so long. The influence of O'Kelly was used against Asbury with a success that should have satisfied any man who had not determined to rule or ruin the Church. The council was O'Kelly's favorite hobby; he kept before the preachers and people the great evil of the council; magnified the power of Asbury as a bishop until many were impressed with the belief that a great, overshadowing ecclesiastical tyranny was growing up in the Methodist Church. During his travels in Virginia in the summer of 1790 Asbury saw the sad effects of O'Kelly's influence; and when he reached the Leesburg Conference in August of that year he showed a noble disinterestedness as pleasing as it is rare. He says: "To conciliate the minds of our brethren in the South District of Virginia who are restless about the council, I wrote their leader a letter informing him 'that I would take my seat in the council as another member,' and in that point at least waive the claims of episcopacy; yea, I would lie down and be trodden upon rather than knowingly injure one soul."

Not long after his withdrawal from the Church O'Kelly issued a pamphlet in which he gave his reasons for protesting against the "Methodist Episcopal government." This production was chiefly remarkable for its perversion of the plainest historical facts of Methodism, the misrepresentation of its economy, and an unbounded abuse of Asbury. His strictures on the government of the Church, as well as his defamation of Asbury, demanded a reply. Asbury himself collected ample materials for this purpose, and submitted them to the conferences for their action. The papers were accepted, and a committee appointed to prepare them for publication. Nicholas Snethen, on behalf of the committee, published a work in which he "not only vindicated Methodism, but placed the pretended facts and groundless assertions of O'Kelly in a position so variant from truth as to leave the character of their author in more need of an apology than was the mere fact of his ceasing to be a Methodist." O'Kelly came forward in another small pamphlet, entitled *A Vindication of an Apology*. This was promptly met by Snethen in *An Answer to James O'Kelly's Vindication of his Apology*. The readiness with which O'Kelly's charges were met, and the ability with which they were refuted, gave a decided check to his revolutionary measures. He proceeded, however, with the formal organization of the *Republican Methodist Church*. He scrupled not to ordain such preachers as consented to receive ordination at his hands, although he denounced Methodist ordination, in the line of which he himself stood, as a "spurious episcopacy." The success of the separatists in making proselytes was far below their expectations. By a careful comparison of the returns from the large circuits in O'Kelly's old district, and where he wielded the greatest influence, we find that from 1792 to 1795, when the schism was at its height, the largest decrease in any one circuit was only a little over two hundred, while in two circuits lying in the very field of strife there was a gain of nearly four hundred. It is true that the returns from all the Virginia circuits in 1794 show a decrease of two thousand members; but there were probably other causes for this besides this schismatic movement.

In 1801 O'Kelly changed the name of his party. Renouncing their original title, he issued a pamphlet in which he announced himself and his adherents as *The Christian Church*. Some of his societies readily as-

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sumed the high-sounding name, others hesitated, a few protested, and divisions speedily followed. The more modest among them shrunk from an appellation that declared all men heretics except themselves. Divisions and subdivisions became the order of the day. One party clung to O'Kelly as the Christian Church; another followed John Robertson as Republican Methodists; and yet another, under the lead of William Guirey and others, set up for themselves under the title of "The Independent Christian Baptist Church." These different parties continued to maintain a sickly existence for some years; but their numbers and influence gradually diminished. The decline continued until there could be found no organization worthy to be called a Church, but only fragments of societies scattered over the country, almost equally powerless against the Church they had left, and against the wickedness by which they were surrounded.

It is not difficult to discover the causes that produced the failure of O'Kelly's plans. The most potent was the heresy which his system contained. This was the taint that corrupted the whole scheme. His Unitarian errors allowed no Saviour to be offered to the people; and destitute of this vital and central force, his Church was soulless and its name a mockery. But the motives of the leaders seem to have been devoid of purity, as their system was of saving truth. "If the real cause of this division were known," says Asbury, "I think it would appear that one wanted to be immovably fixed in a district; another wanted money; a third wanted ordination; a fourth wanted liberty to do as he pleased about slaves, and not to be called to account." The fierceness of their attacks on Asbury contributed to their ruin. Their swords, raised to strike him down, pierced their own hearts, and their violent dealings came down on their own heads. Their wrath against him knew no bounds. In one of their ephemeral pamphlets he was called the "Baltimore Bull," and a rude picture of a bull's head graced the title-page. They proclaimed him an enemy to the country, and charged him with laying up money to carry with him to England. Such injustice could not fail to have a speedy and powerful reaction; and as the light shone more brilliantly on the path of Asbury, the darkness grew deeper on that of his traducers. Many, who had been drawn off in a moment of excitement, after calming down and re-examining the points in controversy, returned to the Church. Although Asbury spared no pains to expose O'Kelly's errors and to thwart his plans, yet he kept his heart right towards him, and when occasion offered treated him with Christian courtesy. The first and last meeting after the rupture took place at Winchester. Hearing that his former friend was lying ill, Asbury sent two brethren to say that he would wait on him, if he desired it. They "met in peace, asked of each other's welfare, talked of persons and things indifferently, prayed, and parted in peace. Not a word was said of the troubles of former times." This, as far as we know, was their last interview on earth. O'Kelly lived to an extreme old age, the sad spectator of the failure of his cherished schemes. He saw the man whom he had sought to ruin descend to his grave in peace and full of honors, mourned by grateful thousands as the father of American Methodism. He saw Asbury's place filled and his principles defended by another whom he had fondly marked for a leader in his own ranks. He saw hundreds of his own followers forsaking him, and rallying again to the standard of Methodism. He saw those who remained scattered and broken into contending factions. But in the face of all these facts the stern old man clung to his cause with a heroism worthy of a better fate, and with faltering voice and failing strength proclaimed his confidence in its ultimate success. In 1805 Asbury, passing through Virginia, writes of O'Kelly as "coming down with great zeal, preaching three hours at a time on government, monarchy, episcopacy, occasionally varying the subject with abuse of the Methodists." Hope did not desert him even "in age and feebleness extreme." We are assured by one of his followers that he "went down to the grave satisfied with the past, and peaceful and trusting with respect to the future." His stormy and eventful life closed Oct. 16, 1826. Dr. Stevens says, "O'Kelly was an Irishman of fiery temperament, and, as usual with such temperaments, his conscience was weak, easily swayed by his prejudices; weak to yield to them, though strong to defend them." Of the O'Kelly schismatics, Lee, their historian, writing in 1806, says: "They have been divided and subdivided till at present it is hard to find two of them that are of one opinion. There are now but few of them in that part of Virginia where they were formerly the most numerous, and in most places they are declining." See Stevens, *Hist. Methodist Episcopal Church*, iii, 16–37; Lednum, *Rise of Methodism in America*, ch. xxxiii; Bennett, *Memorials of Methodism in Virginia* (Richmond, 1871, 12mo), ch. ix. (J. H. W.)

O'Kelly Methodists. See O'KELLY, JAMES.

Okely, FRANCIS, a learned English theologian, was born in 1718. His adherence to the Moravians prevented his being ordained a minister in the Anglican Church. He died at Bedford May 9, 1794. He wrote, *The Nature and Necessity of the New Creature in Christ* (1772, 8vo), translated from the German: — *The divine Visions of John Englebrecht* (1781, 2 vols. 8vo); the works of this German visionary had been published in German in 1658, some years after his death: — *A faithful Narrative of God's gracious Dealings with His* (1781, 8vo): — *Dawnings of the everlasting Gospel Light, glimmering out of a private Heart's epistolary Correspondence* (Northampton, 1775, 8vo). — Hoefer, *Nouv. Biog. Générale*, xxxviii, 577; Darling, *Cycl. Bibliog.* ii, 2232. (J. N. P.)

Oken, LORENZ, a celebrated Swiss naturalist, was born at Offenberg Aug. 2, 1779. He studied medicine and natural history at Göttingen, and held the position of privat-docent in that university. In 1807 he became extraordinary professor of medicine in the University of Jena; thence he removed to Zurich, where he held the post of professor of natural history till his death, which occurred in August, 1847. At the time when Oken began to study natural science, the writings of Kant, Fichte, and Schelling were producing a deep impression on the minds of the students of natural history. Schelling, who had studied medicine, had applied the principles of the transcendental philosophy to the facts of the natural world, and had by a process of thought endeavored to give an explanation of the phenomena of nature. It was in this school that Oken studied, and the principles of the transcendental philosophy more or less guided his researches as a naturalist throughout his long life. His first work was published in 1802, and was entitled *Elemente der Natur-Philosophie.* This was followed in 1805 by a work on *Die Zeugung.* In these books he endeavored to apply a general theory of nature to the facts presented by the forms and the development of animals. In his classification he took for his basis the presence of the senses, making each class of animals to represent an organ of sense. In his work on *Generation* he first suggested that all animals are built up of vesicles or cells. The formation of seminal matter is described as taking place by the decomposition of the organism into infusoria, and propagation is described as the flight of the occupant from his falling house. In 1806 he published his *Contributions to Comparative Anatomy and Physiology*, and pointed out the origin of the intestines in the umbilical vesicle. In this year he made an excursion to the Harz Mountains, which resulted in an important thought. This may be described in his own language: "In August, 1806," he says, "I made a journey over the Harz. I slid down through the wood on the south side; and straight before me, at my feet, lay a most beautiful bleached skull of a hind. I picked it up, turned it round, regarded it intensely: the thing was done. 'It is a vertebral column!' struck me as a flash of lightning

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to the marrow and bone; and since that time the skull has been regarded as a vertebral column." This discovery was published in an essay on the "Signification of the Bones of the Skull." The essay, although it attracted little attention at first, laid the foundation of those inquiries which, in the hands of Carus, Géoffroy St.-Hilaire, and Owen, have led to the establishment of those laws of homology in the vertebrate skeleton that are now a universally received branch of anatomical science. It was by the persevering use of the idea that flashed across his mind in the Harz that Oken has earned for himself the title of "the father of morphological science."

While still a young man, and deeply convinced of the importance of an ideal philosophy in explaining the phenomena of the external world, he wrote his *Lehrbuch der Natur-Philosophie* (Jena, 1809; 3d ed. Zurich, 1843), translated into English by Mr. Fulke, and published in 1847 by the Ray Society, entitled *Elements of Physio-Philosophy*. In this work the author takes the widest possible view of natural science, and classifies the mineral, vegetable, and animal kingdoms according to his philosophical views. "The animal kingdom," says Oken, "is man resolved into his constituent elements; what in the lower stages of animal life are independent antagonisms reappear in the higher as attributes." In 1817 Oken started a natural-history journal entitled *Iris*, which he conducted for thirty years. See *English Cyclop.* s. v.; Ueberweg, *Hist. of Philos.* ii, 227; Tinnemann, *Manual of Philos.* (see Index); Morell, *Hist. of Philos. in the 19th Century* (see Index). (J. H. W.)

Oketsim. See TALMUD.

Okki is the name of the Great Spirit worshipped by the Huron Indians of North America.

Oklah. See OCLAH.

Okszi, STANISLAS (Lat. *Orichovius*), a Polish polemical writer, noted especially as a pulpit orator, was born in the diocese of Premislau in the early part of the 16th century. He studied theology at Wittenberg, under Luther and Melancthon; then at Venice, under Egnatius. On his return to his own land he entered the ecclesiastic life, and became canon of Premislau. His attachment to the opinions of Luther having drawn upon him the reprimands of the chapter, he renounced his benefice and married. "Anathematized by his prelate," says Bayle, "he not only used his pen against the ecclesiastics, but he troubled them also in the possession of their wealth, and placed himself at the head of their antagonists; by the volubility of his wit and his tongue he caused great commotion." He entered again the pale of the Church at the synod held in 1561 at Warsaw, and from that time displayed great zeal against the Protestants. The force of his eloquence has given to Orichovius the surname of the Polish Demosthenes. He left a large number of works; those written to obtain for the priests the liberty of marrying are the most sought after. We quote of his works, *Oratio funebris in funere Sigismondi Jagellonis, Poloniæ regis* (Cracow, 1548, 8vo); reproduced by different historical bodies of Poland:—*De cœlibatus lege* (Basle, 1551, 8vo):—*Oratio pro dignitate sacerdotali* (Cracow, 1561, 8vo):—*De Stancari secta* (Cologne, 1563, 8vo):—*De bello adversus Turcas suscipiendo* (Cracow, 1583, 8vo):—*Annales Poloniæ ab excessu Sigismundi, cum vita Petri Kuthæ* (Dabromii, 1611; Dantzic, 1843, 12mo). See Stauvolscius, *Elogia centum Polonorum*, p. 78, 79; Bayle, *Dict. Hist.* s. v.—Hoefer, *Nouv. Biog. Générale*, xxxviii, 578.

Olaf ENGELBRECHTSON, a noted Norwegian prelate of the Roman Catholic branch of the Church, flourished as archbishop of Trondhjem from 1523 to 1537. He was a zealous adherent to king Christian the First's party. He clung to the Roman Catholic faith to the last, but his endeavors to re-establish it in Norway proved unsuccessful. After having suffered imprisonment, and having been forced to pay a large sum of money as a ransom for his life, he was set free in 1532; but in 1537 he was compelled to leave the country. He died in exile in Brabant. See Petersen, *Norges Sveriges og Danmarks Historie; Nordisk Conversationslexikon*, s. v. (R. B. A.)

Olaf HARALDSON, *the Saint*, one of the most revered of the early Norwegian kings, ruled from 1015 to 1030. He was born in 995. When a child he was baptized by Olaf Tryggveson (q. v.), who visited his mother in Ringsric. But how little the Norsemen cared about an involuntary baptism is illustrated by the youthful career of this Olaf. When he was only twelve years old his step-father, Sigurd Syr, had to furnish him with ships for viking expeditions, and for many years he gathered plunder in the Baltic and in England and France. In the Christian countries he and his followers were called heathens; and it is related that Olaf finally was rebaptized in Rouen. Certain it is that he became converted, and henceforth he followed the precepts of the Christian religion according to the views of his time, and worked for the spreading of the Gospel with marvellous zeal and unimpeachable integrity. He was destined to complete the work that had been begun twenty years before him by Olaf Tryggveson. Glowing with enthusiasm for the cause of Christ, and crowned with success as a warrior, Olaf came to Norway in 1015, and soon made himself the undisputed master of the kingdom. Olaf Haraldson employed the same means in converting the heathens that had been employed by his namesake, Olaf Tryggveson; but the period of his reign was longer, and the way had been paved for him partly by the cruelty of his predecessor and partly by the work of patient missionaries, so that he accomplished his great undertaking, although he became its martyr. He not only overthrew heathenism in every one of his provinces, but by the appointment of teachers and the building of churches he also succeeded in establishing the Christian religion as the national faith. His name occurs in many folk-songs, and he is still regarded by the peasantry of Norway as their great benefactor. In addition to his apostolic mission, he completed the work begun in 872 by Harald Fairfax of firmly uniting the several provinces of Norway into one kingdom. By various stratagems king Canute the Great succeeded in alienating the people of Norway from Olaf, and in 1028 Canute was actually elected king of Norway, Olaf having fled to Russia. The latter returned with about 3000 Norse and Swedish warriors, whom he had carefully gathered. All of them were Christians. He put on their helmets and shields the sign of the cross, and gave them as his watchword, "Onward, soldiers of Christ, for the cross and the king." A battle was finally fought near Stikle Stad, where he fell, on Aug. 31, 1030. The date is fixed by an eclipse of the sun occurring during the battle. The body of Olaf was disinterred after it had been buried about a year, and it was found that the face was unchanged, and that his hair and nails had grown; it was also said to possess healing qualities. Olaf was canonized as the guardian saint of Norway, and miraculous powers are attributed to him. Although the elevation of Olaf to saintship at first led to purely political results, it was the means of stamping the country forever with the seal of Christianity. The cathedral of Trondhjem, where his ashes were for a long time preserved, was regarded down to the time of the Reformation as the most sacred sanctuary of Norway, and was the chief resort of pilgrims in the North. See Munch, *Det norske Folks Historie*, ii, 488–813; Keyser, *Norges Historie*, i, 347–415; Dahlmann, *Geschichte von Dänemark;* Carlyle, *Early Kings of Norway; Nordisk Conversationslexikon*, s. v.; Neander, *Church Hist.* iii, 297 sq.; Piper, *Evangel. Jahrbuch*, 1852, p. 113 sq.; Maurer, *Die Bekehrung des Norweg. Stammes zum Christenthum* (Munich, 1855–56, 2 vols.); Munter, *Kirchengesch. von Dänemark u. Norwegen*, vol. i; Maclear, *Hist. of Christian Missions in the Mid. Ages* (see Index); Keyser, *Den norske Kirkes Hist. under Katholicismen* (see Index). (R. B. A.)

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Olaf TRYGGVESON, king of Norway from 995 to 1000, noted as one of the most devoted of the early Norwegian rulers to the Christian faith, was the great-grandson of Harald Fairfax, and the son of Tryggve, who was a subking in the south-eastern part of Norway. The latter had been murdered by Gudrod, son of Erik Blood-axe. The widow of Tryggve and her infant son Olaf were eagerly pursued, and fled through Sweden into Russia. Here the boy was brought up, and hence he was frequently called the Russian. Many wonderful tales are told of his youthful exploits, but a large number of them are, of course, nothing but Romish legends, which have been invented to embellish the life of this royal apostle. It is, however, a fact that Olaf, while yet a young man, had become famous for being one of the most warlike chiefs of his time, and for possessing extraordinary strength and agility. Olaf went on viking expeditions in the Baltic and in the British waters. In England he became converted to Christianity, and married a powerful English or Irish woman, by name Gyda. In the year 995 he returned to Norway, where he arrived at the most opportune time, for Hakon Jarl, who was so much hated for his vices, had just been put to flight by the peasantry, and was killed by his thrall Karker. Olaf found no difficulty in securing the rulership of Norway. He devoted all the energy of his five years' reign to the introduction of Christianity among his subjects. He made a journey along the whole coast of Norway, destroying the idols and baptizing the most distinguished men. The means whereby he sought to establish the Christian religion were the same as those he had previously practiced as a viking. His reign is stained with murder and bloodshed, and he practiced both cunning and deceit for the good of the cause. He founded Nidaros (the present Trondhjem), where he maintained a splendid court, and thereby he not only made the people acquainted with Christian ceremonies and ways of living, but also gave Norway a governmental centre. Upon the whole, the introduction of religious ideas served to strengthen and increase the power of the king, and to put down the anarchical spirit which had characterized the reign of the previous kings. Olaf also worked successfully for the introduction of Christianity into the Orkneys, Faroes, Iceland, and Greenland. Finally he made an expedition to Pomerania, for the purpose of getting certain possessions that belonged to his queen Thyra, the sister of Svend Forkbeard of Denmark. But at the same time a conspiracy was formed against him by Svend, king of Denmark, Olof, king of Sweden, and the Norse jarl Erik. By these Olaf was attacked at the island Svolder (near Greifswalde) on Sept. 9, 1000, where he fell after a most desperate struggle, being then only thirty-six years old. See *Nordisk Conversationslexikon*, s. v.; Munch, *Det norske Folks Historie*, ii, 20–635; Keyser, *Norges Historie*, i, 294–329; Carlyle, *Early Kings of Norway* (see Index); Neander, *Ch. Hist.* iii, 297–99; 302 sq.; Munter, *Kirchengesch. v. Dänemark u. Norwegen*, pt. i (Leips. 1823), 322 sq.; Maclear, *Hist. of Christian Missions in the M. A.* (see Index); Maurer, *Bekehrung des Norweg. Stammes* (Munich, 1855–56, 2 vols. 8vo); Keyser, *Den norske Kirkes Historie under Katholicismen* (see Index). (R. B. A.)

Olahus, NICHOLAS, a learned Hungarian prelate of Wallachian origin, was born Jan. 9, 1493, at Hermanstadt. He passed his youth in the court of king Ladislas, and became (1524) secretary of king Louis, whose widow, Maria, brought him in 1530 to the Netherlands, which she had just been called to govern. In 1543 he was appointed bishop of Agram and chancellor of the kingdom. In 1547 he accompanied to the war of Smalcald king Ferdinand, whose confidence he possessed. Later he became archbishop of Gran and primate of Hungary, and exercised the most happy influence over the establishment of discipline and the amelioration of ecclesiastical studies. Having become satisfied that the only way to stay the decline of Romanism in Hungary was to preserve it among the common people, who had not at that time become altogether alienated, Olahus raised up a new class of teachers to propagate Roman Catholic sentiments, and in 1561, therefore, founded a college of Jesuits in Tyrnau, which he supported largely by his own revenues, until the emperor came to his relief. Thus the Jesuits were afforded their principal hold in Hungary. Of course they did not long retain it; the Reformation made its way, notwithstanding their efforts to stop its progress, and the archbishop was defeated in his purpose. Yet it must be confessed that Olahus was a liberal prelate, and did much to elevate the priests who were in his diocese. He died Jan. 14, 1568. We have of his works, *Catholicæ ac Christianæ religionis præcipua capita* (Vienna, 1560, 4to), and in vol. ii of the *Concilia* of Peterfy; one of the best résumés of the Catholic doctrine:—*Hungaria, seu de originibus gentis, regionis situ, divisione, habitu et opportunitatibus*, in the *Apparatus* of M. Bel:—*Compendiarium suæ ætatis chronicon*, in the same collection:—*Ephemerides astronomicæ ab anno* 1552–1559, in vol. i of *Scriptores minores* of Kovachich:—*Attila, sive de rebus, bello paceque ab eo gestis*, in the series of several editions of Bonfinius:—*Processus universalis*, an alchemical treatise published under the pseudonym of Nicolaus Melchior, in the *Museum hermeticum*, printed at Frankfort, 1525. See Horanyi, *Memoria Hungarorum*, tom. ii; Bel, *Hungaria nova Cisdanubiana*, tom. i; Lehrmann, *Hist. diplom. de statu Rel. Evang. in Hung.* p. 710 sq.; Ranke, *Hist. Papacy*, i, 396 sq.; Alzog [R. C.], *Kirchengesch.* ii, 336. (J. H. W.)

Ol'amus (Ὠλαμός), a corrupt Græcized form (1 Esdr. ix, 30) for MESHULLAM (q. v.) of the Heb. text (Ezra x, 29).

Olaus, JOHN. See OLAUS MAGNUS.

Olaus MAGNUS, a Swedish Roman Catholic divine of note, was brother of John Olaus, archbishop of Upsala, and was an archdeacon in the Swedish Church when the Reformation, supported by Gustavus Vasa, gained the ascendency in Sweden. In consequence of this change the two brothers, who remained attached to the Roman Catholic faith, left their country and retired to Rome, where Olaus Magnus passed the remainder of his life in the enjoyment of a small pension from the pope. At Rome he wrote his work, *Historia de Gentibus Septentrionalibus, earumque diversis Statibus, Conditionibus, Moribus, itidemque Superstitionibus, Disciplinis*, etc. (Rome, 1555, fol., and Basle, 1567). Other editions of this work have been published, which, as well as a French translation in 1561, are all incomplete. The work is minute, and contains some curious information, but is uncritically written. Olaus died at Rome in 1568. His brother John wrote a work entitled *Gothorum Suevorumque Historia, probatissimis Antiquorum monumentis collecta* (Rome, 1554, fol.), which is a still more uncritical performance than that of his brother Magnus.—*English Cyclop.* s. v.

Old. A fine description of the decrepitude of old age is contained in Eccles. xii, 5 sq. The ancient Hebrews, in obedience to a natural feeling, and because of their superior moral discipline, entertained the highest regard for the aged (Job xii, 12; xv, 10); and this sentiment still prevails throughout the East (Rosenmüller, *Morgenland*, ii, 208 sq.; *Descript. de l'Égypte*, xviii, 174 sq.), as it did among all ancient nations (Homer, *Il.* xxiii, 788; Isocr. *Areop.* p. 354, 355; Diog. Laert. i, 3, 2; viii, 1, 19; Herod. ii, 80; Juvenal, *Sat.* xiii, 54; Aul. Gell. ii, 15; Strabo, xi, 503; Justin, iii, 3, 9; Doughtæi *Analect.* i, 84; see C. Kretzschmar, *De Senectute Priscis Honorata* [Dresd. 1784]), although in Europe, as the power of education has increased, and the circumstances of life have become more complicated, the honor given to age has decreased. (But comp. Ebert, *Ueberliefer*, ii, 1, p. 90 sq.) The young were accustomed to rise and give place modestly, whenever an old person approached (Lev. xix, 32; Ælian, *Anim.* vi, 61;

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xxix, 8; Otho, *Lex.*
nce for the aged was
0; Lam. v, 12; Wisd.
cated peculiar obliga-
Sirach iii, 18; vi, 35;
were especially zeal-
hilo, *Opp.* ii, 459, 633).
quently addressed to
, as also among the
lorf, *On Horat. Sat.* ii,
e rather as an expres-
oly men (2 Kings vi,
t times the Hebrews
om the old men of the
ey had elders to rep-
iv, 29; xii, 21; comp.
nself appointed a col-
b. vi, 16; but comp.
n ruling. From this
elders," sometimes of
xxiii, 2; 1 Sam. iv, 3;
4; 1 Kings viii, 1, 3;
of single tribes (Deut.
aron. xxxiv, 29), who
rinces and officers of
10; Judg. xi, 5), and
x, 12; xxi, 3, 6; xxii,
gs xxi, 8, 11; Ezra x,
lg. viii, 14). In the
they were representa-
poses (Lev. iv, 15; ix,
ed a council, with ju-
t. xxii, 15 sq.; xxv, 7
), which held its ses-
Yet other judges are
; comp. Susan. v; and
eople and of the tribes
tatives of the people
xx, 7; 2 Kings xxviii,
tions during the Cap-
after the restoration
of communication be-
rulers (Ezra v, 9; vi,
he Maccabees were a
internal affairs of the
c. xii, 6, 35; xiii, 36;
ever, that the "*elders*"
t men; superior abil-
qualifications for this
d age, so that gradu-
) passed into a mere
ice (comp. Philo, *Opp.*
in the Grecian states
lt. i, 463), *senator* in
ant churches (comp.
the New Testament
xvi, 47; Luke vii, 3;
of Israel" [γερουσία
ually appear as com-
h-priests and scribes,
i, 3, 47; xxvii, 1 sq.;
i, 66; Acts iv, 5; v,
e model of the Jewish
stood the elders, the
the several churches
, 14; see Acts xi, 30;
ier, i, 50. See AGE;

VERTZL.

gdom, is situated in
leg. of north latitude,
of east longitude, and
ruled by a king who
pal place in Old Cal-
f government to his
population — divided

into two classes, freemen and slaves, the latter being the great majority—is either employed on the provision grounds, which are at some distance from the towns, or in the operations of trade. The freemen are all engaged in trade, and are mainly dependent upon it for their support and influence. Even the king, who has no revenue from his subjects, carries on trade to a great extent, is of active business habits, keeps regular accounts, and owes all his power to the weight of his character, and the wealth which he has acquired from trading. The slaves are generally treated with kindness; and there seems to be a process of internal emancipation, the children of the third generation generally becoming free. Persons have ceased to be exported as slaves from this district for a considerable number of years. This suppression of the slave trade in the Bight of Biafra is to be ascribed to the beneficial influence of a growing trade, and to the treaties made with the chiefs by the British government. The trade carried on at Old Calabar is chiefly in palm-oil, which is brought from the interior, and is exchanged for British goods. The humanizing influence of legitimate commerce is becoming every year more obvious. Not only has it enlarged the views of the people, and to a certain degree improved their manners; enabled them to have comfortable houses, and to furnish them in many instances with costly articles of European manufacture; but it has taught them that it is for their interest to live at peace with their neighbors.

"The mode of government at Old Calabar is, in the case of freemen, by common consultation and agreement. They meet together in the *palaver*-house, talk over the matter, and no measure can become law that has not a majority of votes. The great difficulty which they feel is to keep in subjection their numerous slaves. This seems to be managed chiefly by the aid of superstition. They have a secret institution, called *Egbo*, much resembling the *Oro* of the Yorubas.

"*Religion.*—The natives believe in the existence of God and of the devil, in a future state, and in the immortality of the soul; but their ideas on these subjects are dim and confused, and have, by the wickedness of the heart and the malignant teaching of Satan, been framed into a system of superstition—dark, cruel, and sanguinary. They regard one day of the week as a Sabbath; they all practice circumcision; on festival days they sprinkle the blood of the Egbo goat, and they make a covenant of friendship between parties that were at variance, by putting on them the blood of a slain goat mixed with certain ingredients—things which indicate the remains of the patriarchal religion. Their personal worship, so far as it has been ascertained, may be divided into two parts; that which is observed within the house, and that which takes place in the court-yard. The worship within the house consists in adoring a human skull stuck upon the top of a stick, around the handle of which a bunch of feathers is tied. This disgusting object—their domestic idol—is said to exist in every house in Old Calabar. The worship in the court-yard is of this kind: in the middle of the yard there is a basin of water placed at the foot of a small tree, which is planted for the purpose. This basin is never emptied of its contents, but is once a week filled with a fresh supply of water; and on the day when this is done, the second day of the week, called God's day, they 'offer a fowl, or some other small thing of that sort, which is tied by the foot to the tree,' and then they 'pray to *Basi Ebum*, the great God, but without confession of sin, and solely for temporal benefits.' Witchcraft exerts the same terrible influence here as in other parts of Western Africa.

"But the most desolating and sanguinary of all their customs is the practice of sacrificing human victims for the benefit of deceased persons of rank. This horrible custom arises from the belief that the future world corresponds to the present—that the same wants are felt, the same relationships sustained, and the same pursuits

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followed; and, therefore, that the station and happiness of a person depend upon the number of followers and slaves who are killed and sent after him. The effect of this belief is that in proportion to the dignity of the departed, the rank and power of the survivors, and the warmth of affection which they cherish for the deceased, is the number of victims that are seized and immolated. Acquaintances also testify their respect for the dead and sympathy with the sorrowing relations by destroying a few of their slaves. The agents in this wholesale system of murder are the nearest relatives of the deceased, who evince their affection and their grief by exerting themselves to catch by force, by stratagem, and by all manner of ways, and to destroy as many of their fellow-creatures as they can. It is a season of terror. The slaves, from whose ranks the victims are usually taken, flee to the bush for shelter, the doors of the houses are fastened, and every one is afraid to go abroad. When it is borne in mind that the funeral ceremonies continue for four months, and that at the beginning, and especially at the close of this period, when the grand carnival, or make-devil, as they call it, takes place, great exertions are made to obtain victims, it will at once be obvious that this is a practice which spreads terror and mourning through every part of the community. It prevails in the greater part of Western Central Africa, and is drenching the land with blood" (Newcomb).

Missionary Labors.—The work of converting the natives of Old Calabar to Christianity was begun in 1846 by the United Presbyterian Church of Scotland, and has continued under its control. The first mission stations were Creek Town, Duke Town, and Old Town. At the beginning of the mission-work provision was made for the education of the natives, and schools were opened in large numbers, and they were well patronized. The language of the country, which had never been systematized, was given a more permanent form, and soon a Bible in that tongue gave general circulation to the Christian's Gospel. At present there are eight stations, and native workers are employed in large numbers in many places besides at these stations. See Grundemann, *Missions-Atlas*, No. 1; Newcomb, *Cyclop. of Missions*, s. v.; Aikman, *Cyclop. of Christian Missions*, p. 206, 207.

Oldcastle, *Sir* JOHN (*Lord Cobham*), called "the good," was the first martyr and the first author among the nobility of England. He was born in the 14th century, in the reign of Edward III, and married to the heiress of lord Cobham, by whom he obtained that title. He gained military distinction in the French wars under Henry IV and V, and was a domestic and a favored attendant of the latter sovereign. Lord Cobham was a man of extensive talents, qualified for the cabinet or the field, of ready wit in conversation, and of great learning. He examined the writings of Wickliffe as a philosopher, and in the course of his study became a convert to the doctrines of that Reformer, and thereupon most zealously labored for the propagation of the new opinions. He not only collected and transcribed the works of Wickliffe, but also maintained preachers of that persuasion, and in every sense of the word became a leader of the Ante-Reformers. In the convocation assembled during the first year of the reign of Henry V, the principal subject of debate was the growth of heresy. Thomas Arundel, a prelate equally remarkable for zeal and bigotry, was at that time archbishop of Canterbury. Lord Cobham being considered the head of the Wickliffites, it was presumed that if his destruction could be effected it would strike a salutary terror into his adherents; but as he was known to be in favor with the king, and also highly popular, it was deemed prudent to dissemble for a while. The archbishop, therefore, contented himself, for the present, by requesting his majesty to send commissioners to Oxford to inquire into the growth of heresy, with which the king complied. The commissioners having made inquiry, reported to the archbishop, who informed the convocation that the increase of heresy was especially owing to lord Cobham, who encouraged scholars from Oxford and other places to propagate heretical opinions throughout the country. The archbishop, accompanied by a large body of the clergy, waited upon Henry, and having laid before him the offence of lord Cobham, begged, in all *humility* and *charity*, that his majesty *would suffer them, for Christ's sake, to put him to death.* To this *meek* and *humane* request the king replied that he thought such violence more destructive of truth than of error; that he himself would reason with lord Cobham; and, if that should prove ineffectual, he would leave him to the censure of the Church. Henry, having sent for lord Cobham, endeavored to persuade him to retract his errors; but to the reasoning and exhortation of the king he returned the following answer: "I ever was a dutiful subject to your majesty, and I hope ever shall be. Next to God, I profess obedience to my king. But as for the spiritual dominion of the pope, I never could see on what foundation it is claimed, nor can I pay him any obedience. As sure as God's Word is true, to me it is fully evident that he is the great Antichrist foretold in Holy Writ." This answer so exceedingly displeased the king that he gave the archbishop leave to proceed against lord Cobham with the utmost extremity; or, as Bayle says, "according to the devilish decrees which they call the laws of the Holy Church." On September 11, the day fixed for his appearance, the primate and his associates sat in consistory; lord Cobham not appearing, the archbishop excommunicated him, and called in the civil power to assist him, agreeably to the late-enacted law. Conceiving himself to be now in danger, Cobham drew up a confession of his faith, which he presented to the king, who coldly ordered it to be given to the archbishop. Being again cited to appear before the archbishop, and refusing compliance, he was committed to the Tower, from which he escaped into Wales. The clergy then got up a report of a pretended conspiracy of the Lollards, headed by lord Cobham, whereon a bill of attainder was passed against him, a price of 1000 marks set upon his head, and exemption from taxes was promised to any person who should secure him. At the expiration of four years he was taken, and without much form of trial executed in the most barbarous manner: he was hung in chains on a gallows in St. Giles's Fields, London, and a fire kindled under him, by which he was roasted to death, in December, 1417. He wrote *Twelve Conclusions addressed to the Parliament of England;* he also edited the works of Wickliffe, and was the author of several religious tracts and discourses. See Bayle, *A brefe Chronycle concernynge the Examynacyon and Death of the blessed martyr of Christ, sur Johan Oldecastell* (reprinted 1729); Gilpin, *Lives of Latimer, Wickliffe*, etc.; Fox, *Acts and Monuments;* Walpole, *Royal and Noble Authors;* Milner, *Church History*, vol. iv, ch. i; *Engl. Cyclop.* s. v.; Jones, *Religious Biography*, s. v.; Milman, *History Lat. Christianity* (see Index); *British Quarterly*, April, 1874. See also LOLLARDS. (J. H. W.)

Old Catholics, a name adopted in 1870 by those members of the Roman Catholic Church *who refused to* recognise the validity of the decrees of the Vatican Council (q. v.), especially that concerning the infallibility of the pope; and who, when the bishops, *by means* of excommunication, tried to enforce submission to the Vatican decrees, organized independent congregations, and gradually advanced, by the election of *bishops, to* the organization of an independent religious denomination.

1. The bishops of Germany and Austro-Hungary, *who* during the proceedings of the Vatican Council opposed the proclamation of papal infallibility as inopportune, not only expected such a movement, but expressly warned the majority of the council not to provoke it by a measure which was intensely disliked by a very large number in the Church. The opposition of several bishops of the minority to the doctrine of infallibility

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had been so determined that they were expected to favor and join the secession movement. This expectation was, however, disappointed. After the promulgation of the doctrine of infallibility all the bishops, one after another, submitted, though some—as bishop Hefele, of Rottenburg, in Germany, and bishop Strossmayer, of Sirmium, in Hungary—with unfeigned reluctance. At length only a few bishops of the United Armenian Church, who, even before the convocation of the council, had fallen out with the pope on questions relating to the former privileges of the Armenian Church, remained in opposition to the Vatican Council. In Germany, the centre of the opposition to the Vatican decrees, the bishops, soon after their return from Italy, had held a meeting at Fulda, and drawn up a joint pastoral letter to the Catholics of Germany, in which they announced their own submission to the Vatican decrees, and advised all faithful Catholics to follow their example. This advice was, however, in a signal manner disregarded by a large number of Catholic scholars of Germany. Only a few days after July 18, the day when the Vatican Council formally sanctioned the doctrine of infallibility, Prof. F. Michelis, of the Lyceum of Braunsberg, Eastern Prussia, issued a declaration in which he accused the pope of being a heretic, and of devastating the Church. At Munich, forty-four professors of the university, under the leadership of Döllinger and Friedrich, signed a protest against the binding authority of the Vatican Council and the validity of its resolutions. Similar protests were numerously signed by professors of the universities of Bonn, Breslau, Freiburg, and Giessen. In August the theological leaders of the movement met in conference at Nuremberg to concert further action. A joint declaration against the Vatican decrees was agreed upon and signed, among others, by Döllinger and Friedrich, of Munich; Michelis, of Braunsberg; Reinkens and Baltzer, of Breslau; Knoodt, of Bonn; and Schulte, of Prague—all of whom had thus far been regarded as among the most prominent scholars of the Catholic Church. The bishops now demanded from all the professors of theology an express declaration that they recognised the œcumenical character of the council. A few, like Prof. Haneberg, of Munich, who was soon after appointed bishop of Spires, and Prof. Dieringer, of Bonn, yielded to the pressure brought to bear upon them; but the majority remained firm in their opposition. The laity appeared, however, at first to take but little interest in the movement. Only a few isolated protests were published, the most noted of them being the so-called "protest of the Old Catholics" of Munich, a name which was subsequently adopted by the entire party. The leaders appeared to be at a loss as to the further steps to be taken, and the most prominent among them, Prof. Döllinger, emphatically dissuaded the organization of independent Old-Catholic congregations, in order not to make the breach in the Church incurable. For some time only two Catholic congregations in all Germany, one in Bavaria and one in Prussia, assumed an attitude of open opposition; but in a number of other towns, especially in Bavaria and on the Rhine, the sympathizers with the movement kept up a kind of organization by means of "local committees." A decisive step towards an independent Church organization was taken by the first Old-Catholic Congress, held at Munich from Sept. 20 to 24, 1871. Notwithstanding the continuing opposition of Döllinger, this congress, which was numerously attended by the Old Catholics of Germany, Switzerland, and Austria, resolved to provide for the religious wants of the Old Catholics in all places where it seemed to be needed, and for this purpose to organize congregations and churches. It was also resolved to enter into communion with the "Church of Utrecht," or the so-called [see JANSENISTS], who for about two centuries had maintained principles similar to those of the Roman Catholics, and insisted on remaining members of the Catholic Church in spite of the continuous anathemas hurled against them by the pope. The connection with this Church, which still has an archbishop and two bishops, was of vital importance for the perpetuation of the Old-Catholic community as long as it intended to claim a doctrinal agreement with the Catholic Church as it existed before 1870; for two of the Catholic sacraments, Holy Orders and Confirmation, can only be dispensed by bishops. The Congress of Munich appeared to be very intent upon avoiding everything that might involve an open breach with the Catholic Church before 1870, and endanger the claim of the Old Catholics to being regarded by the state governments as the only true representatives of the Catholic Church, and the owners of the Church property. The introduction of more radical reforms, which was chiefly urged by Austrians and Swiss, was postponed to a future period, when the participation of the Catholic people in Church legislation would be fully regulated by a new Church constitution. One of the resolutions, however, adopted by the Congress, declaring that even for the doctrinal decisions of an œcumenical council validity could only be claimed if they agreed with the original and traditional faith of the Church as witnessed by the faith of the people and traditional science, involved a principle cutting deep into the traditional theories of the infallibility of the Church. At the same time a hope was expressed for a reunion with the Oriental and Anglican churches, and the doctrinal differences were not important enough to be regarded as insurmountable obstacles to a reunion. In consequence of the resolutions passed by the congress Old-Catholic congregations were organized at Munich, Passau, Cologne, Bonn, Heidelberg, and a number of other cities. In some places, as in Munich and in Cologne, the municipal and state authorities gave to the Old Catholics the simultaneous use of one of the Catholic churches, a permission which was regularly followed by the voluntary abandonment of such a church by the ultramontane members of the congregation, who were exhorted to shun all communion with the new heretics. When the Catholic army bishop, Namszanowski, declared the soldiers' church of Cologne, which the military authorities had allowed the Old Catholics for simultaneous use, to have been desecrated by the "sacrilegious" mass, the minister of war suspended him from his office. A regulation of the legal affairs of Old Catholics by the state governments was found to present unexpected difficulties. The demand expressed by Prof. Schulte, the president of the Old-Catholic Congress of Munich, and one of the foremost lay leaders of the movement, that the Old Catholics alone be regarded as the legal successors of the Catholic Church prior to 1870, and that they be put by the state in possession of the entire property of the Church, could not be complied with, as the number of avowed Old Catholics was insignificant in comparison with the infallibilists, and as the state governments were unwilling to interfere in a matter of a strictly ecclesiastical character. For the latter reason they equally refused to comply with the request of the bishops no longer to regard the Old Catholics as members of the Catholic Church. Thus no course was left open to the state authorities but to recognise both parties as members of the Catholic Church, with equal rights. This point of view was gradually adopted by the governments of all the German states. Considerable difference of opinion showed itself, however, in the execution of the principle. The Prussian government exempted the Old Catholics of Wiesbaden from the duty of contributing for the expenses of the Catholic parish; but, on the other hand, excused the Catholic children of the Gymnasium of Braunsberg from attending the religious instruction of the teacher, who had joined the Old Catholics. On the other hand, the Old-Catholic children in Bavarian schools were excused from attending the religious instruction given by infallibilist teachers. At the beginning of 1872 the number of priests who had identified themselves with the movement was about

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thirty. A new impulse was given to it in the spring of that year by lectures which several leaders, like Döllinger, Reinkens, Michelis, Huber, and Friedrich, delivered in various places. In some parts of Germany, as in the Bavarian palatinate and the grand-duchy of Baden, the Old-Catholic societies perfected their organization by meeting in district conferences. In July, 1872, the archbishop of Utrecht accepted an invitation from several Old-Catholic congregations of Germany to administer the sacrament of confirmation to their children, and to this end visited the congregations of Cologne, Munich, Spires, and other towns. Considerable progress in the further organization of the new Church was made at the second Old-Catholic Congress, which was held in September, 1872, at Cologne, and, like the first, was presided over by Prof. Schulte. The Congress declared that the adherents of papal infallibility had separated from the true Catholic Church, and organized an ultramontane anti-church (Gegenkirche); that the "New-Catholic" bishops had forfeited their rights of jurisdiction over those Catholics who remained faithful to the Old Church, and that the state authorities were in duty bound to protect the Old Catholics in the possession of all their ecclesiastical rights, to recognise their bishops and priests, to grant to their congregations corporate rights, to exempt them from the duty of contributing to the expenses of the New-Catholic worship, to secure them the simultaneous use of the ecclesiastical edifices, and a share in the Church property; and, finally, to provide in the public expenditures for Catholic-Church purposes an endowment for Old-Catholic bishops, priests, and churches. The election of an Old-Catholic bishop by the clergy and delegates of the congregations was taken into consideration, and it was provided that as long as the Old Catholics had no bishops of their own, the bishops of the Old Catholics of Holland, and those bishops of the United Armenian Church who occupied a similar position with regard to the papacy as the Old Catholics, should be invited to perform those functions which the usage of the Catholic Church reserves to bishops. All other reforms were postponed to the time when a regular Church synod should meet under the presidency of a bishop; but the Congress applauded a declaration of Prof. Friedrich, of the University of Munich, one of the prominent theological scholars of the Church, that the Old-Catholic Church had already grown beyond the bounds originally observed, and that it was no longer exclusively directed against papal infallibility, but against an entire system of errors of one thousand years, which had its climax in this novel doctrine of infallibility. "By the compulsion of the bishops," the speaker remarked, "we are pushed forward on the road to reforms." The Congress, on the other hand, decidedly disapproved the arbitrary advances in this direction by individual congregations and priests, like father Hyacinthe, who, without waiting for the abolition of priestly celibacy by the proper Church authorities, had entered the state of marriage. A special interest was shown in the project of a reunion of the large divisions of Christendom, and a special committee was appointed, with Dr. Döllinger as chairman, to enter into negotiations with the Eastern and Anglican churches on this subject. On June 4, 1873, the hierarchical structure of the new Church was completed by the election of Prof. Reinkens, of the University of Breslau, as the first Old-Catholic bishop. The electoral body, which met at Cologne, consisted of all the Old-Catholic priests of the German empire, and delegates of the Old-Catholic congregations and societies. The bishop elect was on Aug. 11 consecrated by bishop Heykamp, of Deventer, of the Old-Catholic Church of Holland, and was recognised as a bishop of the Catholic body by the governments of Prussia, Baden, and Hesse. The government of Bavaria, however, in accordance with a report made on the subject by a committee of jurists, refused to recognise him, although, on the other hand, it also declined to grant the request of the bishop of Augsburg to forbid bishop Reinkens from administering the sacrament of confirmation in Bavaria. The third Old-Catholic Congress, held in September, 1873, at Constance, adopted a synodal constitution of the Church, which, however, was expressly designated as provisional, in order to reserve all the rights of the Old Catholics to the property of the Catholic Church in Germany. The synodal constitution, in many points, resembles that of the Protestant Episcopal Church of the United States. The diocesan, provincial, and general synods consist of priests and lay delegates. At the head of the diocese stands the bishop, who is assisted by a vicar-general and a synodal committee (Synodalrepräsentanz), consisting of four priests and five laymen. The diocesan synod, which meets annually under the presidency of the bishop, consists of all the priests of the diocese and of lay delegates, each delegate representing two hundred constituents. The work of the synod is prepared by the synodal committee; amendments are admitted when signed by at least twelve members; resolutions, petitions, remonstrances, etc., can only be discussed when notice of them has been given at least fourteen days before the opening of the synod. The resolutions are passed by an absolute majority of votes; but all resolutions not passed by a two-thirds majority are suspended at the request of either the minority of the synod or the synodal committee, until their discussion and readoption by the next synod. In regard to affairs strictly religious, the congregation is administered by the pastor and by the bishops; in all other matters it is represented by the Church Council and the Congregational Assembly. The Church Council, which consists of from six to eighteen members, administers the property of the congregation, represents it in all legal questions, establishes the budget, appoints the sexton and organist, makes the necessary preparations for the care of the poor, convokes the Congregational Assembly, and carries on correspondence with other congregations. The Church Council chooses its own president. The Congregational Assembly, in which all the adult male members of the congregation who are in possession of their civic rights take part, ratifies the budget, apportions the taxes, elects the pastor, the Church Council, and the delegates to the synod. The pastor is confirmed by the bishop in conformity with the existing state laws, and installed in his office. He can only be removed for a legal reason, and after a formal proceeding by the synod. Besides the adoption of the Church constitution, the Congress discussed the subject of the reunion of the Christian churches; and, to carry out its views the more efficiently, appointed special committees for negotiations with the Greek and with the Anglican churches. In accordance with the new constitution of the Church, the first Old-Catholic Synod met at Bonn in August, 1874. It was attended by thirty priests and fifty-nine lay delegates. The synod adopted the Church constitution which had been agreed upon by the Congress of Constance, passed resolutions on Church reforms in general, and issued a series of declarations on auricular confession, on fasting and abstinence, and on the use of the native tongue in divine service. The synod pointed out a number of desirable reforms which might be carried out without any change of Church legislation, as the abolition of abusive practices in connection with indulgences and the veneration of saints, the administration of the sacrament of penance, etc. It appeared to be the unanimous sentiment that all reforms in the Church should proceed from the synod, and that individual clergymen and congregations should abstain from arbitrary changes. In regard to confession, it was resolved that the practice of private confession should be retained, but that it should be freed from Romish corruptions, and brought back to the purity of the ancient Christian Church. Similar resolutions were passed with regard to fasting and abstinence. No action was taken on the abolition of priestly celibacy, which was pro-

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posed by several congregations, but it was postponed to a later synod. Two committees were appointed to prepare, the one a draft for a new ritual in the native tongue, the other a catechism and a Biblical history. The synod also elected six synodal examiners, four of whom were priests and two laymen. From a statistical report made to this synod it appears that in May, 1874, there were in Prussia 31 congregations fully organized and 16 in the course of organization; in Bavaria, 51 congregations; in Baden, 31 congregations and societies. The number of Old-Catholic priests was 41, and that of students of theology 12. The latter studied at the University of Bonn, where a majority of the professors of the theological faculty had joined the Old-Catholic movement. The fourth Old-Catholic Congress, which was held in September, 1874, at Freiburg, devoted its attention chiefly to the subject of Church property, demanding that wherever a formal separation between the adherents of the Vatican Council and the Old Catholics should take place, the latter should receive a proportionate part of the Church property. One of the favorite projects of the Old-Catholic leaders, the holding of a Union Conference between Old Catholic, the Eastern Church, and Anglican theologians, for the purpose of discussing the best means for reuniting these large divisions of the Christian Church, was carried out in September, 1874. The first Union Conference of these theologians met at Bonn, under the presidency of Dr. Döllinger. The theologians of all the three churches agreed that the differences on doctrinal points which divided the three churches were not insuperable. The Old Catholics and Anglicans conceded to the Eastern theologians that the words *Filioque* (q. v.) were added to the Nicene Creed in an illegal manner, and that, with a view to future peace and unity, it is desirable to examine the question whether the creed can be restored to its original form without sacrificing a doctrine expressed in the form at present used by the Occidental churches. The agreement by the Old Catholics to several doctrinal theses adopted by this conference indicates a further progress in the departure of the Old-Catholic movement from the doctrinal system of the Church of Rome. Among the most important of these theses were the following: The apocryphal books of the Old Testament are declared to be not canonical in the same sense as the books contained in the Hebrew canon; no translation of Holy Writ can claim a higher authority than the original text; divine service should be celebrated in a language understood by the people; the doctrine that superabundant merits of the saints can be transferred to others, either by the heads of the Church or by the authors of the good works, is untenable; the number of sacraments was for the first time fixed at seven in the 12th century, and this became a doctrine of the Church, not as a tradition of the Church received from the apostles or earliest times, but as the result of theological speculation; the new Roman doctrine of the immaculate conception of the Virgin is at variance with the tradition of the first thirteen centuries; indulgence can only refer to penances which have really been imposed by the Church herself. The second Old-Catholic Synod, which was held at Bonn in January, 1875, adopted the draft of a German liturgy, and recommended its introduction to the congregations. Most of the resolutions passed by this synod aimed at completing the organization of the Church. In regard to the abolition of priestly celibacy, opinions still differed very widely, and action on the subject was again postponed. From the statistical reports made to the synod it appeared that on March 31, 1875, the number of Old-Catholic congregations was 98, with 14,766 adult members, and a total population of 44,886. The number of Old-Catholic priests was 53, and of Old-Catholic students of theology at the University of Bonn 11. Of the congregations, 32 belonged to Prussia, 35 to Baden, 26 to Bavaria, 3 to Hesse, 1 to Würtemberg, and 1 to Oldenburg. These figures were, however, far from exhibiting the total strength of the Old Catholics, for a number of societies had not sent in the lists of membership in time. A second Union Conference of theologians of the Old-Catholic, Oriental, and Anglican churches, again presided over by Dr. Döllinger, was held at Bonn in August, 1875. After long and animated discussions, a resolution was adopted that the three churches agreed in receiving the œcumenical symbols and the doctrinal decisions of the ancient undivided Church, and in acknowledging the representations of the doctrine of the Holy Ghost as set forth by the fathers of the undivided Church. The third Old-Catholic Synod was held at Bonn in June, 1876. From the statistical report it appears that the greatest progress during the year had been made in the grand-duchy of Baden, where there had been an increase of 10 congregations, 6 ministers, 1182 men, and 2210 persons. In Prussia 2 new congregations had been organized, 1 new parish had been established, and 6 societies had been recognised by the government. The increase in the number of clergymen was 3, in that of men 263, and in total population 1759. In the grand-duchy of Hesse 2, and in Oldenburg 1 new congregation had been formed. The reports from Bavaria were incomplete and unsatisfactory. In some places there had been a decline, and on the whole there had been no progress. Without Bavaria there were 87 congregations (last year 72), and an increase of 1624 men and 4434 souls. The number of priests has increased since 1873 from 30 to 60.

2. The first German state which regulated by law the affairs of the Old Catholics, and particularly their claim to a proportionate share of the property of the Catholic Church, was the grand-duchy of Baden. The law, which was sanctioned by the grand-duke in May, recognises the equal rights of Old Catholics to the property of the Catholic Church, protects Old-Catholic holders of Catholic benefices, provides for the organization of independent Old-Catholic congregations, and secures to them the simultaneous use of ecclesiastical edifices and utensils. Wherever the majority of any Catholic congregation declares in favor of Old Catholicism, it is to remain in possession of the Catholic church and its property, but must concede to the other party a simultaneous use of the church. A similar law was promulgated in Prussia in July, 1875.

In the Austro-Hungarian monarchy the organization of Old-Catholic congregations was attempted at many places, and in Austria Proper the Liberal majority of the Lower House of Parliament favored the recognition of their rights by a special law. But the government refused to recognise them in any way, and the Upper House of Parliament, in 1875, refused to concur in the favoring resolutions passed by the other branch. One of the ministers declared, however, on this occasion, that the government would no longer oppose the establishment of Old-Catholic congregations. Accordingly, in February, 1876, delegates of five congregations met at Vienna and drew up a synodal constitution of the Church, similar to that adopted in Germany, and presented it to the government for approval.

In Switzerland the governments of most of the cantons took at once a decided stand in supporting the parish priests who refused to submit to the Vatican Council against their bishops. A central committee was formed to organize the movement throughout Switzerland, and most of the prominent leaders of the Liberal Catholics took an active part in it. The committee drew up a "Constitution for the Christian Catholic churches in Switzerland," which was similar to the one that had been adopted in Constance for the Old Catholics of Germany. A convention of the societies of Liberal Catholics, held at Olten, in the canton of Solothurn, on June 15, 1874, adopted the main points of this draft; a second convention held in the same town on Sept. 21 sanctioned the entire organization. The first synod of the Church, for which the name *Christian Catholic* (Christkatholisch) was preferred to Old Catholic, was held at Olten on June 14, 1875. It finally adopted the

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Church constitution which had been drawn up by the central committee, and made all the necessary arrangements for the appointment of a synodal council, but postponed the election of a bishop. The synodal council was appointed on Aug. 30, 1875. At its first meeting, held at Olten Sept. 2, the synodal council resolved to arrange the proper manner of examining the candidates for the priesthood, and to appoint two committees, one for drafting a ritual and missal on the basis of those prepared by Hirscher (q. v.), and the other for defining the attitude to be observed by Old-Catholic priests with regard to the new federal laws on civil marriage. The congregations were permitted to make their own selection among the different Church vestments used in the Catholic Church, and to introduce the native tongue into divine service; it also declared the Church commandment to go to confession at least once a year no longer obligatory. Further legislation on these and other proposed reforms was reserved for the next meeting of the synod. In regard to the election of a bishop, it appeared desirable to obtain previously the consent of the Federal Council of Switzerland, as the new constitution of Switzerland provides that new bishoprics are only to be established with the consent of the federal council. This consent was given in April, 1876, and the election of the first bishop of the Christian-Catholic Church accordingly took place in June, 1876. The progress of the Old-Catholic movement has been especially favored by the cantonal governments of Berne and Geneva, which by new laws regulated the legal condition of the Catholic Church; and when the Ultramontane party refused to recognise the new laws, deposed all the refractory priests, and turned the churches and the Church property over to the Old Catholics. The government of Berne also founded a faculty of Old-Catholic theology in connection with the University of Berne. In Geneva serious difficulties arose among the Old Catholics themselves, in consequence of which abbé Loyson—better known under his former monastic name of father Hyacinthe—resigned the position of president of the Old-Catholic Church Council. In March, 1876, the Old Catholics in all Switzerland numbered 54 congregations, and 26 societies not yet organized, with an aggregate population of 72,880 persons.

In Italy the Old-Catholic movement found many sympathizers, and among them some very prominent names, like father Passaglia, a celebrated Jesuit author, and the marchese Guerrini-Gonzage. A committee of agitation was established in Rome, and in 1875 the delegates of a number of congregations met in Naples and elected a bishop.

In all other countries the movement has as yet not gained any firm footing. In Madrid an Old-Catholic committee was constituted, and a large number of priests were reported to have joined it; but nothing has been heard of it since the restoration of the Bourbons. In France two distinguished priests, father Hyacinthe and abbé Michaud, took a very active interest in the movement, but no congregations could be formed. England was represented at some of the Old-Catholic congresses of Germany by lord Acton and others; but up to May, 1876, no congregations had been formed.

3. The leaders of the Old-Catholic movement express themselves hopeful in regard to the future. Inclusive of the Church of Utrecht, in the Netherlands, with which they entirely agree, they had in June, 1876, six bishops, and a population of about 140,000. But the number of those who, while fully sympathizing with them, have not yet severed their connection with the papal Church they believe to be immensely larger, and they expect a rapid increase as soon as they obtain from the state governments the same efficient protection which is accorded to them in Baden, Prussia, and some of the Swiss cantons. They have in Germany, Switzerland, and Austria a number of periodicals, the most important of which are the *Deutsche Merkur* (a weekly), in Munich, and the *Theologische Literaturblatt*, of Bonn. See Reinkens, *Ueber den Ursprung der jetzigen Kirchenbewegung* (Cologne, 1872); Nippold, *Ursprung, Umfang, Hemmnisse und Aussichten der altkatholischen Bewegung* (Berlin, 1873); Père Hyacinthe, *De la Réforme Catholique* (Paris, 1872); Michaud, *Programme de Réforme de l'Eglise d'Occident* (ibid. 1872); Frommann, *Gesch. u. Kritik d. Vat. Concil. v.* 1869–70 (Gotha, 1872); Whettle, *Catholicism and the Vatican* (Dublin, 1872); Theodorus, *The New Reformation* (Lond. 1874, 8vo). The most valuable sources for the history of the movement are the official report on the Old-Catholic congresses, the synods, and the union conferences. Quite full extracts and a trustworthy synopsis have been regularly given in the *Meth. Qu. Rev.* (from 1869 to 1876). See also *Amer. Ch. Rev.* July, 1873, art. i; (Lond.) *Qu. Rev.* July, 1872, art. iii; *Brit. Qu. Rev.* July, 1873, art. iii; *Contemp. Rev.* Dec. 1871, art. viii; Nov. 1872; *New-Englander*, April, 1874, art. viii; *Christian Qu.* Oct. 1872, art. iv. (A. J. S.)

Old Dissenters. See Reformed Presbyterian Church.

Oldenburg, a grand-duchy of Germany, consists of three distinct and widely separated territories, viz. Oldenburg Proper, the principality of Lübeck, and the principality of Birkenfeld, and has a collective area of nearly 2469 square miles, and a population of 314,459 (in 1871). Oldenburg Proper, which comprises seven eighths of this area and four fifths of the entire population, is bounded on the north by the German Ocean, on the east, south, and west by the territory formerly the kingdom of Hanover. The principal rivers of Oldenburg are the Weser, the Jahde, the Haase, the Leda, and other tributaries of the Ems.

The grand-duchy of Oldenburg Proper is divided into eight circles. The country is flat, belonging to the great sandy plain of Northern Germany, and consists for the most part of moors, heaths, marsh or fens, and uncultivated sandy tracts; but here and there, on the banks of the rivers, the uniform level is broken by gentle acclivities, covered with wood, or by picturesque lakes surrounded by fruitful pasture-lands. Agriculture and the rearing of cattle constitute the chief sources of wealth. The scarcity of wood for fuel, and the absence of coal, are compensated for by the existence of turf-beds of enormous extent. With the exception of some linen and stocking looms, and a few tobacco-works, there are no manufactories. Oldenburg has principally a coasting-trade, but there are exports of horses, cattle, linen, thread, hides, and rags, which find their way chiefly to Holland and the Hanseatic cities.

The principality of Lübeck, consisting of the secularized territories of the former bishopric of the same name, is surrounded by the Prussian province of Sleswick-Holstein, and is situated on the banks of the rivers Schwartau and Trave. It contributes 140 square miles to the general area of the grand-duchy, and 21,696 inhabitants to the collective population. It is divided into four administrative districts. It has several large lakes, as those of Plön—noted for its picturesque beauty—Keller, Uklei, and Gross-Eutin; while in regard to climate, soil, and natural products it participates in the general physical characteristics of Holstein.

The principality of Birkenfeld, lying south-west of the Rhine, among the Hundsrück Mountains, and between Rhenish Prussia and Lichtenberg, is an outlying territory, situated in lat. 49° 30′–49° 52′ N., and in long. 7°–7° 30′ E. Its area is 194 square miles, and its population 36,128. The soil of Birkenfeld is not generally productive; but in the lower and more sheltered valleys it yields wheat, flax, and hemp. Wood is abundant. The mineral products, which are of considerable importance, comprise iron, copper, lead, coal, and building-stone; while in addition to the rearing of cattle, sheep, and swine, the polishing of stones, more especially agates, constitutes the principal source of industry. The principality is divided into three governmental districts.

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Oldendorp, Christian George Andreas, a German Moravian missionary, was born March 8, 1721, at Hildesheim, in Hanover, and was a graduate of the University of Jena. In 1743 he entered the service of the Moravian Church as a teacher, and was subsequently ordained to the ministry, having charge of various parishes both in Germany and Holland. In 1767 he visited the islands of Santa Cruz, St. Thomas, and St. John. In 1768 he went through several cities of North America where the Moravians had settlements. Returning to Europe in 1769, he became successively minister at Marienborn, Neuwied, and Ebersdorf, where he died March 9, 1787. He is distinguished as the author of a voluminous and important work on the Moravian Mission in the Danish West Indies, including a complete account of the geography and of the natural and political history of those islands as they were known about the middle of the last century. It bears the following title: *C. G. A. Oldendorp's Geschichte der Mission der Evangelischen Brüder auf den Caraibischen Inseln, S. Thomas, S. Croix, u. S. Juan* (Barby, 1777, 2 vols. 8vo). It was so highly esteemed that it was translated into the Swedish (1786–88, 8vo). (E. de S.)

Oldermann, Johann, a noted German student of philosophy and the natural sciences, was born in Saxony in 1686. After laying the foundation of his studies in the school of Osnaburg, he went to Helmstädt, where Mr. Van der Hardt, his maternal uncle, instructed him in the Oriental languages and the Jewish antiquities, so that he took the degree of M.A. in 1707, became Greek professor in 1717, and was appointed assistant library-keeper to his uncle. He was aided in his studies by other learned men; and, by genius and industry, made an extraordinary progress in everything he applied himself to. Astronomy was his favorite study; he passed whole nights in viewing and contemplating the stars. He was hindered by a weak constitution, which, through a sedentary life, sank into a dropsy that carried him off in 1723. The titles of several of his dissertations are, *De imperfectione sermonis humani:—De Phraate fluvio:—De mari Algoro:—De Ophir:—De festivitate Encæniorum:—De specularibus Veterum:—De origine natalitiorum Jesu Christi.—General Biog. Dict.* s. v.; Moréri, *Dict. Historique*, s. v.

Oldfield, Joshua, D.D., a noted English Presbyterian divine, flourished near the opening of the last century. He was probably born in 1656. He took a prominent part in the disputes which arose in his day regarding the Trinitarian question, and was present at the Salter's Hall Convocation, which had been called February, 1718 or 1719, to bring about, if possible, a harmonious orthodox profession on the basis of the first article of the Church of England, and the answers to the fifth and sixth questions in the Westminster Catechism. Among those who refused to subscribe, Dr. Oldfield was most prominent. He was at that time minister of the Presbyterian Church in Maiden Lane, Globe Alley, close to the spot where the Globe Theatre formerly stood. He was universally conceded to be "a man of great learning and sound judgment, and one of the most eminent of the tutors connected with the Presbyterian body." He died in 1729. He published several of his *Sermons* (1699–1721), and an essay on the *Improvement of Reason* (1707, 8vo), from which Paine is believed to have borrowed some ideas for his *Age of Reason*. See Skeats, *Hist. of the Free Churches of England*, p. 306–7. (J. H. W.)

Old Flemings. See Mennonites.

Oldham, Hugh, an English prelate of great learning, was born near Manchester in the 15th century. He became bishop of Exeter in 1504. He founded a free school in Manchester, and added to the endowment of Corpus Christi College, Oxford. He died in 1519. See Hook, *Eccles. Biog.* viii, 457.

Old-Light Antiburghers. See Original Antiburgher Synod.

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Old-Light Burghers. See ORIGINAL BURGHER SYNOD.

Old and New Light Controversy. See ANTIBURGHERS; ORIGINAL ANTIBURGHER SYNOD; ORIGINAL BURGHER SYNOD.

Old Lutherans. See LUTHERANS.

Old Man of the Mountain. See ASSASSINS.

Oldoni, Boniforte and **Ercole,** two old painters of the Milanese school, flourished, according to Della Valle, at Vercelli about 1466, and executed some works for the churches. See Spooner, *Biog. Hist. of the Fine Arts*, ii, 626.

Oldrin, Edward, a minister of the Methodist Episcopal Church, was born in Wessell, Suffolk County, England, Feb. 13, 1802. In his youth he became a member of the Wesleyan Methodist Society. He was early licensed as a local preacher, and he labored successfully in the home work. In 1829 he came to this country, and began his labors on the Stamford Circuit. In 1830 he was received on trial in the New York Conference, and appointed to the Suffolk Circuit. From that time till the conference of 1863—a period of thirty-three years—he was uninterruptedly engaged in ministerial work in the following pastoral appointments: 1830–1, Suffolk Circuit; 1832–3, Hempstead Circuit; 1834–5, Westhampton; 1836–7, King's Bridge and Yonkers; 1838–9, Stamford Circuit; 1840–1, Marlborough Circuit, N. Y.; 1842–3, Paltz and Plattekill; 1844–5, Sugar Loaf; 1846–7, Montgomery Circuit; 1848–9, Marlborough Circuit; 1850–1, Marbletown Circuit; 1852–3, Bloomingburg Circuit; 1854–5, Southold; 1856–7, Pound Ridge; 1858, Greenwich; 1859–60, Eastchester; 1861–2, Newtown and East Village. In 1863 poor health obliged him to desist from the pastoral relation, but he continued preaching until near the time of his death, which took place at Stamford, Conn., Feb. 22, 1874. He was an earnest, faithful, and successful minister of Christ. He was a man of great faith and much prayer. "During the active portion of his life he was emphatically a man of one work. Whatever his text, his theme always was Christ. His sermons were like huge blocks of rugged truth quarried from the Book of God. His gifts were varied and of marked character" (W. C. Hoyt, in *Christ. Adv.* March 5, 1874).

Olds, GAMALIEL SMITH, a Congregational minister, was born Feb. 11, 1777, in Tolland, Mass. He graduated at Williams College in 1801; held the position of tutor from 1803 to 1805; and in 1806 was elected professor of mathematics and natural philosophy, but resigned in 1808, and studied theology, and was ordained co-pastor in Greenfield, Mass., Nov. 19, 1813, where he remained until 1816. In 1819 he was chosen professor of mathematics and natural philosophy in the University of Vermont; and in 1821 professor of the same studies in Amherst College. Some years afterwards he filled the same chair in the University of Georgia. He died from the effects of an accident at Circleville, Ohio, June 13, 1848. Mr. Olds published an *Inaugural Oration at Williams College* (1806):—*The Substance of several Sermons upon the subjects of Episcopacy and Presbyterian Purity* (1815):—*Statement of Facts relative to the Appointment to the Office of Professor of Chemistry in Middlebury College* (1818).—Sprague, *Annals of the Amer. Pulpit*, ii, 586.

Old-School Baptists. See BAPTISTS.

Old-School Presbyterians. See PRESBYTERIANS.

Old Testament (ἡ παλαία διαθήκη, *Vetus Testamentum*) is the popular designation of the books of the Hebrew Bible, in distinction from "the New Testament," or the Christian Scriptures, which has been borrowed from the title in the Septuagint and Latin Vulgate. See TESTAMENT.

I. *History of the Text.*—Under this head we shall consider only the successive steps by which the text seems to have reached its present form and condition (using for this purpose what we find appropriate in the article in Smith's *Dict. of the Bible*). For the subdivisions into books, etc., see BIBLE; for the contents, see the several books (also PENTATEUCH; PROPHETS, HAGIOGRAPHA, etc.), and for the hermeneutical principles applied in different ages, see INTERPRETATION. The apparent or real citations from one part of the O. T. in another, and in the N. T., will be discussed under the head of QUOTATIONS.

1. *Ante-Rabbinical Period.*—A history of the text of the O. T. should properly commence from the date of the completion of the Canon; from which time we must assume that no additions to any part of it could be legitimately made, the sole object of those who transmitted and watched over it being thenceforth to preserve that which was already written. Of the care, however, with which the text was transmitted we have to judge, almost entirely, by the phenomena which it and the versions derived from it now present, rather than by any recorded facts respecting it. That much scrupulous pains would be bestowed by Ezra, the "ready scribe in the law of Moses," and by his companions, on the correct transmission of those Scriptures which passed through their hands is indeed antecedently probable. The best evidence of such pains, and of the respect with which the text of the sacred books was consequently regarded, is to be found in the jealous accuracy with which the discrepancies of various parallel passages have been preserved, notwithstanding the temptation which must have existed to assimilate them to each other. Such is the case with Psalms xiv and liii, two recensions of the same hymn, both proceeding from David, where the reasons of the several variations may on examination be traced. Such also is the case with Psalm xviii and 2 Sam. xxii, where the variations between the two copies are more than sixty in number, excluding those which merely consist in the use or absence of the *matres lectionis;* and where, therefore, even though the design of all the variations be not perceived, the hypothesis of their having originated through accident would imply a carelessness in transcribing far beyond what even the rashest critics have in other places contemplated.

As regards the form in which the sacred writings were preserved, there can be little doubt that the text was ordinarily written on skins, rolled up into volumes, like the modern synagogue rolls (Psa. xl, 7; Jer. xxxvi, 14; Zech. v, 1; Ezek. ii, 9). Josephus relates that the copy sent from Jerusalem as a present to Ptolemy in Egypt was written with letters of gold on skins of admirable thinness, the joints of which could not be detected (*Ant.* xii, 2, 11).

The original character in which the text was expressed is that still preserved to us, with the exception of four letters, on the Maccabæan coins, and having a strong affinity to the Samaritan character, which seems to have been treated by the later Jews as identical with it, being styled by them כתב עברי. At what date this was exchanged for the present Aramaic or square character, כתב אשורית, or כתב מרבע, is still as undetermined as it is at what date the use of the Aramaic language in Palestine superseded that of the Hebrew. The old Jewish tradition, repeated by Origen and Jerome, ascribed the change to Ezra. But the Maccabæan coins supply us with a date at which the older character was still in use; and even though we should allow that both may have been simultaneously employed, the one for sacred, the other for more ordinary purposes, we can hardly suppose that they existed side by side for any lengthened period. Hassencamp and Gesenius are at variance as to whether such errors of the Septuagint as arose from confusion of letters in the original text are in favor of the Greek interpreters having had the older

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or the more modern character before them. It is sufficiently clear that the use of the square writing must have been well established before the time of those authors who attributed the introduction of it to Ezra. Nor could the allusion in Matt. v, 18 to the *yod* as the smallest letter have well been made except in reference to the more modern character. We forbear here all investigation of the manner in which this character was formed, or of the precise locality whence it was derived. Whatever modification it may have undergone in the hands of the Jewish scribes, it was in the first instance introduced from abroad; and this its name, כתב אשוריח, i. e. Assyrian writing, implies, though it may geographically require to be interpreted with some latitude. (The suggestion of Hupfeld that אשוריח may be an appellative, denoting not *Assyrian*, but *firm*, writing, is improbable.) On the whole, we may best suppose, with Ewald, that the adoption of the new character was coeval with the rise of the earliest Targums, which would naturally be written in the Aramaic style. It would thus be shortly anterior to the Christian æra; and with this date all the evidence would well accord. It may be right, however, to mention that while of late years Keil has striven anew to throw back the introduction of the square writing towards the time of Ezra, Bleek also, though not generally imbued with the conservative views of Keil, maintains not only that the use of the square writing for the sacred books owed its origin to Ezra, but also that the later books of the O. T. were never expressed in any other character. See HEBREW LANGUAGE.

No vowel-points were attached to the text: they were, through all the early period of its history, entirely unknown. Convenience had indeed, at the time when the later books of the O. T. were written, suggested a larger use of the *matres lectionis:* it is thus that in those books we find them introduced into many words that had previously been spelled without them: קורש takes the place of קדש, דויד of דוד. An elaborate endeavor has recently been made by Dr. Wall to prove that up to the early part of the 2d century of the Christian æra the Hebrew text was free from vowel-letters as well as from vowels. His theory is that they were then interpolated by the Jews, with a view to altering rather than perpetuating the former pronunciation of the words: their object being, according to him, to pervert thereby the sense of the prophecies, as also to throw discredit on the Septuagint, and thereby weaken or evade the force of arguments drawn from that version in support of Christian doctrines. Improbable as such a theory is, it is yet more astonishing that its author should not have been deterred from prosecuting it by the palpable objections to it which he himself discerned. Who can believe, with him, that the Samaritans, notwithstanding the mutual hatred existing between them and the Jews, borrowed the interpolation from the Jews, and conspired with them to keep it a secret? or that among other words to which by this interpolation the Jews ventured to impart a new sound were some of the best-known proper names; e. g. Isaiah, Jeremiah? or that it was merely through a blunder that in Gen. i, 24 the substantive חיה in its construct state acquired its final י, when the same anomaly occurs in no fewer than three passages of the Psalms? Such views and arguments refute themselves; and while the high position occupied by its author commends his book to notice, it can only be lamented that industry, learning, and ingenuity should have been so misspent in the vain attempt to give substance to shadow. See VOWEL-POINTS.

There is reason to think that in the text of the O. T., as originally written, the words were generally, though not uniformly, divided. Of the Phœnician inscriptions, though the majority proceed continuously, some have a point after each word, except when the words are closely connected. The same point is used in the Samaritan manuscripts; and it is observed by Gesenius (a high authority in respect to the Samaritan Pentateuch) that the Samaritan and Jewish divisions of the words generally coincide. The discrepancy between the Hebrew text and the Septuagint in this respect is sufficiently explained by the circumstance that the Jewish scribes did not separate the words which were closely connected: it is in the case of such that the discrepancy is almost exclusively found. The practice of separating words by spaces instead of points probably came in with the square writing. In the synagogue-rolls, which are written in conformity with the ancient rules, the words are regularly divided from each other; and indeed the Talmud minutely prescribes the space which should be left (Gesenius, *Gesch. der Heb. Sprache*, § 45).

Of ancient date, probably, are also the separations between the lesser *Parshioth* or sections: whether made, in the case of the more important divisions, by the commencement of a new line, or, in the case of the less important, by a blank space within the line. See PARSHIOTH. The use of the letters פ and ס, however, to indicate these divisions is of more recent origin: they are not employed in the synagogue-rolls. These lesser and earlier Parshioth, of which there are in the Pentateuch 669, must not be confounded with the greater and later Parshioth, or Sabbath-lessons, which are first mentioned in the Masorah. The name Parshioth is in the Mishna (*Megill.* iv, 4) applied to the divisions in the Prophets as well as to those in the Pentateuch; e. g. to Isa. lii, 3–5 (to the greater Parshioth here correspond the Haphtaroth). Even the separate psalms are in the Gemara also called Parshioth (*Berach. Bab.* fol. 9, 2; 10, 1). Some indication of the antiquity of the divisions between the Parshioth may be found in the circumstance that the Gemara holds them to be as old as Moses (*Berach.* fol. 12, 2). Of their real age we know but little. Hupfeld has found that they do not always coincide with the capitula of Jerome. That they are, nevertheless, more ancient than his time is shown by the mention of them in the Mishna. In the absence of evidence to the contrary, their want of accordance with the Kazin of the Samaritan Pentateuch, which are 966 in number, seems to indicate that they had a historical origin; and it is possible that they also may date from the period when the O. T. was first transcribed in the square character. Our present chapters, it may be remarked, spring from a Christian source. See CHAPTER.

Of any logical division, in the written text, of the prose of the O. T. into *Pesukim*, or verses, we find in the Talmud no mention; and even in the existing synagogue-rolls such division is generally ignored. While, therefore, we may admit the early currency of such a logical division, we must assume, with Hupfeld, that it was merely a traditional observance. It has indeed, on the other hand, been argued that such numerations of the verses as the Talmud records could not well have been made unless the written text distinguished them. But to this we may reply by observing that the verses of the numbering of which the Talmud speaks could not have thoroughly accorded with those of modern times. Of the former there were in the Pentateuch 5888 (or, as some read, 8888); it now contains but 5845: the middle verse was computed to be Lev. xiii, 33; with our present verses it is Lev. viii, 5. Had the verses been distinguished in the written text at the time that the Talmudic enumeration was made, it is not easily explicable how they should since have been so much altered: whereas, were the logical division merely traditional, tradition would naturally preserve a more accurate knowledge of the places of the various logical breaks than of their relative importance, and thus, without any disturbance of the syntax, the number of computed verses would be liable to continual increase or diminution, by separation or aggregation. An uncertainty in the versual division is even now indicated by the double

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accentuation and consequent vocalization of the Decalogue. In the poetical books, the Pesukim mentioned in the Talmud correspond to the poetical lines, not to our modern verses; and it is probable, both from some expressions of Jerome, and from the analogous practice of other nations, that the poetical text was written stichometrically. It is still so written in our manuscripts in the poetical pieces in the Pentateuch and historical books; and even, generally, in our oldest manuscripts. Its partial discontinuance may be due, first, to the desire to save space, and, secondly, to the diminution of the necessity for it by the introduction of the accents. See MANUSCRIPTS, BIBLICAL.

2. *Early Christian Period.*—While great freedom in dealing with the sacred text was exercised at Samaria and Alexandria [see SAMARITAN PENTATEUCH; SEPTUAGINT VERSION], there is every reason to believe that in Palestine the text was both carefully preserved and scrupulously respected. The boast of Josephus (*c. Apion.* i, 8) that through all the ages that had passed none had ventured to add to or to take away from, or to transpose aught of the sacred writings, may well represent the spirit in which in his day his own countrymen acted. In the translations of Aquila and the other Greek interpreters, the fragments of whose works remain to us in the *Hexapla*, we have evidence of the existence of a text differing but little from our own: so also in the Targums of Onkelos and Jonathan. A few centuries later we have, in the *Hexapla*, additional evidence to the same effect in Origen's transcriptions of the Hebrew text. And yet more important are the proofs of the firm establishment of the text, and of its substantial identity with our own, supplied by the translation of Jerome, who was instructed by the Palestinian Jews, and mainly relied upon their authority for acquaintance not only with the text itself, but also with the traditional unwritten vocalization of it.

This brings us to the middle of the Talmudic age. The learning of the schools which had been formed in Jerusalem about the time of our Saviour by Hillel and Shammai was preserved, after the destruction of the city, in the academies of Jabneh, Sepphoris, Cæsarea, and Tiberias. The great pillar of the Jewish literature of this period was R. Judah the Holy, to whom is ascribed the compilation of the Mishna, the text of the Talmud, and who died about A.D. 220. After his death there grew into repute the Jewish academies of Sura, Nahardea, and Pum-Beditha, on the Euphrates. The twofold Gemara, or commentary, was now appended to the Mishna, thus completing the Talmud. The Jerusalem Gemara proceeded from the Jews of Tiberias, probably towards the end of the 4th century: the Babylonian from the academies on the Euphrates, perhaps by the end of the 5th. That, along with the task of collecting and commenting on their various legal traditions, the Jews of these several academies would occupy themselves with the text of the sacred writings is in every way probable, and is indeed shown by various Talmudic notices. See MASORAH.

It is after the Talmudic period that Hupfeld places the introduction into the text of the two large points (in Hebrew סוף פסוק, *Soph-pasuk*) to mark the end of each verse. They are manifestly of older date than the accents, by which they are, in effect, supplemented (*Stud. und Krit.* 1837, p. 857). Coeval, perhaps, with the use of the *Soph-pasuk* is that of the *Makkeph*, or hyphen, to unite words that are so closely conjoined as to have but one accent between them. It must be older than the accentual marks, the presence or absence of which is determined by it. It doubtless indicates the way in which the text was traditionally read, and therefore embodies traditional authority for the conjunction or separation of words. Internal evidence shows this to be the case in such passages as Psa. xlv, 5, רִנְנוֹת־צָרְק. But the use of it cannot be relied on, as it often in the poetical books conflicts with the rhythm; e. g. in Psa. xix, 9, 10 (comp. Mason and Bernard's *Grammar*, ii, 187).

3. *Masorètic Period.*—Such modifications of the text as these were the precursors of the new method of dealing with it which constitutes the work of the Masoretes. It is evident from the notices of the Talmud that a number of oral traditions had been gradually accumulating respecting both the integrity of particular passages of the text itself, and also the manner in which it was to be read. The time at length arrived when it became desirable to secure the permanence of all such traditions by committing them to writing. The very process of collecting them would add greatly to their number; the traditions of various academies would be superadded the one upon the other; and with these would be gradually incorporated the various critical observations of the collectors themselves, and the results of their comparisons of different manuscripts. The vast heterogeneous mass of traditions and criticisms thus compiled and embodied in writing forms what is known as the מסרת, *Masorah*, i. e. Tradition. A similar name had been applied in the Mishna to the oral tradition before it was committed to writing, where it had been described as the hedge or fence, סייג, of the law (*Pirke Aboth*, iii, 13).

Buxtorf, in his *Tiberias*, which is devoted to an account of the Masorah, ranges its contents under the three heads of observations respecting the verses, words, and letters of the sacred text. With regard to the verses, the Masoretes recorded how many there were in each book, and the middle verse in each; also how many verses began with particular letters, or began and ended with the same word, or contained a particular number of words and letters, or particular words a certain number of times, etc. With regard to the words, they recorded the *Keris* and *Kethibs*, where different words were to be read from those contained in the text, or where words were to be omitted or supplied. They noted that certain words were to be found so many times in the beginning, middle, or end of a verse, or with a particular construction or meaning. They noted also of particular words, and this especially in cases where mistakes in transcription were likely to arise, whether they were to be written *plene* or *defective*, i. e. with or without the *matres lectionis*; also their vocalization and accentuation, and how many times they occurred so vocalized and accented. With regard to the letters, they computed how often each letter of the alphabet occurred in the O. T.: they noted fifteen instances of letters stigmatized with the extraordinary points: they commented also on all the unusual letters, viz. the *majusculæ*, which they variously computed; the *minusculæ*, of which they reckoned thirty-three; the *suspensæ*, four in number; and the *inversæ*, of which, the letter being in each case נ, there are eight or nine.

The compilation of the Masorah did not meet with universal approval among the Jews, of whom some regretted the consequent cessation of oral traditions. Others condemned the frivolous character of many of its remarks. The formation of the written Masorah may have extended from the 6th or 7th to the 10th or 11th century. It is essentially an incomplete work; and the labors of the Jewish doctors upon the sacred text might have unendingly furnished materials for the enlargement of the older traditions, the preservation of which had been the primary object in view. Nor must it be implicitly relied on. Its computations of the number of letters in the Bible are said to be far from correct; and its observations, as is remarked by Jacob ben-Chayim, do not always agree with those of the Talmud, nor yet with each other; though we have no means of distinguishing between its earlier and its later portions.

The most valuable feature of the Masorah is undoubtedly its collection of *Keris*. The first rudiments of this collection meet us in the Talmud. Of those subsequent-

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any were derived from
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ints was post-Talmud-
e Talmud of all refer-
ecording the true pro-
y of the way in which
entions the ambiguity
ls represented by the
Krit. 1830, p. 549 sq.).
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imitation of the Ara-
er of the Syrian. (So
the Hebrew system

was derived immediately from the Syrian.) The history of the Syrian and Arabian vocalization renders it probable that the elaboration of the system commenced not earlier than the 7th or 8th century. The vowel-marks are referred to in the Masorah; and as they are all mentioned by R. Judah Chiyug in the beginning of the 11th century, they must have been perfected before that date. The Spanish rabbins of the 11th and 12th centuries knew nothing of their recent origin. That the system of punctuation with which we are familiar was fashioned in Palestine is shown by its difference from the Assyrian or Persian system displayed in one of the Eastern MSS. collated by Pinner at Odessa.

Contemporaneous with the written vocalization was the accentuation of the text. The import of the accents was, as Hupfeld has shown, essentially rhythmical (*Stud. und Krit.* 1837): hence they had from the first both a logical and a musical significance. With respect to the former they were called טעמים, "senses;" with respect to the latter, נגינות, "tones." Like the vowel-marks, they are mentioned in the Masorah, but not in the Talmud.

The controversies of the 16th century respecting the late origin of the vowel-marks and accents are well known. Both are with the Jews the authoritative exponents of the manner in which the text is to be read: "Any interpretation," says Aben-Ezra, "which is not in accordance with the arrangement of the accents, thou shalt not consent to it, nor listen to it." If in the books of Job, Psalms, and Proverbs the accents are held by some Jewish scholars to be irregularly placed (Mason and Bernard's *Grammar*, ii, 235; Delitzsch's *Com. on the Psalter*, vol. ii), the explanation is probably that in those books the rhythm of the poetry has afforded the means of testing the value of the accentuation, and has consequently disclosed its occasional imperfections. Making allowance for these, we must yet on the whole admire the marvellous correctness in the Hebrew Bible of both the vocalization and accentuation. The difficulties which both occasionally present, and which a superficial criticism would, by overriding them, so easily remove, furnish the best evidence that both faithfully embody, not the private judgments of the punctuators, but the traditions which had descended to them from previous generations.

Besides the evidences of various readings contained in the Keris of the Masorah, we have two lists of different readings purporting or presumed to be those adopted by the Palestinian and Babylonian Jews respectively. Both are given in Walton's Polyglot, vol. vi. The first of these recensions was printed by R. Jacob ben-Chayim in the Bomberg Bible edited by him, without any mention of the source whence he had derived it. The different readings are 216 in number: all relate to the consonants, except two, which relate to the Mappik in the ה. They are generally of but little importance: many of the differences are orthographical, many identical with those indicated by the Keris and Kethibs. The list does not extend to the Pentateuch. It is supposed to be ancient, but post-Talmudic. The other recension is the result of a collation of MSS. made in the 11th century by two Jews, R. Aaron ben-Asher, a Palestinian, and R. Jacob ben-Naphtali, a Babylonian. The differences, 864 in number, relate to the vowels, the accents, the Makkeph, and in one instance (Cant. viii, 6) to the division of one word into two. The list helps to furnish evidence of the date by which the punctuation and accentuation of the text must have been completed. The readings of our MSS. commonly accord with those of Ben-Asher.

It is possible that even the separate Jewish academies may in some instances have had their own distinctive standard texts. Traces of minor variations between the standards of the two Babylonian academies of Sura and Nahardea are mentioned by De Rossi (*Proleg.* § 35).

From the end, however, of the Masoretic period on-

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ward, the Masorah became the great authority by which the text given in all the Jewish MSS. was settled. It may thus be said that all our MSS. are Masoretic: those of older date were either suffered to perish, or, as some think, were intentionally consigned to destruction as incorrect. Various standard copies are mentioned by the Jews, by which, in the subsequent transcriptions, their MSS. were tested and corrected, but of which none are now known. Such were the *Codex Hillel* in Spain; the *Codex Ægyptius*, or *Hierosolymitanus*, of Ben-Asher; and the *Codex Babylonius* of Ben-Naphtali. Of the Pentateuch there were the *Codex Sinaiticus*, of which the authority stood high with regard to its accentuation; and the *Codex Hierichuntinus*, which was valued with regard to its use of the *matres lectionis*; also the *Codex Ezra*, or *Azarah*, at Toledo, ransomed from the Black Prince for a large sum at his capture of the city in 1367, but destroyed in a subsequent siege (Scott Porter, *Princ. of Text. Crit.* p. 74).

The subsequent history of the O. T. text is discussed under CRITICISM, SACRED.

II. *Commentaries.*—The following are the special exegetical helps on the entire O. T. exclusively (in addition to the *Rabbinical Bibles* [q. v.]), the most important of which we designate by an asterisk prefixed: Augustine, *Exegetica* (in *Opp.* iii); Damianus, *Collectanea* (in *Opp.* iv, 74 sq.); Antonius, *Expositio* [mystical] (in *Opp.* St. Francis, p. 464); Sol. ibn-Melek, מְכֻלָּל יֹפִי (Constantinople, 1533, fol.; ed. Abendana, n. d.; ed. Uri ben-Ap., Amst. 1661, fol.; ed. D. Tartas, ib. 1685, fol.); Munster, *Biblia Latina* [chiefly Rabbinical] (Basil. 1546, fol.; also in the *Critici Sacri*); Broughton, *Treatises* [on various parts] (in *Works*); *Osiander, *Expositio* (Tüb. 1578–86, 7 vols. 4to, and often afterwards); Drusius, *Commentarii* [on most of the books] (at various places in parts, 1595 sq., mostly 4to); also, *Vet. interpret. Græcorum fragmenta* (Arnob. 1622, 4to); Pareus, *Commentarii* (in *Opp.* i); Althing, *Commentarii* [on certain parts] (in *Opp.* ii); Maldonatus, *Commentarii* [on most of the books] (Par. 1643, fol.); Abram Nicolai, *Pharus* [dissertations] (Par. 1648, fol.); Malvenda, *Commentarii* (Lugd. 1650, 5 vols. fol.); Anon., *Adnotationes* (Cantab. 1653; Amst. 1703, 8vo); Richardson, *Observations* (Lond. 1655, fol.); Cappel, *Commentarii* (Amst. 1689, fol.); Burmann, *Erklärung* [Gen. to Job] (Frankf. 1709, fol.; earlier in Dutch in parts); Jarchi (i. e. Rashi), *Commentarius* (ed. Breithaupt, Gotha, 1710, 5 vols. 4to); Le Clerc, *Commentarius* (Amst. 1710 sq., 4 vols. fol.); Pyle, *Paraphrase* (Lond. 1717 sq., 1738, 4 vols. 8vo); Patrick and Lowth, *Commentary* (Lond. 1738, 4 vols. fol.; earlier in parts separately); *Michaelis, *Adnotationes* (Hal. 1745, 3 vols. 4to); Menoche, *Commentarii* (Vienna, 1755, 4to); Houbigant, *Notæ* (Franc. 1777, 2 vols. 4to); *Alfonso Nicolai, *Dissertazioni* (Ven. 1781–2, 12 vols. 8vo); Schulze, *Scholia* (Norimb. 1783–90, 9 vols. 8vo); Kennicot, *Remarks* [on certain passages] (Oxf. 1787, 8vo); Digby, *Lectures* (Dubl. 1787, 8vo); Orton, *Exposition* [practical] (Shrewsb. 1788; Lond. 1822, 6 vols. 8vo); *Rosenmüller, *Scholia* (Lips. 1788 sq., and several times since, 23 vols. 8vo); Paulus, *Clavis* (Jen. 1791–1827, 2 vols. 8vo); Augusti and Höpfner. *Exeg. Handb.* (Lpz. 1797–1800, 9 pts. 8vo); De Rossi, *Scholia* (Parm. 1799, 8vo); Boothroyd, *Notes* (Pontef. 1810–16, 2 vols. 4to); *Hitzig, Knobel, Thenius, and others, *Kurzgef. Exeg. Handb.* (Lpz. 1833 sq. 17 pts. 8vo); Böttcher, *Aehrenlese* (Lpz. 1833–5, 3 vols. 8vo); Holden, *Expositor* (Lond. 1834, 12mo); *Maurer, *Commentarius* (Lips. 1835–8, 4 vols. 8vo); Philippson, *Erläut.* [Jewish] (Lpz. 1839–56, 1858, 3 vols. 4to); *Keil and Delitzsch, *Commentar* (Lpz. 1861 sq., and several editions, to be completed in about 20 vols. 8vo; tr. in Clark's *For. Library*, Edinb. 1866 sq.). See COMMENTARY.

Olearius, the name of a German family renowned for having produced several generations of learned Protestant theologians. Thus we find,

1. JOHANN OLEARIUS (1), born at Wesel Sept. 17, 1546. His family name was *Kupfermann*, but his father being an oil-manufacturer, he changed it to *Olearius*. He studied at Düsseldorf, Marburg, and Jena. In 1573 he followed Heshusius, who was, on account of his zeal against Calvinism, obliged to retire to Prussia. Olearius became professor at the University of Königsberg. In 1577 he went to that of Helmstädt, where he was in 1579 appointed professor of Hebrew. About that time he married the daughter of Heshusius. In 1601 he became superintendent at Halle, and taught Hebrew for some time in the gymnasium of that city. He died there Jan. 26, 1623. He wrote, *Disputationum theologicarum partes II*:—*Verzeichniss* 200 *Calvinischer Irrthümer in den Anhaltischen Büchern*.

2. GOTTFRIED OLEARIUS (1), second son of the preceding, was born at Halle Jan. 1, 1604. He became successively adjunct professor of philosophy at Wittenberg, pastor at Halle, and superintendent of that city, where he died, Feb. 20, 1685. He wrote, *Erklärung des Buches Hiob in* 55 *Predigten* (Leips. 1633, 1645, 1672, 4to):—*Biblica theoretico-practica adnotata* (Halle, 1676, 4to):—*Homiliarum catecheticarum plus quam* 700 *delineatio* (ibid. 1680, 8vo).

3. JOHANN OLEARIUS (2), brother of Gottfried, was born at Halle Sept. 17, 1611. He was first pastor at Halle, and afterwards general superintendent at Weissenfels, where he died, April 14, 1684. His most important works are, *Oratoria ecclesiastica methodice adornata* (Halle, 1665, 8vo):—*Adsertionum philologicarum heptas ex historia Magorum* (Leips. 1671, 4to):—*Theologia exegetica* (ibid. 1674, 8vo):—*Geistliches Handbuch der Kinder Gottes* (ibid. 1674, 8vo):—*Biblische Erklärung* (ibid. 1678–81, 5 vols. fol.).

4. JOHANN GOTTFRIED OLEARIUS, son of Gottfried, was born at Halle Sept. 28, 1635. After being for a while pastor at Halle he was appointed superintendent at Arnstadt, where he became very popular, and was so attached to the people that he declined the appointment of first preacher to the court at Gotha, which was offered him in 1689. He died at Arnstadt May 20, 1711. Besides a number of dissertations on various subjects, he wrote several works, the most important of which is entitled *Abacus patrologicus* (Jena, 1673, 8vo). The 2d edition was published by his son, Johann Gottlieb, under the title *Bibliotheca scriptorum ecclesiasticorum* (ibid. 1711, 2 vols. 4to), with an introduction by J. F. Buddæus.

5. JOHANN OLEARIUS (3), a philologist and theologian, brother of the preceding, was born at Halle May 5, 1639. He became professor of Greek at Leipsic in 1664, and of theology in 1677. He endeavored to soften the theological dissensions so common at that time, which were often making trouble in the university. He died at Leipsic Aug. 6, 1713. Among his theological works we notice *Elementa hermeneuticæ sacræ* (Leips. 1698, 8vo):—*De stylo Novi Testamenti* (ibid. 1668, 4to; four editions, the latest in 1699):—*Exercitationes philologicæ Græcum epistolarum dominicalium textum concernentes* (ibid. 1672, 4to):—*Synopsis controversiarum selectiorum* (ibid. 1710, 8vo):—*Doctrina theologiæ moralis* (ibid. 1688); reprinted with the following work:—*Introductio in theologiam casualem* (ibid. 1703, fol.). He was also one of the most active contributors to the *Acta Eruditorum* during the first years of its publication.

6. JOHANN CHRISTOPHER OLEARIUS, son of Johann Gottfried, was born at Halle Sept. 17, 1668. He studied theology at Jena, and in 1693 came to Arnstadt, where, on account of his numismatic learning, he was intrusted with the classification of the valuable collection of coins of the prince of Schwarzburg. In 1736 he became superintendent of Arnstadt. He died March 31, 1747. Among his works we notice *Historie der Stadt Arnstadt* (Jena, 1701, 8vo):—*Clericatus Schwarzburgicus* (ibid. 1701, 12mo):—*Clericatus Thuringiæ prodromus* (ibid. 1704, 8vo):—*Evangelischer Liederschatz* (ibid. 1705–1706, 4 pts. 8vo):—*Præfamen de Johanna papissa* (Arnst. 1722,

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8vo). He published also several editions of the *Arnstädtisches Gesangbuch* (ibid. 1701, 1703, 1706, 12mo; 1737, 8vo), etc.

7. JOHANN GOTTLIEB OLEARIUS, a German jurist and biographer, brother of the preceding, was born at Halle June 22, 1684. He was professor of law at Königsberg, and assessor of the criminal court. He died July 12, 1734. He wrote, *De Luthero ex juris studioso theologo et Zieglero ex theologo jurisconsulto facto* (Jena, 1710): —*De variis atheos convincendi methodis* (ibid. 1711), etc.

8. GOTTFRIED OLEARIUS (2), a German theologian and philologist, son of Johann Olearius (3), was born at Leipsic July 23, 1672. After studying at Leipsic, he made in 1693 a journey through England and Holland, and after his return was appointed, in 1709, professor of theology at Leipsic. He died there Nov. 13, 1715. Among his works we notice *Analysis logica epistolæ ad Ebræos, cum observationibus philologicis* (Leips. 1706, 4to):—*Observationes sacræ in Evangelium Matthæi* (ibid. 1713, 1734, 4to):—*Collegium pastorale* (ibid. 1718, 4to); it is a series of instructions for young pastors, written in German. He published also a Latin translation of Stanley's *History of Philosophy*, to which he added a dissertation, *De Philosophia Eclectica*; and a highly esteemed edition of Philostratus (ibid. 1709, fol.), with notes, a preface, and a Latin translation. This volume contains all that remains of the Greek writers who bore that name. See *Acta Eruditorum*, 1711, p. 419–424; 1713, p. 428 sq.; Jöcher, *Allg. Gelehrten-Lexikon*; Hunnius, *Apologia J. G. Olearii* (Dresden, 1717, 8vo); Walch, *Bibl. Theolog.*; Otto, *In exsequias Olearii* (1747, fol.); Götten, *Das jetztlebende gelehrte Europa*, vol. ii; Becker, *Kurze Fragen aus der Kirchenhistorie* (Jena, 1751), p. 9735; Wetzel, *Auserlesene Theologische Bibliothek*, vol. xxxiii; Hirsching, *Handbuch*; Lipsius, *Bibl. Numaria* (Leips. 1801), vol. ii; Ersch u. Gruber, *Encyklopädie*; Arnoldt, *Historie d. Königsberger Univ.* vol. ii; Chauffepié, *Dict. Hist.*; Nicéron, *Memoires*, vol. vii; Hoefer, *Nouv. Biog. Générale*, xxxviii, 603 sq. See also Hallam, *Literature*, ii, 266; Mosheim, *Eccles. Hist.* vol. iii; Hook, *Eccles. Biog.* vii, 458 sq.; *Gen. Biog. Dict.* s. v. (J. N. P.)

O'Leary, ARTHUR, an Irish Roman Catholic divine of note, was born, near the middle of last century, at Cork, and educated at St. Maloes, where he became a Franciscan. On his return to his native place he distinguished himself by his open adherence to the British government. He persuaded his brethren to take the oath of allegiance; for which and his other exertions in the cause of loyalty he obtained a pension, and won the esteem of moderate men of all parties. He afterwards settled in London, and officiated as principal minister in the Roman Catholic chapel in Soho Square. He died in 1802. His addresses to the Roman Catholics of Ireland, and other tracts, were collected into one volume, under the title *Miscellaneous Tracts, Theological and Political* (1780–1, 2 vols. 8vo: 3d ed. 1782, and often; N. Y. 1821, 8vo); besides which he published *A Defence of his Conduct and Writings*, in reply to the bishop of Cloyne. O'Leary was an acute and spirited writer, and was remarkable for his powers of wit and humor. He engaged in controversy with Wesley also, and though the two divines occupied ground which kept them forever at a distance in theological views, John Wesley yet hesitated not to pay tribute to O'Leary, and called him "an arch and lively writer." See *Life of Rev. Arthur O'Leary*, by England (1822, 8vo); Chalmers, *Biog. Dict.* s. v.; *Lond. Gentleman's Magazine*, vol. lxxii. (J. H. W.)

Oleaster, GERONIMO, a Portuguese Roman Catholic theologian, was born at Lisbon. Some Portuguese writers call him *Geronimo de Azambuja*, because they regard him as a native of that place. About 1520 he joined the Dominicans, and acquired great reputation for his proficiency in philosophy, theology, Hebrew, Greek, and Latin. In 1545 he went to Italy, and was one of the theologians appointed by Juan III of Portugal to take part in the Council of Trent. After his return he was appointed bishop of St. Thomas, in Africa, but declined, preferring to continue his literary labors. He, however, filled the office of inquisitor, and several others in his order. He died in 1663. Oleaster wrote, *Commentaria in Pentateuchum Moysi* (Lisbon, 1556, fol.; Antwerp, 1568, and Lyons, 1586, 1589, fol.):—*In Esaiam Commentaria* (Paris, 1623, 1658, fol.). See Antoine de Sienne, *Bibl. Domin.*; N. Antonio, *Bibl. Hispana Nova*; Echard, *Scriptores ord. Prædicat.*; Hook, *Eccles. Biog.* vii, 460.—Hoefer, *Nouv. Biog. Générale*, xxxviii, 607. (J. N. P.)

Olesnicki, NICHOLAUS, lord of Pinagom, a noted Polish nobleman, who figured prominently in the Reformation movement, and decidedly leaned towards Protestantism, deserves a place here. In 1549 Olesnicki boldly defended the right of priests to marry; and a short time after he turned out the monks from a convent in his town, ejected the images from the church, and established there a public Protestant worship, according to the tenets and rites of Geneva. Of course Olesnicki was persecuted by the ecclesiastical authorities, but his influence at court prevented severe punishment for a long time. Three Roman Catholic writers assert that the king and senate favored the punishment of Olesnicki, but it seems unreasonable to suppose that Romish ecclesiastics would have suffered the offender to pass unmolested if they had dared to chastise him. Olesnicki died soon after, and thus the trouble came to a precipitate close. See Krasinski, *Hist. Reformation in Poland*, i, 160–171. (J. H. W.)

Olevianus, CASPAR, one of the founders of the Reformed Church of Germany, the co-laborer of Ursinus (q. v.), and one of the compilers of the Heidelberg Catechism, was born Aug. 10, 1536, near Treves. His family name was derived from *Olewig*, his native village. His father was a baker, but a man highly esteemed by his contemporaries. Thus they honored him with the dignity of mayor and senator. Caspar's early education was obtained in his native town. In his fifteenth year he was sent to Paris to study law. At the schools of that city and of Orleans and Bourges he spent seven years. In 1557 he obtained the degree of doctor of laws at Bourges. During his studies in France he became acquainted with the Reformed theology, and imbibed both its principles and spirit. In 1558 he went to Geneva to study theology, and while in Switzerland entered into intimate association with the celebrated Reformers Calvin, Beza, Farel, Bullinger, and Martyr, enjoying the privilege of sitting with them at the table; and, what was much more important to him, he became acquainted, by personal knowledge and experience, with the condition and workings of the Presbyterial Church at Geneva, then in an extraordinarily flourishing state. He spoke warmly to his esteemed teacher, Calvin, concerning the quiet desire of many in Treves towards the Reformation, and induced Calvin, in 1558, to write to two members of the council, Otto Seele and Peter Sierk, who were known to be secretly well disposed towards the evangelical movement, to exhort and encourage them to take a more open and decided stand in favor of the spread of their faith, without heeding too much the unavoidable danger which such a course seemed necessarily to involve. True to his former vow, the fiery youth, Olevianus, then only twenty-three years of age, returned to Treves, and commenced his ministry there early in the year 1559. He was greeted in the most friendly manner, and immediately received an appointment as teacher of Latin in a school which had at that time become almost extinct. His province was to explain the dialectics of Melancthon, then in vogue over the whole of Germany. In the course of his duties he took occasion frequently to make use of such examples as would serve quietly, and without awakening suspicion or prejudice, to instil evangelical truth into the minds of his pupils. Owing to the

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limited knowledge of his scholars, he could make but poor progress by teaching in Latin; but he began, with more success, in the German language to teach them from the catechism. Although not then an ecclesiastic, but only a layman, he ventured even publicly in his schoolroom to deliver an earnest and decidedly evangelical sermon on justification by faith alone, in which he indulged in strictures especially upon the prominence given to saints, and also in reference to the mass and processions. In this he met with the approbation of many in the town; yet there were also numerous and strong voices raised against it. He was immediately forbidden to preach in his school, but he nevertheless continued to preach in the Jacob's church, with ever increasing attendance upon his discourses; and before long nearly half of the town declared themselves decidedly in favor of the Reformation. The elector Frederick, of the Palatinate, and the count palatine Wolfgang, of Zweibrücken, sent superintendent Freisberg, of Zweibrücken, to Tours for a short time to sustain Olevianus, and assist in carrying forward the quickly formed young congregation; but very soon the archbishop of Trèves succeeded in forcing the inhabitants into submission. The Lutheran citizens, as they were called, were glad to escape punishment, in body and soul, as "seditious traitors, instigators of incendiary movements and murder," and to obtain permission to emigrate to the nearest evangelical Palatinate districts, Trarbach and Beldenz, on the Mosel. The twelve principal movers in reformatory interests, among them Olevianus, were sent to prison, from which they were only delivered, after a confinement of ten weeks, through the influence of the neighboring evangelical princes and the city of Strasburg, under the condition of a heavy fine and immediate banishment from the city. Still there were left in Trèves, after the first emigration and banishment, three hundred evangelical Christians. These, however, refusing to recant, were also soon after driven from the town. Not until 1817 (consequently only after a space of 248 years) was an evangelical service held in Trèves. Latterly its population has somewhat increased, though there is little probability that it will ever recover its ancient fame and importance.

Olevianus, of course, did not find it very difficult to occupy his time elsewhere. He was asked for from many quarters, but he preferred the university town of Heidelberg, whither he went as court preacher and professor of philosophy, and where he rendered, in 1560 and in the following years, great services to the Reformed theology. In connection with Ursinus, he prepared the Heidelberg Catechism, and afterwards the Palatinate Liturgy. Indeed, Olevianus labored with the greatest zeal for the complete organization of the Church in the Palatinate, entertaining well-grounded hopes that it might become a nursery of pure doctrine for the whole of Germany. He turned his attention especially to the calling of competent preachers and teachers, of whom there was yet a pressing need; and scarcely was he a quarter of a year in Heidelberg when he wrote to Calvin, requesting him to send over the Order and Discipline of the Church at Geneva, that he might lay them before the consistory for examination and adoption, which, in regard to Church government, favored his views. Calvin with great cheerfulness sent him the outlines of the Genevan Church polity, together with many valuable suggestions in regard to it. The Genevan Reformer especially recommended to Olevianus the temperate and prudent introduction of this Church order, because he as well as Beza feared the impetuosity and enthusiasm of this spirited youth. Olevianus, however, did not at once succeed in introducing a fully self-sustaining order of discipline, entirely independent of the civil power. Rather, he had to be satisfied with constituting synods of ministers, without elders, and arranging matters so that—agreeably to the questions eighty-one to eighty-five of the Heidelberg Catechism, and in accordance with the Palatinate Church, of which he was, without doubt, the principal author—the necessity of ecclesiastical Christian discipline, to be administered by the congregation, or those ordained and authorized for that purpose, was meantime at least acknowledged; while as yet, however, no independent presbyters or boards of elders were actually established for the administration of discipline. The power of discipline, for the time being, remained entirely in the hands of the civil authorities, as a kind of politico-moral regulation. In 1567 a circumstance occurred which became the occasion of materially advancing into favor the views of Olevianus in regard to Church government. A man of the name of Withers, an Englishman, and a rigid Calvinist, excited a discussion about the necessity of the exercise of Church discipline by the ministry and presbytery, "even against the prince," and thus occasioned a vehement controversy on this vital question of the Reformed Church. In this discussion Olevianus took sides against his dear friend, professor Erastus, a learned and pious Swiss physician, who adhered to the Zwinglian doctrine of the union of Church and State. Still, after a while, the views and demands of Olevianus prevailed with the elector; and in 1570, though not without violent protest from the opposing party, the elector instituted presbyters in every congregation, intrusting to them expressly and independently the administration of the Church government and exercise of discipline, in which arrangement, however, the individual members of the presbytery, who, from their principal vocation, were called censors, were in no case to be elected by single congregations, but were appointed for life by the higher judicatories. Thus were the desires of Olevianus in regard to this important matter realized, and his labors crowned with success. The fruits which this arrangement yielded are thus stated in a funeral sermon by Tossanus: "Every one must acknowledge that there now exists in Heidelberg and in the entire Palatinate order, quietness, and a Christian-like state of things very different from what has been prevailing during several years past." After the death of the elector (1576), and the immediate reinstatement into the Palatinate, by force, of the Lutheran doctrine and customs by his son Ludwig, Olevianus was suspended from his office of pastor and professor, forbidden all conversation and correspondence with the learned, and prohibited from holding any private assemblies in his own house, and was put under arrest. The great reformer now removed to Berleburg, and in 1584 took up his abode at Herborn. Yet these years, spent away from the centres of theological controversy and discussion, were by no means years of recreation and rest to the hoary Christian. Most earnestly and zealously was he all these years occupied in the propagation of the Reformed doctrine, especially in Wittgenstein and Nassau, until death put an end to his labors of love, March 15, 1587. As a reformer, the efficiency of Olevianus consisted principally in his successful preaching, and in the excellent and well-adapted order and government which he introduced into the Church. His talents and his taste indicated that his vocation was rather in this sphere than in that of author, or even theological professor. It was his labor and influence that accomplished the introduction of the presbyterian form of Church government and discipline into the Palatinate, first applied by Calvin to the Church in Geneva; extending and perfecting the system, however, so as to include the government of the Church by synods. Thus Olevianus exerted a most important influence in giving shape and character to the Reformation; receiving and introducing ideas of government which have not only since been widely adopted by Scotch, English, and Irish Presbyterians, but which have confessedly entered into the peculiar republican principles of our American civil government. What writings he has left belong principally to preparations for the *Heidelberg Catechism* (q. v.), and such as were published in its

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defence or explanation. Around it, as in the case of Ursinus, his laurels will be perennially green; and, as being one of its authors, he will be longest and most gratefully remembered by the Reformed Church. See Südhoff, *Olevianus' und Ursinus' Leben und Schriften* (Elberfeld, 1857); Adam, *Vitæ Germ. Theol.* p. 596 sq.; Herzog, *Real-Encyklopädie*, x, 604; Harbaugh, *Fathers of the German Ref. Ch.* i, 246–261; Hagenbach, *Väter u. Begründer der Ref. Kirche*, vol. viii (Elberf. 1857, 8vo); id. *Kirchengesch.* vol. iii; *Amer. Presbyt. Rev.* July, 1863, p. 375; Corwin, *Man. Ref. Ch.* p. 171 sq.; Schröckh, *Kirchengesch. seit der Ref.* v, 182 sq. (H. H.)

Oley, Barnabas, a learned English divine of considerable note, was born at Thorp, near Wakefield, about the opening of the 17th century. He was educated at Cambridge; was proctor of the university in 1635, and afterwards president of Clare Hall. He was vicar of Great Gransden, in Huntingdonshire, fifty-three years, and a considerable benefactor to the parish, as appears from an inscription in that church. After suffering much by the Rebellion, he was in 1660 restored to his fellowship and vicarage, and on Sept. 4 of that year was installed prebendary of Worcester. In 1679 he was promoted to the archdeaconry of Ely. This dignity he afterwards voluntarily resigned, in his great humility not thinking himself sufficient to discharge the duty of it; which corrects a mistake of Mr. Woods (*Fast. Oxon.* vol. ii, col. 850, 1st ed.) that Dr. Taywell succeeded in the archdeaconry on Mr. Oley's decease; for it was on his resignation. Oley died Feb. 20, 1685. He published the works of Dr. Thomas Jackson, and Herbert's *Country Parson.* See Hook, *Eccles. Biog.* vii, 461.

Olga, *St.*, a noted saint of the Russian Church, was by birth of very humble descent, but became grand princess of Russia as the wife of the duke Igor of Kiev. This prince, having undertaken an expedition against Constantinople, which proved unsuccessful, was slain on his return to his own dominions, and his widow Olga thereupon assumed the government in his stead, and for many years governed with much prudence and success. Having resigned the government to her son, Vratislav, about the year 952, she repaired to Constantinople, where she was baptized by the patriarch Theophilaktes, and received into the Church, assuming at baptism the name of *Helena*, in honor of St. Helena, mother of Constantine. She returned to Russia, and labored with much zeal for the propagation of her new creed; but she failed in her attempt to induce her son, Swäntoslav, to embrace Christianity. Her grandson, Vladimir, having married Chrysoberga, the sister of the emperors of Constantinople, Basil and Constantine, was baptized in the year 988; but Olga did not live to enjoy this gratification, having died in 978, or, according to other authorities, as early as 970. As the first Christian grand princess, she was canonized after her death, and she has come to be held in high veneration in the Russian Church. Her festival falls on July 21. The practice of venerating her appears to date from the early period of the Russian Church, before the schism between the Eastern and Western churches. In the Latin Church her name is not to be found in the catalogue of the saints. How important is her relation to Russian Church history Gibbon (*Decline and Fall of the Roman Empire*, v, 435 sq.) has well pointed out. A female, perhaps of the basest origin, who could revenge the death and assume the sceptre of her husband Igor, must have been endowed with those active virtues which command the fear and obedience of barbarism. In a moment of foreign and domestic peace she sailed from Kiev for Constantinople, where in the sacrament of baptism she received the venerable name of the empress Helena. After her return to Kiev and Novgorod, she firmly persisted in her new religion; but her labors in the propagation of the Gospel were not attended with success, and both her family and nation adhered with obstinacy or indifference to the religion of their fathers. Yet the lessons and examples of the pious Olga had made a deep though secret impression on the minds of her son and people. See Neander, *Church History*, iii, 328; Gieseler, *Church History*, ii, 231; Kurtz, *Lehrbuch der Kirchengeschichte*, i, 211; Strahl, *Gesch. d. Russ. Kirche*, p. 51 sq.; Nestor, *Annals* (in Schlözer's transl.), v, 58 sq.; Karamsin, *Gesch. d. Russ. Reichs*, i, 136 sq.; Duncan, *Hist. of Russia*, p. 46, 47. (J. H. W.)

Oliba of Vic, a French prelate, was born in the latter part of the 10th century. His father, who was also called Oliba or Oliva, was count of Cerdagne and Besalu. Abandoning to his older brothers, Bernard and Guifroi, the estates of Besalu and Cerdagne, young Oliba became a monk, and in 1009 was appointed abbé of Ripol, as well as of St. Michel de Cusan, in the diocese of Elne. In 1019 we see him at the same time abbé of Ripol, of Lusan, and bishop of Ausone, or of Vic, then belonging to the see of Narbonne, in Spain. Oliba died in 1047. All agree in praising his conduct as a bishop and an abbé. He was a powerful prelate; learned, discreet, a skilful and vigilant administrator. Several years before his death he abdicated the bishopric of Vic. The *Histoire Littéraire*, which counts him among the number of French writers, mentions several letters of Oliba, published by Baluze in his *Appendice* to the *Marca Hispanica*, upon statutes, and a treatise upon the *Cycle Pascal*, which is unpublished. See *Gallia Christ.* vol. vi, col. 1098; *Hist. Littér. de la France*, vii, 566.—Hoefer, *Nouv. Biog. Générale*, xxxviii, 613.

Olibanum. See Frankincense.

Olier, Jean Jacques, a distinguished French Roman Catholic theologian, noted as a Lazarist, was born at Paris Sept. 20, 1608. He studied in his native city, and in the Jesuit college of Lyons, the College of Harcourt, and the Sorbonne. He became successively prior of the Trinity of Clisson, in the diocese of Nantes, abbot of Pébrac, and honorary canon of Brioude in 1626; and finally prior of Bazainville, in the diocese of Chartres. On his return from a journey to Rome he became intimately acquainted with Vincent de Paul. Ordained priest, March 21, 1633, Olier associated himself with other priests, and they went as missionaries through the provinces of Auvergne and Vélay. While he was travelling through Brittany, his reputation was so great that Louis XIII, at the request of cardinal Richelieu, appointed him coadjutor of Henry Clausse, bishop of Châlons-sur-Marne; but Olier, who contemplated forming a seminary for the education of priests, declined the office. Guided by the advice of Coudren, he founded a first establishment at Vaugirard, near Paris, in Jan., 1642, in which he was assisted by able clerical teachers. This little community, numbering at first but three members, soon increased to twenty, and many of these associates rose in due time to the highest stations in the Church. But this was not his only labor. The parish of St. Sulpice, in Paris, subject to the abbot of St. Germain des Prés, was then a centre of immorality and licentiousness; Olier was chosen to reform it, and, although he had but little hope of success, he assumed the charge Aug. 10, 1642, still continuing to direct the seminary. Aided by some of his priests from Vaugirard, he succeeded in his undertaking in Paris, and his parish became one of the most regular in the city. Duelling was then a common practice. Olier undertook to form an association of the bravest among the nobles who would bind themselves never to give or accept a challenge, and never to act as seconds in an encounter. This bold plan succeeded, and at the head of those who took the vow on the day of Pentecost, 1651, were marshal de Fabert and the marquis of Fénelon, both renowned duellists. This step created great excitement, and was warmly approved by marshals d'Estrées, Schomberg, de Plessis-Praslin, and de Villeroy. In the mean time the number of priests in his seminary having greatly increased, Olier divided them into two societies—the *Congregation of St. Sulpice*, who retained charge of the

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seminary, for which they received a charter in Nov., 1645, and the *Community of the Priests of the Parish*, who governed the Church affairs; the two divisions, however, continued to form but one body. In 1655 Olier, together with his successor, Le Ragois de Bretonvilliers, laid the corner-stone of the church of St. Sulpice, which still exists. Besides this chief establishment of his, Olier became the founder of provincial seminaries at Clermont, Le Puy, Viviers, and Bourg St. Andéol; and an offshoot of his congregation was planted even in the French colony of Montreal, in Canada. He also organized a number of charitable societies, schools, and orphan asylums. His labors and austerities brought on severe infirmities, which abridged his life. He died April 2, 1657. Bossuet calls him "virum præstantissimum ac sanctitatis odore florentem." He is eulogized by Fénelon as "vir traditus gratiæ Dei, et plane apostolicus;" and in a letter from the assembly of the clergy to pope Clement XII we find him extolled as "eximium sacerdotem, insigne cleri nostri decus et ornamentum." Olier left a number of writings, chiefly practical, which have often been reprinted. See *Vie de M. Olier, Fondateur du Séminaire de St. Sulpice* (Paris, 1853, 8vo); Jervis, *Hist. of the Church of France*, i, 330–332; Hoefer, *Nouv. Biog. Générale*, xxxviii, 615–617. (J. H. W.)

Olin, Stephen, D.D., LL.D., one of the most noted of American divines, and an educator highly esteemed in his day, was a minister of the Methodist Episcopal Church. He was born in Leicester, Vermont, March 2, 1797, and was the oldest son of Henry Olin, who was at different times judge of the supreme court of Vermont, member of Congress, and lieutenant-governor. Stephen Olin graduated at Middlebury College, the valedictorian of his class, and was pronounced by one of the professors "the ripest scholar who had ever come before him to be examined for a degree." As his health was injured by severe study, he was advised to go to South Carolina, where he was elected principal of Tabernacle Academy, Abbeville District. There he was converted, and soon after began to preach the Gospel. In 1824 he was admitted to the South Carolina Conference of the Methodist Episcopal Church, and stationed in Charleston, where he ministered during the summer months, in connection with another preacher, to four large congregations, including three thousand slaves. He had the happiness of receiving two hundred of these into the Church, and between forty and fifty white persons. His coadjutor being absent, these excessive labors proved too exhausting, and he was obliged to go to the North. In July, 1826, he was appointed professor of English literature in the University of Georgia. He entered upon the duties of his chair Jan. 1, 1827, and retained his position for seven years, in bad health most of the time; "nevertheless he was a brilliant professor, and has left the impress of his mode of instruction on the institution to this day." In 1827 he was married to Miss Bostick, of Milledgeville, Ga., who died in Naples, Italy, in 1839. In 1832 he was elected president of Randolph Macon College, Virginia. He at first declined, but was subsequently induced to accept the position, upon which he entered March 5, 1834, when he delivered his inaugural address, and it was said that the prosperity the college enjoyed during his administration was mainly due to his exertions and controlling influence. The years from 1837 to 1841 he passed in an extended tour in Europe and the East; and the fruits of his observation in the latter region have appeared in two excellent volumes, *Travels in Egypt, Petrea, and the Holy Land* (N. Y. 1843), and a posthumous work, entitled *Greece and the Golden Horn*. This account of Egypt was said to be "the best, on the whole, in the language." In Petra he discovered some very interesting monuments of the ancient civilization of that wonderful city, which had been overlooked by all previous travellers.

In his *Travels* Dr. Olin spoke of "a broken arch, supposed to be the remains of an ancient bridge connecting the Temple with Mount Zion, as having been known to Mr. Catherwood and other travellers and residents." For this he was charged (in the *North American Review* for October, 1843) with plagiarism, and with doing great injustice to Dr. Robinson, who in his *Biblical Researches*, the *Bibliotheca Sacra*, and elsewhere, claimed to have been the discoverer of this interesting monument, and especially to have been, so far as he knew and believed, the first to recognise in this fragment of an arch the remains of the bridge spoken of by Josephus. The controversy with Dr. Robinson which ensued, and which appeared in the *N. Y. Commercial Advertiser* and in the *Christian Advocate* for 1844–1845, contained an unqualified denial of the charge of plagiarism, sustained in the most important point by the testimony of two missionaries of the American Board, whose letters made all further words superfluous. The Rev. Cyrus Hamlin wrote from Bebek, near Constantinople: "I read Dr. Robinson's note in the *North American* of July with profound surprise, being confident that I had heard Mr. Homes affirm that he informed Dr. Robinson of the existence of that arch as a remnant of the bridge spoken of by Josephus. I immediately addressed a note to Mr. Homes, which with the reply I forward to you." Mr. Homes wrote: "In 1837, while residing several months at Jerusalem, I discovered one day with surprise in the obscure part of the city where it is situated the remains of the arch, and fancied that it had never obtained, so far as I knew, the notice of any traveller. . . . In the spring of 1838, at the time of a missionary council in Jerusalem, I had the pleasure of meeting Dr. Robinson. We were all anxious to show Dr. Robinson all the noticeable places in Jerusalem which might possibly suggest to him facts regarding its ancient topography. One forenoon I eagerly told Dr. Robinson of the existence of this now famous arch, and from his surprise and awakened interest it was evident he had never heard of it before. And before he went to see it, I remarked to him on the probability that it was the bridge mentioned in history as going from the Temple to Mount Zion." Mr. Hamlin further writes: "Mr. Homes has shown me the journal of his residence in Syria, and under date of May, 1837, among a number of things noted as worthy of special examination is this brief minute, '*The bridge crossing from Mount Zion to Mount Moriah.*' The entry was made at the time when he first began to regard the arch as a remnant of that bridge, and that was nearly *one year previous to Dr. Robinson's visit to Jerusalem*. He afterwards visited it repeatedly, sometimes in connection with travellers; and when Dr. Robinson arrived in Jerusalem, he brought it to his notice as a remnant of the bridge spoken of by Josephus." An incorrect allusion to this controversy in Allibone's *Biographical Dictionary* renders a full statement of the facts important.

In 1842 Dr. Olin was elected president of the Wesleyan University, which office he continued to fill until his death. This high school became under Dr. Olin's administration the best of the Methodist connection, and at once took its place beside the foremost and oldest of the New England colleges. True it lacked the money which the others had to supply all their wants, but so untiring was Dr. Olin in his efforts to make the Wesleyan University a power in the land that, notwithstanding all the embarrassments surrounding him and all the opposition facing him, he yet gathered about him a faculty inferior to none other in the country. Indeed, while Dr. Olin was a wonderful preacher, combining affluence of thought, overwhelming earnestness of feeling, and physical power of delivery to a degree unrivalled in his time; and while his intellect was of extraordinary sweep and power; while morally his life was a perpetual struggle after the highest ordeal—he longed to be like Christ; and while his printed sermons have the grand reach of Chalmers, with the practical directness of application which has recently been so much admired in Robertson; it is nevertheless to be

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insisted upon that it was not as a preacher and philosopher that Dr. Olin should take first rank, but rather as an educator. As the head of a university he was truly in his own place—a veritable king of men; none who came near him failed to acknowledge the supremacy of his great nature; none of his students, whose conceptions of the powers and duties of humanity were elevated by their personal contact with him, failed to be impressed with their duty towards the world into which they launched out from college. In 1843 Dr. Olin married Miss Julia M. Lynch, daughter of Judge Lynch, of New York. Dr. Olin was elected delegate to the General Conferences of 1844 and 1852, and delegate from the New York and New England Conferences to the first meeting of the Evangelical Alliance in London, 1846. He was a contributor to the *Wesleyan Journal*, the *Christian Advocate and Journal*, and the *Methodist Quarterly Review*. He died at Middletown, Conn., Aug. 16, 1851. Two volumes of *Sermons, Lectures, and Addresses* were published at New York in 1852. In 1853 these were followed by his *Life and Letters*, edited by Mrs. Olin, and enriched by the valuable contributions of his friends.

"Dr. Olin was a man of remarkable organization. His physical and mental proportions were alike gigantic. His intellect was of that imperial rank to which but few of the sons of men can lay claim. At once acute, penetrating, and profound, it lacked none of the elements of true mental greatness. We have known many men far superior to him in acquired learning; but for breadth and comprehensiveness of range, for vigor and richness of thought, for fertility and abundance of invention, we have never met his equal. . . . But grand as was Dr. Olin's intellectual being, his moral life was still grander. So overshadowing, indeed, was its majesty, that we can hardly contemplate any portion of his nature apart from it. . . . With such qualities of mind and heart, it is not wonderful that he was pre-eminent as a preacher. In overmastering power in the pulpit, we doubt whether living he had a rival, or dying has left his like among men" (Rev. Dr. McClintock, in *Methodist Quarterly*, Oct. 1851, p. 652). "He had the real celestial fire of sacred oratory. He had great power of insight and logic; but his chief strength lay in the enkindling and electric energy of his sympathetic and emotional nature. The great truths which his intellect issued were effective because they were borne on the glowing and irresistible stream of his sensibilities" (*New-Englander*, xii, 124–151). "His character—moral, social, and intellectual—was throughout of the noblest style. In the first respect he was pre-eminent for the two chief virtues of true religion—charity and humility. . . . The original powers of his mind were, however, his great distinction. These, like his person, were all colossal in grasp and strength, with the dignity which usually attends them; a comprehensive faculty of generalization, which felt independent of details, but presented in overwhelming logic grand summaries of thought. This comprehensiveness, combined with energy of thought, was the chief mental characteristic of the man. Under the inspiration of the pulpit it often, and indeed usually became sublime. . . . Ever and anon passages of overwhelming force were uttered, before which the whole assembly seemed to bow, not so much in admiration of the man, as in homage to the mighty truth. Such passages were usually not poetic, for he was remarkably chary of his imagery; but they were ponderous with thought; they were often stupendous conceptions, such as you would imagine a Sanhedrim of archangels might listen to uncovered of their golden crowns" (Rev. Dr. Stevens, in the *Methodist Quarterly* for July, 1852). "We do not hesitate," says the Rev. Dr. Wightman, of the Methodist Episcopal Church, South, "to express our conviction that, with the pre-eminent qualifications he possessed for influencing young men, for wielding aright the potent instrumentalities belonging to the professor's chair, aided by the power which gave his sermons a baptism of fire when occasionally he was able to preach, Dr. Olin did more for the Church than if he had even worn the mitre. We never knew a professor or president half so idolized by his students, one half so fitted to impress the great lineaments of his own character on the susceptible minds of young men, or so qualified to bring the vital spirit of religion into all the agencies and appliances of education. His work was marked out by Providence; he was sustained in it until the mission of his life closed." "In the intimate blending of logical argument with fiery feeling, he was more like what we know Demosthenes to have been than any speaker we have ever listened to; and his power (as was the case with the great Athenian orator) did not consist in any single quality—in force of reasoning, or fire of imagination, or heat of declamation—but in all combined. . . . The printed sermons are vigorous, massive, and powerful to a degree unsurpassed in modern literature, unless perhaps by Chalmers and Robert Hall; but they are yet a very inadequate representation of the living preacher" (Rev. Dr. McClintock, in *Meth. Quar. Rev.* xxxvi, 9, 33). See, besides his *Life and Letters* mentioned above, Fish, *Pulpit Eloquence*, ii, 5, 27; *Biographical Sketches of Methodists;* Gorrie, *Lives of Methodist Ministers*, p. 383; *Southern Literary Messenger*, i, 15; Sherman, *Sketches of New England Methodism*, p. 414; *Meth. Qu. Rev.* July, 1852, p. 430, 477; Jan. 1854, p. 9; Oct. 1853, p. 600.

Olindo, Martino de, a Spanish architect, flourished in the 16th century. According to Milizia, he erected the parochial church of Liria, of which the lower story has four Doric columns on pedestals, with niches, statues, and bas-reliefs; the second story has the same number of Corinthian columns; the third story has two fluted twisted columns, with a statue of St. Michael in the centre. Olindo also completed the monastery of St. Miguel at Valencia, begun by Cobarrubias. See Spooner, *Biog. Hist. of the Fine Arts*, ii, 627.

Oliva, a noted Italian Jesuit, who rose to the first dignity in the brotherhood, was descended from a noble family of Genoa, where his grandfather and uncle had been respectively doge of the republic. He was born near the opening of the 17th century. After entering the Jesuitical order he taught for some time, and was so well appreciated that he was given the rectorate of a Jesuit college at Rome. He was an intimate friend of pope Alexander VII, and when general Nickel was deprived of his office, pope Innocent X, also his friend, pointed to Oliva as the proper person for Nickel's place. The Jesuits made haste to secure Oliva, as they too believed him "a chief according to their hearts." In 1664 he was finally elevated to the generalship of the order, and the immense political importance which the society acquired under his government proved that they had made a wise choice (see Nicolini, p. 322). Personally Oliva was not a favorite. He kept himself at a great distance from the inferior brethren of the order, and seldom condescended to give an audience. He spent a great part of his time in the delicious villa near Albano, where he occupied himself with the cultivation of the rarest exotics. When at Rome he retired to the novitiate of St. Andrea. He never went out on foot. He lived in a most sumptuously and elegantly adorned apartment, enjoying the pleasures of a table furnished with the most select delicacies. He was only studious of enjoying the position he held, and the power he had obtained. Reserving for his particular attention matters of political importance, he left the affairs of the society to the entire management of subordinate officials. But it must by no means be inferred that Oliva failed to attract notice or to strengthen his order. The political importance which the Jesuits acquired then was due almost wholly to Oliva's personal efforts. He maintained a correspondence which extended to almost all the monarchs of Europe, in which indeed he showed himself a consummate politician, and deeply engaged in most serious and important affairs. Oliva died in 1681, and was succeeded by Noyelle (q. v.). See Nicolini,

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Hist. of the Jesuits, p. 320–325; Steinmetz, *Hist. of the Jesuits*, vol. ii; Ranke, *Hist. of the Papacy*, ii, 247 sq. (J. H. W.)

Oliva, Alessandro, a distinguished Italian Roman Catholic prelate, noted also as a prominent member of the monastic order, was born at Sassoferato in 1408, of poor parents. When three years old he fell into the water, and was taken out for dead; but, being carried by his mother into the church of the Holy Virgin, he recovered wonderfully, or, according to the papists, miraculously. He was now dedicated by his parents to the service of the Church, and when yet but a youth was admitted among the Augustinian monks. He studied at Rimini, Bologna, and Perusa, in which last place he was first made professor of philosophy, and afterwards appointed to teach divinity. At length he was chosen provincial, and some time after accepted, not without reluctance, the post of solicitor-general of his order. This office obliged him to go to Rome, where his learning and virtue became greatly admired, notwithstanding that he took all possible methods, out of extreme humility, to keep at a distance from papal notice. The cardinal of Tarentum, the protector of his order, could not prevail upon him to engage in any of the public disputations, where everybody wished to see a man of his great erudition: however, as he was a sublime theologian and a most eloquent orator, he attracted public attention by whatever he wrote and whenever he preached. He appeared in the pulpits of the principal cities in Italy, as Rome, Naples, Venice, Bologna, Florence, Mantua, and Ferrara; was elected first vicar-general, and then general of his order, in 1459; and at last created cardinal, in 1460, by pope Pius II. This learned pontiff gave Oliva afterwards the bishopric of Camerino, and made use of his abilities on several occasions. Oliva died shortly after at Tivola, where the court of Rome then resided, in 1463. He wrote, *De Christi ortu Sermones centum:—De cœna cum apostolis facta:—De peccato in Spiritum Sanctum:—Orationes elegantes.* (J. H. W.)

Oliva, Fernan Perez de, a noted Spanish moralist, was born in Cordova about 1492. His father, who himself cultivated letters, educated him with much care. At twelve he was studying in the University of Salamanca; whence he went to Alcala, then to Paris, and finally to Rome, where, under the protection of his uncle, attached to the court of Leo X, he enjoyed all the advantages that the capital of the Christian world could offer. On the death of his uncle he was proposed to occupy the place thus left vacant; but he preferred to return to Paris, where he gave public lessons during three years. Pope Adrian VI, informed of the success of Oliva, endeavored to attract him to Rome. The love of country prevailed with the young Spaniard, who returned to Salamanca, and was one of the founders of the college of the Archbishop in 1528. He taught moral philosophy, and became the rector of the college. Shortly after having attained this elevated position he died, in 1530, though still a young man—a great loss to letters. Oliva had seen with what success Italian writers had, in imitation of the Latins, composed works in prose, and he regretted that in Spain the Latin was still the language for moral and philosophical discussions; he employed the Castilian tongue in a dialogue *On the Dignity of Man.* He also wrote several didactic discourses *On the Faculties of the Mind and their Use*, etc., and a discourse which he pronounced in Salamanca as candidate for the chair of moral philosophy. The historian Morales, his nephew, assures us that in all these treatises Oliva designed to give models of the power and resources of the Spanish tongue. His example was promptly followed by writers of merit—Sedeño, Salazar, Luis Mexia, Navarra; but none equalled for force and expression the first part of the dialogue *On the Dignity of Man.* All the works of Oliva were published for the first time by his nephew, Ambrosio de Morales (Cordova, 1585, 4to); they were reprinted (Madrid, 1787, 2 vols. 12mo). The Inquisition held them until after correction. See *Razionamento que hiro en Salamanca*, in the *Works* of Oliva; Rezabal y Ugarte, *Bibliotéca de los Escritores que han sido individuos de los seis Colegios Mayores* (Madrid, 1805, 4to), p. 239, etc.; Nicolas Antonio, *Bibliotheca Hispana nova;* Ticknor, *Hist. of Spanish Literature*, ii, 8 sq., 66; iii, 401. (J. H. W.)

Olive (זַיִת, *za'yith*, probably from זוּת, *to be pleasant*, said esp. of odors; or, as Gesenius supposes, from זָהַר, *to shine*, from the gloss of the oil; Gr. ἐλαία, i. e. *oil-tree*. The Heb. name is essentially found in all the kindred languages—the Arabic, Syriac, Ethiopic, and Coptic; comp. the Spanish *azeyte*, oil).

The olive-tree is one of the chief vegetable products of Palestine, and an important source of that country's wealth and prosperity throughout the Scripture period. It was cultivated in olive-gardens (called in Hebrew גַּן זַיִת), usually on high ground, and even on mountains (comp. Gen. viii, 11; Shaw, *Travels*, p. 233), preferring a dry and sandy soil (see Virgil, *Georg.* ii, 180 sq.; Colum. v, 8; *De Arbor.* 17; Pliny, xvii, 3); yet it appears also in wet soil, and even grows under water (Theophr. *Plant.* iv, 8; Pliny, xiii, 50). The species are widely distributed in the warmer temperate parts of the globe. The common olive (*Olea Europea*), a native of Syria and other Asiatic countries, and perhaps also of the south of Europe, although probably it is there rather naturalized than indigenous, is in its wild state a thorny shrub or small tree, but through cultivation becomes a tree of twenty to forty feet high, destitute of spines. It attains a prodigious age. The cultivated varieties are very numerous, differing in the breadth of the leaves, and in other characters. The general appearance of the trees is that of an apple-orchard, as to the trunk, and the willow as to the stems and leaves. The olive is of slow growth (Virgil, *Georg.* ii, 3). It never becomes a very large tree, though sometimes two or three stems rise from the same root, and reach from twenty to thirty feet high, with spreading branches (comp. Hos. xiv, 7; Strabo, xvi, 769). The leaves are in pairs, lanceolate in shape, of a dull green on the upper, and hoary on the under surface (comp. Psa. lii, 10; cxxviii, 3; Jer. xi, 16; Ovid, *Metamorph.* viii, 295; Theophr. *Plant.* i, 15; Pliny, xvi, 33; Diod. Sic. i, 17). Hence in countries where the olive is extensively cultivated the scenery is of a dull character from this color of the foliage. The flowers, which are white, appear in little tufts between the leaves. The fruit is an elliptical drupe, at first of a green color, but gradually becoming purple, and even black, with a hard, stony kernel, and is remarkable from the outer fleshy part being that in which much oil is lodged, and not, as is usual, in the almond of the seed. In Palestine the olive blossoms in June (Anderson, *Bible Light*, p. 202). It ripens from August to September. The tree is usually propagated by slips, and it bears very abundantly, with comparatively little care (Pliny, xvii, 19; comp. Jer. xi, 16). As to the growth of the tree, it thrives best in warm and sunny situations. It is of a moderate spread, with a knotty, gnarled trunk, and a smooth ash-colored bark. Its look is singularly indicative of tenacious vigor; and this is the force of what is said in Scripture of its "greenness," as emblematic of strength and prosperity. The leaves, too, are not deciduous. Those who see olives for the first time are occasionally disappointed by the dusty color of their foliage; but those who are familiar with them find an inexpressible charm in the rippling changes of these slender gray-green leaves. Mr. Ruskin's pages in the *Stones of Venice* (iii, 175–177) are not at all extravagant.

Of the olive-tree two varieties are particularly distinguished: the long-leafed, which is cultivated in the south of France and in Italy, and the broad-leafed in Spain, which has also much larger fruit than the former

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and the closeness of the grain fits it even for painters' palettes. The bark of the tree is bitter and astringent; and both it and the leaves have febrifuge properties. A gum-resin exudes from old stems, which much resembles storax, has an odor like vanilla, and is used in all parts of Italy for perfumery. This was known to the ancients, and is now sometimes called olive-gum. But the fruit, with its oil, is that which renders the tree especially valuable. The green unripe fruit is preserved in a solution of salt, and is well known at desserts. The fruit when ripe is bruised in mills, and the oil pressed out of the paste. Different qualities are known in commerce, varying partly in the quality of the fruit, partly in the care with which the oil is extracted. See OLIVE-BERRY. The berries (Jas. iii, 12; Esdr. xvi, 29), which produce the oil, were sometimes gathered by shaking the tree (Isa. xxiv, 13), sometimes by beating it (Deut. xxiv, 20). Then followed the treading of the fruit (Deut. xxxiii, 24; Mic. vi, 15). Hence the mention of "oil-fats" (Joel ii, 24). See OIL-MILL. Nor must the flower be passed over without notice:

> "Si bene floruerint oleæ, nitidissimus annus"
> (Ovid, *Fast.* v, 265).

The wind was dreaded by the cultivator of the olive, for the least ruffling of a breeze is apt to cause the flowers to fall:

> "Florebant oleæ: venti nocuere protervi" (*Ibid.* 321).

Thus we see the force of the words of Eliphaz the Temanite: "He shall cast off his flower like the olive" (Job xv, 33). It is needless to add that the locust was a formidable enemy of the olive (Amos iv, 9). It happened not unfrequently that hopes were disappointed, and that "the labor of the olive failed" (Hab. iii, 17). See FLOWER. "Of all fruit-bearing trees it is the most prodigal in flowers. It literally bends under the load of them. But then not one in a hundred comes to maturity. The tree casts them off by millions, as if they were of no more value than flakes of snow, which they closely resemble. So will it be with those who put their trust in vanity. Cast off, they melt away, and no one takes the trouble to ask after such empty, useless things—just as our olive seems to throw off in contempt the myriads of flowers that signify nothing, and turns all her fatness to those which will mature into fruit" (Thomson, *Land and Book*, i, 525). See BLAST.

That the olive grows to a great age has long been known. Pliny mentions one which the Athenians of his time considered to be coeval with their city, and

Old Olive-trees in the Garden of Gethsemane.

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therefore 1600 years old. Near Terni, in the vale of the cascade of Marmora, there is a plantation of very old trees, supposed to consist of the same plants that were growing there in the time of Pliny. Lady Calcott states that at Tericoncio, on the mountain-road between Tivoli and Palestrina, there is an ancient olive-tree of large dimensions, which, unless the documents are purposely falsified, stood as a boundary between two possessions even before the Christian æra, and in the 2d century was looked upon as very ancient. The difficulty on this point arises from a fresh tree springing up from the old stump. Chateaubriand says: "Those in the garden of Olivet (or Gethsemane) are at least of the times of the Eastern empire, as is demonstrated by the following circumstance. In Turkey every olive-tree found standing by the Mussulmans when they conquered Asia pays one *medina* to the treasury, while each of those planted since the conquest is taxed half its produce. The eight olives of which we are speaking are charged only eight *medinas*." By some, especially by Dr. Martin, it is supposed that these olive-trees may have been in existence even in the time of our Saviour. Dr. Wilde describes the largest of them as being twenty-four feet in girth above the roots, though its topmost branch is not thirty feet from the ground; Bové, who travelled as a naturalist, asserts that the largest are at least six yards in circumference, and nine or ten yards high; so large, indeed, that he calculates their age at 2000 years. See GETHSEMANE.

It is more than probable that the olive was introduced from Asia into Europe. The Greeks, indeed, had a tradition that the first branch of it was carried by a dove from Phœnicia to the temple of Jupiter in Epirus, where the priests received and planted it; and Pliny states that there were no olive-trees in Italy or Spain before the 173d year from the foundation of the city of Rome. Though the olive continues to be much cultivated in Syria, it is much more extensively so in the south of Europe, whence the rest of the world is chiefly supplied with olive-oil. See OLIVE-OIL.

No tree is more frequently mentioned by ancient authors, nor was any one more highly honored by ancient nations. By the Greeks it was dedicated to Minerva, and even employed in crowning Jove, Apollo, and Hercules, as well as emperors, philosophers, and orators, and all others whom the people delighted to honor. By the Romans also it was highly honored; and Columella describes it as "*the chief of trees.*" It is not wonderful that almost all the ancient authors, from the time of Homer, so frequently mention it, and that, as Horace says, to win it seemed the sole aim some men had in life (*Carm.* i, 7). The olive still continues to be one of the most extensively cultivated of plants. Kitto mentions that in a list he had made of references to all the notices of plants by the different travellers in Palestine, those of the presence of the olive exceed one hundred and fifty, and are more numerous by far than those to any other tree or plant (*Phys. Hist. of Palest.* p. cccliii). The references to vines, fig-trees, mulberries, and oaks rank next in frequency. These depend partly upon the knowledge of plants the several travellers have. Botanists, even from Europe, neglect tropical species with which they are unacquainted. See Tristram, *Nat. Hist. of the Bible*, p. 337; Thomson, *Land and Book*, i, 70. See TREE.

The Olive (*Oliva Europœa*).

OLIVE-BERRY (גַּרְגַּר, *gargar'*, so called from its round and *rolling* form; Isa. xvii, 6, "berry;" ἐλαία, Jas. iii, 12, elsewhere "olive," etc.), the drupe or fruit of the olive-tree, known as "olives" *par excellence*. It is greenish, whitish, violet, or even black, never larger than a pigeon's egg, generally oval, sometimes globular, or obovate, or acuminate. The fruit is produced in vast profusion, so that an old olive-tree becomes very valuable to its owner. It is chiefly from the pericarp that olive-oil is obtained, not from the seed, contrary to the general rule of the vegetable kingdom. Olives, gathered before they are quite ripe, are pickled in various ways, being usually first steeped in lime-water, by which they are rendered softer and milder in taste. They are well known as a restorative of the palate, and are also said to promote digestion. Disagreeable as they generally are at first, they are soon greatly relished, and in the south of Europe are even a considerable article of food. Dried olives are there also used, as well as pickled olives. See OLIVE.

OLIVE-FAT. See OIL-MILL; PRESS.

OLIVE-OIL (fully יִצְהָר שֶׁמֶן, *olive of oil*, Deut. viii, 8; briefly שֶׁמֶן, Exod. xxx, 24, or יִצְהָר, simply, 2 Kings xviii, 21; A. V. "oil olive"), the product of the fruit of the olive-tree, being emphatically *the* oil of the East, answering to butter, cream, and fat for the table, as well as for illumination. Olive-oil is much used as an article of food in the countries in which it is produced, and to a smaller extent in other countries, to which it is exported also for medicinal and other uses. A good illustration of the use of olive-oil for food is furnished by 2 Chron. ii, 10, where we are told that Solomon provided Hiram's men with "twenty thousand baths of oil." Comp. Ezra iii, 7. Too much of this product was supplied for home consumption: hence we find the country sending it as an export to Tyre (Ezek. xxvii, 17) and to Egypt (Hos. xii, 1). This oil was used in coronations: thus it was an emblem of sovereignty (1 Sam. x, 1; xii, 3, 5). It was also mixed with the offerings in sacrifice (Lev. ii, 1, 2, 6, 15). Even in the wilderness very strict directions were given that, in the tabernacle, the Israelites were to have "pure oil olive beaten for the light, to cause the lamp to burn always" (Exod. xxvii, 20). For the burning of it in common lamps, see Matt. xxv, 3, 4, 8. The use of it on the hair and skin was customary, and indicative of cheerfulness (Psa. xxiii, 5; Matt. vi, 17). It was also employed medicinally in surgical cases (Luke x, 34). See, again, Mark vi, 13; Jas. v, 14, for its use in combination with prayer on behalf of the sick. See OIL.

In the south of France and in Italy, where the olive-culture is conducted most carefully, the fruit is gathered by hand in November; and after passing through a mill, which separates the pulp or flesh from the hard stone, the pulp is put into bags of rushes and subjected

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a gentle pressure. The result is the "virgin oil," greenish in its tint, and highly prized for its purity. In Palestine several methods are practiced for extracting the oil. See OLIVE.

OLIVE, WILD (Gr. Ἀγριελαία, Dioscorides, i, 125; M. T. Ἀγριέλαιος; Lat. *Oleaster*), a tree mentioned by the apostle Paul as the basis of one of his most forcible allegories in the argumentation concerning the relative positions of the Jews and Gentiles in the counsels of God (Rom. xi, 16–25). The Gentiles are the "wild olive" (ἀγριέλαιος), grafted in upon the "good olive" (καλλιέλαιος), to which once the Jews belonged, and with which they may again be incorporated.

"Here different opinions have been entertained with respect not only to the plant, but also as to the explanation of the metaphor. One great difficulty has arisen from the same name having been applied to different plants. Thus by Dioscorides (*De Mater. Med.* i, 137) it is stated that the Ἀγριελαία, or wild olive-tree, is by some called *Cotinus*, and by others the *Ethiopic olive*. So in the notes to Theoph. (ed. Boda Stapel, p. 224), we read that κότινος, *Cotinus*, is to be rendered *Oleaster*, or *wild olive*. Hence the wild olive-tree has been confounded with *Rhus cotinus*, or Venetian sumach, to which it has no point of resemblance. Further confusion has arisen from the present *Elæagnus angustifolia* of botanists having been at one time called *Olea sylvestris*. Hence it has been inferred that the Ἀγριελαία is this very Elæagnus, E. angustifolia, or the narrow-leaved Oleaster-tree of Paradise of the Portuguese. In many points it certainly somewhat resembles the true olive-tree—that is, in the form and appearance of the leaves, in the oblong-shaped fruit (edible in some of the species), also in an oil being expressed from the kernels; but it will not explain the present passage, as no process of grafting will enable the Elæagnus to bear olives of any kind. If we examine a little further the account given by Dioscorides of the Ἀγριελαία, we find in i, 141, '*Upon the tears of the Ethiopian olive*,' that our olives and wild olives exude tears—that is, a gum or resin—like the Ethiopian olive. Here it is important to remark that the wild olive of the Grecians is distinguished from the wild olive of Ethiopia. What plant the latter may be, it is not perhaps easy to determine with certainty; but Arabian authors translate the name by *zait el-Súdan*, or the olive of Ethiopia. Other synonymes for it are *túz el-bur*, or wild almond; and *badam kohi*, i. e. mountain almond. The last name is given to the kernels of the apricot in Northern India, and it is applied in Persian works as one of the synonymes of the *bur-kúkh*, or apricot, which was originally called apricock and præcocia, no doubt from the Arabic *bur-kúkh*. The apricot is extensively cultivated in the Himalayas, chiefly on account of the clear, beautiful oil yielded by its kernels, on which account it might well be compared with the olive-tree. But it does not serve better than the Elæagnus to explain the passage of Paul. From the account of Dioscorides, however, it is clear that the Ethiopic was distinguished from the wild, and this from the cultivated olive; and as the plant was well known both to the Greeks and Romans, there was no danger of mistaking it for any other plant except itself in a wild state, that is, the true Ἀγριελαία, the common olive, or *Olea Europæa*, in a wild state. That this is the very plant alluded to by the apostle seems to be proved from its having been the practice of the ancients to graft the wild upon the cultivated olive-tree (see Colum. v, 9, 16; Pliny, *Hist. Nat.* xvii, 18; Pallad. *R. R.* xiv, 53; comp. Hoffmannsegg, *Flore Portug.* i, 287). See OLIVE.

"The apostle, therefore, in comparing the Romans to the wild olive-tree grafted on a cultivated stock, made use of language which was most intelligible, and referred to a practice with which they must have been perfectly familiar" (Kitto). It is to be noticed, however, that in the comparison of Paul, the wild branch is grafted on the garden tree in order to partake of its sap and life; while in the actual cultivation of the olive no such grafting took place; the wild graft being really inserted in the tree as it became exhausted, in order to communicate its new vigor to the trunk. Still the grafting of which Paul speaks is not only not inconceivable in nature, but is really that which God has employed in his spiritual dealings with his people. "It must, moreover, occur to any one that the natural process of grafting is here inverted, the custom being to graft a good branch upon a bad stock. It has, indeed, been contended (see above) that in the case of the olive-tree the inverse process is sometimes practiced, a wild twig being ingrafted to strengthen the cultivated olive. Thus Mr. Ewbank (*Comm. on Romans*, ii, 112) quotes from Palladius:

> 'Fecundat sterilis pingues oleaster olivas,
> Et quæ non novit munera ferre docet.'

But whatever the fact may be, it is unnecessary to have recourse to this supposition; and indeed it confuses the allegory. Nor is it likely that Paul would hold himself tied by horticultural laws in using such an image as this. Perhaps the very stress of the allegory is in this, that the grafting is *contrary to nature* (παρὰ φύσιν ἐνεκεντρίσθης, v, 24)" (Smith). See GRAFT.

OLIVE-YARD (זַיִת, *za'yith*, Exod. xxiii, 11; Josh. xxiv, 13; 1 Sam. viii, 14; 2 Kings v, 26; Neh. v, 11; ix, 25, an *olive*, as elsewhere rendered), an orchard or grove of olive-trees, tended for the sake of the fruit. The olive "grows freely almost everywhere on the shores of the Mediterranean; but it was peculiarly abundant in Palestine. (See Deut. vi, 11; viii, 8; xxviii, 40.) Olive-yards are a matter of course in descriptions of the country, like vineyards and corn-fields (Judg. xv, 5; 1 Sam. viii, 14). The kings had very extensive ones (1 Chron. xxvii, 28). Even now the tree is very abundant in the country. Almost every village has its olive-grove. Certain districts may be specified where at various times this tree has been very luxuriant. Of Asher, on the skirts of the Lebanon, it was prophesied that he should 'dip his foot in oil' (Deut. xxxiii, 24)" (Smith). The immediate neighborhood of Jerusalem is thus mentioned under OLIVET. See also GAZA. We may refer to Van de Velde's *Syria* (i, 386) for the extent and beauty of the olive-groves in the vale of Shechem. The abundance of these trees near Akka is thus spoken of by a modern traveller: "We turned out of the road, and entered an extensive olive-grove. Picturesque groups of men, women, and children, in bright-colored garments, were busy among the trees, or hastening along the road. I had always seen the olive-plantations so silent and deserted that it was quite a surprise to me. Saleh explained that it was the beginning of the olive harvest (October 19), and all of these people had been hired to gather the fruit. The men beat the trees with long sticks, and the women and children pick up the berries" (Rogers, *Domestic Life in Palestine*, p. 140). See OLIVE.

Olive, PIERRE JEAN, a French theologian, noted as one of the Roman Catholics who favored reform in the Church, was born at Serignan in 1247. At the age of twelve he entered the convent at Béziers, and was sent thence to Paris, where he passed bachelor of theology. Full of fervor, he wrote vigorously against the rapidly increasing relaxation of monastic discipline, which raised many voices against him, and he was even accused of holding heretical views. Jerome Ascoli, general of the Franciscans (afterwards pope under the name of Nicholas IV), condemned in 1278 a book in which Olive deified the Virgin Mary, and Olive, in obedience to his orders, burned the book with his own hands. This did not prevent his being again accused in a chapter held in 1282 at Strasburg. Olive's views, which were extensively held among the Franciscans, were condemned, and general Bonagratia went himself to Avignon, where they had numerous partisans, in order to oppose them. Olive appeared before him, and defended himself so well that he received only a slight reproof. Arlotto de Prato, who succeeded Bonagratia in 1285, obliged

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Olive to go to Paris; but there also he defended himself successfully. Finally, in 1290, Nicholas IV gave orders to general Raymond Gaufridi to proceed against the followers of Olive; it does not, however, appear that the latter was personally prosecuted. He took part in the general chapter held at Paris in 1292, and there gave explanations which all declared satisfactory. He died at Narbonne March 16, 1298. Before his death he declared his attachment to Scripture, and his obedience to the decisions of the Church of Rome. He also declared his regret at seeing the Minorite monks seeking to increase their worldly riches, and said that the begging orders should be satisfied with the necessaries of life, and never expect or aim to lead as comfortable a life as the canons regular. After his death his enemies still attacked his memory, and it was condemned by John de Mur in 1297; twelve theologians accused him of heresy; his body was dug up and burned; his doctrines were solemnly condemned by the Council of Vienna in 1312, and again by pope John XXII in 1320; and all the historians of the Middle Ages give him the reputation of a heretic. Yet he had only aimed to secure reforms which might have prevented, or at least postponed, the breaking out of the Reformation. At the close of the 14th century Barthelemy of Pisa vindicated the opinions of Olive; St. Antonin praised him, and pope Sixtus IV rehabilitated his memory. His works are over forty in number, consisting of commentaries on various parts of the Bible, of the treatise attributed to Denis the Areopagite concerning the heavenly hierarchy, on the Master of Sentences, of a work on the rule of St. Francis, several controversial works, a panegyric of the Virgin Mary, treatises on vice and virtue, the sacraments, usury, the authority of the pope and that of councils, etc. His only printed works known are, *Expositio in regulam Sancti Francisci* (Venice, 1513, fol.):—*Quodlibeta* (ibid. 1509, fol.). See *Hist. Littér. de la France*, xxi, 41–55; Wadding, *Scriptores ord. Minorum; Dict. Hist. des Auteurs Eccles.* vol. iii; Dom. de Gubernatis, *Orbis seraphicus*, vol. i.—Hoefer, *Nouv. Biog. Générale*, xxxviii, 624. (J. N. P.)

Oliver OF MALMESBURY, a Benedictine monk of the 11th century, is chiefly memorable as the first Englishman who attempted to travel through the aerial regions. He is said to have been well skilled in mechanics; but in attempting to fly from a lofty tower, with wings of his own construction fastened to his hands and feet, he fell and broke both his legs.

Oliver, JOHN, a noted Wesleyan preacher, generally spoken of as one of Wesley's "helpers," was born and bred at Stockport, Cheshire, England. His father, who was a mechanic, seriously objected to John's association with the Methodists, but the boy was drawn towards them, liking their simplicity and fervor of Christian devotion, and finally became one of their converts (about 1750). The severity of the parental strictures upon his newly avowed faith deprived the young man of his reason, and for months his recovery to sanity was regarded as doubtful. His mother, a sensible and prudent woman, thought it best for John to attend the worship of the Wesleyans, and with them he soon found the medicine which his disturbed mind craved. "My strength," he says, "came again—my light, my life, my God; I was filled with all joy and peace in believing." He was made a class-leader as soon as his restoration was demonstrated, and in due time Mr. Wesley called him into the itinerant ranks, where he met with "fiery trials," but bore them bravely. After many years of indefatigable labor we hear him say, "I bless God that I never was in any circuit where I had not some seals of my mission." In the year 1783 he was discontinued as a preacher, and we hear nothing of him after that. He died in 1789. The fields in which Oliver's labors were most eminently successful were Bristol, Chester, Sheffield, Manchester, and Liverpool. In all of these his converts were counted by hundreds, and his name is revered to this day as of blessed memory. One of the severest trials he encountered while preaching was in 1774, when he was arrested in the midst of his sermon for vagrancy, notwithstanding his license to preach, and for some time suffered imprisonment. It was on Chester Circuit, and the excitement for a time ran high among those who believed in Oliver's labors. By his wise counsels riot and bloodshed were prevented. See Stevens, *Hist. of Methodism*, ii, 139–142; Southey, *Life of Wesley*, ch. xvii; *Arminian Magazine*, 1778. (J. H. W.)

Olivers, THOMAS, a noted English hymnologist, and one of Wesley's most eminent ministers, was born of humble parentage at Tregonan, Montgomeryshire, England, in 1725. Left an orphan at five, he was reared on a farm by a relative, who gave him some education, and with whom he lived until eighteen years of age, when he was bound as an apprentice to a shoemaker. Having received no religious education save a few forms, he early commenced a career of abandoned wickedness, from which he was at last saved by conversion through the preaching of Mr. Whitefield. From that time forth he was a most humble, devoted, and laborious Christian. After a while he was authorized to preach, and his ministrations were abundantly successful both in conversions and in persecutions. In October, 1753, he was sent by John Wesley into Cornwall to preach, whence he was removed to London. At the Conference of 1756 he was appointed to Ireland, and the next year again moved to London. During this year he married happily. After filling many of the principal stations in England, he was sent to Scotland in 1764, whence he went to Ireland, and preached at Dublin, and then again over to England. After several years spent in the ministry with Mr. Wesley, he was by the latter put in charge of the printing, an important part of which was the *Arminian Magazine*, which, under Mr. Wesley, he conducted with ability and success down to August, 1789, when Mr. Wesley became dissatisfied, and discharged Olivers. He afterwards resided in London, laboring as his age permitted, until his death, March, 1799. He was a man of robust mind and great versatility of talents; he was an able and convincing preacher, a masterly controversialist, and his writings, both in prose and verse, possess much merit. His noble hymn called *Leoni*, and beginning

"The God of Abrah'm praise,"

had reached its thirtieth edition before his death, and some others nearly as many. Mr. Fletcher speaks in high terms of him "as a writer, a logician, a poet, and a composer of sacred music;" and some of his tunes, written for his own hymns, will long be cherished in "the praises of Israel." Montgomery says of Olivers's *Leoni*, "There is not in our language a lyric of more majestic style, more elevated thought, or more glorious imagery; its structure, indeed, is very attractive: but, like a stately pile of architecture, severe and simple in design, it strikes less on the first view than after deliberate examination, when its proportions become more graceful, its dimensions expand, and the mind itself grows greater in contemplating it." It is said that this fine hymn had great influence on the mind of Henry Martyn when contemplating his important missionary career. Olivers was one of the most eloquent defenders of Mr. Wesley and the Wesleyan cause against the attacks of Toplady, Richard and Rowland Hill, and others. Olivers's separately published hymns, tracts, etc., number sixteen, and many of them were of marked ability and usefulness. Christophers, in his *Epworth Singers and other Poets of Methodism* (N. Y. 1876, 12mo), thus describes Olivers's personal appearance, as furnished by an eyewitness of the great Cornwall out-door service in September, 1773: "The other figure standing by Wesley was that of a man rather taller and less neatly made; a man in the prime of life, with a face that could not be looked at without interest, open, well-formed, and man-

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ly. The eye that kindled and flashed as the mighty music of the hymn rose from the enthusiastic multitude was the eye of a thinker, keen, telling of logical wariness and ready skill, and giving out, in harmony with its kindred features, expressions of genius, humor, boldness, ardent temper, and vivid imagination." See *Lives of Early Methodist Preachers* (ed. by Thomas Jackson), i, 195; Stevens, *Hist. of Methodism*, ii, 41 sq.; iii, 143 sq.; Southey, *Life of Wesley*, ch. xxv; Christophers, *Epworth Singers*, ch. xi. (J. H. W.)

Olives, Mount of. See OLIVET.

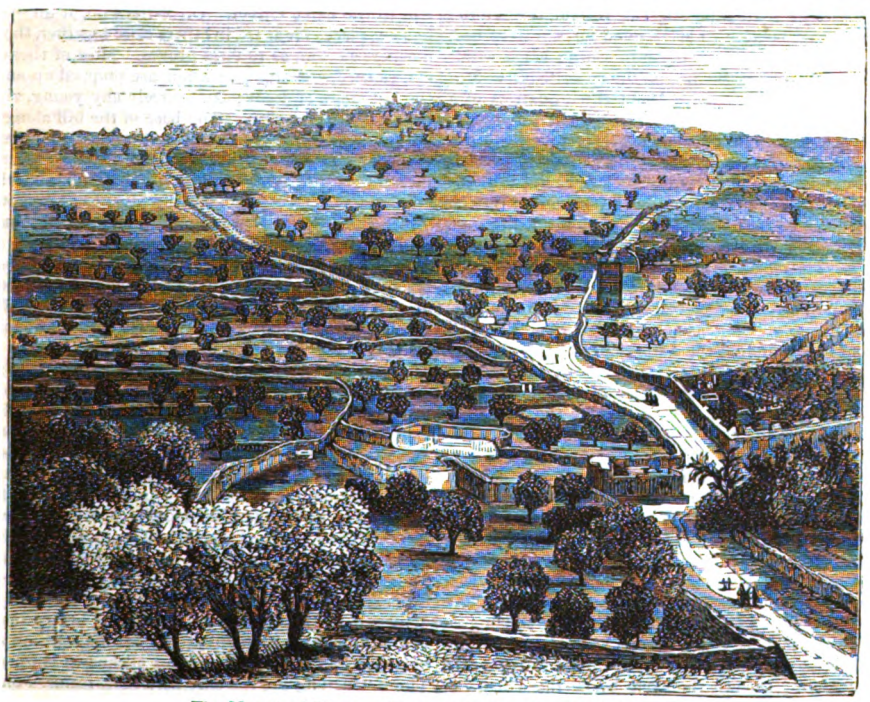
Ol'ivet, the well-known eminence, or rather ridge, on the east side of Jerusalem, separated from the city by the Jehoshaphat valley; it is intimately and characteristically connected with some of the gravest and most significant events of the history of the O. T., the N. T., and the intervening times, and one of the firmest links by which the two are united; the scene of the flight of David, and the triumphal progress of the Son of David, of the idolatry of Solomon, and the agony and betrayal of Christ. In the following account of it we largely avail ourselves of the articles on the subject in Kitto and Smith.

1. The *name* "Mount of Olives" (הַר הַזֵּיתִים; Sept. τὸ ὄρος τῶν ἐλαιῶν) occurs only once in the O. T. (Zech. xiv, 4), but the hill is clearly alluded to in five other passages. In 2 Sam. xv, 30 we read that David, in fleeing from Jerusalem during Absalom's rebellion, "went up *by the ascent* of the Olives" (במעלה הזיתים), unquestionably the western side of the mount, up which he had to go "toward the way of the wilderness" (ver. 23). In 1 Kings xi, 7 it is recorded that Solomon built "a high place for Chemosh *in the hill that is before* (בהר אשר על־פני, 'which is on the face of') Jerusalem." This is an accurate description of the position of Olivet—facing the Holy City, visible from every part of it. The same hill is called in 2 Kings xxiii, 13 "*The Mount of Corruption*" (הר המשחית), doubtless from the idolatrous rites established by Solomon, and practiced there. In Neh. viii, 15 Olivet is called emphatically "*The Mount*" (ההר), etc. Ezekiel mentions it as the mountain which is *on the east side* (מקדם) of the city.

In the N. T. its ordinary name is "The Mount of Olives" (τὸ ὄρος τῶν ἐλαιῶν), which may be regarded as a descriptive appellation—the mount on which the olives grew (Matt. xxi, 1; xxiv, 3; xxvi, 30; Mark xi, 1; Luke xix, 37; John viii, 1). But Luke in three passages gives it a distinct proper name—"And it came to pass, when he was come nigh to Bethphage and Bethany, *at the mount called Elaion*"—(πρὸς τὸ ὄρος τὸ καλούμενον Ἐλαιών), not, as in the A. V., "the Mount of Olives." The word is Ἐλαιών, the nom. sing., and not ἐλαιῶν, the gen. pl. of ἐλαία (see Alford, Tischendorf, Lachmann, etc., *ad loc.*), in which case it would have the article (xix, 29; comp. ver. 37; xxi, 37; xxii, 39). In Acts i, 12 Luke again employs it in the gen. sing.—"Then returned they unto Jerusalem from the mount called Olivet" (ἀπὸ ὄρους τοῦ καλουμένου Ἐλαιῶνος ["called Elaion"]). In Josephus also we read διὰ τοῦ Ἐλαιῶνος ὄρους (*Ant.* vii, 9, 2; comp. xx, 8, 6; *War*, v, 2, 3), showing that in his time *Elaion* was the ordinary name given to the mount.

The rabbins called Olivet "The Mount of Anointing" (הר המשחה; Mishna, *Para*, iii, 6; Reland, *Palæst.* p. 337); and Jarchi, in his note on 2 Kings xxiii, 13, says this was its usual name; but that the sacred writers changed it to "Mount of Corruption" (הר המשחית) by a play upon the word, and to denote its defilement by the idolatrous rites of Solomon. The name משחה is closely allied in sense to *Olivet*—the latter referring to the oil-producing tree, the former to the anointing with its oil (Lightfoot, *Opera*, ii, 200). The names applied to the mount in the Targums are as follows: טוּר זֵיתָא or זֵיתָא (2 Sam. xv, 30; 2 Kings xxiii, 13; Ezra xi, 23; Zech. xiv, 4), מְשָׁחָא ט' (Cant. viii, 3; and Gen. viii, 11, Pseudo-Jon. only).

At present the hill has two names, *Jebel et-Tûr*, which may be regarded as equivalent to the expression "the Mount" (ההר) in Neh. viii, 15. This is the



The Mount of Olives. (From a photograph by the editor.)

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name almost universally given to it by the Mohammedan residents in Jerusalem. The Christians and Jews seem to prefer the Arabic equivalent of the Scripture name, *Jebel ez-Zeitûn*, "Mount of Olives."

2. *Physical Features.*—The Mount of Olives lies on the east side of Jerusalem, and intercepts all view of the wilderness of Judæa and the Jordan valley. It is separated from the city by the deep and narrow glen of the Kidron. Its appearance as first seen sadly disappoints the Bible student. Properly speaking it is not a hill. It is only one of a multitude of rounded crowns that form the summit of the broad mountain-ridge which runs longitudinally through Central Palestine. Zion, Moriah, Scopus, Gibeah, Ramah, and Mizpeh are others like Olivet. These bare rocky crowns encircle the Holy City, Olivet being the highest and most conspicuous in the immediate vicinity.

Approaching the city from the west, along the Joppa road, a low ridge is seen beyond it, barely overtopping the massive castle of David, and the higher buildings on Zion. It droops towards the right, revealing the pale blue mountains of Moab in the distant background; and it runs away to the left until it appears to join other ridges. It has no striking features. It is rounded and regular in form, and almost entirely colorless. You descend from the Golden Gateway, or the Gate of St. Stephen, by a sudden and steep declivity, and no sooner is the bed of the valley reached than you again commence the ascent, for the foot of Olivet is in fact in the very hollow of the valley. So great is the effect of this proximity that, partly from that, and partly from the extreme clearness of the air, a spectator from the western part of Jerusalem imagines Olivet to rise immediately from the side of the Haram area (Porter, *Handb.* p. 103*a*; also Stanley, *S. and P.* p. 186).

The best view of the mount is obtained from the city wall, near the St. Stephen's Gate (as in the preceding cut). There is a rocky platform, some fifty yards wide, runs along the wall, overhanging the dusky and venerable olive-groves which partly fill up the bottom of the Kidron, a hundred feet below. From the bottom of the glen rises the side of Olivet, in gray terraced slopes and white limestone crags, to a height of about six hundred feet. Farther south, opposite the Haram, the Kidron contracts so as barely to leave room for a torrent bed. Its general course is from north to south; but it winds considerably, so that the roots of the opposite hills—Moriah and Olivet—overlap. About three quarters of a mile south of the Haram area, the Kidron turns eastward, and there the *ridge* of Olivet terminates; but that part of the ridge to which the name properly belongs scarcely extends so far. The lower road to Bethany crosses it in the parallel of the village of Silwân [see SILOAM], where there is a considerable depression. The section of the ridge south of that road appears in some aspects as a distinct hill, having a low rounded top, and descending in broken cliffs into the Kidron. This is now called by travellers "The Mount of Corruption."

From the Church of the Ascension, which is the central point of Olivet, the ridge runs due north for about a mile, and then sweeps to the west around a bend of the Kidron. At the elbow it is crossed by the road from Anathoth; and the part west of this road is most probably the Scopus (q. v.) of Josephus (*War*, v, 2, 3).

The eastern limits of Olivet are not so easily defined. It forms the brow of the mountain-chain; and from its top there is an uninterrupted though irregular descent to the Jordan valley—a descent of about 3500 feet in a distance of 14 miles. The eastern declivity of Olivet thus shades gradually off into the wilderness of Judæa. There is no dividing-line; and from the east "The Mount" appears as one of the crowns of the mountain-range. We may assume Bethany, however, as the historical, if not the strictly physical limit of Olivet in this direction; though the slope below the village is quite as great as that above it.

A few measurements and elevations will now most satisfactorily exhibit the position and features of Olivet. Its central but not highest point—the Church of the Ascension—is due east of the Great Mosque, the site of the Temple, and it is one fifth of a mile (in an air-line) distant from it. From the mosque on the crown of Moriah to the Haram wall on its eastern brow is 625 feet; from the wall to the western base of Olivet, in the bottom of the Kidron, is 450 feet; from the bottom of the Kidron to the Church of the Ascension, 2000 feet; from the church to the assumed eastern base of "The Mount," in the line north of Bethany, 4000 feet. The relative elevations are as follows:

Height of Olivet above			Bethany	433 feet.
"	"	"	Bed of the Kidron	355 "
"	"	"	Moriah	224 "
"	"	"	N.W. angle of the city	69 "

About 530 feet north of the Church of the Ascension is the nearest eminence of the summit, called by monks and travellers *Viri Galilæi*; it is only a few feet lower than the church. At a somewhat less distance northeastward is the culminating point of the Mount of Olives, now occupied as a Mohammedan cemetery. The Mount of Offence is about 3700 feet distant south-westerly from the Church of the Ascension, and is nearly 250 feet lower than Olivet.

The outline of Olivet is uniform. The curves are unbroken. Its western face has regular declivities of whitish soil, composed of disintegrated limestone, interrupted here and there by large rocky crowns, long ledges, and rude terrace walls. There is no grandeur, no picturesque ruggedness, no soft beauty; and the aspect, especially in summer and autumn, is singularly bleak. In early spring the painful bareness is in some measure relieved by the coloring—green corn, brilliant wild-flowers, the soft gray tint of the olive leaves, and the dark foliage of the fig. The whole hill-side is rudely cultivated in little terraced strips of wheat and barley, with here and there some straggling vines trailing along the ground or hanging over the ledges and terrace walls. Fig-trees are abundant, but olives are still, as they were in our Lord's days, the prevailing trees. The mount has as good a title now as perhaps it ever had to the name Olivet. Olive-trees dot it all over—in some places far apart, in others close together, though nowhere so close as to form groves. Most of them are old, gnarled, and stunted; a few are propped up and in the last stage of decay; but scarcely any young, vigorous trees are met with. The base of the hill along the Kidron is more rugged than any other part of the western side. At and near the village of Silwân are precipices of rock from twenty to thirty feet high, which continue at intervals around the Mount of Corruption. These cliffs are studded with excavated tombs; and in Silwân, and northward, some of them are hewn into chaste façades and detached monuments. The hill-side is here covered also with the tombstones of the modern Jewish cemetery. It is the favorite burial-place of the children of Abraham, and the spot where they believe the final judgment will take place.

With the exception of Silwân at its western base, Bethany at its eastern, and Kefr et-Tûr on its summit, Olivet is almost deserted. There are three or four little towers—one habitable, the others in ruins—built originally as watch-towers for the vineyards and orchards. Nearly opposite St. Stephen's Gate, just across the bed of the Kidron, is the garden of Gethsemane, and from it a shallow wady, or rather depression, runs up the hill towards the Church of the Ascension, making a slight curve northward. A short distance south of Gethsemane, and a little farther up the hill, at the spot traditionally known as that where the Lord's Prayer was delivered, a French lady has taken up her residence, and built a chapel adjoining her dwelling, which contains the Lord's Prayer in almost all known languages. These structures are the only noticeable features on the western side of the hill. The eastern is much more

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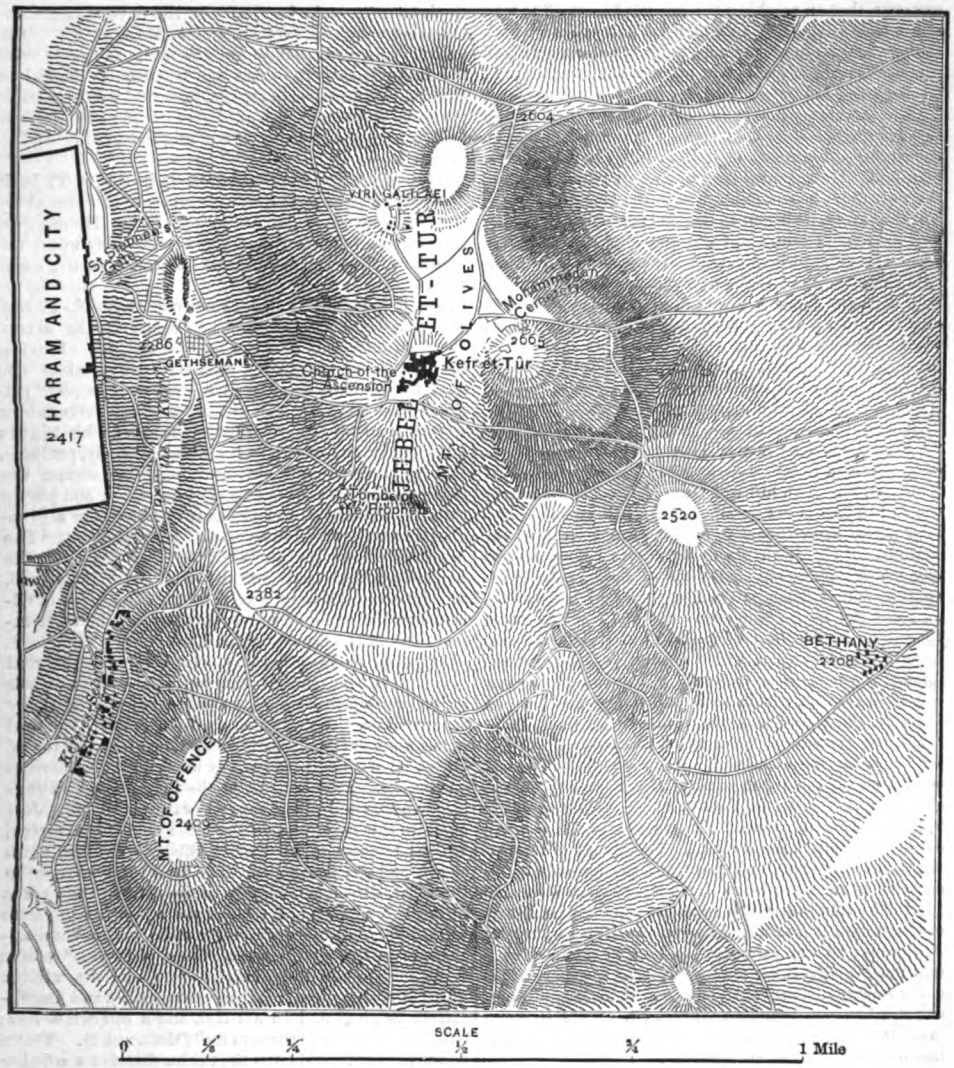

Map of the Mount of Olives, with its connections. (From the Ordnance Survey.)

rugged. The ledges are higher, the cliffs bolder, and there are several deep ravines.

Two ancient roads, or rather bridle-paths, cross the mount to Bethany. From St. Stephen's Gate—the only gate in the eastern side of Jerusalem—a road winds down to the Kidron, crosses it by a bridge, and then forks at Gethsemane. One branch keeps to the right, ascends the hill diagonally by an easy slope, winds around its southern shoulder, and descends to Bethany. This was the caravan and chariot road to Jericho in ancient days. The other branch keeps to the left of Gethsemane, right up the hill, following the course of the wady, passes Kefr et-Tûr, and descends by steep zigzags to Bethany. Perhaps this path is even more ancient than the other. It is in places hewn in the rock; and here and there are rude steps up shelving ledges.

There are several other paths on Olivet, but they are of no historical importance, and require only to be mentioned as features in its topography. A path branches off from No. 2 at the side of Gethsemane, skirts the upper wall of the garden, ascends to the tombs of the prophets, and then turns to the left, up to the village. Another branches off a little higher up, and ascends the steep hill-side, almost direct to the village. Another, leading from St. Stephen's Gate, crosses the Kidron obliquely in a north-easterly direction, and passes over the northern shoulder of the mount to the little hamlet of Isawiyeh. Another path—ancient, though now little used—runs from Kefr et-Tûr northward along the summit of the ridge to Scopus, joining the road to Anathoth.

3. *Historical Notices.*—The first mention of Olivet is in connection with David's flight from Jerusalem on the rebellion of Absalom. His object was to place the Jordan between himself and Absalom. Leaving the city, "he passed over the valley (נחל) of Kidron, toward the way of the wilderness" (2 Sam. xv, 23)—the wilderness of Judah lying between Olivet and the Jordan. Having crossed the Kidron, "he ascended by the ascent of the Olives" (ver. 30), and came to the summit, "*where he worshipped God*" (ver. 32). It has been supposed from the latter statement that there was here, on the top, an ancient *high place*, where David had been accustomed to worship; and that this may have been the source and scene of all subsequent idolatrous rites and Christian traditions. The Hebrew phrase does not warrant any such conclusion. The scope of the passage

suggests, that on reaching the summit he turned to take a last look at the city, to which he had just sent back the ark, and on some of whose heights he probably still saw it. There, with his face towards the sanctuary, he worshipped God (see Theodoret and Jerome, *ad loc.*). This is the view of most Jewish commentators, though the Talmudists state that there was an idol shrine on the summit (Lightfoot, *Opp.* ii, 570). David's route is manifest. He ascended by the ancient path (No. 2) to the top; there he worshipped, with the city in full view. Turning away, he began to descend; and there, "a little past the top" (2 Sam. xvi, 1), he met Ziba. At Bahurim, while David and his men kept the road, Shimei scrambled along the slope of the overhanging hill above, even with him, and threw stones at him, and *covered him with dust* (ver. 13). After passing Bahurim, probably about where Bethany now stands, he continued the descent through the "dry and thirsty land" (Psa. lxiii), until he arrived "weary" at the bank of the river (Josephus, *Ant.* vii, 9, 2–6; 2 Sam. xvi, 14; xvii, 21, 22).

The next notice is in the time of Solomon, who built "a high place for Chemosh, the abomination of Moab, *in the hill that is before* Jerusalem; and for Molech" (1 Kings xi, 7). The hill was Olivet; but the locality of the high place is not specified. Statements made at a later period show that it could not have been upon the summit. "The high places that were before Jerusalem, *which were on the right hand of the Mount of Corruption*, which Solomon the king of Israel had builded . . . did the king (Manasseh) defile" (2 Kings xxiii, 13). The stand-point of observation and description here is the Holy City, which formerly extended much farther south than at present. Solomon's high place was *in front* of it, within view, and *on the right hand* of Olivet. This indicates the southern section of the ridge, the traditional "Mount of Corruption." There was probably some connection between the high place of Molech on the right hand of Olivet and those idol shrines which stood in Tophet, at the entrance of the valley of Hinnom (comp. 2 Kings xxiii, 13, 14; Jer. vii, 31 sq.; Jerome, *Comm.* ad loc.). The Mount of Corruption is directly opposite Tophet, and the hill-side is filled with ancient tombs, as Jeremiah predicted (xix, 6, 11). The tradition which gives its name to the Mount of Corruption is first mentioned in the 13th century by Brocardus: "Ultra torrentem Cedron, in latere aquilonari montis Oliveti, est *mons alius altus*, quatuor stadiis a Jerusalem distans, ubi Salomon idolo Moabitorum, nomine Chamos, templum construxit, et ubi tempore Machabæorum ædificatum fuit *castrum*, cujus indicia adhuc hodiè ibi cernuntur" (cap. ix).

During the next four hundred years we have only the brief notice of Josiah's iconoclasms at this spot. Ahaz and Manasseh had no doubt maintained and enlarged the original erections of Solomon. These Josiah demolished. He "defiled" the high places, broke to pieces the uncouth and obscene symbols which deformed them, cut down the images, or possibly the actual groves, of Ashtaroth, and effectually disqualified them for worship by filling up the cavities with human bones (2 Kings xxiii, 13, 14).

Ezekiel also mentions Olivet in the wondrous vision of the Lord's departure from Jerusalem. The glory of the Lord first left the sanctuary and stood on the threshold of the house (x, 4); then it removed to a position over the east gate of the Lord's house (ver. 19); then it went up "and stood upon the mountain, *which is upon the east side of the city*" (xi, 23), that is, on Olivet. This is doubtless the source of the Rabbinical tradition, which represents the Shekinah as having remained three years and a half on Olivet, calling to the Jews, "Return to me, and I will return to you" (Reland, *Palæst.* p. 337).

The reference to Olivet in Neh. viii, 15 shows that the mount, and probably the valley at its base, abounded in groves of various kinds of trees—"Go forth *unto the mount*, and fetch olive branches, and pine branches, and myrtle branches, and palm branches, and branches of thick trees, to make booths." In the days of our Lord the trees were still very numerous (Mark xi, 8). The palms, pines, and myrtles are now all gone; and, with the exception of olives and figs, no trees are found on Olivet. Caphnatha, Bethpage, Bethany—all names of places on the mount, and all derived from some fruit or vegetation—are probably of late origin, certainly of late mention.

The only other mention of Olivet in the O. T. is in Zechariah's prophecy of the destruction of Jerusalem, and the preservation of God's people in it. He says of the Messiah, "His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem, on the east" (xiv, 4).

But it is mainly from its connection with N.-T. history that Olivet has so strong a claim upon the attention and affections of the Christian student. During the periods of our Lord's ministry in Jerusalem the mount appears to have been his home. As poor pilgrims were then, and still are, accustomed to bivouac or encamp in the open fields, so Jesus passed his nights amid the groves of Olivet. He did so partly, perhaps, that he might enjoy privacy; partly to escape the ceaseless and bitter persecution of the Jews; and partly through necessity. It looks as if we have here a practical illustration of his own touching statement, "The foxes have holes, and the birds of the air nests, but the Son of Man hath not where to lay his head" (Matt. viii, 20; John viii, 1; Luke xxviii, 27). The Mount of Olives was the scene of four events, among the most remarkable in the history of our Lord.

(1.) *The Triumphal Entry.*—Its scene was the road—doubtless the ancient caravan road—which winds around the southern shoulder of the hill from Bethany to Jerusalem. A short distance from Bethany the road meets a deep ravine, which comes down from the top of Olivet on the right, and winds away to the wilderness on the left. From this point the tops of the buildings on Zion are seen, but all the rest of the city is hid. Just opposite this point, too, on the other side of the ravine, are the remains of an ancient village — cisterns, hewn stones, and scarped rocks. The road turns sharply to the right, descends obliquely to the bottom, then turns to the left, ascends and reaches the top of the opposite bank a short distance above the ruins. This then appears to be the spot, "at the Mount of Olives," where Jesus said to the two disciples, "Go into the village *which is opposite you* (τὴν ἀπέναντι ὑμῶν), and immediately ye shall find an ass tied, and a colt with her: having loosed, bring them to me" (Matt. xxi, 2). These active footmen could cross the ravine direct in a minute or two, while the great procession would take some time to wind around the road. The people of the village saw the procession; they knew its cause, and they were thus prepared to give the ass to the disciples the moment they heard, "The Lord hath need of him." The disciples took the ass, led it up to the road, and met Jesus. The procession advanced up the easy eastern slope. It gained the crown of the ridge, where "the descent of the Mount of Olives" begins, and where Jerusalem, in its full extent and beauty, suddenly bursts upon the view; and then the multitude, excited by the noble prospect, and the fame of him whom they conducted, burst forth in joyous acclamation, "Hosanna! Blessed is he that cometh in the name of the Lord: blessed be the kingdom of our father David" (Mark xi, 10). The Pharisees were offended, and said, "Master, rebuke thy disciples. He answered, I tell you, that if these should hold their peace, the stones would immediately cry out" (Luke xix, 39, 40). The hill-side is there covered with rugged crowns of rock. The procession advanced, descending obliquely. "And when he came near"—to a point nearly opposite the Temple—"he beheld the city, and wept over it," giving utterance to those words so well known and of such deep import. The splendid buildings of the Temple were then in full view, a little below the level of the eye, and not more

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than 600 yards distant. Beyond them Zion appeared crowned with Herod's palace, and the lofty towers of the wall and citadel. Looking on so much splendor and beauty, and looking onward to future desolation, what wonder that divine compassion manifested itself in tears!

The traditionary spot of the lamentation over Jerusalem, however, now marked by a small tower, is on a mamelon or protuberance which projects from the slope of the breast of the hill, about 300 yards above Gethsemane. The sacred narrative requires a spot on the road from Bethany at which the city or Temple should suddenly come into view; but this is one which can only be reached by a walk of several hundred yards over the breast of the hill, *with the Temple and city full in sight the whole time*. It is also pretty evident that the path which now passes the spot is subsequent in date to the fixing of the spot. As already remarked, the natural road lies up the valley between this hill and that to the north, and no one, unless with the special object of a visit to this spot, would take this very inconvenient path. The inappropriateness of this place is obvious (Stanley, *Sinai and Palestine*, p. 190–193).

(2.) From a commanding point on the western side of Olivet Jesus predicted the Temple's final overthrow. He had paid his last visit to the Temple. When passing out, the disciples said, "Master, see what manner of stones, and what buildings are here!" (Mark xiii, 1). They had probably heard some word fall from his lips which excited their alarm, and they thus tried to awaken in him a deeper interest in their holy temple. He replied, "Seest thou these great buildings? there shall not be left one stone upon another that shall not be thrown down" (ver. 2). He passed on over the Kidron, took the lower road to Bethany, which led him up to a spot "on the Mount of Olives over against the Temple" (ver. 3); and there, with the Temple, its stately courts, and the colossal magnitude of its outer battlements before him, he predicted its final ruin, summing up with the words, "This generation shall not pass till all these things be done. Heaven and earth shall pass away, but my words shall not pass away." The whole discourse in Mark xiii was spoken on that spot (comp. Matt. xxiv; Luke xxi).

(3.) After the institution of the Supper, "when they had sung a hymn," our Lord led his disciples "over the brook Cedron," "out into the Mount of Olives," to a garden called Gethsemane (John xviii, 1; Matt. xxvi, 30, 36). That was the scene of the *agony* and the *betrayal*. See GETHSEMANE.

(4.) The *Ascension* was the most wondrous of all the events of which Olivet was the scene. Luke records it at the close of his Gospel history, and the beginning of his apostolic history. In the first record Olivet is not mentioned. Jesus led his disciples out ἕως εἰς Βηθανίαν, "*as far as to Bethany*." In the second record the reader is referred back to the former. The narrative opens abruptly at the spot to which he had led his disciples, as indicated in the Gospel. A fuller account of his last words is given; and after the ascension, the writer adds, "Then returned they unto Jerusalem, *from the mount called Olivet, which is from Jerusalem a Sabbath-day's journey*" (Luke xxiv, 50–53; Acts i, 9–12).

Considerable difficulty has been felt in reconciling the topographical notices in these passages; and still more in attempting to bring them into harmony with the traditional scene of the ascension on the summit of Olivet. The difficulties are as follows: (*a*) In Luke Christ is said to have led his disciples "*as far as to Bethany*," where he ascended. (*b*) In Acts the return from the scene of the ascension is described as *from Olivet*, which is *a Sabbath-day's journey from Jerusalem*. (*c*) A Sabbath-day's journey was, according to the Talmud, 2000 cubits, about 7½ stadia (Lightfoot, *Hor. Heb. in Luc.* xxiv, 50). (*d*) Bethany was fifteen stadia distant from Jerusalem (John xi, 18). Lightfoot in one place explains these apparent discrepancies by stating that the ascension took place at Bethany; that the disciples returned over Olivet; and that the Sabbath-day's journey refers to the distance of that mount from the city (*Comment. in Act.* i, 12). But in a later work he gives a totally different explanation. He says that by Bethany is meant *a district*, and not the village; that district included a large section of Olivet; and its border, where the ascension took place, was a Sabbath-day's journey from Jerusalem (*Hor. Heb.* ut sup.). Lightfoot's opinion, therefore, is not of much critical value (see, however, Robinson, *Bibl. Sacra*, i, 178; Williams, *Holy City*, ii, 440 and 611, 2d ed.).

The presence of the crowd of churches and other edifices implied in the ecclesiastical descriptions must have rendered the Mount of Olives, during the early and middle ages of Christianity, entirely unlike what it was in the time of the Jewish kingdom or of our Lord. Except the high places on the summit, the only buildings then to be seen were probably the walls of the vineyards and gardens, and the towers and presses which were their invariable accompaniment. But though the churches are nearly all demolished, there must be a considerable difference between the aspect of the mountain now and in those days when it received its name from the abundance of its olive-groves. It does not now stand so pre-eminent in this respect among the hills in the neighborhood of Jerusalem. "It is only in the deeper and more secluded slope leading up to the northernmost summit that these venerable trees spread into anything like a forest." The cedars commemorated by the Talmud (Lightfoot, ii, 305), and the date-palms implied in the name Bethany, have fared still worse: there is not one of either to be found within many miles. This change is no doubt due to natural causes, variations of climate, etc.; but the check was not improbably given by the ravages committed by the army of Titus, who are stated by Josephus to have stripped the country round Jerusalem for miles and miles of every stick or shrub for the banks constructed during the siege. No olive or cedar, however sacred to Jew or Christian, would at such a time escape the axes of the Roman sappers, and, remembering how under similar circumstances every root and fibre of the smallest shrubs was dug up for fuel by the camp-followers of the army at Sebastopol, it would be wrong to deceive ourselves by the belief that any of the trees now existing are likely to be the same or immediate descendants of those which were standing before that time.

Except on such rare occasions as the passage of the caravan of pilgrims to the Jordan, there must also be a great contrast between the silence and loneliness which now pervades the mount and the busy scene which it presented in later Jewish times. Bethpage and Bethany are constantly referred to in the Jewish authors as places of much resort for business and pleasure. The two large cedars already mentioned had below them shops for the sale of pigeons and other necessaries for worshippers in the Temple, and these appear to have driven an enormous trade (see the citations in Lightfoot, ii, 39, 305). Two religious ceremonies performed there must also have done much to increase the numbers who resorted to the mount. The appearance of the new moon was probably watched for, certainly proclaimed, from the summit—the long torches waving to and fro in the moonless night till answered from the peak of Kurn Surtabeh; and an occasion to which the Jews attached so much weight would be sure to attract a concourse. The second ceremony referred to was the burning of the Red Heifer. There seems to be some doubt whether this was an annual ceremony. Jerome (*Epitaph. Paulæ*, § 12) distinctly says so; but the rabbins assert that from Moses to the captivity it was performed but once; from the captivity to the destruction eight times (Lightfoot, ii, 306). This solemn ceremonial was enacted on the central mount, and in a spot so carefully specified that it would seem not difficult to fix it. It was due east of the sanctuary, and at such an elevation on the

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mount that the officiating priest, as he slew the animal and sprinkled her blood, could see the façade of the sanctuary through the east gate of the Temple. To this spot a viaduct was constructed across the valley on a double row of arches, so as to raise it far above all possible proximity to graves or other defilements (see citations in Lightfoot, ii, 39). The depth of the valley is such at this place (about 350 feet from the line of the south wall of the present Haram area) that this viaduct must have been an important and conspicuous work. It was probably demolished by the Jews themselves on the approach of Titus, or even earlier, when Pompey led his army by Jericho and over the Mount of Olives. This would account satisfactorily for its not being alluded to by Josephus. During the siege the 10th legion had its fortified camp and batteries on the top of the mount, and the first, and some of the fiercest, encounters of the siege took place here.

"The lasting glory of the Mount of Olives," it has been well said, "belongs not to the old dispensation, but to the new. Its very barrenness of interest in earlier times sets forth the abundance of those associations which it derives from the closing scenes of the sacred history. Nothing, perhaps, brings before us more strikingly the contrast of Jewish and Christian feeling, the abrupt and inharmonious termination of the Jewish dispensation—if we exclude the culminating point of the Gospel history—than to contrast the blank which Olivet presents to the Jewish pilgrims of the Middle Ages, only dignified by the sacrifice of the 'red heifer,' and the vision, too great for words, which it offers to the Christian traveller of all times, as the most detailed and the most authentic abiding-place of Jesus Christ. By one of those strange coincidences, whether accidental or borrowed, which occasionally appear in the Rabbinical writings, it is said in the Midrash (rabbi Janna, in the *Midrash Tehillim*, quoted by Lightfoot, ii, 39; perhaps a play upon the mysterious passage Ezek. xi, 23), that the Shekinah, or Presence of God, after having finally retired from Jerusalem, 'dwelt' three years and a half on the Mount of Olives, to see whether the Jewish people would or would not repent, calling, 'Return to me, O my sons, and I will return to you;' 'Seek ye the Lord while he may be found, call upon him while he is near;' and then, when all was in vain, returned to its own place. Whether or not this story has a direct allusion to the ministrations of Christ, it is a true expression of his relation respectively to Jerusalem and to Olivet. It is useless to seek for traces of his presence in the streets of the since ten times captured city. It is impossible not to find them in the free space of the Mount of Olives" (Stanley, *Sin. and Pal.* p. 189).

A careful consideration of the passage in Acts i, 12 shows that it cannot affect in one way or another the direct statement made in Luke regarding the scene of the ascension, because—(1st.) Bethany was upon the Mount of Olives; therefore the expressions, "*He led them out as far as to Bethany*," and "*they returned from the mount called Olivet*," indicate the same spot. (2dly.) It is not certain whether the "Sabbath-day's journey" is intended to describe the distance of the mount or of the exact scene of the ascension. (3dly.) Suppose it did refer to the latter, still it would not necessarily militate against the statement in Luke that Bethany was the place, because the exact length of a Sabbath-day's journey is uncertain—some say 2000 cubits, or nearly one Roman mile; others, 2000 Roman paces, or two miles: and, moreover, the point from which the measurement commences is unknown—some say from the city wall; others from the outer limit of the suburb Bethphage, a mile beyond the wall (see Lightfoot, *l. c.*; Wieseler; also Barclay, who gives important measurements, *City of the Great King*, p. 59). On the other hand, the statement in Luke is explicit, ἕως εἰς Βηθανίαν. There is nothing here to limit it; and in all other places Bethany means the village (Meyer; Lechler, *On Acts*; Lange; Alford; Ebrard). The ascension appears to have been witnessed by the disciples alone. It was not *in* Bethany, nor was it on such a conspicuous place as the summit of Olivet. Dr. Porter, who has carefully examined the whole region, saw one spot, as far from Jerusalem as Bethany, near the village, but concealed by an intervening cliff; and this he thought, in all probability, was the real scene. The disciples, led by Jesus, would reach it by the path over the top of Olivet, and they would naturally return to the city by the same route (*Hand-book*, p. 102 sq.).

Since the days of Eusebius the summit of Olivet has been the traditional scene of the ascension. As this fact has been questioned (Stanley, *S. and P.* p. 447), it is well to quote his words: . . . ἐνθα τοῖς ἑαυτοῦ μαθηταῖς ἐπὶ τῆς ἀκρωρείας τοῦ τῶν ἐλαιῶν ὄρους τὰ περὶ τῆς συντελείας μυστήρια παραδεδωκότος, ἐντεῦθέν τε τὸν εἰς οὐρανοὺς ἄνοδον πεποιημένου (*Demonstr. Evang.* vi, 18; comp. *Vit. Const.* iii, 41). In honor of the event the empress Helena built a church on the spot (*Vit. Const.* iii, 43). Since that time the tradition has been almost universally received (Baronius, *Annales*, A.D. 34; Reland, *Palæst.* p. 337); but the statement of Luke is fatal to it—"He led them out *as far as to Bethany*," and Bethany is nearly a mile beyond the summit of the mount. The tradition has still, nevertheless, a number of devoted adherents, whose arguments are worthy of careful consideration (Williams, *Holy City*, ii, 440, 609; Ellicott, *Life of our Lord*, p. 413). The Bordeaux Pilgrim, however, who arrived shortly after the building of the church (A.D. 333), seems not to have known anything of the exact spot. He names the Mount of Olives as the place where our Lord used to teach his disciples; mentions that a basilica of Constantine stood there; . . . he carefully points out the Mount of Transfiguration in the neighborhood (?), but is silent on the ascension. From his time to that of Arculf (A.D. 700) we have no information, except the reference of Jerome (A.D. 390), cited above. In that long interval of 370 years the basilica of Constantine or Helena had given way to the round church of Modestus (Tobler, p. 92, note), and the tradition had become fairly established. The church was open to the sky "because of the passage of the Lord's body," and on the ground in the centre were the prints of his feet in the dust (*pulvere*). The cave or spot hallowed by his preaching to his disciples appears to have been moved off to the north of Bethany (*Early Trav.* p. 6).

The spot is just about 850 yards from the present city wall. The church has long since disappeared, and a mosque has taken its place. In the centre of an open court beside it is a little domed building covering a rock, on which is the supposed impress of Christ's foot, where he last touched the earth. Formerly, tradition affirms, there were two footmarks, but the Mohammedans stole one of them, and put it in the Mosque el-Aksa (Williams, *Holy City*, ii, 445; Stanley, *S. and P.* p. 447; Maundrell, under April 7).

4. *Holy Places.*—With these, as above partially noted, Olivet is thickly studded, where they have been located by the superstitious of former ages, and preserved by tradition. The majority of these sacred spots now command little or no attention. Only two or three of them have even a shadow of claim to be real, while most of them are absurd. Several of them have been fully considered above. They may most conveniently be described in connection with the three, or rather perhaps four, independent summits or eminences into which the entire ridge, especially when seen from below the eastern wall of Jerusalem, divides itself. Proceeding from north to south these occur in the following order: Galilee, or Viri Galilæi; Mount of the Ascension; Prophets, subordinate to the last, and almost a part of it; Mount of Offence. In considering these, we shall have an opportunity to complete the above physical description.

(1.) Of these eminences, the central one, distinguished by the minaret and domes of the Church of the Ascen-

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sion, is in every way the most important. The church, and the tiny hamlet of wretched hovels which surround it—the Kefr et-Tûr—are planted slightly on the Jordan side of the actual top, but not so far as to hinder their being seen from all parts of the western environs of the mountain, or, in their turn, commanding the view of the deepest recesses of the Kidron valley (Porter, *Handbook*, p. 103). The eminence above noted, a little to the north-east of that containing the mosque, and actually somewhat higher, now occupied by the Mohammedan cemetery, deserves no special notice in this survey, as it is of no traditional importance, and is hidden from observation in the city.

The central hill, which we are now considering, purports to contain the sites of some of the most sacred and impressive events of Christian history. During the Middle Ages most of these were protected by an edifice of some sort; and, to judge from the reports of the early travellers, the mount must at one time have been thickly covered with churches and convents. The following is a complete list of these traditional spots, as far as they can be compiled from Quaresmius, Doubdan, Mislin, and other works.

1. Commencing at the western foot, and going gradually up the hill. (Plenary indulgence is accorded by the Church of Rome to those who recite the Lord's Prayer and the Ave Maria at the spots marked thus, *.)

*Tomb of the Virgin: containing also those of Joseph, Joachim, and Anna.
Gethsemane: containing
  Olive garden.
  *Cavern of Christ's prayer and agony. (A church here in the time of Jerome and Willibald.)
  Rock on which the three disciples slept.
  *Place of the capture of Christ. (A church in the time of Bernard the Wise.)
Spot from which the Virgin witnessed the stoning of Stephen.
Spot at which her girdle dropped during her assumption.
Spot of our Lord's lamentation over Jerusalem (Luke xix, 41). (A church here formerly called *Dominus flevit;* Surius, in Mislin, ii, 476.)
Spot on which he first said the Lord's Prayer, or wrote it on the stone with his finger (Saewulf, *Early Trav.* p. 42). (A splendid church here formerly. Maundeville seems to give this as the spot where the beatitudes were pronounced, *Early Trav.* p. 177.)
Spot at which the woman taken in adultery was brought to him (Bernard the Wise, *Early Trav.* p. 28).
*Tombs of the prophets (Matt. xxiii, 29): containing, according to the Jews, those of Haggai and Zechariah.
Cave in which the apostles composed the Creed; called also Church of St. Mark, or of the Twelve Apostles.
Spot at which Christ discoursed of the judgment to come (Matt. xxiv, 3).
Cave of St. Pelagia: according to the Jews, sepulchre of Huldah the prophetess.
*Place of the ascension. (Church, with subsequently a large Augustine convent attached.)
Spot at which the Virgin was warned of her death by an angel. In the valley between the ascension and the Viri Galilæi (Maundeville, p. 197, and so Doubdan; but Maundrell, *Early Trav.* p. 470, places it close to the cave of Pelagia).
Viri Galilæi, or spot from which the apostles watched the ascension; or at which Christ first appeared to the three Marys after his resurrection (Tobler, p. 76, note). This locality we add here for the sake of convenience in the connection, although it constitutes a separate eminence, as noted below.

2. On the east side, descending from the Church of the Ascension to Bethany.

The field in which stood the fruitless fig-tree.
Bethphage.
Bethany:
  House of Lazarus. (A church there in Jerome's time, *Lib. de Situ*, etc., "Bethania.")
  *Tomb of Lazarus.
  *Stone on which Christ was sitting when Martha and Mary came to him.

The *Tomb and Chapel of the Virgin*, at the western base of Olivet, a few yards north of Gethsemane, is one of the most picturesque buildings around Jerusalem. Its façade is deep down in a sunk court, and admits by a spacious door to a flight of sixty steps, leading down to a dark, rock-hewn chapel. At its eastern end is a smaller chapel containing the reputed tomb of the Virgin; on the south are shown the tombs of Joachim and Anna her parents; and on the north that of Joseph her husband. The tradition attached to this grotto is comparatively recent. It is not mentioned during the first six centuries (Quaresmius, ii, 244 sq.). John of Damascus is the first who speaks of it (*Lib.* c.); and it is also mentioned by Willibald (*Early Trav.* p. 19), and most travellers and pilgrims after the 8th century (Williams, *Holy City*, ii, 435).

(2.) Next to the central and principal portion of the mount, and separated from it on the southern side by a slight depression, or, rather, less precipitous declivity, up which the path mentioned above as the third takes its course, is a spur, which appears neither to possess, nor to have possessed, any independent name. It is remarkable only for the fact that it contains the "singular catacomb" known as the "Tombs of the Prophets," probably in allusion to the words of Christ (Matt. xxiii, 29). Of the origin, and even of the history of this cavern hardly anything is known. It is possible (Schultz, p. 72) that it is the "rock called Peristereon," named by Josephus (*War*, v, 12, 2) in describing the course of Titus's great wall of circumvallation, though there is not much to be said for that view (see Robinson, iii, 254, note). To the earlier pilgrims it does not appear to have been known; at least their descriptions hardly apply to its present size or condition. Stanley (*S. and P.* p. 453) is inclined to identify it with the cave mentioned by Eusebius as that in which our Lord taught his disciples, and also with that which is mentioned by Arculf and Bernard as containing "the four tables" of our Lord (*Early Trav.* p. 4 and 28). The first is not improbable, but the cave of Arculf and Bernard seems to have been down in the valley not far from the tomb of the Virgin, and on the spot of the betrayal (*Early Trav.* p. 28), therefore close to Gethsemane. This catacomb is fully described by Nugent (*Lands, Classical and Sacred*, ii, 73), Tobler (*Oelberg*, p. 350), and Porter (*Hand-book*, p. 147).

(3.) The most southern portion of the Mount of Olives—much more distinctly separated from the northern congeries of summits than they are from each other—is that usually known as the "Mount of Offence," *Mons Offensionis*, though by the Arabs called *Baten el-Hawa*, "the bag of the wind." It rises next to the gently sloping spur last mentioned; and in the hollow between the two—a tolerably well-defined although broad ravine—runs the road from Bethany, which was without doubt the road of Christ's entry to Jerusalem.

The title Mount of Offence, or of Scandal, was bestowed on the supposition that it is the "Mount of Corruption," on which Solomon erected the high places for the gods of his foreign wives (2 Kings xxiii, 13; 1 Kings xi, 7). This tradition appears to be of a recent date. It is not mentioned in the Jewish travellers Benjamin, hap-Parchi, or Petachia, and the first appearance of the name or the tradition as attached to that locality among Christian writers appears to be in John of Wirtzburg (Tobler, p. 80, note) and Brocardus (*Descriptio Ter. S.* cap. ix), both of the 13th century. At that time the northern summit was believed to have been the site of the altar of Chemosh (Brocardus), the southern one that of Molech only (Thietmar, *Peregr.* xi, 2). The title "Mount of Corruption" (הַר הַמַּשְׁחִית) seems to be connected etymologically in some way with the name by which the mount is occasionally rendered in the Targums—טוּר מְשִׁחָא (Jonathan, Cant. viii, 9; Pseudo-Jon. Gen. viii, 11). One is probably a play on the other. Stanley (*S. and P.* p. 188, note) argues that the Mount of Corruption was the northern hill (Viri Galilæi), because the three sanctuaries were south of it, and therefore on the other three summits.

This southern summit is considerably lower than the centre one, and, as already remarked, it is so distinct as almost to constitute a separate hill or eminence in the general range. It is also sterner and more repulsive in its form. On the south it is bounded by the Wady en-Nar, the continuation of the Kidron, curving around eastward on its dreary course to Mar Saba and the Dead

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Sea. From this barren ravine the Mount of Offence rears its rugged sides by acclivities barer and steeper than any in the northern portion of the mount, and its top presents a bald and desolate surface, contrasting greatly with the cultivation of the other summits, and this not improbably, as in the case of Mount Ebal, suggested the name which it now bears. On the steep ledges of its western face clings the ill-favored village of Silwân, a few dilapidated towers rather than houses, their gray bleared walls hardly to be distinguished from the rock to which they adhere, and inhabited by a tribe as mean and repulsive as their habitations.

Crossing to the back or eastern side of this mountain, on a half-isolated promontory or spur which overlooks the road of our Lord's progress from Bethany, are found tanks and foundations and other remains, which are maintained by Dr. Barclay (*City*, etc., p. 66) to be those of Bethphage (see also Stewart, *Tent and Khan*, p. 322).

(4.) The only one of the summits remaining to be considered is that on the north of the "Mount of Ascension"—the *Karem es-Seyad*, or Vineyard of the Sportsman; or, as it is called by the modern Latin and Greek Christians, the *Viri Galilæi*. This is a hill of exactly the same character as the Mount of the Ascension, and so nearly its equal in height that few travellers agree as to which is the more lofty. The summits of the two are about 400 yards apart. It stands directly opposite the north-east corner of Jerusalem, and is approached by the path between it and the Mount of Ascension, which strikes at the top into a cross-path leading to el-Isawiyeh and Anata. The Arabic name well reflects the fruitful character of the hill, on which there are several vineyards, besides much cultivation of other kinds. The Christian name is due to the singular tradition that here the two angels addressed the apostles after our Lord's ascension—"Ye men of Galilee!" This idea, which is so incompatible, on account of the distance, even with the traditional spot of the ascension, is of late existence and inexplicable origin. The first name by which we encounter this hill is simply "Galilee," ἡ Γαλιλαία (Perdiccas, A.D. cir. 1250, in Reland, *Palæst.* cap. lii). Brocardus (A.D. 1280) describes the mountain as the site of Solomon's altar to Chemosh (*Descr.* cap. ix), but evidently knows of no name for it, and connects it with no Christian event. This name may, as is conjectured (Quaresmius, ii, 319, and Reland, p. 341), have originated in its being the custom of the apostles, or of the Galilæans generally, when they came up to Jerusalem, to take up their quarters there; or it may be the echo or distortion of an ancient name of the spot, possibly the Geliloth of Josh. xviii, 17—one of the landmarks of the south boundary of Benjamin, which has often puzzled the topographer. But, whatever its origin, it came at last to be considered as the actual Galilee of Northern Palestine, the place at which our Lord appointed to meet his disciples after his resurrection (Matt. xxviii, 10), the scene of the miracle of Cana (Reland, p. 338). This transference, at once so extraordinary and so instructive, arose from the same desire, combined with the same astounding want of the critical faculty, which enabled the pilgrims of the Middle Ages to see without perplexity the scene of the transfiguration (Bourdeaux Pilgr.), of the beatitudes (Maundeville, *Early Trav.* p. 177), and of the ascension all crowded together on the single summit of the central hill of Olivet. It testified to the same feeling which has brought together the scene of Jacob's vision at Bethel, of the sacrifice of Isaac on Moriah, and of David's offering in the threshing-floor of Araunah, on one hill; and which to this day has crowded within the walls of one church of moderate size all the events connected with the death and resurrection of Christ.

In the 8th century the place of the angels was represented by two columns in the Church of the Ascension itself (Willibald, *Early Trav.* p. 19). So it remained, with some trifling difference, at the time of Saewulf's visit (A.D. 1102), but there was then also a chapel in existence—apparently on the northern summit—purporting to stand where Christ made his first appearance after the resurrection, and called "Galilee." So it continued at Maundeville's visit (1322). In 1580 the two pillars were still shown in the Church of the Ascension (Radzivil, *Peregrin.* p. 75, cited by Williams, *Holy City*, ii, 127, note), but in the 16th century (Tobler, p. 75) the tradition had relinquished its ancient and more appropriate seat, and thenceforth became attached to the northern summit, where Maundrell (A.D. 1697) encountered it (*Early Trav.* p. 471), and where it even now retains some hold, the name *Kalilea* being occasionally applied to it by the Arabs (see Pococke and Scholz, in Tobler, p. 72). An ancient tower connected with the tradition was in course of demolition during Maundrell's visit, "a Turk having bought the field in which it stood." The summit is now crowned by a confused heap of ruins, encompassed by a vineyard.

5. *Literature.*—A monograph on the Mount of Olives, exhausting every source of information, and giving the fullest references, will be found in Tobler's *Siloahquelle und der Oelberg* (St. Gallen, 1852). Earlier monographs have been written in Latin by Bibelhausen (Lips. 1704); Ortlob (Viteb. 1606); Sylling (Hafn. 1697). See also Hamilton, *Mount of Olives* (Lond. 1863). The ecclesiastical traditions are in Quaresmius, *Elucidatio Terræ Sanctæ*, ii, 277–340; Geramb, *Pilgrimage*, i, 210 sq.; Williams, *Holy City*, vol. ii; and others. Doubdan's account (*Le Voyage dans la Terre Sainte*, Paris, 1657) is excellent, and his plates very correct. The Rabbinical traditions are contained in Lightfoot (*Opp.* ii, 201), Reland (*Palæst.* p. 337), and others. Modern descriptions are given by Bartlett (*Walks*, etc., p. 94 sq.; *Jerusalem Revisited*, p. 114 sq.), Robinson (*Researches*, ii, 405 sq.), Olin (*Travels*, ii, 127), Barclay (*City of the Great King*, p. 59 sq.), Stanley (*Sin. and Pal.* p. 183 sq.), and others. The best topographical delineation is that contained in the last English *Ordnance Survey of Jerusalem* (Lond. 1865, 3 vols. fol.). See JERUSALEM.

Olivet, PIERRE JOSEPH, abbot of Thoulier, a French Roman Catholic theologian and writer, was born at Salins April 1, 1682. On leaving college he joined the Jesuits, passing successively some time in the Jesuit colleges of Rheims, Dijon, and Paris. In this manner he became acquainted with a number of distinguished men, such as Maucroix, the friend of Lafontaine, father Oudin, president Bouhier, Boileau, Huet, La Monnoye, J. B. Rousseau, etc. They incited him to write, and his first attempts were French verses; but soon finding that he would never succeed in poetry, he gave it up and applied himself to Latin prose. He was a great admirer of the ancients, and especially of Cicero, whom he considered as the only master of eloquence. In 1713 he was sent to Rome by his superiors for the purpose of writing the history of the society; but frightened at the long time he would be obliged to devote to this uncongenial employment, Olivet left the society as he was about taking the final vows. They vainly offered him the place of instructor to the prince of Asturias to induce him to remain. In 1723 Olivet was elected a member of the French Academy. He passed the remainder of his life at Paris, engaged in various literary works, and in occasional squabbles with his associates in the academy. He died Oct. 8, 1768. The personal character of Olivet appears, notwithstanding the attacks of some of his enemies, to have been without reproach. Among his numerous friends, who always spoke of him with the greatest respect, no one appears to have had a higher opinion of his talents and virtues than Voltaire, who was introduced by Olivet into the French Academy (see *Discours de M. de Voltaire à l'Académie Française*, in his *Œuvres complètes*, vol. xlvi). Several letters of Voltaire to Olivet are extant. Olivet's principal work is an edition of Cicero, which was originally published at Paris (1740–1742, 9 vols. 4to). It is of little critical value, though it contains many useful notes, chiefly extracted from preceding commentators.

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It was reprinted at Geneva (1758, 9 vols. 4to), and very incorrectly at Oxford (1783, 10 vols. 4to). Olivet's translations of Cicero are some of the best that have been published, though, like most of the French translations, they are deficient in accuracy. Of these the principal are, the *De Natura Deorum* (1721, 1732, etc.):—*Tusculanæ Quæstiones* (1737, 1747), of which the third and fifth books are translated by Bouhier:—the *Orations* against Catiline, together with the *Philippics* of Demosthenes (1727, 1736, etc.). He also edited extracts from Cicero, with a translation into French, under the title of *Pensées de Cicéron*, which has been frequently reprinted and extensively used in the French schools. The only other work of Olivet worthy of notice is his continuation of Pelisson, *Histoire de l'Académie Française* (1729, 2 vols. 4to; 1730, 2 vols. 12mo), etc. See *Éloge de l'Abbé d'Olivet*, *Nécrologe* (1770); D'Alembert, *Hist. des Membres de l'Académie Française*, vol. vi; Bachaumont, *Mémoires secrets* (Oct. 1768); Mairet, *Éloge histor. et littér. de l'Abbé d'Olivet* (1839).—Hoefer, *Nouv. Biog. Générale*, xxxviii, 626 sq.; *Engl. Cyclop.* s. v. (J. N. P.)

Olivetan, Pierre Robert, a leader in the French Reformation, and one of the first translators of the Bible into French, was born at Noyon towards the end of the 15th century. We are told that it was he who, in advising Calvin, his relative, to examine into the questions then controverted, introduced him to the cause of the Reformation. Says Merle D'Aubigné, "Olivetan seems to have been the first who so presented the doctrine of the Gospel as to draw the attention of Calvin" (comp. Maimbourg, *Histoire du Calvinisme*, p. 53). Olivetan certainly was one of the first to spread the new religious doctrines in Geneva, where we find him in 1533. Once, hearing a preacher denounce Luther in the pulpit, Olivetan interrupted the speaker, and undertook to refute him, thus creating a disturbance which nearly cost him his life, and led to his being banished from the territory of Geneva. He retired to Neufchatel, where he commenced his French translation of the Bible, probably at the suggestion of Farel. Olivetan, who was less thoroughly acquainted with Hebrew than is asserted by Beza, and not very proficient in Greek, made great use of the translation of Lefèvre d'Etaples, just published at Antwerp; but he carefully compared that translation with the original texts, and interpreted some passages in a different manner. His French version appeared under the title of *La Bible qui est toute la Sainte Écriture* (Neufchatel, 1535, 2 vols. fol.). This edition was published at the expense of the Waldenses, from a MS. said to have been written by Bonaventure des Perriers. A second edition, printed at Geneva, was corrected by Calvin, and thus Olivetan's labors became the foundation of the Genevan Bible. Olivetan, obliged to leave Switzerland, went to Italy, and died at Ferrara in 1538. It was rumored that he was poisoned at Rome during a short stay he made in that city. See Richard Simon, *Hist. crit. du Vieux Testament*, p. 342; Lallouette, *Hist. des Traductions Franç. de l'Écriture Sainte*, ch. ii; Senebier, *Hist. Littér. de Genève*, i, 153; Haag, *La France Protestante*, s. v.; Hoefer, *Nouv. Biog. Générale*, xxxviii, 635; Merle D'Aubigné, *Hist. of the Ref.* iii, 365 sq.; *Brit. Qu. Rev.* April, 1865, p. 420. (J. H. W.)

Olivetans. See Montolivetenses; Ptolomei.

Oliveyra, Francisco Xavier de, a Portuguese nobleman, noted as an ecclesiastical writer, was born in Lisbon in the beginning of the 18th century, and began his studies under the celebrated father Pinto. For almost forty years he was a slave to the prejudices of popery; but extensive reading, joined to his observations in Protestant countries, illuminated his mind, and dispelled by degrees the clouds with which superstition had obscured his intellect. When he had determined to change his religion, he quit his patrimonial estates, and, relinquishing all honors, sought refuge first in Holland, and afterwards in England, where he spent the remainder of his life in retirement. He employed his time in literary labors. He published, *Memoirs of his Travels:—Familiar Letters:—A Pathetic Discourse to his Countrymen on the Earthquake at Lisbon in* 1756:—*The Chevalier d'Oliveyra burned in Effigy as an Heretic, why and wherefore?* etc.; and he left besides a great number of MSS., including *Oliveyriana, or Memoirs, Historical and Literary* (27 vols. 4to). When the overthrow of Lisbon occurred, he distinguished himself by a judicious and effective address to his former fellow-citizens. It was reprinted several times, and a second part added, and the whole translated into English. He died at Hackney Oct. 18, 1783. (J. H. W.)

Oliveyra, Salomon de, ben-David, a distinguished Hebrew poet and grammarian, and chief rabbi of the Portuguese Jews at Amsterdam, was born about 1640. He was a master in Hebrew, and wrote synagogical poetry when very young. He first succeeded Moses Raphael de Aguilar as teacher in the *Kether Thora* (כתר תורה), and was elected in 1674 to the dignity of *chacham* in the institution called *Gemiluth Chassadim*, where he delivered expositions on the Pentateuch between 1674 and 1678, and on the historic and poetic books between 1678 and 1682. In 1693 he succeeded Aboab as president of the Rabbinic college, and died in May, 1708. He wrote, אַיֶּלֶת אֲהָבִים, *the Lovely Hind*, a moral philosophical work on Hebrew rhetoric (Amsterdam, 1665):—דַּל שְׂפָתַיִם, *the Door of Lips*, a Chaldee grammar, with the title "Grammatica da lengoa Chaldaica" (ibid. 1682):—דַּרְכֵי נֹעַם, a methodology and logic of the Talmud (ibid. 1688):—דַּרְכֵי יי, an alphabetical index to the 613 Precepts, etc. (ibid. 1689):—זַיִת רַעֲנָן, *the Green Olive*, a Portuguese translation of the words which frequently occur in the Mishna and Gemara, and of the technical expressions (ibid. 1683):—טוּב טַעַם וָדָעַת, on the Hebrew accents, printed together with No. 3 (ibid. 1688):—יַד לָשׁוֹן, on Hebrew and Chaldee grammar, to which is appended פָּתוּחַ אַרְמִית, on the Biblical Aramaisms (ibid. 1682, 1689):—עֵץ חַיִּים, a Hebrew, Chaldaic, and Portuguese lexicon (ibid. 1682):—שַׁרְשׁוֹת גַּבְלֹת, *Chain of Terminations*, a lexicon on Hebrew assonance (ibid. 1665):—טַעֲמֵי חַשְׁעָמִים, *the Reasons for the Accents*, a treatise on Hebrew accents, in which he discourses especially on the poetical accents of Job, Proverbs, and the Psalms, published with the Pentateuch and Haphtaroth (ibid. 1665, and often). He also wrote a *Calendar*, an astronomical work, etc. See Frankel, *Monatsschrift für Gesch. u. Wissensch. d. Judenthums* (Breslau, 1861), x, 432–436; Steinschneider, *Catalogus Librorum in Biblioth. Bodleiana*, col. 2379–83; the same, *Bibliogr. Handbuch* (Berlin, 1859), No. 1471–78; Kitto, *Cyclop.* s. v.; Fürst, *Bibl. Jud.* iii, 46, etc.; Wolf, *Bibl. Hebr.* i, iii, iv, n. 1955; De Rossi, *Dizionario storico degli autori Ebrei*, p. 251 (Germ. transl. by Hamberger); Lindo, *History of the Jews of Spain and Portugal* (Lond. 1848), p. 368; Finn, *Sephardim, or the History of the Jews in Spain and Portugal* (ibid. 1841), p. 464; Jost, *Gesch. d. Judenth. u. s. Sekten*, iii, 179, 234; Kayserling, *Sephardim* (Leips. 1859), p. 206, 261, 315; the same, *Geschichte der Juden in Portugal* (ibid. 1867), p. 310; the same, *Bibliothek Jüdischer Kanzelredner* (Berlin, 1870), vol. i; *Beiblatt*, p. 10. (B. P.)

Olivier, *Cardinal*, a German theologian and historian, was born in Westphalia about the middle of the 12th century. After studying at Paderborn he became canon of the church of that city, and afterwards director of the schools of Cologne. In 1210 he went to the south of France to preach a crusade against the Albigenses. After returning to his native country he preached a crusade against the Saracens in Westphalia, Friesland, Flanders, and Brabant, and in 1214 and 1217 went himself to the Holy Land with the volunteers. In

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1222, having returned to Europe, he was made bishop of Paderborn; and while at Rome, in 1225, he was created cardinal-bishop of Sabina, and intrusted by the pope with a mission to the emperor Frederick. He died soon after at Sabina, in 1227. He wrote a letter to Engelbert, archbishop of Cologne, repeatedly published, as in Bongars, *Gesta Dei per Francos; Historia regum Terræ Sanctæ*, in Eckard, *Corpus historicum*, ii, 1355; *Historia Damiatina*, in the same, ii, 1398. Michaud has given an analysis of these works in his *Bibliothèque des Croisades*, p. 177; and Petit Radel mentions the most important passages in the *Hist. Littér. de la France*. See Schatenius, *Annales Paderbornenses; Historiens de France*, vol. xviii; Ughelli, *Italia Sacra*, i, 167; *Hist. Littér. de la France*, xviii, 14.—Hoefer, *Nouv. Biog. Générale*, xxxviii, 636. (J. N. P.)

Olivier, Jean, a French Roman Catholic theologian, was born near the opening of the 16th century. He joined the Benedictines in Poitou, and afterwards removed to the abbey of St. Denis, near Paris, where he became great almoner and vicar-general. After he was elected abbot, he surrendered his claims in favor of the cardinal of Bourbon, at the request of Francis I, who gave him in exchange the abbey of St. Medard at Soissons. In 1532 he resigned this dignity to become bishop of Angers. He had a great reputation for learning and piety, and enacted very strict regulations against the laxity of ecclesiastical discipline in his diocese. Some say that he was in favor of the Reformation, and Crespin reports that he permitted the preaching of the Gospel at Angers. He died there April 12, 1540. He wrote well in Latin, as is shown by his own epitaph, that of Louis XII, quoted by Papire Masson, an ode to Salmon Macrin, and especially by a poem, entitled *Pandora Jani Oliverii Andium hierophantæ* (Paris, 1542, 12mo). This poem, which was much read when it appeared, was published by Stephen Dolet, and translated by William Michel into French verses (new ed. Rheims, 1608, 8vo). See Scevola de Sainte-Marthe, *Elogia*, lib. ii; *Gallia Christiana*, ii, 147; Doublet, *Hist. de l'Abbaye de St. Denys*; Crespin, *L'État de l'Église*; Haag, *La France Protestante*. — Hoefer, *Nouv. Biog. Générale*, xxxviii, 637. (J. N. P.)

Olivier, Nicolas Theodore, a French Roman Catholic prelate, was born at Paris April 28, 1798. He was early destined for the Church; studied under Boucher, curate of St. Merry, and entered the seminary of St. Sulpice. Ordained priest in 1822, he was sent as a missionary into the province of Beauce, and on his return was made vicar of St. Denis, and afterwards of St. Étienne du Mont, Paris. He now became successively curate of St. Peter at Chaillot, March 25, 1827; of St. Étienne du Mont, Jan. 17, 1828; and of St. Roch, Feb. 7, 1833. Here, in the favorite parish of queen Marie-Amélie, he found an ample field for his activity and his benevolence. Among his numerous discourses, a charity sermon he preached in favor of the orphans whose parents had died by cholera is perhaps the most remarkable: the collection taken up on the occasion surpassed all expectations. He was made bishop of Evreux April 18, 1841, and died in that city Oct. 21, 1854. Besides a number of homilies, sermons, mandements, and pastoral instructions, scattered through various collections, Olivier wrote, *Oraison funèbre de M. l'Abbé Philippe Jean Louis Desjardins, Docteur en Sorbonne et Vicaire Général de Paris* (Paris, 1834, 8vo):—*Le Catholique à la sainte Table* (Paris and Lyons, 1839, 18mo):—*Délices des âmes affligées, ou lettres de consolation tirées des saints Pères* (Paris, 1840 and 1854, 18mo):—*Concordances de rapport de la théologie de Bailly avec le code civil*, in the *Traité de la justice et des contrats*:—*Un sermon entre deux histoires* (Paris, 1836, 18mo). See *Biogr. du clergé contemporain*, vol. i; *L'Évêque d'Evreux; Dix années de M. Olivier* (1841, 8vo); Bouclon, *État actuel du diocèse d'Evreux, ou la franche vérité sur M. Olivier* (1845, 8vo); same, *Hist. de Mgr. Olivier, Évêque d'Evreux* (1855, 12mo); Fisquet, *France pontificale*.—Hoefer, *Nouv. Biog. Générale*, xxxviii, 645. (J. N. P.)

Olivier, Seraphin, a French prelate of note, was born at Lyons Aug. 2, 1538. He studied at Tournon, and afterwards at Bologna, where he graduated as doctor in civil and canon law. In 1562 he was professor in the university, and was afterwards called to Rome by pope Pius IV, and appointed in 1564 auditeur de la rote for France. He held this office for thirty-six years. Gregory XIII sent him to France in 1573 to congratulate the duke of Anjou (afterwards Henry III) on his election to the throne of Poland; and he was sent on a second mission to that country by Sixtus V in 1589. He took an active part in inducing Clement VIII to grant absolution to Henry IV. When cardinal D'Ossat resigned, Henry IV nominated Olivier to the bishopric of Rennes in June, 1600; but he never took possession of that see, and was created patriarch of Alexandria Aug. 26, 1602, and cardinal June 9, 1604. He died at Rome March 9, 1609. He wrote, *Decisiones rotæ Romanæ mille quingentæ* (Rome, 1614, 2 vols. fol.; Francf. 1615, 1661, 2 vols. fol., with notes and additions). It begins with the funeral sermon of that prelate, preached by John du Bois, which was also published separately (Rome, 1609, 4to). See Frizon, *Gallia purpurata*, p. 680; Sainte-Marthe, *Gallia Christiana*, vol. iii; Amelot de la Houssaye, *Lettres du Cardinal d'Ossat*, ii, 76, 316, 440; De Thou, *Histor. univ.* i, 151; Alby, *Hist. des Cardinaux illustres; France pontificale*.—Hoefer, *Nouv. Biog. Générale*, xxxviii, 640. (J. N. P.)

Olivieri, Augustin, a Genoese prelate, was born in Genoa in 1758. He entered the Mère-de-Dieu, and taught philosophy at Naples. King Ferdinand I confided to him the education of his son (afterwards Francis I). Olivieri followed the Bourbons to Sicily, and attached himself to their fortune. He was rewarded, upon their restoration, by the bishopric *in partibus* of Arethusa. He died at Naples June 10, 1834. We have of his works, *Filosofia morale, ossia li doveri dell' uomo* (Genoa, 1828, 2 vols. 12mo). See *Notizie Romane*: *L'Ami de la Religion*, ann. 1834.—Hoefer, *Nouv. Biog. Générale*, xxxviii, 648.

Olivieri, Domenico, an Italian painter, was born at Turin in 1679. According to Della Valle, he excelled in painting subjects requiring humorous talent for caricature, and in this has seldom been surpassed. Lanzi says: "In his time the royal collection was enriched at the death of Prince Eugene by the addition of nearly four hundred Flemish pictures; and none profited more than Olivieri from the study of these works. But, although he chiefly painted in what the Italians style *Bambocciate*, he was yet perfectly competent to execute works in the higher walks of history, as is proved by his *Miracle of the Sacrament*, in the sacristy of Corpus Domini in his native city." He died in 1755. See Spooner, *Biog. Hist. of the Fine Arts*, ii, 627.

Olmstead, James Munson, D.D., an American Presbyterian divine of note, was born at Stillwater, N. Y., Feb. 17, 1794; was educated at Union College, class of 1819; then studied at the Princeton Theological Seminary, class of 1822; was licensed to preach immediately after graduation, and performed missionary work until 1825, when he was ordained pastor of the churches at Landisburg and Centre; subsequently became pastor at Middle Tuscarora, Flemington, N. J., and Snow Hill, Md. He died at Philadelphia Oct. 16, 1870. Besides *Sermons* and *Essays*, he published *Thoughts and Counsels for the Impenitent* (1846):—*Our First Mother* (1852):—and *Noah and his Times* (1853).

Olof Skötkonung (*Tribute-king*), the first Christian king of Sweden, reigned from 995 until his death, 1022. He was the son of Erik Segersäll and Sigrid the Proud. From his father he inherited Denmark, but in 999 he gave it, with his mother's approval, to Svend Forkbeard.

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He fought at the battle of Swolder, where the Norse king Olaf Tryggveson fell. For several years after that battle (1000) Norway had to pay a yearly tax to king Olof, and hence his name *Skötkonung*. He and his courtiers are believed to have been baptized about the year 1001. He had been instructed in Christianity by Siegfried, an Englishman, who, next after St. Ansgarius, is the most famous apostle of the North. This good man devoted a long life to the work of converting the pagan Swedes, and died at a great age among the people of Småland, with whom he had begun his labors. But although Olof became a Christian, and provided for the preaching of the Gospel among his subjects, still the Asa-faith continued to flourish among the Swedes, and they cannot be said to have become completely Christianized before 1150. Olof established a bishopric at Skara, the mother see of the North. He died in 1022, leaving the kingdom to his son and joint ruler Anund. See Petersen, *Norges Sverigesog Danmarks Historie;* Munchs, *Det Norske Folks Historie;* Otte, *Scandinavian History.* (R. B. A.)

Olonne, JEAN-MARIE D', a French Hebraist, was born at Toulon in the first years of the 18th century, and probably belonged to the ancient family Tillia d'Olonne, which still remains at Carpentras. He was a Carmelite of the province of Avignon. We have of his works, *Lexicon Hebraico-Chaldaico-Latino-Biblicum* (Avignon, 1765, 2 vols. fol.); vol. iii, which was promised, never appeared. This work, without the author's name, has been placed under the auspices of cardinal Dominicus Passionei. See Achard, *Dict. de la Provence;* Barjavel, *Dict. hist. du Vaucluse.*—Hoefer, *Nouv. Biog. Générale,* xxxviii, 657.

Olotzaga, GIOVANNI DE, an eminent Spanish architect, was a native of Biscay, and flourished during the latter part of the 15th century. His instructor is not mentioned, but he attained great excellence in the art. He erected the cathedral of Huesca, in Aragon, on the site of the celebrated mosque Mislegda. This work gained him great reputation, and is much admired for its fine proportions. Milizia says: "The principal façade is grand, with fourteen statues larger than life on each side of the entrance, placed on pedestals within niches; above these are forty-eight smaller statues, a foot in height." Under the reign of Ferdinand and Isabella the Grecian style of architecture became prevalent in Spain, and was adopted by Olotzaga. Among his principal works in that manner were the great college of Santa Cruz at Valladolid, commenced in 1480 and completed in 1492; also the Foundling Hospital at Toledo, and the great college of St. Ildefonso, founded by cardinal Ximenes. See Spooner, *Biog. Hist. of the Fine Arts,* ii, 627 sq.

Olshausen, HERMANN, a German Protestant theologian, noted especially as an exegete, was born Aug. 21, 1796, at Oldesloe, in the duchy of Holstein. From 1814 to 1818 he studied theology at Kiel and Berlin; at the former university Twesten, and at the latter Neander and Schleiermacher, lectured in those times. He applied himself particularly to historical theology, and his first work, which was a prize-essay, *Melanchthon's Charakteristik aus seinen Briefen dargestellt* (Berlin, 1817), brought him to the attention of the Prussian minister of public worship. In the year 1818 he became licentiate in theology and "privat docent" in the university; in 1821 he was elected extraordinary professor at Königsberg, where he taught till 1834, and where at first he also belonged to the theosophic circle inaugurated by J. H. Schönherr. In the year 1827 he was made a regular professor, and in 1834 accepted a call to a theological professorship at Erlangen, hoping that a change of climate would help his health, which had become very much impaired by overwork; but he did not realize what he anticipated, and died Sept. 4, 1839, in the prime of life. Besides his prize-essay, he wrote, *Historiæ eccles. veteris monumenta* (Berlin, 1820-22):—*Die Aechtheit der vier kanonischen Evangelien, aus der Geschichte der zwei ersten Jahrhunderte erwiesen* (Königsberg, 1823):—*Ein Wort über tieferen Schriftsinn* (ibid. 1824):—*Die Bibl. Schriftauslegung:—Noch ein Wort über tieferen Schriftsinn* (Hamburg, 1825), where he rejects the belief of a literal, mechanical inspiration as taught by the Protestant divines of the 17th century, and as held to this day by most of the popular English commentators. But his principal work—the one on which his immortality rests, a work of real genius, which, like Neander's Church History, has become already, we may say, a standard of English and American, as well as German literature—is his *Commentar über sämmtliche Schriften des Neuen Testaments* (Königsberg, 1830 sq., vols. i-iv), completed and revised after the author's death by doctors Ebrard and Wiesinger. "The principal merit and greatest charm of Olshausen's exegesis lies in its spirit. He excels beyond most commentators in what we may call the art of organic reproduction of the sacred text, and the explanation of Scripture by Scripture. The philological portions are often too brief and unsatisfactory for the advanced scholar; but he pays the more careful attention to the theological exposition, enters into the marrow of religious ideas, and introduces the student to the spirit and inward unity of the divine revelation in its various stages of development under the old and new dispensation. He has an instinctive power of seizing, as if by a sacred sympathy, the true meaning of the inspired writer, and bringing to light the hidden connections and transitions, the remote allusions and far-reaching bearing of the text. There is nothing mechanical and superficial about him. He is always working in the mines and digging at the roots. Sometimes his mysticism carries him beyond the limits of sober criticism. But there is a peculiar charm in his mysticism, and even its occasional mistakes are far preferable to that cold, dry, and lifeless exegesis which weighs the spiritual and eternal truths of God in the scales of Aristotle's logic, Kühner's grammar, and Wahl's dictionary. Fritzsche and Strauss may sneer at some expositions of Olshausen, but the pious student will read him with delight and profit, and regard the spiritual depth and the warm glow of a profoundly pious heart as the sweetest charm and highest recommendation of his work. He approaches the Bible with devout reverence as the Word of the living God, leads the reader into the sanctissimum, and makes him feel that here is the gate of heaven" (Schaff). Olshausen's commentary was translated into English for Clark's Foreign Theological Library, and has been revised and republished on this side of the water with additional notes, together with Olshausen's valuable tract on the *Genuineness of the Writings of the New Testament* (transl. by Fosdick), as an appropriate introduction, by Prof. A. C. Kendrick, of Rochester (New York, 1863, 6 vols.). See Lübker, *Lexikon der Schleswig-Holstein. Schriftsteller von* 1796-1828 (2d div. p. 413 sq.); Rheinwaldt, *Allg. Repertor. für Theol. Literatur* (ed. 1840, pt. vii), p. 91-94; Herzog, *Real-Encyklop.* s. v.; *Theologisches Universal-Lexikon,* s. v.; Kitto, *Cyclop.* s. v.; Schaff, *Germany: its Universities, Theology, and Religion,* p. 295 sq.; Kurtz, *Lehrbuch der Kirchengeschichte,* ii, 270, 310 (Engl. transl. ii, 362-408); Kahnis, *Hist. Protestant Theol.* p. 268; Pye-Smith, *Introd. to Theology,* p. 349, 697; Alzog (Rom. Cath.), *Kirchengesch.* ii, 709; *Meth. Qu. Rev.* April, 1859, p. 254; Hagenbach, *Hist. Doctrines,* ii, 470; *Berl. Allgem. Kirchenzeitung,* 1839, No. 76. (J. H. W.)

Olym'pas (Ὀλυμπᾶς, from the same etymology as *Olympius* [q. v.]), a Christian at Rome, saluted by Paul in his epistle to the Church in that city (Rom. xvi, 15). A.D. 55. The context, perhaps, implies that he was of the household of Philologus. It is stated by pseudo-Hippolytus that he was one of the seventy disciples, and underwent martyrdom at Rome; and Baronius ventures to give A.D. 69 as the date of his death.

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Olympia Morata. See MORATA.

Olympiad. See ÆRA.

Olympic Games. See GAMES.

Olympiodōrus, a Neo-Platonic philosopher, was a native of Alexandria, and lived probably in the latter part of the 6th century A.D. There are extant by him commentaries on the *First Alcibiades*, the *Phædo*, the *Gorgias*, and *Philebus* of Plato. The first-mentioned of these commentaries contains a life of Plato. His commentary on the *Gorgias* was published by Routh in his edition of the "Gorgias" and "Euthydemus" (Oxford, 1784); that on the *Phædo* by Andreas Mustoxydes and Demetrius Schinas in the *συλλογὴ ἀποσπασμάτιων ἀνεκδότων* (Venice, 1817); that on the *Philebus* by Stallbaum in his edition of the "Philebus;" and that on the *First Alcibiades* by Creutzer, in the 2d and 3d volumes of the *Initia Philosoph. ac Theolog. ex Platonicis Fontibus* (Frankf. 1826). In estimating Olympiodorus from these publications of his, it would appear that he was an acute and vigorous thinker, and a man of great erudition.

Olympiodōrus OF ALEXANDRIA, a Greek monk, said also to have been a deacon of a church in Alexandria, is believed to have lived in the first part of the 6th century A.D. He was a Peripatetic in philosophy, and wrote a commentary on the *Meteorologica* of Aristotle, which was printed by Aldus (Venice, 1561, fol.). He is sometimes called the Younger, to distinguish him from the Peripatetic philosopher of the same name who was the master of Proclus, but who is not known to us by any extant work. He also wrote a commentary on *Ecclesiastes*, which is printed in the *Auctarium Patr. Duc.* ii, 602 sq., and in the *Bibl. Max. Patr.* xviii, 490. His *Notes on Job* are included in the *Catena* of Nicetas on that book (Lond. 1637, fol.); and his *Notes on Jeremiah* in the *Catena Ghisteriana*.

Olym'pius (Ὀλύμπιος, i. e. *Olympian*), one of the chief epithets of the Greek deity Zeus, so called from Mount Olympus in Thessaly, the abode of the gods (2 Macc. vi, 2). See JUPITER.

Olympius, an Arian theologian of the 4th century, flourished at Constantinople. He is reputed to have been a very decided opponent of the orthodox Christians, and to have profaned the Trinity; but there is no reason for the accusation, as the persons upon whose testimony the accusation is made are not regarded as trustworthy witnesses. See however Jortin, *Remarks on Eccles. Hist.* ii, 442, 443.

Olzoffski, ANDREW, an eminent Polish divine, was born about 1618. In the course of his studies, which were pursued at Kalisch, he applied himself particularly to poetry, for which he was so peculiarly fitted that, Ovid-like, his ordinary discourse frequently ran into verse. After he had finished his studies in divinity and jurisprudence he travelled through Italy, where he visited the best libraries, and took the doctorate in law at Rome. Thence he went to France, and was introduced at Paris to the princess Mary Louisa, who, when about to marry Ladislaus IV, king of Poland, invited Olzoffski to attend her thither. On Olzoffski's arrival the king offered him the secretary's place, but he declined it, for the sake of following his studies. Some time later he was made a canon of the cathedral church at Gnesen, and chancellor to the archbishop. After the death of that prelate he was called to court, and made Latin secretary to his majesty, which place he filled with great reputation, being a complete master of that language. In the war between Poland and Sweden he wrote *Vindiciæ Polonæ*. He attended at the election of Leopold to the imperial crown of Germany, in quality of ambassador to the king of Poland, and there secured the esteem of the three ecclesiastical electors. He was also sent on other diplomatic missions; and immediately on his return was invested with the high office of prebendary to the crown, and promoted to the bishopric of Culm. After the death of Ladislaus he fell into disfavor with the queen, because he opposed the design she had of setting a prince of France upon the throne of Poland; however, this did not prevent his being made vice-chancellor of the crown. He did all in his power to dissuade Casimir II from renouncing the crown; and, after the resignation of that king, several competitors appearing to fill the vacancy, Olzoffski on the occasion published a piece called *Censura*, etc. This was answered by another, entitled *Censura Censuræ Candidatorum;* and the liberty which our vice-chancellor had taken in his *Censura* was likely to cost him dear. It was chiefly levelled against the young prince of Muscovy, who was one of the competitors, though no more than eight years of age; and the czar was highly incensed, and made loud complaints and menaces unless satisfaction was made for the offence. Upon the election of Michel Koribut to the throne, Olzoffski was despatched to Vienna to negotiate a match between the new-elected king and one of the princesses of Austria; and on his return from that embassy was made grand-chancellor of the crown. He did not approve the peace concluded with the Turks in 1676, and wrote to the grand-vizier in terms of which the grand-seignior complained to the king of Poland. After the death of Koribut, Olzoffski labored earnestly for the election of John Sobieski, who rewarded Olzoffski with the archbishopric of Gnesen and the primacy of the kingdom; and no doubt he might have obtained a cardinal's hat if he had not publicly declared against it. However, he had not been long possessed of the primacy before his right thereto was disputed by the bishop of Cracow, who laid claim also to certain prerogatives of the see of Gnesen, and arrogated the right of officiating at the obsequies of the Polish monarchs. Hereupon Olzoffski published a piece in defence of the rights and privileges of his archbishopric. He also some time afterwards published another piece, but without putting his name to it, entitled *Singularia Juris Patronatus R. Poloniæ*, in support of the king of Poland's right of nomination to the abbeys. In 1678, going by the king's command to Dantzic, in order to compose certain disputes between the senate and people of that city, he was seized with a disorder which carried him off in three days. He was particularly distinguished by eloquence and love for his country; and his death was greatly lamented. (J. H. W.)

Om, a Sanscrit word of asseveration, much used in Buddhistic works as an introductory term. It is especially prominent in Lamaism (q. v.).

Omadius, a surname of Dionysus or Bacchus as the *flesh-eater*, human sacrifices being offered to this deity in the islands of Chios and Tenedos.

Omaë'rus (Ἰωμαῆρος, v. r. Ἰσμάηρος and Μαῆρος; Vulg. *Abramus*), a corrupt Græcized form (1 Esdr. ix, 34) for AMRAM (q. v.), a descendant of Bani (Ezra x, 34).

Oman, a strip of maritime territory in the most eastern portion of Arabia, extends between Ras el-Jibûl and Ras el-Had, and is bounded on the north-east by the Gulf of Oman, and on the south-west by the deserts of the interior. It has an area of about 80,000 square miles, and a population estimated in 1873 at 1,598,000, mostly Mohammedan. A part of the territory of Oman is known under the name of *Muscat*. At a distance of twenty to forty miles from the coast a chain of mountains runs parallel to it, which reaches in its highest ridge, called Jebel Achdar (Great Mountain), an elevation of 6000 feet; the average height is 4000 feet. There are a few not inconsiderable streams, and some richly fertile tracts, in this region, but the greater part is a waste of sand, with here and there a small oasis, where, however, the vegetation is most luxuriant. Groves of almond, fig, and walnut trees tower to an enormous height, overshadowing the orange and citron trees, but are themselves overtopped by the

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splendid date-palms. The country is rich in mining wealth; lead and gold are found in considerable quantity. See ARABIA; PERSIA.

O'mar (Heb. *Omar'*, אוֹמָר, *eloquent;* Sept. Ὦμάρ), the second named of the seven sons of Eliphaz, son of Esau (Gen. xxxvi, 15 [comp. ver. 11]; 1 Chron. i, 36), who were heads and princes of tribes among the Edomites. B.C. cir. 1900. The name is supposed to survive in that of the tribe of *Amir* Arabs east of the Jordan. Bunsen asserts that Omar was the ancestor of the *Bene 'Aammer* in Northern Edom (*Bibelwerk*, Gen. xxxvi, 11), but the names are somewhat different (א initial, and the Arabic equivalent of ע).

Omar, ABU-HAFSA IBN-AL-KHATÁB, the second caliph of the Moslems, and one of the most noted characters in Mohammedan annals, was born about 581. Of his early history little is known. He was the third cousin of Abdullah, the father of the Prophet, but previous to his conversion was an ardent persecutor of Mohammed and his followers. He even attempted to take Mohammed's life. He was, however, most remarkably converted to Islam, and thereafter became as zealous an apostle as he had formerly been a persecutor, and rendered valuable aid to the Prophet in all his warlike expeditions. After Mohammed's death he caused Abu-Bekr to be proclaimed caliph, and was himself appointed *hajeb*, or prime minister. Though of a fiery and enthusiastic temperament, he proved a sagacious adviser, and it was at his suggestion that the caliph put down with an iron hand the many dissensions which had arisen among the Arabs after the Prophet's decease, and resolved to strengthen and consolidate their new-born national spirit, as well as propagate the doctrines of Islam, by engaging them in continual aggressive wars. See MOHAMMEDANISM. Omar succeeded Abu-Bekr in the caliphate by the express wish of the first caliph in A.D. 634, and immediately pushed on the war of conquests with increased vigor. He was a most enthusiastic Moslem, and vowed that the Crescent should receive the homage of the world. Every soldier or officer who had proved himself incompetent for the trust reposed in him was promptly removed, and every precaution taken to put in responsible offices only men of character and bravery. Thus he dismissed from the command of the Syrian armies the celebrated Khâled ibn-Walid, surnamed "The Sword of God," who by his rapacity and cruelty towards the vanquished had made himself obnoxious, and replaced him by Abu Obeydah ibn-al-Jerrâh, another brave general who had distinguished himself in the wars against the Greeks. Khâled, fortunately for Omar, had virtue enough to accept the second post in the army, and he continued to serve under the new general. These two officers prosecuted the conquest of Syria, and took Damascus, its capital, in the month of Rejeb, A.H. 14 (August-September, A.D. 635). After the capture of Damascus, the Moslems proceeded to the reduction of Emesa, Hamah, and Kennesrin. The emperor Heraclius sent a considerable force to stop the progress of the Arabs, but the Greeks were completely defeated at the bloody battle of Yermûk (636). The following year (637) Omar sent Amru ibn-al-As and Sarjil to besiege Jerusalem. The city was stoutly defended by the garrison; but after a siege of several months the patriarch Sophronius, who commanded in it, agreed to surrender to the Moslems, but refused to treat with any other except the caliph himself. A messenger having been despatched to Omar, who was then residing at Medina, he hastened to Jerusalem followed by a scanty suite. Omar's journey from Arabia to Palestine is thus described by the historian Tâbari:

"He rode a sorrel-colored camel, and was dressed in an old tattered habit of hair-cloth; he carried with him, in two bags, his provisions, consisting of dry fruits, barley, rice, and boiled corn, besides a skin for the water. Whenever he halted to make a repast, he permitted those who accompanied him to partake of it, eating from the same wooden dish; if he took any rest, the earth was his couch. During his march he administered justice to all applicants; in several instances he corrected the laxity of morals, and reformed several abuses, especially among the new converts; abolishing also many luxurious indulgences which had spread among the Moslems, such as the drinking of wine, the using of silken garments, etc. . . . Arrived at the camp, he caused several Moslems to be seized and dragged through the mud for having, in disobedience to his orders, arrayed themselves in the silken tunics of the conquered Greeks."

After a short conference with Sophronius, the terms of a capitulation were agreed upon, and the keys of the Holy City were delivered up to Omar. The articles of the capitulation of Jerusalem have been translated (*Mines de l'Orient*, vol. ii), and as they were the model upon which the Moslems dictated many others to the subdued cities of Africa and Spain, we transcribe them here:

"The inhabitants shall retain their lives and property; they shall preserve the use of their churches, but they shall build no new ones; they shall neither place crosses upon those which they already have, nor hinder the Moslems from entering them night or day; they shall not ring their bells, but they shall be allowed to toll them; if a Moslem travels through the city, the inhabitants shall give him hospitality for three days. They shall not be enforced to teach their children the Koran, but they shall not try to convert any Moslem to their religion; they shall in every instance show respect for the Moslems, and give them the precedence; they shall wear turbans and shoes, and use names different from theirs. They shall be allowed to ride on horseback, but without either saddle or arms; they shall never go out without their girdles [the distinctive mark of all Christians then living under the Mohammedan sway]; they shall not sell wine to the Moslems, and shall remain faithful to the caliph, and pay regularly the taxes imposed upon them."

Omar made his triumphant entry into Jerusalem towards the middle of the year 16 of the Hegira (A.D. 637). After conversing for a while with Sophronius, and addressing to him several questions on the antiquities of the place, visiting the Church of the Resurrection, and saying his prayers under its portico, he desired to be conveyed to Bethlehem, where he also performed his devotions. Returning again to the city, he caused a magnificent mosque to be erected on the site of Solomon's Temple, the predecessor of that which still bears his name and remains an object of great veneration to the Mussulmans. The taking of Jerusalem was followed by the reduction of all the principal cities of Palestine, while Khâled and Abu Obeydah made themselves masters of Laodicea, Antioch, Aleppo, and Baalbek. Omar next prepared to invade Persia, a kingdom then ruled by a king named Yezdegerd, against which he had at the beginning of his reign unsuccessfully contended (634). Saad ibn-Abi Wakâs, who was now intrusted with the command of the army, penetrated far into Persia; defeated at Kadesiyah a powerful army commanded by Rustam, who fell in the battle; took possession of Bahr-Shîr, in the western quarter of the city of Madâyin, the ancient Ctesiphon; founded the city of Kûfah, near the Euphrates (638); crossed the Tigris; and at last took Madâyin, the capital of Yezdegerd's kingdom. In the mean while Amru ibn-al-As, who commanded the armies of Egypt, completed the conquest of that country by the reduction of Alexandria (640). It was then that the famous library founded by Ptolemy Philadelphus is said to have been destroyed by the conquerors. Upon an application from Amru to the caliph to know his pleasure concerning its contents, an answer was returned commanding its destruction; for, said Omar, "if the books of the Greeks agree with the book of God (Koran), they are superfluous, and need not be preserved; and if they disagree, they are pernicious, and ought to be destroyed." In consequence of this decision, we are told, and (notwithstanding all Gibbon's ingenuity to discredit the account) we are inclined to believe, that the manuscripts were delivered up to the four (others say five) thousand public baths in the city, to which they served as precious fuel for six months. The conquest of Egypt was followed by that

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of part of Africa. Amru pushed his victorious arms as far as the deserts of Tripoli and Barca. Armenia was in the mean while subdued by Mugheyrah (641), and Khorassân (642) by Ahnaf ibn-Kays, another of Omar's lieutenants. In the same year was fought the famous battle of Nehavend, which decided the fate of Persia. Firûz, who now commanded the armies of Yezdegerd, was killed; and the monarch himself was obliged to seek an asylum at Farghanah among the Turks, where he died soon after in poverty.

The success which attended the arms of Omar, his unflinching severity towards the vanquished who would not embrace the religion of the Prophet, and, more than all, the inexorable justice which he dealt among his own people, excited against him numerous enemies at home and abroad, and several attempts were made upon his life. Iabalah ibn-Ahyâm, chief of the Arabian tribe of Ghosân, became one of his most implacable enemies. Although a tributary to the Greek emperor, in whose states he lived with his tribe, and though professing the Christian religion, Iabalah went to see Omar at Medina, swore obedience to him, and embraced Islam with all his followers. Omar then took him with him on a pilgrimage to Mecca. While the neophyte was making, as usual, seven times the circuit of the Kaaba, an Arab of low extraction happened to run against him, and was the cause of the prince's cloak falling off his shoulders. Iabalah resented the incivility by immediately striking the man a blow on the face. The man made his complaint to Omar, who, having summoned Iabalah to his presence, sentenced him to receive a similar blow from the complainant. Against this sentence, just as it was, Iabalah most warmly remonstrated, saying that he was a king among his own people, and that the offender deserved to be punished with death. "My friend," said Omar to him, "the religion that thou and I follow makes no distinction between the king and the subject." Rather than submit to the indignity, Iabalah secretly left Mecca with all his suite, abjured Islam, and sought the protection of the Greek emperor. He had, moreover, sworn to revenge the outrage. Having communicated his plans to a resolute young slave of his, Wâthek ibn-Musâfer by name, he promised him his liberty if he should succeed in killing Omar. Having arrived at Medina (638), where the caliph was then residing, Wâthek was informed that Omar was in the habit of sitting down every day under a tree on his way to the mosque. Wâthek, having climbed up the tree, awaited the arrival of Omar, who took his seat beneath it and fell asleep. Wâthek, according to the account of the Mohammedan historians, was upon the point of coming down for the purpose of stabbing Omar with his dagger, when, lifting up his eyes, he saw a lion walking around him and licking his feet. Nor did the lion cease to guard the caliph until he awoke, when the lion instantly went away. Wâthek was so much struck by this circumstance that he came down, kissed the caliph's hand, confessed his intended crime, and embraced the Mohammedan religion. Yet the life of Omar was finally cut short by assassination. A Persian slave of the Magian sect, whose name was Abu Lûlu Firûz, had been obliged by his master, Almugheyrah ibn-es-shaabah, to pay him two dirhems daily, in conformity with the Mohammedan custom, for the free exercise of this religion. Firûz, resenting this treatment, brought a complaint before the caliph, and requested that some part at least of the tribute exacted of him might be remitted; but this favor being refused by Omar, the Persian swore his destruction, and some days afterwards, while Omar was performing his morning devotions in the mosque at Medina, he stabbed him thrice in the belly with a sharp dagger. The people fell upon the assassin, but he made so desperate a defence that, although he was armed with no other weapon than his dagger, he wounded thirteen of the assailants, and seven of them mortally. At last one of the caliph's attendants drew his cloak over his head, and seized him; upon which he stabbed himself, and soon after expired. Omar languished five days. He died on a Friday, in the month of Dhu-l-hajjah, A.H. 23, answering to the month of November, A.D. 644. He was buried on the following Saturday, close to the Prophet and Abu-Bekr, in a mosque which he had founded at Medina, where his tomb is still visited with great respect by the Mussulmans. Having been asked, some time before his death, to name his successor, he refused; and upon the suggestion of one of his courtiers that he should leave the caliphate to his son Abdullah, he remarked, "It is enough that one out of my family has been forced to bear this burden, and account afterwards to his God for the command and government of the faithful." Mohammedanism cannot boast of a more virtuous sovereign or a more zealous apostle. It has been said of him that he contributed more efficaciously to the advancement of the Mohammedan religion than the Prophet himself. Khondemir, the celebrated Persian historian, thus recapitulates the praiseworthy acts of this caliph: "He took from the infidels 36,000 cities or castles, destroyed 4000 temples or churches, and founded or endowed 1400 mosques." The Prophet had the greatest esteem for Omar, whose daughter Hafsah he married. On a certain occasion he was heard to say, "If God had wished to send a second messenger to this world, his choice would undoubtedly have fallen on Omar." The devotion, humility, and abstinence of this caliph had become proverbial among the Mussulmans. He never tasted any other food than barley-bread and dates; water was his only drink; and he was often found asleep under the porch of a mosque or beneath a tree. He complied most strictly with all the precepts of the Koran. Eutychius tells us that during his caliphate he performed nine times the pilgrimage to Mecca. In order better to conform to the regulations of the Koran, he lived by the work of his hands, supporting himself entirely by the sale of leather belts which he manufactured. But the quality for which Omar was most conspicuous was justice, which he is said to have administered with an even hand to infidels as well as believers. The historian Wâkedi says that the staff of Omar was more dreaded than the sword of his successors. In the lifetime of Mohammed, a Moslem, condemned for his iniquitous treatment of a Jew, happening to appeal to Omar from the sentence of the Prophet, was immediately cut down with the scimitar for not acquiescing in the sentence of so upright a judge. From this circumstance Mohammed gave Omar the surname of *Al-farûk* which he retained ever afterwards, a word meaning the divider, or the discriminator, thus doubly alluding to his action and the discernment which prompted it. Several of the best Mohammedan institutions date from the reign of Omar. It was in his time that the æra of the Hegira, or flight of Mohammed, by which all Mohammedan nations compute their years, was established, and its beginning fixed on July 16, A.D. 622. He was the first who kept armies under pay, and assigned pensions to officers out of the public revenue; he instituted a sort of police force to watch at night for the security of the citizens; and he promulgated some excellent regulations respecting the duties of masters towards their slaves. He was also the first who assumed the title of Amîr el-mumenîn (commander of the faithful), instead of that of Khalifah-rasûli-llahi (vicar of the messenger of God), which his predecessor Abu-Bekr had used. Omar's memory is an object of the greatest veneration among Mussulmans of the Sunni, or orthodox sect; not so among the Shiites, or partisans of Ali, who look upon the first three caliphs, Abu-Bekr, Omar, and Othmân, as usurpers of the caliphate, to the prejudice of Ali, to whom, they pretend, it belonged as the nearest relative of the Prophet. See Abulfeda, *Annales Moslemici* (transl. by Reiske, Hafniæ, 1790), i, 250 sq.; Al-makîn, *Hist. Saracenica* (ap. Erpenium, Lugd. Batav. 1625), p. 20 sq.; Ibn-Shihnah (MS.), *Raudhatu-l-manâdhir;* Ockley, *Hist. of the Saracens*, i, 300; Ibn-al-Khattîb,

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Hist. Calipharum (ap. Casiri); *Bib. Ar. Hisp. Esc.* ii, 77 sq.; D'Herbelot, *Bib. Or.* s. v. Omar ben-al-Khattab, Khaled, Damashk, Iskandriah, et al.; Weil, *Islamitische Völker*, p. 4787; Wright, *Christianity in Arabia*, p. 186 sq.; Gibbon, *Decline and Fall*, ix, 222, etc.; and especially the article in the *English Cyclop.*, which we have freely used. (J. H. W.)

Ombay, or **Maloewa** (*Maluwa*), an island between Celebes and the north-west coast of Australia, lies to the north of Timor, from which it is separated by the Strait of Ombay, lat. 8° 8′–8° 28′ S., long. 124° 17′–125° 7′, and has an area of 961 square miles. The population amounts to over 200,000. The hills of Ombay are volcanic, and the coasts steep and difficult to approach. The inhabitants are dark brown, have thick lips, flat nose, and woolly hair, appearing to be of mixed Negro and Malay origin. They are armed with the bow, spear, and creese, and live on the produce of the chase, with fish, cocoa-nuts, rice, and honey. A portion of the island formerly belonged to the Portuguese, but since Aug. 6, 1851, it is entirely a Netherlands possession. The Dutch postholder resides at the village of Alor, to which iron wares, cotton goods, etc., are brought from Timor, and exchanged for wax, edible nests, provisions, and other native products. Ombay has oxen, swine, goats, etc., and produces maize, cotton, and pepper. Amber is also found, and the Boeginese of Celebes import European and Indian fabrics, exchanging them for the produce of the island, which they carry to Singapore (Chambers). The Dutch missionary societies are the only Protestant Christians who labor in Ombay, and thus far but little progress has been made in converting these Malayan Negritos.

Ombiasses, priests and soothsayers among the inhabitants of Madagascar (q. v.), who compound charms, which they sell to the people.

Ombrius, a surname of Zeus, as the *rain-giver*, under which title he was worshipped on Mount Hymettus, in Attica.

Ombwiri, a class of good and gentle spirits who are believed by the natives of Southern Guinea to take part in the government of the world. Almost every man has his own ombwiri as a tutelary and guardian spirit, for which he provides a small house near his own. "All the harm that is escaped in this world," as Mr. Wilson informs us, "and all the good received, are ascribed to the kindly offices of this guardian spirit. Ombwiri is also regarded as the author of everything which is marvellous or mysterious. Any remarkable feature in the physical aspect of the country, any notable phenomenon in the heavens, or extraordinary event in the affairs of men, is ascribed to Ombwiri. His favorite places of abode are the summits of high mountains, deep caverns, large rocks, and the base of very large forest trees. While the people attach no malignity to his character, they guard against any unnecessary intercourse with him, and they never pass a place where he is supposed to dwell except in silence. He is the only one of all the spirits recognised by the people that has no priesthood, his intercourse with men being direct and immediate."—Gardner, *Faiths of the World*, ii, 560.

O'mega [many *Ome'ga*, but against the proper rule] (ὦ, fully Ὦ *μέγα*, i. e. the *great* or long *o*, in distinction from Ὄ*μικρον*, the *short o*), the last letter of the Greek alphabet, as Alpha is the first. It is used metaphorically to denote the end of anything: "I am Alpha and Omega, the beginning and the ending . . . the first and the last" (Rev. i, 8, 11; comp. xxi, 6; xxii, 13). This may be compared with Isa. xli, 4; xliv, 6, "I am the first and I am the last, and beside me there is no God." So Prudentius (*Cathemer. hymn.* ix, 11) explains it:

"Alpha et O cognominatur: ipse fons et clausula
Omnium quæ sunt, fuerunt, quæque post futura sunt."

See ALPHA. The symbol ΠΝ, which contains the first and last letters of the Hebrew alphabet, is, according to Buxtorf (*Lex. Talm.* p. 244), "among the Cabalists often put mystically for the beginning and end, like A and Ω in the Apocalypse." Schoettgen (*Hor. Hebr.* i, 1086) quotes from *Jalkut Rubeni* (fol. 17, 4), "Adam transgressed the whole law from א to ת," that is, from the beginning to the end. It is not necessary to inquire whether in the latter usage the meaning is so full as in the Revelation: that must be determined by separate considerations. As an illustration merely, the reference is valuable. Both Greeks and Hebrews employed the letters of the alphabet as numerals. In the early times of the Christian Church the letters A and Ω were combined with the cross or with the monogram of Christ (Maitland, *Church in the Catacombs*, p. 166–8). See MONOGRAM OF CHRIST.

Omen (for the deriv. see OM), or **Prodigy** (generally said to be from *pro* and *dico*, but more probably from *pro* and *ago*, to lead; hence anything conspicuous or *extra*ordinary), the name given by the Romans to signs by which approaching good or bad fortune was supposed to be indicated. The terms *Omen* and *Prodigy* were not, however, exactly synonymous; the former being applied rather to signs received by the ear, and particularly to spoken words; the latter to phenomena and occurrences, such as monstrous births, the appearance of snakes, locusts, etc., the striking of the foot against a stone or the like, the breaking of a shoe-tie, and even sneezing, etc. If an omen or prodigy was promised on the part of a god, it was to be interpreted according to the promise; but otherwise, the interpretation was extremely arbitrary. It was supposed that evil indicated as approaching might be averted by various means, as by sacrifices, or by the utterance of certain magic formulas; or by an extempore felicity of interpretation, as when Cæsar, having fallen to the ground on landing in Africa, exclaimed, "I take possession of thee, Africa." Occasionally, it is true, we read of a reckless disregard of omens; as, for example, when P. Claudius, in the First Punic War, caused the sacred chickens, who would not leave their cage, to be pitched into the sea, saying, "If they won't eat, they must drink." Still the belief in omens was universal, and in general the greatest care was taken to avoid unfavorable ones. The heads of the sacrificial priests were covered, so that nothing distracting might catch their eyes; silence was enjoined at the commencement of every sacred undertaking, and at the opening of the games. Before every sacrificial procession ran the heralds, calling on the people to "pay respect to it," and admonishing them to cease working till it should have passed, that the priests might not hear unfavorable sounds. At the beginning of a sacrifice, the bystanders were addressed in the words *Favete Linguis* ("Speak no word of evil import"), and the aid of music was sought to drown whatever noises might prove unpropitious. See Fallati, *Ueber Begriff und Wesen des Röm. Omen* (Tüb. 1836). Comp. DIVINATION.

The belief in omens has existed in all ages and countries, and traces of it linger even yet in the most civilized communities; in the dread, for instance, that many entertain at sitting down to table in a party of *thirteen*. Not a little of the philosophy of omens is contained in the Scottish proverb: "Them who follow freits, freits follow;" meaning that a fatalistic belief in impending evil paralyzes the endeavor that might prevent it (Chambers). Against the belief of omens it is observed that it is contrary to every principle of sound philosophy; and whoever has studied the writings of Paul must be convinced that it is inconsistent with the spirit of genuine Christianity. We cannot proceed to discuss the subject here, but will present the reader with a quotation on the other side of the question. "Though it be true," says Mr. Toplady, "that all omens are not worthy of observation, and though they should never be so regarded as to shock our fortitude or diminish our

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confidence in God, still they are not to be constantly despised. Small incidents have sometimes been prelusive to great events; nor is there any superstition in noticing these apparent prognostications, though there may be much superstition in being either too indiscriminately or too deeply swayed by them" (*Works*, iv, 192). See SUPERSTITION.

O'mer (Heb. *id.* עֹמֶר, prop. a *sheaf*, as in Lev. xxiii, 10, etc., from עָמַר, to *bind* or *gather*; Sept. γομόρ; Vulg. *gomer*), a Hebrew dry measure (Exod. xvi, 16, 18, 22, 32, 33), the tenth of an ephah (ver. 36); therefore about *two quarts* according to the rabbins, but three and a half quarts according to Josephus. See METROLOGY.

Omer, *St.*, AUDOMARUS, a French ascetic, was born about 595 at Orval, or Goldenthar, near Constance. He was of a wealthy family, but after the death of his mother he induced his father to give all his goods to the poor, and to retire with him into the convent of Luxeuil. There his talents and his zeal attracted the attention of his superior, and by the advice of St. Achaire, bishop of Noyon and Tournay, king Dagobert I appointed Omer bishop of Térouenne in 637. The diocese had been much neglected for over eighty years; but Omer, with the assistance of Bertin, Mummolin, and Ebertran, all three monks of Luxeuil, succeeded in bringing about a thorough reform among the people. Having obtained the gift of the estate of Sithiu, on the Aa, from the owner, Adroald, Omer built a church on it, which he dedicated in 648 to St. Martin, and beside it a convent, of which he made Mummolin abbot. After the latter had been made bishop of Noyon and Tournai, Omer appointed in his place Bertin, who afterwards gave the convent the name of St. Omer, and it was soon surrounded by the city bearing the same name. Omer died at Térouenne Sept. 9, 668. He was buried in the church he had built. The Romish Church commemorates him Sept. 9. See *Acta Sanctorum*, Sept. 9; Mabillon, *Annales Ordinis S. Benedicti*, ix sæc.; Raillet, *Vies des Saints*, vol. iii; *Breviarium Parisiense*; *France pontificale*; Longueval, *Hist. de l'Église Gallic.* vol. iv.—Hoefer, *Nouv. Biog. Générale*, xxxviii, 677. (J. N. P.)

Omer (St.), ECCLESIASTICAL COUNCIL OF (*Concilium Audomarense*), was held in June, 1099, by Manassez of Rheims and four of his suffragans. The "Trève de Dieu" was established, and at the entreaty of Robert, count of Flanders, five articles of peace were drawn up. See Labbé, *Conc.* vol. x.

Omish Church, a sect of Mennonites in America are sometimes so called, after one of their preachers of the 17th century. They are found also in Germany and Switzerland. See MENNONITES.

Omnibŏnus, canonist. See GLOSSARIES; GLOSSATORS.

Omnipotence, an attribute of God alone, and essential to his nature as an infinite, independent, and perfect Being. Among the distinct declarations of Scripture attributing such power to God are the following: Gen. xvii, 1; Exod. xv, 11, 12; Deut. iii, 24; 1 Sam. xiv, 6; Psa. lxii, 11; lxv, 6; cxlvii, 5; Dan. iv, 35; Matt. vi, 13; xix, 26; Eph. iii, 20; Rev. xix, 6. It is also clearly expressed in the epithet *Shaddai* (q. v.), often applied to him in the O. T. The power of God is especially evinced: 1. In creation (Gen. i, 1; Rom. i, 20); 2. In the preservation of his creatures (Heb. i, 3; Col. i, 16, 17); 3. In the redemption of the world by our Lord Jesus Christ (Luke i, 35, 37; Ephes. i, 19); 4. In the conversion of sinners (Psa. cx, 3; 2 Cor. iv, 7); 5. In the continuation and success of the Gospel in the world (Matt. xiii, 31, 32); 6. In the preservation of the saints (1 Pet. i, 5); 7. In the resurrection of the dead (1 Cor. ch. xv); 8. In making the righteous happy forever, and in punishing the wicked (Matt. xxv, 34; Phil. iii, 20, 21). This power is only limited by God's own holy nature, which renders it impossible for him to do wrong (Numb. xxiii, 19; Heb. vi, 18), and by the laws of possibility which he has himself created in the nature of things; in other words, we cannot conceive of his performing either a metaphysical or a moral contradiction. See Cocker, *Theistic Conception of the World* (N. Y. 1876, 12mo), p. 355 sq.; Malcom, *Theol. Index*, s. v.; Haag, *Histoire des Dogmes Chrétiens*, i, 291; ii, 16 sq., 139 sq., 147. See LAW.

Omnipresence, another attribute of God alone, his ubiquity, or his presence in every place at the same time. This attribute may be argued from his infinity (Psa. cxxxix); his power, which is everywhere (Heb. i, 3); his providence (Acts xvii, 27, 28), which supplies all. As he is a spirit, he is so omnipresent as not to be mixed with the creature, or divided, part in one place and part in another; nor is he multiplied or extended, but is essentially present everywhere. God is everywhere, but he is not everything. All things have their being in him, but he is distinct from all things; he fills the universe, but is not mingled with it. He is the intelligence which guides, and the power which moves; but his personality is preserved, and he is independent of the works of his hands, however vast and noble. See Krauth, *The Conservative Reformation*, p. 797; Pearson, *On the Creeds*; Wardlaw, *Syst. Theol.* i, 554; Haag, *Hist. des Dogmes Chrétiens*, ii, 140 sq., 311; Malcom, *Theol. Index*, s. v. See PANTHEISM.

Omniscience, the third essential or natural attribute of God, is that perfection by which he knows all things. This is: 1. *Infinite* (Psa. cxlvii, 5); 2. *Eternal* (Isa. xlvi, 10; Acts ii, 23; xv, 18; Ephes. i, 4); 3. *Universal*, extending to all persons, times, places, and things (Psa. l, 10–13; Heb. iv, 13); 4. *Perfect*, relating to what is past, present, and to come. He knows all independently, distinctly, infallibly, and perpetually (Jer. x, 6, 7; Rom. xi, 33). 5. This knowledge is *peculiar* to himself, and not communicable to any creature (Job xxxvi, 4; Mark xiii, 32). 6. This attribute is incomprehensible to us, how God knows all things, yet it is evident that he does; for to suppose otherwise is to suppose him an imperfect Being, and at variance with the revelation he has given of himself (Job xxi, 22; xxviii, 24; Psa. cxxxix, 6; 1 John iii, 20).

This attribute of God is constantly connected in Scripture with his omnipresence, and forms a part of almost every description of that attribute; for as God is a spirit, and therefore intelligent, if he is everywhere, if nothing can exclude him, not even the most solid bodies, nor the minds of intelligent beings, then, indeed, as Paul avers, are "all things naked and open to the eyes of him with whom we have to do." Where he acts, he is; and where he is, he perceives. He understands and considers things absolutely, and as they are in their own natures, forms, properties, differences, together with all the circumstances belonging to them. "Known unto him are all his works from the beginning of the world," rather from all eternity, known before they were made, and known now they are made, in their actual existence. It is also properly associated with his omnipotence; so that God is universal in his perfections.

Two theological, or rather metaphysical, questions have been raised on this subject. 1. Whether this knowledge is all equally present to the divine consciousness, or only brought up as occasion requires. That the latter position cannot be true may be argued from the consideration that it would imply an imperfection or limitation in God's knowledge itself, inasmuch as it would thus become partial and fragmentary. The "occasion" implied in the supposition must be either in the divine mind, or else outside of it. If *ab intra*, it must be either voluntary or involuntary. The former involves the absurdity of supposing a volition respecting a subject not consciously present at the time to the mind of the willer, and the latter leaves the matter subject to some secret law of variable and therefore contingent

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action. If, on the other hand, the supposed occasion be *ab extra*, then still more palpably must the knowledge be fluctuating, and even uncertain altogether. In short, we cannot predicate of the divine mind any such *laws of mental association* as those which call up stores of information in human thoughts: these belong only to finite and imperfect beings. Knowledge is not latent in God's consciousness; his nature precludes such a supposition. Even with ourselves positive knowledge or absolute certainty springs only from consciousness; all else is merely belief, probability, reasoning, etc. Memory itself is but the reflex action of consciousness. With God, as there is no need of information or inference, so knowledge must be simple intuition, or what is in human language *consciousness* of all truth, possible as well as actual, throughout that infinity of time and space which his presence permeates.

2. The other and more important question mooted relates to God's *foreknowledge* of the future. This, Calvinistic theologians generally affirm, depends upon his *predetermination* of all things. Of course, a Being of infinite power must know that his will cannot be frustrated, and may therefore predict with certainty whatever he ordains. But this is not really knowledge at all; it is simply *reasoning*, a rapid conclusion from certain data. If the foregoing views are correct, God does not properly *foreknow* or *remember* anything. He simply KNOWS everything—past, present, and future—by virtue of that absolute and infinite intuition which takes in the entire range of fact and possibility in one everlasting survey. In the lofty language of Holy Writ, he "inhabiteth eternity." Of course, however, he knows events in their true relation and sequence as to time, and he also knows that they might have been, might now or hereafter be, otherwise, i. e. he contemplates at the same time with the certain the contingent also, and even the imaginary. For mere mortals, within their finite sphere of the past and present, may do this. The essential difference — aside from the enlarged field of view—is, that God looks upon the future just as we do upon the past, but by a peculiar faculty inherent in Deity alone. Any other view reduces God to but a man of larger proportions. See the literature referred to in Malcom, *Theol. Index*, s. v.; and comp. PRESCIENCE.

Omophagia (*ὠμοφαγία, eating raw flesh*), a custom which was anciently followed at the celebration of the Dionysia (q. v.) in the island of Chios, the Bacchantes being obliged to eat the raw pieces of flesh of the victim which were distributed among them. From this act Dionysus also received the name of Omadius (q. v.).—Gardner, *Faiths of the World*, vol. ii, s. v.

Omophorium (*ὠμοφόριον, borne on the shoulder*), a kind of scarf or stole worn by the Eastern bishops. It resembles the Latin pall, but is broader, and tied around the neck in a knot. See VESTMENTS, SACRED.

Omphalopsŭchi. See HESYCHASTS.

Om'ri (Heb. *Omri'*, עָמְרִי, thought by Gesenius and Fürst to be for עָמַרְיָה, the former in the sense of *taught of Jehovah*, the latter *apportioned of Jehovah*; but it is doubtful if the etymology contains the divine name; Sept. in 1 Kings Ἀμβρί; elsewhere Ἀμαρία, Ἀμαρί, v. r. Ζαμβρί, Μαρί; Josephus, Ἀμαρῖνος, *Ant.* viii, 12, 5), the name of four men:

1. The fifth named of nine sons of Becher, son of Benjamin (1 Chron. vii, 8). B.C. cir. 1618.

2. Son of Imri and father of Ammihud, of the tribe of Judah (1 Chron. ix, 4). B.C. post 1618.

3. Son of Michael, and David's captain in the tribe of Issachar (1 Chron. xxvii, 18). B.C. cir. 1017.

4. The commander-in-chief of the armies of Elah, king of Israel (1 Kings xvi, 16), and the seventh king of Israel, who began to reign in B.C. 926, and reigned eleven full (or twelve current) years, founding the third dynasty. He was engaged in the siege of Gibbethon, a Levitical city in Dan, of which the Philistines had gained possession, when the news came to the camp of the death of Elah and the usurpation of Zimri. On this the army proclaimed their general, Omri, king of Israel. He then lost not a moment, but leaving Gibbethon in the power of the infidels, went and besieged his competitor in Tirzah, carrying on the war so vigorously that Zimri soon despaired, and burned himself in his palace. But Omri was no sooner delivered of this rival (see ZIMRI) than another appeared in the person of Tibni, whom a part of the people had raised to the throne, probably from unwillingness to submit to military dictation. This occasioned a civil war which lasted four years (comp. 1 Kings xvi, 15 with 23) and left Omri undisputed master of the throne (B.C. 922). His reign lasted seven years more, his general character being "worse than all that had preceded him" (1 Kings xvi, 25). This is the same Omri mentioned (2 Chron. xxii, 2) as father of Athaliah, the mother of Ahaziah, king of Israel. Six of these latter years "he spent in Tirzah, although the palace there was destroyed; but at the end of that time, in spite of the proverbial beauty of the site (Cant. vi, 4), he transferred his residence, probably from the proved inability of Tirzah to stand a siege, to the mountain Shomron, better known by its Greek name Samaria, which he bought for two talents of silver from a rich man, otherwise unknown, called Shemer. See SAMARIA. It is situated about six miles from Shechem, the most ancient of Hebrew capitals; and its position, according to Prof. Stanley (*S. and P.* p. 240), 'combined, in a union not elsewhere found in Palestine, strength, fertility, and beauty.' Bethel, however, remained the religious metropolis of the kingdom, and the calf-worship of Jeroboam was maintained with increased determination and disregard of God's law (1 Kings xvi, 26). He seems to have been a vigorous and unscrupulous ruler, anxious to strengthen his dynasty by intercourse and alliances with foreign states. Thus he made a treaty with Benhadad I, king of Damascus, though on very unfavorable conditions, surrendering to him some frontier cities (1 Kings xx, 34), and among them probably Ramoth-Gilead (1 Kings xxii, 3), and admitting into Samaria a resident Syrian embassy, which is described by the expression 'he made streets in Samaria' for Benhadad. See AHAB. As a part of the same system, he united his son in marriage to the daughter of a principal Phœnician prince, which led to the introduction into Israel of Baal-worship, and all its attendant calamities and crimes. This worldly and irreligious policy is denounced by Micah (vi, 16) under the name of the 'statutes of Omri,' which appear to be contrasted with the Lord's precepts to his people, 'to do justly, and to love mercy, and to walk humbly with thy God.' It achieved, however, a temporary success, for Omri left his kingdom in peace to his son Ahab; and his family, unlike the ephemeral dynasties which had preceded him, gave four kings to Israel, and occupied the throne for about half a century, till it was overthrown by the great reaction against Baal-worship under Jehu" (Smith). Omri is mentioned in the cuneiform inscriptions (q. v.) as the founder of Beth-Khumri or Samaria (Rawlinson, *Hist. Evidences*, p. 109). On the chronology of this reign, see Offerhaus, *Spicil.* p. 45; Ussher, *Annal.* p. 37. See ISRAEL, KINGDOM OF.

On, the name of a man, and also of a city.

1. (Heb. *id.* אוֹן, *strength*, as Job xviii, 7; Sept. Ἀύν.) A son of Peleth, and a chief of the tribe of Reuben, who was one of the accomplices of Korah in the revolt against the authority of Moses and Aaron. B.C. cir. 1637. He is mentioned among the leaders of this conspiracy in the first instance (Numb. xvi, 1), but does not appear in any of the subsequent transactions, and is not by name included in the final punishment. "Possibly he repented; and indeed there is a Rabbinical tradition to the effect that he was prevailed upon by his wife to

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withdraw from his accomplices. Abendana's note is, 'Behold On is not mentioned again, for he was separated from their company after Moses spake with them. And our rabbins of blessed memory said that his wife saved him.' Josephus (*Ant.* iv, 2, 2) omits the name of On, but retains that of his father in the form Φαλαοῦς, thus apparently identifying Peleth with Phallu, the son of Reuben" (Smith).

2. An important city in Egypt. In the following account we follow chiefly the articles in Kitto and Smith.

Name.—This in the Heb. is the same as the above, אוֹן, Gen. xli, 50, or in the condensed form אָן, Gen. xli, 45, 50; xlvi, 20 (Sept. Ἡλιούπολις; Vulg. *Heliopolis*), which is doubtless of Coptic etymology. But in Ezek. xxx, 17, it is Hebraized אָוֶן, *A'ven* (q. v.), i. e. *wickedness* (Sept. and Vulg. as before).

The same city is also mentioned in the Bible as BETH-SHEMESH, בֵּית שֶׁמֶשׁ (Jer. xliii, 13), corresponding to the ancient Egyptian sacred name HA-RA, "the abode of the sun;" and perhaps it is likewise spoken of as IR-HA-HERES, עִיר הַחֶרֶס, or הַחֶרֶס —, the second part being, in this case, either the Egyptian sacred name, or else the Hebrew חֶרֶס, but we prefer to read "a city of destruction." The two names were known to the translator or translators of Exodus in the Sept., where On is explained to be Heliopolis (Ὼν ἥ ἐστιν Ἡλιούπολις, i, 11); but in Jeremiah this version seems to treat Beth-shemesh as the name of a temple (τοὺς στύλους Ἡλιουπόλεως, τοὺς ἐν Ὼν, xliii, 13, Sept. l, 13). The Coptic version gives *On* as the equivalent of the names in the Sept., but whether as an Egyptian word or such a word Hebraized can scarcely be determined. The latter is perhaps more probable, as the letter we represent by A is not commonly changed into the Coptic *O*, unless indeed one hieroglyphic form of the name should be read ANU, in which case the last vowel might have been transposed, and the first incorporated with it. Brugsch (*Geogr. Inschr.* i, 254) supposes AN and ON to be the same, "as the Egyptian A often had a sound intermediate between *a* and *o*." But this does not admit of the change of the *a* vowel to the long vowel *o*, from which it was as distinct as from the other long vowel *i*, respectively like א and ע, ו and י.

The ancient Egyptian common name is written AN, or AN-T, and perhaps ANU; but the essential part of the word is AN, and probably no more was pronounced. There were two towns called AN: Heliopolis, distinguished as the northern, AN-MEHÎT, and Hermonthis, in Upper Egypt, as the southern, AN-RES (Brugsch, *Geogr. Inschr.* i, 254, 255, Nos. 1217 *a*, *b*, 1218, 870, 1225). As to the meaning, we can say nothing certain. Cyril, who, as bishop of Alexandria, should be listened to on such a question, says that On signified the sun (Ὼν δέ ἐστι κατ' αὐτοὺς ὁ ἥλιος, *ad Hos.* p. 145), and the Coptic *Ouōini* (Memphitic), *Ouēin*, *Ouōēin* (Sahidic), "light," has therefore been compared (see La Croze, *Lex.* p. 71, 189), but the hieroglyphic form is UBEN, "shining," which has no connection with AN.

Scriptural Notices.—The first mention of this place in the Bible is in the history of Joseph, to whom we read Pharaoh gave "to wife Asenath, the daughter of Poti-pherah, priest of On" (Gen. xli, 45, comp. ver. 50; and xlvi, 20). Joseph was possibly governor of Egypt under a king of the fifteenth dynasty, of which Memphis was, at least for a time, the capital. In this case he would doubtless have lived for part of the year at Memphis, and therefore near to Heliopolis. The name of Asenath's father was appropriate to a Heliopolite, and especially to a priest of that place (though according to some he may have been a prince), for it means "Belonging to Ra," or "the sun." The name of Joseph's master Potiphar is the same, but with a slight difference in the Hebrew orthography. According to the Sept. On was one of the cities built for Pharaoh by the oppressed Israelites, for it mentions three "strong cities" instead of the two "treasure cities" of the Heb., adding On to Pithom and Raamses (Καὶ ᾠκοδόμησαν πόλεις ὀχυρὰς τῷ Φαραῳ, τὴν τε Πιθὼ, καὶ Ῥαμεσσῆ, καὶ Ὼν, ἥ ἐστιν Ἡλιούπολις, Exod. i, 11). If it be intended that these cities were founded by the labor of the people, the addition is probably a mistake, although Heliopolis may have been ruined and rebuilt; but it is possible that they were merely fortified, probably as places for keeping stores. Heliopolis lay at no great distance from the land of Goshen and from Raamses, and probably Pithom also.

Isaiah has been supposed to speak of On when he prophesies that one of the five cities in Egypt that should speak the language of Canaan should be called Ir-ha-heres, which may mean the City of the Sun, whether we take "heres" to be a Hebrew or an Egyptian word; but the reading "a city of destruction" seems preferable; and we have no evidence that there was any large Jewish settlement at Heliopolis, although there may have been at one time from its nearness to the town of Onias (q. v.).—Jeremiah speaks of On under the name Beth-shemesh, "the house of the sun" (comp. "oppidum solis," Pliny, *Hist. Nat.* v, 11), where he predicts of Nebuchadnezzar, "He shall break also the pillars [? מצבות, but perhaps statues] of Beth-shemesh, that [is] in the land of Egypt; and the houses of the gods of the Egyptians shall he burn with fire" (xliii, 13). By the word we have rendered "pillars," obelisks are reasonably supposed to be meant, for the number of which before the temple of the sun Heliopolis must have been famous; and perhaps by "the houses of the gods," the temples of this place are intended, as their being burned would be a proof of the powerlessness of Ra and Atum, both forms of the sun, Shu, the god of light, and Tafnet, a fire-goddess, to save their dwellings from the very element over which they were supposed to rule.—Perhaps it was on account of the many false gods of Heliopolis that, in Ezekiel, On is written Aven, by a change in the punctuation, if we can here depend on the Masoretic text, and so made to signify "vanity," and especially the vanity of idolatry. The prophet foretells, "The young men of Aven and of Pi-be-seth shall fall by the sword: and these [cities] shall go into captivity" (xxx, 17). Pi-beseth, or Bubastis, is doubtless spoken of with Heliopolis as in the same part of Egypt, and so to be involved in a common calamity at the same time when the land should be invaded.

After the age of the prophets we hear no more in Scripture of Heliopolis. Local tradition, however, points it out as a place where our Lord and the Virgin came, when Joseph brought them into Egypt, and a very ancient sycamore is shown as a tree beneath which they rested. The Jewish settlements in this part of Egypt, and especially the town of Onias, which was probably only twelve miles distant from Heliopolis in a northerly direction, but a little to the eastward (*Modern Egypt and Thebes*, i, 297, 298), then flourished, and were nearer to Palestine than the heathen towns, like Alexandria, in which there was any large Jewish population, so that there is much probability in this tradition. And perhaps Heliopolis itself may have had a Jewish quarter, although we do not know it to have been the Ir-ha-heres of Isaiah.

Monumental History.—The oldest monument of the town is the obelisk, which was set up late in the reign of Sesertesen I, head of the 12th dynasty, dating B.C. cir. 2050. According to Manetho, the bull Mnevis was first worshipped here in the reign of Kaiechôs, second king of the 2d dynasty (B.C. cir. 2400). In the earliest times it must have been subject to the first dynasty so long as their sole rule lasted, which was perhaps for no more than the reigns of Menes (B.C. cir. 2717) and

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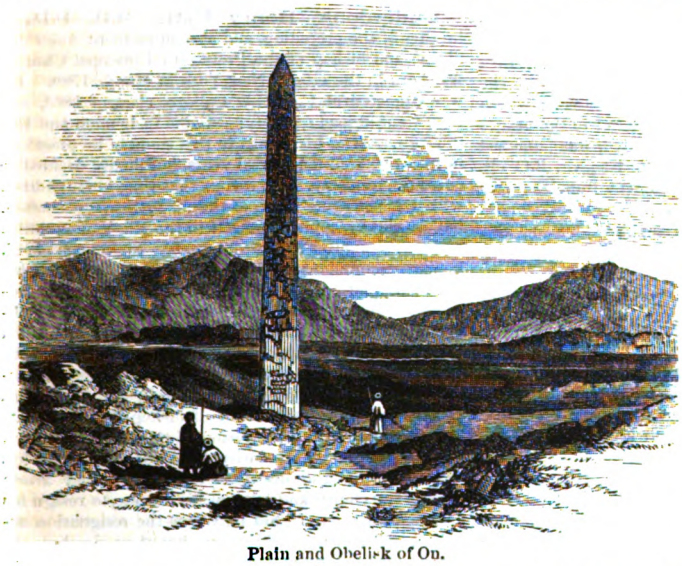
Athothis; it doubtless next came under the government of the Memphites, of the 3d (B.C. cir. 2640), 4th, and 6th dynasties; it then passed into the hands of the Diospolites of the 12th dynasty and the Shepherds of the 15th; but whether the former or the latter held it first, or it was contested between them, we cannot as yet determine. During the long period of anarchy that followed the rule of the 12th dynasty, when Lower Egypt was subject to the Shepherd kings, Heliopolis must have been under the government of the strangers. With the accession of the 18th dynasty it was probably recovered by the Egyptians, during the war which Aähmes, or Amosis, head of that line, waged with the Shepherds, and thenceforward held by them, though perhaps more than once occupied by invaders (comp. Chabas, *Papyrus Magique Harris*), before the Assyrians conquered Egypt. Its position near the eastern frontier must have made it always a post of especial importance. See No-Amon.

The chief object of worship at Heliopolis was the sun, under the forms *Ra*, the sun simply, whence the sacred name of the place, Ha-ra, "the abode of the sun," and *Atum*, the setting sun, or sun of the nether world. Probably its chief temple was dedicated to both. Shu, the son of Atum, and Tafnet, his daughter, were also here worshipped, as well as the bull Mnevis, sacred to Ra, Osiris, and Isis; and the Phœnix, *Bennu*, probably represented by a living bird of the crane kind. (On the mythology, see Brugsch, p. 254 sq.) The temple of the sun, described by Strabo (xvii, p. 805, 806), is now only represented by the single beautiful obelisk, which is of



Plain and Obelisk of On.

red granite, 68 feet 2 inches high above the pedestal, and bears a dedication showing that it was sculptured in or after his 30th year (cir. 2050) by Sesertesen I, first king of the 12th dynasty (B.C. cir. 2080–2045). There were probably far more than a usual number of obelisks before the gates of this temple, on the evidence of ancient writers, and the inscriptions of some yet remaining elsewhere, and no doubt the reason was that these monuments were sacred to the sun. From the extent of the mounds it seems to have been always a small town.

An imperfect monumental inscription of the time of Thothmes III mentions the city of On in the following terms: "In his thirty-fifth year the king (Thothmes III) sent forth an army of ten full cohorts against Heth. Then he marched against the city of On, where the unclean race were assembled . . ."—alluding perhaps to the Shepherds, whom Thothmes finally expelled from Egypt. There are other indications of this Pharaoh having been at Heliopolis or On. Two of the obelisks removed by the Romans from that ancient city bear the well-known cartouche of Thothmes III. The one stands upright before the cathedral of St. John at Rome, the other in the Atmeidan at Constantinople. Osburn declares "that it becomes a historical fact that the patron of Joseph, Pharaoh Apophis, had possession of Heliopolis, and for a long period held his regal state there" (*Monum. Hist. of Egypt*, ii, 87). See Egypt.

Later Notices. — The traces of this city which are found in classic authors correspond with the little of it that we know from the brief intimations of Holy Writ. According to Herodotus (ii, 59), Heliopolis was one of the four great cities that were rendered famous in Egypt by being the centres of solemn religious festivals, which were attended by splendid processions and homage to the gods. In Heliopolis the observance was held in honor of the sun. The majesty of these sacred visits may be best learned now by a careful study of the temples (in their ruins) in which the rites were performed (Wilkinson, *Anc. Egypt.*). Heliopolis had its priesthood, a numerous and learned body, celebrated before other Egyptians for their historical and antiquarian lore, and occupying extensive buildings around the temple; it long continued the university of the Egyptians, the chief seat of their science (Kenrick, *Herod.* ii, 3; Wilkinson); the priests dwelt as a holy community in a spacious structure appropriated to their use. In Strabo's time the halls were to be seen in which Eudoxus and Plato had studied under the direction of the priests of Heliopolis. A detailed description of the temple, with its long alleys of sphinxes, obelisks, etc., may be found in Strabo (xvii; Josephus, *c. Apion.* ii, 2), who says that the mural sculpture in it was very similar to the old Etruscan and Grecian works. In the temple a bullock was fed—a symbol of the god Mnevis. The city suffered severely by the Persian invasion. From the time of Shaw and Pococke the place has been described by many travellers. At an early period remains of the famous temple were found. Abdallatif (A.D. 1200) saw many colossal sphinxes, partly prostrate, partly standing. He also saw the gates or propylæa of the temple covered with inscriptions; he describes two immense obelisks whose summits were covered with massive brass, around which were others one half or one third the size of the first, placed in so thick a mass that they could scarcely be counted, most of them thrown down. This city furnished works of art to Augustus for adorning Rome, and to Constantine for adorning Constantinople. Ritter (*Erdkunde*, i, 823) says that the sole remaining obelisk bears hieroglyphics which remind the beholder of what Strabo terms the Etruscan style. "The figure of the cross which it bears (*crux ansata*) has attracted the special notice of Christian antiquaries" (Ritter).

Heliopolis was situate on the east side of the Pelusiac branch of the Nile, just below the point of the Delta, and about twenty miles north-east of Memphis. It was before the Roman time the capital of the Heliopolitic Nome, which was included in Lower Egypt (Pliny, *Hist. Nat.* v, 9; Ptolem. iv, 5). Now its site is above the point of the Delta, which is the junction of the

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Phatmetic, or Damietta branch, and the Bolbitine, or Rosetta, and about ten miles to the north-east of Cairo. The site is now marked by low mounds, enclosing a space about three quarters of a mile in length by half a mile in breadth, which was once occupied by houses and by the celebrated Temple of the Sun. This area is at present a ploughed field, a garden of herbs; and the solitary obelisk which still rises in the midst of it is the sole remnant of the former splendors of the place. In the days of Edrisi and Abdallatif the place bore the name of *Ain Shems;* and in the neighboring village, *Matariyeh*, is still shown an ancient well bearing the same name. Near by it is the above-mentioned very old sycamore, its trunk straggling and gnarled, under which legendary tradition relates that the holy family once rested (Robinson, *Biblical Researches*, i, 36).

O'nam (Heb. *Onam'*, אוֹנָם, *strong*), the name of two men.

1. (Sept. Ὠμάρ in Genesis, Ὠνάμ in Chron.; v. r. Ὠμάν, Σωνάν), the last named of the five children of Shobal, son of Seir the Horite (Gen. xxxvi, 23; 1 Chron. i, 40). B.C. cir. 1964.

2. (Sept. Οὐνομά, v. r. Ὀζόμ), son of Jerahmeel, of the tribe of Judah, by his wife Atarah, and father of Shammai and Jada (1 Chron. ii, 26, 28). B.C. ante 1658.

O'nan (Heb. *Onan'*, אוֹנָן, *strong;* Sept. Αὐνάν), the second son of Judah by the daughter of Shuah the Canaanite (Gen. xxxviii, 4; Numb. xxvi, 19; 1 Chron. iii, 3). Being constrained by the obligations of the ancient Levirate law (q. v.) to espouse Tamar, his elder brother's widow, he took means to frustrate the intention of this usage, which was to provide heirs for a brother who had died childless (Deut. xxv, 5-10; Mark xii, 19). This offence, rendered without excuse by the allowance of polygamy, and the seriousness of which can scarcely be appreciated but in respect to the usages of the times in which it was committed, was punished by premature death (Gen. xxxviii, 8 sq.). B.C. cir. 1870. His act was evidently different from the vice which has been given his name.

Onca, a surname of *Athene*, under which she was worshipped at Oncæ, in Bœotia.—Gardner, *Faiths of the World*, vol. ii, s. v.

Oncacus, a surname of *Apollo*, from Oncæium, in Arcadia, where he had a temple.—Gardner, *Faiths of the World*, vol. ii, s. v.

Onderdonk, Benjamin Treadwell, D.D., LL.D., an eminent American divine and bishop of the Protestant Episcopal Church, noted especially because of the severe trials through which he passed, and his consequent deposition from the episcopal office, was born in the city of New York in 1791. He was educated at Columbia College, New York, class of 1809, and, after a most critical study of divinity, was ordained priest in 1812, and in the following year was made assistant pastor of Trinity parish, New York. He soon distinguished himself by unusual pulpit talents, and became one of the favorite preachers of the metropolis. In 1826 he was elected professor in the General Theological Seminary of New York, and he held that position until 1830, when he was elevated to the episcopate as successor to the then recently deceased bishop Hobart, of Eastern New York. He was consecrated to this important office Nov. 26, 1830. By his eminent qualifications for the episcopal work he soon acquired general trust, and by his untiring industry gained many warm admirers and friends. In 1844, however, and that very unexpectedly, most serious charges were brought against the purity of his moral character, and in December of that year he was therefore tried by the House of Bishops acting as a court. After a long and searching investigation, the court decided (eight voting for deposition and nine for suspension) that he be suspended from the office and functions of the ministry (Jan. 3, 1845). Bishop Onderdonk himself never acknowledged that he was guilty of the offences imputed to him, but the careful and prolonged trial that had been afforded him revealed that he must have been frequently guilty of very gross immorality, the testimony depending upon parties whose character was unquestionable in every particular. Largely his improper advances to ladies—and these were the principal charges—were prompted by liquor, for he is known to have been an habitual drinker of intoxicating beverages. It is claimed by his friends that he could never have been guilty of gross immorality in any other than an intoxicated state, and that the accusations, having been brought forward only after he had reformed in his habits, should not have been countenanced by the House of Bishops. Even after the suspension of the bishop his friends zealously continued to labor for the removal of his suspension from the episcopate. After much delay, the General Convention of 1850 passed a canon allowing a provisional bishop to be chosen. The Convention of New York adopted a petition to the General Convention of 1859 in favor of bishop Onderdonk's restoration, and the lower house supported it by a large vote, but the bishops rejected it, and he died, unrestored to his diocese, April 30, 1861. He published, *Sermon before and for the Domestic and Foreign Mission Society* (N. Y. 1829, 8vo):—*Sermon at the Funeral of the Right Rev. John H. Hobart* (1830, 8vo). See *The Proceedings of the Court convened under the third Canon of* 1844 *in the City of New York, on Dec.* 10, 1844, *for the Trial of the Right Rev. B. T. Onderdonk, D.D., Bishop of New York*, etc. (N. Y. 1845, 8vo). (J. H. W.)

Onderdonk, Henry Ustic, M.D., D.D., a brother of the preceding, and also an eminent American divine and bishop of the Protestant Episcopal Church, was born in the city of New York in March, 1789. He was educated at Columbia College, class of 1805, and then went abroad to study medicine in London and Edinburgh. After his return to this country he practiced in his profession for several years, but finally decided to enter the ministry. He was at that time (1815) editor, with Dr. Valentine Mott, of the *N. Y. Medical Journal*, but he closely applied himself to the study of divinity, and was soon after ordained deacon. In January, 1816, he went as missionary to Canandaigua, which, under his care, grew into a flourishing parish, and of this he became the rector in 1818. In 1820 he removed to Brooklyn as rector of St. Ann's Church, and there he gained much distinction as preacher and writer. In 1827 he was elected to the episcopacy, and was consecrated assistant to the bishop of Pennsylvania Oct. 25 of that year. In 1837, on the death of bishop White, Onderdonk was put in full possession of the diocesan power, and he discharged its duties until 1844, when he felt compelled, by the dissatisfaction which had arisen among the clergy and laity of his diocese, to resign his episcopal functions. Not only was the resignation accepted by the House of Bishops, but they also brought him to trial for intemperance, and suspended him from the office and functions of the priesthood from and after Oct. 21, 1844. In 1856 bishop Onderdonk was restored to the sacred ministry and to his diocese, but he did not resume the privileges of his office, and died only two years later, Dec. 6, 1858, at Philadelphia. He published, *Appeal to the Religious Public, etc., of Canandaigua* (1818):—*Episcopacy tested by Scripture* (N. Y. 1846; first published as an essay in the *Protestant Episcopalian*, November and December, 1830; second, in pamphlet form anonymously; third, as a tract by the Protestant Episcopal Tract Society; and then reviewed by the Rev. Albert Barnes in the *Christian Spectator*, 1834—this review was reprinted in Barnes's *Miscellaneous Essays and Reviews*, 1855, i, 200-251):—*Episcopacy Examined and Re-examined* (1835):—*Essay on Regeneration* (Phila. 1835):—*Family Devotions from the Liturgy* (1835):—*Sermons and Episcopal Charges* (1851, 2 vols. 8vo). "They show him to be not only a pol-

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ished writer, but a scholar and reasoner of the highest rank" (R. W. Griswold, D.D.). Bishop Onderdonk also published a number of occasional *Sermons*, *Tracts*, and *Pamphlets*, and contributed papers to the *American Medical and Philosophical Register*, the *New York Medical Magazine*, the *Church Register*, the *Churchman's Monthly Magazine*, the *Evergreen*, the *Protestant Episcopalian*, the *Banner of the Cross*, the *Churchman*, etc. He has besides substantial claims to the character of a poet; in evidence of which we may instance Hymns Nos. 14, 105, 106, 109, 181, 195, 208, 208, 211, and Psalms 16, 23, and 59, in the Book of Common Prayer of the American Protestant Episcopal Church. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Drake, *Dict. of Amer. Biog.* s. v.; and the article by Prof. Spencer in *The Amer. Cyclop.* s. v. (J. H. W.)

Oneida Community. See PERFECTIONISTS.

Ones'imus (Ὀνήσιμος, *profitable*) is the name of the servant or slave in whose behalf Paul wrote the Epistle to Philemon (Phil. 10; Col. iv. 9). A.D. 58. He was a native, or certainly an inhabitant, of Colossæ, since Paul, in writing to the Church there, speaks of him (Col. iv, 9) as ὃς ἐστιν ἐξ ὑμῶν, "one of you." This expression confirms the presumption which his Greek name affords that he was a Gentile, and not a Jew, as some have argued from μάλιστα ἐμοί in Phil. 16. Slaves were numerous in Phrygia, and the name itself of Phrygian was almost synonymous with that of slave. Hence it happened that in writing to the Colossians (iii, 22–iv, 1) Paul had occasion to instruct them concerning the duties of masters and servants to each other. Onesimus was one of this unfortunate class of persons, as is evident both from the manifest implication in οὐκέτι ὡς δοῦλον in Phil. 16, and from the general tenor of the epistle. There appears to have been no difference of opinion on this point among the ancient commentators, and there is none of any critical weight among the modern. The man escaped from his master and fled to Rome, where in the midst of its vast population he could hope to be concealed, and to baffle the efforts which were so often made in such cases for retaking the fugitive (Walter, *Die Geschichte des Röm. Rechts*, ii, 63 sq.). It must have been to Rome that he directed his way, and not to Cæsarea, as some contend; for the latter view stands connected with an indefensible opinion respecting the place whence the letter was written (see Neander, *Pflanzung*, ii, 506). Whether Onesimus had any other motive for the flight than the natural love of liberty, we have not the means of deciding. It has been very generally supposed that he had committed some offence, as theft or embezzlement, and feared the punishment of his guilt. This is grounded upon ἠδίκησε in Phil. 18, in connection with the context; the meaning, however, is somewhat uncertain (see Notes in *Ep. to Phil.* by the Amer. Bible Union, p. 60). Commentators at all events go entirely beyond the evidence when they assert (as Conybeare, *Life and Epistles of Paul*, ii, 467) that he belonged to the dregs of society, that he robbed his master, and confessed the sin to Paul. Though it may be doubted whether Onesimus heard the Gospel for the first time at Rome, it is beyond question that he was led to embrace the Gospel there through the apostle's instrumentality. The language in ver. 10 of the letter (ὃν ἐγέννησα ἐν τοῖς δεσμοῖς μου) is explicit on this point. As there were believers in Phrygia when the apostle passed through that region on his third missionary tour (Acts xviii, 23), and as Onesimus belonged to a Christian household (Phil. 2), it is not improbable that he knew something of the Christian doctrine before he went to Rome. How long a time elapsed between his escape and conversion we cannot decide; for πρὸς ὥραν in the 15th verse, to which appeal has been made, is purely a relative expression, and will not justify any inference as to the interval in question. After his conversion the most happy and friendly relations sprung up between the teacher and the disciple. The situation of the apostle as a captive and an indefatigable laborer for the promotion of the Gospel (Acts xxviii, 30, 31) must have made him keenly alive to the sympathies of Christian friendship, and dependent upon others for various services of a personal nature, important to his efficiency as a minister of the Word. Onesimus appears to have supplied this twofold want in an eminent degree. We see from the letter that he won entirely the apostle's heart, and made himself so useful to him in various private ways, or evinced such a capacity to be so (for he may have gone back to Colossæ soon after his conversion), that Paul wished to have him remain constantly with him. Whether he desired his presence as a personal attendant or as a minister of the Gospel is not certain from ἵνα διακονῇ μοι in ver. 13 of the epistle. Be this as it may, Paul's attachment to him as a disciple, as a personal friend, and as a helper to him in his bonds, was such that he yielded him up only in obedience to that spirit of self-denial, and that sensitive regard for the feelings or the rights of others, of which his conduct on this occasion displayed so noble an example. Onesimus, accompanied by Tychicus, left Rome with not only this epistle, but with that to the Colossians (Col. iv, 9). It is believed that Onesimus, anxious to justify the confidence which Paul reposed in him, by appearing speedily before his master, left Tychicus to take the Epistle to the Ephesians, and hastened to Colossæ, where he doubtless received the forgiveness which Paul had so touchingly implored for him as "a brother beloved" (*Canon. Apost.* 73).

There is but little to add to this account, when we pass beyond the limits of the New Testament. The traditionary notices which have come down to us are too few and too late to amount to much as historical testimony. Some of the later fathers assert that Onesimus was set free, and was subsequently ordained bishop of Berœa, in Macedonia (*Constit. Apost.* vii, 46). The person of the same name mentioned as bishop of Ephesus in the first epistle of Ignatius to the Ephesians (Hefele, *Patrum Apost. Opp.* p. 152) was a different person (Winer, *Realw.* ii, 175). See ONESIMUS, ST. It is related also that Onesimus finally made his way to Rome again, and ended his days there as a martyr during the persecution under Nero (Smith). His name is found in the Roman martyrology under date of March 2, 95.

We mistake if we consider that the occasion on which Paul interfered was really small. Throughout the Roman empire the number of the enslaved was perhaps seven times the number of the free. It was important that a practical exemplification should be given by Paul himself of the meaning of his own language, that in the new creation there is "neither bond nor free, but Christ is all and in all." There is no violent interference with the prescriptive rights of ownership which Philemon had acquired; Paul gently states that while his natural impulse was to retain Onesimus for the sake of his services (Phil. 13), yet, apart from Philemon's consent, he would forego the comfort which the presence of such a Christian brother was able to impart. Yet the language in which Paul speaks of Onesimus clearly shows that Philemon could no longer maintain those rights without forfeiting his Christian character. Slavery is nowhere expressly condemned in Scripture any more than polygamy; the duty of emancipating slaves is not expressly inculcated any more than the duty of family worship. The influence of vital Christianity implicitly forbids the permanency of a system which defeats the apostle's injunction: "Masters, give unto your servants that which is just and equal, knowing that ye also have a Master in heaven." Where the owner is Christianized, the bondsman is enfranchised. The interference of Paul in behalf of Onesimus may thus be considered a divine act of emancipation, illustrating the legitimate and necessary influence of Christian principle. Amid all the defects and corruptions of the Christian Church we can discover proofs of its divine origin in every age

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and in every clime, by its tendency to undo the heavy burdens, to let the oppressed go free, and to break every yoke; the Church has very generally felt that the command, "He who loveth God should love his brother also," strikes at the root of a system which severs the domestic relations of husband and wife, of parent and child, while it blasts the oppressor with the blinding and hardening effects of arbitrary rule and irresponsible power (Fairbairn). See PHILEMON.

Onesimus, ST., an early Christian bishop, who succeeded Caius in the chair at Ephesus, and was the third bishop of that city. He governed that Church in 107. His festival is celebrated Feb. 16 in the Latin Church. See *Acta Sanctorum*, February and March; Dom Calmet, *Dict. de la Bible*, s. v.; Baillet, *Vies des Saints*, vol. i.

Onesiph'orus (Ὀνησίφορος, *profit-bringing*), a believer of Ephesus, who came to Rome during the second captivity of Paul in that city (A.D. cir. 64), and having found out the apostle, who was in custody of a soldier, to whose arm his own was chained, was "not ashamed of his chain," but attended him frequently, and rendered him all the services in his power. This faithful attachment, at a time of calamity and desertion, was fully appreciated and well remembered by the apostle, who in his Epistle to Timothy carefully records the circumstance; and, after charging him to salute in his name "the household of Onesiphorus," expresses the most earnest and grateful wishes for his spiritual welfare (2 Tim. i, 16–18; comp. iv, 19). It would appear from this that Onesiphorus had then quit Rome (Kitto). It has even been made a question whether this friend of the apostle was still living when the letter to Timothy was written, because in both instances Paul speaks of "the household" (in 2 Tim. i, 16, δώη ἔλεος ὁ κύριος τῷ Ὀνησιφόρου οἴκῳ), and not separately of Onesiphorus himself. If we infer that he was not living, then we have in 2 Tim. i, 18 almost an instance of the apostolic sanction of the practice of praying for the dead. But the probability is that other members of the family were also active Christians; and as Paul wished to remember them at the same time, he grouped them together under the comprehensive τὸν Ὀν. οἶκον (2 Tim. iv, 19), and thus delicately recognised the common merit, as a sort of family distinction. The mention of Stephanas in 1 Cor. xvi, 17 shows that we need not exclude him from the Στεφανᾶ οἶκον in 1 Cor. i, 16. It is evident from 2 Tim. i, 18 (ὅσα ἐν Ἐφέσῳ διηκόνησε) that Onesiphorus had his home at Ephesus; though if we restrict the salutation near the close of the epistle (iv, 19) to his family, he himself may possibly have been with Paul at Rome when the latter wrote to Timothy. Nothing authentic is known of him beyond these notices. According to a tradition in Fabricius (*Lux Evang.* p. 117), he became bishop of Corone, in Messenia (Smith).

Oni'arès (Ὀνιάρης), a name that appears in 1 Macc. xii, 20 as the author or director of the letter of the Lacedæmonians to Onias; but it is evidently a corruption for *Onias* (Ὀνιᾶ Ἀρεῖος, the latter name repeated from the following verse). See Josephus, *Ant.* xii, 4, 10.

Oni'as (Ὀνίας. perh. for חֲנִיָּה, a *ship*), the name of five Jewish pontiffs, mentioned by the Apocrypha and by Josephus. The following account of them is mostly from Smith's *Dict. of the Bible*, s. v. See HIGH-PRIEST.

1. The son and successor of Jaddua, who entered on the office about the time of the death of Alexander the Great, B.C. cir. 330–309, or, according to Eusebius, 300 (Josephus, *Ant.* xi, 7, 7). According to Josephus he was father of Simon the Just (*Ant.* xii, 2, 4; comp. Eccles. l, 1). See SIMON.

2. The son of Simon the Just (Josephus, *Ant.* xii. 4, 1). He was a minor at the time of his father's death (B.C. cir. 290), and the high-priesthood was occupied in succession by his uncles Eleazar and Manasseh to his exclusion. He entered on the office at last (B.C. cir. 240), and his conduct threatened to precipitate the rupture with Egypt which afterwards opened the way for Syrian oppression. Onias, from avarice, it is said—a vice which was likely to be increased by his long exclusion from power—neglected for several years to remit to Ptolemy Euergetes the customary annual tribute of 20 talents. The king claimed the arrears with threats of violence in case his demands were not satisfied. Onias still refused to discharge the debt, more, as it appears, from self-will than with any prospect of successful resistance. The evil consequences of this obstinacy were, however, averted by the policy of his nephew Joseph, the son of Tobias, who visited Ptolemy, urged the imbecility of Onias, won the favor of the king, and entered into a contract for farming the tribute, which he carried out with success. Onias retained the high-priesthood till his death (B.C. cir. 226), when he was succeeded by his son Simon II (Josephus, *Ant.* xii, 4).

3. The son of Simon II, who succeeded his father in the high-priesthood. B.C. cir. 198. In the interval which had elapsed since the government of his grandfather the Jews had transferred their allegiance to the Syrian monarchy (Dan. xi, 14), and for a time enjoyed tranquil prosperity. Internal dissensions furnished an occasion for the first act of oppression. Seleucus Philopator was informed by Simon, governor of the Temple, of the riches contained in the sacred treasury, and he made an attempt to seize them by force. At the prayer of Onias, according to the tradition (2 Macc. iii), the sacrilege was averted; but the high-priest was obliged to appeal to the king himself for support against the machinations of Simon. Not long afterwards Seleucus died (B.C. 175), and Onias found himself supplanted in the favor of Antiochus Epiphanes by his brother Jason, who received the high-priesthood from the king. Jason, in turn, was displaced by his youngest brother Menelaus, who procured the murder of Onias (B.C. cir. 171), in anger at the reproof which he had received from him for his sacrilege (2 Macc. iv, 32–38). But though his righteous zeal was thus fervent, the punishment which Antiochus inflicted on his murderer was a tribute to his "sober and modest behavior" (2 Macc. iv, 37) after his deposition from his office. See ANDRONICUS.

It was probably during the government of Onias III that the communication between the Spartans and Jews took place (1 Macc. xii, 19–23; Josephus, *Ant.* xii, 4, 10). See SPARTANS. How powerful an impression he made upon his contemporaries is seen from the remarkable account of the dream of Judas Maccabæus before his great victory (2 Macc. xv, 12–16).

4. The youngest brother of Onias III, who bore the same name, which he afterwards exchanged for *Menelaus* (Josephus, *Ant.* xii. 5, 1). See MENELAUS.

5. The son of Onias III, who sought a refuge in Egypt from the sedition and sacrilege which disgraced Jerusalem. The immediate occasion of his flight was the triumph of "the sons of Tobias," gained by the interference of Antiochus Epiphanes. Onias, to whom the high-priesthood belonged by right, appears to have supported throughout the alliance with Egypt (Josephus, *War*, i, 1, 1), and receiving the protection of Ptolemy Philometor, he endeavored to give a unity to the Hellenistic Jews which seemed impossible for the Jews in Palestine. With this object he founded the temple at Leontopolis, which occupies a position in the history of the development of Judaism of which the importance is commonly overlooked; but the discussion of this attempt to consolidate Hellenism belongs to another place, though the connection of the attempt itself with Jewish history could not be wholly overlooked (Josephus, *Ant.* xiii, 3; *War*, i, 1, 1; vii, 10, 2; comp. Ewald, *Gesch.* iv, 405 sq.; Herzfeld, *Gesch.* ii, 460 sq., 557 sq.).

ONIAS, CITY or REGION OF, the city in which

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stood the temple built by Onias, and the region of the Jewish settlements in Egypt. Ptolemy mentions the city as the capital of the Heliopolitic Nome: Ἡλιοπολίτης νομός, καὶ μητρόπολις Ὄνιου (iv, 5, § 53); where the reading Ἡλίου is not admissible, since Heliopolis is afterwards mentioned, and its different position distinctly laid down (§ 54). Josephus speaks of "the region of Onias," Ὄνιου χώρα (*Ant.* xiv, 8, 1; *War*, i, 9, 4; comp. vii, 10, 2), and mentions a place there situate called "the Camp of the Jews," Ἰουδαίων στρατόπεδον (*Ant.* xiv, 8, 2; *War*, l. c.). In the spurious letters given by him in the account of the foundation of the temple of Onias, it is made to have been at Leontopolis in the Heliopolitic Nome, and called a strong place of Bubastis (*Ant.* xiii, 3, and 1, 2); and when speaking of its closing by the Romans, he says that it was in a region 180 stadia from Memphis, in the Heliopolitic Nome, where Onias had founded a castle (lit. watch-post, φρούριον, *War*, vii, 10, 2–4). Leontopolis was not in the Heliopolitic Nome, but in Ptolemy's time was the capital of the Leontopolitic (iv, 5, § 51), and the mention of it is altogether a blunder. There is probably also a confusion as to the city Bubastis; unless, indeed, the temple which Onias adopted and restored was one of the Egyptian goddess of that name.

The site of the city of Onias is to be looked for in some one of those to the northward of Heliopolis which are called *Tell el-Yehûd*, "the Mound of the Jews," or *Tell el-Yehudiyeh*, "the Jewish Mound." Sir Gardner Wilkinson thinks that there is little doubt that it is one which stands in the cultivated land near Shibîn, to the northward of Heliopolis, in a direction a little to the east, at a distance of twelve miles. "Its mounds are of very great height." He remarks that the distance from Memphis (29 miles) is greater than that given by Josephus; but the inaccuracy is not extreme. Another mound of the same name, standing on the edge of the desert, a short distance to the south of Belbeis, and 24 miles from Heliopolis, would, he thinks, correspond to the Vicus Judæorum of the *Itinerary of Antoninus* (see *Modern Egypt and Thebes*, i, 297–300). During the years 1842–1849 excavations were made in the mound supposed by Sir Gardner Wilkinson to mark the site of the city of Onias. No result, however, was obtained but the discovery of portions of pavement very much resembling the Assyrian pavements now in the British Museum.

From the account of Josephus, and the name given to one of them, "the Camp of the Jews," these settlements appear to have been of a half military nature. The chief of them seems to have been a strong place; and the same is apparently the case with another, that just mentioned, from the circumstances of the history even more than from its name. This name, though recalling the "Camp" where Psammetichus I established his Greek mercenaries (Magdolus), does not prove it was a military settlement, as the "Camp of the Tyrians" in Memphis (Herod. ii, 112) was perhaps in its name a reminiscence of the Shepherd occupation, for there stood there a temple of "the Foreign Venus," of which the age seems to be shown by a tablet of Amenoph II (B.C. cir. 1400) in the quarries opposite the city in which Ashtoreth is worshipped, or else it may have been a merchant settlement. We may also compare the Coptic name of El-Gîzeh, opposite Cairo, *Persioi*, which has been ingeniously conjectured to record the position of a Persian camp. The easternmost part of Lower Egypt, be it remembered, was always chosen for great military settlements, in order to protect the country from the incursions of her enemies beyond that frontier. Here the first Shepherd king Salatis placed an enormous garrison in the stronghold Avaris, the Zoan of the Bible (Manetho, ap. Josephus, *c. Ap.* i, 14). Here foreign mercenaries of the Saïtic kings of the 26th dynasty were settled; here also the greatest body of the Egyptian soldiers had the lands allotted to them, all being established in the Delta (Herod. ii, 164–166). Probably the Jewish settlements were established for the same purpose, more especially as the hatred of their inhabitants towards the kings of Syria would promise their opposing the strongest resistance in case of an invasion. The history of the Jewish cities of Egypt is a very obscure portion of that of the Hebrew nation. We know little more than the story of the foundation and overthrow of one of them, though we may infer that they were populous and politically important. It seems at first sight remarkable that we have no trace of any literature of these settlements; but as it would have been preserved to us by either the Jews of Palestine or those of Alexandria, both of whom must have looked upon the worshippers at the temple of Onias as schismatics, it could scarcely have been expected to have come down to us. See Frankel, "Zur Forschung über den *Oniastempel*," in the *Monatsschr. für Wiss. d. Judenth.* i, 273 sq. See EGYPT.

Onias HAM-MAGAL (חֹנִיאֵל), an ancient rabbi, who was a contemporary of Simon ben-Shetach (q. v.) under the reign of Aristobulus II (B.C. 69–63), is especially reputed for his piety and the power of his prayers. When an unusual drought threatened the land with famine, a deputation of the Sanhedrim came to Onias to bespeak his prayers. At their request he entered a circle which he had traced in the ground (hence his surname *the Rut*), and did not leave it till in answer to his prayers rain descended—at first in drops, but afterwards in such quantity that he had again to intercede for its cessation. While the Sanhedrim voted thanks to the successful rabbi, Simon ben-Shetach, the president or nasi of the Sanhedrim, who disapproved of the embassy, and of Onias's conduct, as divulging the secrets of the Cabala (q. v.), sent the following characteristic message: "If thou hadst not been Onias, I would have excommunicated thee; for it would have been better for us to have suffered famine as in the days of Elias than that the name of the Lord should have been profaned by thee" (Talmud, tract *Taanith*, p. 23). This event is said to have taken place on the 20th of Adar, which is still marked in the Jewish calendar as a feast (comp. the art. CALENDAR, under "Adar," vol. ii, p. 23). But soon after this Onias met with a violent death at the hands of his brethren. The occasion of it was the civil war in Palestine between the sons of king Alexander Jannæus—Hyrcanus and Aristobulus. Aristobulus forced the weak Hyrcanus to abdicate. Antipater, the father of Herod, sensible that the exaltation of a weak prince was the surest means of promoting his own schemes, persuaded Hyrcanus after his abdication to flee to Aretas, king of Arabia. Antipater gained Aretas for the cause of the fugitive prince, who was thus enabled to advance, at the head of a Jewish and Arab force, upon Jerusalem. Aristobulus, obliged precipitately to flee to Jerusalem, defended himself behind the Temple walls. It was at that stage that Onias was accidentally found by the superstitious army of Hyrcanus, and urged to pronounce some magical curse against the defenders of the Temple. Unable to obey, he is recorded, instead of the desired curse, to have uttered the following prayer: "Lord God of heaven and King of the world, in whose hand are the hearts of all living, and the thoughts of the hearts of thy only people and of thy priests, direct thou their hearts, and do not hear their prayers against each other for evil, but only for good, seeing the one are thy people, the others thy priests." He had scarcely pronounced this brief and patriotic supplication before the exasperated multitude let fly at him such volleys of stones as killed him on the spot. Josephus remarks that misdeeds so heinous called for speedy punishment. An awful storm shortly after the murder of Onias destroyed all the fruit and grain throughout Judæa, so that a measure of wheat sold for eleven drachms of silver, and all the people suffered grievously from famine. See Josephus, *Ant.* xiv, 2, 1; Otho, *Historia Doctorum Misnicorum*, p. 66 sq.; Frankel, *Monatsschrift*, ii, 88;

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by the same author, דרכי המשנה, or *Hodegetica in Mischnam* (Leips. 1859), p. 40; Raphall, *Post-Biblical History of the Jews* (N. Y. 1866), ii, 181 sq.; Edersheim, *History of the Jewish Nation* (Edinburgh, 1857), p. 127 sq.; Grätz, *Geschichte der Juden* (Leips. 1863), iv, 133, 136; Derenbourg, *Essai sur l'histoire et la géographie de la Palestine, d'aprés les Talmuds et les autres sources rabbiniques* (Paris, 1867), p. 112 sq.; Milman, *History of the Jews* (N. Y. 1870), ii, 50 sq.; ספר יוחסין השלם, or *Liber Juchassin sive Lexicon Biographicum et Historicum* (ed. H. Filipowski, London, 1857), 15 sq.; Schürer, *Lehrbuch der Neutestamentlichen Zeitgeschichte* (Leips. 1874), p. 133. (B. P.)

Onion (בָּצָל, *bétsel*, only found in Numb. xi, 5, in the plural form בְּצָלִים, from the root בָּצַל, same as פָּצַל, *to peel*; Sept. κρόμμυον; Vulg. *cæpe*). The Israelites in Taberah, weeping for the flesh of Egypt, said: "We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions (*betsalim*), and the garlic" (Numb. xi, 4, 5). Though the identification of many Biblical plants is considered uncertain, there can be no doubt that *betsel* means the common onion, the *Allium cepa* of botanists. This is proved by its Arabic name, and its early employment as an article of diet in Egypt. In the present day the onion, distinguished from other species of Allium by its fistular leaves and swelling stalks, is well known as cultivated in all parts of Europe and in most parts of Asia. Its native country is not known; but it is probable that some part of the Persian region first produced it in a wild state, as many species of Allium are found in the mountainous chain which extends from the Caspian to Cashmere, and likewise in the Himalaya Mountains. It is common in Persia, where it is called *piaz*, and has long been introduced into India, where it receives the same name. By the Arabs it is called *basl* or *bassal*, under which name it is described in their works on Materia Medica, where the description of κρόμμυον given by Dioscorides (ii, 181) is adopted. That the onion has long been cultivated in the south of Europe and in the north of Asia is evident from the different kinds enumerated by Theophrastus, which he states derived their names chiefly from the places where they were reared. Among these probably some other species may have been included; but no doubt several were varieties only of the onion. Pliny (*Hist. Nat.* xix, 6) also enumerates these as well as others cultivated in Italy, and notices the superstition of the Egyptians in regard to them: "Where, by the way, I cannot overpass the foolish superstition of the Ægyptians, who used to swear by garlick and onions, calling them to witness in taking their othes, as if they were no less than some gods" (Holland's transl.). Juvenal (*Sat.* xv, 9) in like manner ridicules the Egyptians for their superstitious veneration of onions, etc.: "O holy nation, that raises in gardens its inviolable divinities, the leeks and the onions!" This, however, must be an exaggerated statement, as it is unlikely that the Israelites should have been allowed to regale themselves upon what was considered too sacred for or forbidden to their taskmasters. It is probable, as suggested by Dr. Harris, that the priests only refrained from what was freely partaken of by the rest of the people. This may be observed in the present day among the Brahmins of India. It has also been supposed that some particular kind of onion may have been held sacred, from its utility as a medicine, as the sea-onion, or squill (Scilla maritima), which grows in abundance on the sea-coast in the neighborhood of Pelusium, whose inhabitants are said by Lucian to have especially worshipped the onion. But it is evident that the Israelites in the desert did not long for that acrid bulb as they did for the melons and cucumbers (Kitto). It may, moreover, be remarked that the onions of warm, dry countries grow to a considerable size, and instead of being acrid and pungent in taste, are comparatively bland and mild and nutritious articles of diet. This is conspicuous in the Portugal onions, which are largely imported into other countries; but it especially distinguishes the onions of Egypt, as travellers have often remarked (Wilkinson, *Anc. Egyptians* [Harpers' ed.], i, 169), they being an important part of the food of the nation (Herod. ii, 125; comp. Wilkinson, i, 168 sq.) and a leading article of the markets (Sonini, *Trav.* ii, 321; comp. Arvieux, *Voyage*, i, 176; Korte, *Reis.* p. 430). Haselquist (*Trav.* p. 290) says, "Whoever has tasted onions in Egypt must allow that none can be had better in any other part of the universe: here they are sweet; in other countries they are nauseous and strong. . . . They eat them roasted, cut into four pieces, with some bits of roasted meat which the Turks in Egypt call *kebab*; and with this dish they are so delighted that I have heard them wish they might enjoy it in Paradise. They likewise make a soup of them." The Jews cultivated onions in Palestine, and the Talmud often mentions them (see Mishna, *Terumoth*, ii, 5; x, 1; *Maaser.* v, 8). Korte (*Reis.* p. 430) remarks that in Asia Minor also the onions are better than in Europe.

Onkelos, THE PROSELYTE (אונקלוס הגר), son of Kalonymus (בר קלונימוס), is the supposed author of the celebrated Chaldee paraphrase of the Pentateuch called *Targum Onkelos*. We possess no certain data as to the time when he lived, but he is generally believed to have been a contemporary of Christ, or certainly of the apostles. Some assign A.D. 40 as the year of his birth; others make it earlier. He is reputed to have been a scholar of Gamaliel (q. v.); but, unless Onkelos was a contemporary of Christ, he must have been the disciple of Gamaliel II (q. v.), and not of the grandfather of the eminent rabbi, generally called in distinction Gamaliel I, who was the teacher of the apostle Paul (Acts xxii, 3; comp. on this point Grätz, *Gesch. der Juden*, iv, 152). In the *Tosiftha* (*Mikvaoth*, vi; *Kelim*, iii, 2; *Chagigah*, iii, 1) Onkelos is spoken of as the disciple of Gamaliel II. This learned Jew was also the teacher of Aquila, and there are some students who confound Onkelos with Aquila, also a Jewish proselyte, who flourished about the close of the 1st century, and translated the Old Testament into Greek. But more of this below. Onkelos it appears clearly was a proselyte. His love for his newly adopted Jewish faith was so intense, we are told by Jewish writers, "that, after dividing his paternal inheritance with his brothers, he threw his portion into (מי חמלח) the Dead Sea (*Tosiftha Demai*, vi, 9), and when Gamaliel, his teacher in the new faith, died, Onkelos, out of reverence for him, burned at his funeral costly garments and furniture to the amount of *seventy Tyrian minæ* = about twenty-one pounds sterling (*Tosiftha Sabbath*, ch. viii; *Semachoth*, ch. viii; *Aboda Sara*, 11 a). The Babylonian Talmud says that he was nephew of the emperor Titus (אונקלוס בר קלוניקוס בר אחתיה דטיטוס); and that before his conversion to Judaism he successively conjured up from the other world the ghosts of his uncle Titus, Balaam, and Christ, to inquire of them which nation is the happiest in the next world. Titus, whom he called up first, told him that the Jews were the happiest, but warned him against embracing their faith, because of the great difficulty in fulfilling all its multitudinous commandments, and advised him to persecute them, for every one who oppresses Israel shall become a chief (*Lament.* i, 5). Balaam, whom he brought up next, also told him that the Jews were the most distinguished in the other world, and yet admonished him "neither to seek their peace nor their prosperity all his days forever" (Deut. xxiii, 6); while Christ, whom he called up last, and who also declared that the Jews were the first in the next world, counselled him to seek their good and not their evil, for he who touches them touches the apple of his eyes (*Gittin*, 56 a, 57 b). Onkelos's conversion to Judaism, however, was no easy thing. For as soon as

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it was known that "Onkelos, son of Kalonycos, or Kalonymos, had become a proselyte, the emperor [either Domitian, Nerva, Trajan, or Hadrian, as Titus was dead] sent a Roman cohort to capture him and bring him before the imperial tribunal; but he converted the soldiers. The emperor then sent another cohort, charging them not to speak to him. As they caught him and were marching him off, he simply remarked [מלתא בעלמא, without its appearing religious or controversial], the פיפיורא carries the fire before the ניפיורא, the ניפיורא before the דוכסא = *dux*, the *dux* before חגמונא = *ἡγεμών*, the *ἡγεμών* before the קומא = *κώμης*, but who carries the fire before the *κώμης*? The soldiers replied, Nobody. Now, said Onkelos, the Holy One, blessed be he, carries the fire before Israel, as it is written, The Lord went before them by day in a pillar of cloud to lead them in the way, and by night in a pillar of fire (Exod. xiii, 21); and he also converted them. Whereupon the emperor sent a third cohort, charging them very strictly to hold no converse with him whatever. As they captured him, and were leading him away, he looked at the *Mezuza* (q. v.), and, putting his hand on it, asked the soldiers what it was. They not being able to say, inquired of him what it was; whereupon he said, It is the custom of this world for a human king to sit inside his palace and for servants to guard him outside; whereas the Holy One, blessed be he, his servants are inside, and he keeps guard outside, as it is written, The Lord watches thy going out and coming in from this time forth and for evermore (Psa. cxxi, 8); and Onkelos also converted this cohort, whereupon the emperor sent no more" (*Aboda Sara*, 11 a).

The first distinct intimation that Onkelos is the author or compiler of the Chaldee paraphrase which goes by his name is contained in the following passage: "R. Jeremiah, and according to others, R. Chija bar-Abba, said: The Targum of the Pentateuch was made by Onkelos, the Proselyte, from the mouth of R. Eliezer and R. Joshua" (*Megilla*, 3 a). We are also informed here that Onkelos's paraphrase embodied the orally transmitted Chaldee version of the text which the people generally had forgotten. Being, therefore, the floating national Targum, as well as the compilation of Onkelos, the paraphrase is alternately quoted *as we paraphrase* (כדמתרגמינן), *our Targum* (תרגום דרן, *Kiddushin*, 49 a), *the Targum has it* (כתרגומו), *the Targum* (תרגום), and as *the Targum Onkelos* (תרגום אונקלוס). Thus the Targum is distinctly quoted as *the paraphrase of Onkelos* (תרגום אונקלוס) in Pirke Rabbi Eliezer (cap. xxxviii, 28 a, ed. Lemberg, 1858), a Midrash on the principal events recorded in the Pentateuch, which is ascribed to Eliezer b.-Hyrcanus, but which is not of a later date than the 9th century [see MIDRASH]; by Ibn-Koreish, who flourished A.D. 870–900 [see IBN-KOREISH]; by Menachem b.-Saruk (born about 910, died about 970), who, in his lexicon entitled מחברת מנחם, says that (פיתר אנקלוס) *Onkelos explains* ושוי וחשב באיתן קשתו (Gen. xlix, 29) by בתוקפא רוחצניה (p. 28, s. v. איתן, ed. Filipowski, 1854); and by Dunash Ibn-Librat (born about 920, died about 980), in his polemical work against Menachem b.-Saruk's Hebrew Lexicon, who cites, with great approbation, *Onkelos's* rendering of וידגו לרב (Gen. xlviii, 16, יהיטב חיטב פירש אונקלוס חמתורגמן באומרו וכנויי ימא יסגון ורידנו, ed. Filipowski, 1855, p. 57, s. v. ורידנו; comp. also *ibid.* p. 61). Those writers alternately quote the Targum by the name of Onkelos, and simply as *the Targum* (תרגום; comp. Menachem, p. 144, s. v. חד; p. 148, s. v. סנק) and *as it is paraphrased* (תרגומו, comp. *ibid.* p. 19, s. v. אזל). The same is the case with Rashi (born in 1010, died in 1105), who, though he distinctly quotes the *Targum of Onkelos* (תרגום אונקלוס) no less than seventeen times in his *Comment. on Genesis* alone (comp. *Comment. on Gen.* vi, 6; xiv, 7; xviii, 23; xx, 13, 19; xxii, 2; xxiv, 21; xxxiii, 12; xxxvi, 4; xxxix, 24; xliii, 18; xlix, 9, 10, 11, 17, 24, 27), yet still more frequently cites it simply *as the Targum has it* (כתרגומו, comp. *Comment on Gen.* xi, 6; xii, 17; xiii, 11; xiv, 6, 14, 17; xv, 2, 11; xvi, 14; xvii, 1; xix, 15, 18; xx, 17; xxii, 3; xxiv, 64, al.), because everybody knew and believed that it was the Targum of Onkelos. That class of critics, however, who identify Onkelos with Aquila either ascribe to him both the Chaldee and Greek versions, or maintain that the former was made known by some unknown person or persons after the model of the latter, and therefore obtained the name Targum Onkelos, which means nothing else than *Aquila-Targum*, or a Targum done in the manner of Aquila. The second is the more general view, and is defended by the following arguments: 1. The Jerusalem Talmud (*Megilla*, i, 9) relates: "R. Chija bar-Abba said, Akilas the Proselyte made a version under the auspices of R. Eliezer and R. Joshua, and they praised him." 2. This version, which is distinctly quoted by the name of *the Targum of Akilas, the Proselyte* (תירגם עקילס הגר), is Greek, and agrees for the most part with the fragments preserved of Aquila's translation. 3. The description given of עקילס = Aquila is almost the same as that given of אונקלוס: he is a heathen by birth, a native of Pontus, a relative of the emperor Hadrian (*Midrash Tanchuma Parsha*, משפטים), or, as Epiphanius calls him, *πενθερίδες* of the emperor (*De Pond. et Mens.* sec. 12); became a convert to Judaism and a disciple and friend of R. Gamaliel II, R. Eliezer, R. Joshua, and R. Akiba (Jerome *in Jesaiam*, vii, 14; *Jerusalem Kiddushin*, i, 1), and made a version under the auspices of these heads of the Jewish community, which they greatly praised (*Jerusalem Megilla*, i, 2; *Jerusalem Kiddushin*, i, 2); and, 4. It is submitted that, unless the identity of Onkelos and Akilas be accepted, we must believe that two men were living simultaneously, of remarkably similar names, both relatives of the reigning emperor, both converts to Judaism, both disciples of R. Eliezer and R. Joshua, and that both translated the Bible under the auspices and with the approbation of these rabbins. These are the principal reasons which Levi, Frankel, Grätz, Geiger, Jost, Deutsch, and others adduce for the identification of the two names, and for taking *Targum Onkelos* to denote a Targum made after the manner of Akilas or Aquila, the Greek translator.

The style of the translation of the Pentateuch makes it almost certain that it was written in the first years of the Christian æra; another evidence, aside from the characteristics of the language, is its simplicity: it is literal, and not overloaded with the legendary explanations so common in subsequent Chaldaic paraphrases. It may be remarked, however, that there are some critics of post-biblical literature who pronounce this translation of Scripture ascribed to Onkelos, in its present shape at least, as late as the 3d and 4th centuries, and attribute the authorship to the Babylonian school. Jahn (*Hebrew Antiquities*) argues that the style does not authorize a later date than the 2d or 3d century. The Christian fathers Origen and Jerome do not mention this Targum, and therefore also some have preferred to give it a later origin; but this want of allusion on the part of these fathers may be accounted for by the circumstance that Origen did not know Chaldee, and that Jerome only learned it late in life. The Targum is said to be composed of the verbal teachings of Hillel, Shammai, and Gamaliel the elder. It is more likely, however, that the author availed himself of the paraphrases, either written or verbal, existing in the synagogues at his time, and that he combined and corrected them. The history

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of the origin and growth of Aramaic versions in general will be treated under TARGUM.

In idiom Onkelos closely resembles Ezra and Daniel. The translation itself is executed in accordance with a sober and clear though not a slavish exegesis, and keeps closely to the text in most instances. In some cases, however, where the meaning is not clear, it expands into a brief explanation or paraphrase, uniting the latter sometimes with Haggadistic by-work, chosen with tact and taste, so as to please the people and not offend the dignity of the subject. Not unfrequently it differs entirely from the original, as far, e. g., as anthropomorphisms and anthropopathies—anything, in fact, which might seem derogatory to the Deity—are concerned. Further may be noticed a repugnance to bring the Divine Being into too close contact, as it were, with man, by the interposition of a kind of spiritual barrier (the "Word," "Shechinah," "Glory") when a conversation, or the like, is reported between God and man. Its use lies partly in a linguistic, partly in a theological direction; but little has been done for its study as yet. The Targum has been inserted in all the polyglots. The punctuation adopted in these works is very defective. Buxtorf the elder labored to correct it, but did not succeed completely. There are besides numerous other editions of it. The Jews, who esteem it highly, published it repeatedly either with or without the Hebrew text. The oldest edition known is that of Bologna (1482, and the Hebrew text and commentaries by Sal. Jarchi). One of the most recent and best is that of Heinemann (Berlin, 1831-35, 3 pts. 8vo). It contains also the Hebrew text of the Pentateuch, the commentaries of Sol. Jarchi, and Mendel's German version; but thus far no really critical edition has been prepared and published, notwithstanding the numerous MSS. of it extant in almost all the larger libraries of Europe. There are quite a number of translations of the Targum; noteworthy is that of Alphonse de Zamora in the polyglots of Alcala, Antwerp, Paris, and London, and at the end of the Vulgate of Venice (1609, fol.), and of that of Antwerp (1616, fol.), and also published separately (Antwerp, 1539, 8vo); that of Paul Fagius, *Paraphrasis Onkeli Chaldaica, ex Chaldæo in Latinum fidelissime versa* (Strasb. 1546, fol.); that of Bernardin Baldi, a MS. in the Albani library. Onkelos *On the Pentateuch* has been translated into English by Etheridge (Lond. 1862, 2 vols. 12mo). Useful glosses and commentaries have been written by Berlin, entitled מיני תרגמא (Breslau, 1827; Wilna, 1836); by Luzzatto, entitled אהב גר (Vienna, 1830); and by Ben-Zion, called קומה אור (Wilna, 1843). The MS. copies of Onkelos's Targum are very numerous; De Rossi possessed fifty-eight, and Wolf gives a long list of them in his *Bibliotheca Hebræa*, vol. ii. According to Richard Simon, the copies vary greatly from each other, especially in regard to the punctuation. See De Rossi, *Diziomario storico degli autori Ebrei*, and his *Meor. Enajim*, iii, cap. xlv, p. 233 *b*, sq. (Vienna, 1829); Simon, *Hist. critiq. du Vieux Testam.* lib. ii, ch. xviii; Eichhorn, *Einleitung in's Alte Testament* (2d ed.), i, 168 sq.; Wolf, *Biblioth. Hebræa*, ii, lib. vi, ch. ii; Landau, *Rab.-aram.-deutsch. Wörterb.* i, 11-16, 36-39; Schönfelder, *Onkelos u. Peschitho* (Munich, 1869, 8vo); Zunz, *Die Gottesdienstl. Vorträge der Juden*, p. 61 sq.; Anger, *De Onkeloso* (Leips. 1846); Grätz, *Gesch. d. Juden*, iv, 124 sq., 508 sq.; Herzfeld, *Gesch. d. Volkes Israel*, ii, 61 sq., 551 sq., 609; Jost, *Gesch. d. Judenthums*, ii, 52 sq.; and the excellent article by Ginsburg in Kitto, vol. ii, s. v., which we have freely used. (J. H. W.)

Only-begotten (μονογενής, from μόνος, *only*, and γίνομαι, *to be born*), an epithet of Jesus Christ, expressive of his peculiar relation to the Godhead (John i, 14, etc.). The term properly means an *only child* (Luke vii, 12). See SON OF GOD.

O'no (Heb. *Ono'*, אוֹנוֹ [Neh. vii, 37, אֹנוֹ], *strong*; Sept. Ὠνώ, but Ὠνών in Neh. vii, 37, v. r. Ὠνάν; and Αἰλάμ v. r. Ἀδάμ in Chron.), the name of a city of the tribe of Dan, and perhaps originally that of its founder. It does not appear in the catalogues of the book of Joshua, but is first found in 1 Chron. viii, 12, where Shamed or Shamer is said to have built Ono and Lod with their "daughter villages." It was therefore probably annexed by the Benjamites subsequently to their original settlement, like Aijalon, which was allotted to Dan, but is found afterwards in the hands of the Benjamites (1 Chron. viii, 13). The tradition of the Talmudists is that it was left intact by Joshua, but burned during the war of Gibeah (Judges xx, 48), and that 1 Chron. viii, 12 describes its restoration. (See Targum on this latter passage.) The men of Lod, Hadid, and Ono, to the number of 725 (or Neh. 721), returned from the captivity with Zerubbabel (Ezra ii, 33; Neh. vii, 37; see also 1 Esdr. v, 22). A valley (בִּקְעָה) was attached to the town, and bore its name, "the plain of Ono" (Neh. vi, 2), perhaps identical with the "valley of craftsmen" (Neh. xi, 56); and in any case a part or extension of the vale of Sharon. By Eusebius and Jerome Ono is not named. The rabbins frequently mention it, but without any indication of its position further than that it was three miles from Lod. (See the citations from the Talmud in Lightfoot [*Chor. Decad on S. Mark*, ch. ix, § 3] and Schwarz [*Palest.* p. 135]). A village called *Kefr 'Ana* is enumerated by Robinson among the places in the districts of Ramleh and Lydd (*Bib. Res.* iii, 1st ed. App. 120, 121). This village, almost due north of Ludd, is suggested by Van de Velde (*Memoir*, p. 337) as identical with Ono. Against the identification are the difference in the names—the modern one containing the letter *Ain*—and the distance from Lydda, which, instead of being three milliaria, is fully five, being more than four English miles, according to Van de Velde's map. These difficulties, however, do not seem insuperable objections. Winer remarks that *Beit Unia* is more suitable as far as its orthography is concerned; but on the other hand it is much too far distant from Ludd to meet the requirements of the passages quoted above.

Onolatry (Gr. ὄνος, *an ass*, and λατρεία, *worship*), a form of animal worship, of which there are obscure traces in some ancient authors, chiefly as a slander upon the Jews (Walch, *De cultu asinino*, Schleus. 1769). See Ass.

Onomacritus, a celebrated religious poet of ancient Greece, lived at Athens in the time of the Pisistratidæ. He collected and expounded—according to Herodotus—the prophecies or oracles of Musæus; but is said to have been banished from the city by Hipparchus, about B.C. 516, on account of interpolating something of his own in these oracles. He then, we are told, followed the Pisistratidæ into Persia, and while there was employed by them in a very dishonorable way. They got him to repeat to Xerxes all the ancient sayings that seemed to favor his meditated invasion of Greece. Some critics, among whom is Aristotle, have inferred from a passage in Pausanias that Onomacritus is the author of most of the so-called Orphic hymns. More certain, however, is the view which represents him as the inventor of the great Orphic myth of Dionysus Zagreus, and the founder of Orphic religious societies and theology. Pausanias states that "Onomacritus established orgies in honor of Dionysus, and in his poems represented the Titans as the authors of the sufferings of Dionysus." See Müller, *Geschichte der Griech. Literatur bis auf das Zeitalter Alexander's* (Breslau, 1841); Grote, *History of Greece*, etc.—Chambers.

Onquenira, ISAAC BEN-MOSES, a rabbi who lived in the house of Don Joseph Nasi at Constantinople about the middle of the 16th century, published אֲיֻמָּה כַּנִּדְגָּלוֹת, *Terrible as Bannered Hosts*, (with reference

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to the Song of Solomon vi, 4), an ethical poem, with an extensive commentary (Constantinople, 1571; Berlin, 1701):—a twofold commentary on Nachshon ben-Zadok's work, סֵ֫פֶר רְאוּמָה, *Revelator Arcanum* (Constantinople, 1566):—he edited Don Joseph Nasi's בֶּן סוֹרֵר יוֹסֵף, a treatise written against such as disbelieve in religious philosophy, but believe in astrology (ibid. 1577):—and a treatise written against the Christians. See Fürst, *Bibl. Jud.* iii, 48; De Rossi, *Bibliotheca Judaica Antichristiana*, p. 41 sq. (Parma, 1800); by the same author, *Dizionario storico degli autori Ebrei*, p. 252 (Germ. transl. by Hamberger); Buxtorf, *Bibl. rabbinica*, p. 170; Hottinger, *Bibl. Orientalis*, p. 22; Bartolocci, *Bibliotheca magna rabbinica*, iii, 889; Wolf, *Bibl. Hebr.* i, 646; Grätz, *Geschichte d. Juden*, ix, 426; Wertheimer, *Wiener Jahrbuch*, 1856; Jöcher, *Allgemeines Gelehrten-Lexikon*, iii, 1077. (B. P.)

Ontology (from Greek ὄν and λόγος, i. e. the *science of being*) is, strictly speaking, a synonyme of *metaphysics* (q. v.), but neither the one name nor the other was used by Aristotle. He called the science now designated by them *philosophia prima*, and defined it as ἐπιστήμη τοῦ ὄντος ᾗ ὄντος—*Scientia Entis quatenus Entis*—that is, the science of the essence of things; the science of the attributes and conditions of being in general, not of being in any given circumstances, not as physical or mathematical, but as being.

The science of ontology is regarded as comprehending investigations of every real existence, either beyond the sphere of the present world, or in any other way incapable of being the direct object of consciousness, or which can be deduced immediately from the possession of certain feelings or principles and faculties of the human soul (comp. Butler, *Lectures on Ancient Philosophy*, vol. ii). Watts thus defines it: "*Ontology* is a discourse of being in general, and the various or most universal modes or affections, as well as the several kinds or divisions of it. The word *being* here includes not only whatsoever actually is, but whatsoever can be" (*On Ontology*, ch. ii). The name *ontology* seems to have been first made current in philosophy by Wolf. He divided metaphysics into four parts: Ontology, psychology, rational cosmology, and theology. It was chiefly occupied with abstract inquiries into possibility, necessity, and contingency, substance, accident, cause, etc., without reference to the laws of our intellect by which we are constrained to believe in them. Kant denied that we have any knowledge of substance or cause as really existing. But there is a science of principles and causes, of the principles of being and knowing. In this view of it, *ontology* corresponds to *metaphysics*. *Ontology* may be treated of in two different methods, according as its exponent is a believer in τὸ ὄν or in τὰ ὄντα, in *one* or in *many* fundamental principles of things. In the former, all objects whatever are regarded as phenomenal modifications of one and the same substance, or as self-determined effects of one and the same cause. The necessary result of this method is to reduce all metaphysical philosophy to a rational theology, the one substance or cause being identified with the Absolute or the Deity. According to the latter method, which professes to treat of different classes of beings independently, metaphysics will contain three co-ordinate branches of inquiry—rational cosmology, rational psychology, and rational theology. The first aims at a knowledge of the real essence, as distinguished from the phenomena of the material world; the second discusses the nature and origin, as distinguished from the faculties and affections; the third aspires to comprehend God himself, as cognizable *à priori* in his essential nature, apart from the indirect and relative indications furnished by his works, as in *Natural Theology* (q. v.), or by his Word, as in *Revealed Religion* (q. v.). These three objects of metaphysical inquiry—God, the world, the mind—correspond to Kant's three ideas of the *Pure Reason;* and the object of his *Kritik* is to show that, in relation to all these, the attainment of a system of speculative philosophy is impossible (Mansel, *Prolegom. Log.* p. 272).

In theology the ontological argument has been freely employed, especially in the Middle Ages, regarding the *Being of God*. St. Augustine used it, so did Boëthius; but it was left for Anselm to develop it fully. They all three inferred the existence of God from the existence of general ideas. Thus Augustine taught (*De Lib. Arbitr.* lib. ii, c. 8–15) that there are general ideas which have for every one the same objective validity, and are not (like the perceptions of sense) different and conditioned by the subjective apprehension. Among these are the mathematical truths, as 3+7=10; here, too, belongs the higher metaphysical truth—truth in itself, i. e. wisdom (veritas, sapientia). The absolute truth, however, which is necessarily demanded by the human mind, is God himself. Augustine asserts that man is composed of existence, life, and thinking, and shows that the last is the most excellent; hence he infers that that by which thinking is regulated, and which, therefore, must be superior to thinking itself, is the summum bonum. He finds this summum bonum in those general laws which every thinking person must acknowledge, and according to which he must form an opinion respecting thinking itself. The sum total of these laws or rules is called *truth* or *wisdom* (veritas, sapientia). The absolute is, therefore, equal to truth itself. God is truth. (Comp. Ritter, *Christl. Phil.* i, 407–411.) Boëthius expresses himself still more definitely (*De Consol. Phil.* v. Prosa 10): he shows that empirical observation and the perception of the imperfect lead necessarily to the idea of perfection and its reality in God. (Comp. Schleiermacher, *Geschichte der Philosophie*, p. 166.) Of Anselm's argument we can here give only the heads; the thread of reasoning must be seen from the connection:

"Monol. I. Cum tam innumerabilia bona sint, quorum tam multam diversitatem et sensibus corporeis experimur et ratione mentis discernimus, estne credendum esse unum aliquid, per quod unum sunt bona, quæcunque bona sunt, aut sunt bona alia per aliud? . . . III. Denique non solum omnia bona per idem aliquid sunt bona et omnia magna per idem aliquid sunt magna, sed quicquid est, per *unum* aliquid videtur esse . . . Quoniam ergo cuncta quæ sunt, sunt per ipsum unum; procul dubio et ipsum unum est per se ipsum. Quæcunque igitur alia sunt, sunt per aliud, et ipsum solum per se ipsum. Ac quicquid est per aliud, minus est quam illud, per quod cuncta sunt alia et quod solum est per se: quare illud, quod est per se, maxime omnium est. Est igitur unum aliquid, quod solum maxime et summe omnium est; quod autem maxime omnium est et per quod est quicquid est bonum vel magnum, et omnino quicquid est aliquid est, id necesse est esse summe bonum et summe magnum *et* summum omnium quæ sunt. Quare est aliquid, quod sive essentia, sive substantia, sive natura dicatur, optimum et maximum est et summum omnium quæ sunt."

The mode of argument which is found in *Proslog.* c. ii is more original (he there proceeds from the reality of the idea): The *fool* may say in his heart there is no God (Psa. xiv, 1), but he thereby shows himself a fool, because he asserts something which is contradictory in itself. He has the idea of God *in* him, but denies its reality. But if God is given in idea, he must also exist in reality. Otherwise the *real* God, whose existence is conceivable, would be superior to the one who exists only in imagination, and consequently would be superior to the highest conceivable object, which is absurd; hence it follows that that beyond which nothing can be conceived to exist really exists (thus idea and reality coincide). If, therefore, the fool says, There is no God, he *says* it indeed, and may, perhaps, even *think* it. But there is a difference between thought and thought. To conceive a thing when the word is without meaning, e. g. that fire is water (a mere sound, an absurdity!), is very different from the case in which the thought corresponds with the word. It is only according to the former mode of thinking (which destroys the thought itself) that the fool can say, There is no God, but not according to the latter. See Ueberweg, *Hist. of Philos.*

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i, 378, 383 sq.; ii, 42, 49, 56, 104 sq., 148, 177, 497 sq.; M'Cosh, *Intuition of God*; Farrar, *Crit. Hist. of Free Thought*; Morell, *Hist. of Philos. 18th and 19th Cent.* p. 653; Baur, *Dogmengesch.* vol. ii; Hagenbach, *Hist. of Doctrines*, i, 325 sq.; Krauth's Vining, *Vocabulary of Philos.* s. v.; Cocker, *Christianity and Greek Philos.* p. 491–494. (J. H. W.)

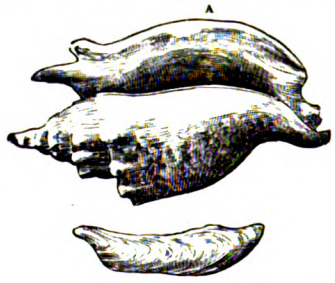
Onuphrius, St. (*Onofrio, Honofrio, Onuphre*), a hermit of the early Christian Church, went out from Thebes and passed sixty years in the desert, during which time he never uttered a word except in prayer, nor saw a human face. His clothing was of leaves, and his hair and beard were uncut. He was thus seen by Paphnutius, who when he first saw him was filled with fear, believing him to be some strange wild beast; but when he saw that it was a man, he fell at his feet filled with reverence of his sanctity. Then Onuphrius recounted all he had endured in his solitude: how he had been tempted; had suffered from cold, heat, hunger, thirst, and sickness; and how God had sent angels to comfort, strengthen, and minister unto him. Then he begged Paphnutius to remain with him, as he was near to death. It was not long before he died, and Paphnutius covered his remains with one half of his cloak. Then he had a revelation that he should go into the world and make known the wonderful life and merits of him who had died. Many convents where silence and solitude are practiced are placed under the protection of this saint. Tasso died and is buried in the convent of St. Onofrio, in the Trastevere in Rome. He is represented as meagre and old; a stick in his hand, and a branch with leaves twisted about him. In many old pictures he looks more the beast than the man. Sometimes money is lying at his feet, to signify his scorn of it. He is commemorated June 12. See Mrs. Jameson, *Monastic Legends*; Mrs. Clement, *Hand-book of Mythology*, etc., s. v.

Onuphrius, Panvinius, a celebrated Augustinian monk of Italy, was born in 1529 at Verona. He applied himself especially to the study of ecclesiastical history, and continued the *Lives of the Popes*, begun by Platina, which he published, with a dedication to pope Pius V, in 1566. The work had been printed before at Venice in 1557 by his friend James Strada, who had forcibly taken the copy from him. Onuphrius afterwards marked several mistakes in the piece, and intended to correct them in a general history of the popes and cardinals, on which he was engaged when he died at Palermo, in Sicily, in 1568. He published also, *De primatu Petri:—Chronicum Ecclesiasticum:—De antiquo ritu baptizandi Cathecumenos, et de origine baptizandi imagines:—Festi et triumphi Romanorum:—De Sibyllis:—Comment. Reipub. Romanæ:—Comment. de triumpho:—Comment. in fastos consulares:—Libri quatuor de imper. Rom.:—De urbis Veronæ viris illustribus:—Civitas Roma:—De ritu sepeliendi mortuos apud veteres Christianos:—De præcipuis urbis Romæ basilicis*, etc. Paulus Manutius, in *Epistolis*, calls him the "Helluo antiquarum historiarum;" and it is said that he acquired the title of the Father of History. It is certain he was beloved by two emperors, Ferdinand and his son Maximilian, as also by Philip II, king of Spain. Onuphrius took for his emblem an ox standing between a plough and an altar, with this motto, "In utrumque paratus;" importing that he was equally ready to undergo the fatigues of divinity or those of human sciences. A magnificent marble monument, with his statue in bronze, was erected by his friends to his memory in the church of the Augustine monks at Rome. See *General Biog. Dict.* s. v.

O'nus (Ὠνούς), a corrupt Græcized form (1 Esdr. v, 22) of the name of the town Ono (q. v.).

Onyambe, a wicked spirit much dreaded by the natives of Southern Guinea. The people seldom speak of him, and always manifest uneasiness when his name is mentioned in their presence. They do not seem to regard this spirit as having much influence over the affairs of men.—Gardner, *Faiths of the World*, vol. ii, s. v.

On'ycha, a modified form of the Greek ὄνυξ, *finger-nail*, is used in the A. V. for the Heb. שְׁחֵלֶת *sheche'leth* (prop. a *shell*, from a root signifying to scale or peel off), which occurs only in Exod. xxx, 34 (Sept. ὄνυξ; Vulg. *onyx*) as one of the ingredients of the sacred perfume. Similarly in Ecclus. xxiv, 15, wisdom is compared to the pleasant odor yielded by "galbanum, *onyx*, and sweet storax." Most versions, Hebrew interpreters and Talmudists, understand the *Unguis odoratus*, the well-known Constantinople "sweet-hoof" (*Blatta Byzantina*) of the shops. It consists of the shells of several kinds of muscles, which when burned produce a scent similar to that of the castoreum. (See passages of Arabic and other authors in Bochart, *Hieroz.* iii, 796 sq.) There can be little doubt that the ὄνυξ of Dioscorides (ii, 10) and the *onyx* of Pliny (xxxii, 10) are identical with the operculum of a Strombus, perhaps *S. lentiginosus*. There is frequent mention of the *onyx* in the writings of Arabian authors, and it would appear from them that the operculum of several kinds of Strombus were prized as perfumes. The following is Dioscorides's description of the ὄνυξ: "The onyx is the operculum of a shell-fish resembling the *purpura*, which is found in India in the nard-producing lakes; it is odorous, because the shell-fish feed on the nard, and is collected after the heat has dried up the marshes: that is the best kind which comes from the Red Sea, and is whitish and shining; the Babylonian kind is dark, and smaller than the other; both have a sweet odor when burned, something like castoreum." It is not easy to see what Dioscorides can mean by "nard-producing lakes." The ὄνυξ, "nail," or "claw," seems to point to the operculum of the *Strombidæ*, which is of a claw shape and serrated, whence the Arabs call the mollusk "the devil's claw;" for *Unguis odoratus*, or *Blatta Byzantina*—for under both these terms apparently the devil-claw (*Teufelsklau* of the Germans) is alluded to in old English writers on Materia Medica—has by some been supposed no longer to exist. Dr. Lister laments its loss, believing it to have been a good medicine, "from its strong aromatic smell." Dr. Gray, of the British Museum, says that the opercula of the different kinds of *Strombidæ* agree with the figures of *Blatta Byzantina* and *Unguis odoratus* in the old books; with regard to the odor he writes, "The horny opercula when burned all emit an odor which some may call sweet, according to their fancy." Mr. Daniel Hanbury procured some specimens in Damascus in October (1860), and a friend of his bought some in Alexandria a few months previously. The article appears to be always mixed with the opercula of some species of *Fusus*. As regards the perfume ascribed to this substance, it does not appear to deserve the character of the excellent odor which has been attributed to it, though it is not without an aromatic scent. See a figure of the true *Blatta Byzantina* in Matthiolus's *Comment. in Dioscor.* (ii, 8), where there is a long discussion on the subject; also a fig. of *B. Byzant.* and the operculum of *Fusus* in Pomet's *His-*



Strombus Dianæ. A. The Shell. B. The *operculum*.

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roire des Drogues (1694, pt. ii, p. 97). "Mansfield Parkyns," writes Mr. Hanbury, "in his *Life in Abyssinia* (i, 419), mentions among the exports from Massowah a certain article called *dúfu*, which he states is the *operculum* of a shell, and that it is used in Nubia as a perfume, being burned with sandal-wood."

Without this authority of the ancient versions, the Syriac etymology of the word, namely, to *run in drops*, exude, distil, would lead to the idea of a resinous and odoriferous substance of the vegetable kingdom. Accordingly Bochart (*l. c.*) would refer the word to a kind of resin called *bdellium*, a transparent aromatic gum found in Arabia; while Jarchi explains it of a smooth root, resembling a nail. Bahr gives the preference to this view (*Symbol.* i, 422), on the ground that the odor of the burned shells is not pleasant. But this is not a sufficient reason for rejecting the common explanation, as its properties might be essentially modified by mixture with other aromatic substances. Whatever is meant by the sea-nail, whether the shells or the operculum of any of the marine mollusca, the scale-like covering of their eggs, or any other production or part of an animal, it seems improbable that any such substance could have been one of the constituent spices of the most holy perfume; not only because we know of none bearing any powerful and agreeable odor, but specially because all marine creatures that were not finned and scaled fishes were unclean, and as such could not have been touched by the priests or used in the sanctuary. If, therefore, the substance denoted were of such an origin, it could only have been used by the Hebrews in ignorance of the fact. For further information on this subject, see Rumph, *Amboinische Raritäten-Kammer*, cap. xvii, p. 48 (the German ed. Vienna, 1766); and comp. also Sprengel, *Comment. ad Dioscor.* ii, 10; Forskål, *Desc. Anim.* p. 143 ("Unguis odoratus"); *Philos. Transactions*, xvii, 641; Johnston, *Introd. to Conchol.* p. 77; Gesenius, *Thesaur.* p. 1388.

Onychomancy, a species of divination anciently practiced by examining the nails of a boy. For this purpose they were covered with oil and soot and turned to the sun. The image represented by the reflection of the light upon the nails gave the answer required.—Gardner, *Faiths of the World*, vol. ii, s. v. See DIVINATION.

Onyx, the uniform translation in the English version of the Hebrew word *shôham*, שֹׁהַם, which occurs in eleven passages of the O. T. The renderings of the old interpreters are various, and often inconsistent with each other. The Sept. in Exod. xxv, 7, xxxv, 9, renders σάρδιος, *sardius;* in Exod. xxviii, 9, xxxix, 6, σμάραγδος, *smaragdus;* in Ezek. xxviii, 13, σάπφειρος, *sapphire;* elsewhere *onyx* or *beryl*. This strange inconsistency could spring only from ignorance and conjecture. Yet the Venetian MS. has always κρύσταλλος, *crystal*. The Sept. in Job (xxviii, 16), with Symmachus (Gen. ii, 12; Exod. xxv, 7), Josephus (*Ant.* iii, 7, 6), and Jerome, (usually) understand the gem which was called by the Greeks ὄνυξ, *onyx*, from its resemblance in color to a human nail. This seems to be favored by comparing the similar Arabic root *saham*, denoting *paleness* (see Pliny, *Hist. Nat.* xxxvii, 6, 24; Edrisi, i, 150, ed. Jaubert). The *shôham* stone is mentioned (Gen. ii, 12) as a product of the land of Havilah. Two of these stones, upon which were engraven the names of the children of Israel, six on either stone, adorned the shoulders of the high-priest's ephod (Exod. xxviii, 9–12), and were to be worn as "stones of memorial" (see Kalisch on Exod. *l. c.*). A *shôham* was also the second stone in the fourth row of the sacerdotal breastplate (Exod. xxviii, 20). *Shôham* stones were collected by David for adorning the Temple (1 Chron. xxix, 2). In Job xxviii, 16, it is said that wisdom "cannot be valued with the gold of Ophir, with the precious *shôham* or the sapphire." The *shôham* is mentioned as one of the treasures of the king of Tyre (Ezek. xxviii, 13). There is nothing in the contexts of the several passages where the Hebrew term occurs to help us to determine its signification. Braun (*De Vest. sac. Heb.* p. 727) has endeavored to show that the sardonyx is the stone indicated, and his remarks are well worthy of careful perusal. Josephus (*Ant.* iii, 7, 5, and *War*, v, 5, 7) expressly states that the shoulder-stones of the high-priest were formed of two large sardonyxes, an onyx being, in his description, the second stone in the fourth row of the breastplate. The sardonyx, however, is but that variety of the onyx in which white and reddish stripes alternate. Rosenmüller remarks (*Bibl. Alterth.* iv, 1): "The onyx is not a transparent stone; but as the color of the flesh appears through the nail (in Greek called *onyx*) on the human body, so the reddish mass which is below shines delicately through the whitish surface of the onyx. There are several varieties of this stone, according to the manner in which thin strata of different colors alternate in it; white and reddish stripes alternating, form the *sardonyx;* white and reddish-gray, the *chalcedonyx;* grayish-white and yellow-brown, the *memphitonyx*. The onyx most esteemed by the ancients had milk-white and brown or white and black strata. When polished, it has a fine lustre; it is easily wrought into a gem of great beauty. The different kinds of onyx have, from early antiquity, been used for rings, for seals and cameos, and, accordingly, they are frequently found in collections of antiques." Braun traces *shôham* to the Arabic *sachma*, "blackness:" "Of such a color," says he, "are the Arabian sardonyxes, which have a black ground-color." This agrees essentially with Mr. King's remarks (*Antique Gems*, p. 9): "The Arabian species," he says, "were formed of black or blue strata, covered by one of opaque white; over which again was a third of a vermilion color." As to the "onyx" of Ecclus. xxiv, 15, see ONYCHA.

But the more usual interpretation of the Hebrew word *shôham* is *beryl*. This is the rendering given by the Syriac, the Targums of Onkelos and Jonathan, and the Sept. in two places (Exod. xxviii, 20; xxxix, 13); and it is supported by Bellermann (*Urim*, p. 64), Winer (*Real-Wörterbuch*, i, 283, 4th ed.), Rosenmüller (*ut sup.*), and others. This is the same stone called by the Sept. (Gen. ii, 12) λίθος πράσινος, the *leek-stone*, i. e. the *stone of a leek-green color;* Latin, *porraceus*. (But Schleusner, s. v., makes this the *sardonyx*.) According to Pliny (*Hist. Nat.* xxxvii, 5, 20), the beryl is found in India, and but rarely elsewhere, and is of the highest value when like the sea in color. See BERYL. For other explanations, see Wahlius, *Asien*, p. 856; Benfey, *Encyclop. Halens.* II, xvii, 14; Gesenius, *Thesaur.* p. 1370. See GEM.

Ooms, JEAN BAPTISTE, a Belgian mystical writer, was born at Ghèle, in Brabant, near the middle of the 17th century. He studied at Falcon College, Louvain, and became professor of theology at Gand. He was made archpriest of the deanery of that city June 18, 1694, and confessor of the Capuchin nuns. He died at Ghèle July 24, 1710. Ooms wrote, *Leven van de edele jouffrouw Francisca Taffin* (Gand, 1717, 12mo):—*Verclaeringhe van het Leven en de Mysterien, van de alderheylighste Maget en de Moeder godes Maria*, etc. (ibid. 1703–1706, 12mo):—*Godtvruchtighe Ecclesiastyke Theologie van de Deughden*, etc. (ibid. 1708–1712, 3 vols. 4to). See Sander, *Flandria illustr.* i, 241; Sweert, *Necrol.* p. 90; Paquot, *Mém. pour l'hist. des Pays-Bas*, xii, 327–334.—Hoefer, *Nouv. Biog. Générale*, xxxviii, 698. (J. N. P.)

Oonsell, GUILLAUME VAN, a Flemish Roman Catholic preacher, was born at Antwerp Aug. 9, 1571. He studied in Spain, and after his return to his native land joined the Dominicans at Gand in 1593. After being for a while professor of theology at Antwerp, he became successively sub-prior at Maestricht, prior at Gand and Bruges, and definitor of the province. He had at the same time great success as a preacher. Oonsell

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died at Gand Sept. 3, 1630. He wrote, *Clavis cellarii divinæ et humanæ sapientiæ* (Antw. 1613, 12mo; Gand, 1627, 12mo):—*Pratum floridissimum concionum de tempore* (Antw. 1617, 4 pts. 12mo):—*Enchiridion concionatorum, ex Roseto aureo Silvestri Prieratis* (ibid. 1619, 12mo):—*Syntaxis instructissima S. Scripturæ* (ibid. 1622, 1627, 12mo; Paris, 1682, 2 vols. 12mo):—*Officina sacra Biblica* (Douai, 1624, 12mo):—*Hieroglyphica sacra* (Antw. 1627, 12mo). See Echard et Quétif, *Scriptores ord. Prædicat.* i, 551, 667 sq.; ii, 7, 9, 465; Paquot, *Mémoires*, vol. x.—Hoefer, *Nouv. Biog. Générale*, xxxviii, 699. (J. N. P.)

Oort, Lambrecht van, a Flemish painter and architect, was born at Amersfort about 1520. He acquired considerable reputation as a historical painter, but was more distinguished as an architect. He resided chiefly at Antwerp, where he was received into the academy in 1547. In the museum at Antwerp is a picture of the *Resurrection of Christ* by him, and in that of Brussels are two representing the *Adoration of the Shepherds* and the *Descent from the Cross*. See Spooner, *Biog. Hist. of the Fine Arts*, ii, 628.

Oöscopy (fr. ᾠόν, *an egg*, and σκοπέω, *to observe*), a method of divination by the examination of eggs. See Divination.

Oost, Jacob van, the Elder, an eminent Flemish painter, was born at Bruges about 1600. It is not known under whom he first studied, but in 1621 he painted an altar-piece for one of the churches in his native city, which excited the surprise and admiration of contemporary artists. Being ambitious of further improvement, he went to Rome, where he attentively studied the works of the great masters, and made those of Caracci the particular objects of his imitation. During his residence in that metropolis Van Oost produced several works of his own composition, so much in the style of the great artist that they astonished the best connoisseurs at Rome, and gained him great reputation. After a residence of five years in Italy, the love of country induced him to return to Bruges, where his talents had excited the most sanguine expectations even before he had gone abroad. Immediately on his arrival home he was loaded with commissions, and during the remainder of his life he continued to exercise his talents with undiminished reputation. He executed an incredible number of works for the churches and public edifices, as well as for the private collections of his country, particularly of Bruges. He also excelled in portraits, and painted many distinguished personages. His most famous works are, the *Nativity*, in the church of St. Saviour; the *Resurrection*, in the cathedral—a grand composition; and the *Descent from the Cross*, in the church of the Jesuits at Bruges, which last is considered his masterpiece. Most of his pictures are of large size. He died at Bruges in 1671. Van Oost is justly ranked among the ablest artists of the Flemish school. His first studies were the works of Rubens and Vandyck, and from them he acquired that freshness and purity of coloring for which his works are distinguished. Following the example of the greatest masters, his compositions are simple and studied, and he avoided crowding them with figures not essential to his subject. In his design, and in the expression of his heads, he seems always to have had in view the great style of Caracci. The backgrounds of his pictures are generally enriched with noble architecture, of which he was a perfect master. He had a ready invention, and, though he wrought with extraordinary facility of pencil, his works are well finished. See Descamps, *La vie des peintres Flammands*, i, 264, 280, 285; Pilkington, *Dict. of Painters*, s. v.; Spooner, *Biog. Dict. of the Fine Arts*, vol. ii, s. v.

Oost, Jacob van, the Younger, son and pupil of the preceding, was born at Bruges in 1637. At twenty years of age his father sent him to Italy to complete his education, and, after having resided there several years, he returned to Flanders an able and accomplished designer. He painted some pictures for the churches at Bruges, and then settled permanently at Lille, where he acquired a distinguished reputation, and where are the greater part of his works. His historical pictures, like those of his father, are admirably composed, partaking more of the Roman than the Flemish school. Among his best works are the *Martyrdom of St. Barbara*, in the church of St. Stephen; and the *Transfiguration*, in the church of St. Saviour, at Lille. He was less eminent than his father as a historical painter, but excelled him in portraits, which some have not hesitated to rank with those of Vandyck. Jacob van Oost, Jun., died in 1713. See Spooner, *Biog. Hist. of the Fine Arts*, vol. ii, s. v.; and Descamps, referred to in the preceding article.

Opalia, a festival celebrated by the ancient Romans in honor of Ops, the wife of Saturn, on Dec. 19, being the third of the Saturnalia. The vows made on this occasion were offered in a sitting posture, the devotee touching the ground, because Ops represented the earth.—Gardner, *Faiths of the World*, vol. ii, s. v.

Open-air Preaching. See Preaching.

Opĕra Supererogatiōnis. See Supererogation, Works of.

Operatio Sacra, i. e. *sacred ministration*, is a term which was used in the ancient churches of the West to designate the Lord's Supper. It is supposed to have been derived from the expression *ministering the gospel of God* (Rom. xv, 16), and is used in the same general and figurative sense.

Operation of the Holy Ghost. See Holy Ghost; Spirit.

Operation of the Mind is that action of the mental faculty which gives us consciousness of possession. We know that we have a stomach, but are not made conscious of its possession until it is impaired, and so with every other physical part. Quite differently do we become aware of the possession of mental or, better, spiritual faculties. It is in their healthy condition that we are most thoroughly conscious of such property. See Mind. "By the *operations of the mind*," says Dr. Reid (*Intell. Powers*, essay i, ch. i), "we understand every mode of thinking of which we are conscious." In all language the various modes of thinking have always been designated by this term, or one of like import. It is used to establish clearly the distinction of mind from matter. The former is from its very nature a living and active being. Everything we know of it implies life and active energy; and "the reason why all its modes of thinking are called its *operations* is that in all, or in most of them, it is not merely passive, as a body is, but is really and properly active" (Reid). To body we simply ascribe certain properties, but not operations, properly so called: it is extended, divisible, movable, inert; it continues in any state in which it is put; every change of its state is the effect of some force impressed upon it, and is exactly proportional to the force impressed, and in the precise direction of that force. These are the general properties of matter, and these are not operations; on the contrary, they all imply its being a dead, inactive thing, which moves only as it is moved, and acts only by being acted upon. See Krauth's Fleming, *Vocab. of Philos.* s. v.

Opfergeld, Friedrich, a German theologian, was born in Breslau in 1668. After having been pastor at Festenberg and Nauen, he became in 1721 provost of the convent of Notre Dame at Magdeburg. He died in 1740. We have of his works, *Sonderbare Feste* (Brug. 1696, 12mo):—*Bibliotheca sacra* (Magdeburg, 1728, 8vo):—*Nachricht von den jüdischen Lehrern und von ihren zur Exegese gehörigen Schriften* (Halle, 1738, 8vo). See Moser, *Lexikon der jetztlebenden Theologen*, and its continuation by Neubauer.—Hoefer, *Nouv. Biog. Générale*, xxxviii, 702.

O'phel (Heb. always with the article, *ha-O'phel*,

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עֹפֶל, *the knoll*, as in Mic. iv, 8; Sept. Ὠφάλ, Neh. iii, 26; Ὀφλά, ver. 27; v. r. Ὀπήλ, Ὀπλά; Vulg. *Ophel*), the name of two places in Palestine.

1. A fortified place or quarter of Jerusalem near the walls (2 Chron. xxvii, 3; xxxiii, 44), on the east side, inhabited by the Nethinim after the rebuilding of the city (Neh. iii, 26; xi, 21). Ophel, or as he calls it, *Ophla* (ὁ Ὀφλά), is often mentioned by Josephus as adjoining the valley of the Kidron and the Temple mount (*War*, ii, 17, 9; v, 6, 1). He explains himself more precisely in v, 4, 2, where he makes the first wall of the city to extend from the tower of the Essenes over Siloam and the pools of Solomon to Ophel, where the latter joins the eastern porch of the Temple, i. e. at its southern extremity. Hence there can be no doubt that the hill Ophel was the steep southern projection from the mountain on which the Temple stood, and that in the ancient city it was covered with houses (Josephus, *War*, v, 6, 3). Dr. Robinson (*Bibl. Res.* i, 394) describes it as a ridge extending south from Moriah to Siloam, between the deep valley of Jehoshaphat on the east, and the steep but shallower Tyropœon valley on the west. The top of this ridge is flat, descending rapidly towards the south, sometimes by offsets of rocks; and the ground is now tilled and planted with olive and other fruit trees. This ridge is considerably below the level of Mount Moriah; its length is 1550 feet, and its breadth in the middle part, from brow to brow, 290 feet. The excavations of the English engineers have shown that it was originally separated from Moriah by a considerable gully, but the ancient wall has been discovered joining it with the Temple near the south-east angle. See JERUSALEM.

2. A place in Central Palestine, in which was the house where Gehazi, Elisha's servant, stowed away the presents which he took from Naaman in the name of his master (2 Kings v, 24). See GEHAZI; NAAMAN. In the Auth. Vers. it is wrongly rendered "the tower;" margin, "the secret place," after the Sept. (*τὸ σκοτεινόν*). As the name means *hill*, it is probably here the name especially of an elevation in the immediate vicinity of the city of Samaria. Comp. Viervot, *Bibl. Brem. Nov.* ii, 137 sq.

Opher. See ROE.

Ophereth. See LEAD.

Ophiomancy (*ὄφις, a serpent*, and *μαντεία, divination*), a species of divination practiced in ancient times by means of serpents. See DIVINATION.

O'phir (Heb. *Ophir'*, אוֹפִיר and אוֹפִר), the name of a man and of a country. "There is apparently no sufficient reason to doubt that the word Ophir is Shemitic, although, as is the case with numerous proper names known to be of Hebrew origin, the precise word does not occur as a common name in the Bible. See the words from אָפַר and עָפַר in Gesenius's *Thesaurus*, and compare Ἀφάρ, the metropolis of the Sabæans in the Periplus, attributed to Arrian. Gesenius suggests that it means a 'fruitful region,' if it is Shemitic. Baron von Wrede, who explored Hadhramaut, in Arabia, in 1843 (*Journal of the Royal Geographical Society*, xiv, 110), made a small vocabulary of Himyaritic words in the vernacular tongue, and among these he gives *ofir* as signifying *red*. He says that the Mahra people call themselves the tribes of the red country (*ofir*), and call the Red Sea *bahr ofir*. If this were so, it might have somewhat of the same relation to *aphar*, 'dust' or 'dry ground' (א and ע being interchangeable) that *adom*, 'red,' has to *adamah*, 'the ground.' Still it is unsafe to accept the use of a word of this kind on the authority of any one traveller, however accurate" (Smith).

1. (אוֹפִר; Sept. Ὀυφίρ; Vulg. *Ophir*.) The eleventh named of the thirteen sons of Joktan, the son of Eber, a great-grandson of Shem (Gen. x, 26–29; 1 Chron. i, 2, 3). B.C. post 2450. Many Arabian countries are believed to have been peopled by these persons, and to have been called after their respective names, as Sheba, etc., and among others Ophir (Bochart, *Phaleg*, iii, 15). See ARABIA.

2. (אוֹפִיר; Sept. Ὀυφίρ, Ὀυφειρ, v. r. Σουφίρ, etc.; Vulg. *Ophir*). A region, famous for its gold, which the ships of Solomon and of the Phœnicians visited. It is difficult to ascertain its situation, the Scripture indications being few and indefinite. By comparing the passages in which it is mentioned (1 Kings ix, 26, 28; x, 11; xxii. 49; so 2 Chron. viii, 18; ix, 10), we learn that it was reached by fleets fitted out in Ezion-Geber (q. v.), on the Gulf of Akabah—the eastern arm of the Red Sea—in the territory of the Edomites; that the ships made the voyage once in three years (comp. 1 Kings x, 22), bringing large amounts of gold to Palestine, besides silver, precious stones, red sandal-wood, ivory, apes, and peacocks. We know further, from various allusions in the poetical and prophetical books, that Ophir produced the purest and most precious gold then known (Job xx, 11, 24; xxviii, 16; Psa. xlv, 9; Isa. xiii, 12; Eccles. vii, 18; to which may be added Jer. x, 9; Dan. x, 5, if, with many interpreters, we understand *Uphaz*, אוּפָז, to be simply a varied orthography of *Ophir*, אוֹפִר; but see UPHAZ). It is evident that any attempt to determine the precise region intended must be more or less uncertain; but the extreme latitude which conjecture has taken on this question seems hardly justifiable. Nearly every place where gold has ever been found is understood by some writer or another as Ophir. "Calmet (*Dict. of the Bible*, s. v.) regarded it as in *Armenia;* Sir Walter Raleigh (*Hist. of the World*, bk. i, ch. viii) thought it was one of the Molucca Islands; and Arias Montanus (Bochart, *Phaleg*, Pref. and ch. ix), led by the similarity of the word *Parvaim*, supposed to be identical with Ophir (2 Chron. iii, 6), found it in *Peru*. But these countries, as well as *Iberia* and *Phrygia*, cannot now be viewed as affording matter for serious discussion on this point, and the three opinions which have found supporters in our own time were formerly represented, among other writers, by Huet (*Sur le Commerce et la Navigation des Anciens*, p. 59), by Bruce (*Travels*, bk. ii, ch. iv), and by the historian Robertson (*Disquisition respecting Ancient India*, sec. i), who placed Ophir in *Africa;* by Vitringa (*Geograph. Sacra*, p. 114) and Reland (*Dissertatio de Ophir*), who placed it in *India;* and by Michaelis (*Spicilegium*, ii, 184), Niebuhr, the traveller (*Description de l'Arabie*, p. 253), Gossellin (*Recherches sur la Géographie des Anciens*, ii, 99), and Vincent (*History of the Commerce and Navigation of the Ancients*, ii, 265–270), who placed it in *Arabia*. Of other distinguished geographical writers, Bochart (*Phaleg*, ii, 27) admitted two Ophirs, one in Arabia and one in India, i. e. at Ceylon; while D'Anville (*Dissertation sur le Pays d'Ophir, Mémoires de la Littérature*, xxx, 83), equally admitting two, placed one in Arabia and one in Africa. In our own days the discussion has been continued by Gesenius, who in articles on Ophir in his *Thesaurus* (p. 141), and in Ersch and Gruber's *Encyklopädie* (s. v.), stated that the question lay between India and Arabia, assigning the reasons to be urged in favor of each of these countries, but declared the arguments for each to be so equally balanced that he refrained from expressing any opinion of his own on the subject. M. Quatremère, however, in a paper on Ophir which was printed in 1842 in the *Mémoires de l'Institut*, again insisted on the claims of Africa (*Académie des Inscriptions et Belles Lettres*, t. xv, ii, 362); and in his valuable work on Ceylon (pt. vii, ch. i) Sir J. Emerson Tennant adopts the opinion, sanctioned by Josephus, that *Malacca* was Ophir. Otherwise the two countries which have divided the opinions of the learned have been India and Arabia—Lassen, Ritter, Bertheau (*Exeget. Handbuch*, 2 Chron. viii, 18), Thenius (*Exeget. Handbuch*, 1 Kings x, 22), and Ewald (*Geschichte*, iii, 347, 2d ed.) being in favor of

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India, while Winer (*Realw.* s. v.), Fürst (*Hebr. und Chald. Handw.* s. v.), Knobel (*Völkertafel der Genesis*, p. 190), Forster (*Geogr. of Arabia*, i, 161–167), Crawfurd (*Descriptive Dictionary of the Indian Islands*, s. v.), and Kalisch (*Commentary on Genesis*, chap. 'The Genealogy of Nations') are in favor of Arabia. The fullest treatise on the question is that of Ritter, who in his *Erdkunde* (vol. xiv, published in 1848) devoted eighty octavo pages to the discussion (p. 351–431), and adopted the opinion of Lassen (*Ind. Alt.* i, 529) that Ophir was situated at the mouth of the Indus" (Smith). *Melindah*, on the coast of Africa, *Angola*, *Carthage*, *San Domingo*, *Mexico*, *New Guinea*, *Urphe*, an island in the Red Sea, *Ormuz*, in the Persian Gulf, and especially *Peru*, have had their several advocates; but the opinions likely to be embraced at this day may be enumerated very briefly:

1. Some suppose Ophir to be a general name for lands abounding in gold, used with the vagueness of *Thule* in the classics, or *El Dorado* in the Middle Ages. In support of this view, it has been observed that, in Arabic, the word Ophir means simply *rich country*, or perhaps *dust*, i. e. *gold-dust*, and may therefore have easily passed into a generic name for the sources of valuable articles of commerce; especially in an age when the geographical views, even of the best informed, were very vague. But the definiteness of the allusions in the Scripture history to Ophir as a well-known trading-place are quite sufficient to refute this view.

2. Some seek it on the eastern coast of Africa, opposite the island of Madagascar. This supposition has found many and able supporters (see Quatremère, *Mém. de l'Acad. des Inscrip.* XV, ii [1845], 349–402; Heeren, *Researches*, ii, 73, 74 [Eng. ed.]; Huetius, *De Navig. Salom.* ch. ii, in Ugolini, *Thes.* vol. vii; Bruce, p. 479 sq.; Ritter, *Erdk.* i, 118 sq.; Weston, in the *Classic. Jour.* 1821, No. 47), having been first advanced by one friar John don Sanctos, who was a resident of Sofala, in Monomotopa, and found in that vicinity a mountain with ancient ruins on its summit. According to friar John, this mountain still contains "much fine gold," and is called *Fura*, which he thinks to be evidently a corruption of Ophir. (See this view confuted by Tychsen, *Anmerk. zu Bruce R. V.* p. 327 sq.; and esp. Salt, *Voyage to Abyssinia* [Lond. 1814], p. 99 sq.) But Huetius (as cited above) has argued the question on more general grounds, deriving the name Africa itself from Ophir, and making no doubt that the inscriptions said to have been found at Sofala, but never read, were a record or kind of log-book of the fleets of Solomon. The name Sofala, again, has been urged in favor of this view, as akin with Ophir; but Sofala in the Shemitic languages means the low country, the coast-land (Heb. *Shephelah*, שְׁפֵלָה; similarly the Chaldee and Arabic), and has nothing to do with Ophir (אוֹפִיר).

3. A much more probable view is that which refers Ophir to Arabia. This has been advanced in a variety of forms, but usually placing the port visited by Solomon's ships near the western extremity of the southern coast, bordering on the Erythræan Sea. In Gen. x, 29, Ophir is mentioned among the sons of Joktan, who peopled various Arabian countries. (See Ophir, 1, above.) Yet Gesenius supposes that it is here the name of an Arabian tribe who colonized some foreign land. Again, though gold is not now found in Arabia (Niebuhr, *Description de l'Arabie* [Copenhagen, 1773], p. 124), yet the ancients ascribe it to the inhabitants in great plenty (Judges viii, 24, 26; 2 Chron. i; 1 Kings x, 1, 2; Psa. lxxii, 15). This gold, Dr. Lee thinks, was no other than the gold of Havilah (Gen. ii, 11), which he supposes to have been situated somewhere in Arabia, and refers to Gen. x, 7, 29; xxv, 18; 1 Sam. xv, 7; 1 Chron. i, 9 (*Translation of the Book of Job*, etc. [Lond. 1837], p. 55). But Diodorus Siculus ascribes gold-mines to Arabia (ii, 50). He also testifies to the abundance of "precious stones" in Arabia (ii, 54), especially among the inhabitants of Sabas (iii, 46; comp. Gen. ii, 12; 2 Chron. ix, 1; 1 Kings x, 1, 2). Pliny also speaks of the wealth of Sabæa in gold (*Hist. Nat.* vi, 32). Others suppose that, though Ophir was situated somewhere on the coast of Arabia, it was rather an emporium (see Beke, *Source of the Nile*, p. 64), at which the Hebrews and Tyrians obtained gold, silver, ivory, apes, almug-trees, etc., brought thither from India and Africa by the Arabian merchants, and even from Ethiopia, to which Herodotus (iii, 114) ascribes gold in great quantities, elephants' teeth, and trees and shrubs of every kind. Apes, properly speaking, are likewise ascribed to it by Pliny (viii, 19), who speaks also of the confluence of merchandise in Arabia (*ut sup.*; comp. Strabo, xvi; 2 Chron. ix; Ezek. xxvii, 21, 22; Diod. Sic. ii, 54). It has further been insisted that the classical name of the Arabian port *Aphar* varies much as the Septuagint translation of Ophir. Thus it is called by Arrian *Aphar*, by Pliny *Saphar*, by Ptolemy *Sapphera*, and by Stephanus *Saphirini*. (Comp. the Sept. *ut sup.*) It is a serious objection to this view, however, that *land* carriage, by caravans, would have been easier and safer if Ophir were in Arabia (comp. *Encyclop. Londin.* s. v.), while the etymological arguments, so often and earnestly pressed as conclusive, could at best only serve to create a presumption, in the absence of all direct evidence. The considerations above mentioned, however, in connection with the strong reasons for placing Ophir in India, weighed so strongly with Bochart (*Phaleg*, ii, 27) and Michaelis (*Spicil.* ii, 185) that they suppose two countries of that name, one in Arabia and one in India. This conjecture, however, is unsupported and unnecessary (Gesen. *Thes.* p. 141).

4. On the whole, then, India must be adopted as the most probable region of the Ophir of Solomon. The Sept. translators also appear to have understood it to be India, from rendering the word **Σωφίρ**, **Σουφίρ**, **Σωφιρά**, which is the Egyptian name for that country. Champollion says that in the Coptic vocabularies India bears the name *Sophir* (*L'Égypte sous les Pharaons* [Paris, 1814], i, 98; Jablonskii *Opuscula* [Lug. Bat. 1804], i, 336, etc.). Josephus also gives to the sons of Joktan the locality from Cophen, an Indian river, and in part of Aria adjoining it (*Ant.* i, 6, 4). He also expressly and unhesitatingly affirms that the land to which Solomon sent for gold was "anciently called Ophir, but now the Aurea Chersonesus, which belongs to India" (*Ant.* viii, 6, 4). The Vulgate renders the words "the gold of Ophir" (Job xxviii, 16) by "tinctis Indiæ coloribus." Hesychius defines *Sophir* (**Σουφείρ**) "a place in India where gems and gold are found." So Suidas (s. v.; comp. Eusebius, *Onomast.* p. 146, ed. Clerici). But the controlling argument for this view is that all the productions referred to Ophir may be procured in India, and in India alone. Gold, silver, jewels, sandal-wood, ivory, apes, and peacocks are there all articles of commerce, and are found side by side in no other part of the world; while the last is believed to be an exclusively Indian bird, and the very name by which it is denoted in the Hebrew text (*tukiyim*, תֻּכִּיִּים [see Gesen. *Thes.* s. v.]) is an Indian, not a Hebrew word. See Peacock. Yet the exact locality must ever remain conjectural. There are several places comprised in that region which was actually known as India to the ancients, any of which would have supplied the cargo of Solomon's fleet: for instance, the coast of Malabar, where the name *togei* is still applied to the peacock; and Malacca, which is known to have been "the golden Chersonesus" of the classic writers, and where gold-mines are still called *ophirs*. (See P. Poivre, *Voyage d'un Philosophe*, Œuvres Complètes, 1797, p. 123.)

See further, Humboldt, *Cosmos*, ii, 132 sq.; C. Varrer, in *Crit. Sacr.* vi, 459; A. G. Wähner, *De regione Ophir* (Helmst. 1714); Tychsen, *De commerc. Hebr.* in the *Comment. Gött.* xvi, 164 sq.; Gesenius, in the *Hall. En-*

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cycl. vol. iii, sect. iv, p. 201 sq., and *Thesaur.* i, 141 sq.; Rosenmüller, *Alterth.* iii, 177 sq.; Ritter, *Erdk.* ii, 201 sq.; Keil, in the *Dörpt. Beiträg.* ii, 233 sq.; Tuch, in the *Hall. Lit.-Zeit.* 1835, No. 80 sq.; Lassen, *Ind. Alterthumsk.* i, 538 sq.; Kitto, *Daily Bible Illust. Solomon*, p. 103 sq.; Hüllman, *Staatsverf. d. Israel.* p. 220; Hardt, *Diss. Regionem Ophir esse Phrygiam* (1746). See TARSHISH.

Ophites (Gr. ὀφῖται, i. e. *serpent brethren*, from ὄφις, *a serpent*) is the name of an Egyptian sect of Christians who are regarded as a branch of the *Gnostics* (q. v.); but while the Ophites shared with the Gnostics the general belief of dualism, the conflict of matter and spirit, the emanations, the Demiurgus, and other notions common to the many subdivisions of this extraordinary school, the Ophites were distinguished by their peculiar doctrine and worship connected with the *ophis*, or serpent. Like most other Gnostics, they regarded the Demiurgus, or the Jehovah of the Old Testament, with great abhorrence, but they pursued this notion into a very curious development. Regarding, like the Valentinians, the emancipation of man from the power and control of the Demiurgus, or, as they called him, Jaldabaoth, as a most important end, they declared the serpent who tempted Eve, and introduced into the world "knowledge" and revolt against Jehovah, to have been the great benefactor of the human race, and hence they worshipped the serpent. Other views which they held and sought to propagate were equally strange. We may instance their singular attempt to engraft "Ophism" on Christianity; their seeking, as it were, to impart to the Christian Eucharist an Ophitic character, by causing the bread designed for the eucharistic sacrifice *to be licked by a serpent*, which was kept in a cave for the purpose, and which the communicants kissed after receiving the Eucharist (Tertullian, *Adv. Hæres.* ii; Epiphanius, *Hor.* xxxvii, § 5). Regarding Christ, they taught that he who was born of the Virgin was Jesus alone, and that afterwards Christ descended upon Jesus; and in proof of this they pointed to the fact that Jesus wrought no miracle either before his baptism or after his resurrection. They held that Jaldabaoth brought about the crucifixion of Christ. After his resurrection Jesus remained eighteen months on the earth, during which time he received from the Sophia a clearer knowledge of the higher truth, which he imparted to a few of his disciples. He was then raised to heaven by the celestial Christ, and sits at the right hand of Jaldabaoth, unobserved by him, but gradually receiving to himself every spiritual being that has been emancipated and purified by the redemption. Jaldabaoth they set forth as begetting six beings, the spirits of the seven planets. By these six beings man was created after their common image, a body without a soul; and they brought him to Jaldabaoth, who breathed into him a living spirit. At the sight of man's perfection Jaldabaoth became envious, and gave him a command which the serpent led him to disobey. Hence the conflict of good and evil in the world, the good being represented by the serpent. The mythic Christ of the Valentinians is the opponent of Jaldabaoth, and is ever endeavoring to defend man from his enemy.

So meagre is our information regarding the Ophites that it is difficult to give much of an exhibit of them or their doctrines. Their principles appear to have been a compound of the mysteries of Isis and of the *involved* fancies of Oriental mythology, mingled with corrupt notions of Christian history and doctrine. The doctrines maintained by this sect in regard to the origin and destination of man are thus described by Neander:

"The empire of Jaldabaoth is the starry world. The stars are the representatives and organs of the cosmical principle, which seeks to hold man's spirit in bondage and servitude, and to environ it with all manner of delusions. Jaldabaoth, and the six angels begotten by him, are the spirits of the seven planets, the Sun, the Moon, Mars, Venus, Jupiter, Mercury, and Saturn. It is the endeavor of Jaldabaoth to assert himself as self-subsistent Lord and Creator, to keep his six angels from deserting their subjection, and, lest they should look up and observe the higher world of light, to fix their attention upon some object in another quarter. To this end he called upon the six angels to create man, after their own common image, as the crowning seal of their independent creative power. Man was created, and being in their own image, was a huge corporeal mass, but without a soul. He crept on the earth, and had not power to lift himself erect. They therefore brought the helpless creature to their Father, that he might animate it with a soul. Jaldabaoth breathed into it a living spirit, and thus, unperceived by himself, the spiritual seed passed from his own being into the nature of man, whereby he was deprived himself of this higher principle of life. Thus had the Sophia ordained it. In man (i. e. those men who had received some portion of this spiritual seed) was concentrated the light, the soul, the reason of the whole creation. Jaldabaoth was now seized with amazement and wrath when he beheld a being created by himself, and within the bounds of his own kingdom, rising both above himself and his kingdom. He strove therefore to prevent man from becoming conscious of his higher nature, and of that higher order of world to which he had now become related—to keep him in a state of blind unconsciousness, and thus of slavish submission. It was the jealousy of the contracted Jaldabaoth which issued that command to the first man; but the mundane soul employed the serpent as an instrument to defeat the purpose of Jaldabaoth by tempting the first man to disobedience. According to another view, the serpent was itself a symbol or disguised appearance of the mundane soul; and, in the strict sense, it is that part of the sect only that adopted *this* view which rightly received the name of Ophites, for they actually worshipped the serpent as a holy symbol; to which they may have been led by an analogous idea in the Egyptian religion, the serpent in the latter being looked upon as a symbol of Kneph, who resembled the Sophia of the Ophites. At all events, it was through the mundane soul, directly or indirectly, that the eyes of the first man were opened. The fall of man—and this presents a characteristic feature of the Ophitic system, though even in this respect it was perhaps not altogether independent of the prior Valentinian theory—the fall of man was the transition point from a state of unconscious limitation to one of conscious freedom. Man now became wise, and renounced his allegiance to Jaldabaoth. The latter, angry at this disobedience, thrust him from the upper region of air, where until now he had dwelt in an ethereal body, down to the dark earth, and banished him into a dark body. Man found himself now placed in a situation where, on the one hand, the seven planetary spirits sought to hold him under their thrall, and to suppress the higher consciousness in his soul; while, on the other hand, the *wicked* and purely material spirits tried to tempt him into sin and idolatry, which would expose him to the vengeance of the severe Jaldabaoth. Yet 'wisdom' never ceased to impart new strength to man's kindred nature by fresh supplies of the higher spiritual influence; and from Seth, whom the Gnostics generally regarded as a representative of the contemplative nature, she was able to preserve through every age a race peculiarly her own, in which the seeds of the spiritual nature were saved from destruction. The doctrines of the Ophites were far from being favorable to purity of morals. Origen indeed goes so far as to exclude them from the Christian Church, and declares that they admitted none to their assemblies who did not curse Christ. Irenæus, Theodoret, Epiphanius, and Augustine regard them as Christian heretics. Origen gives a minute account of the Diagram of the Ophites, which appears to have been a sort of tablet on which they depicted their doctrines in all sorts of figures, with words annexed."

The Ophites originated in Egypt, probably from some relation to the Egyptian serpent-worship, and spread thence into Syria and Asia Minor. They continued to exist as a sect after other forms of Gnosticism had died out, the emperor Justinian enacting laws against them (*Cod.* i, v, 1, 18, 19, 21) so late as A.D. 530. Offshoots of them are the *Cainites*. See SETHITES.

Cyprian mentions the Ophites (*Ep.* lxxii, 4); and the last chapter but one of Irenæus's first book is supposed to have been written against them and the Sethians (*Adv. Hæres.* i, 30). Origen calls them "a very obscure sect," and denies that they were Christians, saying that "no person was allowed to join their assemblies till he had uttered curses against Jesus" (*Contr. Cels.* iii, 13; vi, 24). He also says they were founded by a man named Euphrates (*ibid.* xi, 28), a name mentioned by Theodoret as belonging to the founder of the heresy of the Peratæ, but which in the account of the Naasseni, or Ophites, given by Hippolytus is regarded as the name of the mystical water of life spoken of in John iv,

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10. Hippolytus looks upon the Ophites as the originators of all heresies, and associates them with both Jews and the Gnostics; for he writes of them under the Hebrew form of their name as "the Naasseni," from נחשׁ (*nachash*, "a serpent"), "who call themselves Gnostics" (Hippol. *Refut.* v, 6). Philastes places them first in his list of heresies before Christ (*De Hær.* i), while Epiphanius (*Panar.* xxxviii) and Augustine (*De Hær.* xvii) say that they were alleged to have been derived from the Nicolaitanes or the Gnostics. The heretical philosophy of the sect is given by Hippolytus and Epiphanius, as above quoted. The former says that they professed to derive it from James, the brother of our Lord, who handed it down to Mariamne. He also quotes from a "Gospel according to Thomas" which was in use among them, which seems to be the "Gospel according to the Egyptians" mentioned by Epiphanius in his twenty-sixth book among the Gnostic Apocrypha. In addition to these sources of information, there is also an account given by Origen of their "Diagram," a tablet on which they set forth their doctrines in a hieroglyphical form (*Contr. Cels.* vi, 33). See, besides the literature on Gnosticism, Pressensé, *Doctrines and Heresies of the Early Christian Church*, p. 58; Werner, *Gesch. d. römisch.-kathol. Kirchenlehre;* Neander, *Ch. Hist.* vol. ii; id. *Genetische Entwickelung des gnostischen Systems*, p. 231 sq.; id. *Hist. of Christian Dogmas*, i, 178, 179; Haag, *Histoire des Dogmes Chrétiens*, i, § 25; Walch, *Gesch. der Ketzereien*, i, 447 sq.; Milman, *Hist. of Christianity;* Liddon, *Divinity of Christ*, i, 59, 143, 163; Schaff, *Ch. Hist.* vol. i; Hagenbach, *Hist. of Doctrines;* Baur, *Die christl. Gnosis*, p. 171 sq.; and his *Das Christenthum der ersten drei Jahrhunderte*, p. 176; Mosheim, *Gesch. der Schlangenbrüder* (Helmst. 1748, 8vo); Schumacher, *Lehrtafel der Ophiten* (Wolfenb. 1755, 4to); Fuldner, *Commentaria de Ophitis;* Jöcher, *De Ophiorum hæresi;* Kille, *Ophitarum mysteria retecta* (Freib. 1822, 4to); Vogt, *De Ophitis*, in his *Bibl. hæresiol.* ii, 37 sq.; Wilke, *De Oph.* (Regiom. 1706); Schröckh, *Kirchengesch.* ii, 409 sq. There is an article on the *Ophitic System*, by Lepsius, in the *Zeitschr. für wissenschaftliche Theologie*, 1863, vol. iv; 1864, vol. i. See SERPENT-WORSHIPPERS. (J. H. W.)

Oph'ni (Heb. *Ophni'*, עָפְנִי [always with the art. הָעָפְנִי, *ha-Ophni'*, q. d. *the Ophnite*], perh. *pressure, famine* [comp. כָּפַן]; Sept. Ἀφνί, but most MSS. omit; Vulg. *Ophni*), a town in the north-eastern section of the tribe of Benjamin, named only in Josh. xviii, 24, between Chephar-haammonai and Gaba (q. v.). "Its name may perhaps imply that, like others of the towns of this region, it was originally founded by some non-Israelitish tribe—the Ophnites—who in that case have left but this one slight trace of their existence" (Smith). It was probably the *Gufnith* (גופנית), *Gufna*, or *Bethgufnin* of the Talmud (Schwarz, p. 126), and doubtless the *Gophna* of Josephus (Γοφνά; Ptolemy, Γούφνα, iv, 16), a place which at the time of Vespasian's invasion was apparently so important as to be second only to Jerusalem (*War*, iii, 3, 5), as the centre of a district or toparchy (*Ant.* xiv, 11, 2). It was fifteen Roman miles from Jerusalem on the way to Neapolis (Eusebius, *Onomast.* s. v. φάραγξ βότρυος). The place still survives in the modern *Jifna* or *Jufna*, two and a half miles north-west of Bethel (Reland, *Palæst.* p. 816; Wilson, *Lands of the Bible*, ii, 41). The change from the *Ain*, with which Ophni begins, to G, is common enough in the Sept. (comp. Gomorrah, Athaliah, etc.). It is now a poor village, in a fertile valley between high hills, and contains about 200 Christian inhabitants (Robinson, *Bib. Res.* iii, 79). Remains of an old Greek church still exist there, especially a baptistery; and traces may be seen of the Roman road leading through the town from Jerusalem to Antipatris (*ib.* ii, 138).

Op'hrah (Heb. *Ophrah'*, עָפְרָה, *fawn;* Sept. Ἀφαρά, Ἐφρά, Ὀφερά, v. r. Ἐφραθά, Γοφερά; but 1 Chron. iv, 14, Γοφορά), the name of two places in Palestine, and of a man.

1. A town of Benjamin (Josh. xviii, 23), mentioned between hap-Parah and Chephar ha-Ammonai, in the north-east of that tribe's domain (Keil, *Joshua*, ad loc.). "It appears to be named again (1 Sam. xiii, 17) in describing the routes taken by the spoilers who issued from the Philistine camp at Michmash. One of these bands of ravagers went due west, on the road to Beth-horon; one towards the 'ravine of Zeboim,' that is in all probability one of the clefts which lead down to the Jordan valley, and therefore due east; while the third took the road 'to Ophrah and the land of Shual'—doubtless north, for south they could not go, owing to the position held by Saul and Jonathan" (Smith). Accordingly it is placed by Eusebius and Jerome (*Onomast.* s. v. Aphia) five Roman miles east of Bethel. This corresponds with the position of a place called *et-Taiyibeh*, which was visited by Dr. Robinson in his excursion to Bethel (*Bibl. Researches*, ii, 120–123). It is now a small village, curiously situated upon a conical hill, on the summit of which is an old tower, whence is commanded a splendid view of the valley of the Jordan, the Dead Sea, and the eastern mountains (so Rödiger, in the *Hall. Lit.-Zeit.* 1842, No. 71; Stanley, *Palest.* p. 211; Van de Velde, *Memoir*, p. 238). These notices also suggest the identity of Ophrah with EPHRAIN or EPHRON, a city which king Abijah took from Jeroboam along with Bethel (2 Chron. xiii, 19). We read in Josephus also that Vespasian captured a small town near Bethel called EPHRAIM, which appears to be the same place (*War*, iv, 9, 9); and probably it was to this that Christ went from Jerusalem after the resurrection of Lazarus (John xi, 54). It may also have given its name to the district or government of APHEREMA (1 Macc. xi, 34).

2. The native place of Gideon (Judg. vi, 11); the scene of his exploits against Baal (ver. 24); his residence after his accession to power (ix, 5), and the place of his burial in the family sepulchre (viii, 32). In Ophrah also he deposited the ephod which he made or enriched with the ornaments taken from the Ishmaelitish followers of Zebah and Zalmunnah (viii, 27), and so strong was the attraction of that object that the town must then have been a place of great pilgrimage and resort. We may infer that it lay within the territory of Manasseh, as it is called "Ophrah of the Abiezrites" (vi, 24), and it is stated that the angel who appeared to Gideon to summon him to deliver Israel "sat under an oak which was in Ophrah, that pertained unto Joash the Abiezrite" (vi, 11). "Ophrah possibly derived its name from Epher, who was one of the heads of the families of Manasseh in its Gileaditish portion (1 Chron. v, 24), and who appears to have migrated to the west of Jordan with Abiezer and Shechem (Numb. xxvi, 30; Josh. xvii, 2)" (Smith). See ABIEZER. "The prophet Micah, when foretelling the destruction of the land and cities of Israel, says, '*In the house of Aphrah* roll thyself in the dust,' or rather, perhaps, we should render, 'In Beth-*Ophrah* roll thyself in *Ophr*' (dust); or, in the *house of dust* roll thyself *in dust* (Mic. i, 10, בבית לעפרה; the ל appears to be merely the sign of the genitive; Sept. ἐξ οἴκου κατὰ γέλωτα; Vulg. *in domo Pulveris pulvere vos conspergite*). The place referred to is possibly identical with Ophrah of Manasseh; and the prophet perhaps intends some allusion to Gideon's deliverance, and to the fact that there would be none like him to deliver them in time of oppression" (Kitto). See, however, BETH-LEAPHRAH. The Ophrah of Gideon was probably not far from Shechem (Judg. ix, 1, 5). Neither Eusebius nor Jerome appears to have known anything of it (Reland, *Palæst.* p. 913). Van de Velde suggests a site called *Erfai*, a mile south of Akrabeh, about eight miles south-east from Nablûs (*Memoir*, p. 338), and Schwarz (*Palest.* p. 158) identifies it with "the village *Erafa*, north of Sanur," by which he prob-

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ably means *Anabeh*, west of Tell Dothân. The former is sufficiently in the required position. For other vague conjectures, see Hamaker, *Miscell. Phœn.* p. 276.

3. An Israelite, son of Meönothai, of the tribe of Judah (1 Chron. iv, 14). B.C. post 1614. But it is more probable that the word *father* here means *founder;* and that Ophrah here also is the name of a village. See above, and MEÖNOTHAI.

Opinion (from Latin *opinor, to think*) is a synonyme of belief, and measurably, too, of knowledge; but, while the last-named term can be applied to what is objectively and subjectively held as sufficient, and belief is applied to what is subjectively sufficient, opinion is properly applied only to a consciously insufficient judgment, or, as Sir Lewis has it: "The essential idea of *opinion* seems to be that it is a matter about which doubt can reasonably exist, as to which two persons can without absurdity think differently. . . . Any proposition, the contrary of which can be maintained with probability, is matter of opinion" (*Essay on Opinion*). According to the last of these definitions, matter of *opinion* is opposed not to matter of *fact*, but to matter of *certainty*. Thus the death of Charles I is a *fact* —his authorship of *Icon Basilike*, an *opinion*. It is also used, however, to denote knowledge acquired by inference, as opposed to that acquired by perception. Thus that the moon gives light is matter of *fact;* that it is inhabited or uninhabited is matter of *opinion*. It has been proposed to discard from philosophical use these ambiguous expressions, and to divide knowledge, according to its sources, into matter of *perception* and matter of *inference;* and, as a cross division as to our conviction, into matter of *certainty* and matter of *doubt*. Subjective sufficiency is termed *conviction* (for myself); objective determination is termed *certainty* (for all). See KNOWLEDGE.

Opitz (OPITIUS), **Heinrich**, a German Lutheran divine, was born at Altenberg, in Misnia, in 1642, and became professor of the Oriental languages and theology in Kiel, where he died in 1712. We have many Latin works of his on Hebrew antiquities, and he was deservedly reckoned one of the most learned men of his age; but what peculiarly marks him is an attempt (a very strange one surely) to show the relationship between the Greek and the Oriental languages, and the connection which the dialects of the one have with those of the other. This chimerical scheme of subjecting the Greek language to the rules of the Hebrew induced him to publish a small work entitled *Græcismus facilitati suæ restitutus, methodo novâ, eâque cum præceptis Helmiis Wasmuthianis* (for it seems that Wachsmuth was the originator of this theory) *et suis Orientalibus quam proxime harmonica, adeoque regulis 34 succincte absolutus.*

Opitz, Martin (afterwards ennobled as OPITZ VON BOBERFELD), a famous German poet, noted for his literary productions of a moral and religious character, was born Dec. 23, 1597, at Bunzlau, in Silesia. He studied at Frankfort and Heidelberg, and published in 1618 a Latin essay, *Aristarchus de contemptu linguæ Teutonicæ*, in which he vindicates the merit of the German language. His most important work, *Von der deutschen Poeterei*, or the "Book of German Poetry" (1624), passed through nine editions before 1669, and produced a reform in German versification. For nearly three centuries the art of writing in verse had degenerated, until it had been reduced to nothing better than a mere counting of syllables. Opitz insisted on the importance of both metre and rhythm, while he contended for purity in the choice of words. His own attainments as a scholar—especially as a writer of respectable Latin verses—recommended his book to the notice of educated men, and its success made Opitz the founder of a new school—the First Silesian School. After several years of service in diplomacy he settled in Dantzig, and gained in 1637 an appointment as historiographer to the king, Vladislaus IV, of Poland. He was closely engaged in historical researches, and was looking forward to the enjoyment of years of literary industry, when his career was cut short. He died Aug. 20, 1639, of the plague, caught from a beggar to whom he had given alms. Opitz was more honored by his contemporaries than almost any other poet ever was. German poetry, which had been neglected and despised, began again to be esteemed and cultivated. The popularity of Opitz, and his relations with the chiefs of the Roman Catholic party, led to the adoption, throughout the whole of Germany, of the form given to the German language by Luther, which had previously obtained general acceptance only in the Protestant states (see Hallam, *Introd. to the Lit. of Europe*). His poetry is characterized by careful attention to language and metre, and by reflection rather than by brilliant fancy or deep feeling. There are several complete editions of his works (Breslau, 1690, 3 vols.; Amsterdam, 1646, 3 vols.; Frankfort and Leipsic, 1724, 3 vols.); a selection of his works was published by Müller (Leipsic, 1822) and Tiltmann (1869). "Opitz was essentially a clever, industrious literary man of the world, with the art of making himself everywhere agreeable, and was petted and caressed accordingly more than was good for his work. Such a man would probably never have written religious poetry at all in ordinary times; but living as he did when grave thoughts and terrible struggles were in all men's minds, he, too, was influenced by his age, and he wrote a good deal of this kind —versions of all the Epistles for the Sundays of the year, of many of the Psalms, and of the Song of Solomon. Among his sacred poems, however, his hymns are by far the best, and some are really fine." One of his best is, *O Licht geboren aus dem Lichte* (Winkworth, *Singers of Germany*, "O Light, who out of Light wast born"). See Koch, *Gesch. d. Kirchenliedes*, iii, 6 and 9; Strehlke, *Martin Opitz* (Leipsic, 1856); Weinhold, *Martin Opitz von Boberfeld* (Kiel, 1862); Palm, *Martin Opitz* (1862); Winkworth, *Christian Singers of Germany*, p. 173 sq. (J. H. W.)

Oppelt, GODFREY SEBASTIAN, a well-known German Moravian missionary among the Indians of North America, was born March 20, 1763, at Görlitz, Silesia. In 1799 he began to preach to the converts in Canada, and in 1804 inaugurated an enterprise among the Delawares on the Pettquotting, now Huron River, Ohio. Subsequently, from 1810 to 1818, he was the agent of the "Society of the United Brethren for Propagating the Gospel among the Heathen," incorporated in 1788, and lived in the Tuscarawas Valley, Ohio, administering the grant of 12,000 acres of land made by Congress to that association in trust for the Christian Indians. He died at Nazareth, Pa., Aug. 9, 1832. (E. de S.)

Oppenheim(er), David ben-Abraham, a noted German rabbi, was born at Worms in 1664 or 1667. At the age of twenty-two he was called to Brisk, to become the head of the Jewish community there. Four years later, in 1690, he received a call to the Jewish school at Nicolsburg, where he had received his own literary training, and in 1704 he was called as chief rabbi to Prague, where he died, Sept. 12, 1736. Oppenheimer is the author of a number of Talmudical works, and published an edition of the Pentateuch, with the commentaries of Samuel ben-Meïr (רש"בם), Abr. ibn-Esra (רא"בע), etc., and the Targums, in five vols. (Berlin, 1705), to which he wrote a lengthy preface, and which edition, entitled חמשׁ עם רש"בם ורא"בע ותרגומים, has been noticed in the *Peristylium librorum novorum*, etc., xiv, 99 sq. While his writings will claim the attention of the student in Talmudic lore, Oppenheimer's fame mainly depends on his large collection of Hebrew works, which now constitutes the famous *Oppenheimeriana* in the Bodleian Library at Oxford, in England. It was this collection that gave Wolf the

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material for his famous *Bibliotheca Hebræa* (Hamburg, 1715–33, 4 vols. 4to), since he had 7000 volumes, inclusive of 1000 MSS., at his disposal, and it was estimated at $30,000, but in 1829 was bought for $9000 by a Hamburg merchant of opulence, who caused a catalogue of this collection to be published by Isr. Bresselau: *Katalog der berühmten Bibliothek*, etc. (Hamburg, 1783). Another catalogue had previously been published (Hanover, 1764), and a third was brought out by Eis. Metz (קְהַלַּת דָּוִד, *Katalog der David Oppenheimer'schen Bibliothek*, etc.) at Hamburg in 1826. This catalogue gives a list of 1147 folios, 1708 quartos, 919 octavos, and 326 duodecimos, in all 4100 articles. A fourth one, edited by Jac. Goldenthal, furnishes an index to all books as given in Metz's catalogue (Leipsic, 1843). See Lebrecht, *Die Oppenheimer'sche Bibliothek in Oxford*, in the *Magazin für Literatur des Auslandes*, 1843, No. 135 sq.; *L. L. B. d. Or.* 1844, c. 247–250, 271–278, 472, 473; Zunz, *Zur Geschichte u. Literatur*, p. 235 sq.; Hartmann, in the periodical *Jedidja*, vol. vi (Berlin, 1820–21); Fürst, *Bibl. Jud.* iii, 50 sq.; Introduction to the same work, p. xlv sq.; De Rossi, *Dizionario storico degli autori Ebrei*, s. v. (Germ. transl. by Hamberger); Wolf, *Bibl. Hebræa*, i, 290 sq.; iii, 178 sq.; Grätz, *Gesch. d. Juden*, x, 346 sq., 360; Jost, *Gesch. d. Jud. u. s. Sekten*, iii, 281; Cassel, *Leitfaden für jüd. Geschichte u. Literatur* (Berlin, 1872), p. 105; Dessauer, *Gesch. d. Israeliten* (Breslau, 1870), p. 450; Zunz, *Literaturgeschichte der synagogalen Poesie*, p. 445; Lieben, *Grabschrift u. Biographie des D. Oppenh.*, in סִגְלַת גְּבָרִים (Prague, 1856). (B. P.)

Oppenheimer, Eberhard Carl Friedrich, of Vienna, a convert to Christianity, an enthusiast and chiliast, flourished at Leipsic as tutor of the Hebrew language, and there he probably died after 1750. He wrote, *Hodegus Ebræo-rabbinicus*, a manual of the Hebrew and Rabbinic language (Leipsic, 1731):—*Lied aller Lieder*, an exposition of the Song of Songs (ibid. 1745 and 1750, but under the title *Das Hohelied Salomonis, oder der allerheiligste Lobgesang*). See Jöcher, *Allgemeines Gelehrten-Lexikon*, iii, 1085, and supplement by Rotermund, v, 1148 (Bremen, 1816); *Acta histor. ecclesiast.* xiv, 777 sq.; Müller, בֵּית הַסֵּפֶר, or catalogue of Hebrew works (Amsterdam, 1868), No. 4251. (B. P.)

Opportune, St., a French nun, was born in Normandy, in the diocese of Séez, near the opening of the 8th century. Descended from one of the first families of Hiémois (now country of Auge), she entered the monastery of Montreuil, of which she soon became the abbess. Already familiar with privations and austerities, she redoubled her fervor in retreat. She had a brother called Chrodegand, who was elected bishop of Séez in 756, and was assassinated a few years after by his godson in the borough of Nonant. She died at Montreuil April 22, 770, and her name is inserted in the Roman martyrology. In 878 Hildebrand, bishop of Séez, brought the body of Sainte Opportune to Moussy-le-Neuf, in the diocese of Meaux, and shortly after transferred it to Paris. The remains of the saint were thrown into the immense receptacle of the catacombs in 1797. Her life was written before 888 by Adelhelme, bishop of Séez. It is found in the Bollandists and in Mabillon. See *Acta Sanctorum*, April 22; Mabillon, *Acta Sanctorum Ordinis S. Benedicti*, pt. ii, sæc. 3, p. 220; *Gallia Christiana*, vol. xi; Nicolas Gosset, *Vie de Sainte Opportune*. — Hoefer, *Nouv. Biog. Générale*, xxxviii, 723.

Opposants. See Jansenists.

Oppression is the spoiling or taking away of men's property by constraint, terror, or force, without having any right thereto; working on the ignorance, weakness, or fearfulness of the oppressed. Men are guilty of oppression when they offer violence to the bodies, property, or consciences of others; when they crush or overburden others, as the Egyptians did the Hebrews (Exod. iii, 9). There may be oppression which maligns the character, or studies to vex another, yet does not affect his life; as there is much persecution, for conscience' sake, which is not fatal, though distressing. God is the avenger of all oppression (Calmet).

Ops (Lat. *plenty*), a Roman goddess of fertility, regarded as a daughter of Cœlus and Terra, the same as the *Rhea* of the Greeks, who married Saturn, and became mother of Jupiter. She was known among the ancients by the different names of *Cybele*, *Bona Dea*, *Magna Mater*, *Thya*, *Tellus*, *Proserpina*, and even of *Juno* and *Minerva;* and the worship which was paid to these apparently several deities was offered merely to one and the same person, mother of the gods. Tatius built her a temple at Rome in common with Ceres. She was generally represented as a matron, with her right hand opened, as if offering assistance to the helpless, and holding a loaf in her left hand. Her festivals were called *Opalia*, etc. She was the protectress of agriculture. Her abode was the ground, and newly-born children were commended to her care. See Smith, *Dict. of Class. Biog.* s. v.

Optātus (*wished for*), a Roman Catholic bishop of Milevia, in Asia Minor, is known by his work, still extant, entitled *De schismate Donatistarum libri vii adversus Parmenianum*. We possess no information as to his personal history; even the ancient Church historians who mention him, such as Jerome (*De Viris illustribus*, cap. 121), Augustine (*De Doctrina Christ.* lib. ii, cap. 40, num. 61; *Contra epist. Parmeniani*, cap. 13, num. 5; *De unitate eccles.* cap. 19, num. 50), Fulgentius (*Ad Monimum*, lib. ii, cap. 13), Honorius of Autun (*De scriptorib. eccles.* cap. 3), speak only of his work. The Roman martyrology mentions him under the date of June 4, with the simple notice, *Milevi in Numidia sancti Optati episcopi doctrina et sanctitate conspicui*. According to Jerome, he wrote his work during the reign of Valentinian I († 375) and Valens († 378). This is derived from Optatus's statement that the persecution commenced by Diocletian had spread all over Africa for more than sixty years ("ferme ante annos sexaginta et quod excurrit"). Aside from the vagueness of this statement, Jerome's opinion seems contradicted by the fact that Optatus mentions (ii, 2) Siricius as occupying the see of Rome, whence we would suppose his work to have been written between the years 384 and 398. As a writer of the African Church during the period which elapsed from the death of Cyprian to Augustine, his work is the only important one which we now possess. It was written in answer to a work of the Donatist bishop Parmenianus of Carthage, the same whose letter to the Donatist Tychonius Augustine afterwards opposed in three books. These two works of Parmenianus, now lost, must not be confounded. That which was attacked by Augustine disputed the views held by Tychonius concerning the Church; that opposed by Optatus was a polemic against the Roman Catholic Church. According to Jerome, Optatus's work contained but six books, and as known at present it has seven, yet Dupin (*Præf.* num. ii) solved this difficulty by showing that the seventh book consists of four independent fragments, the first three of which, at least, have Optatus for their author, and are additions made by him to the first, second, and third books; while the fourth part gives evidence in its style and tendencies of being from another writer, and very badly connected with the other. After the writings of Augustine, this work of Optatus is the most important source we possess for the history of Donatism, for although essentially polemic in its character, and particularly intended as an answer to Parmenianus, it gives a vast amount of interesting historical information on the subject. It is also of value for the history of dogmas, as affording a clear and comprehensive view of the position of the North African Church previous to St. Augustine. The central dogma of Optatus is the

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unity of the Church, so impressively asserted by Cyprian, and considered by him as of paramount importance (iii, 4). He looks upon the see of Rome as its outward manifestation, and entitled as such to the regard and obedience of all. He considers the catholicity of the Church as resulting from its rationality (from an erroneous derivation from *κατὰ λόγον*), and from its spreading over the earth ("quod sit rationabilis et ubique diffusa," ii, 1). However, he already went farther than Cyprian in considering the holiness of the Church to consist, not in the individual purity of its members, but in the sacraments ("ergo ecclesia una est, cujus sanctitas de sacramentis colligitur, non de superbia personarum ponderatur," ii, 1)—an opinion which we must consider as the most important result of the Donatistic controversy. He even denies the possibility of perfect holiness within the Church; he considers Christ as alone perfect, commanding his disciples to attain to perfection, but not making them perfect (ii, 20). This view stands in close connection with that which he held concerning the relation between free will and grace; even the Christian, though willing only that which is right, yet can put it into practice but to a certain extent; the final accomplishment is not in man's power, but in God's, because he alone is perfect, and alone capable of perfecting anything ("sed homini non est datum perficere, ut post spatia, quæ debet homo implere, restet aliquid Deo, ubi deficienti succurrat quia ipse est perfectio," ii, 20). Such declarations coming from the North-African Church show clearly what a change Augustine wrought in the views of the Church. The opinions of Optatus on baptism are particularly deserving of notice: since all, even the children of Christian parents, are from their birth animated by an unclean spirit, exorcism must precede baptism, so that the evil spirit depart and make room for the heart to become a temple of God (iv, 6). Baptism is to be looked upon in two principal aspects, the objective and subjective; the first is based in the Trinity, the second in the faith and profession of the person baptized coinciding with the first. The result of this coincidence is the blessing attached to baptism, spiritual regeneration, by virtue of which God becomes the father of man, and the Church his mother ("concurrit Trinitati fides credentium et professio—ut dum Trinitas cum fide concordat, qui natus fuerit sæculo, renascatur spiritaliter Deo; sic fit hominum pater Deus, sancta fit mater ecclesia," ii, 10). The sanctifying efficacy of baptism is independent of the person baptized, who only acts as an operative (*operarius*); it depends exclusively on the name of the Godhead ("nomen est, quod sanctificat, non opus," v, 7), which also is the source whence flows the holy water ("aqua sancta, quæ de trium nominum fontibus inundat," v, 3). Baptism performed in the name and through the power of the Trinity confers grace ("baptisma Christianorum, Trinitate confectum, confert gratiam," v, 1); this baptism is the vital force of virtue ("virtutum vita"), the death of sin ("criminum mors"), the immortal birth ("nativitas immortalis"), the acquisition of the kingdom of heaven ("cœlestis regni comparatio"), the wreck of all sins ("peccatorum naufragium," v, 1). Although the expression *baptismus confert gratiam* may at a first glance be thought to indicate that Optatus inclined to the subsequent Roman Catholic dogma on that subject, we find that he differed widely from it in considering the efficiency of the sacrament to be independent of the disposition of the receiver. Faith (which he considers only as a subjective acquiescence in the Trinitarian creed) is for him not merely a condition for the reception of the grace connected with the sacrament, but a necessary, constitutive element of the sacrament itself ("duas enim species video necess. principal. loc. Trin. possidet, sine qua res ipsa non potest geri, hanc sequitur fides credentis," v, 4); he designates it as the *merit* of believers ("restat jam de credentis merito aliquid dicere, cujus est fides," v, 8); he values it the more as Christ considers it as superior to his holiness and majesty ("fidem filius Dei et sanctitati suæ anteposuit et majestati"); he points out various miracles in which faith was the acting principle (v, 8). He looks upon immersion, anointing, and the imposition of hands, which he finds portended in Christ's baptism (iv, 7), as parts of the sacrament of baptism. He denies the efficacy of baptism performed by heretics, because of the absence of the Trinitarian creed ("hæreticorum morbidi fontes"), while he considers baptism performed by schismatics as valid and efficacious, and condemns its being renewed (v, 1). He also declares positively that those converts who were permitted to renew the vows of baptism previously taken by them should not be anointed, as he says to Parmenianus, "Quod a vobis unctum est, tale servamus, quale suscipimus" (vii, 3). He was the first to hold to the indelible character of baptism, afterwards established by Augustine. His views concerning the Lord's Supper are also of importance: he considers it as a sacrifice offered for the universal Church (ii, 12), but on the other hand he does not name the body and blood of Christ, but the offering of the community. He calls the altar the place where the gifts of the brotherhood are brought to show the peace of the Church; the place for the prayers of the community and the members of Christ (i. e. the community presenting itself to God in its gifts, and constituting the body of Christ); and when he speaks of the Eucharist itself, he says that the Almighty descends upon the altar, as does the Holy Spirit, at the prayers of the faithful; at the altar many find eternal salvation, and the hope of immortality. In his work Optatus uses especially the allegorical method of interpretation, which, like most of the writers of his time, he even abuses. His style is heavy, and wholly wanting in elegance; and in dialectic talent and ingenuity he is far behind Augustine. That Optatus was highly considered in the North-African Church is shown by what Augustine relates of him (*Brevicul. collation.* cap. xx, No. 38). On the third day of the Synod of Carthage, in 411, the Donatistic bishops asserted that bishop Cecilianus of Carthage had been condemned by the emperor Constantine I, basing themselves on the statement in Optatus's work (i, 26). This passage, however, said only that Cecilianus had, at the investigation of his schismatic enemies, and for the sake of restoring peace in the Church, been banished by the emperor to Brescia. The editio princeps of the six books of Optatus was printed by F. Behem (*Apud S. Victorem prope Moguntiam*), 1549, fol., under the inspection of Joannes Cochlæus, from a MS. belonging to the Hospital of St. Nicholas, near Trèves. The text, which there appears under a very corrupt and mutilated form, was corrected in a multitude of passages by Balduinus, first from a single new MS. (Paris, 1653, 8vo, with the seventh book added in small type), and afterwards from two additional codices (ibid. 1659, 8vo). The second of these impressions remained the standard until the appearance of the elaborate edition by Dupin (ibid. 1700, fol.; Amst. 1701, fol.; Antw. 1702, fol.); the last, in point of arrangement, is superior to all the others. That of Casaubon (Lond. 1631, 8vo) is of no particular value; that of L'Aubespine, bishop of Orleans (Paris, 1631, fol.), is altogether worthless. Galland, in his *Bibl. Patr.* v, 462 (Venet. 1769, fol.), has followed the text of Dupin, selected the most important of his critical notes, adopted his distribution of the *Monumenta Vetera ad Donatistarum Historiam pertinentia*, and brought together much useful matter in his *Prolegomena*, cap. xviii, p. xxix. See Jerome, *De Viris ill.* p. 110; *Honor*, p. 1, 3; *Trithem.* p. 76; Augustine, *De Doctrin. Christ.* ii, 40; Lardner, *Credibility of Gospel History*, cap. cv; Funcius, *De L. L. veget. Senect.* cap. x, § 56-63; Schönemann, *Bibl. Patr. Lat.* vol. i, § 16; Bähr, *Gesch. der Röm. Lit.* suppl. pt. ii, § 65; Tillemont, *Hist. des Empereurs*, iv, 364; Wernsdorf, *Dissert. in Poet. Lat. min.*; Milman, *Hist. of Christianity*; Mosheim, *Eccles. Hist.* vol. i; Alzog, *Patrologie*, § 62; Shepherd, *Hist. Ch. of Rome*, p. 176, 222, 524 sq.; Herzog, *Real-Encyklopädie*, x, 665; Hoefer, *Nouv. Biog.*

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Générale, xxxviii, 723; Smith, *Dict. of Greek and Roman Biog. and Mythol.* s. v. (J. N. P.)

Optimism (from Lat. *optimus, best*) is the doctrine that the existing order in this universe, notwithstanding the possibility of imperfection and sin, is nevertheless, as a whole, the most perfect that could have been ordered by a wise Creator, and the best which it is possible for man to conceive. In other words, optimism looks upon existence as a great good; but the advocates of this school have differed, one class contenting themselves with maintaining the absolute position that, although God was not by any means bound to create the most perfect order of things, yet the existing order is *de facto* the best; because it is by contact with evil that we learn the value of good, just as the child's consciousness to good, to duty, and to what is ethically right is roused by the preceptor through painful punishments; in short, that the blessedness of optimism man must attain for himself through suffering and by his own efforts. Another class of Optimists, however, contend not only this, but, in addition, that the perfection and wisdom of Almighty God could produce *none other* than the most perfect order of things possible; and that, though God foresaw the suffering and moral evil of the world as inevitable, it was yet more consistent with his goodness to create than not to create, supposing the latter possible; in other words, it appears to be in unison with his perfection, and especially with his goodness, to call beings into existence to confer on them as far as possible the enjoyment of life and the capability of attaining perfection, and that therefore the motive for creation appears stronger than for non-creation. See Necessity; Will.

The philosophical discussions of which this controversy is the development are as old as philosophy itself, and form the groundwork of all the systems, physical as well as moral, whether of the Oriental or of the Greek philosophy; of Dualism, Parsism, and of the Christian Gnosticism and Manichæism in the East; and in the West, of the Ionian, the Eleatic, the Atomistic; no less than of the later and more familiar Stoic, Peripatetic, and Platonic schools. In the philosophical writings of the fathers, of Origen, Clement of Alexandria, and above all of Augustine, the problem of the seeming mixture of good and evil in the world is the great subject of inquiry, and through all the subtleties of the mediæval schools it continued to hold an important and prominent place. During the Middle Ages it was ably discussed by the schoolmen St. Anselm and St. Thomas. In times comparatively modern Optimism was embraced by Descartes and Malebranche. Spinoza may also be accounted an Optimist. But the full development of the optimistic theory as a philosophical system was reserved for the celebrated Leibnitz (q. v.). It forms the subject of his most elaborate work, the *Theodicea*, the main thesis of which may be briefly stated thus: Among all the systems which presented themselves to the infinite intelligence of God as possible, God selected and created, in the existing universe, the best and most perfect, physically as well as morally. The *Theodicea*, published in 1700, was principally designed to meet the sceptical theories of Bayle, by showing not only that the existence of evil, moral and physical, is not incompatible with the general perfection of the created universe, but that God, as all-wise, all-powerful, and all-perfect, has chosen out of all possible creations the best and most perfect; that had another more perfect creation been present to the divine intelligence, God's wisdom would have required of him to select it; and that if another, even equally perfect, had been possible, there would not have been any sufficient determining motive for the creation of the present world.

The details of the controversial part of the system would be out of place in this work. It will be enough to state that the existence of evil, both moral and physical, is explained as a necessary consequence of the finiteness of created beings; and it is contended that in the balance of good and evil in the existing constitution of things, the preponderance of the former is greater than in any other conceivable creation. The optimism of Leibnitz has been misunderstood and misrepresented by Voltaire and others. But the doctrine which Leibnitz advocated is not that the present state of things is the best possible in reference to individuals nor to classes of beings, nor even to this world as a whole, but in reference to all worlds, or to the universe as a whole — and not even to the universe in its present state, but in reference to that indefinite progress of which it may contain the germs. The great argument of the optimists is the following: If the present universe be not the best that is possible, it must be either because God did not know of the (supposed) better universe, or because God was not able to create that better one, or was not willing to create it. Now every one of these hypotheses is irreconcilable with the attributes of God: the first, with his omniscience; the second, with his omnipotence; and the third, with his goodness. See Leibnitz, *Theodicea;* Baumeister, *Historia de Mundo Optimo* (Corletei, 1741); Wolfart, *Controversiæ de Mundo Optimo* (Jena, 1743); Creuzer, *Leibnitii Doctrina de Mundo Optimo sub Examine denuo Revocata* (Leipsic, 1795); *Contemp. Rev.* May, 1872, art. v. See also Pessimism; Theodicy. (J. H. W.)

Optimists. According to Mr. Stewart (*Nat. and Mor. Powers*, bk. iii, ch. iii, § 1), under the title of *optimists* are comprehended those who admit and those who deny the freedom of human actions, and the accountableness of man as a moral agent. See, however, the articles Optimism; Pessimism.

Optimus, Heinrich. See Opitz, Heinrich.

Option (Lat. *optare*, to *elect, choose*) is in ecclesiastical language the choice or preference which the archbishop of a province enjoys as a customary prerogative, when one of his suffragan bishops is consecrated by him, in the appointment of a clerk or chaplain. In lieu of this it is now usual, however, for the bishop to make over by deed to the archbishop, his executors, administrators, and assigns, the next presentation of such dignity or benefice in the bishop's disposal within that see; so that the archbishop himself may choose, and this is hence called the archbishop's option. If the bishop die or be translated before the archbishop exercises his right, the option is lost, because the new bishop is not bound by the grant of the predecessor; and the archbishop cannot present to any benefice which is vacant at the time of the bishop's death, because the patronage of all such vacant benefices belongs by prerogative to the crown. An option is considered the private patronage of the archbishop; and if the archbishop die, it belongs to his personal representatives, who may present whomsoever they please, unless the archbishop has by his will directed them to present a particular individual, in which case they can be compelled to obey the will. See Walcott, *Sac. Archæol.* s. v.; Eadie, *Eccles. Cyclop.* s. v.

Opus (*work*), a term used in ecclesiastical art to designate several species of antique mosaics or similar intermixture of colors: e. g. *Opus Anglicanum* ("English work"), embroidery; *Opus Alexandrinum* ("Alexandrian work"), an invention of the Egyptians, or, as others say, made in the time of Alexander Severus, being a kind of Mosaic pavement, made of squares and circles of porphyry, colored stones, and marbles, of brass, silver, and gold; *Opus Græcum* ("Greek work"), mosaics; *Opus intextum* ("inweaved work"), irregular masses of stone-work; *Opus reticulatum* ("netted work"), stones arranged diagonally; *Opus Teutonicum* ("German work"), metal work; *Opus vermiculatum* ("worm-like work"), chequer work, latticed embroidery. See Walcott, *Sac. Archæology*, p. 410.

Opus Operantis (Lat. literally *the work of the worker*), a well-known theological phrase, intended to signify that the effect of a particular ministration or rite is primarily and directly due, not to the rite itself

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(*opus*), but to the disposition of the subject (*operans*). Thus, in the act of kissing or praying before a crucifix, of sprinkling one's self with holy water, of telling the prayers of the rosary upon blessed beads, the fervor and personal piety of the supplicant, and not the material object of the religious use, is held to be the efficient cause of the grace which is thereby imparted. The term is used chiefly by writers of the Roman Catholic schools, in whose system, however, the sacramental rites are held to differ from all others in this respect (Chambers). See OPUS OPERATUM.

Opus Operātum (Lat. literally *the work wrought*) is the phrase employed by Roman Catholic theologians to describe the manner of the supposed operation of the sacramental rites in the production of grace (q. v.). It is intended to imply, say the Romanists to Protestant polemics, that the ministration of the rite (*opus*) is in itself, through the institution of Christ, an efficient cause of grace, and that, although its operation is not infallible, but requires and presupposes certain dispositions on the part of the recipient, yet these dispositions are but *conditiones sine qua non*, and do not of themselves produce the grace; and hence, when the sacraments are administered to dying persons in a state of apparent insensibility, this is done in the hope and on the presumption that the dying person may, though seemingly unconscious, be nevertheless really disposed to receive the sacrament. The teachings of the Romish Church do not, however, warrant such a mild construction. It is evident from the received writings of the Church of Rome that, even if the dispositions conditioned above be wanting, the sacrament will itself justify the unrepentant sinner. Thomas Aquinas boldly defended the doctrine that the sacraments now have virtue *ex opere operato*, and not, as in Old-Testament times, *ex opere operantis*. And the Council of Trent (sess. 7, canons vii, viii) says: "If any one shall say that grace, as far as concerneth God's part, is not given through the said sacraments, always and to all men, even though they lightly receive them, but [only] sometimes, and to some persons, let him be anathema. If any one shall say that by the said sacraments of the new law grace is not conferred through the act performed, but that faith alone in the divine promise suffices for obtaining grace, let him be anathema." It is but too clearly apparent from these quotations that the efficacious operation of the sacrament does not *presuppose* as *conditions* the repentance and other moral dispositions of the recipient, and that the grace which they give *is due, not to these dispositions, but to the sacraments alone*. This doctrine, if carried out, would obviously equalize, in a great measure, the benefits received by the worthy and the unworthy who approach the altar, and would justify the administration of baptism to the heathen, etc., not only on consent, but by the application of physical force. In a certain sense it is unquestionably true that all the appointed means of grace have an effect *ex opere operato*, inasmuch as the act itself, though inefficacious in its own nature, is an institution of God, and consecrated by him as an instrument not to be made void at the caprice of man. Thus the preaching of the Gospel is inevitably a savor of life or of death. The administration of baptism is invariably an admission into the Church. But that the use of an appointed ordinance goes beyond this, and results in all cases in a moral effect on the individual, and in the insuring of higher portions of divine grace or *ex necessitate*, is contrary to the views of the apostolic and primitive Church, the doctrine of Scripture, and the preservation of man's free agency. See for Protestant views, Elliott, *Delineation of Romanism;* Coleman, *Ancient Christianity*, p. 370; Hagenbach, *Hist. of Doctrines*, ii, 80, 303, 306. On Roman Catholic views, Möhler, *Symbolik;* and Wetzer u. Welte, *Kirchen-Lexikon*, s. v. (J. H. W.)

Opus Supererogatiōnis. See SUPEREROGATION.

Oquamiris, sacrifices offered by the Mingrelians in the Caucasus, which partake partly of a Jewish, partly of a pagan character. "Their principal sacrifice," as we learn from Picart, "is that at which the priest, after he has pronounced some particular prayers over the ox, or such other animal as is appointed and set apart for that solemn purpose, singes the victim in five several places to the skin with a lighted taper; then leads it in procession around the devotee for whose particular service it is to be slaughtered; and at last, having sacrificed it, orders it to be dressed and brought to table. The whole family thereupon stand round about it, each of them with a wax taper in his hand. He for whom the sacrifice is peculiarly intended kneels down before the table, having a candle or wax taper in his hand, while the priest reads some prayers that are suitable to the solemn occasion. When he has done, not only he who kneels, but his relatives, friends, and acquaintances throw frankincense into the fire, which is placed near the victim. The priest then cuts off a piece of the victim, waves it over the head of him at whose request it is offered up, and gives it him to eat; after which the whole company, drawing near to him, wave their wax tapers over his head in like manner, and throw them afterwards into the same fire where they just before have cast their frankincense. Every person that is present at this solemn act of devotion has the liberty to eat as much as he thinks proper, but is enjoined to carry no part of it away; the remainder belongs to the sacrificator. They have another Oquamiri which is celebrated in honor of their dead. There is nothing, however, very particular or remarkable in it but the ceremony of sacrificing some bloody victims, upon which they pour oil and wine mingled together. They make their oblations of wine likewise to the saints after divers forms, a particular detail whereof would be tedious and insipid, and of little or no importance. I shall only observe, therefore, that, besides the wine, they offer up a pig and cock to St. Michael; and that the Oquamiri which is devoted to the service of St. George, when their vintage is ripe, consists in consecrating a barrel of wine to him, which contains about twenty-four flagons, though it must not be broached until after Whitsuntide, on the festival of St. Peter, at which time the master of each family carries a small quantity of it to St. George's Church, where he pays his devotions to the saint; after which he returns home, and takes all of his family into his cellar. There they arrange themselves in order around the barrel, the head whereof is plentifully furnished with bread and cheese, a parcel of chibbals, or little onions, by the master of the house, who, before anything is touched, repeats a prayer. At last he kills either a hog or a kid, and sprinkles part of the blood all around the vessel. The ceremony concludes with eating and drinking."

Oracle occurs in several places in the Auth. Ver. as the rendering of the Heb. דְּבִיר, *debir*, ordinarily derived from דָּבַר, in the sense *to say, speak;* i. e. *the response* or *place of the voice* of God. But the best critics understand it to mean properly *a back-chamber, a back or west room*, from דָּבַר, *to be behind* (see Gesenius, *Thes.*, and esp. Fürst, *Lex.* s. v.); hence *the inner* or *most secret room of the Temple* (1 Kings vi, passim; vii, 49; viii, 6, 8; 2 Chron. iii, 16; iv, 20; v, 7, 9; Psa. xxviii, 2), elsewhere called "*the Holy of Holies*" (Heb. קֹדֶשׁ הַקָּדָשִׁים, 1 Kings vi, 16; 2 Chron. iv, 22, and often). See TEMPLE. The Sept. in these passages simply adopts the Hebrew word (τὸ ἄδυτον); but Jerome, followed by some modern versions, renders *oraculum*—the word used by the heathen to denote the places where they consulted their gods. In 2 Sam. xvi, 23, the Hebrew word rendered *oracle* is *dabâr* (דָּבָר), which usually means *word*, and is often applied thus to the word or revelation of God (see margin, ad loc.; so Jer. i, 4, 11). In the N. T. only the word *oracles* is found, in the plural (as the

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rendering of the Greek λόγια, Acts vii, 38), especially *the oracles of God* (τὰ λόγια τοῦ θεοῦ, Rom. iii, 2; comp. Heb. v, 12; 1 Pet. iv, 11), in reference to the divine communications which had been given to the Jews throughout their history. See HOLY OF HOLIES; URIM.

The manner of such utterances among the Hebrews was various. God spake to his people of old at sundry times and in divers manners—sometimes face to face, as with Abraham and Moses—sometimes by dreams and visions, as with Joseph and Pharaoh — sometimes by signs and tokens, as with Gideon and Barak — sometimes by the word of prophecy—and sometimes by a regularly organized system of communication, as by the Urim and Thummim. See PRIEST. These last, which had a distinct locality, and were always accessible, were especially the Hebrew oracles. We have an instance in the case of David (1 Sam. xxiii, 9); when he desired to know whether it would be safe for him to take refuge with the men of Keilah, against the persecution of Saul, he inquired of Abiathar the priest. "Bring hither," said he, "the ephod;" and the reply to his inquiry was that it would not be safe, for the men of Keilah would deliver him up to the king. Another similar instance occurs in the same book (1 Sam. xxx, 7, 8); and there appears no reason to doubt that such was the mode of "inquiring at the mouth of the Lord" for a considerable period. See DIVINATION; EPHOD; INSPIRATION; REVELATION. The most ancient oracle on record, probably, is that given to Rebekah (Gen. xxv, 22); but the most complete scriptural instance is that of the child Samuel (1 Sam. iii). The place was the residence of the ark, the regular station of worship. The manner was by an audible and distinct voice: "The Lord called Samuel;" and the child mistook the voice for that of Eli (and this more than once), "for he did not yet know the word of the Lord." The subject was of high national importance; no less than a public calamity, with the ruin of the first family in the land. Nor could the child have any inducement to deceive Eli; as in that case he would have rather invented something flattering to his venerable superior. This communicative voice, issuing from the interior of the sanctuary, was properly an oracle. See SAMUEL.

Heathen oracles are occasionally referred to in the Scriptures, and one in particular seems to have been very celebrated. This was the oracle of Baalzebub, or Baalzebul, at Ekron. Ahaziah, the son of Ahab (2 Kings i, 2), having fallen through a lattice in his upper chamber, and suffering greatly in consequence, sent to Ekron to inquire of this oracle, and his messenger was stopped by Elijah, who administered to the king of Israel a reproof for consulting a false god, and gave him the assurance of speedy death. The name Baalzebub, signifying "lord of a fly," has been occasionally interpreted as a derisive appellation bestowed by the Jews on the god worshipped at Ekron; but there is little ground for this criticism. Ekron was much infested by flies, and these were often believed to bring with them contagious disorders. The god whom the inhabitants supposed able to deliver them from these minute but vexatious enemies might well take a title from the exploit, just as the Jupiter, or rather Zeus, of the Greeks assumed among other epithets those of Μυιώδης and Μυίαγρος. See BEEL-ZEBUB. Other oracular means in Palestine were the Teraphim, as that of Micah (Judg. xvii, 1, 5); the ephod of Gideon (viii, 27, etc.), and the false gods adored in the kingdom of Samaria, which had their false prophets, and consequently their oracles. Hosea (iv, 12) reproaches Israel with consulting wooden idols, as does the book of Wisdom (xiii, 16, 17) and the prophet Habakkuk (ii, 19). See IDOLATRY. For the dæmoniacal responses referred to in Acts xvi, 16, see PYTHONESS.

Among the heathen the term *oracle* was usually taken to signify an answer, generally conveyed in very dark and ambiguous terms, supposed to be given by dæmons of old, either by the mouths of their idols or by those of their priests, to the people who consulted them. Oracle is also used for the dæmon who gave the answer, and the place where it was given. Seneca defines oracles to be communications by the mouths of men of the will of the gods; and Cicero simply calls them *deorum oratio*, the language of the gods. Among the pagans they were held in high estimation; and they were consulted on a variety of occasions pertaining to national enterprises and private life. When the heathen made peace or war, enacted laws, reformed states, or changed the constitution, they had in all these cases recourse to the oracle by public authority. Also, in private life, if a man wished to marry, if he proposed to take a journey, or to engage in any business of importance, he repaired to the oracle for counsel. Mankind have always had a propensity to explore futurity; and, conceiving that future events were known to their gods, who possessed the gift of prophecy, they sought information and advice from the oracles, which in their opinion were supernatural and divine communications. Accordingly, every nation in which idolatry has subsisted has also had its oracles, by means of which imposture was practiced on superstition and credulity. See PROPHECY. The principal oracles of antiquity among the Greeks were that of Abæ, mentioned by Herodotus; that of Amphiaraus, at Oropus, in Macedonia; that of the Branchidæ, at Didymeum; that of the camps at Lacedæmon; that of Dodona; that of Jupiter Ammon; that of Nabarca, in the country of the Anariaci, near the Caspian Sea; that of Trophonius, mentioned by Herodotus; that of Chrysopolis; that of Claros, in Ionia; that of Amphilochus, at Mallos; that of Petarea; that of Pella, in Macedonia; that of Phaselides, in Cilicia; that of Sinope, in Paphlagonia; that of Orpheus's head at Lesbos, mentioned by Philostratus. But of all the oracles, the oracle of Apollo Pythius, at Delphi, was the most celebrated. The responses of oracles were delivered in a variety of ways: At Delphi the priestess of Apollo was seated on a tripod over a fissure in the rock, from which issued an intoxicating vapor, under the influence of which the priestess delivered incoherent hexameter verses, which were interpreted by the priests. At Dodona the responses were uttered from beneath the shade of a venerable oak. The oracle of Trophonius was in a cavern, in which the inquirer spent the night. The god replied by visions, which were usually of so awful a character that it was said that he who had passed a night in the cave of Trophonius was never again seen to smile. Uniformly the answers of oracles were given in ambiguous terms, and capable of quite opposite and contradictory interpretations. The Romans, who had the Sibylline books, augury, and many other means of discovering the will of the gods, never adopted the oracle. The ancient Scandinavians had their oracles, and it was generally believed by all the Northern nations that the *Three Destinies* gave forth these oracles. Some, among whom were nearly all the fathers of the early Church, contend that these oracular responses were really given by dæmons; citing as proof a host of testimonies to their truth in ancient times, the fact that all oracles died away soon after the coming of Christ, who gave to the early Church miraculous gifts by which such utterances were stopped; and arguing that much more glory is given to God by a theory which allowed the reality and continuance of diabolic power than by one which resolved all such wonders into mere fraud and imposture. Others, among whom are Clement of Alexandria, Origen, and Eusebius, maintain that they were but more or less refined examples of imposture; dwelling on the ambiguity of most of the recorded responses—which indeed were so contrived that, whatever happened, the event would justify the oracle—the merely traditional testimony concerning those cited as true, and observing that oracles continued after Christ, and that some of the most remarkable miracles claimed by the post-apostolic Church rest upon that continued existence. The ambiguity of the oracles in

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their responses, and their double meaning, contributed much to their support. But notwithstanding all these and other precautions, the heathen priests succeeded very imperfectly in maintaining the credit of the oracles. The wiser and more sagacious of the heathen, especially in later times, held them in utter contempt. They were ridiculed by the comic poets; and the pretendedly inspired priestess was, in several instances, even popularly accused of being bribed to prophesy according to the interests of a particular party. Such was the poor success of false prophecy, even with all the aids of art, and a systematic plan of imposture, to preserve it from detection. The ancient and beautiful tradition (see Plutarch, *De Oraculorum defectu*) above referred to, that immediately on our Saviour's death all the heathen oracles became silent, cannot indeed be supported in the face of many testimonies of ancient writers to responses given after that time (see esp. Plutarch, *De Pyth. Orac.* c. xxiv); but the legend, in the sense in which it has passed into modern Christian poetry as emblematic of the triumphs of the cross, is sufficiently justified by their rapid decline in the apostolic age (comp. Strabo, ix, p. 420; Pausan. x, 7, 1). See Manger, *De Adyto* דביר (Tr. ad Bk. 1751); Milton, *Hymns on the Nativity*; E. B. Browning, *The Dead Pan*; Schiller, *Götter Griechenlands*. See NECROMANCER; WITCHCRAFT.

ORACLES (from the Latin *oraculum*) is a term of fluctuating and often vague signification, according to the various modes of its employment. In its primary acceptation it means an utterance inspired by a divinity; and the term may have originated from the supposition that the human mouth—*os, oris*—from which the supernatural declaration proceeded, was merely the mechanical and involuntary instrument moved by divine power, as in the case of the Cumæan Sibyl, to become the means of communicating the divine will to men—

"Ille fatigat
Os rabidum, fera corda domans, fingitque premendo."

By an easy metonymy the term is used to denote the place where such communications are made. By various metaphorical deflections the name is applied to the deity who inspires and the possessed who proclaims the messages. By a further transition it is given to all predictions or revelations; and hence, in an especial manner, to the commands of God contained in the Scriptures of the Old and of the New Covenant; to the priests and preachers whose calling it is to promulgate, expound, and enforce these decrees. Hence also its application is extended to those who possess an extraordinary degree of sagacity and wisdom; and, ironically, to those who arrogate such superior wisdom to themselves, or whose manner appears to indicate the assumption of such pretensions. The subordinate meanings are sufficiently illustrated by the dictionaries. It is only the primary and the closely associated secondary meaning that it will be appropriate to consider here—the supernatural communication, and the place where it is habitually delivered.

1. An oracle, or *oraculum*, in this primary signification, corresponds very closely to the Greek χρηστήριον and μαντεῖον—the former term referring to a divine answer given at a definite place by a particular deity; the latter having a more general application, and including all prophetic utterances by those recognised as possessing the gift of vaticination, though frequently employed in the more restricted sense. It is not essential, however, that the communication should be made directly by the divinity through the mouth of the human instrument. The priest, prophet, seer, or *medium* may be merely the appointed and singularly gifted interpreter of signs or sounds or visions or impressions or symbols or associations. The answers to applicants were sometimes conveyed by speech, sometimes by writing, sometimes by strange noises, sometimes by *tintamarre* of sacred vessels, sometimes by dreams which were explained by the inspired ministrants; and at other times by the exposition of the mystic meaning of the first exclamations of the inquirer after awakening from a vaticinatory trance. Nearly all the multitudinous forms of divination were, in different periods or localities, connected with oracular illumination. All signs, accidents, and lots might come from the deities as well as dreams from Jove. As the gods were consulted in regard to all the concerns, interests, and desires of human life, public and private, the answers received from them embraced the same variety of subjects, and were by no means confined to prophetic warnings or divine indications of future events. It is thus that the designation of oracle is extended to all divine commands, or directions supposed to be divine, and hence also to wise counsels and precepts. But the derivative significances need to be no further regarded than may be necessary for the avoidance of ambiguities. The topics immediately before us require only the notice of communications supposed to be of divine origin, by whatever modes or channels they may be transmitted to men.

If Mr. Austin Caxton had ever completed and published his *History of Human Error*, a large and very important division of his work must have been devoted to the consideration of oracular credulity. The oracles of Greece exercised such influence on the Hellenic world, and are so prominent in classic literature, that the mind spontaneously and almost exclusively reverts to the grove of Dodona, the temple of Delphi, the cave of Trophonius, or the oasis of Ammon, when the subject of oracles is introduced. But these are only the most notable and the most noted instances of oracular persuasion. The temper which provokes these delusive satisfactions and the temper which gratifies such delusions are found alike in all ages and among all races, though frequently so disguised as to be entirely overlooked. In every pagan age and in every pagan race the superstitious belief in oracular communications is readily discernible. The human heart instinctively craves supernatural guidance; the human mind longs for the supernatural revelation of the issues of actions and of coming events, and eagerly believes in any pretence which professes to satisfy its anxiety in either respect. It was the despairing advice of the sceptical Epicurean, after the multitudinous hazards, surprises, fears, and disappointments of the civil wars, which was given by Horace when he ejaculated,

"Quid sit futurum cras, fuge quærere;"

and a second time, when he exclaimed,

"Tu ne quæsieris (scire nefas) quem mihi, quem tibi,
Finem di dederint."

But in all crude and still believing periods, among all rude and unenlightened populations and classes, whether in the 19th century before or the 19th century after Christ, and in all the intervening centuries, we find the same disposition to seek and to accept supramundane direction and knowledge; and no age is so poor in deceivers, themselves often deceived, as to fail in providing ministers for this want.

It is not simply that among savage tribes or classes of imperfect mental and moral discipline prophets constitute venerated and important members of the loose organization; but that their prophets always pretend and are believed to be in direct communication with unearthly wisdom, and to be specially commissioned to impart—always for a consideration, as Bayle follows Athenæus in remarking—the will or the purpose of destiny to those who consult them. To the untutored fancy the whole universe swarms with superhuman intelligences. The strong and hungry faith and the weak intellectual discernment recognise but slight differences between the human and the divine, and see no improbability in the constant intercourse between the guardian deities and the favored spirits of the tribe. If Pindar, in the age when the Theseum was built, could maintain

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that "men and gods were of one origin, and that both descended from the same mother," how much deeper must have been the sentiment of communion between embodied and disembodied souls in less advanced populations?

Recent investigations into "primitive culture," or the condition and belief of the earlier stages of society, with the comparison of similarities of conviction and practice which such investigations have occasioned, throw new though often indirect light upon the mystery of oracles, and enable us to form juster notions of the phase of popular thought by which they are induced and accredited. When the attention was restricted to the oracles of Greece and the rarer and less notable oracles of Italy, the explanation of their occurrence and of their frequent appearance of veracity might oscillate between the allegation of dæmoniac, or truly divine inspiration, and systematic fraud and imposture. But when oracles in all variety, from crude mummery to singular discernment, are discovered among all pagan nations, and among all semi-pagan classes in Christian communities, it is necessary to refer their production and acceptance to the characteristics of the untrained intellect of man. With the information thus obtained it may be possible to understand the changing aspects of the same enduring delusion.

The office of the prophet, in his character of interpreter of the will of the gods, and intermediary between deities and men, has existed, as already declared, among all heathen peoples. Such seers were found not merely among the Greeks, from the time of the Homeric Calchas and the precursors of Calchas, but were also an established order in the Phœnician cities and among the Celtic tribes. They still exercise their controlling influence not only among the North American Indians and the Tartars, but, contemporaneously with sachems and Shamans, their congeners are common among African tribes and Polynesian Islanders. It is strange also to find in the accounts given of a Kaffre prophet the symptoms of the access of the divine afflatus which were reported of the Delphic Pythoness, and ascribed by Virgil to the Cumæan Sibyl. "He becomes depressed in mind; prefers solitude to company, and often has fainting fits; he is visited by dreams of an extraordinary character; . . . he becomes more and more possessed, until the perturbations of the spirit manifest themselves openly. In this stage he utters terrible yells, leaps here and there with astonishing vigor." He tells his family and friends, "People call me mad; I know they say I am mad; that is nothing; the spirits are influencing me." Is this all imposture in the poor African? Is it not more hallucination than imposture? Is it actual dæmoniacal possession? or is it not rather that morbid exaltation of enthusiastic credulity which has been recognised by physicians as a specific disease? Are not the like furies which were attributed to the priestess of Delphi, at least in their primitive exhibition, due to the same causes?

With the accounts of the African prophet and of the Sibyl and Pythoness may be advantageously compared the report of the call of Tecumseh's brother to the prophetic office. "Lo, the poor Indian!" In this case there was more of artifice and design, more imposture than self-delusion; but could the experiment have succeeded with his people and the allied tribes unless there had originally been innocent hallucination to cherish the growth of credulity?

The suggestion of a natural exposition, at once physiological and psychical, for the phenomena of oracular inspiration, by no means militates against the recognition of a large infusion of fraud and imposture in the systematic establishment of oracular agencies. It is impossible, as has frequently been observed, to distinguish by any clear line of demarcation between delusion and deception. The two temperaments blend insensibly into each other. What began in a diseased apprehension—in a morbid, dreamy conviction—passes by slow degrees and by multitudinous shades of difference into hypocritical pretence and mercenary jugglery; but something of the original fantasy remains in the mind of the impostor, and continues to fill the awe-struck hearts of the votaries.

2. There has been, and not yet has there ceased to be, much discussion in regard to the character of the inspiration of the ancient oracles of Greece. Whatever doctrine may be adopted, it is manifest that it should be capable of embracing all the phenomena, and should be applicable to the explanation of oracles in all their forms and in all their localities. Three theories have been propounded and warmly advocated by their respective champions: i. The hypothesis of actual and veracious inspiration by God, or the angels of God. ii. That of diabolic intervention. iii. That of the contrivance of designing men, which will include the common and unreflecting allegation of pure chicanery and fraudulent deception. The first view has been entertained even in late years, and seems partially sanctioned by some of the Christian fathers, especially in their respect for Sibylline inspiration. The second opinion prevailed generally among the doctors of both the Greek and Latin churches, and was usually entertained until recent times, having the support of the historian Rollin, the English divines Sherlock and Collyer, and many other writers of note. The third explanation is that which is now prevalent, and was promulgated by Bayle, and supported by Van Dale and Fontenelle.

The remarks already made will show that the first and second of these solutions are deemed unsatisfactory, and that the third is considered an incomplete interpretation of the enigma. It is not denied that imposture was common; and this was fully recognised by the ancients in the height of their belief in oracles. Thucydides affords his testimony to the fact, and Aristophanes ridicules the collections of forged oracles which were in vogue during the Peloponnesian wars. It was not among the Jews only that four hundred false prophets might have been found for one wise one. But all oracles were not at all times deliberate forgeries. The existence and the credit of oracular responses, and the eminent influence which they long possessed, were due to original appetencies and hallucinations of the uninformed and undeveloped mind of man. Do not children still half or wholly believe that their little misdeeds are reported by the birds, or by whispers in the air? The pious cheat which the mother practices on her wondering offspring reveals at once the origin and the permanence of the belief in oracular communications much more satisfactorily than either of the first two theories specified above, or than the third adopted without addition or limitation. This instinctive credulity furnishes the foundation on which concealed ingenuity or miserable fraud erected imposing structures. That the element of fraud increases in such annunciations with the increasing intelligence of the community, and with the decline of unquestioning superstition, is not to be doubted; and that the ignorant trust of unenlightened races in the official promulgation of divine counsels is deluded by formal arrangements for the use or abuse of such trust, must also be admitted. Yet certainly there is no consistency in charging to wilful deception all oracular utterances, while Mesmerism and Millerism still attract thousands of earnest and honest believers.

A superstitious tendency habitual to the uneducated mind, and confirmed by associations in regard to spiritual influences incident to that stage, would appear to be the truest explanation of the origin of oracles. A prophetic or priestly class, identical or partially distinct, by the very transmission of its functions, makes a trade of what was previously a mental infirmity, a morbid enthusiasm. The function, sustained by the enduring popular faith, is converted into an instrument of rule, of guidance, of police, and of instruction, and is employed by the authorities, or by an association of sagacious men, for the government and elevation of the community. As other titles to control, other modes of

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regulation, other schemes of popular culture, come into use, and more effectually discharge the like offices, the need of oracular direction diminishes; the hands that moved the puppets are withdrawn, and the agency long imagined to be divine ceases to act, or is transferred to pretenders, who trifle with the remnants of credulity for the secret power or the petty gains which may thus be achieved. A due estimate is rarely made of the large capacity of man for the belief in marvels and prodigies which superstitious terror or superstitious hope may incline him to believe.

It will be noticed that a large share in the production of oracles is conceded to design and to deliberate contrivance—let it not be called merely imposture—during that phase of their existence when they exerted the most methodical influence. This was pre-eminently the case during the ascendency of the Delphic shrine. The power exercised over the whole Hellenic world from that mysterious and splendid centre of oracular inspiration was amazing, and was rendered more amazing by the discordant and repellent attitude of the numerous Greek communities towards each other. Curtius may be guilty of nothing worse than exaggeration in attributing to the Delphic oracle, and to the prominence thus conferred on the Dorian Apollo, the rapid advancement of Spartan power and the moral culture of the contemporaneous Greeks. Certainly, consummate wisdom, wondrous sagacity, extensive knowledge, and unprecedented ethical purity were displayed in the Pythian responses. Whoever inspired the Pythoness must have been greatly superior to the contemporary populations in statesmanship, in information, and in morals. The Homeric Hymn to Apollo, which has all the air of being a Delphic production, startles us as much as does the Prometheus Vinctus by the marked elevation of its sentiments and by its singular adumbrations of Christian doctrine. Apollo, the son of Jove, the peculiar god of prophecy and lord of the oracle, assumes the office of teacher of his people, and breathes a higher and more vital air into the lungs of his votaries.

A long series of changes and transmutations in the character and conduct of oracles is thus admitted and accounted for. They are just such changes, too, as are consonant with the whole order of human development, and illustrated by the whole progress of society. The changes, however, are by no means confined to the human agencies in the production of oracular intelligence. The oracular divinities themselves were subject to the same empire of mutability.

Among all races, the supernal powers, in their primitive character, are invoked exclusively for the purpose of portending, preventing, removing, or redressing evils, which they are themselves believed to inflict. Jupiter Ἀλεξίκακος, or *Opitulus*, was probably the earliest distinct appearance of the Olympian Jove. In the exercise of their functions, the deities united, like country apothecaries in old time, all therapeutic offices in themselves, and prescribed for all ailments of mind, body, and estate. It was only gradually, by the application of the doctrine of the division of labor, that Jupiter devolved sundry of his duties upon Apollo, as subsequently Apollo did upon Æsculapius, as he upon his sons Machaon and Podalirius, by whom they were turned over to their supposed descendants, the Asclepiadiæ. The same process of segregation and differentiation, as Herbert Spencer would say, was manifested by the divinities as by their special ministers, the prophets. These, at first and through long generations, protected against witchcraft, adverse spirits, the evil eye, and other obscure afflictions; they averted or relieved pain by incantation; they cured wounds and mended broken bones; they brought rain, like Jupiter *Pluvius;* they discovered lost cattle and missing goods; they detected thieves; they announced the *mollia tempora fandi et agendi;* they treasured up or invented the past; they foretold the future; they held confidential intercourse with their patron or paternal gods; they became the habitual interpreters of their will, the exponents of their wisdom, and the accredited channels of communication with them. The last and highest office was not separated from the rest till the rest had sunk into such secondary importance as to be intrusted to the ordinary acolytes of "the schools of the prophets," or to other professional gentry. The progressive discrimination of the prophetic function is equally displayed in the prophets and in the divinities. The Father of gods and men is obscured in oracular eminence by his son Apollo, who becomes the special deity of plague and physic and music and song and prophecy. In the latest Hellenic ages Apollo is himself eclipsed by the deified mortals Amphiaraus and Amphilochus. Thus oracle-mongering was not only withdrawn from the department of the general practitioner, but declined into the keeping of subordinate persons.

3. Attention will now be directed to this distinct phase of oracular manifestation, and will be concentrated on those celebrated oracles of classical antiquity which alone ordinarily present themselves. All notice of the Sibyls and the Sibylline oracles will be deferred to a separate article, as, notwithstanding their superior interest and importance, they had an entirely distinct origin and character. See SIBYL and SIBYLLINE ORACLES.

The most ancient known oracle of Greece was that of Jupiter at Dodona, where communications were made from hollow oaks, or by the clatter of the sacred kettles suspended in the sacred grove. The answers, accordingly, were not direct, but conjectural, and were determined by the arbitrary interpretations of the priests. Dodona is mentioned by Homer, once in the authentic text, and once in the Catalogue of the Ships; but in neither place does the oracle seem known to the poet. He does not seem to be acquainted with any oracular locality. With him the individual seer, directly inspired by Apollo, is the depositary of the prophetic gift. This is a striking evidence of the great antiquity of the Homeric rhapsodies, for Dodona was certainly much more ancient than Delphi, and Delphi had reached or passed its zenith of eminence when Pindar wrote. The oracle of the Pythian Apollo, in a glen of Parnassus, was much the most famous of all the Hellenic seats of prophecy, and threw completely into the shade the Dodonæan Grove and the other oracles of Jupiter. The eclipse was probably due to migrations and changed relations among the Greek races, and may be plausibly connected with the Dorian conquest of Peloponnesus. But the altered mode of transmitting the divine replies evinces a change of intellectual condition and an advance in civility. At Delphi the prophetic medium was a female, called the Pythoness, who was thrown into convulsions and incoherent ejaculations by gases supposed to issue from crevices in the rock. These utterances were professedly taken down by the attendant priest, and delivered to the postulants, originally, and usually in all periods, in the form of hexameter verses, but occasionally in iambics after Athenian supremacy had disseminated Attic fashions and an acquaintance with the Attic dialect.

Dodona and Delphi are the most noted of Greek oracles; but they lead a long array of names of greater or lesser renown in both Greece and Italy, as well as in other lands reached by Greek influences or open to Greek interpretation. Nor is there any reason to suppose that even the names of all the oracles of temporary or local celebrity have been preserved. Besides the great oracle of Jupiter at Dodona, there was one in Bœotia, one in Elis, and one of much brief fame in the sandy deserts of Libya—that of Jupiter Ammon, consulted by Lysander and by Alexander the Great. Apollo had a much longer list of oracular shrines—at Argos, at Corinth, at Lacedæmon, at Claros, at Branchidæ, at Antioch, at Patara, in Arcadia, in Cilicia, in Troas, at Baiæ, and at many other places. Other divinities, both *Dii Majores* and *Dii Minores*, had their seats of vaticination scattered throughout the Hellenic settlements and beyond them. Diana

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had oracles at Ephesus, in Cilicia, and in Egypt. Juno gave comfort at Corinth, at Nysa, and elsewhere. Minerva responded at Mycenæ, on Mount Ætna, in Colchis, and in Spain. Saturn, Neptune, Pluto, Mars, Venus, Pan, Hercules, and Æsculapius, all kept offices for prophetic intelligence. Even inferior immortals shared in the publication of the secrets of Fate. Fortune deceived her suitors at Antium; Castor and Pollux were in partnership at Sparta; the Nymphs received anxious visitors at the Corycian Cave; Machaon welcomed inquirers in Laconia; Trophonius, at Lebadea; Tiresias, at Orchomenos. Ulysses, Mopsus, Aristæus, Sarpedon, Calchas, Amphiaraus, Autolycus, and many others, male and female, had establishments in various quarters. Carmenta and her sister Camenæ had their cells of inspiration on the Capitoline Hill at Rome, and in the neighborhood. Faunus was consulted at Tibur, in Latium; and near by was the grove of the oracular nymph Albunea—*domus Albuneæ resonantis*. Both are commemorated in conjunction by Virgil, and the latter is noted as a tenth Sibyl by Lactantius, who states that her predictions (*sortes*) were deposited in the Capitol by the Roman Senate. But it would be tedious to extend the list still further, and impossible to complete it. The number of oracles multiplied as they became vulgarized and discredited. Their multitude furnished a poor compensation for their loss of authority.

4. From the time of the Peloponnesian War the oracles ceased to exert any considerable influence over the more intelligent Greeks. They were still consulted, and were treated with external respect. They might be employed for the furtherance of political and religious aims, and to operate on the multitude; but there could be little genuine faith in them when the temples to which they were attached were unscrupulously plundered for the maintenance of domestic wars. Moreover, oracle was weighed against oracle; contradictory replies were expected from rival establishments; and the unsatisfactory reply of one divinity was set aside for the more encouraging response of another. This discord in heaven was turned into ridicule by Aristophanes.

The decay of reputation naturally promoted and attended the decline of oracles. The diminution of respect commenced early, as even before the Persian wars the Pythoness was alleged to have been corrupted by the Alcmæonidæ. But popular superstitions expire slowly, especially when supported by organized institutions, and by a special class interested in their maintenance. The image-makers and carvers and jewellers and silversmiths and priests, who live by the temple, will long succeed in making the multitude cry out, "Great is Diana of the Ephesians." The Epicureans, in the Macedonian period, might laugh at the Delphic responses, and jeer at Apollo, the god of poetry, for composing verses far inferior to those of Homer, whom he was believed to have inspired. Indeed, the halting metres and loose composition of the oracles were among the earliest causes of the contempt into which they fell, and gave as little evidence of supernatural agency as do the *séances* of modern spiritualists. Still, however, oracular instructions continued to be vented and vended, and were received with wondering faith by the multitude, however suspicious they might be in the estimation of the wise.

It is not easy to determine precisely the period of the actual cessation of oracles. Such uncertainty is inevitable, as they were only gradually extinguished. An old and popular tradition is that they were silenced at once by the Advent; and this opinion was employed in a very serious manner by Milton in his juvenile Hymn on the Nativity. The same statement is made in the solemn prose of Isaac Barrow in his eighteenth *Sermon on the Creed:* "At the appearance of Jesus and his doctrine, his (Satan's) altars were deserted, his temples fell down, *his oracles were dumb*, his arts were supplanted, all his worship and kingdom were quite subverted." This story of the cessation seems to have been started by Eusebius in the 4th century, and perhaps to have been adopted in a more unrestricted form than was designed by him. It is apparently connected with the fable of the death of the god Pan, and with the myth of Thammuz, which was commented on by the rabbi Maimonides. No weight, however, can be attached to the representation. The oracles had been decaying for centuries before the Christian æra, as they prolonged their existence in a more and more languishing condition for centuries after it. Cicero remarks that the Delphic shrine was no longer veracious, and declares that as long ago as the times of Pyrrhus Apollo had ceased to make verses (*De Div.* I, xix, 37; III, lvi, 176). Juvenal (*Sat.* vi, 555–6) notes the silence of the oracle of Delphi:

> "Quoniam Delphis oracula cessant,
> Et genus humanum damnat caligo futuri."

But Juvenal's allusion is to the temporary suppression of the oracle by Nero. It was restored by Hadrian, and consulted for two hundred years more. Plutarch, in a special inquiry into the failure of oracles (*De Defectu Oraculorum*) does not deny their contemporaneous existence. He says that the oracles of Bœotia were silent. He would not have particularized Bœotia if they had been extinct everywhere else. Indeed, the emperor Trajan, the contemporary and supposed patron of Plutarch, consulted the oracle at Heliopolis previous to the Parthian expedition, with little faith apparently; but he could not have consulted it at all if the oracles had become entirely mute. The story is a curious one, and exhibits the half-believing incredulity of times when old faith has withered into feeble superstition. Trajan sent his inquiry by letter to Heliopolis. The god directed the reply to be made by a sealed letter. When opened, it was found blank. Trajan's inquiry had been a blank epistle. Pausanias, in the third or fourth quarter of the 2d century, mentions that the oracle of Amphilochus at Mallus, in Cilicia, was then in the highest repute. Its superiority could not have been asserted if there had been no others with which to compare it; yet its solitary existence would disprove the absolute extinction of oracular communications. Lucian also, in several of his spicy *brochures*, mentions oracles still consulted. Even after Christianity had become the religion of the empire, the belief in oracles still survived, and was not allowed to hunger altogether without gratification. The evidence is furnished by an incident recorded by Sozomen (*Hist. Eccles.* v, 20). The Cæsar Gallus, in the latter part of the reign of Constantius, succeeded in crushing out the oracle of Apollo at Daphne, near Antioch, by transporting thither the relics of St. Babylas. When Julian the Apostate endeavored to revive the oracle, he was informed by it that it was silenced by the dead bodies which closed its mouth. The final extirpation of oracles and oracular cells may with great probability be ascribed to the measures of Theodosius the Great, which deprived the temples of their endowments, and withdrew from the Pagan priesthood, prophetic and unprophetic, their means of subsistence. Their mouths were closed at last, not by dead bodies, but by the want of anything to put into them. See Bayle, *Dict. Hist. et Critique* (Index, s. v. Oracles); Van Dale, *Disputationes* (1683); Mœbius, *Tract. Philologico-Theolog.* (1685); Fontenelle, *Traité Historique des Dieux et des Démons du Paganisme* (Delft, 1696); Baltus, *Réponse à l'Histoire des Oracles* of Fontenelle (1709); Hullmann, *Würdigung des Delphischen Orakels* (Bonn, 1837); Klausen, in Ersch u. Gruber's *Encyklopädie*, s. v. Orakel; Mitford, *History of Greece;* Grote, *History of Greece*, pt. ii, ch. ii. (G. F. H.)

Oral Confession (*confessio oris*). See Penitence.

Oral Law. See Tradition.

Oral Manducation. See Lord's Supper; Sacrament.

Orāle (from *ora*, a stripe), or Fanon, an ornament of the pope, introduced by pope Innocent III (cir. 1200) as a substitute for the *amict*, which then began to be

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worn inside the *alb*. It is of thin silk, striped in four colors, and edged with gold lace, and worn double, the inner part serving as a tippet over the alb, and the duplicate being laid on the pope's head until after the *chasuble* is put on, and then turned over the back, chest, and shoulders. See Walcott, *Sacred Archæology*, p. 410.

Orandi Disciplina. See PENANCE.

Orange, Council of (*Concilium Arausicanum*), (1), an ecclesiastical gathering which convened on Nov. 8, 441, at Orange, a city of Provence, France; was presided over by St. Hilary of Arles, and was attended by seventeen bishops, from three Gaulish provinces, among them Eucherius of Lyons, Ingenius of Embrun, Claudius (bishopric unknown), and Maximus of Riez. Thirty canons were published, substantially as follows:

"1. Declares that priests may, in the bishop's absence, confirm (by administering the holy chrism and the blessing) heretics, who, being in danger of death, desire to be reconciled.

"2. Directs that ministers when about to baptize shall have the chrism ready, with which they shall anoint the neophytes immediately after baptism, according to their custom of only anointing with the chrism once. That if any one by chance shall not have been anointed with the chrism of baptism, it shall be made known to the bishop at confirmation, but not as being absolutely necessary, since, there being but one benediction of the chrism, that which is given to the baptized person at confirmation is sufficient. See CHRISM.

"3. Directs that penitents when dangerously ill shall be received to communion without the imposition of hands; that if they survive they shall remain in a state of penance until, having fully accomplished it, they may rightly receive the communion after reconciliation by imposition of hands.

"4. Directs that penance be permitted to those clerks who desire it.

"5. Forbids to deliver up criminals who have taken refuge in a church.

"6. Excommunicates those who seize upon the slaves of the clergy in the place of their own, who have taken sanctuary in the church.

"7. Excommunicates those who treat persons set free by the Church as slaves.

"8. Forbids a bishop to ordain any one living in another diocese.

"9. Directs that if a bishop shall desire to ordain persons belonging to another Church, of irreproachable character, he shall either bring them to live in his own Church, or obtain leave of their own bishop.

"10. Directs that where a bishop has built a church within the territory of another bishop with the latter's permission, he shall suffer him to consecrate it, and the bishop of the place shall on his part grant to the bishop who built the church the right of ordaining, as clerks to serve it, such persons as the bishop of the place shall present to him, or of approving his choice if they be already ordained.

"11. Forbids bishops to receive persons excommunicated by their own bishop until they are reconciled.

"12. Directs that persons suddenly deprived of the power of speech shall be reconciled or baptized if they give, or shall have given beforehand, a sign that they wish it.

"13. Directs that all pious offices ('quæcumque pietatis sunt') be performed towards insensible persons.

"14. Directs that the communion shall be given to baptized energumens, who do all in their power to become healed, and who follow obediently the counsels of the clergy, because the virtue of the sacrament may strengthen them against the attacks of the devil and purify them.

"15. Directs that in cases of necessity holy baptism may be administered to energumens.

"16. Forbids to ordain those who have been openly possessed by an evil spirit, and deprives of all their functions those who become so after ordination.

"17. Directs that the chalice be offered with the 'capsa,' and be consecrated with the eucharistical mixture ('cum capsa et calix offerendus est et admixtione eucharistiæ consecrandus').

"18. Orders that thenceforwards in all the churches of the province the Gospel should be read to the catechumens.

"19. Forbids catechumens to enter the baptistery.

"20. Forbids to suffer catechumens to receive the blessing with the faithful, even in family prayers, and directs that they be warned to come separately for the blessing, and to receive the sign of the cross.

"21. Enacts that in the case of two bishops only consecrating a bishop, without the participation of the other bishops of the province, if the bishop was consecrated against his own will he shall be put into the place of one of the consecrating bishops, and some one consecrated to fill the place of the latter; but if his consecration was done with his own free consent, he shall be deposed, as well as the two consecrating bishops.

"22. Declares that in future married men shall not be ordained deacons, except they will make a vow of chastity.

"23. Directs that married deacons who will not live in a state of continence be deprived (comp. Lea, *Hist. of Sacerdotal Celibacy*, p. 79).

"24. Excepts from this law those who had been previously ordained, but forbids to confer any higher order upon them.

"25. Forbids to elevate a person twice married to any higher degree than that of subdeacon.

"26. Forbids the ordination of deaconesses in future, and directs that those actually ordained shall receive the benediction together with lay persons.

"27. Directs that the widows shall make profession of chastity, and wear the proper dress.

"28. Directs that they who have broken their profession of virginity shall be put to penance.

"29. Confirms the regulation of the council.

"30. Directs that when a bishop is unable to discharge his duties, he shall commit the performance of them to another bishop, and not to a mere priest."

In this council, moreover, certain bishops were censured who had broken the canons of the Council of Riez in 439, by refusing to allow the annual provincial councils with the others as ordered. See Labbé, *Concil.* iii, 1446; Harduin, *Concil.* i, 1187.

(2) Another Church council was convened on July 3, 529, by Cæsarius of Arles, and was attended under his presidency by thirteen bishops. Twenty-five articles concerning grace and free-will, and directed against the semi-Pelagian doctrines then prevalent, were drawn up and signed, and subsequently confirmed by pope Bonifacius II:

"1. Condemns those who maintain that the sin of Adam has affected only the body of man by rendering it mortal, and has not affected the soul also.

"2. Condemns those who maintain that the sin of Adam hath injured himself only, or that the death of the body is the only effect of his transgression which has descended to his posterity.

"3. Condemns those who teach that grace is given in answer to the prayer of man, and who deny that it is *through grace* that he is brought to pray at all.

"4. Condemns those who teach that God waits for our wish before purifying us from sin, and that he does not by his Spirit give us the wish to be purified.

"5. Condemns those who maintain that the act of faith, by which we believe in him who justifieth, is not the work of grace, but that we are capable of doing so of ourselves.

"7. Condemns those who maintain that man can think or do anything good, as far as his salvation is concerned, without grace.

"8. Condemns those who maintain that some come to the grace of baptism by their own free-will, and others by the supernatural help of divine mercy."

The seventeen other canons are, properly speaking, sentences taken out of the works of SS. Augustine and Prosper, recognising the necessity of grace, prayer, and humility. To these were appended the following propositions:

"(1.) That all baptized persons can, if they will, work out their salvation.

"(2.) That God hath predestinated no one to damnation.

"(3.) That God, by his grace, gives to us the first beginning of faith and charity, and that he is the author of our conversion."

See Labbé, *Concil.* iv, 1666; Harduin, *Concil.* ii, 1110. See also, on both councils, Döllinger, *Lehrb. der Kirchengesch.* i, 114 sq.; Hefele, *Conciliengesch.* ii, 274 sq., 705, 714, 716.

Orange (River) Free State is the name assumed by the republic of Dutch Boers, who, after retiring from Natal when declared a British colony, established themselves in that portion of the country in the interior of South Africa lying between the two great branches of the Orange River, the Ky and the Gariep, known to the colonists as the Vaal and Orange rivers, and situated north of the Cape Colony. It consists of vast undulating plains, sloping gently down from the Maluti Mountains to the Vaal River, dotted over, however, in many places by rocky hills, although to the northward hundreds of miles are found so entirely level as to present scarcely a break on the horizon. The population consists principally of English and Dutch

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settlers, besides a considerable number of native *Kaffres* (q. v.) and *Hottentots* (q. v.). In common with all new countries, the want of religious ordinances was for some time severely felt in the Orange Free State, but of late years ministers of the Dutch Reformed Church, Wesleyan missionaries, and Episcopalian clergymen have been appointed to this field of labor, and the population is gradually being transformed into a Christianized community. See *The Missionary World* (N. Y. 1875, 12mo), p. 529, No. 1104; Grundemann, *Missions-Atlas*, No. 1. (J. H. W.)

Orangemen is the name given by the Irish Roman Catholics to their Protestant countrymen, on account of their faithful adherence to the house of Orange. It has come to be one of the unhappy party designations which for nearly a century has largely helped to create and keep alive religious and political divisions of the worst character throughout the British empire, but especially in Ireland.

Origin.—The Orange organization was provoked by the animosities which subsisted between Protestants and Roman Catholics in Ireland from the Reformation downwards, reaching their full development after the Revolution of 1688, and the wholesale confiscations of Catholic property by which that event was followed. From that time the Romanists of Ireland may be said legally to have lost all social, political, and religious status in Ireland. Some attempts which were made in the latter part of the 18th century to ameliorate their condition excited, especially in the north, the alarm of the Protestant party, who regarded the traditionary "Protestant ascendency" as endangered. Acts of violence became of frequent occurrence; and, as commonly happens, combinations for aggressive and defensive purposes were formed, not alone by the Protestants, but also by their Catholic antagonists. The members of the Protestant associations appear at first to have been known by the name of "Peep-o'-day Boys," from the time at which their violences were commonly perpetrated; the Catholics who associated together for self-defence being called "Defenders." Collisions between armed bodies of these parties became of frequent occurrence. In 1785 a pitched battle, attended with much bloodshed, was fought in the county of Armagh. The steps taken to repress these disorders were at once insufficient in themselves to prevent open violence, and had the effect of diverting the current into the still more dangerous channel of secret associations. The rude and illiterate mob of Peep-o'-day Boys made way for the rich and influential organization of the Orange Society, which, having its first origin in the same obscure district that had so long been the scene of agrarian violence, by degrees extended its ramifications into every portion of the British empire, and into every grade of society from the hovel to the very steps of the throne. The name of the Orange Association is taken from that of the prince of Orange, William III, and was assumed in honor of that prince, who, in Ireland, has been popularly identified with the establishment of that Protestant ascendency which it was the object of the Orange association to sustain.

Development.—The first "Orange Lodge" was founded in the village of Loughgall, county Armagh, Sept. 21, 1795. The immediate occasion of the crisis was a series of outrages by which Roman Catholics were forcibly ejected from their houses and farms, twelve or fourteen houses being sometimes, according to a disinterested witness, wrecked in a single night; terminating, September, 1795, in an engagement, called, from the place where it occurred, the battle of the Diamond. The association, which began among the ignorant peasantry, soon worked its way upwards. The general disaffection towards English rule, which at that time pervaded Ireland, and in which the Romanists, as a natural consequence of their oppressed condition, largely participated, tended much to identify in the mind of Protestants the cause of disloyalty with that of popery; and the rebellion of 1798 inseparably combined the religious with the political antipathies. In November of that year the Orange Society had already reached the dignity of a grand lodge of Ireland, with a grand master, a grand secretary, and a formal establishment in the metropolis; and in the following years the organization extended over the entire province of Ulster and had its ramifications in all the centres of Protestantism in the other provinces of Ireland. In 1808 it extended to England. A grand lodge was founded at Manchester, from which warrants were issued for the entire kingdom. The seat of the grand lodge was transferred to London in 1821. The subject more than once was brought under the notice of Parliament, especially in 1813; and, in consequence, the grand lodge of Ireland was dissolved; but its functions in issuing warrants, etc., were discharged vicariously through the English lodge. The most memorable crisis, however, in the history of the Orange Society was the election of a royal duke (Cumberland) in 1827 as grand master for England; and on the re-establishment of the Irish grand lodge in 1828, an imperial grand master. The "Catholic Relief Act" of the following year stirred up all the slumbering antipathies of creed and race, and the Orange association was propagated more vigorously than ever. Emissaries were sent out for the purpose of organizing lodges, not alone in Wales and Scotland, but also in Canada, in the Mediterranean, and in the other colonies. But the most formidable part of this zealous propagandism was its introduction into the army. As early as 1824 traces of this are discoverable, and again in 1826. No fewer than thirty-two regiments were proved to have received warrants for holding lodges in Ireland, and the English grand lodge had issued thirty-seven warrants for the same purpose. The organization of this strange association was most complete and most extensive. Subject to the central grand lodge were three classes—county, district, and private lodges—each of which corresponded, and made returns and contributions to its own immediate superior, by whom they were transmitted to the grand lodge. Each lodge had a master, deputy-master, secretary, committee, and chaplain. The only condition of membership was that the party should be Protestant, and eighteen years of age. The election of members was by ballot, and each lodge also annually elected its own officers and committee. The general government of the association was vested in the grand lodge, which consisted of all the great dignitaries, the grand masters of counties, and the members of another body called the grand committee. This lodge met twice each year, in May and on November 5—the day pregnant with associations calculated to keep alive the Protestant antipathies of the body. All the dignitaries of the society, as well as its various committees and executive bodies, were subject to annual re-election. In 1835 the association numbered 20 grand lodges, 80 district lodges, 1500 private lodges, and from 200,000 to 220,000 members. The worst result of the Orange association was the constant incentive which it supplied to party animosities and deeds of violence. In the north of Ireland the party displays and processions were a perpetually recurring source of disorder, and even of bloodshed; and the spirit of fraternity which pervaded its members was a standing obstacle to the administration of the law. It was known or believed that an Orange culprit was perfectly safe in the hands of an Orange jury; and all confidence in the local administration of justice by magistrates was destroyed. These facts, as well as an allegation which was publicly made of the existence of a conspiracy to alter the succession to the crown in favor of the duke of Cumberland, led to a protracted parliamentary inquiry in 1835; and the results of this inquiry, as well as a very shocking outrage perpetrated soon afterwards by an armed body of Orangemen on occasion of a procession in Ireland, tended so much to discredit the association, and to awaken the public mind

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to a sense of the folly and wickedness of such associations, that its respectability has since that time gradually diminished. So great was the popular distrust of the administration of justice in party questions, that for several years the lord chancellor laid down a rule by which no member of the Orange association was admitted to the commission of the peace; and although the association still exists, it is comparatively without influence, except among the very lowest classes in the north of Ireland.

Of the colonial offshoots of the Orange association, those of Canada have at all times been the most active and the most flourishing. The Canadian Orangemen, being, for the most part, Irish emigrants, carried with them all the bitterness of the domestic feud with the Roman Catholics. Outrages directed against Catholic churches, convents, and other institutions were of not unfrequent occurrence until recently; and in 1860, on occasion of the visit of the prince of Wales to Canada, an attempt was made to force from his royal highness a recognition of the association, which was only defeated by his own firmness, and by the judicious and moderate counsels of his advisers. See *Reports on the Orange Association*, presented to Parliament in 1835, from which the history of the society, down to that year, is for the most part taken.—Chambers.

In the United States the Orangemen are also largely represented. In 1871 they encountered much opposition from the Romanists, and on July 12, when on parade in New York City, a bloody riot was provoked, which was fortunately suppressed by military interference, after sixty lives had been sacrificed, mainly Romanists.

Orantes (*praying men*), a class of catechumens, the same as the *Genuflectentes* (q. v.).

Orarium, in some of the ancient churches, a scarf or tippet worn by deacons on their left shoulder, and by bishops and presbyters on both shoulders, the use of which was for giving signals for prayers by the bishops and presbyters to the deacons, and by the deacons to the congregation; hence its name. Ambrose, Augustine, and other writers, speak of the orarium only as a handkerchief to wipe the face with; but from the records of the ecclesiastical councils of Braga (A.D. 563) and Toledo it is made clear that it was a distinguishing badge of the clergy, the former ordaining that priests should wear the orarium on both shoulders when they ministered at the altar, and the latter that the deacons were to wear but one orarium, and that on the left shoulder, wherewith they were to give the signal of prayers to the people. Subdeacons, and all other unordained officials, were, by proscription of the Council of Laodicea (A.D. 366), not privileged to wear this clerical appendage. In modern times the priests of the Western churches wear it scarf or sash wise from the shoulder to the right side; those of the Greek Church wear it hanging behind and before. See Eadie, *Eccles. Cyclop.* s. v.; Martigny, *Dictionnaire des Antiquités Chrétiennes*, s. v.; Walcott, *Sacred Archæology*, s. v. See also STOLE. (J. H. W.)

Orātè, Fratres (i. e. *Pray, Brethren*), is the technical term of the Romanists applied to the celebrant priest's exhortation at mass when the Church is about to engage in secret prayer for God's acceptance of the sacrifice offered. It precedes the *Preface* (q. v.), and follows immediately after the celebrant has pronounced this prayer:

"Receive, holy Trinity, this oblation, which we offer to thee in commemoration of the suffering, resurrection, and ascension of Jesus Christ our Lord, and to the honor of blessed Mary ever Virgin, and of blessed John the Baptist, and of holy apostles Peter and Paul, and not only of those, but also of all saints; that it may profit them unto honor, but us unto salvation: and that they may deign to intercede for us in heaven, whose memory we celebrate on the earth. Through the same Christ our Lord. Amen."

The celebrant then says the words "*Orate, Fratres*," with his voice a little elevated; but the remainder ["that my and your sacrifice may be acceptable with

Ceremony of "Orate, Fratres," with Picture of the *Ecce Homo*.

God the Almighty Father"] is said inaudibly, or "in a perfectly under tone." Then the priest turns round to the altar and joins his hands before his breast; and the attendant or bystanders answer, or otherwise the priest himself—"May the Lord receive the sacrifice from thy (or my) hands, to the praise and glory of his name, to our profit also, and that of all his own holy Church." The priest, with a loud voice, says "Amen." The secret prayer or prayers which follow are variable, and correspond with the collects for the day or occasion. At the conclusion of these the priest says in a distinct voice, or sings, "*Per omnia sæcula sæculorum*" (=Through all the ages of ages, i. e. world without end); the choir answers, "Amen;" the priest follows, "*Dominus vobiscum*" (=The Lord be with you); the response is, "*Et cum spiritu tuo* (=And with thy spirit); the priest says, "*Sursum corda*" (=Lift up your hearts); and is answered, "*Habemus ad Dominum*" (=We have, unto the Lord); then the priest, "*Gratias agamus Domino Deo nostro*" (=Let us give thanks to the Lord our God); and the choir, "*Dignum et justum est*" (=It is proper and right); after which he says or sings the preface. See Barnum, *Romanism as it is*, p. 434.

Orations, FUNERAL and PULPIT. See FUNERAL; SERMON.

Orator, the rendering in the A. V. of one Hebrew and one Greek word.

1. It stands for *láchash*, a *whisper, or* "incantation," joined with *nebôn*, "skilful" (נָבוֹן לָחַשׁ), Sept. συνετὸς ἀκροατής; Vulg. and Symm. *prudens eloquii mystici*; Aquila, συνετὸς ψιθυρισμῷ; Theodot. συνετὸς ἐπωδῇ), Isa. iii, 3, A. V. "eloquent orator," marg. "skilful of speech." The phrase appears to refer to pretended skill in magic (see Gesenius, *Thesaur.* p. 202, 754; comp. Psa. lviii, 5). See DIVINATION.

2. It stands for ῥήτωρ, the title applied to Tertullus (q. v.), who appeared as the advocate or *patronus* of the Jewish accusers of the apostle Paul before Felix (Acts xxiv, 1). The Latin language was used, and Roman forms observed in provincial judicial proceedings, as, to cite an obviously parallel case, Norman-French was for so many ages the language of English law proceedings. The trial of Paul at Cæsarea was distinctly one of a Roman citizen; and thus the advocate spoke as a Roman lawyer, and probably in the Latin language (see Acts xxv, 9, 10; comp. Val. Max. ii, 2, 2; Cicero, *Pro Cœlio*, c. 30; *Brutus*, c. 37, 38, 41, where the qualifications of an advocate are described; see Conybeare and Howson, *Life and Epistles of St. Paul*, i, 3; ii, 348).—Smith. See ADVOCATE.

Oratorio (from Ital. *oratorio, chapel* or *oratory*, after the place where these compositions were first performed) is the term applied to a sacred musical compo-

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sition, bearing the same relation to Church music which the opera does to secular music, and, like it, consisting of airs, duets, choruses, etc. It is, in short, a *spiritual* opera, and holds an intermediate place between religious and secular compositions. The text is generally a dramatized religious poem, as Handel's *Samson* and Cimarosa's *Sacrifizio d'Abramo*. Sometimes it takes the form of a narrative, as *Israel in Egypt;* and occasionally it is of a mixed kind, as Haydn's *Creation*. *The Messiah* is a collection of passages from our received translation of the Scriptures.

Concerning the origin of the oratorio, Dr. Brown, Sir John Hawkins, and others seem to have misunderstood the père Menestrier, who, in his work *Des Représentations en Musique*, attributes to the pilgrims, on their return from the Holy Land, not the introduction of what we term *oratorios*, as those writers supposed, but of the sacred dramas called *Mysteries* (q. v.). The learned Jesuit is perhaps himself in error on this subject. It is Wharton's opinion that about the 8th century the merchants who frequented the fairs, employing every art to draw numbers together, were accompanied by jugglers, minstrels, and buffoons, who were the source of great amusement to the people. The clergy, thinking that such entertainments tended to irreligion, proscribed them; but their censures and fulminations being disregarded, they took into their own hands the management of popular recreations—they turned actors—and, instead of profane mummeries, presented stories taken from legends, or from the Bible (*Hist. of Poetry*). Voltaire conjectures that religious dramas came from Constantinople, where, about the 4th century, archbishop Gregory of Nazianzum, one of the fathers of the Church, banished plays from the stage of that city, and introduced stories from the O. and N. T. As the ancient Greek tragedy was originally a religious representation, a transition was made on the same plan, and the choruses were turned into Christian hymns. "This opinion," says the candid Wharton, "will acquire probability if we consider the early commercial intercourse between Italy and Constantinople." Admitting this, we need seek no farther for the original source of the sacred musical drama.

As regards the more recent introduction of the oratorio, Crescimbeni, in his *Commentario*, tells us that it is attributable to San Filippo Neri (q. v.), who in his chapel (*nel suo oratorio*), after sermons and other devotions, in order to allure young people to pious offices, and to detain them from earthly pleasures, had hymns and psalms sung by one or more voices. Bourdelot is rather more circumstantial on this subject. He says S. Filippo de Neri, a native of Florence, founder in 1540 of the Congregation of the Priests of the Oratory in Italy, observing the taste and passion of the Romans for musical entertainments, determined to afford the nobles and people the means of enjoying them on Sundays and festivals in his church, and engaged for this purpose the ablest poets and composers, who produced dialogues in verse on the principal subjects of Scripture, which he caused to be performed by the most beautiful voices in Rome, accompanied by all sorts of instruments. These performances consisted of airs, duets, trios, and recitatives for four voices; the subjects were, *Job and his Friends*, *the Prodigal Son* received by his Father, *the Angel Gabriel with the Virgin*, and *the Mystery of the Incarnation*. Nothing was spared to render these attractive; the novelty and perfection thereof drew a crowd of auditors, who were delighted with the performances, and contributed largely, by admission money, to the expenses incurred. Hence are derived what we now call oratorios, or sacred representations (*Hist. de la Musique* [1743], i, 256). Some of these poems were printed under the title of *Ludi Spirituali*, and among the first authors of them was P. Agostino Manni. One of the most remarkable was entitled *Rappresentatione di Anima e di Corpo, del Signior Emilio del Cavalieri, per recitar cantando*. It was the first attempt in the recitative style, and performed in action on a stage erected in the church of Santa Maria della Vallicella, at Rome, with scenes, dances, etc., as appears from the editor's dedication to cardinal Aldobrandini, and the composer's instructions for the performance. From the latter Dr. Burney (*Hist. of Music*, iv, 88) gives some curious extracts, among which are the following: The accompanying instruments, namely, a double lyre, a harpsichord, a large guitar, and two flutes —to be behind the scenes; but the performers are desired to have instruments in their hands, as the appearing to play would help the illusion. The books of the words were printed. Instead of the modern overture, a madrigal, with all the parts doubled, and fully accompanied, is recommended. When the curtain rises, two youths, who recite the prologue, appear. Then *Time*, one of the characters, comes on, and has the note with which he is to begin given him by the instruments behind the scenes. The *chorus* is to be placed on the stage, part sitting and part standing; and when they sing they are to be in motion, with gestures. *Il Corpo* (the body), at the words *Si che hormai alma via*, throws away his ornaments. The *World* and *Human Life* are to be gayly dressed, and when divested of their trappings are to appear poor and wretched, and finally as dead carcasses. The performance may conclude with or without a dance. If without, the last chorus is to be doubled in all its parts. But if a dance is preferred, a verse beginning "*Chiostri altissimi*" is to be sung, accompanied reverentially by the dance. During the ritornels the four principal dancers are to perform a ballet, *saltato con capriole* (danced with *capers*), without singing. They may sometimes use the *gailliard* step, sometimes the *canary*, and sometimes the *courant*.

The name of *Oratorios* was given, some think, to these performances because they owed their birth to the *Priests of the Oratory;* we are, however, as already stated, more inclined to derive the term from the place, the *oratorio* (*oratorium*, oratory or small chapel), in which they were first heard. But the word does not appear to have been in use till about the year 1630, when Balducci applied it to two of his sacred poems. The unfortunate Stradella was one of the first of those who distinguished themselves in this exalted kind of composition; his *Oratorio di San Giovanni Battista*, produced about the year 1670, is analyzed and much praised by Burney (iv, 105). A fine chorus from this, in five parts, is printed in the fourth volume of "The Fitzwilliam Music." The increasing popularity of the sacred drama at length induced poets of eminence to employ their pens in its service. Apostolo Zeno, the imperial poet-laureate, produced seventeen works of this kind, under the title of *Azioni Sacre*, most of which were set by Caldara, imperial vice-chapelmaster to Leopold I, whose reputation as a composer of sacred music stands deservedly high. The first of them, *Sisara*, was performed in 1717. Metastasio wrote seven Azioni, of which Caldara set two; the first, *La Passione*, in 1730. This was reset by Jomelli, and is justly reckoned among the best of his works. Sebastian Bach's *Passions-Musik* was a species of oratorio, originally performed during the service of the church, the congregation joining in the chorals. Its form arose out of the practice prevalent in the Lutheran Church of having the gospels of the day repeated on Good-Friday, and some other festivals, by different persons, in a recitative and dialogue style. See PASSION.

The oratorio was introduced into England in 1720, when Handel set *Esther*—Racine's tragedy abridged and altered by Mr. Humphreys—for the chapel of the duke of Chandos (Pope's *Timon*) at Cannons. Previous to this time Handel had produced an oratorio entitled *La Resurrezione*, which he brought out at Rome when only twenty years of age, but *Esther* was his first brought out in England. In 1731 it was performed by the children of the Chapel-Royal at the house of their master, Bernard Gates. The next year it was publicly pro-

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duced, as appears from the following advertisement in the *Daily Journal:* "By his majesty's command, at the King's Theatre in the Haymarket, on Tuesday, May 2, will be performed the sacred story of *Esther*, an oratorio in English, formerly composed by Mr. Handel, and now revived by him, with several additions, and to be performed by a great number of voices and instruments. N. B.—There will be no acting on the stage, but the house will be fitted up in a decent manner for the audience." The success of this was of the most decided and encouraging kind. The custom of performing oratorios on the Wednesdays and Fridays in Lent is to be dated from 1737, from which time they were, with few intermissions, continued till a very recent period. By Handel himself no oratorio was produced after the appearance of *Esther*, until, in his fifty-third year, he became afflicted with blindness. From this his declining period of life date the great oratorios which have made his name immortal. These were performed for the most part in the Old Haymarket Theatre. *Deborah* was first performed in 1733; *Athaliah*, in 1734; *Israel in Egypt*, in 1738; *The Messiah*, in 1741; *Samson*, in 1742; *Judas Maccabæus*, in 1746; *Joshua*, in 1747; *Solomon*, in 1749; and *Jephthah*, in 1751. The two crowning works were *Israel in Egypt* and *The Messiah*—the former ranks highest of all compositions of the oratorio class. *The Messiah*—which, in consequence of its text being taken entirely from Scripture, was called by Handel *The Sacred Oratorio*—ranks very near it in point of musical merit, and has attained an even more universal popularity; from the time when it was first brought out, down to the present day, it has been performed for the benefit of nearly every important charitable institution in Britain, and also in the U. S., though somewhat less frequently for the same purpose. *Judas Maccabæus* is perhaps best known from the flowing and martial grace of that unrivalled military march, "See the Conquering Hero comes;" and *Saul* is associated in every one's mind with the most solemn of all funeral marches. The orchestra was but imperfectly developed in Handel's time, and his oratorios had therefore originally but meagre instrumental accompaniments; they have since been generally performed with additional accompaniments written by Mozart. Handel was succeeded in this musical speculation by his friend, J. C. Smith, who was followed by Stanley and the elder Linley. Linley and Dr. Arnold then in conjunction most successfully carried on the oratorios, which were continued by the latter on the retirement of his colleague. An opposition was now started by Ashley, who had been active as a subordinate agent at the commemoration of Handel in 1784. This person soon transformed the performances into secular and often vulgar concerts, though retaining the original name; and from that time the oratorios began to degenerate.

Great masters of oratorios are Haydn, Mendelssohn, Bach, Cimarosa, and Jomelli. Haydn composed three oratorios, *The Return of Tobias*, *The Seven Last Words*, and *The Creation*. The first-named work is full of sweetness and of energy, but it hardly answers to the common conditions of an oratorio; the second is rather a series of symphonies, intended to follow as many short sermons on the sentences uttered by Jesus on the cross, the text being a subsequent addition by the composer's brother, Michael Haydn. The chef-d'œuvre, *The Creation*, originated in a visit to London in 1791, when Haydn heard for the first time some of Handel's compositions, then unknown in the great musician's native country. Though less grand than the oratorios of this Anglicized-German musical master, *The Creation* is full of fresh, lovely songs, bright choruses, picturesque recitatives, and exquisite instrumentation. Beethoven's sole oratorio, *The Mount of Olives*, is a pure drama rather than the mixed composition generally designated as oratorio. Spohr's *Last Judgment*, produced in 1825, contains some grand music, especially in the choruses. Costa's *Eli* deserves mention. But *the* master of modern oratorios is Mendelssohn. Indeed, his greatest works are in this line of composition, as his *St. Paul* and *Elijah*. His great ambition was to reawaken an interest in the oratorio, especially in Great Britain; and since his day oratorios are performed on a large scale at Exeter Hall, London, and at the musical festivals throughout England, with a power, precision, and perfection before unheard of, and unknown anywhere else. The greatest oratorio performances probably in the world are those of the triennial festivals at the Sydenham Crystal Palace. In the United States musical societies are aiming for a like development, and in very recent times a number of oratorios have been printed and performed. Bradbury and Mason have labored in this direction, but the most successful compositions are by J. A. Butterfield, of Chicago, who has been called to different parts of this large country, and has trained a host of musical associations with extraordinary success. Among his best compositions are *Belshazzar* and *Ruth and Naomi*. See, besides the works on music referred to, *Penny Cyclop.* s. v.; Chambers, *Cyclop.* s. v.; *Academy* (Lond. 1872), p. 86; *Presb. Qu. and Princet. Rev.* Jan. 1875, art. viii. (J. H. W.)

Oratorium. See ORATORY.

Oratory is the Latin name which was anciently given to places of public worship in general, as being houses of prayer [see PROSEUCHA]; but in later times, in contradistinction from *ecclesia*, has been applied to smaller or domestic chapels. Oratory is used among the Romanists to denote a closet or little apartment near a bedchamber, furnished with a little altar, crucifix, and other furniture, suited, in their view, to a place for private devotion. It is more correctly applied to such a place of worship as Luke refers to in Acts xiii—an upper chamber, in which the early Christians worshipped for safety, to preserve their secret discipline from the knowledge of the heathen, and in distinction from the pagan exhibition of graven images on the ground-floor of buildings, and also in memory of the place of the Last Supper. The rise of private places of worship, called εὐκτήρια, outlasted the times of persecution, and were permitted, under certain restrictions, by the councils of Saragossa (A.D. 381) and Gangra. The name *oratory* is also applied to a chapel in which no mass may be said without permission of the ordinary. There are several kinds: 1, a monk's cell; 2, a private chapel, recognised by the Council of Ayde (506); 3, a chapel in the country without a district; 4, the private portion of a minster reserved for the use of the convent; the choir; a chapel attached to the chapter-house; 5, in the 6th or 7th century a burial chapel, or a chapel in a cemetery, in which mass was said at times, when the bishop sent a priest to celebrate; 6, a chantry chapel in a church. In 1027 Alexis, patriarch of Constantinople, condemned the abuse of oratories, in which persons of power had assumed to have baptism administered and to assemble congregations under a license. The private chapel of the dukes of Burgundy was rebuilt as the cathedral of Autun; the chateau of the Bourbons became that of Moulins. The ancient Cornish oratories are simple parallelograms, and contain a stone altar and well; they are sometimes raised on artificial mounds. In the Middle Ages *oratories* became a common appendage to the castles and residences of the nobility, and were of two kinds: the first simply for private and family prayer and other devotions; the second for celebration of mass. The latter fell properly under the jurisdiction of the bishop or the parochial clergy, and many jealousies and disputes grew out of their establishment or direction. The Council of Trent (sess. xxii, *De Reformatione*) placed them under very stringent regulations, which have been enforced and developed by later popes, especially by Benedict XIV. See Walcott, *Sacred Archæology*, s. v.; Riddle, *Christian Antiquities*, p. 703, 721. See CHAPEL. (J. H. W.)

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Oratory, Priests (or Fathers) of the, is the name of two Roman Catholic congregations of devotees who flourished in Italy and France respectively. Their origin and early history has been largely detailed in the article on NERI, ST. FILIPPO DE (q. v.). This celebrated religious enthusiast was the founder of the Italian congregation, but he never framed any rules for their government and direction. His scattered papers, from which his plans and intentions might have been collected, had been burned by his orders a short time before his death. Soon after that event the fathers, at the instance of Baronius, after due counsel, compiled from the existing practices and from memory a rule for the congregation, framed so as to embody the spirit of their founder. This rule was approved by Paul V on Feb. 21, 1612. The Fathers of the Congregation are a body of priests living in community, but without vows, and under a constitution of a highly democratical character. They are at liberty to withdraw at any time, and to resume possession of the property which

Priest of the French Oratory.

they brought with them at entrance; and even during their association each member manages his own financial concerns, only contributing a fixed sum to the common expenses of the community. There is no superior-general, as in other orders. Each house is distinct and independent. In each the superior is elected only for three years, and his position does not give him any personal pre-eminence whatever. The members take their places according to seniority, not according to official rank, and the superior is compelled to take his turn in all the duties, even down to the semi-menial office of serving in the refectory. The main occupations of the fathers, beyond those of attending to the public service of the church, and the duties of the pulpit and the confessional, lie in the cultivation of theological and other sacred studies, of which "conferences" for the discussion, in common, of theological questions form a principal feature. The congregation has produced many men of great eminence in sacred science, among whom may be named the great Church historian, cardinal Baronius, and his continuators. To these may be added the celebrated explorers of the Roman catacombs, Bosio, Severani, and Aringhi, and the no less eminent patristical scholar, Gallandi. The houses of the Oratory in Italy before the Revolution were numerous and in high repute. Few towns of any importance were without a house of the Oratory.

The Priests of the Oratory in France were established on the model of those in Italy, and owe their rise to Pierre, afterwards cardinal de Berulle, a native of Champagne, who resolved upon this foundation in order to revive the splendor of the ecclesiastical state, which was greatly sunk through the miseries of the civil wars, the increase of heresies, and a general corruption of manners. To this end he assembled a community of ecclesiastics in 1611, in the suburb of St. James. They obtained the king's letter patent for their establishment; and in 1613 pope Paul V approved this congregation, under the title of the *Oratory of Jesus* (see cut). This congregation consisted of two sorts of persons: the one, as it were, incorporated; the other only associates; the former governed the houses of the institute; the latter were only employed in conforming themselves to the life and manners of ecclesiastics. They also differed from the Italian in that the French Oratorians took charge of seminaries of theological teaching. They were decided opponents of the Jesuits; and, as many favored Jansenism, it was charged by Ultramontanes that the French Congregation of the Oratory was founded principally to spread the Jansenistic heresy. The truth is, the congregation embraced advocates of Jansenism; but they were only in the minority, and simply brought about an unhappy controversy in the society. The French Oratorians became distinguished for their many eminent scholars, as Thomassin, Malebranche, the eloquent Massillon, etc. The Revolution of 1789 put an end to this congregation as to other religious bodies; but they were reorganized in 1852 by six priests, under the guidance of abbé Petétot; and in 1864, finally, the new congregation, under the title of *the Oratory of Christ our Lord and of Mary the Immaculate*, was approved by the pope. It has a flourishing establishment at Paris, and has received its chief illustration from fathers Gratry and Perraud. It is known as the *Oratory of the Immaculate Conception.*

In 1847 the Oratorians were introduced on English soil by the Romish convert, Dr. John Henry Newman. This was the period of his secession from Anglicanism. To give strength to his Romanizing tendencies he looked about for a moderate monastic body, and consequently established a house of the Oratorians (the members of which were for the most part ex-Anglicans like himself), first near, and finally at, Birmingham; soon afterwards a second at London, which has since been transferred to Brompton. The Oratorians have also representatives in the Low Countries, whither they spread from France. In the United States they have not as yet founded a congregation. There are houses at Madrid, Constantinople, and in Savoy. See *Zeitschrift histor. theol.* 1859, p. 142; Perraud, *L'Oratoire de France* (Paris, 1865); *Histoire du clergé*, iii, 144 sq.; *Meth. Qu. Rev.* 1866. p. 289; Henrion, *Monastic Orders*, ii, 247-254; Jervis, *Hist. of the Church of France*, i, 250; Hallam, *Literature*, ii, 297; Alzog, *Kirchengesch.* ii, 428. (J. H. W.)

Orbison, THOMAS, a minister of the Methodist Episcopal Church, was born in Waringstown, county Down, Ireland, March 13, 1813. His parents were members of the Established Church. When thirteen years of age he was converted, and united with the Wesleyans. At seventeen he was licensed as an exhorter, and was ordained in Dublin June 22, 1844. In 1849 he removed to America. After his arrival here he united and labored in connection with the Wesleyan Church for a year and a half. A vacancy taking place about that time on the Wauwatosa Circuit of the Wisconsin Conference of the Methodist Episcopal Church, he was employed as supply, and at the close of the year joined that conference. His appointments were as follows: Wauwatosa, Kingston, Berlin, Plover, Brothertown, Utter's Corners, Footville, Sun Prairie, Weyauwega, Waupaca, and Stevens' Point. In 1863 he located, and lived in Appleton one year. In 1865 he

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preached on the Hartford charge, and at the next session of conference was readmitted, and stationed at New Berlin and Oneida Indian Mission. But failing health again obliged his retirement from active duties, and he returned to Appleton. He died in 1873. As a preacher, he was above mediocrity; as a man, he was esteemed for the purity of his character and his good common-sense. See *Minutes of Conferences*, 1874, p. 140.

Orcagna, or **L'Arcagnuolo**, is the name by which ANDREA DI CIONE, a celebrated old Florentine artist, is generally known. He was painter, sculptor, and architect; was born at Florence in 1329, according to Vasari, or, according to other accounts, about 1315 or 1320, and was probably first instructed in art by his father, Cione, who was a celebrated goldsmith; from him he passed into the school of Andrea Pisano. He painted several works, together with his brother Bernardo, in the churches of Florence, and also in the Campo Santo at Pisa, where the *Triumph of Death* and the *Last Judgment* were by Andrea, and the *Hell* by Bernardo; the *Last Judgment* and the *Hell* are engraved by Lasinio on a single plate in his *Pitture del Campo Santo di Pisa:* Orcagna repeated them in Santa Croce at Florence; he had painted previously in the Strozzi chapel, in Santa Maria Novella, a picture of *Hell* from Dante's *Inferno*, in which he introduced the portraits of several of his enemies. As an architect he built the elegant Loggia de' Lanzi in the Piazza Granduca at Florence, which is still in perfect condition—it and its sculptures are engraved by Lasinio in Miaserini's *Piazza del Granduca di Firenze, coni i suoi Monumenti* (Florence, 1830). He built also the church of the monastery of Or' San Michele, and designed the celebrated tabernacle of the Virgin of that monastery. It is a high Gothic pyramidal altar to the Virgin, free on all sides, is built of white marble, and is richly ornamented with figures and other sculptures. It is engraved in Richa's *Notizie delle Chiese di Firenze*, after a drawing by Andrea himself. Orcagna generally signed himself painter upon his sculptures, and sculptor upon his pictures. He was also a poet. He died at Florence, according to Vasari, in 1389, but according to Manni in 1375. Orcagna had excellent architectural taste, and has the credit of having been the first in those ages to adopt the semicircular arch in preference to the pointed; but to this merit, if one, he is not entitled, though his elegant *Loggia de' Lanzi* may have contributed greatly towards the subsequent popularity of that form of the arch in Italy: Arnolfo di Lapo, however, and other earlier architects, used the semicircular arch. Those, says Lanzi, who are fond of minute detail in minute things, may consult Baldinucci, Bottari, and Manni concerning Andrea di Cione; Rumohr, however, was the first to show his real name, of which *Orcagna* is a contraction —*Lo Archagnuolo, Lo 'rchagnio, Lorchagno*. In painting, Orcagna did not go beyond Giotto; in sculpture he was a worthy follower of the Pisani. His portrait, published in Vasari's work, was taken from one of the figures of the apostles in the above-mentioned tabernacle of the Virgin, which is understood to be his own. See Vasari, *Vite de' Pittori*, etc., and the *Notes* to Schorn's German translation of Vasari; Rumohr, *Italienische Forschungen.—English Cyclop.* s. v.

Orchard is the rendering in the A. V. of פַּרְדֵּס, *pardés*, a *park* or garden planted with trees (Eccles. ii, 5; Cant. iv, 14; "forest," Neh. ii, 8); and of *oliretium* ("orchard of olives"), an olive-yard (2 Esdr. xvi, 29). See GARDEN; OLIVE-YARD.

Orchard, NICHOLAS, a minister of the Methodist Episcopal Church, was born at Helston, county of Cornwall, England, Nov. 14, 1806. He was the son of pious parents, and was carefully trained under the influence of the Wesleyans. In his sixteenth year he was converted, and joined their society. He came to this country about 1837, and settled in Perth Amboy, New Jersey, where his labors as local preacher, class leader, etc., were highly appreciated. In 1843 he removed to Brooklyn, and was soon employed by the presiding elder as pastor at Flatbush. The following two years he assisted on the Home Mission work in Brooklyn, and then, under the presiding elder, he ably served the societies on Good Ground Circuit. In 1852 he was received into the New York East Conference, and his successive appointments were as follows: Southold, Farmingdale, Riverhead, Northport, Port Jefferson, Patchogue and Sayville, Orient, Parkville, Orient, and, lastly, Bay Ridge and Unionville. He entered upon his last charge with broken health; and after a short term of labor at this charge was prostrated by paralysis, and died May 27, 1874. "As a preacher and pastor he was in labors abundant, and more than acceptable. In every appointment he was greatly beloved by his people, and men of learning held in high esteem his capabilities as a Bible student and a preacher. His touching appeals to his hearers came from the depth of a heart which longed for their salvation. He felt the sacredness of his calling, loved it, and was successful in it." See *Minutes of Conferences*, 1875, p. 52.

Ordeals, or **Ordeal-trials**, otherwise termed "*judgments of God*," a pretended mode of appeal to God's judgment, formerly permitted in criminal cases in the most civilized society of Europe. Ordeal is generally traced to the Anglo-Saxon *ordæl*. Spelman derives this word from *or*, "magnum," and *dæl*, "judicium," which is also the derivation given by Ducange. Lye and Bosworth derive it from *or*, privative, "without," and *dæl*, "difference," an indifferent or impartial judgment, a judgment without distinction of persons. The German word *urtheil*, a judgment, is intimately related to it.

The earliest trace of any custom resembling the ordeals afterwards so largely used among the northern tribes of Europe may be found in the *waters of jealousy*, which the Hebrew women, suspected of adultery, were compelled to drink as a test of innocence (Numb. v). The alleged intention of it was to vindicate the truth when it could not in any other way be discovered, and to make way for the execution of law. A similar trial for incontinence is in use among the natives of the Gold Coast of Africa. See ADULTERY. Blackstone (*Comm. on the Laws of England*, iv, ch. 27, "Of Trial and Conviction") says: "The several methods of trial and conviction of offenders established by the laws of England were formerly more numerous than at present, through the superstition of our Saxon ancestors, who, like other northern nations, were extremely addicted to divination, a character which Tacitus observes of the ancient Germans (*De Mor. Germ.* x). They therefore invented a considerable number of methods of purgation, or trial, to preserve innocence from the danger of false witnesses, and in consequence of a notion that God would always interpose miraculously to vindicate the guiltless." Throughout Europe in the dark ages the ordeal existed under the sanction of law and of the clergy. The four chief ordeals of the Middle Ages, to which our Saxon ancestors resorted in common with the rest of Europe, were:

a. That of hot iron, which was generally applied to persons of quality and to ecclesiastics, the latter being prohibited from claiming the judicial combat (or duel) in person, and yet wishing to avoid the ordeals by water, which were considered ignoble, and reserved for peasants. If impeached for a single crime, a piece of iron was to weigh one pound; if prosecuted on several charges, the weight of the iron was increased in proportion. The person accused was to hold the burning ball of iron in his hand, and move with it to a certain distance, or to walk barefoot on red-hot ploughshares, placed about a yard from each other. If after this trial his hands and feet were uninjured, and he gave no indication of pain, he was discharged; otherwise he was considered guilty. In the Romish Church the accused was brought in after three days of fasting and prayer;

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the priest appeared in his canonicals, taking up the iron which lay before the altar, and, repeating the hymn of the three Hebrews, put it into the fire. He then proceeded to some forms of benediction over the fire and iron; after this he sprinkled the iron with holy water, and made the sign of the cross in the name of the blessed Trinity, upon which the test was applied. Ordinarily, the accused was to carry the hot iron over a space of nine feet. After this his hand was to be sealed up, and not inspected till the third night was passed: then, if it was clean, he was deemed innocent; but if it appeared festered on the mark of the iron, he was to be esteemed guilty. That species of the hot-iron ordeal which consisted in treading, blindfold and barefooted, over a certain number of red-hot ploughshares laid lengthwise, at unequal distances, was no uncommon test of female chastity. Among the Greeks compurgation of accused persons by fire was practiced, as is manifest from Sophocles's *Antigone*. We are informed that there were but few escapes from this judicial system among the ancients, but that in the dark ages the clergy frequently connived with the friends of the accused, and thus secured acquittal. An instance generally quoted is that of queen Emma, mother of Edward the Confessor, who, when suspected of a criminal intrigue with Alwyn, bishop of Winchester, is said to have triumphantly vindicated her character by walking unhurt over red-hot ploughshares (Rudborne, *Hist. Maj. Winton*, lib. iv, ch. i). In this connection we may state the scientific fact that a person may with impunity handle red-hot or even molten iron, if careful; the vapor actually preventing immediate contact for a few moments.

b. Water-ordeal was performed either by plunging the bare arm up to the elbow in boiling water, and escaping unhurt thereby, or by casting the person suspected into a river or pond of cold water, and if he floated therein without any action of swimming, it was deemed an evidence of his guilt, but if he sank he was acquitted. In this trial by water, after the three days' fast and other preliminaries, the accused drank a portion of holy water, the priest pronouncing an imprecation against him in case he were guilty; then the water into which he was to be thrown was exorcised in the following manner: "By the name of the Father and of the Son and of the Holy Ghost, and by the Christianity whose name thou bearest, and by the baptism in which thou wert born again, and by all the blessed relics of the saints of God that are preserved in this church, I conjure thee come not unto this altar, nor eat of this body of Christ, if thou beest guilty in the things that are laid to thy charge; but if thou beest innocent therein, come, brother, and come freely." After the exorcism the accused was undressed, ordered to kiss the Gospels and the cross, and sprinkled with holy water, and then, all persons present fasting, the accused underwent the trial. At the close of the adjuration holy water was tasted by all present, and the chamber sprinkled with it.

c. The *corsned*, or morsel of execration: this was a piece of bread or cheese, about an ounce in weight, which was consecrated in a peculiar form, in which the Almighty was called upon, and it was prayed that the bread might cause convulsions and paleness, and find no passage, if the man were really guilty, but might turn to health and nourishment if he were innocent. The corsned was then given to the suspected person, who received the holy sacrament at the same time: if indeed, as some have suspected, the corsned was not the sacramental bread itself. It is said that Godwin, earl of Kent, in the reign of king Edward the Confessor, on taking his oath that he had not caused the death of the king's brother, appealed to his corsned, "per buccellam deglutiendam abjuravit" (Ingulphus), which stuck in his throat and killed him.

Other kinds of ordeal were practiced in particular circumstances in different parts of Europe. In the ordeal of the *bier*, a supposed murderer was required to touch the body of the murdered person, and pronounced guilty if the blood flowed from his wounds. The ordeal of the *Eucharist* (*Judicium Eucharistiæ*, or *Purgatio per Eucharistiam*) especially was in use among the clergy: the accused party took the sacrament in attestation of innocence, it being believed that, if guilty, he would be immediately visited with divine punishment for the sacrilege by its choking him: it was a variety of the corsned. The trial of the cross (*Examen s. Experimentum s. Judicium crucis*) consisted in the accused being made to hold up his arms horizontally in the form of a cross. In cases of difficulty, the one who held out longest was deemed to be in the right. The form of trial is thus described by Dr. Mackay in his *Memoirs of Extraordinary Popular Delusions:* "When a person accused of any crime had declared his innocence upon oath, and appealed to the cross for its judgment in his favor, he was brought into the church before the altar. The priests previously prepared two sticks exactly like one another, upon one of which was carved a figure of the cross. They were both wrapped up, with great care and many ceremonies, in a quantity of fine wool, and laid upon the altar or on the relics of the saints. A solemn prayer was then offered up to God that he would be pleased to discover, by the judgment of his holy cross, whether the accused person were innocent or guilty. A priest then approached the altar and took up one of the sticks, and the assistants unswathed it reverently. If it was marked with the cross, the accused person was innocent; if unmarked, he was guilty. It would be unjust to assert that the judgments thus delivered were, in all cases, erroneous; and it would be absurd to believe that they were left altogether to chance. Many true judgments were doubtless given, and, in all probability, most wittingly, for we cannot but believe that the priests endeavored beforehand to convince themselves, by secret inquiry and a strict examination of the circumstances, whether the appellant were innocent or guilty, and that they took up the crossed or uncrossed stick accordingly. Although to all other observers the sticks, as enfolded in the wool, might appear exactly similar, those who unwrapped them could, without any difficulty, tell the one from the other." This ordeal was abolished by Louis le Débonnaire in A.D. 816, on the ground that it betrayed irreverence towards the mystery of the cross. Another very common ordeal was that by *lot*, dependent on the throw of a pair of dice, one marked with a cross, the other plain. Another very frequent ordeal was that of single combats or duels. It is unlike any other ordeal practiced, for the result depended altogether on the personal strength or courage of the accused.

The ordeals of water and iron are first mentioned in the 77th law of Ina (Wilkins, *Leg. Anglo-Sax.* p. 27). See also the laws of Athelstan, Edward the Confessor, and the Conqueror (*ibid.* p. 198, 229). In the *Domesday Survey* the readiness of claimants to prove their title to land by ordeal or in battle occurs in a great variety of instances, as among the lands belonging to the monastery of Ely, at a place then called Photestorp, in Norfolk: "Hanc terram calumpniatur esse liberam Vichetel homo Hermeri quocunque modo judicetur, vel bello vel juditio" (*Domesd.* tom. ii, fol. 212; see other instances, *ibid.* fol. 110 b, 137, 162, 166, 172 b, 193, 208, 277 b, 332). The ordeal of hot iron is the only ordeal of the *Domesday Survey*. The reason for this is given by Glanville (*Tract. de Leg. et Consuet. Regni Angliæ*, lib. xiv, ch. i): "In such a case the accused is bound to clear himself by the judgment of God, namely, by hot iron, or by water, according to the difference of rank—that is, by hot iron if he should be a free man, and by water if he should be a villain" (si fuerit rusticus). Eadmer (*Hist. Novor.* p. 48) speaks of no fewer than fifty persons of Saxon origin who, in the reign of William Rufus, being accused of killing the king's stags, were at one time sentenced to the fire-

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ordeal. It is probable that the trial by ordeal was not discontinued in England by any positive law or ordinance, although Sir E. Coke (9 *Rep.* 32), and after him Blackstone (4 *Comm.* p. 345), have expressed an opinion that it was finally abolished by an act of Parliament, or rather an order of the king in council, in the 3d Henry III (1219). This order is to be found in Rymer, *Fœdera*, i, 228; Spelman, *Glossary*, s. v. "Judicium Dei;" and in Selden, *Notes to Eadmer*. Spelman, however, thinks that it was merely a temporary law, without any general or permanent operation, and that the trial by ordeal continued to a later period. This opinion seems confirmed by a reference in the *Cal. Rot. Pat.* p. 15, to another order in council in the 14th Henry III, "De justitiâ faciendâ loco ignis et aquæ." As however it is only mentioned as a former custom, and not as an existing institution, by Bracton (lib. iii, ch. xvi), who wrote at the end of the reign of Henry III or the beginning of that of Edward I, it is probable that, in consequence of the judgments of the councils and the interference of the clergy, the trial by ordeal fell into disuse about the middle of the 13th century; but this was long after it had disappeared from the judicial systems of most other European nations.

Efforts for the suppression of trial by ordeal were made as early as the beginning of the 11th century by influential members of the clergy, but the custom, deeply rooted in antiquity, was not to be subverted at a blow. Conspicuous in this movement was the zealous Agobard of Lyons, in his treatise *Contra Judicium Dei*. Pope Stephen VI (cir. 886) condemned both fire and water ordeals. He adds, "Spontanea enim confessione vel testium approbatione publicata delicta . . . commissa sunt regimini nostro judicare: occulta vero et incognita illi sunt relinquenda, qui solus novit corda filiorum hominum" (Mansi, xviii, 25). On the other hand, the *judicium aquæ frigidæ et calidæ* was defended even by Hincmar of Rheims (*Opp.* ii, 667). In Scotland, in 1180, we find David I enacting, in one of the assemblies of the frank tenantry of the kingdom, which were the germ of parliaments, that no one was to hold an ordinary court of justice, or a court of ordeal, whether of battle, iron, or water, except in presence of the sheriff or one of his sergeants; though if that official failed to attend after being duly summoned, the court might be held in his absence. The first step towards the abolition of this form of trial in Saxon and Celtic countries seems to have been the substitution of compurgation by witnesses for compurgation by ordeal. The near relatives of an accused party were expected to come forward to swear to his innocence. The number of compurgators varied, according to the importance of the case; and judgment went against the party whose kin refused to come forward, or who failed to obtain the necessary number of compurgators. To repel an accusation, it was often held necessary to have double the number of compurgators who supported it, till at length the most numerous body of compurgators carried the day. It is remarkable that "proof by duel," which was abolished in Scandinavia by the introduction of Christianity, maintained its ground in England for centuries (Worsaæ, p. 167). It was also called the *wager of battle*, and was a natural accompaniment of a state of society which allowed men to take the law into their own hands. The challenger faced the west, the challenged person the east; the defeated party, if he craved his life, was allowed to live as a "recreant;" that is, on retracting the perjury which he had sworn to. The Council of Valence (855) strongly denounced it, under pain of excommunication (can. xii), which incapacitated the subject of it for performing any civil function. Yet, down to the very days of the Reformation, all through Europe, instances of trial by ordeal are encountered. Thus as late as 1498 we find the truth of Savonarola's doctrine put to the test by a challenge, between one of his disciples and a Franciscan friar, to walk through a burning pile.

Heathen Ordeals.—Among modern heathen nations we find the ordeal not unfrequently in practice. Thus in Siam, besides the usual methods of fire and water ordeal, both parties are sometimes exposed to the fury of a tiger set upon them; and if the beast spares either, that person is accounted innocent; if neither, both are held to be guilty; but if he spares both, the trial is incomplete, and they proceed to a more certain criterion (*Mod. Univ. Hist.* vii, 266). The *Asiatic Researches* (i, 389–404 [Calcutta, 1788, 4to]) contain a memoir on the trials by ordeal among the Hindûs, by Ali Ibrahim Khan, chief magistrate of Benares, communicated by Warren Hastings, Esq., nine in number: 1, by the balance; 2, by fire; 3, by water; 4, by two sorts of poison; 5, by Cosha, in which the accused drinks of water in which the images of the sun and other deities have been washed; 6, by chewing rice; 7, by hot oil; 8, by hot iron; 9, by Dharmach, in which an image named Dharma, or the genius of justice, made of silver, and another of an antagonist genius, Adharma, made of clay or iron, or those figures painted respectively on white and black cloth, are thrown into a large jar, from which the accused is instructed to draw at hazard.

The trial by ordeal seems to be prevalent throughout Africa too. "When a man," says Dr. Livingstone, "suspects that any of his wives have bewitched him, he sends for the witch-doctor, and all the wives go forth into the field, and remain fasting till that person has made an infusion of the plant called 'goho.' They all drink it, each one holding up her hand to heaven in attestation of her innocency. Those who vomit it are considered innocent, while those whom it purges are pronounced guilty, and are put to death by burning. The innocent return to their homes, and slaughter a cock as a thank-offering to their guardian spirits. The practice of ordeal is common among all the negro nations north of the Zambesi." The women themselves eagerly desire the test on the slightest provocation; each is conscious of her own innocence, and has the fullest faith in the *muavi* (the ordeal) clearing all but the guilty. There are varieties of procedure among the different tribes. The Barotse pour the medicine down the throat of a cock or dog, and judge of the innocence or guilt of the person accused by the vomiting or purging of the animal.

Among the natives of Northern Guinea this species of ordeal is in use for the detection of witchcraft. It goes by the name of the *red-water ordeal*, the red-water used for this purpose being a decoction made from the inner bark of a large forest tree of the mimosa family. The mode in which this ordeal is practiced is thus described by Mr. Wilson: "A good deal of ceremony is used in connection with the administration of the ordeal; the people who assemble to see it administered form themselves into a circle, and the pots containing the liquid are placed in the centre of the enclosed space. The accused then comes forward, having the scantiest apparel, but with a cord of palm-leaves bound around his waist, and seats himself in the centre of the circle. After his accusation is announced, he makes a formal acknowledgment of all the evil deeds of his past life, then invokes the name of God three times, and imprecates his wrath in case he is guilty of the particular crime laid to his charge. He then steps forward and drinks freely of the red-water. If it nauseates and causes him to vomit freely, he suffers no serious injury, and is at once pronounced innocent. If, on the other hand, it causes vertigo, and he loses his self-control, it is regarded as evidence of his guilt, and then all sorts of indignities and cruelties are practiced upon him. A general howl of indignation rises from the spectators. Children and others are encouraged to hoot at him, pelt him with stones, spit upon him, and in many instances he is seized by the heels and dragged through the bushes and over rocky places until his body is shamefully lacerated and life becomes extinct. Even

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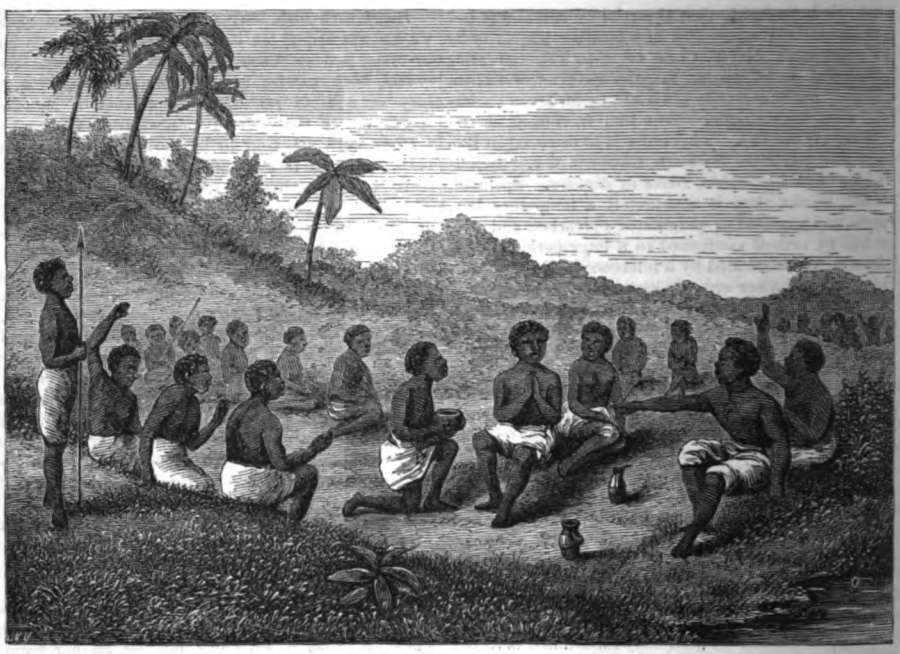

The Red-Water Ordeal of Northern Guinea.

his own kindred are required to take part in these cruel indignities, and no outward manifestation of grief is allowed in behalf of a man who has been guilty of so odious a crime. On the other hand, if he escapes without injury, his character is thoroughly purified, and he stands on a better footing in society than he did before he submitted to the ordeal. After a few days, he is decked out in his best robes, and, accompanied by a large train of friends, he enjoys a sort of triumphal procession through the town where he lives, receives the congratulations of his friends and the community in general, and not unfrequently presents are sent to him by friends from neighboring villages. After all this is over, he assembles the principal men of the town, and arraigns his accusers before them, who, in their turn, must submit to the same ordeal, or pay a large fine to the man whom they attempted to injure." A similar process is followed in Southern Guinea for the detection of witchcraft. At the Gabun the root used is called *nkazya*. See Grimm, *Deutsche Rechts-Alterthümer;* Pierer, *Universal-Encyklop.* art. Gottesurtheil; *Penny Cyclop.* s. v.; Farrar, *Eccles. Dict.* s. v.; Eadie, *Eccles. Cyclop.* s. v.; Hardwick, *Middle Ages;* Lea, *Studies in Church Hist.* p. 164; and his *Superstition* (see Index); *Eclectic Magazine*, July, 1876, art. vii, by E. B. Tyler. (J. H. W.)

Order, a word synonymous with *method*, is applied to any methodical or regular process of performing a thing.

1. Nothing can be more beautiful in religion and morals than order. The neglect of it exposes us to the inroads of vice, and often brings upon us the most perplexing events. Whether we consider it in reference to ourselves, our families, or the Church, it is of the greatest importance. (1.) As to ourselves, order should be attended to as respects our principles (Heb. xiii, 9; James i, 8), our tempers (Prov. xvii, 14; Ephes. iv, 31), our conversation (Col. iv, 6), our business (Prov. xxii, 29), our time (Psa. xc, 12; Eccles. iii, 1), our recreations, and our general conduct (Phil. i, 27; 2 Pet. i, 5), etc. (2.) As regards our families, there should be order as to the economy or management of their concerns (Matt. xii, 25), as to devotion, and the time of it (Josh. xxiv, 15), as to the instruction thereof (Ephes. vi, 1; Gen. xviii, 19; 2 Tim. i, 5). (3.) In respect to the Church, order should be observed as to the admission of members (2 Cor. vi, 15), as to the administration of its ordinances (1 Cor. xiv, 33, 40), as to the attendance on its worship (Psa. xxvii, 4), as to our behavior therein (Col. i, 10; Matt. v, 16). To excite us to the practice of this duty, we should consider that God is a God of order (1 Cor. xiv, 33); his works are all in the exactest order (Ephes. i, 11; Psa. civ, 25; Eccles. iii, 11); heaven is a place of order (Rev. vii, 9). Jesus Christ was a most beautiful example of regularity. The advantages of order are numerous. "The observance of it," says Dr. Blair, "serves to correct that negligence which makes us omit some duties, and that hurry and precipitancy which makes us perform others imperfectly. Our attention is thereby directed to its proper objects. We follow the straight path which Providence has pointed out to us, in the course of which all the varied business of life presents itself regularly to us on every side" (*Serm.* ii, 23).

Philosophers lay great stress on man's right comprehension of order. They teach that while other beings tend blindly towards it, man knows the end of his being, and the place he holds in the scheme of the universe, and can freely and intelligently endeavor to realize that universal order of which he is an exponent or constituent. "There is one parent virtue, the universal virtue, the virtue which renders us just and perfect, the virtue which will one day render us happy. It is the only virtue. It is the love of the universal order as it eternally existed in the divine reason, where every created reason contemplates it. The love of order is the whole of virtue, and conformity to order constitutes the morality of actions." Such is the theory of Malebranche (*Traité de Morale*), and more recently of Jouffroy. In like manner, science, in all its discoveries, tends to the discovery of universal order. Art also, in its highest attainments, is only realizing the truth of nature; so that the true, the beautiful, and the good ultimately resolve themselves into the idea of order. For order is the intelligent arrangement of means to accomplish an end, the harmonious relation established between the parts for the good of the whole. The primitive belief that there is order in nature is the

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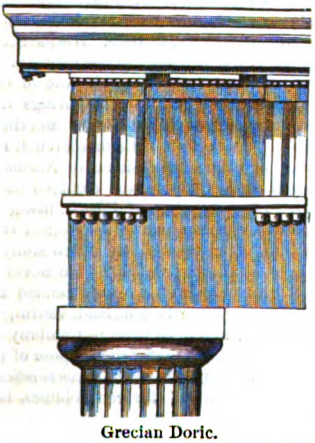
ground of all experience. In this belief we confidently anticipate that the same causes, operating in the same circumstances, will produce the same effects. This may be resolved into a higher belief in the wisdom of an infinitely perfect being who orders all things. See Krauth's Fleming, *Vocabulary of Philosophy*, s. v.

2. The word *order* is also used to designate the rules or laws of a monastic institution; and in a secondary sense, the several monastics living under the same rule or order. Thus the *Order of Clugni* signifies literally the new rule of discipline prescribed by Odo to the Benedictines already assembled in the monastery of Clugni; but secondarily, and in the more popular sense, the great body of monastic institutions, wherever established, who voluntarily subjected themselves to the same rule. See, however, ORDERS, RELIGIOUS.

3. In Classic Architecture the word order is used as synonymous with ordonnance, and comprises the column with its base and capital and the entablature. There are five orders: (1) Tuscan, (2) Doric, (3) Ionic, (4) Corinthian, (5) Composite. The first and fifth are Roman orders, and are simply modifications of the others. The remaining three are the Greek orders.

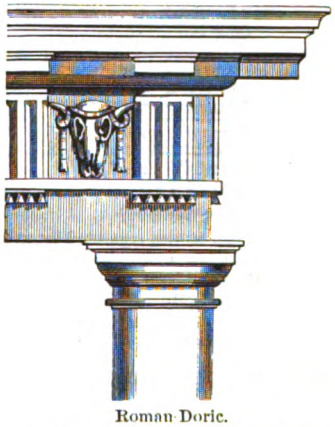
a. Of the Tuscan order little can be said, there being no regular example of it among the remains of antiquity. The best masters of classic architecture have failed to furnish the needed information. Piranesi has given a drawing of a Tuscan base, but of what date is uncertain; Vitruvius, in an indistinct manner, has mentioned the general proportions, but through his whole book does not refer to one structure of this order. See TUSCANS.

b. The *Doric Order* is the oldest and simplest of the three orders used by the Greeks, but it is ranked as the second of the five orders adopted by the Romans. The



Grecian Doric.

shaft of the column has twenty flutings, which are separated by a sharp edge, and not by a fillet as in the other orders, and they are less than a semicircle in depth; the moulding below the abacus of the capital is an ovolo; the *architrave* of the entablature is surmounted with a plain fillet called the tenia; the frieze is ornamented by flat projections, with three channels cut in each, which are called triglyphs; the spaces between these are called metopes; under the triglyphs and below the tenia of the architrave are placed small drops, or guttæ; along the top of the frieze runs a broad fillet, called the capital of the triglyphs; the soffit of the cornice has broad and shallow blocks worked on it called mutules, one of which is placed over each metope and each triglyph; on the under surface are several rows of guttæ or drops. In these respects the order as worked both by the Greeks and Romans is identical; but in other points there is considerable difference. In the pure Grecian examples the column has no base, and its height rises from about four to six and a half diameters; the capital has a perfectly plain square abacus, and the ovolo is but little if at all curved in section, except at the top, where it is quirked under the abacus; under the ovolo are a few plain fillets and small channels, and a short distance below them a deep narrow channel is cut in the shaft; the flutes of the shaft are continued up to the fillets under the ovolo. In the Roman Doric the



Roman Doric.

shaft is usually seven diameters high, and generally has a base, sometimes the Attic and sometimes that which is peculiar to the order, consisting of a plinth and torus with an astragal above it; the capital has a small moulding round the top of the abacus, and the ovolo is in section a quarter circle, and is not quirked; under the ovolo are two or three small fillets, and below them a collarino or neck. According to the Roman method of working this order, the triglyphs at the angles of buildings must be placed over the centre of the column, and the metopes must be exact squares. Sometimes the mutules are omitted, and a row of dentels is worked under the cornice.

c. The *Ionic Order*. The most distinguishing feature of this order is the capital, which is ornamented with four spiral projections called volutes; these are arranged,

Erectheum at Athens.

in the Greek examples, and the best of the Roman, so as to exhibit a flat face on the two opposite sides of the capital, but in later works they have been made to spring out of the mouldings under the angles of the abacus, so as to render the four faces of the capital uniform, the sides of the abacus being worked hollow like the Corinthian; the principal moulding is an ovolo, or echinus, which is overhung by the volutes, and is almost invariably carved; sometimes also other enrichments are introduced upon the capital: in some of the Greek examples there is a collarino, or necking, below the echinus ornamented with leaves and flowers. The shaft varies from eight and a quarter to about nine and a half diameters in height; it is sometimes plain, and sometimes fluted with twenty-four flutes, which are separated from each other by small fillets. The bases used with this order are principally varieties of the Attic base, but another of a peculiar character is found in some of the Asiatic examples, the lower mouldings

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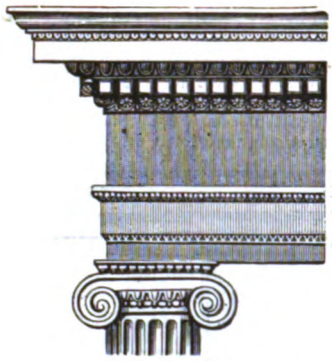
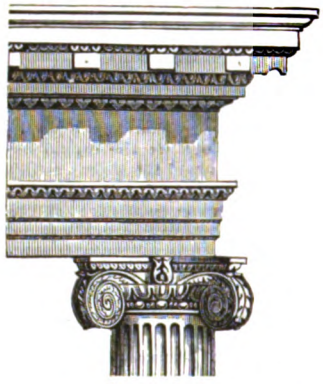


Grecian Ionic.

of which consist of two scotiæ, separated by small fillets and beads, above which is a large and prominent torus. The members of the entablature in good ancient examples are sometimes perfectly plain, and sometimes enriched, especially the bed-mouldings of the cornice, which are frequently cut with a row of dentels. In



Roman Ionic.

modern or Italian architecture, the simplicity of the ancient entablature has been considerably departed from, and the cornice is not unfrequently worked with modillions in addition to dentels.

d. The *Corinthian Order* is the lightest and most ornamental of the three orders used by the Greeks. "The capital," says Rickman, "is the great distinction of this

Corinthian Capital.

order; its height is more than a diameter, and consists of an astragal, fillet, and apophyges, all of which are measured with the shaft, then a bell and horned abacus. The bell is set round with two rows of leaves, eight in each row, and a third row of leaves supports eight small open volutes, four of which are under the four horns of the abacus, and the other four, which are sometimes interwoven, are under the central recessed part of the abacus, and have over them a flower or other ornament. These volutes spring out of small twisted husks, placed between the leaves of the second row, and are called caulicoles. The abacus consists of an ovolo, fillet, and cavetto, like the modern Ionic. There are various modes of indenting the leaves, which are called from these variations acanthus, olive, etc. The column, including the base of half a diameter, and the capital, is about ten diameters high." The base which is considered to belong to this order resembles the Attic, with two scotiæ between the tori, which are separated by two astragals; the Attic base is frequently used, and other varieties sometimes occur. The entablature of this order is often very highly enriched, the flat surfaces as well as the mouldings being sculptured with a great variety of delicate ornaments. The architrave is generally formed into two or three faces or faciæ; the frieze in the best examples is flat, and is sometimes united to the upper fillet of the architrave by an apophyge; the cornice has both modillions and dentels.

e. The *Composite Order*, called also *Roman*, being invented by that people, and composed of the Ionic grafted upon the Corinthian, is of the same proportion as the Corinthian, and retains the same general character, with the exception of the capital, in which the Ionic volutes and echinus are substituted for the Corinthian caulicole and scrolls. It is one of the five orders of classic architecture, when five are admitted; but modern architects allow of only three, considering the Tuscan and the Composite as merely varieties of the Doric and Corinthian. See Parker, *Glossary of Architecture*, s. v.; Elme, *Dict. of the Fine Arts*, s. v. See ARCHITECTURE.

Ordericus VITALIS, a noted mediæval English ecclesiastical historian, was born at Attingesham, now Atcham, near Shrewsbury, in 1075. His parents were of Norman descent, and belonged to the nobility. But few particulars are extant regarding the life of Ordericus. From incidental notes in his own writings it appears that he was sent to France in his infancy, and there placed under monastic instruction. His first French home was in the abbey of Ouche, at Lisieux, in Normandy. In 1086 he received the tonsure, and changed his English name of *Ordericus* for that of *Vitalis*, using only the latter name himself; but custom has joined the two in writing of him. He devoted himself to study, and did not take priest's orders till 1107. He never quit the convent but three times: he once attended a chapter of the order; once went to England, visiting Worcester and Croyland; and once went to Cambray—the last two visits being apparently for the purpose of procuring materials for his work, *Historia Ecclesiastica*. This history, which consists of thirteen volumes, is brought down to 1141, in which year, or the succeeding one, it is most probable that Ordericus Vitalis died. The *Ecclesiastical History* begins with the birth of Christ, and gives in two books a rapid summary, not always correct, of the succession of the Roman emperors and popes. These two books were an after-thought, and are of no great value. It is with the third book that the interest of the work commences. The early history of the dukedom of Normandy, with the collateral relations of France and Brittany, are given in minute detail. Then follows the narrative of the conquest of England. But by far the most valuable portion of the work is the last half of it, treating of the events of which Ordericus was a contemporary observer. The first edition of the *Historia Ecclesiastica* was published by Duchesne, in his *Hist. Norm. Script. Antiq.* (Paris, 1619, fol.). It has also been printed by the French Historical Society (1840, 2 vols.), and was translated into French by Dubois (1825–27, 4 vols.). An English translation was prepared and brought out by Forester in Bohn's *Antiquarian Library* (Lond. 1853–54, 4 vols. 12mo). To the French edition of 1825–27 M. Guizot wrote an introduction, in

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which he says of the work: "No book contains so much and such valuable information on the history of the 11th and 12th centuries; on the political state, both civil and religious, of society in the west of Europe; and on the manners of the times, whether feudal, monastic, or popular." See Piper, *Monumental-Theologie*, § 114; Wright, *Biog. Lit.* (A.-N. Period) p. 111 sq.: Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Lappenberg, *Gesch. von England*, ii, 378-393; Cave, *Hist. Lit.* ii, 220; Oudin, *Comment. de Script. Eccles.* ii, 209; and the sketches prefaced to the different editions of his works. (J. H. W.)

Orders, Holy, is an expression used to denote the *sacred character* or position peculiar to ministers of the Christian religion, and to which they are admitted at the time of their ordination. See ORDINATION. The following is the prelatical view of the subject: "It is evident unto all men diligently reading the Holy Scriptures and ancient authors that from the apostles' time there have been these orders of ministers in Christ's Church — bishops, priests, and deacons; which offices were evermore had in such reverend estimation that no man might presume to execute any of them except he were first called, tried, examined, and known to have such qualities as are requisite for the same; and also by public prayer, with imposition of hands, were approved and admitted thereunto by lawful authority" (Preface to the *English Ordinal*). In the ancient Church the (three) orders of ministry established by Christ and his apostles universally prevailed. But along with them there were gradually introduced into most of the churches other ecclesiastical persons of inferior rank, who were allowed to take part in the ministrations of religion. The three belong to the sacred, or major orders; the others to the petty, or minor orders, the number of which varies in the different churches, and even at times in the same Church. In the Romish Church there are seven orders, including, in addition to the three sacred orders, doorkeeper, exorcist, reader, and acolyth. All these the Council of Trent enjoins to be received and believed on pain of anathema. The priesthood is the principal order, and is supposed to impress an indelible character on those who receive it. The origin of the inferior orders is obscure, and they are not mentioned before the days of Cyprian and of Tertullian; and, indeed, although some modern Romanists count five (including subdeacons), and sometimes have assigned mystical reasons for so doing, the number varied in different periods. The reputed Ignatius (*Ep. ad Antioch.* 12) excludes acolyths, and yet, by adding singers and copiatæ, swells the list to six; the constitutions bearing the name of Clemens Romanus (iii, 11) count but four—subdeacons, readers, singers, and doorkeepers. The Apostolical Canons, as they are called (lxix), name only the first three; and, in a word, the number five is perhaps less selected than any other by the majority of ancient Church writers, whether authentic or pseudonymous. Their use in early times was to form a nursery for the regular clergy, and to assist in the performance of certain lower and ordinary offices, to which laymen, if authorized by the bishop, were equally competent. More than one council, indeed, prohibited those who had once embarked even in this inferior ministry from returning to secular employments; nevertheless they were esteemed *insacrati* by the ancient canons. They did not receive any ordination at the altar, nor, for the most part, any imposition of hands. By the fifth canon of the fourth Council of Carthage, subdeacons, on their appointment, were to receive an empty cup from the hands of the bishop, and a ewer and towel from the archdeacon—a ceremony implying their duties, namely, the preparation of the sacred utensils for the service of the altar. But they were not allowed in any way to minister at the altar, to step within its rails, nor even to place the holy vessels upon it. So the duties of the acolyths were symbolized when the archdeacon presented them with a taper in a candlestick and an empty pitcher: they were to light the candles in the church, and to supply wine for the Eucharist. Concerning the duty of the exorcists, from the obscurity attaching to the history of the energumens intrusted to their care, it is difficult to speak with certainty; it is thought that peculiar sanctity and especial reservation must have been required in persons who were to exercise so important a gift as the adjuration of evil spirits. Nevertheless, some of the occupations of the exorcists, as noticed by the ninetieth canon of the fifth Council of Carthage, belong rather to inferior keepers than to spiritual guardians of the dæmoniacs. Thus, although at times in which the Church was not assembled they were enjoined to pray over their unhappy charges, they were also to take heed that they were busied in wholesome exercises, such as sweeping the church pavement, etc., by which idleness might be banished, and the tempter thereby be deprived of favorable opportunities for assault. They were also to look after the daily meals of their patients. The bishop, on their appointment, presented them with a book containing the forms of exorcising. The readers, as their name implies, read the Scriptures publicly, not, however, at the *bema* of the altar, but at the *pulpitum* in the body of the church; and the bishop's words, upon placing in their hands the Bible, by which he conferred the privilege, sufficiently denote their separation from the regular clergy: "Accipe, et esto lector verbi Dei, habiturus, si fideliter et utiliter impleveris officium, partem cum eis qui Verbum Dei ministraverunt" (*IV Conc. Carth.* c. viii). To the *ostiarii* the bishops delivered the keys of the church; and they appear to have had about as much claim to the spiritual gifts conferred by ordination on the regular ministry as is possessed by the beadle or pew-openers of a modern chapel. Besides them, at different periods of ecclesiastical history, we read of *psalmistæ*, or singers, sometimes called ὑπαβολεῖς, because as precentors they prompted and suggested the musical parts of the service to the remainder of the congregation; of *copiatæ* (κοπιᾶσθαι, to labor), or *fossarii*, who looked after funerals, and seem to have united in one the functions both of a sexton and an undertaker; and of *parabolani*, who undertook the dangerous work (παράβολον ἔργον) of attending the sick.

The Church of England declines admitting orders as a sacrament, for the reasons stated in her twenty-fifth article: "For that they have not like nature of sacraments with baptism and the Lord's Supper, for that they have not any visible sign or ceremony *ordained of God*." The doctrine of the Church of Rome on the subject of orders is thus given:

"Canon I. If any one shall say that there is not in the New Testament a visible and external priesthood, or that there is not any power of consecrating and offering the true body and blood of the Lord, and of remitting and retaining sins, but only an office and bare ministry of preaching the Gospel; or that those who do not preach are not priests at all: let him be anathema. Canon II. If any one shall say that, besides the priesthood, there are not in the Catholic Church other orders, both greater and lesser, by which, as by certain steps, advance is made unto the priesthood: let him be anathema. Canon III. If any one shall say that orders or sacred ordination is not truly and properly a sacrament instituted by Christ the Lord; or that it is a certain human figment devised by men unskilled in ecclesiastical matters; or that it is only a certain kind for choosing ministers of the Word of God and of the sacraments: let him be anathema. Canon IV. If any one shall say that by sacred ordination the Holy Ghost is not given; and that the bishops do therefore vainly say, *Receive ye the Holy Ghost;* or that a character is not thereby imprinted; or that he who has once been a priest can again become a layman: let him be anathema."

In all episcopal churches, including under that general description the Church of England, the Protestant Episcopal, Methodist Episcopal, and Romish churches, three ranks of clergy are recognised: the bishop (q. v.), the priest or presbyter or pastor (q. v.), and the deacon (q. v.). The various higher officials in the episcopal churches — archbishop, primate, metropolitan, etc. — all belong to the order of bishop; and the lower officials—

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curate, rector, parson, etc.—all belong to the order of priests or presbyters. The non-episcopal churches, i. e. the Presbyterians, Congregationalists, Baptists, some Lutherans, and others, recognise only one order, the presbyterate, no other officers being considered ministers, although lay elders and deacons are sometimes set apart by the imposition of hands. In no Reformed Church are there more than three orders—bishops, priests, and deacons. In the primitive Church the word *ordo* simply denoted the distinction between the clergy and the laity, the former being the *ordo ecclesiasticus*. See ORDO.

Different opinions prevail as to the source whence the authority of Holy Orders is derived. Some, who hold there is in Holy Orders a sacramental virtue which is indispensable for all the Christian ordinances and means of grace, maintain also that this virtue is inherent indefeasibly in each individual, who (according to this system) has derived it in no degree from any particular *community*, but solely from the bishop whose hands were laid on him; who derived *his* power to administer this sacrament altogether from consecration by another bishop, not necessarily a member of the same particular Church, but obtaining his power again from another; and so on, up to the apostolic times; a system, this, it will be seen, which makes the Church a sort of appendage to the priesthood, not the ministry to the Church. The opponents of this system consider that it is an error to make the authority of a Church emanate from that of its ministers; and place the title of the latter on the secure basis of a clear sanction given, once for all, to *every* regularly appointed minister of any Christian community constituted on Gospel principles, instead of being made to depend on a long chain, the soundness of many of whose links cannot be ascertained.—Farrar, *Eccles. Dict.* s. v.; Eadie, *Eccles. Cyclop.* s. v.; Eden, *Ch. Dict.* s. v.; Watson, *Bible Dict.* s. v.; Hook, *Ch. Dict.* s. v.; Buck, *Ch. Dict.* s. v. See also Bergier, *Dict. de Théologie*, s. v.; Watson, *Institutes*, ii, 572–575; Hagenbach, *Hist. of Doctrines;* Siegel, *Christliche Alterthümer;* M'Elhinney, *Doct. of the Ch.* p. 192–194, 201; Palmer, *Orig. Lit.* ii, 249, 257, 258; Walcott, *Sacred Archæol.* s. v.; Burnet, *Articles of the Ch. of England;* Coleman, *Ancient Christianity*, p. 102; and his *Ritualism and Prelacy*, p. 153; Willett, *Synop. Pap.* s. v.; Proctor, *Commentary on the Book of Common Prayer;* Calvin, *Institutes; Princet. Rev.* xv, 314; and the literature in Malcom, *Theol. Index*, s. v. See OFFICE; ORDINATION; PRELACY. (J. H. W.)

Orders, Religious, are conventual communities comprehended under one rule, subject to one superior, and wearing the same dress. Religious orders may be reduced to five kinds, viz. monks, canons, knights, mendicants, and regular clerks. They are, however, generally classified simply as monastic, military, and mendicant. *White order* denotes the order of regular canons of St. Augustine. *Black order* denotes the order of St. Benedict. Religious military orders are those instituted in defence of the faith, privileged to say mass, prohibited from marriage, etc.

The earliest comprehension of monastic societies under one rule was effected by St. Basil, archbishop of Cæsarea, who united the hermits and cœnobites in his diocese, and prescribed for them a uniform constitution, recommending at the same time a vow of celibacy. The Basilian rule subsists to the present day in the Eastern Church. Next in order of time was the Benedictine Order, founded by St. Benedict at Nursia, who considered a mild discipline preferable to excessive austerity. The offshoots from the Benedictine Order include some of the most important orders in ecclesiastical history, among others the Carthusians, Cistercians, and Præmonstrants. The Order of Augustinians professed to draw their rule from the writings of St. Augustine; they were the first order who were not entirely composed of laymen, but of ordained priests, or persons destined to the clerical profession. The military orders, of which the members united the military with the religious profession, arose from the necessity under which the monks lay of defending the possessions which they had accumulated, and the supposed duty of recovering Palestine from the Saracens, and retaining possession of it. The most famous orders of this kind were the Hospitallers or Knights of St. John of Jerusalem, the Knights Templars, and the Teutonic Order. Many other military orders existed, and not a few continue to exist, particularly in Spain and Portugal. The phraseology of the old military orders is preserved in the orders of knighthood of modern times, into which individuals are admitted in reward for merit of different kinds, military and civil. The three mendicant orders of Franciscans, Dominicans, and Carmelites were instituted in the 13th century. Their principal purpose was to put down the opposition to the Church, which had begun to show itself, and also to reform the Church by example and precept. At a later period the Order of the Jesuits was founded, with the object of increasing the power of the Church and putting down heresy.—Chambers, *Cyclop.* s. v. Notices of the more important orders, monastic, military, and mendicant, will be found under separate articles. See also KNIGHTS; MONASTICISM; MENDICANTS.

Ordibarii, a sect of the Catharists, who held that a Trinity only began to be when Jesus Christ was born—that is, Jesus became Son of God by his reception of the Word; and when this preaching attracted others the Holy Ghost began to exist. In their patois, that of the south of France, their adherents were called "*bos homes*," good men, and "*credentes*," believers: these last at a later period joined the *bos ordo*, whence probably the name. See Neander, *Church Hist.* iii, 366; Kurtz, *Manual of Ch. Hist.* sec. 138. See also ALBIGENSES; BOGOMILES; CATHARI; ORTLIBENSES.

Ordinal is the name of the book which contains the forms observed in the Church of England and the Protestant Episcopal Church for the ordination and consecration of bishops, priests, and deacons. It was prepared by a commission appointed in the third year of Edward VI (1550), and was added to the Book of Common Prayer, after approval by Parliament. It was slightly modified in the reign of Elizabeth, and was again revised by the Convention of 1661.

The English ordinal, in its general structure, resembles the ancient services used for a like purpose, but possesses much greater simplicity, and has some features—e. g. the numerous questions addressed to the candidates—peculiar to itself. There are separate services for the "making of deacons" and the "ordering of priests," but these are practically joined in one, and used on the same day. The service for the consecration of bishops is altogether distinct. The ordination takes place at one of the Ember seasons, and during the public service, after morning prayer and a sermon on the subject, and begins with the presentation of the candidates by the archdeacon. The bishop inquires as to their fitness, and commends them to the prayers of the congregation. The litany is then said, with special petitions for the candidates for each order, and the communion service commences with a special collect, epistle, and gospel. Between the epistle and gospel the oath of supremacy is administered, and the candidates for deacons' orders are questioned by the bishop and ordained. The gospel is read by one of the newly ordained deacons. The candidates for priests' orders are then solemnly exhorted and interrogated, and the prayers of all present are asked for the divine blessing upon them. For this purpose a pause is made in the service for private prayer. After this the hymn *Veni Creator Spiritus* (Come, Holy Ghost, our Souls inspire)—a composition of great antiquity, supposed to be as old as the 4th century—is sung, and, the candidates kneeling before the bishop, he and the assistant presbyters lay their hands upon the head of each, with the words, "Receive the Holy Ghost for the office and work of a

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priest in the Church of God," etc. The only other ceremony is the presentation of each candidate with the Bible in token of authority to preach; as the deacons had been before presented with the New Testament in token of authority to read the Gospel. The service concludes with the administration of the sacrament of the Lord's Supper. In the office for the ordering of deacons the bishop lays on his hands, but does not use the words, "Receive the Holy Ghost," etc., or grant authority to forgive or retain sins. The consecration of bishops is performed by an archbishop, or some bishop appointed in his place, and two or more of his suffragans, and may take place on any Sunday or holy day. In the service for the consecration of bishops the form is this:

"Then the archbishop and bishop present shall lay their hands upon the head of the elected bishop, kneeling before them upon his knees, the archbishop saying, 'Receive the Holy Ghost for the office and work of a bishop in the Church of God, now committed unto thee by the laying on of our hands, in the name of the Father, and of the Son, and of the Holy Ghost. Amen. And remember that thou stir up the grace of God which is given thee by the imposition of our hands, for God hath not given us the spirit of fear, but of power and love and soberness.'"

See Procter, *Commentary on the Book of Common Prayer;* M'Elhinney, *Doct. of the Church*, p. 164, 167, 305; Hook, *Eccles. Dict.* s. v.; Chambers, *Cyclop.* s. v.; Churton, *Defence of the English Ordinal* (Lond. 1873, 8vo). (J. H. W.)

Ordinance, an institution established by lawful authority. Religious ordinances must be instituted by the great institutor of religion, or they are not binding: minor regulations are not properly ordinances. Ordinances once established are not to be varied by human caprice or mutability.

Human ordinances, established by national laws, may be varied by other laws, because the inconveniences arising from them can only be determined by experience. Yet Christians are bound to submit to these institutions, when they do not infringe on those established by divine authority; not only from the consideration that if every individual were to oppose national institutions no society could subsist, but by the tenor of Scripture itself. Nevertheless, Christianity does not interfere with political rights, but leaves individuals, as well as nations, in full enjoyment of whatever advantages the constitution of a country secures to its subjects.

The course of nature is the ordinance of God; its laws are but "the ordinances of heaven;" and every planet obeys that impulse which the divine Governor has impressed on it (Jer. xxxi. 36).—Calmet.

ORDINANCES, CHRISTIAN. See ORDINANCES OF THE GOSPEL.

ORDINANCES OF THE GOSPEL are institutions of divine authority relating to the worship of God; such as, 1, baptism (Matt. xxviii, 19); 2, the Lord's Supper (1 Cor. xi, 24, etc.); 3, public ministry, or preaching and reading the Word (Rom. x, 15; Ephes. iv, 13; Mark xvi, 15); 4, hearing the Gospel (Mark iv, 24; Rom. x, 17); 5, public prayer (1 Cor. xiv, 15, 19; Matt. vi, 6; Psa. v, 1, 7); 6, singing of psalms (Col. iii, 16; Ephes. v, 19); 7, fasting (Jas. i, 9; Matt. ix, 15; Joel ii, 12); 8, solemn thanksgiving (Psa. l, 14; 1 Thess. v, 18). See these different articles; also MEANS OF GRACE.

Ordinary (Lat. *ordinarius*) is a word used in common and canon law to designate one who has regular or immediate jurisdiction, in opposition to those who are extraordinarily appointed. In England the bishop is commonly the ordinary for a diocese, and the archbishop for a province. Says Coke, in his *Second Institute*, p. 398, "This word signifieth a bishop, or he or they that have ordinary jurisdiction, and is derived *ab ordine*;" and gives this quaint reason, that the name was selected for the purpose of keeping the individual who bears it in perpetual remembrance of "the high order and office that he is called unto." When the word is used at the present day, it generally denotes either the individual who has the right to grant letters of administration of the effects of deceased persons, or him who has the right of ecclesiastical visitation. The ordinary of assizes and sessions was formerly a deputy of the bishop, appointed to give malefactors the neck-verse—i. e. the verse which was read by a party to entitle him to the benefit of clergy. The ordinary of Newgate is a clergyman who attends on condemned culprits, and, as it is commonly expressed, prepares them for death.

Ordination, in a common, but limited and technical sense, is the ceremony by which an individual is set apart to an order or office of the Christian ministry. As the laying on of hands is usually a distinctive feature of that ceremony, many persons have very inadequately treated of ordination to the Christian ministry as identical with it; whereas imposition of hands (q. v.) has various other uses, and only belongs to the ceremony in question as a symbolic act indicative of the bestowment of spiritual gifts or power.

In a broader, and in fact its only important sense, ordination signifies the appointment or designation of a person to a ministerial office, whether with or without attendant ceremonies. The term ordination is derived directly from the Latin *ordinatio*, signifying, with reference to things or affairs, a setting in order, an establishment, an edict, and with reference to men, an appointment to office. It is used in all languages derived from the Latin, and chiefly in application to this one idea of induction to the ministerial office. As used in the English language, the term is not fixed and invariable in its signification. In fact it has many variations of meaning, as it is made to represent the peculiar theories and practices which have prevailed in different periods and churches with reference to the character and effect of ordination; yet all these variations of meaning may be harmonized under the general idea of ministerial appointment, whether by the Saviour's command, or through multiplied ceremonies of human devising.

It is but just to consider the subject of ordination one of no small intrinsic interest, since, by the consent and practice of the Christian world, it is an act, or the peculiar feature of a series of acts, by which all ministers have received their order or office, in distinction from the laity of the Church. Nevertheless much of the prominence which has been given to it in theological controversy has not arisen from its intrinsic importance, but from the accident of its being a pivotal question in reference to the dogma of a lineal apostolical succession, and the consequences supposed to flow through it as a channel of transmitted grace. It has also entered largely into the sacramentarian controversies of the past.

Whoever would properly comprehend the subject of ordination as now defined should give primary attention to whatever teachings the Scriptures contain respecting it. Of necessity the Word of God, rightly interpreted, is the one source of authority in reference to a subject so closely connected with the establishment of Christ's kingdom upon the earth. Hence any theory or practice that is not sustained by inspired precept or example cannot be regarded as of religious authority, or deserving attention other than as a matter of history or curiosity.

A scriptural investigation of this subject can hardly fail to impress any ingenuous mind with the great significance of the fact that neither the Lord Jesus Christ nor any of his disciples gave specific commands or declarations in reference to ordination. The facts of the institution of the ministerial office in the Church and of the ordination, in the sense of the appointment, of faithful or believing men to serve in that office, stand forth prominently throughout the New Testament. But the manner in which those facts are stated suggest the inference that ministerial ordination, like the more comprehensive subject of Church organization itself, was not designed to be a matter of minute prescription or of constrained uniformity, but rather was to be left open, within the range of certain great principles, to minor

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variations of detail that might be appropriate to the circumstances of the future. Had any particular form of ordination been essential to the perpetuity of the Church, the validity of the sacraments, or the salvation of men, it seems but reasonable to infer that the Head of the Church himself would have appointed that special form, and have given precepts for its continuance. In the absence of any such appointment by the Lord Jesus, we have to ascertain to what extent the apostles became the instructors of the Church in reference to the subject in question; and, finding in their writings an absence of specific precepts, it is necessary to collate the several examples of ordination which they have recorded, and to draw from them impartial inferences as to their import and bearing upon the future practice of the Church. When once the canon of Scripture is closed nothing remains but to follow the course of history, and to observe how different churches, at different periods, have sought to improve upon the simplicity and godly sincerity of the apostolic practices, and with what results, inclusive of far-reaching corruptions. As the subject essentially demands historic treatment, attention is first invited to—

I. *The Analogies and Counter-Analogies of Judaism.* —Many writers, without due consideration, have assumed that Christian ministerial ordination was derived directly from Judaism, whereas the whole system of induction into the office of the Jewish priesthood is in marked contradistinction to that practiced by Christ and his apostles in reference to the Christian ministry.

1. The consecration of Jewish priests was by means of the anointing oil upon their persons and their garments (see Exod. xxviii, 40, 41; xxix, 1, 19, 30; Lev. viii, 12, 30; x, 7; xxi, 12). The Levites, as assistants to the priests, were consecrated by the sprinkling of the water of purification, washing their clothes, and the offering of sacrifice (Numb. viii, 6–22). The laying on of hands appointed for the Levitical consecration was performed by the people, not as conferring an office or spiritual gifts, but as symbolical of the transmission of their sins to the Levites, who, in turn, transmitted the same by laying their hands upon the heads of the bullocks offered for a sin-offering and a burnt-offering (ver. 10–12).

2. The appointment of the Jewish prophets was by direct command or inspiration from God, without any ceremonial induction to their sacred office. In this feature the appointment of the holy prophets prefigured the Messianic period, and Christ's own mode of appointing his disciples to their ministry.

3. The most direct, if not the only real analogy of the Old-Testament Scriptures to the Christian custom of ordination to the office of the ministry is found in the ceremony by which, under the command of God, Moses transferred to Joshua a portion of his responsibilities as a leader and guide to the congregation of Israel (see Numb. xxvii, 15–23). In this narrative it may be seen that Moses, prior to his departure from the people whom he had been appointed to lead out of Egypt to the land of promise, prayed to the Lord to "set a man over the congregation, . . . that the congregation of the Lord be not as sheep which have no shepherd. And the Lord said unto Moses, Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him. . . . And Moses did as the Lord commanded him: and he took Joshua, and set him before Eleazar the priest, and before all the congregation; and he laid his hands upon him, and gave him a charge, as the Lord commanded by the hand of Moses." In this transaction the office of the Christian pastor, his necessary spiritual qualification, his mode of appointment, and his duty as an under-shepherd of Christ's flock, are beautifully prefigured.

II. *The Example of Christ and the Practice of the Apostolical Church.* —1. In the introduction of the Christian dispensation no exterior act of ordination was practiced by Christ. The calling, appointing, and ultimate commissioning of the twelve apostles was his personal act, unattended, so far as the inspired record shows, with any symbolical action or ceremony. When it is narrated (Mark iii, 14) that "he ordained twelve, that they should be with him, and that he might send them forth to preach," the original word employed is ἐποίησε, signifying *he made*, in the sense of *constituted* or *appointed*. When to the same disciples he declared (John xv, 16), "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain," the word rendered *ordained* is ἔθηκα, *I have set* or *appointed* you. In Luke x, 1, where it is recorded that he "appointed other seventy also, and sent them two and two before his face," the Greek word rendered *appointed* is ἀνέδειξεν, literally signifying *he pointed out* or *appointed* by designation. In all these cases Christ illustrated the divine authority which he asserted in his preface to the great and final commission given prior to his ascension: "And Jesus came, and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world" (Matt. xxviii, 18–20). "He needed not that any should testify of man, for he knew what was in man" (John ii, 25). Hence, while he remained on earth as the visible Head of his own Church, he chose and ordained his own ministers in the exercise of his omniscience and kingly power. If it be objected that one of the original twelve apostatized and betrayed him, the proper answer is that ministers of the Lord Jesus are in this melancholy fact admonished of the danger of yielding to temptation and falling into the snare of the devil, notwithstanding the grace imparted in an unquestionably divine appointment. Although in other acts the Saviour employed symbolical actions, as when in healing lepers he touched them (Matt. viii, 3; Mark i, 41; Luke v, 13), or when in healing blind men he touched their eyes (Matt. ix, 29), spit on their eyes and put his hands upon them (Mark viii, 23), anointed the eyes of the blind with clay (John ix, 6, 7, 11), and in curing a deaf man he put his fingers in his ears and touched his tongue (Mark vii, 33), yet in no case of his ordination of his disciples to their ministerial or apostolic office is it recorded that he *laid his hands upon them*. Nevertheless, in the final period of his earthly sojourn, between his resurrection and ascension, when about to bestow upon his disciples a higher manifestation of spiritual power, "he breathed on them, and said, Receive ye the Holy Ghost" (John xx, 22). By this symbolic action he illustrated the nature of the spiritual influence which was to come upon them in its full manifestation at the Pentecost. It was in this connection that he also uttered the words, so often and so grossly perverted, "Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained." A literal and materializing construction of the above passage, together with the kindred passages in Matthew relating to the keys, and the power of binding and loosing (Matt. xvi, 19; xviii, 18), became at an early period of the history of the ancient Church a great fountain of error in reference to the office and power of the clergy. That the design of our Lord in employing these strong figures was not to confer upon the disciples a divine prerogative, but rather to impress upon them the responsibility of their office, and their essential need of a constant reliance on the aid of the Holy Ghost to enable them to discharge their duties as ministers of the Gospel, is evident, not only from a just interpretation of the passages themselves, but specially so from the practical illustration of their meaning, given by the actions and teachings of the apostles throughout all their subsequent ministry. In pursuance of the Saviour's instructions they proceeded,

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not to assume personal or official prerogatives, but to employ the Gospel plan of salvation as the one and only agency for securing the remission of sins. In so doing they faithfully warned the wicked of their certain condemnation and ruin outside of the provisions of the Gospel, while they taught all men the necessity of prayer and personal faith in Christ as the indispensable condition of pardon and salvation.

2. In the whole apostolic history not a single intimation is given of the possibility of the absolution of sin by human or priestly power. On the contrary, that idea was terribly rebuked in the case of the ex-sorcerer Simon, who, although a baptized believer, committed a heinous sin by thinking "that the gift of God might be purchased with money" or imparted by ceremonial acts. For this Peter charged him, saying, "Repent of this thy wickedness, and pray God if perhaps the thought of thine heart may be forgiven thee" (Acts viii, 13–24). In this transaction, as well as in his address to the Jews at Jerusalem, and in fact throughout his entire ministry, the teachings of the apostle Peter illustrate the scriptural doctrine that God only can remit sin through the merits of Christ (see Psa. cxxx, 4; Dan. ix, 9; Acts v, 31; xiii, 38; xxvi, 18). Moreover, in his denunciations of sin and encouragements to righteousness, Peter showed precisely the nature and extent of the apostolic prerogative of the keys, and of binding and loosing, which was no more nor less than that of organizing the Christian Church, and administering its government on the strict principles of moral purity established by the Gospel itself.

It was a sad and ominous day for the cause of Christianity when a different interpretation began to be put upon the Saviour's instructions, and men, lacking the essential elements of Christian experience and all claim to the Holy Spirit's influence, began to imagine and proclaim themselves competent to remit sins, on account of some magical power acquired by clerical ordination. That there was no scriptural foundation for such errors, and that in fact they might have been corrected by due attention to the teachings of the New Testament, may be shown from the recorded examples of ordination as practiced by the apostles.

3. *The Appointment of Matthias to the Apostleship.*—The peculiar feature in this transaction (see Acts i, 21–26) was a pervading anxiety to ascertain whom the Lord had chosen for the vacant place among the commissioned witnesses of his resurrection. Hence the election or nomination by the Church of two candidates, prayer by the apostles, and the casting of lots, to determine which of the two should be numbered with the eleven apostles. In this case, as in those of the Lord's direct appointment, there was no imposition of hands.

4. *The Ordination of the Seven Deacons.*—This marked event in the history of the Church occurred in immediate sequence of the outpouring of the Holy Ghost at the Pentecost, and from the space allotted to it in the sacred record (Acts vi, 2–6), as well as from the fact that all the apostles were present, it may now be considered, as it doubtless was during the whole apostolic period, a model ordination for the subsequent Church. Its characteristic features were: (1) A demand for men of honest report, full of the Holy Ghost and wisdom; (2) An election or choice by the Church on that basis; (3) Prayer by the apostles; (4) The laying on of hands, presumably by several of the apostles, as representative of the whole body. In this act the apostles illustrated their ideas of the proper functions of the Church in reference to its future ministers, and established a precedent of perpetual authority. It was a precedent, moreover, in obvious harmony with the precept of our Lord, given in connection with his appointment of the seventy (Luke x, 2), "Pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest." The apostles evidently regarded this as the standing commission and perpetual duty of the Church in reference to the promotion of Christ's kingdom in the earth. In it they saw that the Lord claimed the work of evangelizing the world as his own, and also the prerogative of calling and sending forth laborers, while at the same time he charged the Church with the responsibility of prayer and co-operation. This, too, was in harmony with the Saviour's promised gift of the Holy Ghost as the guide of the Church when he should no longer be present as its visible Head. The Spirit's influence was specially promised in answer to prayer, and it was only a praying Church endowed with the Holy Ghost that could become the light of the world and the agency of its salvation. So long as the Church illustrated these characteristics it gloriously fulfilled its mission. It grew rapidly by the addition of regenerated believers, many of whom, in proportion to the demands of its widening work, were called of God and moved of the Holy Ghost to preach to others the same Gospel that had become to them the power of God unto salvation. The function of the Church, therefore, as to ordination was not to create or bestow the gift of the ministry, but simply to recognise and authenticate it when bestowed by the Head of the Church. Hence ensued prayer that the Lord would show the men whom he had chosen for that work, and the laying on of hands, to express the co-operative action and benediction of the Church.

5. These principles were illustrated in the *experience and ordination of Paul.* On no subject did the great apostle speak more emphatically and repeatedly than that of his divine call, in the absence of which he would have regarded himself no true minister or apostle, whatever ceremonies might have been enacted over him: "Paul, a servant of Jesus Christ, called to be an apostle, separated unto the Gospel of God" (Rom. i, 1); "Paul, an apostle (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead)" (Gal. i, 1). Such were the terms in which the apostle to the Gentiles expressed his personal consciousness of the divine call, and yet he submitted himself to ordination on the part of the Church, and that in company with a brother of lower degree, and at the hands of prophets (preachers) and teachers who were not numbered among the apostles.

6. *Ordination of Barnabas and Saul.*—The full inspired account of this transaction is worthy of special attention: "And Barnabas and Saul returned from Jerusalem, when they had fulfilled their ministry, and took with them John, whose surname was Mark. Now there were in the Church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away. So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus" (Acts xii, 25; xiii, 1–4). The events above narrated occurred some ten years after the commission of Saul of Tarsus, following which "straightway he preached Christ in the synagogues" (Acts ix, 20). Becoming associated with Barnabas, he also "spake boldly in the name of the Lord Jesus" at Jerusalem. Both these men seem to have labored as evangelists whenever they had opportunity, and their ministry having been given of God, was honored by his blessing. They were now called to higher responsibilities. They were to go forth "under the sanction of the Church, and not only to proclaim the truth, but also to baptize converts, to organize Christian congregations, and to ordain Christian ministers. It was therefore proper that, on this occasion, they should be regularly invested with the ecclesiastical commission. In the circumstantial record of this proceeding, in the Acts of the Apostles, we have a proof of the wisdom of

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the Author of Revelation. He foresaw that the rite of 'the laying on of hands' would be sadly abused; that it would be represented as possessing something like a magic potency; and that it would at length be converted, by a small class of ministers, into an ecclesiastical monopoly. He has therefore supplied us with an antidote against delusion by permitting us, in this simple narrative, to scan its exact import. And what was the virtue of the ordination here described? Did it furnish Paul and Barnabas with a title to the ministry? Not at all. God himself had already called them to the work, and they could receive no higher authorization. Did it necessarily add anything to the eloquence, or the prudence, or the knowledge, or the piety of the missionaries? No results of the kind could be produced by any such ceremony. What, then, was its meaning? The evangelist himself furnishes an answer. The Holy Ghost required that Barnabas and Saul should be *separated* to the work to which the Lord had called them, and the laying on of hands was the *mode* or *form* in which they were set apart or designated to the office. This rite, to an Israelite, suggested grave and hallowed associations. When a Jewish father invoked a benediction on any of his family, he laid his hand upon the head of the child; when a Jewish priest devoted an animal in sacrifice, he laid his hand upon the head of the victim; and when a Jewish ruler invested another with office, he laid his hand upon the head of the new functionary. The ordination of these brethren possessed all this significance. By the laying on of hands the ministers of Antioch implored a blessing upon Barnabas and Saul, and announced their separation or dedication to the work of the Gospel, and intimated their investiture with ecclesiastical authority" (Killen, *Ancient Church*, p. 71 sq.).

It is sometimes asserted that this ordination was a special one to the missionary work. Nevertheless it is the only one recorded as having been received by either of the apostles named, and it illustrates the conditions observed in the ordination of the deacons, viz.: (1) The candidates were men called of the Holy Ghost; (2) They were separated unto the work of the Lord by prayer, accompanied with fasting; (3) Hands were laid upon them by representative men of the Church, doubtless the elders, among whom no apostle was present, and as yet the office of bishop had not been instituted.

7. *The Ordination of Elders.*—When Paul and Barnabas went forth upon their mission, it is recorded of them that "they ordained them (i. e. for the disciples) elders in every Church" (Acts xiv, 23). As to the ceremonies employed in these ordinations, only prayer, fasting, and commending the persons ordained to the Lord, on whom they believed, are mentioned. But in the narrative the word χειροτονήσαντες (*ordained*) is for the first time introduced. It is again used in 2 Cor. viii, 19, where Paul speaks of Titus as "the brother whose praise is in the Gospel throughout all the churches." "And not that only, but who was also chosen of the churches to travel with us with this grace, which is administered by us to the glory of the same Lord." *Being chosen of the churches* signifies *elected* or *appointed*, and implies ordination by the laying on of hands, as well as being elected by the holding up of hands. The employment of the word quoted, and the subsequent use of it by Christian writers as signifying all that belonged to ministerial ordination (see subscriptions to the 2d Epistle to Timothy and the Epistle to Titus), implies that the ordination of elders throughout the churches involved the co-operative action of those churches. In so important a matter the apostles obviously did not act arbitrarily or alone; but when, for the confirming of the souls of the disciples, they judged it important to ordain elders in every Church, they doubtless called on the several churches to determine by prayer, attended with fasting, whom among their number the Holy Ghost would make their spiritual overseers. Upon those designated they doubtless, in connection with other elders, laid their hands, with corresponding prayer, and thus ordained them to the special service of the Lord. A comparison of several passages in Paul's epistles will show that this view of the apostolic custom of ordination is by no means conjectural. In 1 Tim. iv, 14, he says, "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery." The word *prophecy* in this verse may be understood in the sense of the divine gift or designation. Again, in 2 Tim. i, 6, referring to the same subject, he says, "Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands." Comparing the two verses quoted, it becomes evident that ordination, even by an apostle, was not an individual act, but one participated in by the elders of the Church, who, in connection with the apostle, laid their hands upon the head of the subject. Hence, when the apostle in his charge to Timothy says (1 Tim. v, 22), "Lay hands suddenly on no man, neither be partaker of other men's sins," we may understand that he warns his son in the Gospel alike against hasty and individual action, in which he might be deceived. Again he says (Titus i, 4, 5), "To Titus, mine own son after the common faith: Grace, mercy, and peace, from God the Father, and the Lord Jesus Christ our Saviour. For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee." He then proceeds, as he had already done in his letters to Timothy, to state in detail the essential qualifications of ministers, those which he had himself required, and those which he demanded that his successors should require; and by reference to his own example in both cases (see Acts xvi, 2; 2 Cor. viii, 19) he clearly intimates their duty of enlisting the prayers and the godly judgment of the churches in the selection and ordination of ministers of the Word and administrators of the ordinances of God.

Such was apostolic ordination, so far as we can know from the inspired writers, and since they have written nothing on the subject further for our learning, we may safely infer that nothing more is essential. A few points involved in the above scriptural examples may be summarily noted:

(1.) Christ ordained in the sense of appointing his disciples to ministerial service by his own authority, and without employing any exterior ceremony.

(2.) In the election of Matthias to the place in the apostolate from which Judas fell, it was deemed sufficient to ascertain by prayer and the lot whom the Lord had chosen; and in like manner, without any exterior ceremony, "he was numbered with the eleven apostles."

(3.) The laying on of hands as a ceremony of ministerial ordination was first practiced by the apostles in the case of the seven deacons, in immediate sequence of the miracle of the Pentecost.

(4.) It was subsequently practiced in the ordination of Paul and Barnabas, and the elders of the New-Testament Church.

(5.) No account is given of any one having been ordained to the office of bishop in distinction from that of elder, still less is there any intimation that bishops were or were to become the only officers in the Church competent to ordain ministerial candidates; whereas elders were frequently, if not always, associated even with apostles in the act of ordination.

Such, as to form and ceremony, was ministerial ordination as practiced in the apostolic Church. As to effect, it claimed only to separate, by solemn acts on the part of the Church, holy men, already called of God to the exclusive work of the ministry. No intimation is given that ordination conferred priestly functions or prerogatives in any form or degree, while, on the other hand, various cautions are given, both in the example

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and precepts of the apostles, against such an idea. That a large body of ministers thus ordained and instructed were at the head of the various Christian churches at the close of the apostolic period is a matter of the clearest inference both from the sacred record and the earliest accounts we have of the post-apostolic Church. Then followed a shadowy period of Church history, in which, by persecution from without and dissensions and corruptions within, many changes were wrought in the customs and theories of Christians.

III. *Introduction of Corrupt Theories and Practice.*—The greater part of these changes originated in a tendency, itself the result of a decline in spirituality, to incorporate with the ritual of the Church certain ceremonies of Judaism, while corresponding ideas from Greek and Roman paganism were not rigidly excluded. Most startling among these corruptions, and most prolific of other outflowing errors, was the idea of a Christian priesthood parodied from the Jewish. There not having been one word or act in all the teachings of Christ or his apostles to countenance such an idea, we may well be amazed that before the end of the 3d century such declarations as the following were put forth in the name of the apostles for the teaching and guidance of the Church. The subjoined extracts are from the so-called *Constitutions of the Holy Apostles* [see CANONS, ECCLESIASTICAL], a notorious collection of disciplinary prescriptions and forms which, although, as seen in the light of modern criticism, obviously spurious, nevertheless were circulated and received both as authentic and authoritative for centuries. Having been put forth at a period when literary criticism was unknown, and having been adroitly harmonized with the drift of corrupt practice then gaining currency in the Greek and Roman churches, neither the literary nor the religious authority of this strange collection of documents was questioned for more than a thousand years. The lowest and the true view to be taken of these documents is that they are descriptive of theories and practices that prevailed when they were written, and from that time forward:

Pretended Authorship.—"The apostles and elders to all those who, from among the Gentiles, have believed on the Lord Jesus Christ" (bk. i, § 1).

"We who are now assembled in our place, Peter and Andrew, James and John, sons of Zebedee, Philip and Bartholomew, Thomas and Matthew, James the son of Alphæus, and Lebbæus, who was surnamed Thaddæus, and Simon the Cananite, and Matthias who, instead of Judas, was numbered with us, James the brother of the Lord and bishop of Jerusalem, and Paul the teacher of the Gentiles, the chosen vessel—all being present, have written to you this catholic doctrine for the confirmation of you to whom the oversight of the Church universal is committed" (bk. vi, § 14).

Pretended Establishment of the Hierarchy.—"As to those things which have happened among us, ye yourselves are not ignorant. For ye know perfectly that those who are by us named bishops and presbyters and deacons were made by prayer and by the laying on of hands, and that by the difference of the names is indicated the difference of their employments. For not every one that will is ordained, as the case was in that spurious and counterfeit priesthood of the calves under Jeroboam. For if there were no rules or distinction of orders, it would suffice to perform all the offices under one name. But being taught by the Lord the series of things, we distributed the functions of the high-priesthood to the bishops, those of the priesthood to the presbyters, and the ministration under them both to the deacons, that the divine worship might be performed in purity. For it is not lawful for a deacon to offer the sacrifice, or to baptize, or to give the blessing, either small or great. Nor may a presbyter perform ordination, for it is not agreeable to holiness to have order overturned. For such as these do not fight against us nor against the bishops, but against the universal bishop, even the high-priest of the Father, Jesus Christ our Lord. High-priests, priests, and Levites were ordained by Moses, the most beloved of God. By our Saviour we, the thirteen apostles, were ordained; and by the apostles St. James and St. Clement, and others with us (that we may not make the catalogue of all those bishops over again). Moreover, by us all in common were ordained presbyters and deacons and subdeacons and readers" (bk. viii, § 46).

Affirmation of Priestly Prerogatives and Emoluments.—"Ye, therefore, at the present day, O bishops, are to your people priests and Levites, ministering to the holy tabernacle, the holy Catholic Church; who stand at the altar of the Lord your God, and offer to him reasonable and unbloody sacrifices through Jesus the great high-priest. Ye are to the laity prophets, rulers, governors, and kings—the mediators between God and his faithful people, who receive and declare his Word, well acquainted with the Scriptures. Ye are the voice of God and witnesses of his will, who bear the sins and intercede for all" (bk. ii, § 25).

Episcopal Assumptions.—"The bishop is the minister of the Word, the keeper of knowledge, the mediator between God and you in the several parts of your divine worship. He is the teacher of piety, and next after God he is your father, who hath begotten you again to the adoption of sons by water and the Spirit. He is your ruler and governor; he is your king and potentate; he is next after God your earthly god, who hath a right to be honored by you" (bk. ii, § 26).

Let the above strange language be contrasted with the inspired utterances of the apostle Peter himself (see 1 Peter v, 1–4): "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

Concerning Ordinations.—"Wherefore we, the twelve apostles of the Lord, who are now together, give you in charge these our divine constitutions concerning every ecclesiastical form: there being present with us Paul the chosen vessel, our fellow-apostle, and James the bishop, and the rest of the presbyters, and the seven deacons.

"In the first place, therefore, I Peter say that a bishop to be ordained is to be, as we have already all of us appointed, unblamable in all things, a select person, chosen by the whole people. And when he is named and approved, let the people assemble, with the presbytery and bishops that are present, on the Lord's day, and let them give their consent. And let him who is preferred among the rest ask the presbytery and the people whether this is the person whom they desire for their ruler. And if they give their consent, let him ask further whether he hath a good testimony from all men, etc. And if all the assembly together do, according to truth and not according to prejudice, testify that he is such a one, let them the third time ask again whether he is truly worthy of this ministry; and if they agree the third time that he is worthy, let them all be demanded their vote; and when they all give it willingly, let them be heard. And, silence being made, let one of the principal bishops, together with two others, stand near the altar, the rest of the bishops and presbyters praying silently, and the deacons holding the holy Gospels open upon the head of him that is to be ordained; and say to God—"

The form of prayer prescribed is a long one, but contains the following passages:

"'Grant to him (the bishop), O Lord Almighty, through thy Christ, the communion of the Holy Spirit, that so he may have power to remit sins according to thy command; to distribute clerical offices according to thine ordinance; to loose every bond according to the power which thou gavest to the apostles; that he may please thee, in meekness and a pure heart, steadfastly, unblamably, irreproachably, while he offereth to thee a pure and unbloody sacrifice, which by thy Christ thou hast appointed as the mystery of the new covenant....' And when he hath prayed for these things, let the rest of the priests add Amen, and, together with them, all the people. And, after the prayer, let one of the bishops elevate the sacrifice upon the hands of him that is ordained; and early in the morning let him be enthroned, in a place set apart for him, among the rest of the bishops, they all giving him the kiss in the Lord" (bk. viii, § 4, 5).

I. "Let a bishop be ordained by two or three bishops.

II. "Let a presbyter be ordained by one bishop, as also a deacon and the rest of the clergy" (bk. viii, § 47).

The above are merely specimen extracts from the Apostolical Constitutions, nevertheless sufficient to show that in the ancient Church not only were bishops and priests ordained to offer "the unbloody sacrifice" of the mass and to remit sin, but also that the number of officers in the Church admitted to ordination was beginning to be increased. (For the forms of ordination for subdeacons, deaconesses, and readers, see bk. viii, § 19, 20, 21, 22.) Other parts of the same Constitutions prescribe the preparation by ordained bishops of the

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mystical oil, the mystical water, and the mystical ointment to be used in baptism, and also prayers to be offered for the dead. On the enthronement of bishops, the practice of singing hosannas to them, and many customs in reference to ordination, consult Bingham's *Antiquities of the Christian Church*, bk. ii and iv. His explanation, that every bishop having liberty to frame his own liturgy tended to the multiplication and variation of the ceremonies employed, finds many confirmations in fact, and accounts for some differences of a minor character between the Greek and Roman churches. Although he finds the signing of the cross and the kiss of peace added to the ancient ceremonial, he affirms that the use of anointing oil, the presentation of the sacred utensils in clerical ordination, and the exclusive practice of the rite during Ember weeks (q. v.) are modern inventions, i. e. inventions of the mediæval period.

Another practice, however, that of *forcible ordination*, is thus described by Bingham:

"'Anciently, while popular elections were indulged, there was nothing more common than for people to take men by force, and have them ordained against their wills. For though many men were too ambitious in courting the preferments of the Church, yet there were some who ran as eagerly from them as others ran to them; and nothing but force could bring such men to submit to an ordination. Ecclesiastical history furnishes many instances of this, including some who were plainly ordained against their wills. It was a common practice in those times for persons that fled to avoid ordination by their own bishop, to be seized by any other bishop to be ordained by them, and then returned to the bishop from whom they were fled.' 'Nor was it any kind of remonstrance or solicitation whatsoever which the party could make that would prevent his ordination in such cases, except he chanced to protest solemnly upon oath against such ordination.' To hinder this protest, cunning and violence were employed. At the ordination of Macedonius by Flavian, bishop of Antioch, 'they durst not let him know what they were about till the ceremony was over: and when he came to understand that he was ordained presbyter, he broke forth into a rage.' Paulinianus, Jerome's brother, fled from ordination, but Epiphanius caused his deacons to seize him, and to hold his mouth, that he might not adjure them in the name of Christ to set him free. 'Such ordination stood good, and was accounted as valid as any other.' Even when in the following age the sentiment of the Church was so far modified as to permit deacons and presbyters ordained against their wills to 'be set at liberty as if they had never been ordained,' bishops were excluded from this reasonable provision. 'Though the imperial law gave liberty to all inferiors, so ordained, to relinquish their office that was forced upon them, if they pleased, and betake themselves to a secular life again, yet it peremptorily denied the privilege to bishops, decreeing that their ordination should stand good, and that no action brought against their ordainers should be of force to evacuate or disannul their consecration'" (*Antiq.* bk. iv, ch. vii).

Could it have been certain that these forced ordinations were conferred only on good men, such proceedings would by no means have been so bad as the more common act of ordaining men of unquestioned vileness of character, who by intrigue or simony secured clerical offices, and consequently the so-called sacrament of orders, and "the indelible mark" by which the pretended apostolical (?) succession was to be handed down to remote generations.

When under ecclesiastical sanction the attempt was fully inaugurated to improve on the simplicity of the apostolical customs as to ordination by the multiplication of materialistic ceremonies, it was not likely soon to stop. So, in fact, between bishops emulous of ceremonial splendor and the enactments of rival councils, the process of adding ritual forms went forward in steps parallel to increasing corruptions of doctrine until a culmination was reached in the fully developed—

IV. *Sacerdotal System of the Roman Catholic Church.*—That system, as practiced from about the 10th century and fully restated by the Council of Trent, as well as in the formularies of the Roman pontifical, has the following with other less objectionable characteristics:

1. It affirms that clerical orders constitute a sacrament, the sixth of the seven enumerated by that Church.

2. It enumerates seven clerical orders exclusive of seven grades of bishops, of which the pope is supreme in authority. The seven orders are those of priest, deacon, subdeacon, acolyth, exorcist, reader, and porter.

3. It affirms that bishops only are competent to confer ordination.

4. That the effect of ordination is to impress on the recipient an indelible mark or character, so that he who has once been a priest cannot again become a layman.

5. That ordination to the priesthood confers the power of offering sacrifice in the Church for the living and for the dead.

The above positions are sufficiently supported by the following extracts from the *Canons and Decrees of the Council of Trent:*

On the Sacrament of Orders.—"Canon I. If any one shall say that there is not in the New Testament a visible and external priesthood, or that there is not any power of consecrating and offering the true body and blood of the Lord, and of remitting and retaining sin, but only an office and bare ministry of preaching the Gospel, or that those who do not preach are not priests at all: let him be anathema.

"Canon II. If any one shall say that, besides the priesthood, there are not in the Catholic Church other orders, both greater and lesser, by which, as by certain steps, advance is made into the priesthood: let him be anathema.

"Canon III. If any one shall say that orders or sacred ordination is not truly and properly a sacrament instituted by Christ the Lord; or that it is a certain human figment devised by men unskilled in ecclesiastical matters, or that it is only a certain kind for choosing ministers of the Word of God and the sacraments: let him be anathema.

"Canon IV. If any one shall say that by sacred ordination the Holy Ghost is not given; and that the bishops do therefore vainly say, Receive ye the Holy Ghost; or that a character is not thereby given; or that he who has once been a priest can again become a layman: let him be anathema."

Touching the Sacrifice of the Mass.—"Canon III. If any one shall say that the sacrifice of the mass is only a sacrifice of praise and thanksgiving; or that it is a bare commemoration of the sacrifice offered on the cross, but not a propitiatory sacrifice; or that it avails him only that receiveth, and that it ought not to be offered for the living and the dead for sins, punishments, satisfactions, and other necessities: let him be anathema."

It is true that Roman Catholic theologians have differed not a little in their discussions of some of these topics, as, for instance, in reference to the number of the sacraments and the matter and form of the sacrament of orders; but in the main they have acquiesced in the points stated above, and in the sequences inseparable from them. It may be added that the formula of ordaining a priest corresponds to the last-quoted canon. It is this: "*Receive power to offer sacrifice to God, and to celebrate masses as well for the living as for the dead, in the name of the Lord. Amen.*"

The principal features of the above-stated theory of ordination were developed before the separation of the Greek and Roman churches, and the ceremonies with which the rite was administered differed in the two churches only in unimportant particulars, such as that of anointing the ordained person with oil, which the Roman Church practiced and the Greek Church did not. In the Roman Church, in particular, great stress is laid upon the presentation of sacred utensils and symbols as a part of the ceremony of ordination. To the priest is presented a chalice and paten (a small plate used to hold the host or consecrated wafer); to the bishop a ring, a crosier, and a pallium (q. v.) are given; and to the cardinal a hat, as symbolical of their functions and obligations. While, therefore, both churches propagated in its essentially erroneous features a common theory as to ordinations, it was the Romish Church which carried out the greatest extreme of ceremonies, and made the worst uses of the theory in connection with the dogma and assumptions of papal supremacy—a system of sacerdotalism that embodied blasphemous pretensions, and that was often prostituted to the most wicked and selfish purposes. Examination shows that this very theory of the Roman Church as to orders and sacraments lies at the centre of the system referred to,

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and is the fountain-head of some of its worst corruptions. Once grant that ordination in direct line and by direct sanction from the pope of Rome is the one essential channel for the descent of God's grace to man, and there is conceded a power as far-reaching and dangerous as it is far removed from scriptural truth. That the Roman see made this claim without disguise, and enforced it during successive centuries by the most unscrupulous measures, is proved by multitudinous facts of history. As a specimen, take the following statement concerning pope Boniface IX:

"At first Boniface did not publicly take money for the higher promotions; he took it only in secret, and through trustworthy agents. At length, after ten years, at once to indulge, palliate, and to establish this simony, he substituted as a permanent tax the Annates (q. v.), or first-fruits of every bishopric and rich abbey, calculated on a new scale, triple that in which they stood before in the papal books. This was to be paid in advance by the candidates for promotion, some of whom never got possession of the benefice. That was matter of supreme indifference to Boniface, as he could sell it again. But as these candidates rarely came to the court with money equal to the demand, usurers, with whom the pope was in unholy league, advanced the sum on exorbitant interest. The debt was sometimes sued for in the pope's court. The smaller benefices were sold from the day of his appointment with shameless and scandalous notoriety. Men wandered about Lombardy and other parts of Italy searching out the ages of hoary incumbents, and watching their diseases and infirmities. For this service they were well paid by the greedy aspirants at Rome. On their report the tariff rose or fell. Benefices were sold over and over again. Graces were granted to the last purchaser, with the magic word 'Preference,' which cost twenty-five florins. That was superseded by a more authoritative phrase (at fifty florins), a prerogative of precedence. Petitions already granted were sometimes cancelled in favor of a higher bidder; the pope treated the lower offer as an attempt to defraud him. In the same year the secretary, Theodoric à Niem, had known the same benefice sold in the course of one week to several successive claimants. The benefices were so openly sold that, if money was not at hand, the pope would receive the price in kind—in wine, sheep, oxen, horses, or grain. The officers were as skilful in these arts as himself. His auditors would hold twenty expectatives, and receive the first-fruits. The argus-eyed pope, however, watched the death-bed of all his officers. Their books, robes, furniture, money, escheated to the pope. No grace of any kind, even to the poorest, was signed without its florin fee. The pope, even during mass, was seen to be consulting with his secretaries on these worldly affairs. The accumulation of pluralities on unworthy men was scandalous even in those times" (Milman's *Latin Christianity*, vol. vii, bk. xiii, ch. iii).

It is obvious that such a shameless traffic in clerical ordinations and appointments could only have been maintained in a Church in which and in an age when the people had been taught to believe that their salvation depended on the absolution of priests fitted for their task by the indelible mark of papal ordination irrespective of moral character. The same idea made the theories of purgatory and indulgence sources of illimitable pecuniary exactions, while it also made the power of the popes terrible in their long struggle with emperors in reference to the right of investiture (q. v.) and temporal sovereignty. In those struggles monarchs and nations were reduced to submission by the fulmination of bulls, bans, and interdicts, which, aside from the fundamental idea of divine grace flowing solely through the channel of papal ordination and authority, would have been as powerless as they are now seen to be absurd.

V. *Protestant Reaction.*—The above-stated theory of ordination, attended by corresponding practice, may be said to have had universal and unquestioned prevalence throughout the Christian world from the 6th to the 16th century. Irrespective of its gradual and insidious beginnings, it was fully developed in the ritual of Gregory the Great (A.D. 595–606), and it reached its present form of administration in the *Pontificale Romanum* (q. v.) of pope Clement VIII, in 1596. A prominent feature of the great Reformation was a violent and general reaction against the dogmas and abuses of the Roman system of ordinations. Without exception, Protestants rejected the five factitious sacraments of the Roman Church, including orders. The Reformed churches not only rejected the doctrines but the ceremonies of the Roman Catholic Church in reference to ordination, falling back on scriptural precedents as their sole guide in reference to the modes of appointing and ordaining their clergy. A partial exception has to be stated in reference to the Church of England, which retained a portion of the Roman ritual of ordination. In reference to this as well as many other subjects, different interpretations of Scripture prevailed, and consequently different customs of ordination were established. Most of the Reformed churches, doubtless owing to the great abuses so long associated with the name and character of bishop, rejected the episcopal office entirely, although the Lutheran Church retained it under the name of superintendent. There was great unanimity in accepting the ordination by elders as appropriate and valid, but in some of the churches two classes of elders were recognised—teaching (clerical) and ruling (lay) elders. In some, as in the Church of Scotland, the clerical presbyters only join in the imposition of hands. Among the Independents and Baptists the power of ordination is considered to inhere in any given congregation of believers. The qualifications of a candidate are first ascertained and approved by a Church, which, having called him to its ministry, and he accepting, proceeds to confer ordination upon him by prayer and the imposition of hands.

The Protestant churches of Germany, Holland, Switzerland, France, Denmark, Poland, Hungary, Scotland, etc., have only presbyterial ordination, and place no reliance on the derivation of their clerical orders, from the fact that their founders, such as Luther, Calvin, and others, had been episcopally ordained as presbyters. They all unite in considering the call of God expressed through the suffrage of the Church as the essential prerequisite to true ministerial character, while ordination is simply an appropriate ceremony designed to authenticate that call, and to publicly separate ministers to the sacred office. In most of the churches named, as well as in the American Presbyterian, Baptist, and Congregational churches, deacons are only lay officers of the Church, and do not receive the imposition of hands.

As we have not thought proper to allot space for the formulæ of the Greek and Roman ordinations, so now we deem it unimportant to introduce details as to ceremonies and variations in the practice of ordinations among Protestants. Such variations find their prototype in the scriptural ordinations, of which no two recorded were conducted in all respects alike, a fact that plainly indicated the non-essentiality of fixed forms, as well as the Christian liberty of adapting forms to circumstances. With a single exception, substantial unity may be said to prevail throughout the Protestant world in the view that the validity or propriety of ministerial ordinations does not hinge on any form of ceremony, or any pretence of tactual succession, and this unity of sentiment is sustained by a corresponding charity and mutual respect. The exception referred to, though not stated in the creed of any Protestant Church, has nevertheless existed from the period of the Reformation, and has resulted in a voluminous, and not seldom acrimonious controversy, which promises to descend to future generations.

VI. *High-Church Controversy on Ordination.*—In order to comprehend the nature and bearings of this controversy, it is necessary to take into view some well-known facts respecting the peculiar constitution of the Church of England. They are indicated in the following language, abridged from lord Macaulay's introduction to his *History of England:*

"Henry VIII attempted to constitute an Anglican Church differing from the Roman Catholic Church on the point of the supremacy, and on that point alone. His success in this attempt was extraordinary. The English Reformers were eager to go as far as their brethren on the Continent. They unanimously condemned as anti-Christian numerous dogmas and practices to which Henry

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had stubbornly adhered, and which Elizabeth reluctantly abandoned. Many felt a strong repugnance even to things indifferent which had formed part of the polity or ritual of the mystical Babylon. Thus bishop Hooper, who died manfully at Gloucester for his religion, long refused to wear the episcopal vestments. Bishop Ridley, a martyr of still greater renown, pulled down the ancient altars of his diocese, and ordered the Eucharist to be administered in the middle of churches, at tables which the papists irreverently termed oyster-boards. Bishop Jewell pronounced the clerical garb to be a stage-dress, a fool's coat, a relique of the Amorites, and promised that he would spare no labor to extirpate such degrading absurdities. Archbishop Grindal long hesitated about accepting a mitre from dislike of what he regarded as the mummery of consecration. Bishop Parkhurst uttered a fervent prayer that the Church of England would propose to herself the Church of Zurich as the absolute pattern of a Christian community. Bishop Ponet was of opinion that the word bishop should be abandoned to papists, and that the chief officers of the purified Church should be called superintendents. When it is considered that none of these prelates belonged to the extreme section of the Protestant party, it cannot be doubted that, if the general sense of that party had been followed, the work of reform would have been carried on as unsparingly in England as in Scotland. But as the government needed the support of the Protestants, so the Protestants needed the protection of the government. Much was therefore given up on both sides; a union was effected, and the fruit of that union was the Church of England. The man who took the chief part in settling the conditions of the alliance which produced the Anglican Church was Thomas Cranmer. He was the representative of both the parties, which at that time needed each other's assistance. He was at once a divine and a courtier. In his character of divine he was perfectly ready to go as far in the way of change as any Swiss or Scottish Reformer. In his character of courtier he was desirous to preserve that organization which had during many ages admirably served the purposes of the bishops of Rome, and might be expected now to serve equally well the purposes of the English kings and of their ministers. To this day the constitution, the doctrines, and the services of the Church retain the visible marks of the compromise from which she sprang. She occupies a middle position between the churches of Rome and Geneva. The Church of Rome held that episcopacy was of divine institution, and that certain supernatural graces of a high order had been transmitted by the imposition of hands through fifty generations, from the eleven who received their commission on the Galilæan mount to the bishops who met at Trent. A large body of Protestants, on the other hand, regarded prelacy as positively unlawful, and persuaded themselves that they found a very different form of ecclesiastical government prescribed in Scripture. The founders of the Anglican Church took a middle course. They retained episcopacy, but they did not declare it to be an institution essential to the welfare of a Christian society, or to the efficacy of the sacraments. Cranmer, indeed, on one important occasion, plainly avowed his conviction that in the primitive times there was no distinction between bishops and priests, and that the laying on of hands was altogether superfluous."

This formidable array of antitheses by no means exhausts the list of practical contradictions embodied in the Church of England. Rejecting the supremacy of the pope, she accepted, or, rather, had forced upon her, that of the temporal sovereign, subjecting her to the most extravagant assumptions of an unscrupulous monarch. Macaulay, on this point, says: "What Henry and his favorite counsellors meant at one time by supremacy was certainly nothing less than the whole power of the keys. The king was to be the pope of his kingdom, the vicar of God, the expositor of catholic verity, the channel of sacramental graces. He arrogated to himself the right of deciding dogmatically what was orthodox doctrine and what was heresy, of drawing up and imposing confessions of faith, and of giving religious instruction to his people. He proclaimed that all jurisdiction, spiritual as well as temporal, was derived from him alone, and that it was in his power to confer episcopal authority and to take it away. He actually ordered his seal to be put to commissions by which bishops were appointed, who were to exercise their functions as his deputies and during his pleasure. . . . As he appointed civil officers to keep his seal, to collect his revenues, and to dispense justice in his name, so he appointed divines of various ranks to preach the Gospel and to administer the sacraments. It was unnecessary that there should be any imposition of hands. The king—such was the opinion of Cranmer, given in the plainest words—might, in virtue of authority derived from God, make a priest, and the priest so made needed no ordination whatever."

Under Edward VI there was a speedy revolt from such extreme absurdities, and a form of ordination by the imposition of hands was incorporated in the ritual. But even in that ritual, which is generally considered to represent the best Protestantism of the English Reformation, while the mass is rejected, yet the idea and order of a priesthood is retained in a form for ordaining all ministers of the second grade as priests. Notwithstanding that serious error, the ritual in question is specially distinguished for the prominence it gave to the scriptural idea of a personal divine call—an idea that had been obscured, if not obliterated, in the rituals of the Church for a thousand years previously. It required a solemn declaration on the part of every candidate for holy orders of his personal conviction that he is "moved by the Holy Ghost" to take upon himself this sacred ministration. Bishop Burnet explains the action of the British Reformers in this regard in the following language:

"Our Church intended to raise the obligation of the pastoral care higher than it was before, and has laid out this matter more fully and more strictly than any Church ever did in any age, as far, at least, as my inquiries can carry me. . . . No Church before ours at the Reformation took a formal sponsion at the altar from such as were ordained deacons and priests. That was, indeed, always demanded of bishops, but neither in the Roman nor Greek pontifical do we find any such solemn vows and promises demanded or made by priests or deacons, nor does any print of this appear in the constitutions or the ancient canons of the Church. Bishops were asked many questions, as appears by the first canon of the fourth Council of Carthage. They were required to profess their faith and to promise to obey the canons, which is still observed in the Greek Church. The questions are more express in the Roman pontifical, and the first of these demands a promise 'that they will instruct their people in Christian doctrine according to the Holy Scriptures,' which was the foundation upon which our bishops justified the Reformation, since, the first and chief of all their vows binding them to this, it was to take place of all others, and if any other parts of those sponsions contradicted this, such as their obedience and adherence to the see of Rome, they said that these were to be limited by this. . . . Our Reformers, observing all this, took great care in reforming the office of ordination, and they made both the charge that is given and the promises that are to be taken to be very express and solemn, so that both the ordainers and the ordained might be rightly instructed in their duty, and struck with the awe and dread that they ought to be under in so holy and so important a performance; . . . yet to make the sense of these promises go deeper, they are ordered to be made at the altar, and in the nature of a stipulation or covenant. . . . Our Church, by making our Saviour's words the form of ordination, must be construed to intend by that that it is Christ only that sends, and that the bishops are only his ministers to pronounce his mission."

Yet the very ritual which required the candidate for ordination to solemnly profess that he was "inwardly moved by the Holy Ghost to take upon him this office and ministration to serve God," and that he was truly called "according to the will of our Lord Jesus Christ," also required him, in the "Oath of the King's Supremacy," to swear, "I from henceforth will accept, repute, and take the king's majesty to be the only supreme head in earth of the Church of England."

To embody in any system such a series of contradictions and oppugnances was to plant the seeds of interminable strife, and to such a strife has the Church of England been subjected from the days of the Reformation downward. Nor has the strife been limited to words. In its earlier periods, persecutions, bloodshed, and martyrdoms were frequent results. Sometimes one party was in the ascendency, sometimes the other, and in the progress of events the controversy of which our subject was the centre assumed a variety of phases. Sometimes the issue was direct, as between popery and Protestantism. Sometimes it was triangular, as between the papacy, Protestant prelacy, and Puritanism. At length various forms of dissent and independency

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began to appear, only to multiply forms of discussion, into nearly all of which questions relating to ordination entered more or less prominently. While separation led forth into distinct organizations perhaps the greater part of the more pronounced anti-prelatists, there has always remained in the Church of England an influential body of evangelical or Low Churchmen, who, while they accept episcopacy as a scriptural form of Church government, and episcopal ordination as both appropriate, expedient, and scriptural, nevertheless disclaim its exclusive validity, its uninterrupted prelatical succession, and its claims to be of special divine appointment—*de jure divino*. On the other hand, the same Church has never lacked prelatists of the highest pretensions who, notwithstanding their own clerical orders are scouted by the Romanists as null, both on the ground of irregularity and illegality, nevertheless zealously assert the main principle of the Romish theory of succession. Indeed, the bigotry and pretensions of the Anglican High-Churchmen have rarely found a parallel, unless in the groundlessness of their claims, both as judged from opposite points by Romanists and other Protestants. The debate between them and their brethren of lower views, as well as with those large branches of the Protestant Church whose orders and ministry they have affected to despise, has never known an intermission; yet the excitement attending it has gradually decreased in proportion as the principles of tolerance have become recognised in the legislation of the kingdom. It was exceedingly bitter in the days of the vestment controversy, when ministers were constrained by law to wear garments symbolical of a priestly office which they rejected as unchristian, and also under the Act of Uniformity, by which thousands of godly ministers were ejected from their churches and their livings because they declined an oath of conformity to requirements with which their consciences forbade compliance. After such severities had toned down under the advance of general enlightenment, the subject was debated more as a matter of opinion and ecclesiastical partisanship, in which tastes and associations largely governed individual action.

The 18th century witnessed a new phase of this old controversy, growing out of the rise of Methodism. When John Wesley, as an evangelical clergyman, found himself providentially called on to provide for the administration of the Christian ordinances to the religious societies which he had been instrumental in organizing, first within the Church of England, and subsequently in America, he first applied to the bishop of London for the ordination of some of his lay-preachers. Having been repeatedly refused, he associated with himself other presbyters, and proceeded to ordain deacons, elders, and a superintendent or bishop for America. In justification of this act he pleaded the urgency of the providential necessity, his conviction of the utter baselessness of the theory of uninterrupted lineal succession, and the precedent established by the apostolical Church of Alexandria, in which, as recorded by Jerome, the presbyters elected their whole line of bishops, from the days of Mark the Evangelist downward, for one hundred and fifty years. From this action of Wesley there not only arose the Wesleyan Methodist churches of Great Britain, Canada, and Australia, in which presbyterial ordination is practiced, but also the Methodist Episcopal churches of the United States and Canada. In the last-named churches the episcopal office, apart from any prelatical idea or assumptions, has had a wide field of action, and, in connection with an earnest spirit of evangelical effort, has been attended with a measure of success worthy of apostolic times. In the Methodist Episcopal churches the formula of ordination is that of the Church of England expurgated of the word priest and of every term that might be construed to express the idea of sacerdotalism, or any temporal headship of the Church of Christ. Two clerical orders only are recognised, those of deacon and elder. The bishopric is regarded not as a third order, but as an office to which an elder having been elected is consecrated by prayer and the imposition of hands by other bishops and presbyters. It is a special function of the bishop to ordain ministers, not singly, but in co-operation with presbyters. In all this the churches in question claim to follow ancient, if not strictly apostolical usage. They also insist with great urgency upon the personal conviction of each candidate for any form of the ministerial office that he is moved thereto by the Holy Ghost.

In America the High-Church controversy as respecting ordination has had but a limited range, and a corresponding influence. It was inherited by the Protestant Episcopal Church as a direct legacy from the mother Church of England, but, having been wholly disassociated from questions of temporal sovereignty and state emolument, it was for a long period entirely quiescent, merely arising as a matter of opinion between clergymen of different altitude in the same Church, or between zealous representatives of that Church and those of other Protestant churches, all agreeing in opposition to the prelatical claims of Romanists.

A new phase of this controversy arose about 1830 in connection with the issue of the Oxford Tracts (q. v.) in England. Although the days of persecution were then past, the spirit of intolerance was by no means extinct, and the attempt to secure a Romanistic reaction in England and other Protestant countries was so determined and so skilfully urged that a somewhat formidable movement towards the Romish Church was actually secured. In England scores of clergymen from the Established Church, and in the United States some dozens from the Protestant Episcopal Church, became (to employ a phrase that then came into common use) perverts to Romanism, and both countries became rife with the controversy. One of the first objects of the Tractarian movement, sometimes called Puseyism, from the prominence of Dr. E. B. Pusey, of Oxford, as one of the Tract writers, was to reassert the importance of ordination in the line of a lineal and tactual succession direct from the apostles. Assuming the prerogatives of such an ordination for themselves, they unscrupulously attacked the validity of all other ordinations, except those of the Greek and Roman churches, and thus with as little charity as consistency presumed to denounce the greater part of Protestant Christians throughout the world as irregular and schismatic, if not heretical. The eagerness with which many ministers of the Protestant Episcopal Church caught up or gave prominence to similar assumptions, and proceeded, under the stimulus from Oxford, to flaunt their claims of superiority in the face of the other Protestant churches of America, caused the controversy to be more extensively opened in this country than it had ever been before. Ministers of other churches who felt that the validity of their ministerial character was impugned by these pretensions were not slow to accept the discussion, which, by aid of free pulpits and a free press, became very general. Every phase of the argument, from the Scriptures, from the fathers, from history, and from the nature of the case, was reopened. While in many instances the result of the discussion doubtless was to confirm the disputants and partisans on both sides in their old opinions, yet it can hardly be doubted that the effect of the discussion as a whole was largely to influence the public mind both of England and the United States against the prelatical claims, and in favor of the inherent right of churches to establish their own minor ceremonies as well as their forms of Church government, subject to the cardinal principles of God's Word. In short, the principle and spirit of exclusiveness and of hierarchical pretension were effectually rebuked in a contest of their own provoking. While such principles yet have numerous adherents, still it cannot be questioned that they stand reprobated before the popular mind as unsustained by scriptural precedent or precept, and unworthy of the spirit of an enlightened age. Neverthe-

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less the mediæval theories of ordination, both as to its magical effect, its indelible mark, and its lineal descent from the apostles, however polluted the line through which it has come down, still have their advocates. The Roman Catholic Church is bound by the canons and decrees of the Council of Trent, while its Anglican imitators struggle to maintain similar claims with far less consistency. In their emergency they seek affiliations with the Greek Church and the Old Catholics, without direct acknowledgment from either. Meantime the logic of events is working out very important demonstrations, by showing, on the one hand, how little the truth and power of Christianity are dependent on external ceremonies, and, on the other, not only how powerless, but how misguiding, ceremonies are as a substitute for divine grace in the hearts and lives of professed ministers of Christ. A survey of the active and progressive agencies of Christianity in the world shows that a very large proportion of them are sustained by churches which reject as baseless the theory that covenanted grace descends solely through a series of ceremonial ordinations. When, indeed, a comparison as to purity of life, zeal in Christian good works, and fruits following is instituted between churches practicing presbyterial ordination and those making high assumptions of ecclesiastical prerogative, based on a line of ordinational succession running through the worst popes of Rome, the former certainly are not found wanting. To the ordinary mind such facts are more convincing than theoretical arguments, whether based on questionable precedents or on quotations from the fathers; and the more such facts are multiplied the less need there will be of a perpetual reproduction of the arguments so often stated and restated during the last three hundred years. Nevertheless a knowledge of the controversy is more or less a necessity to every candidate for ordination, not only as a means of satisfying his own mind, but also of being prepared for any new phase the controversy may assume hereafter.

The most recent phase of High-Church development has won for itself the title of *Ritualism* (q. v.). Ritualists, as such, are usually identical with high pretenders to the importance of successional ordinations, but in their extreme attention to the reproduction of mediæval ceremonies they are not followed by all who accept the theory of tactual succession. The attempts of the ritualistic party of the Church of England to reintroduce Roman Catholic ceremonies into the worship of Protestant churches has been greatly held in check by certain laws of the realm. In America similar attempts have found but little favor before an eminently practical people, who, so far as they choose Romanism at all, evidently prefer the system without disguises to a feeble imitation.

The most active controversy in reference to the question of ordination prevailing in the United States at the present time is between the high and low churchmen of the Protestant Episcopal Church. The former appear to have been advancing within recent years both in numbers and the assertion of principles of exclusiveness and intolerance. As a result a new organization was formed in 1873, entitled the Reformed Episcopal Church. That Church, organized under the supervision of the late bishop George D. Cummins, claims to represent the Protestant views and practices of the Church of England as understood and vindicated by the Reformers of the period of Edward VI, and prior to the papal reaction under Bloody Mary. While professing and practicing episcopal ordination, it does not deny the validity of other forms following Scripture precedent and applied to godly men. On the principle of succession, whatever of validity inhered in the orders of the Protestant Episcopal Church was handed down to the Reformed Episcopal Church by episcopal ordinations from the seceding bishop before the attempt to invalidate his authority by excommunication could be consummated. Thus a somewhat new form of issue pertaining to the question of ordination is opened between representative classes or grades of Episcopalians.

VI. The *literature* of the subject of ordination and orders is mingled from first to last with that of the Roman Catholic and High-Church controversies, being rarely found in direct and separate treatises on either side. While an exhaustive list would require altogether too much space, the classified selection herewith given will be found sufficient for any ordinary extent of investigation.

1. *Historical.*—Schaff, *Hist. of the Apostolic Church*; Killen, *Ancient Church*; Mosheim, *Hist. of the First Three Centuries*; The "*Apostolic Constitutions*;" Bingham, *Antiquities of the Christian Church*; Coleman, *Christian Antiquities*; Campbell, *Lectures on Ecclesiastical History*; *The Bible, the Missal, and the Breviary.*

2. *Romanistic.*—Bellarmine, *De Ordine*; *Canons and Decrees of the Council of Trent*; *Catechism of the Council of Trent*; Kenrick, *On the Primacy*; id. *On Anglican Ordinations*; Wiseman, *On High-Church Claims*; Milner, *End of Controversy.*

3. *Anti-Romanistic.*—Beza, *De Ecclesia*; Willet, *Synopsis Papismi*; Cramp, *Text-Book of Popery*; Elliott, *Romanism*; Barrow, *On the Supremacy*; Palmer, *Letters to Wiseman on the Errors of Romanism*; Hopkins, "*End of Controversy*" *Controverted.*

4. *Anglican Prelatical.*—Bancroft, *Survey of the Pretended Holy Discipline*; Hooker, *Ecclesiastical Polity*; Bishop Hall, *Episcopacy by Divine Right*; Mason, *Defence of the Church of England Ministry*; Courayer, *Validity of Anglican Ordinations*; Jeremy Taylor, *On Episcopacy*; Cave, *Ancient Church*; Wheatley, *On Common Prayer*; Percival, *On Apostolic Succession*; Jeremy Collier, *Ecclesiastical History of Great Britain*; Palmer, *On the Church*; "*The Oxford Tracts*;" Wordsworth, *Theophilus Anglicanus*; Manning, *Unity of the Church*; Pusey, *Eirenikon*; Stubb, *Episcopal Succession*; Marshall, *Notes on Episcopacy*; Wordsworth, *The Christian Ministry.*

5. *Anglican Anti-Prelatical.*—Jewell, *Apology of the Church of England*; "*Field of the Church*;" Lord King, *Primitive Church*; Bishop Burnet, *Vindication of the Ordinations of the Church of England*; also *Church of Scotland*; Stillingfleet, *Irenicum*; Isaac Taylor, *Ancient Christianity*; Archbishop Whately, *Kingdom of Christ*; also *Origin of Romish Errors*; Litton, *On the Church of Christ*; Harrison, *Whose are the Fathers?* Bridges, *On the Christian Ministry*; Nolan, *Catholic Character of Christianity*; Goode, *Divine Rule of Faith and Practice.*

6. *Puritan, Presbyterian, etc.*—Rutherford, *Due Right of Presbyteries*; Drury, *Model of Church Government*; Seamen, *Vindication of the Reformed Churches*; Milton, *Prelatical Episcopacy*; also *Reason of Church Government*; Prynne, *Testimonies of Bishops and Presbyters*; Baxter, *Treatise of Episcopacy*; also *English Non-Conformity*; Calamy, *Defence of Non-Conformity*; James Owen, *Plea for Scripture Ordination*; Nichol, *Vindication of Dissenters*; Ayton, *Original Constitution of the Christian Church*; Campbell, *Vindication of the Presbyterians of Ireland*; M'Crie, *Unity of the Church*; Conder, *Protestant Non-Conformity*; Vaughan, *Polity of Congregationalism*; Powell, *On Apostolical Succession*; sundry Ministers of London, *On the Divine Right of Church Government*; Brown, *Puseyite Episcopacy.*

7. *American Prelatical.*—Wilmer, *Episcopal Manual*; Hobart, *On Apostolic Order*; How, *Vindication of the Protestant Episcopal Church*; Bowden, *Apostolic Origin of Episcopacy*; Carnochan, *Early Fathers*; Ogilby, *Catholic Church in England and America*; Chapin, *Primitive Church*; Kip, *Double Witness of the Church*; Doane, *Sermons and Charges*; Ewer, *Protestantism a Failure*; Mines, *Presbyterian Clergyman Looking for the Church.*

8. *American Anti-Prelatical.*—Dickinson, *Defence of Presbyterian Ordination*; Welles, *Divine Right of Presbyterian Ordination*; Mason (John M.), *Essays on Episcopacy*; Miller, *On the Christian Ministry*; Wil-

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son, *Primitive Government of Christian Churches;* Sparks, *Letters on the Ministry and Ritual of the Episcopal Church;* Wood, *Objections to Episcopacy;* Emory, *Episcopal Controversy Reviewed;* Bangs, *Original Church of Christ;* Duffield, *On the Claims of Episcopal Bishops;* Snodgrass, *On Apostolical Succession;* Barnes, *On the Apostolic Church;* M'Ilvaine, *On the Oxford Divinity;* Hopkins, *Novelties which Disturb our Peace;* Shimeal, *End of Prelacy;* Smyth, *On Apostolical Succession;* also *Presbytery and Prelacy;* also *Ecclesiastical Republicanism;* Tydings, *Apostolical Succession;* Abby, *Apostolical Succession;* Gallagher, *Primitive Eirenicon;* Cheever, *Hierarchical Despotism;* Upham, *Ratio Disciplinæ;* Punchard, *Congregationalism;* Magoon, *Republican Christianity;* Kidder, *Christian Pastorate;* Coleman, *Manual of Prelacy; New-Englander*, Oct. 1873, art. iii. (D. P. K.)

Ordo (*order*), as applied to the clergy, has been the occasion of controversy. Many contend that it is adopted from the Roman language, and used by Tertullian and others in the classic sense, to exhibit the patrician rank of the clergy, like the *ordo senatorius* of the Romans. The fact is, that the word is used to denote the difference between the clergy and the people—the *ordo ecclesiasticus* and the laity; and in this sense it has been understood since the close of the second century. See Riddle, *Christian Antiquities*, p. 203, 212.

Ordo Romānus is the name given to every rule of the Romish Church in general, and particularly to the rules concerning worship. Like τάξις, διάταξις, the rule and its exposition, or τακτικός (τακτική, sc. βίβλος), or *ordo* or *ordinarius* (sc. liber), or *ordinale* and *ordinalis* (sc. liber) (Du Fresne), signifies a collection of rules for worship. In the course of time there appeared many such *libelli*, which, in so far as they related to the same subject, were compiled together. The exact time when these different *libelli* appeared is not ascertained, nor that of their compilation. As early as the 5th century there was a distinction between the *sacramentarium*, containing the prayers for the Eucharist, the *antiphonarius* (liber), with the liturgic chants, and finally the *ordo*, constituting the ritual. See F. Probst, *Verwaltung d. hochheiligen Eucharistie* (Tübing. 1853), p. 9 sq.

Various *ordines* appeared in the different churches, but they were gradually all superseded by the Roman *ordo*, for the popes as early as the 5th century used every exertion to have the worship conducted everywhere according to the usages of Rome. The subsequent publishers of rituals often confounded the Roman with other rituals, hence the number of those which were published. See Mabillon, *In Ordinem Romanum commentarius*, preceding his edition of the *Antiqui libri rituales sanctæ Romanæ ecclesiæ*, in the *Museum Italicum*, t. ii (Paris, 1724, 4to). The oldest *Ordo Romanus* is attributed to bishop Gelasius († 496) by Mabillon (as above) and Muratori, *Liturgia Romana vetus* (Venice, 1748), i, 289 sq. Yet from the *Epist. I* of Innocent I, *Ad Decentium*, in 416 (in cap. 11, dist. xi), there appears to have existed an older *ordo*, which is now lost. The *ordo* attributed to Gelasius, although it often refers to Leo I, seems to have been written by an unknown author in the time of Felix III, the predecessor of Gelasius (Bähr, *D. christlich-römische Theologie*, p. 864). This *ordo*, as well as that published by Mabillon and Muratori as No. 1, was in general use in the 9th century, as is proved by the use made of it by Amalarius. These two *ordines*, together with those published as Nos. 3 and 4 by Mabillon, and which are of somewhat later date, treat of the *missa pontificalis*. The *ordines* 5 to 10 of Mabillon, which are of much later origin, and belong probably, in part at least, to the 11th century, refer to the *missa episcopalis*, the *ordo scrutinii ad electos, qualiter debeat celebrari* (in baptism), the forms of ordination for the different degrees, as also the *ordo, qualiter agendum sit quinta feria in cœna Domini, feria sexta Parasceve, in sabbato sancto, ad reconciliandum pœnitentem, ad visitandum infirmum, ad consignandum pueros sive infantes, ad ungendum infirmos, ad communicandum infirmos, ordo sepeliendi clericos Romanæ fraternitatis.* We now possess but fragments of most of these *ordines*. It is therefore doubtful whether Bernard of Pavia, who quotes numerous passages of the *Ordo Romanus* in his *Breviarium Extravagantium* (which are also given in the collection of decretals of Raymundus à Pennaforte, c. ix, *De officio archidiaconi*, i, 23; c. ix, *De officio primicerii*, i, 25; c. ix, *De officio custodis*, i, 27), obtained or borrowed them from an ancient *Ordo Romanus* or from a later one. At any rate, those passages are not to be found in any of the printed *ordines*.

Among the oldest published *Ordines Romani* are those of George Cassander (Colon. 1559, 1561; also in his works, Paris, 1616), Melchio Hittorp (Colon. 1568), and G. Ferrarius (Rom. 1591; Paris, 1610, 1624, fol.). About 1143 Benedict, a canon and chorister of St. Peter's, compiled an *ordo* entitled *Liber pollicitus ad Guidonem de Castello* (the future pope Celestine II, then cardinal of St. Marc). He describes the divine worship for the whole ecclesiastical year, with special reference to the papal affairs (published in Mabillon, No. 11). At the Council of Pavia, in 1160, the clergy made use of a *liber de vita et ordinatione Romanorum pontificum* (Pertz, *Monumenta Germ.* iv, 126). The *Ordo Romanus* contained also the forms to be used at the coronation of the emperor. On the form used in 1192 see Pertz (p. 187 sq.), Mabillon, and Martene. This form was adopted in the *ordo* written in 1192 by cardinal Cencius (Mabillon, No. 12). Since the 13th century the expression *Ceremoniale Romanum* seems to have gradually taken the place of that of *Ordo Romanus*. Gregory X (1272) caused a new one on the election and the functions of popes to be compiled (Mabillon, No. 13). A subsequent one appeared in the middle of the 14th century (Mabillon, No. 14), which Mabillon attributes to cardinal Gaietanus. One on the ecclesiastical functions of the Roman clergy was compiled by Petrus Amelius, bishop of Sinigaglia († 1398); a larger work of the same kind, by Augustinus Piccolomini, was published at Venice in 1516, with the sanction of Leo X, under the title of *Rituum ecclesiasticorum sive sacrarum ceremoniarum libri tres.* The *Pontificale Romanum* of Clement VIII (1596), and his *Ceremoniale Episcoporum* (1600, often reprinted and revised), have finally taken the place of the old *Ordines Romani*. At present there is an ecclesiastical calendar published each year in every diocese, which fills the place of an *Ordo Romanus*, and generally bears the title *Ordo officii divini juxta ritum Romanum*, or *Juxta rubricas breviarii et missalis Romani atque decreta sacræ rituum congregationis.*

See Hoffmann, *Nova scriptorum ac monumentorum collectio*, ii, 16 sq. (Leips. 1733, 4to); Rheinwald, *Ordo Romanus*, in Ersch u. Gruber, *Allgem. Encyklopädie*, sec. iii, pt. v; Herzog, *Real-Encyklop.* x, 698 sq. (J. N. P.)

Ordo Salūtis. See Salvation.

Ore. See Gold; Metal.

O'reb (Heb. *Oreb'*, עֹרֵב [Judg. vii, 25; Isa. x, 26, זְאֵב], *a raven;* Sept. Ὠρήβ v. r. Ὀρήβ; Josephus, Ὠρηβός, *Ant.* v, 6, 5), the name of a sheik of the Midianites, who, with Zeeb ("the wolf"), invaded Israel, and was defeated and driven back by Gideon. B.C. cir. 1362. See Gideon. The title given to them (שָׂרִים, A. V. "princes") distinguishes them from Zebah and Zalmunna, the other two chieftains, who are called "kings" (מלכים), and were evidently superior in rank to Oreb and Zeeb. "They were killed, not by Gideon himself, or the people under his immediate conduct, but by the men of Ephraim, who rose at his entreaty and intercepted the flying horde at the fords of the Jordan. This was the second act of that great tragedy. It is but slightly touched upon in the narrative of Judges,

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but the terms in which Isaiah refers to it (x, 26) are such as to imply that it was a truly awful slaughter. He places it in the same rank with the two most tremendous disasters recorded in the whole of the history of Israel—the destruction of the Egyptians in the Red Sea, and of the army of Sennacherib. Nor is Isaiah alone among the poets of Israel in his reference to this great event. While it is the terrific slaughter of the Midianites which points his allusion, their discomfiture and flight are prominent in that of the author of Psa. lxxxiii. In imagery both obvious and vivid to every native of the gusty hills and plains of Palestine, though to us comparatively unintelligible, the Psalmist describes them as driven over the uplands of Gilead like the clouds of chaff blown from the threshing-floors; chased away like the spherical masses of dry weeds which course over the plains of Esdraelon and Philistia —flying with the dreadful hurry and confusion of the flames that rush and leap from tree to tree and hill to hill when the wooded mountains of a tropical country are by chance ignited (Psa. lxxxiii, 13, 14). The slaughter was concentrated around the rock at which Oreb fell, and which was long known by his name (Judg. vii, 25; Isa. x, 26). This spot appears to have been in the valley of the Jordan, from whence the heads of the two chiefs were brought to Gideon to encourage him to further pursuit after the fugitive Zebah and Zalmunna" (Smith). See below.

O'REB, THE ROCK (צוּר עוֹרֵב; Sept. in Judg. Σούρ, v. r. Σουρείν; in Isa. τόπος Ἠλίψεως; Vulg. *Petra Oreb*, and *Horeb*), the "raven's crag," the spot at which the Midianitish chieftain Oreb, with thousands of his countrymen, fell by the hand of the Ephraimites, and which probably acquired its name therefrom. It is mentioned in Judg. vii, 25, and Isa. x, 26. Some have inferred that the rock Oreb and the winepress Zeeb were on the east side of the Jordan (Gesenius, Rosenmüller, etc.). Perhaps the place called *'Orbo* (ערבו), which in the *Bereshith Rabba* (Reland, *Palæst.* p. 913) is stated to have been in the neighborhood of Bethshean, may have some connection with it. Rabbi Judah (*Ber. Rabba*, ib.) was of opinion that the *Orebim* ("ravens") who ministered to Elijah were no ravens, but the people of this Orbo or of the rock Oreb, an idea upon which even St. Jerome himself does not look with entire disfavor (*Comm. in Isa.* xv, 7), and which has met in later times with some supporters (Smith). But a more careful examination of the same narrative renders it clear that the locality of Oreb's death was on the *west* side of the Jordan, and that the Ephraimites, having there intercepted the Midianites, afterwards brought the heads of the foe to Gideon after he had crossed the Jordan (see Keil, *Comment.* ad loc.). A writer in Fairbairn's *Dictionary*, s. v. Keziz, suggests the "low projecting point opposite the Jericho ford, still bearing the equivalent title of *Eshel-Ghurah*, "the Raven's Nest" (Robinson, *Later Bib. Res.* p. 293); but this is rather far south, and needs further examination.

O'reb (Lat. *Oreb*), the Occidental form (2 Esdr. ii, 33) of the name of Mount HOREB (q. v.).

Oreb. See RAVEN.

Orebites or **Horebites.** See HUSSITES.

Oregim. See JAARE-OREGIM.

Oregio, AGOSTINO, a learned Italian prelate, was born in 1577 at Santa Sofia, in Tuscany. Sent to Rome to pursue his studies, he ran there the same risk as Joseph in the house of Potiphar, and had, like him, sufficient force of character to overcome the temptation. This virtuous act touched the heart of cardinal Bellarmine so vividly that he became quite well affected towards the young pupil, and was induced to place him in a noble college at his private expense. It is said Oregio learned the Greek language by means of seeing and hearing his patron write and dispute in that tongue. After being theological counsellor to pope Urban VIII, he was made cardinal Nov. 18, 1633, and archbishop of Benevento, where he died, July 12, 1635. The collection of his works has been published by his nephew (Rome, 1637, fol.), in which are distinguished a dissertation entitled *Aristotelis vera de rationalis animæ immortalitate sententia*, written at the request of cardinal Barberini, afterwards Urban VIII. In it Oregio takes pains to defend Aristotle against the reproach of materialism. Other noteworthy treatises of his are, *De Deo*:—*De Trinitate*:—*De Incarnatione*:—*De Angelis*:—*De Peccatis*, etc., which, frequently reprinted, have for a long time been used in the Italian Roman Catholic seminaries.—Hoefer, *Nouv. Biog. Générale*, s. v.

Orēmus (*Let us pray*) is an exclamation used in the early Christian Church to invite the different classes of praying ones to worship. It was usually followed by *Flectamus genua*, and at the conclusion of the prayer was heard the exclamation *Levate* from the mouth of the deacons. See Siegel, *Christliche Alterthümer*, iii, 241, 242.

O'ren (Heb. *id.* אֹרֶן, *ash-tree*, as in Isa. xliv, 14; Sept. Ἀράν, v. r. Ἀράμ and Ἀμβράμ), third named of the five sons of Jerahmeel, of the house of Judah (1 Chron. ii, 25). B.C. ante 1658.

Oren. See ASH-TREE.

Orenburg, one of the eastern frontier governments of European Russia, is bounded on the south-east by the River Ural, and extends between the governments of Tobolsk on the north-east and Samara on the south-west, covering an area of 153,928 square miles, and containing a population of 1,810,275. This is the government proper; but the so-called Orenburg Country, including the recently organized government of Samara, the lands of the Orenburg and Ural Cossacks, and of Khirghiz tribes, under different names, extends over an area of 539,830 square miles, from the Volga to the Sir-Daria and the Amu-Daria, and has 2,370,275 inhabitants. The populations, the surface, soils, flora, and fauna of this extensive country are of the most various kinds. The country is traversed by numerous navigable rivers, by means of which and by canals it is in communication with the Caspian and Baltic seas and with the Arctic Ocean. The main streams are the Kama, a branch of the Volga, with its affluents the Bielaia and Tchussovaia; the Tobol, a branch of the Obi, and the Ural. Forests abound, except in the south; the soil is fertile, but is not yet much cultivated; and other natural, especially mineral, resources are rich, but in great part undeveloped. The climate is in general healthy. The government is divided into nine districts; the centre of the governor-generalship is at Orenburg, though the chief town is Ufa.

The inhabitants of Orenburg are made up of Russians, Kalmucks, and Bashkir, Tartar, Khirghiz, and certain Finnish tribes. The trade, mainly in the hands of the Bashkir tribes, is chiefly with Bokhara, Khiva, Tashkent, and the Khirghiz (q. v.); the exports are gold, silver, and other metals, corn, skins, and manufactured goods; the imports cattle, cotton—the demand for and supply of which have greatly increased since the American rebellion—and the other articles of Asiatic trade. The imports are either disposed of to Russian merchants in the custom-house on the frontier, or are carried by Asiatic traders into Russia, and sold at the great national market of Nijni-Novgorod. See Daniel, *Handbuch der Geographie*, ii, 926, 927; Brooks, *The Russians of the South* (1854); Haxthausen, *The Russian Empire* (1856). (J. H. W.)

Oresme, NICOLAS, a learned French prelate, was born at Caen, Normandy, in the 13th century. He was educated at the university in Paris, and was appointed grand master of the College of Navarre in 1355, and was finally made bishop of Lisieux in 1377. He died in 1382. He published several scientific treatises, translated the *Ethics* and *Politics* of Aristotle into French, and

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contributed to theological literature the following work: *Liber de Anti-Christo ejusque ministris ac de ejusdem adventu, signis propinquis simul ac remotis IV continens particulas*, and several *Sermons*. He has also been credited with a French popular version of the Scriptures, but there is no ground for such assertion. See Du Pin, *Bibliothèque des Aut. Ecclés. 14ième Siècle*; Moréri, *Grand Dict. Hist.* s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.

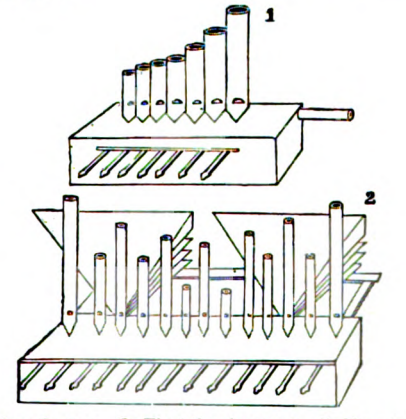
Orestes (Ὀρέστης), a Christian physician of Tyana, in Cappadocia, called also *Arestes*, suffered martyrdom during the persecution under Diocletian, A.D. 303, 304. An interesting account of his tortures and death is given by Simeon Metaphrastes (ap. Suriam, *De Probat. Sanctor. Histor.* vi, 231), where he is named *Aresters*. See also *Menolog. Græc.* i, 178 (ed. Urbin. 1727). Orestes has been canonized by the Greek and Roman churches, and his memory is celebrated on Nov. 9. See Bzovius, *Nomenclator Sanctor. Profess. Medicor.*— Smith, *Dict. Greek and Rom. Biog. and Mythol.* s. v.

Orfand, JACINTO, a Spanish Dominican, noted as a missionary, was born at Jana in 1578. He early took an interest in religious life, and finally entered the Dominican Order in Barcelona. In 1605 he asked to be sent to the Philippines. In 1607 he went to Japan, and there he labored about fifteen years. He wrote an account of the progress of Christianity in that country, entitled *Historia ecclesiastica de los successos de la Cristiandad de Japon* (Madrid, 1633, 4to). It was originally prepared to cover only the years 1602–1621, but Collado brought it down to 1622. Orfand was put to death by the Japanese in 1622. See Hoefer, *Nouv. Biog. Générale*, s. v.; Fernandez, *Hist. Eccles. de Nuestros Tiempos*, p. 289; Echard, *Scriptor. ord. Prædic.* ii, 425.

Organ occurs in the Authorized Version as the rendering of the Hebrew *ugab'*, עוּגָב (Gen. iv, 21; Job xxi, 12), or *uggab'*, עֻגָּב (Job xxx, 31; Psa. cl, 4), which properly means that which is *inflated* or *blown*, from עָגַב, *to blow*; hence, *a wind instrument*. It was applied to a reed or pipe, either simple or complex, and is so understood by most interpreters (see Dudelsack, *Hist. Trin.* p. 301; Gesenius, *Thesaur*, p. 988). Thus the Septuagint, in Psa. cl, renders ὄργανον, which means properly *an instrument* for any purpose; but is applied by Plato (*Lact.* 188 D.) and others to the pipe; and from which comes our word "*organ*." In Job the Sept. vaguely renders by ψαλμός; but in the other passages this version renders κιθάρα, the word from which *guitar* is corrupted. This cannot be right, for many reasons; indeed, in two of the passages quoted it is named in connection with the *cithara* or *lyre* (Heb. כִּנּוֹר) as a different instrument (Gen. iv, 21; Job xxx, 31). "In Gen. iv, 21 it appears to be a general term for all wind-instruments, opposed to *kinnôr* (A. V. 'harp'), which denotes all stringed instruments. In Job xxi, 12 are enumerated the three kinds of musical instruments which are possible, under the general terms of the timbrel, harp, and *organ*. The *ugáb* is here distinguished from the timbrel and harp, as in Job xxx, 31, compared with Psa. cl, 4. Our translators adopted their rendering, 'organ,' from the Vulgate, which has uniformly *organum*, that is, the double or multiple pipe. The Chaldee in every case has אַבּוּבָא, *abbubâ*, which signifies 'the pipe,' and is its rendering of the Hebrew word so translated in our version of Isa. xxx, 29; Jer. xlviii, 36. Joel Bril, in his second preface to the Psalms in Mendelssohn's Bible, adopts the opinion of those who identify it with the *Pandean* pipes, or *syrinx*, an instrument of unquestionably ancient origin, and common in the East. It was a favorite with the shepherds in the time of Homer (*Il.* xviii, 526), and its invention was attributed to various deities: to Pallas Athene by Pindar (*Pyth.* xii, 12–14), to Pan by Pliny (vii, 57; comp. Virg. *Ecl.* ii, 32; Tibull. ii, 5, 30), by others to Marsyas or Silenus (Athen. iv, 184).

The *Syrinx*. (From a Greek sculpture.)

In the last-quoted passage it is said that Hermes first made the syrinx with one reed, while Silenus, or, according to others, two Medes, Seuthes and Rhonakes, invented one with many reeds, and Marsyas fastened them with wax. The reeds were of unequal length, but equal thickness, generally seven in number (Virg. *Ecl.* ii, 36), but sometimes nine (Theocr. *Id.* viii). Those in use among the Turks sometimes numbered fourteen or fifteen (Calmet, *Diss. in Mus. Inst. Hæbr.*, in Ugolini *Thes.* xxxii, p. 790). Russell describes those he met with in Aleppo. 'The syrinx, or Pan's pipe, is still a pastoral instrument in Syria; it is known also in the city, but very few of the performers can sound it tolerably well. The higher notes are clear and pleasing, but the longer reeds are apt, like the dervis's flute, to make a hissing sound, though blown by a good player. The number of reeds of which the syrinx is composed varies in different instruments from five to twenty-three (*Aleppo*, i, 155, 2d ed.)."—Smith. See MUSICAL INSTRUMENTS.



Antique Organs. (In Fig. 1 the air was supplied by a tube; in Fig. 2 it was compressed by the bellows.)

ORGAN (ὄργανον, an *instrument* of any kind), THE, is the noblest and most powerful species of musical instruments. It appears, however, that the word *organ* was applied indiscriminately to almost every kind of musical instrument used in religious worship by the early Church. But after a time the word came to be reserved to a wind instrument consisting of reeds or pipes, which the Greeks and the Romans, and also the Eastern Christians, used in civil and private festivals, and which since the 8th century has been used in religious worship

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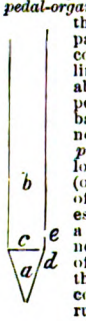
in the Western churches. The name is in all probability derived from the fact of its being the instrument of all instruments. It was often called *organs*, in the plural, and only at a later date in the singular, *organ*. The original of this kind of instruments is traced back to the syrinx, or pipes of Pan (according to Virgil), and the hydraulos, or water-flute, which was the invention of Ctesibius, a mathematician of Alexandria, B.C. 520, and also noted as a machinist. He is reported to have written several works on hydraulics, which are lost, but his inventions are noticed by Vitruvius (x, 13). (See the preceding article.)

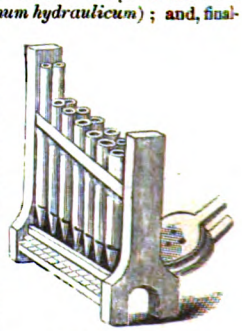
I. *Description and History.*—The musical instrument now known as organ is played by finger-keys, and in general partly also by foot-keys, and consists of a large number of pipes of metal and wood made to sound by a magazine of wind accumulated by bellows, and admitted at will by the player. The following description is necessarily restricted to the most fundamental arrangements of this very complicated instrument:

"As met with in cathedrals and large churches, the organ comprises four departments, each in most respects a separate instrument with its own mechanism, called respectively the *great-organ*, the *choir-organ*, the *swell-organ*, and the *pedal-organ*. Each has its own clavier or key-board, but the different claviers are brought into juxtaposition, so as to be under the control of one performer. Claviers played by the hands are called *manuals;* by the feet, *pedals*. Three manuals, belonging to the choir, great, and swell organs respectively, rise above each other like steps, in front of where the performer sits; while the pedal-board by which the pedal-organ is played is placed on a level with his feet. The condensed air supplied by the *bellows* is conveyed through wooden tubes or trunks to boxes, called *wind-chests*, one of which belongs to each department of the organ. Attached to the upper part of each wind-chest is a *sound-board*, an ingenious contrivance for conveying the wind at pleasure to any individual pipe or pipes exclusively of the rest. It consists of two parts, an *upper board* and an *under board*. On the upper board rest the *pipes*, of which a number of different quality, ranged behind each other, belong to each note. In the under board is a row of parallel *grooves*, running horizontally backwards, corresponding each to one of the keys of the clavier. On any of the keys being pressed down, a valve is opened which supplies wind to the groove belonging to it. The various pipes of each key stand in a line directly above its groove, and the upper surface of the groove is perforated with holes bored upwards to them. Were this the whole mechanism of the sound-board, the wind, on entering any groove, would permeate all the pipes of that groove; there is, however, in the upper board another series of horizontal grooves at right angles to those of the lower board, supplied with *sliders*, which can, to a small extent, be drawn out or pushed in at pleasure by a mechanism worked by the *draw-stops* placed within the player's reach. Each slider is perforated with holes, which, when it is drawn out, complete the communication between the wind-chest and the pipes; the communication with the pipes immediately above any slider being, on the other hand, closed up when the slider is pushed in. The pipes above each slider form a continuous set of one particular quality, and each set of pipes is called a *stop*. Each department of the organ is supplied with a number of stops, producing sounds of different quality. The *great-organ*, some of whose pipes appear as show-pipes in front of the instrument, contains the main body and force of the organ. Behind it stands the *choir-organ*, whose tones are less powerful, and more fitted to accompany the voice. Above the choir-organ is the *swell-organ*, whose pipes are enclosed in a wooden box, with a front of louvre-boards like Venetian blinds, which may be made to open and shut by a pedal, with a view of producing *crescendo* and *diminuendo* effects. The *pedal-organ* is sometimes placed in an entire state behind the choir-organ, and sometimes divided, and a part arranged on each side. The most usual compass of the manuals is from C on the second line below the bass staff to D on the third space above the treble staff; and the compass of the pedals is from the same C to the D between the bass and treble staves. The real compass of notes is, as will be seen, much greater. *Organ-pipes* vary much in form and material, but belong to two great classes, known as *mouth-pipes* (or *flute-pipes*) and *reed-pipes*. A section of one of the former is represented in the figure. Its essential parts are the *foot*, *a*, the *body*, *b*, and a flat plate, *c*, called the *language*, extending nearly across the pipe at the point of junction of foot and body. There is an opening, *de*, in the pipe, at the spot where the language is discontinuous. The wind admitted into the foot rushes through the narrow slit at *d*, and, in impinging against *e*, imparts a vibratory motion to the column of air in the pipe, the result of which is a musical note, dependent for its pitch on the length of that column of air, and consequently on the length of the body of the pipe: by doubling the length of the pipe we obtain a note of half the pitch, or lower by an octave. Such is the general principle of all mouth-pipes, whether of wood or of metal, subject to considerable diversities of detail. Metal pipes have generally a cylindrical section; wooden pipes a square or oblong section. A mouth-pipe may be stopped at the upper end by a plug called a *tompion*, the effect of which is to lower the pitch an octave, the vibrating column of air being doubled in length, as it has to traverse the pipe twice before making its exit. Pipes are sometimes half-stopped, having a kind of chimney at the top. The *reed-pipe* consists of a reed placed inside a metallic or occasionally a wooden pipe. This *reed* is a tube of metal, with the front part cut away, and a tongue or spring put in its place. The lower end of the spring is free, the upper end attached to the top of the reed; by the admission of air into the pipe the spring is made to vibrate, and, in striking either the edge of the reed or the air, produces a musical note, dependent for its pitch on the length of the spring, its quality being determined to a great extent by the length and form of the pipe or bell within which the reed is placed. When the vibrating spring does not strike the edge of the reed, but the air, we have what is called the *free reed*, similar to what is in use in the harmonium. To describe the pitch of an organ-pipe, terms are used derived from the standard length of an open mouth-pipe of that pitch. The largest pipe in use is the 32-feet C, which is an octave below the lowest C of the modern piano-forte, or two octaves below the lowest C on the manuals and pedal of the organ: any pipe producing this note is called a 32-feet C pipe, whatever its actual length may be. By a 32-feet or 16-feet stop, we mean that the pipe which speaks on the lowest C on which that stop appears has a 32-feet or a 16-feet tone.



"The *stops* of an organ do not always produce the note properly belonging to the key struck; sometimes they give a note an octave, or, in the pedal-organ, even two octaves lower, and sometimes one of the harmonics higher in pitch. *Compound* or *mixture stops* have several pipes to each key, corresponding to the different harmonics of the ground-tone. There is an endless variety in the number and kinds of stops in different organs; some are and some are not continued through the whole range of manual or pedal. Some of the more important stops get the name of *open* or *stopped diapason* (a term which implies that they extend throughout the whole compass of the clavier); they are for the most part 16-feet, sometimes 32-feet stops; the *open diapason* chiefly of metal, the *close* chiefly of wood. The *dulciana* is an 8-feet manual stop, of small diameter, so called from the sweetness of its tone. Among the reed-stops are the *clarion*, *oboe*, *bassoon*, and *vox humana*, deriving their names from real or fancied resemblances to these instruments and to the human voice. Of the compound-stops, the most prevalent in Britain is the *sesquialtera*, consisting of four or five ranks of open metal pipes, often a 17th, 19th, 22d, 26th, and 29th from the ground-tone. The resources of the organ are further increased by appliances called *couplers*, by which a second clavier and its stops can be brought into play or the same clavier can be united to itself in the octave below or above" (Chambers).

Instruments of a rude description, comprising more or less the principle of the organ, seem to have existed early. But they were much smaller in size, and they were supplied with wind in various ways. At first a person was employed to blow into the pipes; later, to avoid this difficulty, a leathern wind-pouch was attached to the instrument, which pouch was worked by being held under the arm (*tibia utricularia*); then, for larger instruments, water-power was used to compress the air in a suitable receptacle (*organum hydraulicum*); and, finally (some say earlier), the bellows (*organum pneumaticum*) was employed. Besides these large instruments there was also a small portable organ, sometimes called a "pair of *Regals*," formerly in use, and this was occasionally of such a size as to admit of its being carried in the hand and inflated by the player; one of these is represented among the sculptures in the cornice of St. John's,


Portable Organ.

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Cirencester, and another on the crosier of William of Wykeham, at Oxford.

Nero greatly admired the water-organ (*Sueton.* c. 41: "Reliquam diei partem per organa hydraulica novi et ignoti generis circumdixit"). In ecclesiastical history pope Vitalian I figures as the introducer of the organ, and the date assigned is A.D. 666. St. Augustine and Isidore of Seville serve as authority for this statement. It appears, however, from the records of the Spanish Church, that the organ was used there two centuries previous to this date. In Africa the organ had been in common use for some time previous, and it is from that country probably that is was introduced into Spain. In the West the organ was not common until the 10th century. St. Aldhelm, who died A.D. 709, describes one with golden pipes in England; but as late as 757, when Pepin the Short received from Constantine Copronymus an organ as a present, it is mentioned as a great wonder. It was placed in the church of St. Corneille, at Compiègne, but whether that instrument was then used for ecclesiastical purposes is a matter of controversy. On the other hand, it is well known that Charlemagne caused an organ to be placed in the cathedral of Aix-la-Chapelle. This organ, which is described by Walafrid Strabo, was undoubtedly the same which was sent him from Constantinople by Constantine Michael, and of which the chronicler of St. Gall said (*De Carol. M.* ii, 10), "Musicorum organum præstantissimum, quod doliis ex ære conflatis follibusque taurinis per fistulas aereas mire perflantibus rugitu quidem tonitrui boatum, garrulitatem vero lyræ vel cymbali dulcedine cœquabat." Organ-building was now followed in Germany with such success that in the second half of the 9th century pope John VIII got an organ and singers sent from thence to Rome through the bishop of Freysingen. In the middle of the 10th century organs became quite common in England; and, among others, the Benedictine monks of Winchester became possessed of a large organ with four hundred pipes, and twelve upper and fourteen lower bellows, requiring seventy strong men to work them.

The time when the wind-organ took the place of the water-organ is not ascertained; some say in the 7th century. We have no trustworthy evidence of any improvement having been made in the organ from that time until the 15th century, when the pedals were invented in Italy by Bernhard, a German organist at the court of the doge of Venice. In the 11th century a monk, named Theophilus, wrote a curious treatise on organ-building, but it was not until the 15th century that the organ began to be anything like the noble instrument which it now is. In the 16th century the system of pipes was divided into registers. The family of Antignati, in Brescia, had a great name as organ-builders in the 15th and 16th centuries. The organs of England were also in high repute, but the puritanism of the civil war doomed most of them to destruction; and when they had to be replaced after the Restoration, it was found that there was no longer a sufficiency of builders in the country. Foreign organ-builders were therefore invited to settle in England, the most remarkable of whom were Bernhard Schmidt (generally called Father Schmidt) and his nephews, and Renatus Harris. Christopher Schreider, Snetzler, and Byfield succeeded them; and at a later period Green and Avery, some of whose organs have never been surpassed in tone, though in mechanism those of modern builders are an immense advance on them. The German organs are remarkable for preserving the balance of power well among the various masses, but in mechanical contrivances they are surpassed by those of England. In the United States organ-building has been carried to a perfection rivalled only by England. The largest organ in this country is at Boston: it was built by a German, Walcker, of Ludwigsburg, and has 4 manuals, 89 stops, and 4000 pipes. Many of the large churches have organs built by Americans which nearly rival the great instrument at Boston. One of the largest organs used in churches is that of the Roman Catholic cathedral at Montreal. It was built by R. S. Warren, of that city. The largest organ in the world is in Albert Hall, London, was built by Henry Willis in 1870, and contains 138 stops, 4 manuals, and nearly 10,000 pipes, all of which are of metal. The wind is supplied by steam-power. Thirteen couplers connect or disconnect the various subdivisions of the organ at the will of the performer.

II. *Opposition to the Use of the Organ in Christian Worship.*—The question as to the propriety of using the organ in Christian song in churches has been debated from the days of Hospinian down to our own. It was never adopted in the Eastern Church. In the West it is to the present day excluded from the papal chapel. In the 16th century the abuse which had been made of it was so great as to lead to a strongly supported motion being presented to the Council of Trent for its suppression. It was retained, however, through the influence of emperor Ferdinand. The Reformed Church discarded the organ from the first, and although it has since been reinstalled in the Reformed churches of Basle and some other places, it has never been resumed by the denomination at large. In the Lutheran Church, on the contrary, it has always been used, notwithstanding Luther's prejudice against it. See MUSICAL INSTRUMENTS, in vol. vi, p. 762, col. i (3). The Presbyterian churches of Scotland have made stout and continued resistance against the use of organs. In the Church of Scotland the matter was discussed in connection with the use of an organ by the congregation of St. Andrew's, Glasgow. The case was brought before the Presbytery of Glasgow, and no appeal was made. On Oct. 7, 1807, the following motion was carried:

"That the presbytery are of opinion that the use of the organ in the public worship of God is *contrary to the law of the land*, and to the law and constitution of our Established Church, and therefore prohibit it in all the churches and chapels within their bounds."

In 1829 the question was brought up in the Relief Synod, as an organ had been introduced into Roxburgh Place Chapel, Edinburgh. The deliverance, given by a very large majority, was as follows:

"It being admitted and incontrovertibly true that the Rev. John Johnston had introduced instrumental music into the public worship of God in the Relief Congregation, Roxburgh Place, Edinburgh, which innovation the synod are of opinion is unauthorized by the laws of the New Testament, contrary to the universal practice of the Church in the first and purest periods of her history, contrary to the universal practice of the Church of Scotland, and contrary to the consuetudinary laws of the synod of Relief, and highly inexpedient, the synod agree to express their regret that any individual member of their body should have had the temerity to introduce such a dangerous innovation into the public worship of God in this country, which has a manifest tendency to offend many serious Christians and congregations, and create a schism in the body, without having first submitted it to the consideration of his brethren according to usual form. On all these accounts the synod agree to enjoin the Rev. John Johnston to give up this practice instanter, with certification if he do not, the Edinburgh Presbytery shall hold a meeting on the second Tuesday of September next, and strike his name off the roll of presbytery, and declare him incapable of holding office as a minister in the Relief denomination. And further, to prevent the recurrence of this or any similar practice, the synod enjoin a copy of this sentence to be sent to every minister in the synod, to be laid before his session, and read after public worship in his congregation, for their satisfaction, and to deter others from following similar courses in all time coming."

An organ having been erected in the new Claremont Church, Glasgow, the same question came up in 1856 before the United Presbyterian Synod, with which the Relief Synod had been for some years incorporated. Again more formally in 1858, when the following motion was carried alike against one for toleration, which had many supporters, and against another, which certainly had few supporters, and contained the assertion, "Instrumental music was one of the carnal ordinances

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of the Levitical economy." The motion which passed into law was:

"That the synod reaffirm their deliverance of 1856 respecting the use of instrumental music in public worship, viz., 'The synod refused the petition of the memorialists, inasmuch as the use of instrumental music in public worship is contrary to the uniform practice of this Church, and of the other Presbyterian churches in this country, and would seriously disturb the peace of the churches under the inspection of this synod; and at the same time enjoined sessions to employ all judicious measures for the improvement of vocal psalmody;' and the synod now declare said deliverance to be applicable to diets of congregational worship on week-days as well as on the Lord's day."

It is to be observed that in each of these three instances a constitutional principle of Presbyterianism was violated, the organ was introduced, and the innovation made without consulting the brethren, without asking the advice or sanction of the presbytery. Presbyterians, Independents, and Methodists now, however, use organs, so that they have ceased to be a denominational characteristic. And why not? The question is one of taste rather than conscience or Scripture. The passage in Ephes. v, 19, so often appealed to by both parties, says nothing for either (see Eadie, *Commentary* on the place, and the works of Alford, Ellicott, Meyer, Hodge). Instrumental music was no Jewish thing in any typical sense, the choristers and performers of David's orchestra were no original or essential element of the Levitical economy. The music of the Temple stood upon a different basis from sacrifice, which has long been formally superseded. The service of song is not once alluded to in the Epistle to the Hebrews as among the things which "decayed and waxed old." Its employment in the Christian Church is therefore no introduction of any point or portion of Jewish ritual, nor any digression into popish ceremonial. Indeed, the employment of an organ to guide the music is properly not ritualistic at all. The leader has his pitch-pipe, and the hundred pipes of the organ only serve to guide and sustain the voice of the people. Nobody wishes to praise God by the mere sound of the organ: its music only helps and supports the melody and worship of the church. It has been abused certainly, but the sensuous luxury of some congregations should be no bar to the right and legitimate use of it by others. In fact, the proper employment of it might be pleaded for on the same grounds as scientific education in music. Both are simply helps to the public worship of God. See Cromar, *A Vindication of the Organ* (Edinb. 1854, 12mo); Campbell, *Two Papers on Church Music*, read before "The Liverpool Eccles. Musical Society" (Liverpool, 1854).

III. *Objections against its Use in modern Jewish Worship.*—The introduction of the organ in the Jewish religious service, especially in Germany, has excited great and fierce discussion, and a small library could be filled with the works written *pro* and *con*. About the year 1818 an organ was introduced into a temple at Hamburg, when twenty-two rabbins, among them Mordecai Benet and Moses Sopher, gave their decision against such innovation in a work entitled אלה דברי חבריות. On the other hand, Shem Tob Samun, a noted rabbi, supported by rabbins of Jerusalem, J. C. Ricanati, of Verona, and the renowned A. Chorin, published an opinion in נרגה חצדק and אור נגה in favor of reforms and the introduction of the organ. The first works for and against the reform were in Hebrew. At a later time the reformers and their opponents continued their debates mostly in German, in periodicals and pamphlets. The objections against the introduction of the organ are of three classes. (1.) It is prohibited to play music on the Sabbath. A Jew is not allowed to play on the Sabbath, and everything prohibited to a Jew we are not allowed to have done by a Gentile. (2.) In obedience to the prohibition of the Torah, "In their statutes thou shalt not walk;" and, as the organ is a specific Christian invention used in churches, we are prohibited from its use. (3.) In obedience to a Talmudical law (*Sofah*, 49; also copied in *Orach Chayim*, 560), that, in memory of the destruction of the Temple, Jews should not play any musical instrument.

The first of these objections has been refuted by Wiener in his *Referate über die der ersten israel. Synode zu Leipzig überreichten Anträge* (1871). He argues that "to play music on the Sabbath is not among the thirty-nine kinds of labor enumerated in the Talmud Sabbath, nor even among those derived from that class. To play a musical instrument is called an art, and no labor– חכמה ואינו מלאכה (*Rosh Hashanah*, 29, c). Music is not only not prohibited, but even commanded for the holidays by the Torah. The Talmud (*Erubin*, 102) allows repairing a musical instrument in the Temple, but not in any other place: 'It is allowed to fix a broken string (on the Sabbath) in the Temple, but not outside.'" From this prohibition, Dr. Wiener concludes "that to make music must have been allowed, במדינה, otherwise the Talmud would have used the words 'as to make music is prohibited, the more so is repairing,' and he considers this omission as an evident proof that music was allowed. A prohibition is deduced from the Talmud (*Beza*, 36, c) by those who are opposed to the use of the organ, but this is an expression whose meaning is differently understood by Maimonides and Jesaphath; the latter even allowed the playing of musical instruments. Among the rabbinical authorities we find a great difference of opinion. Thus the Shulchan Aruch, or, rather, Moses Isserles, prohibited playing a musical instrument (*Orach Chayim*, 349, 3). Rabbi Nissim allowed manual work (מלאכה גדולה) to be done by a Gentile, if it were necessary for a religious function. Rema (R. Moses Isserles) also stated (*Orach Chayim*, 276), "Some allow a Gentile to light lamps on the Sabbath for a religious meal, and in consequence of such permission some even went so far as to allow this for every meal and festivity." And (*ib.* 338), "Some allow a Gentile to play musical instruments on the Sabbath in honor of a wedding, but in our times they are inclined to lighten the precepts (!)." Of Mehril it is related that, at the time he made the nuptials of his son, it was forbidden by the government to make music, and he sent the bridal party to another city in order that they might enjoy music there on the Sabbath (see *Rema*, 339, and Eliah Rabah).

To the second objection it is replied by those who favor its use in the synagogue that the organ did not come to be generally used in the churches until musical instruments were used in the synagogue of Bagdad, as reported by the German traveller Petachya, of Regensburg. The venerable Alt-Neu synagogue of Prague possessed an organ in the commencement of the 17th century, while for some time previous to this a similar instrument existed in several synagogues in Spain and Corfu, as authentically reported. Certainly song and music formed an essential part of the religious service of the Temple, and was highly esteemed by the Jewish sages (see *Erubim*, ch. ii). The Talmudists declare religious singing a Biblical precept, and מהרשא explain the importance of that command, that singing disperses melancholy, as we see with Saul, and excited a divine spirit, as seen with Elisha. Music must therefore be pronounced an ancient institution with the Israelites, and by no means an imitation of the worship of other creeds. The organ also forms no part of any religious statute with other creeds, and the objection חקת הגוים cannot be raised for that reason. But even if such were the case, or would still cause some scruples, there is against it an answer in the Talmud (*Sanhedrin*, 39, c). While Ezekiel in one passage reproached the Israelites, "Neither have ye done according to the *judgments* of the nations that are round about you" (v, 7), in another passage he says, "And ye have done after the manners

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of the nations that are round about you" (xi, 12). This apparent contradiction the Talmud reconciles by paraphrasing, "You have conformed with those that are bad, and disregarded those that are good." Rashi, in explaining that passage of the Talmud, remarks, "Good acts are such as that of Eglon, king of Moab, who honored the name of God by rising from his seat" (Judg. iii, 20), which is recommended for imitation, although a heathen custom. Rabbenu Nissim says positively, "The law does not prohibit our imitating idolatrous customs, except foolish acts, but customs founded in reason are admissible" (*To Aboda Sara*, 33).

Against the third objection, that the Talmud (*Sotah*, 49; *Gittin*, 7) prohibits the playing of a musical instrument because of the destruction of the Temple, it is answered that the enjoyment of music was at all times allowed without any objection by the rabbins. Rabbi Shem Job Samun, of Leghorn, in his decisions, published in גרגת הצדק, relates, "In Modena, a very pious and important city, where many learned and wise Italian and German rabbins lived, among them Padubah, Lipschitz, and Ephraim Cohen—the latter German scholars of great renown—existed a musical society, without any objection from the rabbins. One of the most esteemed and learned rabbins, R. Ismael Cohen, gave permission, on inquiry, to a person to attend the performance of that society on the night of Hoshana Raba." The whole literature of the Middle Ages, moreover, proves that, wherever song and music were cultivated, the Jews participated and showed great talents, and, according to the assertion of D'Israeli, the Jewish race is peculiarly fond of music. Even a pious scholar, author of the book of the pious, who lived at a very dark time, asserted that the practice of music is allowed on Chanuka, Purim, and at weddings. The practice of music was also allowed to disperse melancholy in hard times, and to incite to the study of the law, which formed the centre of all activity. See Deutsch, *Die Orgel in der Synagoge*.

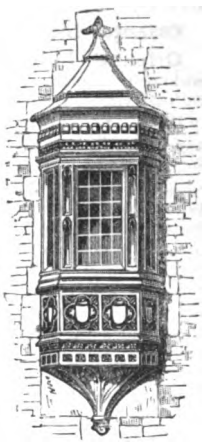
See, for a full account of the structure of the organ, Hopkins and Reinbault, *The Organ, its History and Construction* (2d ed. Lond. 1870); Töpfer, *Lehrbuch d. Orgelbaukunst* (Weimar, 1855, 4 vols. 8vo); and the literature referred to under MUSIC. (J. H. W.)

ORGAN-CASES are not earlier in date than the 15th century. At St. James's, Liege, is an early example of the beginning of the 16th century; that of Amiens was made 1422 to 1429; one at Old Radnor is carved, and of the early part of the 17th century. In Spain the organ-pipes are arranged in specified compartments, with those of one stop projecting from the principal range. They often have painted wings or shutters. See Walcott, *Sacred Archæology*, p. 416.

Organa, ANDREA, a noted Italian painter, was born at Florence in 1329. In his youth he devoted himself to the study of sculpture, and later to architecture. Only in middle life did he take up the brush, but he soon secured a very enviable reputation as an artist in this branch. He died in 1389. Some of Organa's paintings are among the most noted of the 14th century. Most of them are at Pisa. A very remarkable production of his is *The Universal Judgment*. In it he painted his friends as in heaven, and his enemies as the residents of hell.

Orgia, Engl. ORGIES (probably from Gr. ἔρδω, in the perfect ἔοργα, *to sacrifice*), or MYSTERIES, are the secret rites or customs connected with the worship of some of the pagan deities; as the secret worship of Ceres, and the festival of Bacchus, which was accompanied with mystical customs and drunken revelry. These festivals are the same as the *Bacchanalia*, *Dionysia*, etc., which were celebrated by the ancients to commemorate the triumph of Bacchus in India. The word *orgies* is now applied to scenes of drunkenness and debauchery.

Oriel or **Oriole** (Lat. *Oratoriolum*, or little place for prayer, its original meaning) was a portion of an apartment set aside for prayer, and in the mediæval houses it was not an uncommon practice to arrange the domestic *oratory* so that the sacrarium was the whole height of the building, while there was an upper floor looking into it for the lord and his guests to attend to the service. This upper part more especially received the name of Oriole. Thus any projecting portion of a room, or even of a building, was called an oriole, such as a penthouse, or such as a closet, bower, or private chamber, an upper story, or a gallery; and the term became last of all applied to a projecting window, hence oriel window; also called *bow* or *bay* window.—Parker, *Glossary of Architecture*, s. v.



Vicar's Close, Wells.

Orient, ST., a Roman Catholic prelate, was born at Huesca, on the frontier of Aragon, near the middle of the 4th century. After the death of his parents, who were wealthy, he gave all his goods to the poor, and lived a time as a hermit in the valley of Lavedan. His reputation caused him, however, to be appointed bishop of Auch about 410. He at once applied himself to uprooting heathenism in his diocese: he destroyed a temple of Apollo at Auch, and erected a church over the ruins. Theodoric I, king of the Goths, and an Arian, sent him as ambassador to the Roman general Aetius, and to his lieutenant Littorius. Orient died soon after his return at Auch, May 1, 439. One of the parishes of Auch bears his name. Part of his remains was transferred as relics to Huesca, Sept. 16, 1609. He wrote a Latin poem in elegiac verses, entitled *Commonitorium*, which is mentioned by Fortunatus of Poitiers. Although not equal to some of the poetry of the early part of the 5th century, it is forcible and fluent, and the language is good. The work is divided into two books. The first was published at Antwerp in 1599 or 1600 (12mo), with notes by the Jesuit Martin Delrio, who had discovered it in a MS. of the abbey of Auchin. It was afterwards republished at Salamanca in 1604 and 1664 (4to); at Leipsic in 1651 (8vo), with notes by Andrew Rivinus; at Cologne in 1618 in the *Bibl. Patr.*, and afterwards at Paris and Lyons in similar collections. Dom Martène having discovered a MS. of the whole work, some 800 years old, in the convent of St. Martin, at Tours, had it published in the new collection of ancient writers (Rouen, 1700, 4to) in his *Thesaurus Anecdotorum* (1717, fol., vol. v), together with some small pieces of Orient found in the same MS. The *Mémoires de Trévoux*, July and September, 1701, contain remarks and corrections by Commire. A new edition was published by Schurtzfleisch (Wittemberg, 1706, 4to), and a supplement, containing variations derived from a MS. in the Oxford library, at Weimar, in 1716. An edition in Latin and French, preceded by a life of the author according to the Bollandists, was published under the title of *Commonitoire* by Z. Collombet (Lyons, 1839, 8vo). Some writers, deceived by the resemblance of the name, have attributed this work to Orese, bishop of Urgel, known for his correspondence with Sidonius Apollinaris. See Bollandists, *Acta Sanct.* May 1; *La Vie du glorieux Saint Orens, évêque d'Auch, composée sur les mémoires tirez des anciennes légendes et des plus fidèles historiens* (Toulouse, no date); *Gallia Christiana*, i, 978; *Hist. littér. de la France*, ii, 251-256.—Hoefer, *Nouv. Biog. Générale*, xxxviii, 775. (J. N. P.)

Oriental Churches. See EASTERN CHURCH; RUSSO-GREEK CHURCH.

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Oriental Languages. See SHEMITIC LANGUAGES.

Oriental Liturgy. See LITURGY.

Oriental Philosophy is an ancient system seeking to explain the nature and origin of all things by the principle of emanation from an eternal fountain of being. See MAGI. Those who professed to believe the Oriental philosophy were divided into three leading sects, which were subdivided into others. Some imagined two eternal principles, from whence all things proceeded—the one presiding over light, the other over matter; and by their perpetual conflict explaining the mixture of good and evil that appears in the universe. See MANICHÆANS; ORMUZD. Others maintained that the being which presided over matter was not an eternal principle, but a subordinate intelligence; one of those which the Supreme God produced. They supposed that this being was moved by a sudden impulse to reduce to order the rude mass of matter which lay excluded from the mansions of the Deity, and at last to create the human race. A third sect entertained the idea of a triumvirate of beings, in which the Supreme Deity was distinguished both from the material evil principle and from the Creator of this sublunary world. From blending the doctrines of the Oriental philosophy with Christianity, the Gnostic sects, which were so numerous in the first centuries, derived their origin. See GNOSTICISM. Other sects arose which aimed to unite Judaism with Christianity. Many of the pagan philosophers, who were converted to the Christian religion, exerted all their art and ingenuity to accommodate the doctrines of the Gospel to their own schemes of philosophy. In each age of the Church new systems were introduced, till, in process of time, we find the Christian world divided into that variety of heretical sentiment which is exhibited under the various articles in this Cyclopædia. See PHILOSOPHY.

Orientation. As Christians from an early period turned their faces eastward when praying, so Christian churches, especially in the Western countries, for the most part were placed east and west, in order that the worshippers, as they looked towards the altar, might also look towards the east. The Council of Milan gave approval to this custom, and pope Virgilius even ordered the priests to celebrate towards the east. The custom seems at first thought a very foolish one, for God is everywhere present. Yet the east is, as it were, his proper dwelling-place, and that quarter where heaven seems to rise. Then, too, the window in the ark is believed to have faced the east. In the primitive Church prayer was made to the east, according to Justin Martyr, Tertullian, and Origen, Augustine and Basil: (1) in allusion to Psa. cxxxii, 7; Zech. xiv, 4, "His feet shall stand in the Mount of Olives, which is before Jerusalem on the east;" (2) as the day-spring (Luke i, 78); (3) as the place of light; and (4) of Paradise (Gen. ii, 8); and (5) of the crucifixion and ascension, Pentecost, and second advent. Not only did churches, therefore, face the east, but the dead were laid with their faces to the east. The altar represents the Holy of Holies of the Temple; at it the death of Christ is commemorated, and from it the sacred food is administered to the faithful. Leo I (A.D. 443) condemned the custom of the people at Rome who used to stand on the upper steps in the court of St. Peter's and bow to the rising sun, partly out of ignorance, and partly from a lingering paganism. In later times the custom continued of turning eastward before entering St. Peter's, but with the intent of praying to God. To avoid, however, any suspicion of superstition, in the time of Boniface VIII a mosaic of the ship which is one of the symbols of the early Church for Christ [see INSCRIPTIONS] was erected, towards which devotions were to be made. Urban VIII placed it over the outer great door. In some early churches (as those of the Holy Cross at Jerusalem, erected by Constantine, and Tyre, built by Paulinus at the beginning of the 4th century) three great gates faced the east, the central being the loftiest, like a queen between her attendants. The arrangement adopted was that of the Jewish Temple.

Modern investigation has determined that few churches stand exactly east and west, the great majority inclining a little either to the north or to the south. Thus, of three ancient churches in Edinburgh, it was ascertained that one (St. Margaret's Chapel in the Castle) pointed E.S.E.; another (St. Giles's Cathedral), E. by S.½S.; a third (Trinity College Church, now destroyed), E.½S. The cause of this variation has not been satisfactorily explained. Some have supposed that the church was turned not to the true east, but to the point at which the sun rose on the morning of the feast of the patron saint. But, unfortunately for this theory, neighboring churches, dedicated in honor of the same saint, have different orientations. Thus, All-Saints' at West Beckham, in Norfolk, points due east; while All-Saints' at Thwaite, also in Norfolk, is 8° to the north of east. There are instances, too, in which different parts of the same church have different orientations; that is to say, the chancel and the nave have not been built in exactly the same line. This is the case in York Minster and in Lichfield Cathedral. Another theory is that orientation "mystically represents the bowing of our Saviour's head in death, which Catholic tradition asserts to have been to the right [or north] side." But this theory is gainsaid by the fact that the orientation is as often to the south as to the north. Until some better explanation is offered, it may perhaps be safe to hold that orientation has had no graver origin than carelessness, ignorance, or indifference. In several early Roman churches, and in the western apses of Germany, the altars face westward, but the celebrant fronts the congregation. See Walcott, *Sacred Archæology*, p. 416, 417; Chambers, *Cyclop.* s. v. (J. H. W.)

Oriflamme (*Auri flamma*, or fanon, i. e. *flame of gold*) was a red flag of sendal, carried on a lance shafted with gilt-copper. It was preserved in the abbey of St. Denis, to which it belonged; and was taken by the kings of France, on occasions of great emergency, from the altar of that abbey, and on such occasions it was always consecrated and blessed. Louis VI received the oriflamme A.D. 1119 and 1125, and a writer of that period speaks of this as an *ancient* custom of the French kings. The consecration of a knight's pennon or gonfanon was indeed an essential feature in the solemn religious ceremonial by which he was elevated to the rank of knighthood in those ages. The consecration of standards for an army or a regiment is merely a different form of the same general idea. See KNIGHTHOOD. The oriflamme is said to have been lost at Agincourt, in the Flemish wars, by Philip de Valois. It passed with the county of Vexin, the counts having been the protectors of the Church, and became the standard of France in the time of Philip I. Other accounts state that it was last seen in the battle-field in the time of Charles I; and Felibrin says that in 1535 it was still kept in an abbey, but was almost devoured by moths. The oriflamme was charged with a saltire wavy, or with rays issuing from the centre crossways. In later times it became the ensign of the French infantry. The name seems also to have been given to other flags: according to Sir N. H. Nicolas, the oriflamme borne at Agincourt was an oblong red flag, split into five parts. See Walcott, *Sacred Archæology*, s. v.; *Student's History of France*, p. 132. See also JOAN OF ARC. (J. H. W.)

Origen (Ὠριγένης, from ἐν ὄρει γενηθείς, because he was *born in the mountain* region, to which his parents had retired to escape persecution), also surnamed ADAMANTIUS, on account of his remarkable firmness and iron assiduity, is called the father of Biblical criticism and exegesis in the Church. But it is not only in this line of literary activity that he has distinguished himself. Origen may well be pronounced one of the ablest

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and worthiest of the Church fathers—indeed, one of the greatest moral prodigies of the human race. He is universally regarded as one of the most laborious and learned scholars that has appeared in Christendom, and although his orthodoxy has on some important doctrinal points been called in question, his fame and influence will endure to the end of time, and his memory be revered among all followers of Jesus Christ.

Life.—Origen was born, according to the most trustworthy computation, at the city of Alexandria, in Egypt, in A.D. 185. His father, Leonidas, who was a Christian, is reputed to have been a man of culture and of piety; and while he sought to imbue the mind of the youth, whose first instructor he was, with the love of letters and the sciences, which every free Greek was to be conversant with, he yet paid particular attention to sacred knowledge, so that Origen might truly understand the contents of the Scriptures; and before the boy had reached maturity he evinced that his mind had not only been filled with knowledge, but that his bosom glowed with an equal zeal for the practice of the truths he had learned from the sacred pages. In A.D. 202, during the persecution under Severus, which raged through all the churches, but fell with most tremendous devastation on the Church at Alexandria, many of the most distinguished Christians from other parts were brought to suffer martyrdom in this conspicuous city. Instead of hiding his own convictions, Origen boldly came forward, and exposed himself to a savage multitude by ministering to these holy men; and when his own father, too, was for his fidelity to the Christian religion imprisoned, and likely to suffer martyrdom, Origen was with great difficulty prevented by his mother from sharing his father's fate. Indeed, so firmly were his convictions rooted that he sent exhortation after exhortation to the prison of his parent to suffer death rather than recant. "Take heed," wrote the beardless youth of seventeen—"take heed, father, that you do not change your mind for our sake." Leonidas remained firm, and was beheaded; and Origen, his mother and younger brothers—six in all—were left destitute of protection, and of property too, as the estate which they owned was confiscated. In this forlorn condition Origen found a noble patron and supporter in a rich lady, who longed to be taught the truths of Christianity. But he did not long depend on her, for in the following year he abandoned her home because she entertained a renowned heretic, whom, though high in repute for his learning, Origen would not consider a fit associate. He supported himself for a while by teaching the Greek language and literature, and by copying MSS. In A.D. 203 bishop Demetrius, afterwards his opponent, placed him in charge of the catechetical school left vacant by the flight of Clement (q. v.), whose instructions Origen had enjoyed, and whose friendship and esteem he had secured while a pupil. To worthily fill this important office Origen made himself acquainted with the various heresies, especially the Gnostic, and with the Grecian philosophy. He was not even ashamed to study under the heathen Ammonius Saccas (q. v.), the celebrated founder of Neo-Platonism (q. v.). Of course such a faithful application to research was rewarded with popular applause, and crowds of people flocked to his lectures. Among his pupils were many of the weaker sex; and as in his studies he employed females as copyists, he decided to put away every possible appearance of evil by his own emasculation, basing this unwarranted act upon the words of Christ (Matt. xix, 12), which Origen interpreted in a literal sense at that time, though in a later period of life he greatly regretted his early views. He also in this early period of life sought strict conformity with the doctrine preached by Paul in 1 Cor. vii, 25, and practiced voluntary poverty, and led a strictly ascetic life. He made it a matter of principle to renounce every earthly thing not indispensably necessary; refused the gifts of his pupils; had but one coat, no shoes, and took no thought of the morrow. He rarely ate flesh, never drank wine; devoted the greater part of the night to prayer and study, and slept on the bare floor. By these means he commanded the respect of both the learned and the unlearned in an age and country where such a mode of life was held in the highest repute both by Christians and heathen; and thus, in connection with his public and private instruction, he made a multitude of converts from all ranks of pagans. Among those whom his preaching, backed by a life so replete with consistency, reclaimed was one Valentinian heretic, a wealthy person, named Ambrose, who afterwards assisted Origen materially in the publication of his Commentaries on the Scriptures.

It was a little while preceding these important acts (about A.D. 211) that Origen visited Rome, in order to acquaint himself with the doctrines, practices, and general character of its truly ancient Church. The Alexandrian and Roman views of the Church were widely different. By the latter, the one Church and body of Christ were contemplated as a visible organization, by the former as an invisible. In Rome and Carthage nepotism was dreaded as the worst of evils, and the baptized were looked upon as constituting the Church. In Alexandria the alienation of the mind and of the heart from the truth was regarded as the chief evil, and the holy, both in heaven and on earth, were viewed as constituting the true Church. Origen's opinions in regard to ecclesiastical organization and discipline were substantially the same as those which are most commonly entertained by evangelical Christians. They were far more spiritual and rational than those held by the Roman Church, and by Cyprian and Augustine. (The chapter in which Redepenning presents a summary of Origen's system of practical Church discipline is a very valuable treatise on the subject for practical purposes in general; the golden mean between formalism and latitudinarianism is happily chosen: still it appears that Origen admitted a modified supremacy of the Church of Rome.) Origen's stay at Rome was short. Upon his return to Alexandria, by request of bishop Demetrius, he resumed his lessons, and then met with the remarkable and blessed results in his labors above referred to. Troubles likely to lead to serious dissension which broke out in that city in A.D. 215 made it evident that Christian teachers could not effectually prosecute their work, and Origen retired secretly to Palestine. This incensed the bishop; and when the clergy of that province asked Origen to expound the Scriptures in public, Demetrius wrote to expostulate with them, on the ground that such a mission should not be intrusted to one who was not ordained priest. Alexander, bishop of Jerusalem, and Theocritus of Cæsarea defended their conduct on the ground that bishops had always employed for that purpose such as were best qualified for it by their learning and piety, without inquiring whether they were priests or laymen. Demetrius finally recalled Origen, and afterwards sent him to Greece to oppose some new heresies which had arisen in Achaia. On his way thither, in 228, he was ordained a presbyter at Cæsarea, in Palestine, by Theocritus. This so displeased Demetrius that he held two councils (A.D. 231 and 232) at Alexandria, by which Origen was forbidden to teach, and excommunicated. He was accused, 1, of having castrated himself; 2, of having been ordained without the consent of his regular bishop; 3, of teaching erroneous doctrines, such as saying that the devil would be saved, and be redeemed from the torments of hell, etc. Origen denied the correctness of these accusations, and withdrew to Cæsarea in 231, where he was received with great honor by Theocritus; for the churches of Palestine, Arabia, Phœnicia, and Achaia, which were too well informed regarding Origen, disapproved of this unrighteous sentence, in which envy, hierarchical arrogance, and blind zeal for orthodoxy joined. The Roman Church, always ready to anathematize, alone concurred, without further

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investigation. Jerome states that the proceedings of the councils were not due to any belief in Origen's guilt of heresy, but solely to jealousy of his eloquence and reputation.

While resident in Cæsarea, Origen there opened a new philosophical and theological school, which soon outshone that of Alexandria. The Cæsarean institution was resorted to by persons from the most distant places, who were anxious to hear his interpretations of the Scriptures. Among his disciples were several who afterwards rose to great eminence in the Church. With the death of Demetrius all opposition to Origen died out, and thereafter his advice was everywhere eagerly sought for. He was called into consultation in various ecclesiastical disputes, and had an extensive correspondence; even his personal attendance was frequently asked for. Thus Mammæa, mother of the emperor Alexander Severus, sent for him to Antioch, that she might converse with him on religion; and at a later period he had a correspondence with the emperor Philip and his wife Severa. The persecutions renewed under Maximin against the Christians, and particularly against priests and teachers, caused Origen to retire into quiet for two years. When peace was restored by Gordian in 237, Origen availed himself of it to visit Greece. He remained for some time at Athens; and having returned to Cæsarea, he went at the request of the bishops of Arabia to take part in two synods held in that country. Here he enjoyed the success (rare, indeed, in religious controversy) of convincing his opponents: these were Beryllus, bishop of Bostra, in Arabia, who denied the pre-existence of Christ; and some who held that the soul dies with the body, to be revived with it at the resurrection. When about sixty years of age Origen permitted his discourses to be taken down in shorthand, and in this way over a thousand of his homilies were preserved. In the Decian persecution (A.D. 250) Origen was again imprisoned, endured great torture, and came near suffering martyrdom. He was, however, finally released, but died shortly after, some say at Tyre, in 253 or 254, probably in consequence of violence inflicted while in prison. He belongs, therefore, as Schaff has aptly said, "at least among the confessors, if not among the martyrs" (*Ch. Hist.* i, 504). His tomb, near the high-altar of the cathedral at Tyre, was shown for many centuries, until it was destroyed during the Crusades.

Origen is undoubtedly one of the most remarkable men among the ancient Christian writers. His talents, eloquence, and learning have been celebrated not only by Christian writers, but also by heathen philosophers, including Porphyry himself. Jerome calls him "a man of immortal genius, who understood logic, geometry, arithmetic, music, grammar, rhetoric, and all the sects of the philosophers, so that he was resorted to by many students of secular literature, whom he received chiefly that he might embrace the opportunity of instructing them in the faith of Christ" (*De Vir. Illust.* c. 54). Elsewhere he calls him the greatest teacher since the apostles. We find this same Jerome, however, at a later period of his life violently attacking Origen, and approving of the persecution against his followers. "Origen," says Prof. Emerson (in the *Biblical Repository*, Jan. 1834, art. i, p. 47), "is one among the few who have graced the annals of our race, by standing up as a living definition of what is meant by a man of genius, learning, piety, and energy. All these he possessed in amiable combination. Any subject that is worth mastering he would master, and when he had done it would devote the acquisition to a specific purpose for which he sought it. Thus he learned music, philosophy, and heathen literature, that he might gain the esteem and win the souls of the devotees to such accomplishments. Thus he studied Hebrew, that he might impart the Scriptures and meet the Jews; and then he wrote commentaries without end. He pursued nothing without a design. The soul of man was his great object; the world was his theatre; it was his purpose to make himself at home everywhere and in all things, that he might gain all men. Like the great apostle, we find him everywhere true to his purpose and prepared for his work: at Alexandria, in the school and amid its philosophers and multifarious population; in Arabia, in Palestine, in Athens; among Christians and among heathen; among persecutors and heretics as well as among friends. It was worse than in vain for opposition to do anything to such a man short of putting him to death. Drag him, half dead, to the heathen temple, and bid him distribute the emblems of heathen rites, and you hear him preaching Jesus to those who approach to grasp the sacred branches. Let Demetrius and his councils expel and expose him, he does but retire to Cæsarea, where he opens a new school of greater numbers, and 'myriads' throng around him. He is the stamp of a truly great and good man. Sacrificed to the world in his youth, and the world to him, there remained nothing in the world to do except to kill him—and even this he courted, instead of dreading. He wished for no excuse to cease from his Christian toils; they were his meat and drink." Indeed, his whole life was occupied in writing and teaching, and principally in explaining the Scriptures. No man—certainly none in ancient times—did more to settle the true text of the sacred writings, and to spread them among the people; yet, whether from a defect in judgment or from a fault in his education, he applied to the Holy Scriptures the allegorical method which the Platonists used in interpreting the heathen mythology. He says himself that "the source of many evils is the adhering to the carnal or external part of Scripture. Those who do so shall not attain to the kingdom of God. Let us, therefore, seek after the spirit and the substantial fruit of the Word, which are hidden and mysterious." Again, "the Scriptures are of little use to those who understand them as they are written." In the 4th century the writings of Origen led to violent controversies in the Church. Epiphanius, in a letter preserved by Jerome, enumerates eight erroneous opinions.

Works.—All the extant works of Origen have been very much corrupted, either intentionally or accidentally, by copyists and annotators, etc. The number of his works is stated by Epiphanius and Rufinus to have exceeded 6000, and although this is probably only meant as an exaggerated round number, yet the amount of writings that issued from his always busy brain and hands cannot but have been enormous. Seven secretaries and seven copyists, aided by an uncertain number of young girls, are by Eusebius reported to have been always at work for him. The great bulk of his works is lost; but among those that have survived the most important by far is his elaborate attempt to rectify the text of the Septuagint by collating it with the Hebrew original and other Greek versions. On this he spent twenty-eight years, during which he travelled through the East collecting materials. The form in which he first issued the result of his labors was that of the *Tetrapla*, which presented in four columns the texts of the Sept., Aquila, Symmachus, and Theodotion. He next issued the *Hexapla*, in which the Hebrew text was given, first in Hebrew and then in Greek letters. Of some books he gave two additional Greek versions, whence the title *Octapla;* and there was even a seventh Greek version added for some books. The arrangement was in columns, in the following order: Hebrew in its proper characters; Hebrew in Greek characters; Aquila; Symmachus; Sept.; Theodotion; 5th version; 6th; 7th. Unhappily this great work, which extended to nearly fifty volumes, was never transcribed, and so perished. It had been placed in the library at Cæsarea, and was still much used in the times of Jerome. It was probably destroyed by the Saracens in 653. Extracts from it, however, had been made, and of these some are preserved. They were collected by Montfaucon, entitled *Hexaplorum*

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quæ supersunt, multis partibus auctiora, quàm à Flaminio Nobilis et Joanne Drusio edita fuerint. Ex MSS. et ex libris editis eruit et notis illustravit D. Bernardus de Montfaucon, Monachus Benedictinus (Paris, 1713, 2 vols. fol.). This edition was brought out in a revise by Bahrdt, entitled *Hexaplorum Origenis quæ supersunt.* Edidit, notisque illustravit C. F. Bahrdt (Leips. 1769–70, 2 vols. 8vo). A few additions have been made to this collection since by various editors. Had this great work been preserved, it would have done more for the criticism of the Bible than Origen's exegetical works have done for its interpretation; for though at first he followed the grammatico-historical method of interpretation, he soon abandoned it for the allegorical, in which he indulged to a pernicious extent. We think Waddington (*Eccles. Hist.*) has best estimated Origen: "His works exhibit the operation of a bold and comprehensive mind, burning with religious warmth, unrestrained by any low prejudices or interests, and sincerely bent on the attainment of truth. In the main plan and outline of his course he seized the means best calculated to his object; for his principal labors were directed to the collection of correct copies of the Holy Scriptures, to their strict and faithful translation, to the explanation of their numerous difficulties. In the first two of these objects he was singularly successful; but in the accomplishment of the last part of his noble scheme the heat of his imagination and his attachment to philosophical speculation carried him away into error and absurdity; for he applied to the explanation of the Old Testament the same fanciful method of allegory by which the Platonists were accustomed to veil the fabulous history of their gods. This error, so fascinating to the loose imagination of the East, was rapidly propagated by numerous disciples, and became the foundation of that doubtful system of theology called philosophical or *scholastic.*" See ORIGENISTS.

1. Origen's *commentaries* covered almost all the books of the Old and New Testaments, and contained a vast wealth of profound suggestions, with the most arbitrary allegorical and mystic fancies. They were of three kinds: (*a*) Short notes on single difficult passages for beginners; all these are lost. (*b*) Extended expositions of whole books, for higher scientific study; of these we have a number in the original. (*c*) Hortatory or practical applications of Scripture for the congregation (Ὁμιλίαι), which are important also to the history of pulpit oratory. But we have them only in part, as translated by Jerome and Rufinus, with many unscrupulous retrenchments and additions, which perplex and are apt to mislead investigators.

2. Next to his Biblical works stand his *apologetic* and *polemic* works. Of these, the Κατὰ Κέλσου τόμαι ἡ, or in Latin entitled *Contra Celsum* (libri viii), which is a refutation of Celsus (q. v.), or, better, Origen's defence of the Christian faith against the objections of that Platonist, in eight books, written in his old age, about 249, is preserved complete in the original, and is one of the ripest and most valuable productions of Origen, and of the whole ancient apologetic literature. It exists also in an English version, entitled *Origen against Celsus,* translated from the original into English by James Bellamy, Gent. (Lond. 8vo, n. d.). His other and quite numerous polemic writings against heretics are all gone.

3. Of Origen's *dogmatic* writings we have, though only in the inaccurate Latin translation of Rufinus, his juvenile production, Περὶ ἀρχῶν (*De Principiis*), on the fundamental doctrines of the Christian faith, in four books. This was the first attempt in the Christian Church at a complete dogmatic; but it is full of the author's peculiar Platonizing and Gnosticizing errors, some of which he retracted in his riper years. Before Origen there existed no system of Christian doctrine. The beginnings of a systematic presentation were contained in the Epistle of Paul to the Romans, and in the Epistle to the Hebrews. The necessity of reducing the teachings of the Bible and the doctrines developed in the course of controversies against heretics and non-Christians to a systematic form was first felt by the teachers in the school for catechists, and they, in going to work to meet this necessity, were guided by the baptismal confession and the Regula Fidei. In the writings of Clement the subjects of his Gnosis are loosely combined, and the treatises disclose no plan followed in detail; they are only labors preparatory to a system. Setting out with these materials, Origen laid the foundation of a regular system of Christian dogmas. Yet his order was not very exact, and the gain of a systematic doctrinal form was not secured without material loss. The doctrine relating to the premundane existence of God, being placed first in the regular scholastic order, concealed those living germs seated in man's religious feeling or contained in the history of religion, which might otherwise have influenced beneficially the historical development of Christian doctrine; and the doctrine of Soteriology was left comparatively undeveloped. Origen says, "The apostles taught only what was necessary; many doctrines were not announced by them with perfect distinctness; they left the more precise determination and demonstration of many dogmas to the disciples of science, who were to build up a scientific system on the basis of the given articles of faith" (*De Princ. Præf.* p. 3 sq.). The principle that a systematic exposition shall begin with the consideration of that which is naturally first is expressly announced by Origen (*Tom. in Joan.* x, 178), where, in an allegorical interpretation of the eating of fishes, he says: "In eating, one should begin with the head, i. e. one should set out from the highest and most fundamental dogmas concerning the heavenly, and should stop with the feet, i. e. should end with those doctrines which relate to that realm of existence which is farthest removed from the heavenly source, whether it be that which is most material or to the subterraneal, or to the evil spirits and impure dæmons." The order of presentation in the four books respecting fundamental doctrines is (according to the outline given by Redepenning (*Orig.* ii, 276) as follows: "At the commencement is placed the doctrine of God, the eternal source of all existence, as a point of departure for an exposition in which the knowledge of the essence of God, and of the unfoldings of that essence, leads on to the genesis of the eternal in the world, viz. the created spirits, whose fall first occasioned the creation of the coarser material world. This material is without difficulty arranged around the ecclesiastical doctrines of the Father, Son, and Spirit, of the creation, the angels, and the fall of man. All this is contained in the first book of Origen's work on fundamental doctrines. In the second book we set foot upon the earth as it now is: we see it arising out of the ante-mundane though not absolutely eternal matter, in time, in which it is to lead its changing existence until the restoration and emancipation of the fallen spirits. Into this world comes the Son of God, sent by the God of the Old Testament, who is no other than the Father of Jesus Christ; we learn of the incarnation of the Son, of the Holy Ghost as he goes forth from the Son to enter into the hearts of men, of the psychical in man in distinction from the purely spiritual in him, of the purification and restoration of the psychical man by judgment and punishment, and of eternal salvation. In virtue of the inalienable freedom belonging to the spirit, it fights its way upwards in the face of evil powers of the spiritual world and against temptations from within, supported by Christ himself, and by the means of grace, i. e. by all the gifts and operations of the Holy Ghost. This freedom, and the process by which man becomes free, are described in the third book. The fourth book is distinct from the rest and independent, as containing the basis on which the doctrine of the preceding books rests, viz. the revelation made by the Holy Scriptures" (whereas later dogmatists have been accustomed to place the doctrine before the other contents of the system).

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4. Among Origen's practical works are specially noteworthy his treatise on prayer, with an exposition of the Lord's Prayer, and exhortation to martyrdom. It was written during the persecution of Maximinus. Besides these works, Origen wrote many letters, Ἐπιστολαί (*Epistolæ*), of which Eusebius collected over eight hundred. We have, too, a few fragments of an answer to Julius Africanus on the authenticity of the history of Susanna. Delarue has given (i, 1–32), whether complete or fragmentary, all that remains of them. Among the works of Origen is also usually inserted the *Philocalia* (Φιλοκαλία), a collection of extracts from his writings on various exegetical questions. The compilation was made, however, by Gregory of Nazianzum and Basil the Great. It is entitled *Philocalia, de obscuris S. Scripturæ locis, à SS. PP. Basilio Magno et Gregorio theologo, ex variis Oregenis commentariis excerpta, Omnia nunc primum Græce edita, ex Bibliotheca Regia*, opere et studio Jo. Tarini, Andegavi, qui et Latinè fecit et notis illustravit (Paris, 1619, 4to).

The completest edition of Origen's works has been published under the style, *Opera omnia, quæ Græce vel Latine tantum extant et ejus nomine circumferuntur, ex variis editionibus et codicibus manu exaratis, Gallicanis, Italicis, Germanicis, et Anglicis, collecta, recensita, Latine versa, atque annotationibus illustrata, cum copiosis indicibus, vita auctoris, et multis dissertationibus.* Opere et studio Domini Caroli Delarue, Presbyteri et Monachi Benedictini è Congregatione S. Mauri (Paris, 1733–59, 4 vols. fol.); but a more critical edition is that entitled, *Opera omnia quæ Græce vel Latine tantum extant.* Edidit C. H. E. Lommatzsch (Berlin, 1831–48, 25 vols. 8vo). Other good editions are: *Opera* [Latine, studio J. Merlini] (Paris, 1512, 4 vols. fol.); *Contra Celsum, libri viii, Ejusdem Philocalia*, Gr. et Lat. cum annotationibus Gul. Spenceri (Cantab. 1658, 4to; reprinted 1677).

Doctrines. — Ecclesiastical history, as Fabricius observes, cannot furnish another instance of a man who has been so famous through good report and ill report as Origen. The quarrels and disputes which arose in the Church after his death, on account of his person and writings, seem scarcely credible to any who have not examined the history of those times. The universal Church was split into two parties; and these parties fought as furiously for and against Origen as if the Christian religion had itself been at stake. See ORIGENIAN CONTROVERSY. Huetius has employed the second book of his *Origeniana*, which consists of above 200 pages in folio, in pointing out and animadverting on such dogmas of this illustrious father as are either quite inexcusable or very exceptionable. Cave (*Hist. Liter.* Oxon. 1740) has collected within a short compass the principal tenets which rendered him obnoxious; and thence we learn that Origen was accused of maintaining different degrees of dignity among the persons of the Holy Trinity; as that the Son was inferior to the Father, and the Holy Spirit inferior to both, in the same manner as rays emitted from the sun are inferior in dignity to the sun himself; that the death of Christ was advantageous, not to men only, but to angels, devils, nay, even to the stars and other insensible things, which he supposed to be possessed of a rational soul, and therefore to be capable of sin; that all rational natures, whether devils, human souls, or any other, were created by God from eternity, and were originally pure intelligences, but afterwards, according to the various use of their free will, dispersed among the various orders of angels, men, or devils; that angels and other supernatural beings were clothed with subtile and ethereal bodies, which consisted of matter, although in comparison with our grosser bodies they may be called incorporeal and spiritual; that the souls of all rational beings, after putting off one state, pass into another, either superior or inferior, according to their respective behavior; and that thus, by a kind of perpetual transmigration, one and the same soul may successively, and even often, pass through all the orders of rational beings; that hence the souls of men were thrust into the prison of bodies for offences committed in some former state, and that when loosed from hence they will become either angels or devils, as they shall have deserved; that, however, neither the punishment of men or devils, nor the joys of the saints, shall be eternal, but that all shall return to their original state of pure intelligences, to begin the same round again, and so on forever. Says Schaff (*Ch. Hist.* i, 270): "Origen felt the whole weight of the Christological and Trinitarian question, but obscured it by his foreign speculations, and wavered between the homoousian, or orthodox, and the subordination theories, which afterwards came into sharp conflict with each other in the Arian controversy. On the one hand he brings the Son as near as possible to the essence of the Father; not only making him the absolute personal wisdom, truth, righteousness, reason (αὐτοσοφία, αὐτοαλήθεια, αὐτοδικαιοσύνη, αὐτολογικότης, αὐτόλογος, etc.), but also expressly predicating eternity of him, and propounding the Church dogma of the *eternal* generation of the Son. This generation he usually represents as proceeding from the will of the Father; but he also conceives it as proceeding from his essence; and hence, at least in one passage, in a fragment on the Epistle to the Hebrews, he already applies the term ὁμοούσιος to the Son, thus declaring him coequal in substance with the Father. This idea of eternal generation, however, has a peculiar form in him, from its close connection with his doctrine of an eternal creation. He can no more think of the Father without the Son, than of an almighty God without creation, or of light without radiance (*De Princip.* iv, 28: 'Sicut lux numquam sine splendore esse potuit, ita nec Filius quidem sine Patre intelligi potest'). Hence he describes this generation not as a single, instantaneous act, but, like creation, ever going on. But on the other hand he distinguishes the essence of the Son from that of the Father; speaks of a difference of substance (ἑτερότης τῆς οὐσίας or τοῦ ὑποκειμένου, which the advocates of his orthodoxy, probably without reason, take as merely opposing the Patripassian conception of the ὁμουσία); and makes the Son decidedly inferior to the Father, calling him, with reference to John i, 1, merely θεός without the article, that is, God in a relative sense (Deus de Deo), also δεύτερος θεός, but the Father God in the absolute sense, ὁ θεός (Deus per se), or αὐτόθεος, also the fountain and root of the divinity (πηγή, ῥίζα τῆς θεότητος). Hence he also taught that the Son should not be directly addressed in prayer, but the Father through the Son in the Holy Ghost. This must be limited, no doubt, to absolute worship, for he elsewhere recognises prayer to the Son and to the Holy Ghost. Yet this subordination of the Son formed a stepping-stone to Arianism, and some disciples of Origen, particularly Dionysius of Alexandria, decidedly approached that heresy."

"In his Pneumatology," says Schaff, "Origen vacillates still more than in his Christology between orthodox and heterodox views. He ascribes to the Holy Ghost eternal existence, exalts him, as he does the Son, far above all creatures, and considers him the source of all charisms (not as ὕλη τῶν χαρισμάτων, as Neander and others represent it, but as τὴν ὕλην τῶν χαρισμάτων παρέχον, as offering the substance and fulness of the spiritual gifts; therefore as the ἀρχή and πηγή of them [*In Joh.* ii, § 6]), especially as the principle of all the illumination and holiness of believers under the Old Covenant and the New. But he places the Spirit in essence, dignity, and efficiency below the Son, as far as he places the Son below the Father; and though he grants in one passage (*De Princip.* i, 3, 3) that the Bible nowhere calls the Holy Ghost a creature, yet, according to another somewhat obscure sentence, he himself inclines towards the view, which, however, he does not avow, that the Holy Ghost had a beginning (though, according to his system, not in time but from

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eternity), and is the first and most excellent of all the beings produced by the Logos (*In Joh.* ii, § 6: Τιμιώτερον—this comparative, by the way, should be noticed as possibly saying more than the superlative, and perhaps designed to distinguish the Spirit from all creatures—*πάντων τῶν ὑπὸ τοῦ Πατρὸς διὰ Χριστοῦ γεγεννημένων*). In the same connection he adduces three opinions concerning the Holy Ghost: one, regarding him as not having an origin; another, ascribing to him no separate personality; and a third, making him a being originated by the Logos. The first of these opinions he rejects, because the Father alone is without origin (*ἀγέννητος*); the second he rejects, because in Matt. xii, 32 the Spirit is plainly distinguished from the Father and the Son; the third he takes for the true and scriptural view, because everything was made by the Logos (according to John i, 3). Indeed, according to Matt. xii, 32, the Holy Ghost would seem to stand above the Son; but the sin against the Holy Ghost is more heinous than that against the Son of Man only because he who has received the Holy Ghost stands higher than he who has merely the reason from the Logos" (*Ch. Hist.* i, 280).

These errors, and others connected with and flowing from these, together with that "furor allegoricus" above mentioned, which pushed him on to turn even the whole law and Gospel into allegory, are the foundation of all that enmity which has been conceived against Origen, and of all those anathemas with which he has been loaded. His damnation by Romanists has been often decreed in form; and it has been deemed heretical even to suppose him saved. John Picus, earl of Mirandula, having published at Rome, among his 900 propositions, that it is more reasonable to believe Origen saved than damned, the masters in divinity censured him for it, asserting that his proposition was rash, blamable, favoring of heresy, and contrary to the determination of the Catholic Church. This is what Picus himself relates in his *Apolog.* c. vii. Stephen Binct, a Jesuit, published a book at Paris in 1629, concerning the salvation of Origen, in which he took the affirmative side of the question, but not without diffidence and fear. This work is written in the form of a trial; witnesses are introduced and depositions taken, and the cause is fully pleaded pro and con. The witnesses for Origen are Merlin, Erasmus, Genebrard, and Picus of Mirandula: after this, cardinal Baronius, in the name of Bellarmine, and of all who are against Origen, makes a speech to demand the condemnation of the accused. After having expatiated on Origen's heresies, the cardinal adds: "Must I at last be reduced to such an extremity as to be obliged to open the gates of hell, in order to show that Origen is there? otherwise men will not believe it. Would it not be enough to have laid before you his crime, his unfortunate end, the sentence of his condemnation delivered by the emperors, by the popes, by the saints, by the fifth general council, not to mention others, and almost by the mouth of God himself? Yet, since there is no other method left but descending into hell and showing there that reprobate, that damned Origen, come, gentlemen, I am determined to do it, in order to carry this matter to the highest degree of evidence: let us, in God's name, go down into hell, to see whether he really be there or not, and to decide the question at once." The seventh general council has quoted from the *Pratum Spirituale* (Baron. *Annal.* ad ann. 532), and by quoting it has declared it to be of sufficient authority to furnish us with good and lawful proofs to support the determination of the council with regard to Origen. "Why should not we, after the example of that council, make use of the same book to determine this controversy, which besides is already but too much cleared up and decided? It is said there that a man being in great perplexity about the salvation of Origen, after the fervent prayers of a holy old man, saw plainly, as it were, a kind of hell open; and, looking in, observed the heresiarchs, who were all named to him one after another by their own names; and in the midst of them he saw Origen, who was there damned among the others, loaded with horror, flames, and confusion." Protestants have always revered his memory. The orthodox and heterodox have frequently quarrelled over his relative position in the Church. It would be difficult for us to determine his relation to the Church at large better than it has already been done by Dr. Schaff. We therefore prefer to let this learned Church historian speak. "Origen," says Schaff, "was the greatest scholar of his age, and the most learned and genial of all the ante-Nicene fathers. Even heathens and heretics admired or feared his brilliant talents. His knowledge embraced all departments of the philology, philosophy, and theology of his day. With this he united profound and fertile thought, keen penetration, and glowing imagination. As a true divine, he consecrated all his studies by prayer, and turned them, according to his best convictions, to the service of truth and piety. It is impossible to deny a respectful sympathy to this extraordinary man, who, with all his brilliant talents and a host of enthusiastic friends and admirers, was driven from his country, stripped of his sacred office, excommunicated from a part of the Church, then thrown into a dungeon, loaded with chains, racked by torture, doomed to drag his aged frame and dislocated limbs in pain and poverty, and long after his death to have his memory branded, his name anathematized, and his salvation denied; but who nevertheless did more than all his enemies combined to advance the cause of sacred learning, to refute and convert heathens and heretics, and to make the Church respected in the eyes of the world. Origen may be called in many respects *the Schleiermacher of the Greek Church.* He was a guide from the heathen philosophy and the heretical Gnosis to the Christian faith. He exerted an immeasurable influence in stimulating the development of the catholic theology and forming the great Nicene fathers, Athanasius, Basil, the two Gregories, Hilary, and Ambrose, who consequently, in spite of all his deviations, set great value on his services. But his best disciples proved unfaithful to many of his most peculiar views, and adhered far more to the reigning faith of the Church. For—and in this, too, he is like Schleiermacher—he can by no means be called orthodox, either in the Catholic or in the Protestant sense. His leaning to idealism, his predilection for Plato, and his noble effort to reconcile Christianity with reason, and to commend it even to educated heathens and Gnostics, led him into many grand and fascinating errors" (*Ch. Hist.* i, 504, 505). "Christian science," says Pressensé (*Heresy and Christian Martyrs*, p. 297 sq.), "is in Origen's view the full faith or knowledge, which rises to the direct contemplation of its object, and ascends from the visible Christ, 'known after the flesh,' to the Eternal Word. He falls into the same error as Clement in thinking too lightly of the foundation of this transcendent knowledge—that historical Gospel which is the very substance of the truth—and in treating the letter of the Scriptures as a seal that needs to be broken. It remains none the less true that speculation is never with him a mere mental feat; that it is rather the aspiration of the entire being after the living and complete possession of the truth. Origen spoke the philosophical language of his time. He resolutely dealt with the problems which occupied the minds of his contemporaries. In order rightly to estimate and understand him, we must bear constantly in mind that sublime and subtle pantheism which was the primary inspiration both of Valentinian Gnosticism and of Platonism. If his mind frequently forsakes the solid ground of psychological observation and exact history, to soar into vague regions which are neither heaven nor earth, it is because he is desirous to occupy a sphere as wide as that of his adversaries. Anxious to excel them in science no less than in faith, he will not abandon to them any vantage ground. Like them, he peoples the infinite void with the creations of his imagination. To the Æons he opposes good

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and bad angels; he does not hesitate to invent a sort of mythology, of which the inspiration is Christian, but which in its bold additions to the positive statements of revelation necessarily becomes visionary. Herein is not the strength and beauty of his system. These are found in that bold vindication of liberty which is its central and vital principle. It may be said that the vast theological edifice reared by him is, as it were, the temple of liberty. Liberty is its foundation and its top-stone; nay, it is more, it is the animating soul of the whole doctrine taught therein. Pantheistic naturalism had struck the whole world with a death chill. Origen reawakened it with the breath of liberty, restored it to life, and snatched it from the petrifying grasp of fatalism. In the boldness of his thought he denies the existence of necessity altogether. All the phenomena of the material world are free acts. Bodies owe their existence to the motions of the will. If matter gravitates or ascends, it is not by a simple physical law, but is connected with moral action. Liberty is the explanation of all things. The great merit of Origen is his endeavor to trace back all the diversity of things to one and the same idea. Unhappily his conception of liberty was incomplete, and his error on this fundamental point produced results all the more serious because of the close logical coherence of his system." "But such a man might in such an age," says Schaff, "hold heretical opinions without being a heretic. For Origen propounded his views always with modesty, and from sincere conviction of their agreement with Scripture, and that in a time when the Christian doctrine was as yet very indefinite in many points." For this reason even unprejudiced Roman divines, such as Tillemont and Möhler, have shown Origen the greatest respect and leniency; a fact the more to be commended, since the Romish Church has steadily refused him, as well as Clement of Alexandria and Tertullian, a place among the saints and the fathers in the stricter sense. See Eusebius, *Hist. Eccles.* bk. vi, 1–6 et pass.; Hieronymus, *Cat.* c. liv, and *Ep.* 29, 41; Gregorius Thaumat. *Oratio panegyrica in Origenem;* Pamphilus, *Apologia Orig.* (all in the last vol. of Delarue); Huetius, *Origeniana* (Par. 1679, 2 vols.); Lardner, *Credibility*, pt. ii, ch. xxxviii; Thomasius, *Origenes, ein Beitrag z. Dogmengeschichte* (Nuremberg, 1837); Ritter, *Gesch. d. christlichen Philosophie*, i, 465 sq.; Baur, *Gesch. d. Dreieinigkeitslehre*, i, 186–243, 560–566; Meier, *Trinitätslehre;* Dr. Kahnis, *Monographie* (1847); Möhler, *Patrologie;* Alzog, *Patrologie*, § 33, 34; and especially Redepenning, *Origenes, eine Darstellung s. Lebens u. s. Lehre* (1841–1846, 2 vols.). See also Schaff, *Ch. Hist.* i, 501–509 et pass.; Neander, *Ch. Hist.* i, 693 sq., et pass.; id. *Dogmat*, p. 21 sq.; Pressensé, *Early Years of Christianity* (*Heresy and Doctrine*, bk. ii, ch. iv; *Martyrs and Apologists*, bk. ii, ch. ii, § ii); Killen, *Anc. Ch.* p. 375 sq.; Hagenbach, *Gesch. der ersten 3 Jahrh.* ch. xiii, xiv.; Mosheim, *Eccles. Hist.* vol. i; Bohringer, *Kirchengesch.* i, 104 sq.; Hagenbach, *Hist. Doctrines* (see Index in vol. ii); Schröckh, *Kirchengesch.* iv, 29 sq.; Guericke, *Ch. Hist.* i, 104 sq.; Alzog, *Kirchengesch.* vol. i; Neale, *Hist. East. Ch.* (*Patriarchate of Alexandria*, bk. i, § 53); Smith, *Dict. of Greek and Roman Biogr. and Mythol.* s. v.; Farrar, *Crit. Hist. of Free Thought*, p. 50 sq., 285, 404, 457, 460; Ueberweg, *Hist. Philos.* i, 315 sq.; Donaldson, *Literature* (see Index in vol. ii); Tillemont, *Mémoires Ecclés.;* Ceillier, *Hist. des Auteurs Ecclés.* ii, 130 sq.; Rust, *Origen and his Chief Opponents;* Vaughn, *Life and Writings of Origen; Bampton Lectures*, 1813, 1824, 1829, 1839; *Amer. Bibl. Repos.* iv, 833 sq.; *Bib. Sac.* iii, 378 sq.; *Brit. Qu. Rev.* ii, 491 sq.; *Christian Examiner*, x, 306; xi, 22; *Meth. Qu. Rev.* xi, 645; *Lond. Qu. Rev.* July, 1851; *Amer. Ch. Rev.* Oct. 1868; *Mercersburg Rev.* Oct. 1871, art. ii; *Univ. Qu.* April, 1874, art. vii; April, 1875, art. iv. (J. H. W.)

Origenian Controversy. So distinguished a man as Origen could not fail to have great influence on the Church, not only while living, but even after his death. As during his lifetime he had opponents as well as partisans, so two parties continued in the Church a long time afterwards. As late as the 3d century we find bishop Methodius (d. 311) opposing the doctrine of Origen, and asserting the absoluteness of God, in opposition to Origen, who teaches the creation as having had no beginning. Methodius also combated Origen's realistic views, particularly his eschatological doctrines, i. e. his spiritualizing tendencies. Many of his arguments, however, like those of other opponents of Origen, were based on a misunderstanding of his doctrines. On the other hand, the learned and pious Pamphilus of Cæsarea, in Palestine († 309), in collaboration with his friend Eusebius, wrote in prison an apology for Origen. In this work the writers reveal and oppose the narrow-mindedness which led to the accusations of heresy preferred against Origen. It contains six books; the last is the work of Eusebius alone, being written after Pamphilus's martyrdom, and defended by him against the attacks of Marcellus of Ancyra. We now possess only the first book, in the incorrect translation of Rufinus, and a few fragments of the Greek text (published in Delarue's edition of Origen; Gallandi, *Bibl. Patr.;* and Routh, *Reliq. sacræ*).

Origen's name was also drawn into the Arian controversies, and used and abused by both parties for their own ends. The question of the orthodoxy of the great departed became in this way a vital issue of the day, and increased in interest with the increasing zeal for pure doctrine and the growing horror of all heresy. Upon this question three parties arose: free, progressive disciples, blind adherents, and blind opponents. 1. The true, independent followers of Origen drew from his writings much instruction and quickening, without committing themselves to his words, and, advancing with the demands of the time, attained a clearer knowledge of the specific doctrines of Christianity than Origen himself, without thereby losing esteem for his memory and his eminent services. Such men were, in the 4th century, Pamphilus, Eusebius of Cæsarea, Didymus of Alexandria, and in a wider sense Athanasius, Basil the Great, Gregory of Nazianzum, and Gregory of Nyssa; and among the Latin fathers, Hilary, and at first Jerome, who afterwards joined the opponents. Gregory of Nyssa, and perhaps also Didymus, even adhered to Origen's doctrine of the final salvation of all created intelligences. 2. The blind and slavish followers, incapable of comprehending the free spirit of Origen, clung to the letter, held all his immature and erratic views, laid greater stress on them than Origen himself, and pressed them to extremes. Such mechanical fidelity to a master is always apostasy from his spirit, which tended towards continual growth in knowledge. To this class belonged the Egyptian monks in the Nitrian mountains; four in particular—Dioscurus, Ammonius, Eusebius, and Euthymius, who are known by the name of "the tall brethren" (Ἀδελφοὶ μακροί, on account of their bodily size), and were very learned. 3. The opponents of Origen, some from ignorance, others from narrowness and want of discrimination, shunned his speculations as a source of the most dangerous heresies, and in him condemned at the same time all free theological discussion, without which no progress in knowledge is possible, and without which even the Nicene dogma would never have come into existence. To these belonged a class of Egyptian monks in the Scetic desert, with Pachomius at their head, who, in opposition to the mysticism and spiritualism of the Origenistic monks of Nitria, urged grossly sensuous views of divine things, so as to receive the name of Anthropomorphites. The Roman Church, in which Origen was scarcely known by name before the Arian disputes, shared in a general way the strong prejudice against him as an unsound and dangerous writer.

The leader in the crusade against the bones of Origen was the bishop Epiphanius of Salamis (Constantia), in Cyprus († 403), an honest, well-meaning, and by his

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contemporaries highly respected, but violent, coarse, contracted, and bigoted monastic saint and heresy-hunter. He had inherited from the monks in the deserts of Egypt an ardent hatred of Origen as an arch-heretic; and in his *Panarion*, or chest of antidotes for eighty heresies, branded Origen as the father of Arianism and many other errors (*Hær.* 64). Epiphanius gave documentary justification for this hatred from the numerous writings of Origen. Not content with this publication, he also endeavored, by journeying and oral discourse, to destroy everywhere the influence of the long-departed teacher of Alexandria, and considered himself as doing God and the Church the greatest service thereby. With this object the aged bishop journeyed in 394 to Palestine, where Origen was still held in the highest consideration, especially with John, bishop of Jerusalem, and with the learned monks Rufinus and Jerome, the former of whom was at that time in Jerusalem and the latter in Bethlehem. Epiphanius delivered a blustering sermon in Jerusalem, excited laughter, and vehemently demanded the condemnation of Origen. John and Rufinus resisted; but Jerome, who had previously considered Origen the greatest Church teacher after the apostles, and had learned much from his exegetical writings, without adopting his doctrinal errors, yielded to a solicitude for the fame of his own orthodoxy, passed over to the opposition, broke off Church fellowship with John, and involved himself in a most violent literary contest with his former friend Rufinus, which belongs to the *chronique scandaleuse* of theology. The schism was terminated indeed by the mediation of the patriarch Theophilus in 397, but the dispute broke out afresh. Jerome condemned in Origen particularly his doctrine of pre-existence, of the final conversion of the devils and of dæmons, and his spiritualistic sublimation of the resurrection of the body. Rufinus, having returned to the West (398) to meet this opposition, translated several works of Origen into Latin. He proceeded with great caution, altering occasionally the text, so as not to depart too greatly from the doctrine then prevailing in the Church, and succeeded in satisfying orthodox taste. Origen was accused by Jerome of being the originator of the Arian doctrine concerning the Trinity that it should not be said that the Son could see the Father, or the Spirit the Son; but this charge was certainly most unjust. True, his Christology had in it contradictory elements. He, on the one hand, attributed to Christ eternity and other divine attributes which logically lead to the orthodox doctrine of the identity of substance; so that he was vindicated even by Athanasius, the two Cappadocian Gregories, and Basil. But, on the other hand, in his zeal for the personal distinctions in the Godhead, he taught with equal clearness a separateness of essence between the Father and the Son, and the subordination of the Son, as a second or secondary God beneath the Father, and thus furnished a starting-point for the Arian heresy. The eternal generation of the Son from the will of the Father was, with Origen, the communication of a divine but secondary substance, and this idea, in the hands of the less devout and profound Arius, who, with his more rigid logic, could admit no intermediate being between God and the creature, deteriorated to the notion of the primal creature. But in general Arianism was much more akin to the spirit of the Antiochian school than to that of the Alexandrian. Origen was also accused of holding the doctrine of pre-mundane existence, and regarding the body as the prison of the soul; of teaching the resurrection of the corporeal body with different sexes; the unhistorical signification of paradise and of the history of creation; and the assertion of the loss of the divine image in man. The object of both was principally to defend themselves against the charge of Origenism, and to fasten it upon each other, and this not by a critical analysis and calm investigation of the teachings of Origen, but by personal denunciations and miserable invectives (comp. the description of their conduct by Zöckler, *Hieronymus*, p. 396 sq.). The result of this controversy was that Rufinus was cited before pope Anastasius (398–402), who condemned Origenism in a Roman synod, notwithstanding that Rufinus sent a satisfactory defence. Rufinus thereafter sought an asylum in Aquileia. He enjoyed the esteem of such men as Paulinus of Nola and Augustine, and died in Sicily (410).

Meanwhile a second act of this controversy was opened in Egypt, especially by the theologians of Alexandria, among whom the unprincipled, ambitious, and intriguing bishop Theophilus of Alexandria plays the leading part. This bishop at first was an admirer of Origen, and despised the anthropomorphite monks, but afterwards, through a personal quarrel with Isidore and "the four tall brethren," who refused to deliver the Church funds into his hands, he became an opponent of Origen, attacked his errors in several documents (399-403) (in his *Epistola Synodica ad episcopos Palæstinos et ad Cyprios*, 400, and in three successive *Epistolæ Paschales*, from 401-403, all translated by Jerome, and forming Ep. 92, 96, 98, and 100 of his *Epistles*, according to the order of Vallarsi), and pronounced an anathema on Origen's memory, in which he was supported by Epiphanius, Jerome, and the Roman bishop Anastasius. At the same time he indulged in the most violent measures against the Origenistic monks, and banished them from Egypt. Most of these monks fled to Palestine; but some fifty, among whom were "the four tall brethren," went to Constantinople, and found there a cordial welcome with the bishop, John Chrysostom, in 401. But in this way that noble man, too, became involved in the dispute. As an adherent of the Antiochian school, and as a practical theologian, he had no sympathy with the philosophical speculations of Origen. Yet Chrysostom knew how to appreciate Origen's merits in the exposition of the Scriptures, and was impelled by Christian love and justice to intercede with Theophilus in behalf of the persecuted monks, though he did not admit them to the holy communion till they proved their innocence. Theophilus at once set every instrument in motion to overthrow the long-envied Chrysostom, and employed even Epiphanius, then almost an octogenarian, as a tool of his hierarchical plans. This old man journeyed in midwinter in 402 to Constantinople, in the imagination that by his very presence he would be able to destroy the thousand-headed hydra of heresy; and he would neither hold Church fellowship with Chrysostom, who assembled the whole clergy of the city to greet him, nor pray for the dying son of the emperor, until all Origenistic heretics should be banished from the capital, and he might publish the anathema from the altar. But he found that injustice was done to the Nitrian monks, and soon took ship again to Cyprus, saying to the bishops who accompanied him to the seashore, "I leave to you the city, the palace, and hypocrisy; but I go, for I must make great haste." He died in the ship in the summer of 403. However, what the honest coarseness of Epiphanius failed to effect was accomplished by the cunning of Theophilus, who now himself travelled to Constantinople, and immediately appeared as accuser and judge. He well knew how to use the dissatisfaction of the clergy, of the empress Eudoxia, and of the court with Chrysostom on account of his moral severity and his bold denunciations. In Chrysostom's own diocese, on an estate "at the oak" (*πρὸς τὴν δρῦν*, Synodus ad Quercum) in Chalcedon, he held a secret council of thirty-six bishops against Chrysostom, and there procured, upon false charges of immorality, unchurchly conduct, and high-treason, his deposition and banishment in 403 (see Hefele, ii, 78 sq.). Chrysostom was recalled indeed in three days in consequence of an earthquake and the dissatisfaction of the people, but was again condemned by a council in 404, and banished from the court. See CHRYSOSTOM.

The age could not indeed understand and appreciate the bold spirit of Origen, but was still accessible to the narrow piety of Epiphanius and the noble virtues of

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Chrysostom. Yet in spite of this prevailing aversion of the time to free speculation, Origen always retained many readers and admirers, especially among the monks in Palestine, two of whom, Domitian and Theodorus Askidas, came to favor and influence at the court of Justinian I. But under this emperor the dispute on the orthodoxy of Origen was renewed about the middle of the 6th century, in connection with the monophysite controversy; and, notwithstanding Theodorus's influence, his opponents, with the assistance of Mennas, patriarch of Constantinople, caused Origen to be condemned in the *σύνοδος ἐνδημοῦσα* in 544. That this judgment was confirmed by the fifth œcumenical synod is highly improbable. But as the reading of Origen's writings had been made a heretical act by reason of their condemnation, no one ventured until very recent times to raise his voice for Origen, and his works and doctrines have gone out of sight, or passed out of existence. Says Schaff: "The vehement and petty personal quarrels over the orthodoxy of Origen brought no gain to the development of the Church doctrine. Indeed, the condemnation of Origen was a death-blow to theological science in the Greek Church, and left it to stiffen gradually into a mechanical traditionalism and formalism."

Literature.—(I.) Epiphanius, *Hæres.* 64; several epistles of Epiphanius, Theophilus of Alexandria, and Jerome (in Jerome's *Ep.* 51 and 87–100, ed. Vallarsi); the controversial works of Jerome and Rufinus on the orthodoxy of Origen (Rufini *Præfatio ad Orig. περὶ ἀρχῶν*; and *Apologia s. invectivarum in Hieron.*; Hieronymi *Ep.* 84 *ad Pammachium et Oceanum de erroribus Origenis; Apologia ad Rufinum* libri iii, written 402, 403, etc.); Palladius, *Vita Johannis Chrysostomi* (in Chrysost. *Opera*, vol. xiii, ed. Montfaucon); Socrates, *Hist. Eccles.* vi, 3–18; Sozomen, *Hist. Eccles.* viii, 2–20; Theodoret, *Hist. Eccles.* v, 27 sq.; Photius, *Biblioth.* Cod. 59; Mansi, *Conc.* iii, 1141 sq. (II.) Huetius, *Origeniana* (*Opera Orig.* vol. iv, ed. Delarue); Doucin, *Hist. des mouvements arrivés dans l'église au sujet d'Origène* (Par. 1700); Walch, *Gesch. d. Ketzereien*, vii, 427 sq.; Schröckh, *Kirchengeschichte*, x, 108 sq. Comp. also the monographs of Redepenning and Thomasius on Origen; and Neander, *Der heil. Joh. Chrysostomus* (Berl. 1848, 3d ed.), ii, 121 sq.; Hefele (R. C.), *Origenistenstreit*, in the *Kirchen-Lexikon* of Wetzer und Welte, vii, 847 sq., and in his *Conciliengeschichte*, ii, 76 sq.; Zöckler, *Hieronymus* (Gotha, 1865), p. 238 sq., 391 sq.; and especially Schaff, *Ch. Hist.* iii, 698–705; Neander, *Ch. Hist.* ii, 536–538, 678–704; Gieseler, *Eccles. Hist.* i, 243. (J. H. W.)

Origenians. See SKOPTSI.

Origenism. See ORIGENISTS.

Origenists, a title of two entirely distinct classes of heretics.

1. It is the name of certain heretical Christians who professed to adopt the theological views of the Church father *Origen* (q. v.). They developed as a body in the 4th century, and taught—

(1.) A pre-existent state of human souls, prior to the Mosaic creation, and perhaps for eternity, which souls were clothed with ethereal bodies suited to their original dignity. See PRE-EXISTENTS.

(2.) That souls were condemned to animate mortal bodies, in order to expiate faults they had committed in a pre-existent state; for we may be assured, from the infinite goodness of their Creator, that they were at first joined to the purest matter, and placed in those regions of the universe which were most suitable to the purity of essence that they then possessed. For that the souls of men are an order of essentially incorporate spirits, their deep immersion into terrestrial matter, the modification of all their operations by it, and the heavenly body promised in the Gospel, as the highest perfection of our renewed nature, clearly evince. Therefore, if our souls existed before they appeared as inhabitants of the earth, they were placed in a purer element, and enjoyed far greater degrees of happiness. And certainly he whose overflowing goodness brought them into existence would not deprive them of their felicity, till by their mutability they rendered themselves less pure in the whole extent of their powers, and became disposed for the susception of such a degree of corporeal life as was exactly answerable to their present disposition of spirit. Hence it was necessary that they should become terrestrial men.

(3.) That the soul of Christ was united to the Word before the incarnation; for the Scriptures teach us that the soul of the Messiah was created before the beginning of the world (Phil. ii, 5, 7). This text must be understood of Christ's human soul, because it is unusual to propound the Deity as an example of humility in Scripture. Though the humanity of Christ was so godlike, he emptied himself of this fulness of life and glory to take upon him the form of a servant. It was this Messiah who conversed with the patriarchs under a human form; it was he who appeared to Moses on the holy mount; it was he who spoke to the prophets under a visible appearance; and it is he who will at last come in triumph upon the clouds to restore the universe to its primitive splendor and felicity.

(4.) That at the resurrection of the dead we shall be clothed with ethereal bodies; for the elements of our terrestrial composition are such as almost fatally entangle us in vice, passion, and misery. The purer the vehicle the soul is united with, the more perfect are her life and operations. Besides, the Supreme Goodness who made all things assures us he made all things best at first, and therefore his recovery of us to our lost happiness (which is the design of the Gospel) must restore us to our better bodies and happier habitations, which is evident from 1 Cor. xv, 49; 2 Cor. v, 1; and other texts of Scripture.

(5.) That, after long periods of time, the damned shall be released from their torments, and restored to a new state of probation; for the Deity has such reserves in his gracious providence as will vindicate his sovereign goodness and wisdom from all disparagement. Expiatory pains are a part of his adorable plan; for this sharper kind of favor has a righteous place in such creatures as are by nature mutable. Though sin has extinguished or silenced the divine life, yet it has not destroyed the faculties of reason and understanding, consideration and memory, which will serve the life which is most powerful. If, therefore, the vigorous attraction of the sensual nature be abated by a ceaseless pain, these powers may resume the seeds of a better life and nature. As in the material system there is a gravitation of the lesser bodies towards the greater, there must of necessity be something analogous to this in the intellectual system; and since the spirits created by God are emanations and streams from his own abyss of being, and as self-existent power must needs subject all beings to itself, the Deity could not but impress upon intimate natures and substances a central tendency towards himself; an essential principle of reunion to their great original. (This doctrine, in a somewhat modified form, is now advocated by some English divines. Very recently the Rev. Edward Eliot has come out as the advocate of *conditional* immortality in his *Life in Christ* [Lond. 1875]. See *Brit. and For. Evang. Rev.* Jan. 1876.)

(6.) That the earth, after its conflagration, shall become habitable again, and be the mansion of men and animals, and that in eternal vicissitudes. For it is thus expressed in Isaiah: "Behold, I make new heavens and a new earth," etc.; and in Heb. i, 10, 12, "Thou, Lord, in the beginning hast laid the foundations of the earth: as a vesture shalt thou change them, and they shall be changed," etc. Where there is only a change, the substance is not destroyed, this change being only as that of a garment worn out and decaying. The fashion of the world passes away like a turning scene, to exhibit a fresh and new representation of things; and if only

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the present dress and appearance of things go off, the substance is supposed to remain entire. See MILLENARIANS.

By the 6th century the Origenists had completely subsided, and there have been no attempts in the Church at revival. See ORIGEN; ORIGENIAN CONTROVERSY.

2. Origenists is also the name given to a sect of heretical Christians who, as appears from Epiphanius, were followers of some unknown Origen, a person quite different from the father of the 2d and 3d centuries. In one place indeed Epiphanius (a very bitter opponent of Origenistic opinions) says he is ignorant whether or not the sect was derived from him (Epiph. *Panar.* lxiii, lxiv); but in another he speaks of them without doubt as followers of some other Origen (*Anacephal.*). These Origenists are spoken of as given to shameful vices, but nothing further is mentioned of them. There was an Alexandrian philosopher of the same name, contemporary with the great Origen, but there is nothing known which connects him with the sect. Philaster is silent about them, while Augustine and Prædestinatus are only able to repeat the statement of Epiphanius.

Origin of Evil. See EVIL; SIN.

Origin of Man. See MAN; PREADAMITES.

Origin of Species. See CREATION; SPECIES.

Original Antiburghers is the name usually given to those Scotch Presbyterians who seceded in 1806 from the General Associate (Antiburgher) Synod of Scotland. See ANTIBURGHERS. The occasion of their secession is generally called the "Old and New Light Controversy." This was a consideration of the power of the civil magistrate in matters of religion. The early seceders had held what is commonly termed the Establishment principle. Gradually a change of opinion came over a part of the body, and some were disposed to question the expediency and New-Testament authority for national Church establishments. In 1793 it became a subject of debate in the General Associate Synod, and from that time New-Light or Anti-Establishment principles gained many advocates. Year after year the subject was keenly discussed, and in 1804 the *Narrative and Testimony*, or a new Secession Testimony, embodying these proposed views as those of the secession body, was adopted by the General Synod. A small number of members, however, headed by Dr. Thomas M'Crie, protested against the New Testimony as embodying, in their view, important deviations from the original principles of the first seceders. When at length the Narrative and Testimony came to be enacted as a term of communion, Dr. M'Crie, and the brethren who adhered to his sentiments, felt that it was difficult for them conscientiously to remain in communion with the synod. They were most reluctant to separate from their brethren, and accordingly they retained their position in connection with the body for two years after the New Testimony had been adopted by the synod. At length the four brethren, Messrs. Bruce, Aitken, Hogg, and M'Crie, finding that they could no longer content themselves with mere unavailing protests against the doings of the synod, solemnly separated from the body, and constituted themselves into a presbytery, under the designation of the Constitutional Associate Presbytery. But though they had taken this important step, they did not consider it prudent to make a public announcement of their meeting until they had full time to publish the reasons for the course they had adopted. Yet, as they did not affect secrecy in the matter, intelligence of the movement reached the General Associate Synod, then sitting in Glasgow, which accordingly, without the formalities of a legal trial, deposed and excommunicated Dr. M'Crie. The points of difference between the original Secession Testimony and the "Narrative and Testimony" which led to the secession of the four protesters and the formation of the Constitutional Associate Presbytery cannot be better stated than in the following extract from the explanatory address which Dr. M'Crie delivered at the time to his own congregation:

"The New Testimony expressly asserts that the power competent to worldly kingdoms is to be viewed as 'respecting only the secular interests of society,' in distinction from their religious interests. It is easy to see that this principle not only tends to exclude nations and their rulers from all interference with religion, from employing their power for promoting a religious reformation and advancing the kingdom of Christ, but also virtually condemns what the rulers of this land did in former times of reformation, which the original Testimony did bear witness to as a work of God. Accordingly this reformation is viewed as a mere ecclesiastical reformation; and the laws made by a reforming Parliament, etc., in so far as they recognised, ratified, and established the Reformed religion, are either omitted, glossed over, or explained away. In the account of the first Reformation the abolition of the laws in favor of popery is mentioned, but a total and designed silence is observed respecting all the laws made in favor of the Protestant Confession and Discipline, by which the nation in its most public capacity stated itself to be on the side of Christ's cause; and even the famous deed of civil constitution, settled on a Reformed footing in 1592, is buried and forgotten. The same thing is observable in the account of the second Reformation. On one occasion it is said that the king gave his consent to such acts as were thought necessary for securing the civil and religious rights of the nation, without saying whether they were right or wrong. But all the other laws of the reforming parliaments during the period, which were specified and approved in the former papers of the secession, and even the settlement of the civil constitution in 1649, which was formerly considered as the crowning part of Scotland's Reformation and liberties, is passed over without mention or testimony. Even that wicked act of the Scottish Parliament after the restoration of Charles II., by which all the laws establishing and ratifying the Presbyterian religion and covenants were rescinded, is passed over in its proper place in the acknowledgment of sins, and when it is mentioned is condemned with reserve; nor was this done inadvertently, for if the Presbyterian religion ought not to have been established by law, it is not easy to condemn a Parliament for rescinding that establishment.

"Another point which has been in controversy is the national obligation of the religious covenants entered into in this land. The doctrine of the New Testimony is that 'religious covenanting is entirely an ecclesiastical duty;' that persons enter into it 'as members of the Church, and not as members of the State;' that 'those invested with civil power have no other concern with it than as Church members;' and accordingly it restricts the obligation of the covenants of this land to persons of all ranks only in their spiritual character and as Church members. But it cannot admit of a doubt that the National and Solemn League and Covenant were national oaths in the most proper sense of the word; that they were intended as such by those who framed them, and that they were thus interpreted by the three kingdoms; the civil rulers entering into them, enacting them, and setting them forward in their public capacity, as well as the ecclesiastical. And the uniform opinions of Presbyterians from the time they were taken has been that they are binding in a national as well as ecclesiastical point of view. I shall only produce the testimony of one respectable writer (principal Forrester): 'The binding force,' says he, 'of these engagements appears in the subjects they affect; as, first, our Church in her representatives, and, in their most public capacity, the general assemblies in both nations; second, the state representatives and parliaments. Thus all assurances are given that either civil or ecclesiastical laws can afford; and the public faith of Church and State is plighted with inviolable ties, so that they must stand while we have a Church or State in Scotland. Both as men and as Christians, as members of the Church and State, under either a religious or civil consideration, we stand hereby inviolably engaged; and not only representatives, but also the incorporations (or body) of Church and State are under the same. On this broad ground have Presbyterians stated the obligation of the covenants of this kind. And why should they not? Why should we seek to narrow their obligation? Are we afraid that these lands should be too closely bound to the Lord? If religious covenanting be a moral duty, if oaths and vows are founded in the light of nature as well as in the Word of God, why should not men be capable of entering into them, and of being bound by them in every character in which they are placed under the moral government of God, as men and as Christians, as members of the Church and of the State, whenever there is a call to enter into such covenants as have respect to all these characters, as was the case in the covenants of our ancestors, which seceders have witnessed for and formally renewed? In the former Testimony witness was expressly borne to the national obligation of these covenants.' In speaking of the National Covenant, it says, 'By this solemn oath and covenant this kingdom made a national surrender of themselves unto the Lord.' It declares that the Solemn League

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and Covenant was entered into and is binding upon the three kingdoms; that both of them are binding upon the Church and lands, and the Church and nations. The deed of civil constitutions is said to have been settled in consequence of the most solemn covenant engagements, and the rescinding of the law in favor of the true religion is testified against as an act of national perjury. Yet, by the New Testimony, all are bound to declare that religious covenanting is entirely an ecclesiastical duty, and binding only on the Church and her members, as such; and that 'those invested with civil power have no other concern with it but as Church members.' Is it any wonder that there should be seceders who cannot submit to receive such doctrine? The time will come when it will be matter of astonishment that so few have appeared in such a cause, and that those who have appeared should have been borne down, opposed, and spoken against. It is not a matter of small moment to restrict the obligation of solemn oaths, the breach of which is chargeable upon a land, or to explain away any part of that obligation. The quarrel of God's covenant is not yet thoroughly pleaded by him against these guilty and apostatizing lands, and all that have any due sense of the inviolable obligation of them should tremble at touching or enervating them in the smallest point."

At the request of the brethren Dr. M'Crie drew up and published a paper explanatory of the principles involved in the controversy which had led to the breach. This work appeared in April, 1807, and was regarded by those who took an interest in the subject as exhibiting a very satisfactory view of the principles of the Constitutional Associate Presbytery. But, however able, this treatise attracted little attention at the time, although copies of it were eagerly sought many years after, when the Voluntary Controversy engrossed much of the public interest. The Constitutional Presbytery continued steadfastly to maintain their principles, along with the small number of people who adhered to them, and from all who sought to join them they required an explicit avowal of adherence to the principles of the secession as contained in the original Testimony. For twenty-one years the brethren prosecuted their work and held fast their principles in much harmony and peace with one another, and to the great edification of the flocks committed to their care. In 1827 a change took place in their ecclesiastical position, a cordial union having been effected between the Constitutional Presbytery and the Associate Synod of Protesters, under the name of the *Associate Synod of Original Seceders*. See ORIGINAL SECEDERS (ASSOCIATE SYNOD OF).

Original Burghers is the name of that body of secessionists from the Scotch Establishment who in the schism of 1747 remained steadfast to the oath obligation, and favored the National Establishment, though they did not form a part of it. See ANTIBURGHERS. In the agitation regarding the power of the civil magistrate in matters of religion, and the binding obligation of the covenants upon posterity, towards the close of the 18th century, the Associate General (Antiburgher) Synod had deemed it necessary to remodel the whole of their testimony, a proceeding which led to the formation of the *Original Antiburghers* (q. v.). The Associate (Burgher) Synod, however, did not proceed so far as to remodel their Testimony, but simply prefixed to the formula of questions proposed to candidates for license or for ordination a problem or explanatory statement not requiring an approbation of compulsory measures in matters of religion, and, in reference to the covenants, admitting their obligation on posterity, without defining either the nature or extent of the obligation. The introduction of this preamble gave rise to a violent controversy in the Associate (Burgher) Synod, which commenced in 1795, and has usually been known by the name of the Formula Controversy. The utmost keenness and even violence characterized both parties in the contention, the opponents of the preamble declaring that it involved a manifest departure from the doctrines of the original standards of the secession, while its favorers contended with equal vehemence that the same statements as those which were now objected to had already been given forth more than once by the Church courts of the secession. At several successive meetings of the synod the adoption of the preamble was strenuously resisted, but at length, in 1799, it was agreed to in the following terms:

"That whereas some parts of the standard of this synod have been interpreted as favoring compulsory measures in religion, the synod hereby declare that they do not require an approbation of any such principle from any candidate for license or ordination. And whereas a controversy has arisen among us respecting the nature and kind of the obligation of our solemn covenants on posterity—whether it be entirely of the same kind upon us as upon our ancestors who swore them—the synod hereby declare that, while they hold the obligation of our covenants upon posterity, they do not interfere with the controversy which has arisen respecting the nature and kind of it; and recommend it to all their members to suppress that controversy as tending to a general strife rather than godly edifying."

The adoption of this preamble having been decided upon by a large majority of the synod, Messrs. William Fletcher, William Taylor, and William Watson, ministers, with ten elders, dissented from this decision; and Mr. Willis gave in the following protestation, to which Mr. Ebenezer Hyslop and two elders adhered:

"I protest in my own name, and in the name of all ministers, elders, and private Christians who adhere to this protest, that as the synod has obstinately refused to remove the preamble prefixed to the Formula, and declare their simple and unqualified adherence to our principles, I will no more acknowledge them as over me in the Lord until they return to their principles."

Messrs. Willis and Hyslop having thus, in the very terms of their protest, declared themselves no longer in connection with the synod, their names were erased from the roll; and those who adhered to them were declared to have cut themselves off from the communion of the Associate body. Accordingly, on Oct. 2, 1799, the two brethren who had thus renounced the authority of the synod met at Glasgow, along with William Watson, minister to Kilpatrick, and solemnly constituted themselves into a presbytery, under the name of the Associate Presbytery. This was the commencement of that section of the secession formerly known by the name of "Old Light" or "Original Burghers." In the course of the following year the brethren who had thus separated themselves from the Associate Burgher Synod were joined by several additional ministers, who sympathized with them in their views of the preamble as being an abandonment of secession principles. Gradually the new presbytery increased in numbers until, in 1805, they had risen by ordinations and accessions to fifteen. They now constituted themselves into a synod, under the name of the "Associate Synod;" but the name by which they have been usually known is the *Original Burgher Synod*. In vindication as well as explanation of their principles, they republished the "Act, Declaration, and Testimony" of the Secession Church. They also published, in a separate pamphlet, an Appendix of the Testimony, containing "A Narrative of the origin, progress, and consequences of late innovations of the Secession, with a Continuation of that Testimony to the present time."

In course of time a union was proposed to be effected between the Original Burgher and Original Antiburgher sections of the secession, and, with a view to accomplishing an object so desirable, a correspondence was entered into between the synods of the two denominations, committees were appointed, and conferences held to arrange the terms of union. But the negotiations, though continued for some time, were fruitless, and the project of union was abandoned. In 1837 a formal application was made by the Original Burgher Synod to be admitted to communion with the Established Church of Scotland. The proposal was favorably entertained by the General Assembly, and a committee was appointed to confer with a committee of the Original Burgher Synod, and to discuss the terms of union. The negotiations were conducted in the most amicable manner; and a General Assembly having transmitted an overture to presbyteries on the subject, the union was approved, and in 1840 the majority of the Original Burgher

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Synod became merged in the National Church of Scotland. A small minority of the synod declined to accede to the union, preferring to maintain a separate position, and to adhere to the secession Testimony, still retaining the name of the Associate or *Original Burgher Synod*. On May 18, 1842, most of the Original Burghers who remained after their brethren had joined the Established Church, united with the synod of *Original Seceders*, henceforth to form one association for the support of the covenanted Reformation in the kingdoms, under the name of *Synod of United Original Seceders*. It had previously been agreed that the Testimony adopted by the Synod of Original Seceders in 1827, with the insertion in it of the alterations rendered necessary by the union, was to be held as the Testimony of the United Synod, and made a term of religious fellowship in the body. The Synod of Original Burghers was understood to approve of the acknowledgment of sins and bond appended to the Testimony, and it was agreed to by the Synod of Original Seceders that the question of the formula regarding the burgess-oath should be dropped. On these conditions the union was effected, and the Synod of Original Burghers as then constituted ceased to exist.

At the present time, however, there appear to remain in existence twenty-seven congregations of Original Burghers. They have arranged upon the preliminaries for union with a small body in Ireland holding identical views, and calling themselves the *Associate Secession Synod*. This body consists of only eleven congregations. These Original Burghers have to this day continued consistently to maintain the views upon which the secession was at its origin based. They strongly vindicate the duty and necessity of national religion, and are therefore in favor of national establishments in opposition to the United Presbyterians and other advocates of the voluntary system. They are consequently also opposed to schemes for reunion among all Presbyterians, as these would involve the admission of voluntaryism in making the principle of establishment an open question. But their establishment must be one which is based upon the Solemn League and Covenant, which was declared to be binding at the union of the two bodies in 1840, and in 1866 was solemnly renewed by the synod. They are Calvinists of the strictest type, holding the doctrine of a limited atonement—that Christ suffered only for the elect. They are opposed to the use of hymns and instrumental music in public worship. The *Original Secession Magazine*, a periodical which appears once in two months, is the authorized organ of the views and proceedings of the synod. See *Original Secession Magazine;* Oliver and Boyd's *Edinb. Almanac;* Marsden, *Hist. of Churches and Sects*, i, 293 sq.; Gardner, *Faiths of the World*, vol. ii, s. v.; and the references under SCOTLAND and SCOTCH PRESBYTERIANISM. (J. H. W.)

Original Seceders (1) (ASSOCIATE SYNOD OF) is the name of a body of Scotch Presbyterians who originated in 1827 by union of what was then the *Constitutional Associate Presbytery* and the *Associate* (Antiburgher) *Synod*, now generally known as *Protesters* (q. v.), because they took exception in 1820 to the Basis of Union between the two great branches of the secession. See SCOTLAND, CHURCH OF; PRESBYTERIANISM IN SCOTLAND. The articles agreed upon as such a basis were drawn up by Dr. M'Crie, on the one side, and Prof. Paxton on the other. The Testimony, which was enacted as a term of fellowship, ministerial and Christian, in the *Associate Synod of Original Seceders*, was drawn up in the historical part by Dr. M'Crie, and nowhere do we find a more noble, luminous, and satisfactory view of the true Seceders, and of their contendings for the Reformation in a state of secession. Dr. M'Crie shows that the four brethren who formed the first Seceders, though soon after this deed of secession they formed themselves into a presbytery (Dec. 6, 1733), still for some time acted in an extra-judicial capacity, and in this capacity they issued, in 1734, a "Testimony for the Principles of the Reform Church of Scotland." It was not, indeed, until two years more had elapsed that they resolved to act in a judicative capacity, and accordingly, in December, 1736, they published their judicial Testimony to the principles and proceedings of the Church of Scotland, and against the course of defection from them. This Testimony, as Dr. M'Crie shows, was not limited to those evils which had formed the immediate ground of secession, but included others also of a prior date, the condemnation of which entered into the Testimony which the faithful party in the Church had all along borne. The whole of that Testimony they carried along with them to a state of secession. In prosecuting their Testimony, they deemed it their solemn duty to renew the national covenants, the neglect of which had often been complained of in the Established Church since the Revolution. The points of difference between the *Original Seceders* and the *Cameronians* or *Reform Presbyterians* are thus admirably sketched by Dr. M'Crie in the historical part of the Testimony of 1827:

"1. We acknowledge that the fundamental deed of constitution in our reforming period, in all moral aspects, is essentially unalterable, because of its agreeableness to the Divine will revealed in the Scriptures, and because it was attained to and fixed in the presence of our solemn covenants; and that the nation sinned in overthrowing it. 2. We condemn the conduct of the nation at the Revolution in leaving the Reformed Constitution buried and neglected; and in not looking out for magistrates who should concur with them in the maintenance of true religion, as formerly settled, and rule them by laws subservient to its advancement. 3. We condemn not only the conduct of England and Ireland, at that period, in retaining episcopacy, but also the conduct of Scotland in not reminding them of their obligations, and in every way competent exciting them to reformation, conformably to a prior treaty and covenant; and particularly the consent which this kingdom gave at the union to the perpetual continuance of episcopacy in England, with all that flowed from this and partakes of its sinful character. 4. We condemn the ecclesiastical supremacy of the crown as established by laws in England and Ireland, and all the assumed exercise of it in Scotland, particularly by dissolving the assemblies of the Church, and claiming the sole right of appointing fasts and thanksgivings, together with the practical compliances with it on the part of Church courts or ministers in the discharge of their public office. 5. We condemn the abjuration-oath, and other oaths which, either in express terms or by just implication, approve of the complex constitution. 6. We consider that there is a great difference between the arbitrary and tyrannical government of the persecuting period and that which has existed since the Revolution, which was established with the cordial consent of the great body of the nation, and in consequence of a claim of right made by the representatives of the people, and acknowledged by the rulers; who, although they want (as the nation does) many of the qualifications which they ought to possess according to the Word of God and our covenants, yet perform the essential duties of magistratical office by maintaining justice, peace, and order to the glory of God, and protecting us in the enjoyment of our liberties and the free exercise of our religion. Lastly, holding these views, and endeavoring to act according to them, we can, without dropping our testimony in behalf of a former reforming period, or approving of any of the evils which cleave to the constitution or administration of the state, acknowledge the present civil government, and yield obedience to all its lawful commands, not for wrath but for conscience' sake; and in doing so we have this advantage, that we avoid the danger of partially disregarding the numerous precepts respecting the obedience to magistrates contained in the Bible—we have no need to have recourse to gloss upon these, which, if applied to other precepts running in the same strain, would tend to loosen all the relations of civil life—and we act in unison with the principles and practice of the Christians of the first ages who lived under heathen or Arian emperors; of Protestants who have lived under popish princes; of our reforming fathers in Scotland under queen Mary, and of their successors during the first establishment of episcopacy, and after the Restoration down to the time at which the government degenerated into an open and avowed tyranny."

On the question as to the lawfulness of taking the burgess-oath, which so early as 1747 rent the secession body into two sections, the Original Seceders avowed in their Testimony a decided coincidence in statement with the Antiburghers. This is plain from the following explanations given by Dr. M'Crie, in which the

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religious clause in the oath is shown to be inconsistent with the secession Testimony:

"1. As it is a matter of great importance to swear by the great name of God, so the utmost caution should be taken to ascertain the lawfulness of any oath which we are required to take; and it is the duty of ministers and Church courts to give direction and warning to their people in such cases, especially when the oath embraces a profession of religion, and more especially when the persons required to take it are already under the obligation of another oath sanctioning an explicit profession of religion, in consequence of which they may be in danger of involving themselves in contradictory engagements. 2. We cannot be understood as objecting to the clause in question on account of its requiring an adherence to the true religion, and in an abstract view of it as determined by the standard of the Scriptures (if it could be understood in that sense), in opposition to the Romish, which is renounced, or an adherence to the Confession of Faith, and any part of the standards compiled for uniformity in the former Reformation, so far as these are still approved of by the acts of the Church of Scotland, and authorized by the laws. In these respects we account the Revolution settlement and the present laws a privilege, and agree to all which the Associate Presbytery thankfully expressed in commendation of them in their Testimony, and in the declaration and defence of their principles concerning the present civil government. 3. The profession of religion required by the burgess-oath is of a different kind. If this were not the case, and if it referred only to the true religion in the abstract, and every swearer were left to understand this according to his own views, the oath would not serve the purpose of a test, nor answer the design of the imposer. The Romish religion is specially renounced; but there is also a positive part in the clause, specifying the religion professed in this realm and authorized by the laws of the land; while the word *presently* will not admit of its applying to any profession different from that which is made and authorized at the time when the oath is sworn. 4. The profession of the true religion made by Seceders, agreeing with that which was made in this country and authorized by the laws between 1638 and 1650, is different from, and in some important points inconsistent with that profession which is presently made by the nation and authorized by the laws of the land. The judicial Testimony finds fault with the national profession and settlement made at the Revolution, both materially and formally considered, and condemns the state for excluding, in its laws authorizing religion, the divine right of presbytery and the intrinsic power of the Church—two special branches of the glorious leadership of the Redeemer over his spiritual kingdoms—and for leaving the covenanted reformation and the covenants under rescissory laws; while it condemns the Church for not asserting these important parts of religion and reformation. On these grounds we cannot but look upon the religious clause in question as inconsistent with the secession Testimony; and accordingly must disapprove of the decision of the synod commending the swearing of it by Seceders. 5. As that which brought matters to an extremity, and divided the body, was a vote declaring that all might swear that oath, while at the same time it was condemned as unlawful, we cannot help being of opinion that this held out a dangerous precedent to Church courts to give a judicial toleration or allowance to do what they declare to be sinful; but, provided this were disclaimed, and proper measures taken to prevent the oath from being sworn in the body for the future, and as the use of the oath has been laid aside in most burghs, we would hope that such an arrangement may be made, so far as regards this question, as will be at once agreeable to truth and not hurtful to the conscience of any. With respect to the censures which were inflicted, and which had no small influence in embittering the dispute, we think it sufficient to say that they were transient acts of indiscipline, and that no approbation of them was ever required from ministers or people. If any difference of opinion as to the nature or effects of Church censure exist, it may be removed by an amicable conference."

At the formation of the *United Secession Church*, in 1820, by the union of the "Associate (Burgher) Synod" and the "General Associate (Antiburgher) Synod," a number of ministers belonging to the latter body protested against the Basis of Union, and nine of them formed themselves into a separate court, under the name of Associate Synod. This body of Protesters, as they were generally called, having merged themselves, in 1827, in the body which took the name of the Synod of Original Seceders, it was only befitting that the Testimony then issued should speak in decided language on the defects of the Basis of Union, which led the Protesters to occupy a separate position. Dr. M'Crie accordingly thus details the chief points protested against:

"1. The Basis is not laid on an adherence to the covenanted Reformation and Reformed principles of the Church of Scotland. In seceding from the established jurisdictions, our fathers, as we have seen, espoused that cause; declared their adherence to the Westminster standards as parts of the uniformity in religion for the three nations; declared the obligation which the ranks in them were under to adhere to these by the oath of God; testified against several important defects in the Revolution settlement of religion; and traced the recent corruptions of which they complain to a progressive departure from the purity obtained in the second period of Reformation. The United Synod, on the contrary, proceeds in the Basis on the supposition that the Revolution settlement was faultless; agreeably to it they receive the Westminster Conference and Catechisms, not as subordinate standards of uniformity for the three nations, but merely (to use their own words) 'as the confession of our faith, expressive of the sense in which we understand the Holy Scriptures;' they exclude entirely from their Basis the propositions concerning the Church government and the Directory for public worship drawn up by the Westminster Assembly; and they merely recognise presbytery as the only form of government which they acknowledge as founded upon the Word of God, although the first Seceders, in their Testimony, condemned the Church at the Revolution for not asserting expressly the divine right of the Presbyterian government. Besides, the exception which they made to the confessions and catechisms is expressed in such a manner as to give countenance to an unwarranted stigma on these standards as teaching persecuting principles: and as it was well known that this was offensive to not a few, by agreeing to it they on that matter perpetrated two divisions in attempting to heal one. 2. The testimony to the continued obligation of the National Covenant and the Solemn League is dropped. These deeds are not so much as named in the Basis. When the United Synod approved of the 'method adopted by our reforming ancestors for mutual excitement and encouragement, by solemn confederation and vows to God,' this can never be considered as a recognition of the present and continued obligation of our national covenants; and still less can we regard in this light the following declaration, including all they say on the subject: 'We acknowledge that we are under high obligations to maintain and promote the work of reformation begun and to a great extent carried on by them.' 3. Though the morality of public religious covenanting is admitted by the Basis, yet the present seasonableness of it is not asserted; any provision made for the practice of it is totally irreconcilable with the Presbyterian principles, being adapted only to covenanting on the plan of the Congregationalists or Independents, and not for confirming the common profession of the united body; and in the bond transmitted by the general synod, and registered by the general synod, and to be taken by those who choose, all idea of the renovation of the covenants of our ancestors is set aside, and the recognition of their obligations, formally made, is expounded. 4. By adopting the Basis, any testimony which had been formerly borne against sinful oaths, and other practical evils inconsistent with pure religion and a scriptural and consistent profession of it, was dropped; and all barriers against the practice of what is called free communion, which has become so general and fashionable, are removed. 5. With respect to the burgess-oath, we have already expressed our views, and candidly stated what we judge the best way of accommodating the difference which is occasioned in the Associate Body. Of the method adopted for this purpose in the Basis, we shall only say that, while on the one hand, by making no provision for preventing the swearing of an oath, which all along has been viewed as sinful by one half of the secession, it tends to bring all contending against public evils, and for purity of communion, into discredit with the generation; so, on the other hand, by providing that all in the united body 'shall carefully abstain from agitating the questions which occasioned' the breach, it retains ministerial and Christian liberty in testifying against sin; and on that matter absolves the ministers and elders of one of the synods from an express article in their ordination vows."

At the meeting of the synod in 1828, the Original Seceders enacted that all the ministers of their body, together with the preachers and students of divinity under their inspection, should enter into the bond for renewing the covenants at Edinburgh on the 18th of the following September. Two years thereafter the synod authorized a committee of their number to prepare and publish an address to their people on the duty of public covenanting and on practical religion. In 1832 a controversy arose in Scotland, which is usually known by the name of Voluntary Controversy (q. v.), involving important principles touching the duty of nations and their rulers to recognise, countenance, and support the true religion. In the heat of the

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controversy the Synod of Original Seceders deemed it right to issue an address on the subject. This production, entitled "Vindication of the Principles of the Church of Scotland, in Relation to the Questions presently agitated," was published in 1834. It condemned the voluntary system on various grounds: 1, On account of its atheistical character and tendency; 2, as at variance with sound policy; 3, as unscriptural; 4, as directly opposed to one important design of supernatural relations—the improvement of human society; 5, as striking at the foundation of God's moral government, so far as regards nations or bodies politic. While thus maintaining in the strongest and most decided manner the principles of establishments in opposition to the voluntary principle, the Original Seceders took occasion, in the course of the same pamphlet, to lay down with equal distinctness the ground on which they felt themselves excluded from all prospect of an immediate return to the communion of the Established Church.

"Our objections," they say, "to the Established Church of Scotland are not confined to the administration: we cannot unreservedly approve of her constitution as it was established in the Revolution. Though our fathers were in communion with that Church, yet they, together with many faithful men who died before the secession, and some who continued in the Establishment after that event, were all along dissatisfied with several things in the settlement of religion at the Revolution, and in the ratification of it at the union between Scotland and England. The first Seceders, in their 'Judicial Testimony and Declaration of Principles,' specified several important points, with respect to which that settlement involved a sinful departure from the previous settlement of religion in Scotland (that, namely, between 1638 and 1650), which they distinctly held forth as exhibiting the model, in point of scriptural purity and order, of that reformed constitution to which they sought by their contending to bring back the Church of their native land. This synod occupy the same ground with the first seceders. They are aware that the Established Church of Scotland has it not in her power to correct all the evils of the Revolution settlement which they feel themselves bound to point out; but they cannot warrantably quit their position of secession until the Established Church shows a disposition to return to that former constitution by using means to correct what is inconsistent with her, in the use of those powers which belong to her as an ecclesiastical and independent society under Christ, her Head, and by due application to the state for having those laws rescinded or altered which affect her purity and abridge her freedom. It will be found, on a careful and candid examination, that a great part of the evils, in point of administration, which are chargeable on the Church of Scotland may be traced, directly or indirectly, to the defects and errors cleaving to her establishment at the Revolution; and as it is her duty, so it will be her safety seriously to consider these, and, following the direction of Scripture and the example of our reforming ancestors, to confess them before God, and seek for their removal."

The evils to which the document here refers were chiefly a want of a formal recognition of the national covenants, of the divine right of presbytery, and of the spiritual independence of the Church.

The year in which the "Vindication" appeared formed an important æra in the history of the Established Church of Scotland, since from that date commenced that line of policy in the General Assembly which resulted at length in the disruption in 1843. It was not to be expected that the *Original Seceders*, feeling, as they did, a lively interest in every movement of the National Church, could look with indifference on the crisis of her history upon which she was entering. In the following year, accordingly, a pamphlet was drawn up, remarkable as being the last production which issued from the pen of the venerable Dr. M'Crie, entitled "Reasons of a Fast," appointed by the Associate Synod of Original Seceders, and containing several remarkable allusions to the peculiar circumstances of the Church of Scotland. Nor were such allusions inappropriate or unreasonable. From that period the struggles of the Established Church to maintain spiritual independence, and to protect the rights of Christian people against the intrusion of unacceptable ministers, became the all-engrossing subject of attention in Scotland. The views of the Original Seceders were in harmony with the majority of the General Assembly; and the important proceedings from year to year of that venerable court were watched with deep and ever-increasing anxiety. At length, in 1842, a change took place in the position of the Original Seceders, a union having been formed between that body and the Associate Synod, commonly called the Synod of Original Burghers, which gave rise to a new denomination, entitled the *Synod of United Original Seceders* (see next article).

Original Seceders (2) (Synod of United) is that body of Scotch Presbyterians organized in 1842, as was seen in preceding article, by union of the Synod of Original Burghers with the Synod of Original Seceders. Previous to the final act for this union it had been agreed that the Testimony adopted by the Synod of Original Seceders in 1827, with the insertion in it of several alterations rendered necessary by the union, should be taken as the Testimony of the United Synod. One important alteration agreed to by the Synod of Original Seceders was that the question in the formula regarding the burgess-oath should be dropped. To understand the position which the United body of Original Seceders occupied after the union, it must be borne in mind that the Testimony of 1827, which was drawn up in its historical part by Dr. M'Crie, was essentially Antiburgher in its whole nature and bearings. This element was dropped in the Testimony of 1842, and thus the character of the Testimony underwent an important change. On this the united body gave the following explanation in the historical part of the Testimony of 1842: "The Synod of Original Seceders, in their Testimony, published in 1827, after stating their reasons for not continuing to approve of the decision condemning the swearing of the oath by seceders, suggest it as their opinion that an agreement might be made of the subject of difference which would be at once agreeable to truth and not hurtful to the conscience of any." This suggestion was readily and cordially met by the Synod of Original Burghers, and joint measures were in consequence adopted, with the view of ascertaining the practicability of such an arrangement. In concluding the negotiation, both parties proceeded on the principle that, desirable as union is, if the reality of the thing is sought, and not the appearance merely, this would be secured more effectually, and with more safety to truth, by candid explanations on the points of question, than by studiously avoiding the agitation of them—a plan which, while it makes greater pretensions to charity and peace, lays a ground for subsequent irritation and dissension. "In the course of explanation, it was found that the only difference of opinion between the two bodies related to the exact meaning and necessary application of certain terms of the oath, which, as the question originally came before the session courts as a question of practice, did not appear to be an insuperable obstacle to a spiritual adjustment of the dispute. After repeated conferences, it was satisfactorily ascertained that the members of both synods were agreed on all points with the judicial Testimony of the first Seceders, particularly in its approval of the profession of religion made in this country, and authorized by the laws between 1638 and 1650, on the one hand, and its disapproval of the defects in the settlement of religion made at the Revolution on the other. Encouraged by this harmony of settlement as to the great cause of reformation, so much forgotten and so keenly opposed from various quarters in the present time, and feeling deeply the solemn obligations under which they in common lie to support and advance that cause; and the burgess-oath, the original ground of separation, being now, in the providence of God, abolished, and both parties having now for various reasons seen it to be their duty to refrain from swearing that oath, shall it be re-enacted? the two synods agreed to unite upon the following explanatory declarations and resolutions, calculating, in their judgment, to remove the bars in the way of harmonious fel-

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lowship and co-operation, and to prevent, through the blessing of God, the recurrence of any similar difference in future: 1. 'That when the Church of Christ is in danger from adversaries who hold persecuting principles, or who are employing violence or insidious arts to overturn it, the legislature of a country may warrantably exact an oath from those who are admitted to official and influential stations calculated for the security of the true religion; and that, in these circumstances, it is lawful and proper to swear. 2. That no Christian, without committing sin, can on any consideration swear to maintain or defend any known or acknowledged corruption or defect in the profession or establishment of religion. 3. That a public oath can only be taken according to the declared and known sense of the legislature or enacting authority, and no person is warranted to swear it in a sense of his own, contrary to the former. 4. That no Church court can warrantably give a judicial toleration or allowance to do what they declare to be sinful, or what there is sufficient evidence from the Word of God is sinful.'"

Those who hold high Antiburgher views maintain that the ruling element of the Original Secession Testimony of 1827 involves the decision come to by the Antiburgher party of the secession in 1746, viz. that "those of the secession cannot safely of conscience and without sin swear any burgess-oath with the said religious clause while matters, with reference to the profession and settlement of religion, continue in such circumstances as at present; and particularly that it does not agree unto or consist with an entering into the bond for receiving our solemn covenants." So strongly did the Antiburgher Synod of that time regard this decision as virtually comprehending the whole secession clause, that they declared that the Burghers who had opposed this decision "had materially dropped the whole Testimony among their hands, allowing of, at least for a time, a material abjuration thereof." Thus it is plain that the Antiburgher Synod made the decision of 1746, in regard to the burgess-oath, the exponent of the judicial Testimony, as well as of the declinature and the act of renewing the covenants. Hence the Original Seceders, in uniting with the Original Burghers, and adopting the Testimony of 1842, might be regarded as acting in opposition to the decision of 1746, which was the ruling expository element of the Testimony of 1827. Another peculiarity which distinguished the secession Testimony was the formal recognition and actual renewing of the covenants. To this peculiarity the original secession body steadfastly adhered, allowing no student to be licensed and no probationer to be ordained who had not previously joined the bond, or solemnly promised that he would do so on the very first opportunity that offered. The descending obligation of the covenants was distinctly maintained according to the Testimony in 1827, and the same doctrine as avowed also by the United Original Seceders in their Testimony of 1842. In this respect they were only following in the steps of the first seceders, who had no sooner broken off their connection with the Established Church of that day than they fell back upon the Church of the former period, and proceeded to identify their cause with that of the Reformed Covenanted Church, and this they did by actually renewing the covenants. By their act relating to this subject, published in 1743, "they considered the swearing of the bond was called for and rendered necessary by the strong tide of defection from the Reformation cause which had set in," and that by so acting they would make themselves heirs to the vows of their fathers. Dr. M'Crie accordingly, in referring to this part of the history of the first seceders, tells us in the historical part of the Testimony of 1827: "The ministers having entered into the bond, measures were taken for having it administered to the people in their respective congregations; and at a subsequent period (1744) they agreed that all who were admitted to the ministry should previously have joined in renewing the covenants, while such as opposed or slighted the duty should not be admitted to sealing ordinances." Thus both the formal recognition and the actual renewing of the covenants came to be necessary terms of fellowship in the early Secession Church. The work of renewing the covenants had, in the summer of 1744, been gone through in only two settled congregations, when a stop was put to it by the synod having forced upon it the settlement of the question, "Whether those in communion with them could warrantably and consistently swear the following clause in some burgess-oaths, 'Here I protest, before God and your lordships, that I profess and allow with my heart the true religion professed within this realm, and authorized by the laws thereof.'" The question involved in swearing the burgess-oath respected the character of the Revolution settlement or legally authorized profession of religion. It was on this point that the secession body became divided into two conflicting synods. From the Testimony of 1827 it is plain that the Original Seceders regarded both the principle and practice as inherited by them from the first seceders. Nor does there seem to be any moral difference between the Testimony of 1827 and that of the United Original Seceders in 1842, in so far as regards the question as to the descending obligation of the covenants. But in the latter Testimony a clause occurs which seems to indicate a somewhat modified view of the necessity of actually renewing the covenants. The clause in question reads thus: "It is also agreed that while all proper means are used for stirring up and preparing the people of their respective congregations to engage in this important and seasonable duty, *there shall be no undue haste in those congregations where it has not been formerly practiced.*" The clause marked in italics is not found in the Testimony of 1827, and must therefore be considered as one of those alterations in the Testimony of the Original Seceders which was deemed necessary in order to the accomplishment of the union of the Original Burghers.

The year which succeeded the formation of the Synod of Original Seceders was the year of the disruption of the Established Church of Scotland, an event which was one of deepest interest to the Christians of Scotland, if not of the world, but more especially to the representatives of the first seceders. The formation of the Free Church of Scotland, in a state of entire independence of all state interference, and professing untrammelled to prosecute the great ends of Christ's Church, submissive to the guidance and authority of her Great Head alone, was hailed by the newly formed body of United Original Seceders as realizing the wishes, the hopes, and the prayers of their forefathers, who had concluded the protest which formed the basis of the secession in these remarkable words: "And we hereby appeal unto the first free, faithful, and reforming General Assembly of the Church of Scotland." As years passed on, after the memorable events of 1843, the conviction was growing stronger and stronger in the minds of many both of the ministers and people of the United Original Seceders that in the Assembly of the Free Church they could recognise the General Assembly to which the first fathers of the secession appealed, and that therefore the time had come when the protest of Nov. 16, 1733, must be fallen from. At length it was resolved in the synod of the body to lodge a representation and appeal on the table of the Free Church Assembly, with a view to the coalescing of the two bodies. The union thus sought was accomplished in May, 1852, on the express understanding that the brethren of the United Original Secession Synod who thus applied for admission into the Free Church of Scotland should be allowed to retain their peculiar views as to the descending obligation of the covenants, while at the same time the Free Church did not commit itself, directly or indirectly, in any way, either to a positive or negative opinion upon these views. Several ministers and congre-

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gations connected with the United Original Seceders refused to accede to the union with the Free Church, and preferred to remain in their former position; and accordingly a small body of Christians still exists holding the principles and calling themselves by the name of the United Original Seceders. One congregation of Original Seceders in Edinburgh, under the ministry of the Rev. James Wright, with not a few adherents in various parts of the country, disclaims all connection with those who adhered to the Testimony of 1842, and professes to hold by the Testimony of 1827, thus claiming, in the principles which they avow, to represent the first seceders in so far as in the advanced state of the secession cause they held their principles to be identical with those of the Reformed Covenanted Church of Scotland. See Marsden, *Hist. of Christian Churches and Sects*, ii, 290 sq.; Gardner, *Faiths of the World*, ii, s. v.; Hetherington, *Hist. of the Church of Scotland*, p. 352, 361; Stanley, *Lect. on the Hist. of the Church of Scotland*, lect. ii sq.; and the authorities quoted in the article. See also SCOTLAND, CHURCH OF; PRESBYTERIANISM IN SCOTLAND. (J. H. W.)

Original Sin. This expression is frequently used in a twofold sense, to denote the imputation of Adam's first sin to his posterity, and also that native depravity which we have derived by inheritance from our first parents. The first view of the subject—the imputation of Adam's first sin—has already been considered under the articles IMPUTATION and HOPKINSIANS. According to the second view we came into the world, in consequence of the sin of Adam, in a state of depravity. On this point the Westminster Confession of Faith explicitly declares: "By this sin," referring to the sin of our first parents, "they fell from their original righteousness and communion with God, and so became dead in sin, and wholly defiled in all the faculties and parts of the soul and body. They being the root of all mankind, the guilt of this sin was imputed, and the same death in sin and corrupted nature conveyed to all their posterity, descending from them by ordinary generation." Again, in another article the Confession teaches: "Man, by his fall into a state of sin, has wholly lost all ability to any spiritual good accompanying salvation, so that a natural man, being altogether averse from that good and dead in sin, is not able by his own strength to convert himself, or prepare himself thereunto." This doctrine pervades the whole of the sacred writings, and may be called indeed a fundamental and essential truth of revelation. Thus before the flood we find the inspired penman declaring (Gen. vi, 5): "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Again, after the flood, the same statement is repeated (viii, 21): "The imagination of man's heart is evil from his youth." David also (Psa. li, 5) declares: "Behold, I was shapen in iniquity, and in sin did my mother conceive me." The original and innate depravity of man might be deduced from the doctrine of Scripture respecting the necessity of regeneration. Our blessed Lord affirms (John iii, 3): "Except a man be born again, he cannot see the kingdom of God." We are said to be "saved by the washing of regeneration, and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour." Such language has no meaning if it be not true that we are utterly depraved by nature. How early does this innate corruption manifest itself in children! It is impossible for us to examine our own hearts, or look around us in the world, without having the conclusion forced upon us that the wickedness which everywhere prevails must have its seat in a heart that is "deceitful above all things, and desperately wicked." The doctrine of original sin has been denied by heretics of different kinds. Socinians treat it as a foolish and absurd idea. The followers of Pelagius maintain that, notwithstanding the results of the fall, a man still retains the power, independently of divine grace, of originating, prosecuting, and consummating good works. God, they allege, gives us the ability to believe, but we can experience the ability without further assistance. This doctrine has been revived in our own day by the members of the Evangelical Union, commonly called Morrisonians. Some theologians admit that we were born less pure than Adam, and with an inclination to sin; but in so far as this inclination or concupiscence, as it is called, is from nature, it is not properly sin. It is merely the natural appetite or desire, which, as long as the will does not consent to it, is not sinful. Romanists believe that original sin is taken away by baptism, and maintain, like the above, that concupiscence is not sinful. The apostle Paul, however, holds a very different opinion, declaring in the plainest language that the proneness to sin is in itself sinful. Thus in Rom. vii, 7, 8, he says: "What shall we say then? Is the law sin? God forbid. Nay, I had not known sin but by the law; for I had not known lust except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead." A keen controversy concerning the nature of original sin arose in the 16th century in Germany. A party of Jena, led by Matthias Flacius, endeavored to prove that the natural man could never co-operate with the divine influence in the heart, but through the working of innate depravity was always in opposition to it. Flacius met with a keen opponent in Victorinus Strigelius, and a public disputation on the subject of original sin was held at Weimar in 1560. On this occasion Flacius made the strong assertion that original sin was the very essence of man, language which was believed to imply either that God was the author of sin, or that man was created by the devil. Hence even the former friends of Flacius became his bitterest opponents.—Gardner, *Faiths of the World*, vol. ii, s. v. See SIN.

Orioli, BARTOLOMEO, an Italian painter who devoted himself largely to the cultivation of sacred art, flourished at Trevigi about 1616. He executed numerous works for the churches in his native city, which are commended by Federici. Orioli was also a good portrait painter, and frequently introduced portraits into his pictures, instead of ideal forms. There is a painting of this class in the church of S. Croce, representing a numerous procession of the people of Trevigi. Lanzi says he painted more pictures for public exhibitions at Trevigi than any other artist, and that he belonged to that "numerous tribe of painters who in Italy were ambitious of uniting in themselves the power of poetry and painting; but who, not having received sufficient polish, either in precept or in art, gave vent to their inspirations in their native place by covering the columns with sonnets and the churches with pictures, but without exciting the envy of the adjacent districts."—Spooner, *Biog. Dict. of the Fine Arts*, ii, 632.

Ori'on occurs three times (Job ix, 9; Sept. Ἔσπερος, Vulg. *Orion;* xxxviii, 31, Ὡρίων, *Arcturus;* Amos v, 8, μετασκευάζων, *Orion*) in the A. V. as the rendering of the Heb. כְּסִיל, *kesil*, from כָּסַל, *to be fat*, and hence either *to be strong* or *to be dull, languid*. The last sense prevails in most derivatives, and thus כְּסִיל, *kesil*, commonly means *fool* or *impious person* (as Psa. xlix, 10; Eccles. ii, 14), but in Job ix, 9 (comp. xxxviii, 31; Amos viii, 5) is plainly applied to one of the greater constellations of the sky. It is here understood by most ancient interpreters to refer to the large and brilliant constellation *Orion*, or "*the Giant*," situated in the southern hemisphere with respect to the ecliptic, but which is crossed near its middle by the equinoctial. It is known by the three bright stars in its belt. The "giant" of Oriental astronomy was Nimrod, the mighty hunter, who was fabled to have been bound in the sky for his impiety. The two dogs and the hare, which are among the constellations in the neighborhood of Orion, made

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his train complete. There is possibly an allusion to this belief in "the bands of *kesil*" (Job xxxviii, 31), with which Gesenius (*Jes.* i, 458) compares Prov. vii, 22. In the *Chronicon Paschale* (p. 36) Nimrod is said to have been "a giant, the founder of Babylon, who, the Persians say, was deified and placed among the stars of heaven, whom they call Orion" (comp. Cedrenus, p. 14). See NIMROD. In Isa. xiii, 10 the word *kesilim* is rendered "constellations," i. e. *the Orions* or giants of the sky, the greater constellations similar to Orion. Some Jewish writers, the rabbins Isaac Israel and Jonah among them, identified the Hebrew *kesil* with the Arabic *sohail*, by which was understood either *Sirius* or *Canopus*. The words of R. Jonah (Abulwalid), as quoted by Kimchi (*Lex. Heb.* s. v.), are, "Kesil is the large star called in Arabic *Sohail*, and the stars combined with it are called after its name *kesilim*." The name *Sohail*, "foolish," was derived from the supposed influence of the star in causing folly in men, and was probably an additional reason for identifying it with *kesil*. See Gesenius, *Thesaur.* p. 701; Niebuhr, *Descript. Arabiæ*, p. 112; Ideler, *Ueber Ursprung und Bedeutung der Sternnamen*, p. 240, 263; Michaelis, in *Suppl.* p. 1319 sq. See ASTRONOMY.

ORĪON, a mythological personage of the Greeks, was represented as a gigantic hunter, and reputed the handsomest man in the world. His parentage is differently stated. According to the commonly received myth he was the son of Hyrieus, of Hyria, in Bœotia, and was called in his native country *Kandaon*. Another account makes him a son of Poseidon and Euryale, while some say that he was *Autochthonos*, or "earth-born." So immense was his stature that when he waded through the deepest seas he was still a head and shoulders above the water, and when he walked on dry land his stature reached the clouds. Orion was a general favorite, and soon rendered himself celebrated. Diana took him among her attendants, and even became deeply enamoured of him. His gigantic stature, however, displeased Œnopion, king of Chios, whose daughter Hero or Merope he demanded in marriage. The king, not daring to deny him openly, promised to make him his son-in-law as soon as he delivered his island from wild beasts. This task, which Œnopion deemed impracticable, was soon performed by Orion, who eagerly demanded his reward. Œnopion, on pretence of complying, intoxicated his illustrious guest, and put out his eyes on the sea-shore, where he had laid himself down to sleep. Orion, finding himself blind when he awoke, was conducted by the sound to a neighboring forge, where he placed one of the workmen on his back, and, by his directions, went to a place where the rising sun was seen to the greatest advantage. Here he turned his face towards the luminary, and, as is reported, he immediately recovered his eyesight, and hastened to punish the perfidious cruelty of Œnopion. Aurora, whom Venus had inspired with love, carried him away into the island of Delos, to enjoy his company with greater security; but Diana, who was jealous of this, destroyed Orion with her arrows. Some say that Orion had provoked Diana's resentment by offering violence to Opis, one of her female attendants, or, according to others, because he had attempted the virtue of the goddess herself. According to Ovid, Orion died of the bite of a scorpion, which the earth produced, to punish his vanity in boasting that there was not on earth any animal which he could not conquer. It is said that Orion was an excellent workman in iron, and that he fabricated a subterraneous palace for Vulcan. After death Orion was placed in heaven, where one of the constellations still bears his name. The constellation of Orion, situated near the feet of the bull, was composed of seventeen stars, in the form of a man holding a sword, which has given occasion to the poets often to speak of Orion's sword. As the constellation of Orion, which rises about March 9, and sets about June 21, is generally supposed to be accompanied, at its rising, with great rains and storms, it has acquired the epithet of *aquosus*, given it by Virgil. Orion was buried in the island of Delos, and the monument which the people of Tanagra, in Bœotia, showed, as containing the remains of this celebrated hero, was nothing but a cenotaph. The daughters of Orion distinguished themselves as much as their father, and when the oracle had declared that Bœotia should not be delivered from a dreadful pestilence before two of Jupiter's children were immolated on the altars, they joyfully accepted the offer, and voluntarily sacrificed themselves for the good of their country. Their names were Menippe and Metioche. See Vollmer, *Mythol. Wörterb.* s. v.; Smith, *Dict. of Gr. and Rom. Biog. and Mythol.* s. v. (J. H. W.)

Orissa, an ancient Indian kingdom, now a province of India, is situated near the head of the Bay of Bengal, on its north-western shore, a short distance south-west from Calcutta, and is bounded on the north by Bengal, east by the Bay of Bengal, south by the country of the Telugus, and west by Nagopore. It is irregularly shaped, about 300 miles long, and 240 wide, and had in 1872 a population of 4,317,999. It is supposed that the province was anciently much larger than it is now, and that its sovereigns formerly sustained a rank much above that of most Hindû rajahs, and that it was numbered among the most powerful of the ancient Indian sovereignties.

Before the 6th century B.C., *Orissa*, *Odra*, or *Utkala*, names whose very meaning is not yet fixed, must have been a land of swamps, lakes, and jungles, amid which few people cared to live. Its earliest dwellers appear to have been hill-tribes and fishermen of the aboriginal non-Aryan stock, whose types are well preserved in the Savars and Khonds of the present day. At what time Aryan immigrants from Northern India settled in the country it is not easy to say, but the rock inscriptions of a later Buddhist period date back to the middle of the 3d century B.C. The hills and wilds of Orissa abound in rock-hewn caves, shrines, and statues of Buddha, and the lonely dwelling-places of Buddhist monks have since been tenanted in their turn by worshippers and ascetics of the various Brahmanic schools that rose upon the ruins of the faith proclaimed by the semi-mythical Hindû reformer Sâkya Mûni, and were established by the Hindû Constantine Aśoka. In Orissa the spread of Buddhism appears to synchronize curiously with the progress southward of the Yavanas, whose name at once suggests their identity with the Javan of Hebrew writ and the Ionian Greeks of history. There is no doubt, we think, with Dr. Hunter, who only follows up the clues furnished by former scholars, that the Yavanas who invaded Orissa in the 3d century B.C. were chiefly descendants of the men who under Alexander and his successors ruled Afghanistan and the Punjaub, whence they roved or were driven onwards into Behar, and down the Ganges to Orissa. One of Asoka's edicts carved on the rocks of the last-named country speaks of "Antyoko, the Yona king," or, in other words, of Antiochus, the Yavan, or Ionian. It is well known that a Yavan dynasty ruled Orissa for 146 years, from the early part of the 4th century A.D., and that with its final overthrow in A.D. 473 fell the supremacy of that Buddhist faith which for more than seven centuries had supplanted the older Brahmanic systems. It is worth noting that a like revolution from Buddhism to Brahminism marks the downfall of yet later Yavan dynasties in Central and Southern India. In the buildings of the Buddhists and their religious heirs the Jains, traces of Greek art are unmistakably visible wherever Buddhism and the Yavanas once held sway; strongest in the Punjaub, and gradually growing fainter on its way to the Orissa shore. From the remains of sculptures, inscriptions, etc., we may infer that the early civilization of Orissa was high. The temple of the sun at Kanârak—erected about the 12th century—exhibits carvings representing the planets, sculptured figures of

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animals, etc., which show that at that date the plastic and mechanical arts were in a more advanced state in that part of India than they were in England.

Orissa maintained its position as an independent monarchy till 1558, when, its royal line having become extinct, it was made an outlying province of the empire of the Great Mogul. On the breaking up of this empire, the more valuable portions of Orissa were seized by the nizam of Hydrabad. The French, who had taken possession of a part of the country long known as the Northern Circars, attempted to drive the English (who had also formed commercial settlements on the coast) out of India. The Mahrattas, who had seized a portion of Orissa in 1740, were forced to surrender it to the English in 1803. The soldiers of the East India Company were marched into Orissa at the opening of the present century, and an engagement was subsequently entered into between the company and the native chiefs and princes, by which the former bound themselves to perform certain services for the country (as maintaining the river-banks in good repair), while the latter engaged to pay a yearly tribute. Of the many principalities into which the country was divided, a large number got into arrears with the government, and the result was that numbers of the estates were sold, and the government, as a rule, became the purchaser. Much of the territory originally forming a portion of this kingdom thus fell into the hands of the British.

Orissa is divided into three civil districts, viz. Pûru in the south, Cuttack in the centre, and Balasore on the north. The sea-coast, which is the eastern part of the province, is level, and far more populous than the central and western divisions, which are mountainous and covered in many places with primeval forests, inhabited by wild beasts, or men almost as untamed and rude as they. The climate, soil, productions, animals, insects, birds, reptiles, and fish of Orissa are similar to those of Bengal and other adjacent portions of Hindostan lying near the tropic of Cancer. The villages, houses, food, clothing, dress, literature, and trades of the Orissans are also much like those of the Bengalese and the people of other large portions of India. The present population of Orissa is principally made up of Hindûs, Mohammedans, Santals, and Bhumijas, the Hindûs constituting by far the larger number. From its liability to inundation, the country is not much inhabited for three or four miles inland from the sea. Beyond this low tract the plains are sufficiently elevated for security, and are highly cultivated and densely peopled. Farther inland the country becomes mountainous, covered in part by forests, where are found the Oriyas, Gonds, Koles, Surahs, Santals, and Bhumijas. The *Gonds* or *Khonds* are believed to be the descendants of the aboriginal inhabitants of the country. This tribe occupied an area extending from north of the Mahanaddi, south to the banks of the Godavari. Their mountain-haunts are admirably suited for defence, as the districts which they inhabit are almost inaccessible; and although they do not yet appear to have adopted fire-arms, they manage their battle-axes and bows and arrows with an adroitness and courage that make them formidable enemies. The Khonds are a totally distinct race from the inhabitants of the plains, and there is but little resemblance between them and the other hill-tribes. See KHONDS. Some ethnologists claim the *Santals* to have been the aborigines of Orissa, but there does not seem to exist very good ground for such assertion. See, however, SANTALS.

In Orissa, as elsewhere in India, the history of the people resolves itself for the most part into the history of their religion. As Buddhism faded away, successive forms of Vishnu and Siva worship took its place. Bhuvaneswar, with its 7000 shrines, now reduced to less than 600, attested the prevalence of Siva-worship under the long line of Kesari, or Lion-kings, who displaced the Yavanas. Thousands of high-caste Brahmins imported from Oude commended the new worship to their future countrymen. In the twelfth century the milder worship of Vishnu rose into the ascendant under a new line of kings, and about the same period architecture reached its zenith, producing one of its noblest masterpieces in the temple of the sun at Kanârak, on the Orissa shore. In the holy city of Pûri, sacred to Vishnu under his title of Jagannâth, the Lord of the World, these and other religions find their common meeting-place. "The fetichism and bloody rites of the aboriginal races, the mild flower-worship of the Bedas, and every compromise between the two, along with the lofty spiritualities of the great Indian reformers, have here found refuge." Once every year the holy city of Pûri is the attraction to the poor, ignorant natives, drawn thither simply by a superstitious veneration, which formerly cost the lives of millions. The humane policy of the British has largely done away with human sacrifices in every form. But though the car of Jaggernaut (q. v.) no longer crushes out the lives of thousands, and the *Meriah* (see art. KHONDS, *Religious Rites and Sacrifices*) victims are saved from a horrible death, thousands yet fall a prey to an impure atmosphere and unwholesome food to which the 90,000 pilgrims are subject while they are packed for weeks together into 5000 small lodging-houses of two or three windowless cells each, in the very height of India's rainy season, with a temperature ranging from 90° to 105° in the shade, in streets and alleys innocent of drainage, and fed for the most part on ill-cooked compounds of putrefying rice. And if any escape all this uninjured, they are sure to be further tried in their homeward journeys—oftentimes hundreds of miles long—through the pouring rain, sleeping many of them on the grass or mud, and consequently dying of exposure in numbers by the way, or carrying home with them the seeds of life-long suffering. It is reckoned that at least 10,000 people perish every year in Pûri or on the way, and the number was far greater some years ago, before the government took measures to alleviate the worst horrors of this deadly pilgrimage.

The natives of Orissa, composed, as we have seen, of different tribes, of course do not all speak in one tongue, but though there are a score or more of dialects, there are only three principal vernacular languages spoken by the Orissans. 1. The Oriya, one of the Hindû family of languages, derived principally from the Sanscrit. This is spoken by the greater part of the Hindû population. 2. The Hindostani, derived principally from the Arabic and Persian, and spoken by the Mohammedans. 3. The Santal, with which may be classed the Bhumija, they both being dialects of the same language. The Oriya contains many religious and literary works, some translated from the Sanscrit, and others original. Most of the religious books are poetical, and some of them possess a great degree of literary merit.

Missionary Labors.—Thus far comparatively little has been effected for Christianizing the natives of Orissa. The districts of Pûru and Cuttack are occupied by the English General Baptist missionaries, who began labors there in 1821. Although they had to wait six years for their first convert, many followed, and this mission is now in a flourishing condition. It has furnished many native teachers and preachers. To counteract, in some measure, the evils which were consequent upon the abandonment of caste, the missionaries have established Christian villages where the converts cooperate. A carefully executed version of the Bible into the Oriya tongue was prepared by Mr. Sutton, one of the missionaries. He also prepared a dictionary and a grammar. The district of Balasore is the site of the Free-will Baptist mission. This district lies on the west side of the Bay of Bengal. It is about eighty miles long, and on an average thirty or forty miles wide, and contains about 500,000 inhabitants. On its northern boundary lies a considerable tract belonging to the province of Bengal, which is inhabited by Oriyas.

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The Free-will Baptists began their labors in 1835, and now employ there 4 missionaries, 4 native preachers, 2 churches with 75 members, and several well-conducted schools. See Bacheler, *Hinduism and Christianity in Orissa;* Sterling, *Orissa;* Sutton, *Narrative of the Orissa Mission;* Hunter, *Orissa under Native and British Rule* (1872, 2 vols. 12mo); Newcomb, *Cyclop. of Missions*, s. v.; Chambers, *Cyclop.* s. v.; Aikman, *Cyclop. of Christian Missions*, p. 158, 339; *Brit. Qu. Rev.* July, 1872, p. 120 sq. (J. H. W.)

Orkney Islands (Norse, *Orkneyar*, from *ork*, "whale," and *eyar*, "islands;" Latin, *Orcades*), a compact group, separated from Caithness by the Pentland Firth, and counted a Scottish possession, are situated between 58° 41′ 24″ and 59° 23′ 2″ N. lat., and between 2° 22′ 2″ and 3° 25′ 10″ W. long.; and cover an area of 244.8 square miles, or 156,672 acres. The surface is very irregular, and the land is indented by numerous arms of the sea. Previous to the middle of the last century the agriculture of Orkney was, in more than an ordinary degree for the time, in a primitive state. There was little communication then with the mainland, and improvements were slowly adopted. The spinning-wheel, for instance, was not introduced there for half a century after it was in use elsewhere. Until towards the end of last century, little advance seems to have been made in the management of the land, the inhabitants deeming it more important and profitable to direct their attention to the manufacture of kelp. They suffered periodically from bad seasons and violent storms, when less help could be afforded to them from without. In recent times the agricultural and mechanical industries have been in a more healthy state, and their exports, which in 1848 amounted only to £49,308, now run up to £200,000 annually. The temperature of the Orkneys is comparatively mild, considering their northern latitude. This arises partly from the surrounding sea, but chiefly from the neighborhood of the Gulf Stream to the western shores. The mean temperature in February, the coldest month, taking a series of thirty-three years from 1826, was 38°, and in July 55.14°. Only twice during that period did the mean monthly temperature fall below the freezing-point, in February, 1838 and 1855, when it fell to 31° and 31.64°; and during the same period it was never so high as 60°, except in 1852, when it reached 60.64°. Of the 67 islands, only about 40 are inhabited, by 31,274 (in 1871) people. The principal of these inhabited islands are Pomona, or Mainland, Hoy, North and South Ronaldshay, Westray, Sanday, Eday, Stronsay, Rorsay, and Shapinshay. The chief towns are Kirkwall, the capital, and Stromness.

History. — The Orkneys, under the name *Orcades* (whence the modern adjective Orcadian), are mentioned by the ancient geographers, Pliny, Ptolemy, Mela, and by other classical writers, but of their inhabitants we know almost nothing till the dawn of the Middle Ages. They were most probably of the same stock as the British Celts. From an early period, however, the Norsemen resorted to these islands, as a convenient spot from which to make a descent on the Scotch and English coasts. In 876 Harald Haarfager conquered both them and the Hebrides. During the greater part of the 10th century they were ruled by independent Scandinavian jarls (earls), but in 1098 they became formally subject to the Norwegian crown. Thus they remained till 1468, when they were given to James III of Scotland as a security for the dowry of his wife, Margaret of Denmark. The islands were never redeemed from this pledge; and in 1590, on the marriage of James I with the Danish princess Anne, Denmark formally resigned all pretensions to the sovereignty of the Orkneys. During their long connection, however, with Norway and Denmark, all traces of the primitive Celtic population disappeared, and the present inhabitants are of the pure Scandinavian stock.

Religion.—Christianity was introduced into the Orkneys by the Norsemen in the beginning of the 11th century. Down to the time of the Reformation the Orkneys and Shetland Isles formed a separate bishopric, under the archbishop of Trondhjem, and the bishop's seat was Kirkevaag, the present Kirkwall. After the establishment of Presbyterianism Orkney was divided into 32 parishes, having 8 parishes of the Church of Scotland. At present, however, the Orkneys are divided into 22 parishes, forming 3 presbyteries and 1 synod. There are also about 30 congregations belonging to the Free and United Presbyterian churches, besides 3 Independent, and one or two others. See *Orkneyinga Saga;* Munch, *Det norske Folks Historie.* (J. H. W.)

Orlah. See TALMUD.

Orlandini, NICCOLO, one of the most noted characters of the Order of the Jesuits, was born at Florence, Italy, in 1554. He entered the society in 1572, where he was distinguished by the purity of his morals and proficiency in literature. He became rector of the college at Nola, and afterwards president of the seminary for novices at Naples. He died at Rome in 1606. He was engaged on a history of his order, but did not live to complete more than the first volume of it. It was afterwards continued by Sacchini, Everard, Jouvency, and Cordara; in all seven volumes. The work is published under the title *Historiæ Societatis Jesu prima pars* (sive Ignatius, A.D. 1540–1556) (Romæ, 1615, fol.). See Sacchini, *Notice*, which forms the introduction to the history above referred to.

Orlando, BERNARDO, a Piedmontese painter, flourished at Turin in the first part of the 17th century. At that time the rich collections of pictures and drawings in the royal galleries at the court were made subservient to the instruction of young artists, which was intrusted to a painter of the court. Orlando was invested with this charge, and appointed painter to the duke in 1617. But we call attention to him here because he also painted some pictures for churches. See Spooner, *Biographical Dictionary of the Fine Arts*, vol. ii, s. v.

Orlay, BERNARD VAN, or *Bernard of Brussels*, a celebrated painter, largely devoted to the development of sacred art, was born in that city about the year 1490. He went to Rome when he was very young, where he had the good fortune to become a pupil of Raphael. On his return to Brussels he was appointed principal painter to the governess of the Netherlands, and was likewise employed for many years by the emperor Charles V. The style of his design was noble, and his tone of coloring agreeable. He very frequently painted on a ground of leaf-gold, especially if he was engaged on a work of importance, a circumstance which is said to have preserved the freshness and lustre of his colors; in his hunting-pieces, in which he introduced portraits of Charles V and the nobles of his court, he usually took the scenery from the forest of Soignies, which afforded him ample variety. He was engaged by the prince of Nassau to paint sixteen cartoons, as models for tapestry, intended for the decoration of his palace. Each cartoon contained only two figures, a knight and a lady on horseback, representing some members of the Nassau family. They were designed in an elevated style; and by the prince's order they were afterwards copied in oil by Jordaens. He painted for the chapel of a monastery at Antwerp a picture of the *Last Judgment*, which was much admired. Bernard van Orlay died in 1560. Waagen mentions several excellent pictures by him in the collections in England, especially in those of the duke of Devonshire at Devonshire House, Piccadilly, and at Chiswick; at Keddleston Hall, the seat of the earl Scarsdale, where is a picture of the Virgin with the infant Christ blessing St. John in the presence of Joseph and Elizabeth—the figures are three quarters the size of life—which is one of the finest remaining by Van Orlay; and at lord Spen-

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cer's, at Althorpe, where is a bust of Anne of Cleves, very carefully painted.—*English Cyclop.* s. v.

Orleans, an important commercial town of France, capital of the department of Loiret, and formerly capital of the old province of Orleannais, which now forms the greater part of the departments of Loiret, Eure-et-Loir, and Loir-et-Cher, is situated on the right bank of the Loire, here crossed by a bridge of nine arches, and is seventy-five miles and a half south-south-west of Paris by railway. Close to the city is the forest of Orleans, one of the largest in the country, consisting of 94,000 acres, planted with oak and other valuable trees. The city stands on the verge of a magnificent plain sloping towards the Loire, and watered by that river and the Loiret, and is surrounded on the land-side by a wall and dry ditches, on either side of which there are pleasantly shaded boulevards. Around it are eight prosperous and populous suburbs. Among its principal buildings are the cathedral, with two lofty and elegant towers, one of the finest Gothic edifices in the country; the tower; bishop's residence; the houses of Joan of Arc, of Agnes Sorel, of Diane de Poitiers, of François I, of Pothier; the churches and hospitals, which are numerous, etc. The place is noted in ecclesiastical history for the several Church councils which have been held there.

I. The First Council of Orleans (*Concilium Aurelianense*) was held July 10, 511, by order of Clovis. It was attended by the archbishops of Bordeaux, Bourges, Auch, Tours, and Rouen, with twenty-seven bishops, among whom were Quintianus, bishop of Rodez, near Clermont, Melanius, bishop of Rennes, and Theodosius of Auxerre. Thirty-one canons were published:

1. Establishes the inviolability of churches as places of refuge.
3. Declares that a runaway slave taking refuge in a church shall be given up to his master, an oath having been first made by the latter not to hurt him.
4. Forbids to ordain lay persons without the king's permission. The children of clerks are left to the bishop's discretion.
5. Directs that the revenue arising from property given to any church by the prince shall be employed (1) in the repair of the building, (2) for the support of the clergy, (3) for the relief of the poor, and (4) for the redemption of slaves.
7. Forbids clerks and monks to go to the prince to obtain favors without letters from their bishop.
8. Enacts that a bishop wilfully ordaining a slave unknown to his master shall pay twice his price to the master.
12. Permits deacons and priests in a state of penance to baptize in cases of necessity.
13. Forbids the wife of a priest or deacon to marry.
17. Submits to the bishop's jurisdiction all churches built within his territory.
18. Forbids to marry a brother's widow, or a sister's widower.
19. Submits to the bishop's jurisdiction all abbots, and directs that they shall attend him once a year at the place which he shall appoint.
20. Forbids monks to use the stole or handkerchief ("tzangas") within their monasteries.
21. Declares a monk who shall leave his monastery and marry to be forever excluded from taking orders.
24. Orders a fast of forty, and not fifty, days before Easter.
27, 28. Order the proper observation of the Rogation days.
29. Forbids all familiarity between clerks and women.
30. Excommunicates all who have dealings with diviners.
31. Enjoins bishops to attend the offices of the Church every Sunday in the nearest place of worship. See Pagi in Baronius, A.D. 507, x, xii; Labbé, *Conc.* iv, 1403.

II. A Second Council was held in 533, on May 24, by order of Theodoric, Childebert, and Clothaire, the three kings of France. Twenty-six archbishops and bishops attended from the provinces, Lyons, and Aquitaine. Twenty-one canons were published against simony and other abuses, most of which were old regulations renewed:

The 12th warns those persons who have made a vow to drink and sing and frolic in any church that they ought not to fulfil their vow.
13. Forbids abbots, chaplains, recluses, and priests to give letters dismissory to clerks.
15. Forbids to accept the bequests of suicides; permits those of persons killed in the commission of any crime.
20. Commands that they be excluded from communion who have eaten of meats offered to idols, or of things strangled, etc.
21. Excommunicates abbots who despise the orders of their bishops. See Labbé, *Conc.* iv, 1779.

III. A Third Council was held at Orleans May 7, 538. Nineteen bishops attended, among whom were Lupus of Lyons, who presided, Pantathagus of Vienne, Leo of Sens, etc. Thirty-three canons were published:

1. Orders that a metropolitan who shall permit two years to pass without convoking a provincial synod shall be suspended from celebrating mass for one year, and also those bishops who neglect to attend it without just hinderance.
3. Directs that metropolitans be consecrated by a metropolitan in the presence of all the bishops of the province, and the bishops of each province by the metropolitan.
7. Directs that clerks who have received orders of their own free will shall, if they marry afterwards, be excommunicated; that if they were ordained without their own consent they shall be only deposed: that clerks committing adultery shall be shut up in a monastery for life, without, however, being deprived of communion.
25. Orders that persons who fall back from a state of penance into a worldly life shall be deprived of communion until at the point of death.
28. Forbids to work in the fields on Sunday, but permits travelling on horseback or in a carriage, the preparation of food, and all things needful for the proper neatness of house and person: the denial of which things it states to belong rather to the Jewish than the Christian observance of the day.
29. Forbids lay persons to leave church at mass before the end of the Lord's Prayer, or if a bishop be present, before he has given his blessing.
30. Forbids Jews to mix with Christians from Holy Thursday to Easter-day. See Labbé, *Conc.* v, 294.

IV. A Fourth Council was convened at Orleans in 541. Thirty-eight bishops and the deputies of twelve absent attended; Leontius, archbishop of Bordeaux, presided. Thirty-eight canons were published; most of them similar to those published in the preceding councils. The following are among those which differ:

1. Orders the celebration of Easter every year according to the table of Victorius (or Victor).
4. Orders that no one at the oblation of the holy chalice shall presume to offer anything but wine mixed with water, because it is held as sacrilegious to offer anything different from what the Saviour instituted in his most holy commandments.
16. Excommunicates those who swear, after the fashion of pagans, upon the heads of beasts, or who invoke the names of false gods.
33. Declares that any person desirous of having a parish upon his property, must, in the first place, give a sufficient endowment for the clerks who shall serve it.

Such is supposed to have been the origin of Church patronage. See Labbé, *Conc.* v, 380.

V. A Fifth Council was held at Orleans, October 28, 549, by Childebert, king of France. Fifty bishops (among whom were ten afterwards reverenced as saints) and twenty-one deputies of those who were absent attended, collected from the three kingdoms of France and all the provinces of the Gauls, except that of Narbonne, which was still in the occupation of the Goths. Sacerdos, bishop of Lyons, presided. Twenty-four canons, for the most part renewing those of the preceding councils, were published:

1. Condemns the errors of Eutyches and Nestorius.
2. Forbids excommunication for small offences.
6. Forbids to ordain a slave without the master's consent.
11. Forbids to give the people a bishop whom they dislike, and declares that neither the people nor clergy ought to be intimidated in making their election.
20, 21. Direct that archdeacons shall visit prisoners every Sunday, and that bishops shall take care of lepers. See Labbé, *Conc.* v, 390.

VI. A Council of less importance was convened at Orleans in 1022 by king Robert, at which several bishops were present. Several Manichæans were condemned to be burned, among whom were Stephen (or Heribert) and Lysoye, ecclesiastics of Orleans. See Labbé, *Conc.* ix, 836; *Spicil.* p. 740.

Orley, Jean van, a Belgian painter, was born at Brussels in 1656. He first studied with his father, but

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afterwards devoted himself to historical painting with considerable success, and was much employed in painting for the churches in the Netherlands. In the church of St. Nicholas at Brussels is a picture by him representing *St. Peter delivered from Prison*, and in the parochial church of Asch a picture of the *Resurrection*, which are highly commended. His masterpiece is a large picture of the *Adoration of the Magi* in the refectory of the abbey of Dillighem. He etched a part of the plates, from his own designs, for the New Testament. He died in 1740.—Spooner, *Biog. Dict. of the Fine Arts*, vol. ii, s. v.

Orman, Samuel L., a minister of the Methodist Episcopal Church, South, was born in Williamson County, Tenn., March 22, 1838. He was converted Oct. 7, 1858, joined the Church in 1859, and was licensed to preach the year following; but his mother being a widow, and he the only son at home, he believed it to be his duty to remain with her, and did not join Conference until October, 1866, though he was employed one year on the Savannah Circuit, beginning October, 1862, and one year on the Russellville Circuit, commencing in the autumn of 1865. After his admission into the Tennessee Conference, he filled successively the Moulton and Smithville circuits, and the Trinity Station. While at the latter charge his health failed, and he was the next year made supernumerary to the Elm Street Church, in Nashville; recovering his strength somewhat, he was stationed in Springfield at the session of the Conference held in 1870; but his health soon failed him here, and he died Dec. 25, 1871. He was greatly beloved by all who knew him. He was intelligent, prudent, amiable, good. See Dr. J. B. McFerrin, in *Nashville Christian Advocate*, Jan. 27, 1872; *Minutes of the Meth. Episc. Church, South*, 1872, p. 717.

Orme, William, a noted Scotch divine, was born at Falkirk, Scotland, in 1787. He removed early to Edinburgh, where he was apprenticed to a wheelwright in 1800. He then joined the Independents, and in 1805 entered as a student for the ministry in a class supported by Mr. Haldane. He became minister of a Congregational Church at Perth in 1807; removed afterwards to London, and was appointed minister of a congregation at Camberwell, and foreign secretary to the London Missionary Society. He died in 1830. He wrote *Bibliotheca Biblica, a select list of books on sacred literature, with notices*, etc. (Edinb. 1824, 8vo):—*Life of Baxter* (in Baxter's *Practical Works* [Lond. 1830, 23 vols. 8vo], vol. i):—*Memoirs of the Life, Writings, and Religious Connections of John Owen, D.D.* (ibid. 1820, 8vo):—*Remarkable Passages in the Life of William Kiffin* (ibid. 1823):—*Memoirs, including Letters and select Remains of John Urquhart* (ibid. 1827, 2 vols. 12mo):—*The Ordinance of the Lord's Supper illustrated* (1826, 12mo):—*Memoir of the Controversy respecting the Heavenly Witnesses, 1 John* v, 7, *including Critical Notices of the Principal Writers on Both Sides of the Question by Criticus* (1830, 12mo; new edition, with Appendix by Ezra Abbot, N. Y. 1866, 12mo). See Darling, *Cyclop. Bibliog.* ii, 2248; Nicholls, ii, 786, s. v.; Horne, *Bibliotheca Biblica* (see Index); *Christian Examiner*, 1866 (May), p. 398. (J. N. P.)

Ormerod, Oliver, a noted English Churchman of king James I's reign, flourished as rector of Huntspill, Somersetshire, and died in 1626. He was a great polemic, and wrote severely against Papists and Puritans. Among his works the most noted is *The Picture of a Puritane* (Lond. 1605, 4to), which, though it deserves to be passed by as unworthy in tendency, claims the recognition of scholars because of the thorough knowledge of men and things which it exhibits. It is replete with classical allusions, and abounds in quotations from the Church fathers, the schoolmen, and other abstruse writers. Other noteworthy productions of Ormerod's are, *The Picture of a Papist* (1606):—*A Discovery of Puritan Papisme and a Discovery of Popish Paganism* (1612, 4to). See Chalmers, *Biog. Dict.* xxiii, 389. (J. H. W.)

Ormond, William, a minister of the Methodist Episcopal Church, was born in Green County, N. C., Dec. 22, 1769; was converted Dec. 11, 1787; entered the itinerancy in 1791; travelled and preached extensively from Maryland to Georgia; and died in Brunswick County, Va., Oct. 30, 1803. He was a good and zealous man, and many souls were converted under his labors. —*Minutes of Conferences*, i, 116.

Ormuzd and **Ahriman.** The most difficult religious problem for the mind to solve is that of the existence of evil in this world. If there be a God, then must that God be good; and as nothing can happen without his will, naturally we should expect that the world which he governs would be a place where everything would be good, virtuous, and happy. But the contrary is the case. The world, as a matter of fact, is full of evil, of sin, and of misery. Whence, then, comes this? Is the Deity not good? or is his power limited? or how is this conflict which we see actually going on in the world to be explained? Without the higher ideas given us by revelation, the problem could not be solved; but it is interesting to examine what were the conclusions to which the mind of man, unaided by the light of revelation, came by the exercise of its own reasoning powers. It then attempted to solve the problem in two ways: the one was pantheism, the other dualism. In pantheism it is denied that there is any real difference between good and evil. Things do not exist, but merely seem to exist. This whole external world is a mere illusion, in which the world-spirit develops itself in various ways, and which finally it will absorb back into itself. Just as the bubbles upon a stream seem to have a separate existence for a time, and float upon its surface, bright in the sunshine with reflected colors, and dark and lustreless in the shade, but finally as they break all fall back into the main flood of waters, so is it with men. They seem to have a separate existence for a time, and live some in sunshine and some in shade, but really they are all portions of the world-spirit, and at death become again indistinguishable parts of his existence, none the better and none the worse for what happened to them in life. It is this same world-spirit which makes the plants grow. They have no merit and no blame for their wholesome or noxious qualities. Beauty, richness of odors, utility earn them no praise; nor is the poisonous hemlock blamed when it destroys man's life. So human actions are but higher developments of the activity of this same world-spirit; and as they are his doings, he cannot praise or blame them. Like want, squalor, and crime in a picture, they are unrealities, and nothing follows from them.

It was in India that pantheism was elaborated into a perfect system; but the religions both of Egypt and Babylon were based upon the same fundamental idea, which is at the root of pantheism, that good and evil are not essentially opposed, but in appearance only. In the religion of the ancient Medes and Persians we find a totally different conception. Zoroaster, its reputed author, had views too high and noble to be contented with a solution which ignores the reality of this entire present state of things. On the other hand, he could not believe that the Deity, whom he conceived to be essentially good and altogether perfect, could himself have created evil, and admitted it into the world which he had created. There seemed, therefore, but one way to escape from the dilemma, and that was to suppose that evil also had an independent existence, and that there was a struggle in the moral world as well as in material nature. There cold and heat, light and darkness, tempest and sunshine seemed ever at variance, waging perpetual war for the ascendency; and so he conceived that in opposition to Ormuzd, the good god, and principle of goodness, there stood Ahri-

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man, an evil god, and the author of all evil and sorrow and death. Ahriman likewise seemed to him an independent power, not called into being, but equally eternal with Ormuzd himself; eternal as regards his pre-existence, but not eternal in the future. Zoroaster could not bring himself to believe that this struggle was to go on forever; and therefore, not very logically, he taught that a being endowed with an infinite pre-existence was nevertheless finite. In distant ages three prophets, sprung from Zoroaster, were to bring into the world the three remaining books of the Zend-Avesta, and convert the world to the faith; and thereupon evil was to disappear, and the whole world become pure and happy, as it was when first created by Ormuzd, before Ahriman had entered it, and marred it by his mischievous activity.

On closer examination, however, it appears that the Zend-Avesta is not all of the same date, and that this dualism is not found in its most ancient sections. There are very early chapters that contain traces even of a polytheistic nature-worship, in which the gods have no personal existence, but are mere powers, such as the sunshine, the wind, the earth, and fire. As the same sort of worship is found in the older religious basis of India, it seems as if this was the primitive religion of the whole Aryan stock. But this system was too sensuous to long satisfy men's minds, and the next stage in the Zend-Avesta is that in which we have a distinct recognition of deities who are real persons, possessed of self-consciousness and intelligence. These deities are some good and some bad, the former being called *Asuras*, "spiritual beings," while the latter are the *Devas*, or *Divs*—a word etymologically the same as the Latin *Deus*, but originally signifying *the sky*. In Sanscrit, Greek, Latin, and most languages the word has a good meaning, and signifies the Supreme Deity. But the Iranians, in their recoil from nature-worship, gave it a bad sense, and it soon became equivalent with them to fiends and devils.

The Zend-Avesta, however, soon went one step farther. In the old nature-worship there had been no attempt to subordinate one power to another. But when the deities were regarded as persons, the question soon arose, How did these various beings combine to act together? was there among them any order of agreement? or any superiority of one over another? Now here it is the especial glory of Zoroastrianism that it conceived of the existence of one supreme God. Ormuzd is the highest object of adoration, "the true Creator, Preserver, and Governor of the universe." Mr. Rawlinson (*Ancient Monarchies*, ii, 324) spells the name *Ahurô-Mazdâo*, and gives several explanations of it, the most probable being that of Haug, "the living wise." He is set forth "as the source of all good, and the proper object of the highest worship. He is the creator of life, both the earthly and the spiritual. He made the celestial bodies, all earthly substances, all good creatures, and all things good and true." "He is himself good, holy, pure, true, the holy God, the holiest of all, the essence of truth, the father of all truth, the best being of all, the master of purity." Moreover "he is supremely happy, and possesses every blessing, health, wealth, virtue, wisdom, immortality." From him comes all good to man. On the pious and the righteous he bestows not only earthly advantages, but precious spiritual gifts, truth, devotion, "a good mind," and everlasting happiness; and as he rewards the good, so he punishes the bad, though this is an aspect in which he is but seldom represented.

In this description of Ormuzd, gathered by Mr. Rawlinson from the *Yaçna*, or Book of Sacrifice, a part of the Zend-Avesta, we are moving among thoughts grand as those of the Old Testament, though, as this writer remarks, the conception of Ormuzd is less spiritual and less awful than that of Jehovah. The ascription to him of health, and also of the physical qualities of brightness and lucidity, shows that they did not regard him as purely spiritual; while his being so predominantly the author only of good things in a great measure deprives him of Jehovah's most sublime attribute of justice.

But Zoroastrianism did not stop here. The contemplation of the evil that is in the world led in time to a highly developed dualism, in which Ahriman stands opposed to Ormuzd as a being possessed of almost equal power, but using it only for the worst purposes. Though we do not find this doctrine, as was said above, in the most ancient sections of the Zend-Avesta, yet even there the distinctions between good and evil, truth and falsehood, right and wrong, are described in strong colors; and the name Ahriman (in ancient Persian, *Angro-Mainyus*, the dark spirit) occurs but in a highly poetical passage, not as a real personage, but as a figure of speech. But in course of time this "dark spirit" came to be regarded as a living power; and as men noticed how in the struggle of life evil seemed as mighty as good, he was invested with attributes as great as those of Ormuzd himself. As, too, it was inconceivable that the good deity would have allowed such a being to come into existence, it was concluded that evil must be co-eternal with good. But as man's heart dictates to him that good is better than evil, and must finally prevail, and as the thought was unendurable that the struggle could go on forever, and this world be eternally miserable, the conclusion was arrived at that at some distant period Ormuzd would gain the victory, and evil depart out of the world forever.

Meanwhile a fierce war is carried on, in which every act of Ormuzd is watched by his enemy, and immediately spoiled. The good deity spends his time in devising schemes of benevolence for the happiness of his people, and Ahriman is equally active, and even more successful in inventing pests and annoyances, which turn every creation of Ormuzd into a place of trial and misery. The imagination, too, soon called into existence numerous personages to be the allies and ministers of these dread powers in the conflict, and each especially had his council of six, by whose instrumentality the conflict was maintained. On the side of Ormuzd the council is more completely defined than on that of Ahriman. It is composed of six Amshashpands, or immortal saints, of whom the first, *Bahman*, "the good mind," originally a mere attribute of Ormuzd, has for his office the maintenance of life in animals and of goodness in man. *Ardibesht*, the second, means "the clearest truth." He was regarded as the light of the universe, and his business was to maintain the splendor of the various luminaries, and enable them to dispense heat and light. The third, *Shahravar*, was the dispenser of riches. The fourth, *Isfand-Armat*, represented the earth. As the Iranians were a purely agricultural people, the earth always held a high place in their esteem, and Armaiti, the earth-goddess, was also goddess of piety. Under her charge was all growth and fertility, and she was the giver of abundant harvests. The last two were *Khordâd*, "health," and *Amerdât*, "immortality." The vegetable world was especially intrusted to their charge. Besides these, the armies of Ormuzd are commanded by the angel *Serosh*, described as "the sincere, the beautiful, the victorious, the true, the master of truth." Under his command they wage perpetual war with the Devas, whom sometimes he even stays, and guard the whole world, and especially the Iranian territory, from their attacks. Ahriman's council of six consists of *Ako-manô*, "the bad mind;" *Indra*, the Vedic god of storms and war, but simply a destructive being in the Zoroastrian mythology; *Çaurva*, who may be Siva; *Naonhaitya*, *Taric*, and *Zaric*, the two latter being "darkness" and "poison;" but this council is not elaborated with so much care as that of Ormuzd, and several of its members are very shadowy persons.

In his general summary of Mazdeism, as the worship

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of Ormuzd is called, after *Mazda*, the second part of the deity's name, Mr. Rawlinson (p. 337) points out that, besides their belief in a spiritual world, composed partly of good, partly of evil intelligences, the Zoroastrians held very enlightened views with respect to human duties and hopes. In their system truth, purity, piety, and industry were the virtues chiefly valued and inculcated. Evil was traced up to its root in the heart of man; and it was distinctly taught that no virtue deserved the name but such as was co-extensive with the whole sphere of human activity, including the perfect triad of thought, word, and deed. Man's industry was to exert itself in reclaiming the soil from the thorns and weeds and barrenness with which it had been cursed by Ahriman. Thus tillage became a religious duty, in which man was a fellow-worker with Ormuzd. Worship consisted in the recitation of prayers and hymns; the offering of soma-juice, which was not allowed to ferment and become intoxicating, as was the case in India, but was drunk fresh; and finally in sacrifices, that of the horse being looked upon as the most acceptable. The flesh was only shown to the sacred fire as an act of consecration, and was then eaten at a solemn banquet by the priest and his fellow-worshippers.

Finally, the Zoroastrians were devout believers in the immortality of the soul and a conscious future existence. They taught that immediately after death the souls of men, both good and bad, proceed together along an appointed path to "the bridge of the gatherer." Over this, from its extreme narrowness, only the souls of the good can pass, while the wicked fall from it into the gulf of punishment below. Even the good have to be assisted in their passage by the angel Serosh, but when safely over the archangel Barman rises from his throne to greet them severally with the words, "How happy art thou who hast come hither to us from mortality to immortality." After this the pious soul goes joyfully onward to the presence of Ormuzd, to the immortal saints, to the golden throne, and to Paradise. As for the wicked, when they fall into the gulf, they find themselves in outer darkness in Ahriman's kingdom, where they are forced to remain and feed on poisoned banquets. The one dark spot, therefore, in the Zoroastrian religion was this dualism, which placed opposite to the good god Ormuzd a being of nearly equal might and activity, Ahriman, who wages with him constant war. Yet even this appears to have been a corruption of the primitive creed. The earlier portions of the Zend-Avesta are strongly monotheistic, are averse to idolatry under every form, and mark in the strongest way the opposition between good and evil. But as time went on, and men mused upon this mysterious problem of the presence and power of evil in a world made by a good god, the figure of the bad intelligence, Ahriman, began to stand out in stronger colors, till he became a god too, endowed with attributes well-nigh as mighty as those of Ormuzd. Then round the two there grew up a mythology of angelic beings, towards some of whom at last even a religious reverence was paid verging on idolatry; and so the spirituality of the original creed of the Iranians was lost.

The chief authorities are Spiegel's edition and translation of the *Zend-Avesta;* Haug, *Essays on the Sacred Language, etc., of the Parsees;* Lenormant, *Manuel d'Histoire Ancienne de l'Orient*, ii, 306–324; Rawlinson, *Ancient Monarchies*, ii, 322–344. See also Hardwick, *Christ and other Masters*, ii, 383 sq.; Müller, *Chips from a German Workshop*, vol. i; Upham, *Wise Men*, p. 72–74, 82–85; Hunt, *Pantheism*, p. 32 sq.; Ueberweg, *Hist. of Philosophy*, i, 17 sq.; Etheridge, *Introd. to Hebrew Literature*, p. 340 sq. (R. P. S.)

Ornamatuas Tüs is the name of a spirit worshipped by the South Sea Islanders. There are supposed to be several such spirits, and they are thought to reside in the world of night, and are never invoked by wizards or sorcerers. They are a different order of beings from the gods, and are believed to be the spirits of departed relations. The natives were greatly afraid of them, and endeavored to propitiate them by presenting offerings. "They seem," says Mr. Ellis, in his *Polynesian Researches*, "to have been regarded as a sort of dæmons. In the Leeward Islands, the chief *ornamatuas* were spirits of departed warriors who had distinguished themselves by ferocity and murder, attributes of character usually supposed to belong to these evil genii. Each celebrated *tü* was honored with an image, through which it was supposed his influence was exerted. The spirits of the reigning chiefs were united to this class, and the skulls of deceased rulers, kept with the images, were honored with the same worship. Some idea of what was regarded as their ruling passion may be inferred from the fearful apprehensions constantly entertained by all classes. They were supposed to be exceedingly irritable and cruel, avenging with death the slightest insult or neglect, and were kept within the precincts of the temple. In the marae of Tane, at Masva, the ruins of their abode were still standing when I last visited the place. It was a house built upon a number of large, strong poles, which raised the floor ten or twelve feet from the ground. They were thus elevated to keep them out of the way of men, as it was imagined they were constantly strangling or otherwise destroying the chiefs and people. To prevent this, they were also treated with great respect; men were appointed constantly to attend them, and to keep them wrapped in the choicest kinds of cloth; to take them out whenever there was a *pae atua*, or general exhibition of the gods; to anoint them frequently with fragrant oil; and to sleep in the house with them at night. All this was done to keep them pacified. And though the office of calming the angry spirits was honorable, it was regarded as dangerous; for if during the night, or at any other time, these keepers were guilty of the least impropriety, it was supposed the spirits of the images or the skulls would hurl them headlong from their high abodes, and break their necks in the fall." The names of the principle ornamatuas were Mauri, Bua-rai, Tea-fao. They were considered the most malignant of beings, exceedingly irritable and implacable. They were not confined to the skulls of departed warriors, or the images made for them, but were occasionally supposed to resort to the shells from the sea-shore, especially a beautiful kind of murex, called the *murex ramoces*. These shells were kept by the sorcerers, and the peculiar singing noise perceived on applying the valve to the ear was imagined to proceed from the dæmon it contained. See Gardner, *Faiths of the World*, vol. ii, s. v.

Ornament is the usual and proper rendering in the O. T. of the Hebrew עֶדִי, *adi* (Sept. usually κόσμος). The Israelites, like other Oriental nations, have always been remarkable for their love of ornament (Gen. xxiv, 47; Exod. xxxii, 2; xxxiii, 4, etc.), not only in costly garments and braiding the hair (1 Peter iii, 3 [see HAIR]), but also in jewelry and gold (Ezek. xxviii, 13 sq.). The men were usually content to wear simply seal-rings [see SEAL], and indulged in expensive attire only on solemn or public occasions; unless their position, as in the case of princes, required more display (Psa. xlv, 5; 2 Sam. xii, 30; 2 Macc. iv, 38, etc.). But the women, especially young damsels and brides, wore many and very valuable ornaments (2 Sam. i, 24; Jer. ii, 32; Isa. iii, 17 sq.; lxi, 10; Judith x, 4; xii, 16; comp. Esth. ii, 12), generally in the form of rings, chains, and bracelets. Sometimes the young women purposely made themselves publicly conspicuous by their adornments (Baruch vi, 8; *i. e.* Epist. Jerem. 8). During times of mourning, in obedience to a natural impulse, all ornaments were laid aside (Exod. xxxiii, 4 sq.; 2 Sam. i, 24; Ezek. xxiv, 17, 22). Ornaments are enumerated in various passages (see Isa. iii, 18 sq.; Hos. ii, 12; Ezek. xvi, 11). Among the ornaments peculiar to

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emales was the golden head-dress in the form of the holy city (see Mishna, *Edujoth*, ii, 7, עיר של זוהב, so explained by the rabbins). Idols were also adorned with gold and jewels (Jer. x, 4; Baruch vi, 10, 23; 2 Macc. i, 2), as now the images of the Virgin in the Roman churches.—Winer, ii, 418. See ATTIRE; EPHOD.

The number, variety, and weight of the ornaments ordinarily worn upon the person form one of the characteristic features of Oriental costume, both in ancient and modern times (see Thomson, *Land and Book*, i, 84 sq.; Van Lennep, *Bible Lands*, p. 531 sq.). The monuments of ancient Egypt exhibit the hands of ladies loaded with rings, ear-rings of very great size, anklets, armlets, bracelets of the most varied character, and frequently inlaid with precious stones or enamel, handsome and richly ornamented necklaces, either of gold or of beads, and chains of various kinds (Wilkinson, ii, 335-341). The modern Egyptians retain to the full the same taste, and vie with their progenitors in the number and beauty of their ornaments (Lane, vol. iii, Appendix A). Nor is the display confined, as with us, to the upper classes; we are told that "even most of the women of the lower orders wear a variety of trumpery ornaments, such as ear-rings, necklaces, bracelets, etc., and sometimes a nose-ring" (Lane, i, 78). There is sufficient evidence in the Bible that the inhabitants of Palestine were equally devoted to finery. In the Old Testament, Isaiah (iii, 18-23) supplies us with a detailed description of the articles with which the luxurious women of his day were decorated, and the picture is filled up by incidental notices in other places; in the New Testament the apostles lead us to infer the prevalence of the same habit when they recommend the women to adorn themselves, "not with braided hair, or gold, or pearls, or costly array, but with good works" (1 Tim. ii, 9, 10), even with "the ornament of a meek and quiet spirit, which is in the sight of God of great price" (1 Pet. iii, 4). Ornaments were most lavishly displayed at festivals, whether of a public (Hos. ii, 13) or a private character, particularly on the occasion of a wedding (Isa. lxi, 10; Jer. ii, 32). In times of public mourning they were, on the other hand, laid aside (Exod. xxxiii, 4-6).

With regard to the particular articles noticed in the Old Testament, it is sometimes difficult to explain their form or use, as the name is the only source of information open to us. Much illustration may, however, be gleaned both from the monuments of Egypt and Assyria and from the statements of modern travellers; and we are in all respects in a better position to explain the meaning of the Hebrew terms than were the learned men of the Reformation æra. We propose, therefore, to review the passages in which the personal ornaments are described, substituting, where necessary, for the readings of the A. V. the more correct sense in italics, and referring for more detailed descriptions of the articles to the various heads under which they may be found. The notices which occur in the early books of the Bible imply the weight and abundance of the ornaments worn at that period. Eliezer decorated Rebekah with "a golden *nose-ring* (נֶזֶם, *nézem*) of half a shekel weight, and two bracelets (צָמִיד, *tsamíd*) for her hands of ten shekels weight of gold" (Gen. xxiv, 22); and he afterwards added "*trinkets* (כְּלִי, *keli*, articles in general) of silver and *trinkets* of gold" (verse 53). Ear-rings (נֶזֶם בְּאָזְנֵיהֶם "*nézem* in their ears") were worn by Jacob's wives, apparently as charms, for they are mentioned in connection with idols: "They gave unto Jacob all the strange gods which were in their hand, and their ear-rings which were in their ears" (Gen. xxxv, 4). The ornaments worn by the patriarch Judah were a "signet" (חוֹתָם, *chothâm*), which was suspended by a *string* (פְּתִיל, *pathíl*) round the neck, and a "staff" (Gen. xxxvii, 18): the staff itself was probably ornamented, and thus the practice of the Israelites would be exactly similar to that of the Babylonians, who, according to Herodotus (i, 195), "each carried a seal, and a walking-stick, carved at the top into the form of an apple, a rose, an eagle, or something similar." The first notice of the ring occurs in reference to Joseph: when he was made ruler of Egypt, Pharaoh "took off his *signet*-ring (טַבַּעַת, *tabbáath;* in this, as in other cases [Esth. iii, 10; viii, 2; 1 Macc. vi, 15], not merely an ornament, but the symbol of authority) from his hand and put it upon Joseph's hand, and put a gold chain (רָבִיד, *rabíd;* also a chain worn by a woman [Esth. xvi. 11]) about his neck" (Gen. xli, 42), the latter being probably a "simple gold chain in imitation of string, to which a stone scarabæus, set in the same precious metal, was appended" (Wilkinson, ii, 339). The number of personal ornaments worn by the Egyptians, particularly by the females, is incidentally noticed in Exod. iii, 22: "Every woman shall *ask* (A. V. "borrow") of her neighbor *trinkets* (כְּלִי, *keli*, as above) of silver and *trinkets* of gold . . . and ye shall spoil the Egyptians." In Exod. xi, 2, the order is extended to the males, and from this time we may perhaps date the more frequent use of trinkets among men, for while it is said in the former passage, "Ye shall put them upon your *sons* and upon your daughters," we find subsequent notices of ear-rings being worn at all events by young men (Exod. xxxii, 2), and again of offerings both from *men* and women of "*nose-rings* (חָח, *chách*, A. V. "bracelets;" some authorities prefer the sense "buckle;" in other passages the same word signifies the ring placed through the nose of an animal, such as a bull, to lead him by) and ear-rings, and rings, and *necklaces* (כּוּמָז, *kumâz*, A. V. "tablets;" a necklace formed of perforated gold drops strung together), all articles of gold" (Exod. xxxv, 22). The profusion of these ornaments was such as to supply sufficient gold for making the sacred utensils for the tabernacle, while the laver of brass was constructed out of the brazen *mirrors* (מַרְאוֹת, *marôth*) which the women carried about with them (Exod. xxxviii, 8). The Midianites appear to have been as prodigal as the Egyptians in the use of ornaments; for the Israelites are described as having captured "*trinkets* of gold," *armlets* (אֲצָדָה, *etsadâh*, A. V. "chains;" cognate term, used in Isa. iii, 20, means "step-chain;" but the word is used both here and in 2 Sam. i, 10 without reference to its etymological sense) and bracelets, rings, ear-rings (עָגִיל, *agíl*, a *circular* ear-ring of a solid character), and *necklaces*" (כּוּמָז, *kumâz*, as above), the value of which amounted to 16,750 shekels (Numb. xxxi, 50, 52). Equally valuable were the ornaments obtained from the same people after their defeat by Gideon: "The weight of the golden *nose-rings* (נֶזֶם, *nézem*, as above; the term is here undefined; but, as ear-rings are subsequently noticed in the verse, we think it probable that the nose-ring is intended) was a thousand and seven hundred shekels of gold; besides *collars* (שַׁהֲרֹנִים, *saharonim*, A. V. "ornaments;" the word specifies *moon-shaped* disks of metal, strung on a cord, and placed around the necks either of men or of camels) and *ear-pendants* (נְטִיפוֹת, *netiphôth*, A. V. "collars" or "sweet-jewels;" the etymological sense of the word is *pendants*, which were no doubt attached to ear-rings) (Judg. viii, 26).

The poetical portions of the O. T. contain numerous references to the ornaments worn by the Israelites in the time of their highest prosperity. The appearance of the bride is thus described in the book of the Canticles: "Thy cheeks are comely with *beads* (תּוֹרִים, *torím*, A. V. "rows;" the term means, according to Gesenius [*Thes.* p. 1499], *rows* of pearls or beads; but as the etymological sense is connected with *circle*, it may rather mean the individual beads, which might be

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strung together, and so make a row, encircling the cheeks. In the next verse the same word is rendered in the A. V. "borders." The sense must, however, be the same in both verses, and the point of contrast may perchance consist in the difference of the material, the beads in ver. 10 being of some ordinary metal, while those in ver. 11 were to be of gold), thy neck with *perforated* [*pearls*] (חֲרוּזִים, *charuzim*, A. V. "chains;" the word would apply to any perforated articles, such as beads, pearls, coral, etc.); we will make thee *beads* of gold with studs of silver" (i, 10, 11). Her neck, rising tall and stately "like the tower of David builded for an armory," was decorated with various ornaments hanging like the "thousand bucklers, all shields of mighty men, on the walls of the armory" (iv, 4); her hair, falling gracefully over her neck, is described (iv, 9) figuratively as a "chain" (עָנָק, *anâk*), and "the *roundings*" (not as in the A. V. "the joints") of her thighs are likened to the *pendant* (חֲלָאִים, "jewels;" rather this is the *lace-work* fringe of the *drawers* enveloping the lower limbs) of an ear-ring, which tapers gradually downwards (vii, 1). So again we read of the bridegroom: "his eyes are . . . fitly set," as if they were gems filling the sockets of rings (v, 12): "his hands *are as* gold rings (גְּלִילִים, *gelilim*) set with the beryl," i. e. (as explained by Gesenius, *Thesaur.* p. 287) the fingers when curved are like gold rings, and the nails dyed with henna resemble gems (rather the fingers had *rings* literally). Lastly, the yearning after close affection is expressed thus: "Set me as a seal upon thine heart, as a seal upon thine arm," whether that the seal itself was the most valuable personal ornament worn by a man, as in Jer. xxii, 24; Hag. ii, 23, or whether perchance the close contiguity of the seal to the wax on which it is impressed may not rather be intended (Cant. viii, 6). We may further notice the imagery employed in the Proverbs to describe the effects of wisdom in beautifying the character; in reference to the terms used we need only explain that the "ornament" of the A. V. in i, 9; iv, 9, is more specifically a *wreath* (לִוְיָה, *livyah*), or *garland;* the "chains" of i, 9, the *drops* (עָנָק, *anâk*, as above) of which the necklace was formed; the "jewel of gold in a swine's snout" of xi, 22, a *nose-ring* (נֶזֶם, *nèzem*, as above); the "jewel" of xx, 15, a *trinket*, and the "ornament" of xxv, 12, an *ear-pendant* (חָלִי, *chali*, as above).

The passage of Isaiah (iii, 18–23) to which we have already referred may be rendered as follows: (18) "In that day the Lord will take away the bravery of their *anklets* (עֲכָסִים, *akasim*), and their *lace caps* (שְׁבִיסִים, *shebisim;* rather, perhaps, *disks* attached to the necklace), and their *necklaces* (*lunettes*); (19) the *ear-pendants*, and the *bracelets*, and the *light veils;* (20) the *turbans*, and the *step-chains*, and the *girdles*, and the *scent-bottles*, and the *amulets;* (21) the *rings* and *nose-rings;* (22) the *state-dresses*, and the *cloaks*, and the *shawls*, and the *purses;* (23) the *mirrors*, and the fine linen *shirts*, and the *turbans*, and the *light dresses*."

The following extracts from the Mishna (*Sabb.* cap. vi) illustrate the subject of this article, it being premised that the object of the inquiry was to ascertain what constituted a proper article of dress, and what might be regarded by rabbinical refinement as a burden: "A woman must not go out (on the Sabbath) with linen or woollen laces, nor with the straps on her head; nor with a frontlet and pendants thereto, unless sewn to her cap; nor with a golden tower (i. e. an ornament in the shape of a tower); nor with a tight gold chain; nor with nose-rings; nor with finger-rings on which there is no seal; nor with a needle without an eye (§ 1); nor with a needle that has an eye; nor with a finger-ring that has a seal on it; nor with a diadem; nor with a smelling-bottle or balm-flask (§ 3). A man is not to go out . . . with an amulet, unless it be by a distinguished sage (§ 2). . . knee-buckles are clean, and a man may go out with them; step-chains are liable to become unclean, and a man must not go out with them" (§ 4).—Smith. See each article named in its place.

Ornaments (or DECORATIONS), ARCHITECTURAL, are additions made to simple constructive features, or to the form of these features, for the purpose of embellishment or elegance. Thus the Doric shaft, while answering the constructive purposes of a simple square or round pier, is ornamented with fluting; and its capital, with its beautifully proportioned echinus and abacus, supports as a plain slab would do the weight of the entablature. The other classic orders illustrate this in a richer manner. Thus the Corinthian column, with its fluted and elegant shaft, resting on an ornamented base, and crowned by an ornamented capital, takes the place of what might have been, had utility alone been consulted, a plain pier of rubble-work, with a rough stone to rest upon, and another on the top to receive the load.

In classic architecture, as in every good style, the same principle pervades all the ornamental features, viz. *that they are constructive features ornamented in a manner suitable to their use;* for instance, a column being a member for support, should be of such a form as to denote this; the constructive use of a cornice being to protect the top of the wall, and to shield the front of it from the rain and sun, it should be made of such a form as to do this, and also to *look* as if it did it—to express its purpose. In classic architecture, the cornice consists of several members, in which the constructive decoration is well seen; the mutules and modillions beautifully indicating in an ornamental manner their original use, while the leaf enrichments of the small mouldings give life and animation to the building. In mediæval art the same principle prevails in a much greater degree, and over a more complex system of construction. The shafts, with their elegant and purpose-like bases and caps, are arranged so that each supports a separate member of the vaulting. The arch mouldings are divided so as to indicate the rings of their constructive formation. The buttresses, so elegant in outline, express the part they serve in supporting the vaulting; the pinnacles, with their ornamental finials, are the decorated dead-weights which steady the buttresses. The foliage and smaller ornaments are also beautifully and suitably applied, as the growth and vigor of the supporting capitals and corbels, and the running foliage of the string-courses, arch-mouldings, etc., fully illustrate.

There are, no doubt, many styles of art to which these remarks can hardly be said to apply; as, for example, the Assyrian, Egyptian, and Hindû styles, where we find many features applied in a manner meant to be ornamental, although actually contrary to their constructive use. In these styles (and also in Greek architecture), human figures, bulls, and other animals are placed as columns to carry the weight of a superincumbent mass. This is evidently wrong in principle, except when the figure is placed in an attitude to indicate that he is supporting a weight, as the Greek Atlantes do; but in the former cases religious notions seem to have overcome true artistic feeling. There are also many forms of ornament used in all styles the origin of which is obscure and their advantage doubtful; such are the zigzag, chevron, billet, etc., so common in early mediæval art, and the scrolls of Ionic and Indian art, and the complications of the interlacing work of the North in the Middle Ages. Such things may be admissible in colored decoration, such as the confused patterns of Saracenic art, and the shell-patterns of Indian art; but where ornamental *form* is wanted, unless the requirements of the construction are carefully followed as the guide to the decoration, all principle is lost, and the ornament runs wild. This has frequently occurred in the history of art, and in no case more markedly than in the art of the Renaissance.

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The material in use must also have an influence on the form and style of the ornament. Thus stone-carving and metal-work must evidently require different treatment. Fac-simile leaves might be formed in iron, but could not be so carved in stone. This constructive element should be carefully attended to in designing. All imitative art must be to some extent conventional. Natural objects, such as leaves, flowers, etc., cannot be copied absolutely literally; and in suiting the conventional treatment to the nature of the material used lies the great skill of the artist.—Chambers.

Ornaments, ECCLESIASTICAL, a designation of the various minor articles of furniture, utensils, pictures, etc., used in some churches.

Soon after the establishment of the Church as a state institution, i. e. in the time of Constantine, ornaments more or less costly began to be introduced. In addition to the observations on the sacred vessels and utensils of the church, and all gifts which were called *Anathemata* and *Ἐκτηπώματα*, and which were a sort of symbolical memorial or hieroglyphical representation of the kindness and favor that had been received, sentences of Holy Scripture and other inscriptions were frequently written on the walls. This was the most ancient of all decorations in churches. Gilding and mosaic-work were introduced at an early period. The practice of exhibiting pictures of saints, martyrs, etc., began in the 4th century; it was introduced by Paulinus, bishop of Nola, and his contemporaries, privately and by degrees. Statues and images were a later innovation. The pictures of kings and bishops were brought in about the same time; but no images of God or the Trinity were allowed in churches till after the second Nicene Council; nor, usually, statues or massy images, but only paintings and pictures, and those symbolical rather than any other. The practice of adorning churches with evergreens is mentioned by Augustine, and is probably of high antiquity.

The Roman Catholic Church has continued in a free use of all kinds of church ornamentation. Even in the Greek Church, where the Iconoclastic spirit has done away with much that is held essential to church decorations by Romanists (see ICONOCLASM), the number of ornaments used is still very great. Of course in the Protestant churches ornaments of a ritualistic character have been largely abandoned. In the Church of England, the Rubric before the Common Prayer directs that such ornaments of the church and the ministers thereof, at all times of their ministration, shall be retained and be in use as they were in this Church of England, by authority of Parliament, in the second year of the reign of king Edward VI. See CONSTITUTIONS and CANONS ECCLESIASTICAL; RITUALISM. The Lutheran Church of Germany has retained the use of pictures, tapers, and crucifix; while the Reformed Church and the dissenting bodies have carefully discarded every such ornament from the church.

We embody in this article a concise description of the chief articles used in the ritualistic churches of Christendom, and their supposed significance, taking it largely from a curious little book written in defence of extreme ritualism, and entitled *The Ritual Reason Why*. The *altar-rail* is a rail which separates the altar from the rest of the chancel, because it symbolizes the Holy of Holies in the Temple; the *altar-cloth* veils it as a token of respect, and to mark the different seasons of the Church by a change of colors, which are five in number; the *lights* are emblematic of Christ, the light of the world, and also signs of spiritual light and joy; *flowers* are used for the same purpose; the *credence-table* (q. v.) is used for the preparation of the elements for the communion before they are placed on the altar; the *sedilia* (q. v.) are the seats of the lesser clergy, arranged according to their rank; the *paten* (q. v.) is a thin dish of gold or silver gilt, on which the altar beads are placed for consecration and for communion; the *ciborium* is a kind of shallow cup used for the same purpose; the *chalice* (q. v.) is the cup for holding the consecrated wine; the *chalice-veil* is a square of embroidered silk for covering it when empty; the *corporal* is a napkin of fine linen spread on the altar at the time of the communion; the *cruets* are vessels of glass or metal for holding the sacred wine, and for water; the *pyx* (q. v.) is a metal canister lined with linen in which the bread is kept till required for use; the *basin* and *napkin* are used for washing the priests' hands; the *piscina* (q. v.) is a small stone basin set in the wall, and used for the same purpose; the *lectern* (q. v.) is the name given to the reading-desk; the *censer* (q. v.), or *thurible*, is a vessel of metal, usually in the shape of a cup, with a perforated cover, in which incense is offered; the *sanctus bell* is a small bell used to give notice of the elevation of the host, or eucharistic bread; the *travelling-cloth* is spread over the altar-rails, or before the communicants, to prevent any of the bread falling to the ground. There are other articles, especially different kinds of candles and candlesticks, used in and about the altar and in processions; but those above mentioned are the most important, except such as are worn upon the person, for which see article VESTMENTS. (See illustrations on following page.)

See Bingham, *Antiquities of the Christian Church*, bk. viii; Riddle, *Christian Antiquities*, p. 741 sq., 811 sq.; Coleman, *Ancient Christianity exemplified*, p. 260 sq.; and for the Church of England especially, Hook, *Church Dict.* s. v. (J. H. W.)

Or'nan (Heb. *Ornan'*, אָרְנָן; Sept. Ὀρνᾶ; Targum usually אַרְוְנָן, but also אַרְוָנָן, אַרְנָן, אַרְוָנָן, and אַרְוֹנָן; Vulg. *Ornan*), the form in which the name of the Jebusite king, who in the older record of the book of Samuel is called Araunah, Aranyah, Ha-avarnah, or Haornah, is given in Chronicles (1 Chron. xxi, 15, 18, 20-25, 28; 2 Chron. iii, 1). See ARAUNAH. In some of the Greek versions of Origen's Hexapla collected by Bahrdt, the threshing-floor of Ornan (Ἐρνὰ τοῦ Ἰεβουσαίου) is named for that of Nachon in 2 Sam. vi, 6 (Smith).

Oro is (1) the name given in the Yoruba country of West Africa to *Mumbo Jumbo* (q. v.). (2) The principal war-god of the pagan natives of Polynesia. Such was the delight which he was supposed to have in blood that his priest required every victim offered in sacrifice to be covered with its own blood in order to its acceptance. When war was in agitation a human sacrifice was offered to Oro, the ceremony connected with it being called fetching the god to preside over the army. The image of the god was brought out; when the victim was offered, a red feather was taken from his person and given to the party, who bore it to their companions, and considered it as a symbol of Oro's presence and sanction during their subsequent preparations. Oro was, in the Polynesian mythology, the first son of Tauroa, who was the founder and father of the gods; he was the first of the fourth class of beings worshipped in the Leeward Islands, and appears to have been the medium of connection between celestial and terrestrial beings. In Tahiti Oro was worshipped under the representation of a straight log of hard casuarina wood, six feet in length, uncarved, but decorated with feathers. This was the great national idol of the Polynesians. He was generally supposed to give the response to the priests who sought to know the will of the gods or the issue of events. At Opoa, which was considered the birthplace of the god, was the most celebrated oracle of the people. See Gardner, *Faiths of the World*, vol. ii, s. v.

Orobio, ISAAC DE CASTRO, a Spanish physician, noted as a philosopher and polemic against Christianity, was born at Braganza about the year 1620. His parents, who were Jews, though outwardly professing Romanism, educated him in Judaism. *Balthasar Orobio*—this was his name while in the Church—studied

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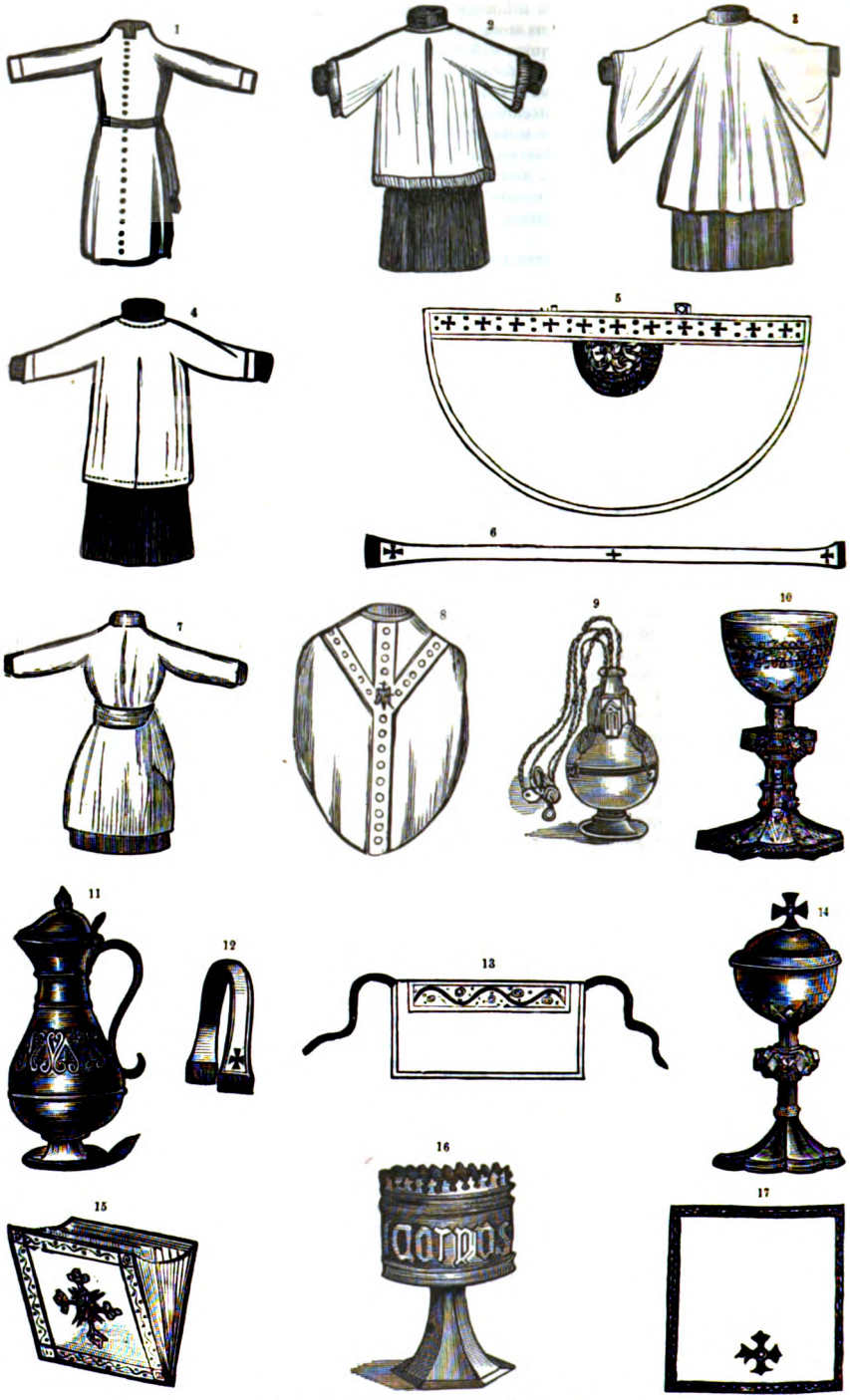

Ecclesiastical Ornaments and Vestments.

1, Cassock; 2, Cotta and Cassock; 3, Surplice and Cassock; 4, Rochet and Cassock; 5, Cope; 6, Stole; 7, Alb; 8, Chasuble; 9, Censer; 10, Chalice; 11, Cruet; 12, Maniple; 13, Amice; 14, Ciborium; 15, Burse; 16, Pyx; 17, Chalice-veil.

the scholastic philosophy at the University of Alcala de Honores, in which his acquisitions were so considerable that he was appointed lector in metaphysics in the University of Salamanca. He afterwards applied himself to the study of medicine, which he practiced at Seville. Upon suspicion of Judaism he was cast into the prisons of the Inquisition, where during three years he underwent torture worthy of the barbarity of that infamous tribunal, and which often, according to his own declaration, so perplexed his understanding as to make him ask himself, "Am I really Don Balthasar Orobio, who walked about freely in Seville, who lived

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at ease, and had the blessing of a wife and children?" Sometimes he thought that his past life had been nothing but a dream, and that the frightful dungeon where he was had been his birthplace, as, according to all appearance, it was destined to see him die. At other times, as he had a very metaphysical mind, he formed arguments and then resolved them, thus performing the parts of opponent, respondent, and moderator at the same time. In this way he amused himself, and constantly denied that he was a Jew. After appearing twice or thrice before the inquisitors, he was treated as follows: At the bottom of a subterraneous vault, lighted by two or three small lamps, he appeared before two persons. One was the judge, and the other the secretary of the Inquisition, who asked him to confess the truth, declaring that, in case of a criminal's denial, the holy office would not be deemed the cause of his death if he should expire under the torture, but it must be attributed to his own obstinacy. Then the executioner stripped off his clothes, tied his hands and feet with a strong cord, and set him on a low stool, while he passed the cord through some iron rings fixed in the walls; then, drawing away the stool, he remained suspended by the cord, which the executioner drew tighter and tighter to make him confess, until a surgeon assured the court he could not bear more without expiring. These cords put him to exquisite torture by cutting into the flesh, and making the blood burst from under his nails. To prevent the cords tearing off the flesh, of which there was danger, bands were girded about the breast, which were drawn so tight that he would not have been able to breathe if he had not held his breath while the executioners put the bands around him. By this device his lungs were enabled to perform their functions. During the severest of his sufferings he was told that was but the beginning of his torments, and that he had better confess before they proceeded to extremities. Orobio adds that the executioner, being on a small ladder, to frighten him, frequently let it fall against his shin-bones. The staves, being sharp, caused him dreadful pain. However, all the tortures of the holy office were insufficient to wrest from him the avowal of his true sentiments, which would have drawn down upon him the most cruel punishment. He was at length set at liberty, left Spain for France, and was appointed by Louis XIV as professor of medicine at Toulouse. But weary, at length, of the necessity under which he lay of concealing the religion which he believed to be the true one, and which, without doubt, the ill-treatment received from Christians had rendered more dear, he went to Amsterdam, where, after having received circumcision, he made an open profession of Judaism, taking the name of *Isaac*. He died in the year 1687. It was in the city of Amsterdam that Orobio had his famous conferences with the theologian Philip de Limborch (q. v.), who, persuaded of the force of his own arguments in favor of the Christian religion, published them, together with the objections of Orobio: *De veritate religionis Judaicæ cum confutatione religionis Christianæ*, in three treatises, under the title of *Philippi a Limborch amica collatio cum erudito Judæo* (Tergow, 1687; Basle, 1740). Orobio wrote, *Certamen philosophicum propugnatæ veritatis divinæ ac naturalis adversus Joh. Bredenburgii principia* (Latin and Dutch, Amsterd. 1684, 1703, and 1731):—*Respuesta a un Predicante sobre la perpetua observancia de la divina Ley:—Explicacion del capitulo liii d' Ysaias:—Explicacion paraphrastica de las lxx Semanas de Daniel:—Una epistola invectiva contra un Judio philosopho medico, que negava la ley de Mose y siendo Atheista affectava la ley de Naturalezza:—Israel vengé, ou exposition naturelle des prophéties Hébraïques que les Chrétiens appliquent à Jésus leur pretendu Messie* (translated from the Spanish into French by Henriquez, Lond. 1770). With regard to the last work, it has been supposed by De Rossi that it was not written by Orobio himself, but only compiled from his works by Henriquez, who is mentioned as the translator; and it is remarkable that neither Basnage nor Wolf, who appear to have had his works as published in Spanish before them, enumerates any treatise with this title. The work *Israel Vengé* has been translated into English by Miss Anna Maria Goldsmid (Lond. 1839), and also in the same year by the late Dr. A. M'Caul (q. v.), under the title *Israel Avenged*, to which edition is appended a reply from the pen of this able British apologist of Christianity. See Fürst, *Bibl. Jud.* iii, 54 sq.; Wolf, *Bibl. Hebr.* i, 646 sq.; iii, 551 sq.; De Rossi, *Dizionario storico degli autori Ebrei*, p. 258 sq. (Germ. transl. by Hamburger); *Bibliotheca Judaica antichristiana*, No. 122, etc. (Parma, 1800); Basnage, *Histoire des Juifs*, p. 748 sq. (Taylor's transl.); Schudt, *Jüdische Denkwürdigkeiten*, i, 124, 159 sq.; Kalkar, *Israel u. die Kirche*, p. 36; Limborch, *Historia Inquisitionis*, vol. ii, ch. 18; vol. iv, ch. 29; Joh. Clericus, *Bibliotheca universalis*, vii, 289 sq.; Lindo, *History of the Jews in Spain und Portugal*, p. 370; Adams, *History of the Jews* (Bost. 1812), ii, 91; Da Costa, *Israel and the Gentiles*, p. 430 sq.; Finn, *Sephardim* (Lond. 1841), p. 443 sq.; Frankel, *Monatsschrift* (1867), p. 321–330; Kayserling, *Gesch. d. Juden in Portugal* (Leips. 1867), p. 302 sq.; Jost, *Gesch. d. Judenth. u. s. Sekten*, iii, 233; Grätz, *Gesch. d. Juden*, x, 202 sq., note 1, p. x sq.; Rodriguez de Castro, *Bibliotheca Española*, i, 606; Fabricius, *Delectus Argumentorum et Syllabus Scriptorum*, etc. (Hamb. 1725), p. 359, 614; Huie, *History of the Jews* (Edinb. 1841), p. 198 sq. (B. P.)

Orosius, Paulus, a noted writer of the early Christian Church in Spain, was born in the latter part of the 4th century at Tarragona, in Catalonia. He was educated in Spain, and, after entering the service of the Church, was made presbyter in his native place. About A.D. 414 he proceeded, by direction of the Spanish bishops Eutropius and Paul, to Africa, for the purpose, as it seems, of consulting St. Augustine (whom he appears, from the introduction to his *History*, to have been in communication with some years before) on several controverted points of belief, which were then discussed by the Priscillianists and the Origenists, especially concerning the doctrine of the nature and origin of the soul. (See *Consultatio sive Commonitorium Orosii ad Augustinum de errore Priscillianistarum et Origenistarum*, together with Augustine's answer, *Ad Orosium contra Priscillianistas et Origenistas*, both in the collection of the works of St. Augustine.) By advice of Augustine, Orosius proceeded thence to Palestine with a recommendation from Augustine to Jerome, who was then living at Bethlehem, to consult with this learned Church father too. While in Palestine, Orosius wrote a treatise against Pelagius, who was at that time spreading his opinions concerning original sin and grace—*Liber apologeticus contra Pelagium de Arbitrii Libertate*—which is annexed to the *History* of Orosius. He was also called upon to oppose Pelagius and his disciple Cœlestius in a synod held at Jerusalem July 30, 415. From Palestine Orosius returned to Hippo Regius, to his friend Augustine, and thence to Spain. He now employed himself in writing, in accordance with Augustine's advice, the historical work which gained him his reputation, viz. the *Historiarum lib. vii, adv. paganos*; also known under the different titles of *De cladibus et miseriis mundi, De totius mundi calamitatibus, Hormesta*, and *Ormesta* (the origin and signification of these latter appellations are uncertain). This work was commenced in 416, and completed in 417; its object is to refute the accusations of the heathen, who stated that the calamities which had befallen the Roman empire, and, above all, the capture and pillage of Rome by Alaric, A.D. 410, and the subsequent misfortunes of the people, arose from the neglect of the ancient gods and the introduction of Christianity. Augustine had already treated the same subject in his great apologetic work, *De civitate Dei*, in another manner. Orosius set himself to prove historically that this world had always been a place of suffering and sorrow, governed by errors and

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superstitions, but that it would be still worse were it not for Christianity. This historical work, which comes down to the year 417, consists of seven books, divided into chapters. It begins with a geographical description of the world, then treats of the origin of the human race according to the book of Genesis, and afterwards relates the various accounts of the mythologists and poets concerning the heroic ages. Then follows the history of the early monarchies, the Assyrian, Babylonian, and Persian; the conquests of Alexander, and the wars of his successors; as well as the early history of Rome, the contents being chiefly taken from Trogus Pompeius and Justinus. The fourth book contains the history of Rome from the wars of Pyrrhus to the fall of Carthage. The fifth book comprises the period from the taking of Corinth to the war of Spartacus. Orosius quotes his authorities, several of which are from works which are now lost. The narrative in the sixth book begins with the war of Sulla against Mithridates, and ends with the birth of our Saviour. The seventh book contains the history of the empire till A.D. 416, including a narrative of the taking and sacking of Rome by Alaric, which was the great event of the age. Orosius intermixes with his narrative moral reflections, and sometimes whole chapters of advice and consolation, addressed to his Christian brethren, and intended to confirm their faith amid the calamities of the times, which, however heavy, were not, as he asserts, unprecedented. The Romans, he says, in their conquests had inflicted equal if not greater wrongs on other countries. His tone is that of a Christian moralist impressed with the notions of justice, retribution, and humanity, in which most of the heathen historians show themselves deficient. He deprecates ambition, conquest, and glory gained at the expense of human blood and human happiness. As a historian, Orosius shows considerable critical judgment in general, though in particular passages he appears too credulous, as in ch. x of the first book, where he relates from report that the marks of the chariot-wheels of Pharaoh's host are still visible at the bottom of the Red Sea. (As an instance of the incidental value of the passages taken by Orosius from older writers, see Savigny, *Das Recht des Besitzes*, p. 176.) In the main, however, the work is not strictly original, but is largely taken from Justin and Eutropius. That it was highly prized in the Middle Ages is proved by the fact that there are a great many manuscript copies extant. The *Historiæ* has often been published (Augsburg, 1471; Vicenza, 1475; Cologne, 1526, etc.; Leyden, by Haverkamp, 1738 and 1767). King Alfred made a free translation of it into the Anglo-Saxon language, which was published by Daines Barrington, with an English version of it (Lond. 1773, 8vo), but of which a much more accurate edition, with a literal translation into English, and valuable notes, was published by Dr. Bosworth in 1855. The very remarkable additions of Alfred are especially valuable, as containing "the only geography of Europe written by a contemporary, and giving the position and the political state of the Germanic nations so early as the 9th century." A translation of Alfred's version forms a volume of "Bohn's Antiquarian Library" (1847). One of the best editions of Orosius is that with Haverkamp's notes, published at Leyden. Orosius died in Africa. Several other works, such as *Quæstiones de Trinitate et aliis S.S. locis* (Paris, 1533), have been erroneously attributed to him. See Möhler, *De Orosii Vita ejusque Historiarum Libris Septem adversus Paganos* (Bal. 1844); Gennadius, *De Viris Illustribus*, p. 39, 46; Schönemann, *Bibl. Patr. Lat.* vol. ii, § 10; Moller, *Dissertatio de Paulo Orosio* (Altorf, 1689, 4to); Smith, *Dict. of Gr. and Rom. Biog. and Mythol.* iii, 58, 59; Alzog, *Kirchengesch.* vol. i; Mosheim, *Eccles. Hist.* vol. i; Lardner, *Works* (see Index); *English Cyclop.* s. v. (J. H. W.)

Oroth. See Herb.

Or'pah (Heb. *Orpah'*, עָרְפָּה, supposed to be transposed for עָפְרָה, *a gazelle*; Sept. Ὀρφά), a Moabitish woman, wife of Chilion, son of Naomi, and thereby sister-in-law to Ruth. B.C. cir. 1360. On the death of their husbands Orpah accompanied her sister-in-law and her mother-in-law on the road to Bethlehem. But here her resolution failed her. The offer which Naomi made to the two younger women that they should return "each to her own mother's house," after a slight hesitation, she embraced. "Orpah kissed her mother-in-law," and went back "to her people and to her gods," leaving to the unconscious Ruth the glory, which she might have rivalled, of being the mother of the most illustrious house of that or any nation (Ruth i, 4, 14).—Smith. See Ruth.

Orphan. The customary acceptation of the word orphans is well known to be that of "children deprived of their parents;" but the force of the Greek word ὀρφάνους (rendered *comfortless* in the king James version, John xiv, 18) implies the case of those who have lost some dear protecting friend; some patron, though not strictly a father: and in this sense it is used, 1 Thess. ii, 17: "We also, brethren, being taken away from our care over you," ἀπορφανισθέντες. Corresponding to this import of the word it may be used by Christ in the passage of John's Gospel.—Calmet.

Orphanages or Orphan Asylums, a term applied to those philanthropic institutions which provide a home for orphaned children until their education or training has fitted them for safe contact with the world at large.

The history of the origin of orphan asylums is very uncertain. What the Romans understood by *pueri* (or *puellæ*) *alimentarii* cannot properly be compared to our institutions called orphanages. Trajan, who did much to protect orphans, both the Antonines, and Alexander Severus, established foundations for them; but such institutions do not seem to have been frequent till the introduction of Christianity, which gave encouragement for the founding of so many institutions beneficial to mankind. See Asylums; Hospitals. In the Middle Ages orphan asylums became quite frequent, especially in thriving and opulent cities of the Continent, and enactments were secured in the Church to take proper care of children bereft of their parents (comp. Lea, *Studies in Church History*, p. 74). In Germany and Italy many orphanages date from the 16th and 17th centuries, but by far the most famous of the institutions which originated in that period is the Orphan House at Halle founded by A. H. Francke (q. v.) in 1698. In many respects it is the most noted of all orphanages. The Orphan House founded at Ashley Down, near Bristol, England, by George Muller (see his *Life of Trust*), stands perhaps second on the list. Both these institutions are noted not only for their extensive orphan labors, but also for their missionary enterprise at home and abroad. But while the former has largely devoted itself also to educational and business enterprises (see Hurst's Hagenbach, *Church History of the 18th and 19th Centuries*, i, 130, 140, 306), Muller's single and small Orphan House, founded in 1836, on his own premises, has grown to five orphanages, each one of extensive proportions, and each filled to its utmost capacity with indigent beneficiaries, and all these supported, not, as in the former, by endowment and traffic, but by unasked-for contributions to Muller; "all," as he believes, "in answer to prayer and faith." The five orphanage buildings have cost over $500,000; the balance of the receipts has gone to meet the current expenses during the thirty-seven years of the history of the enterprise. Whatever has been received beyond what has been needed for present use has not been funded for possible future need—for no future lack has been apprehended—but has been immediately applied in missionary work in various parts of the country. As many as 150 missionaries have been aided by the "surplus" funds. During the year ending May 26, 1874, Muller received

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£37,855 15*s.* 6*d.*, with which 189 missionaries and 122 schools were supported in whole or in part, 2261 orphans maintained, and 47,413 Bibles or parts of the Bible, and 3,775,971 tracts and books distributed. From the beginning up to May, 1874, he had instructed in all 38,800 children in the various schools entirely supported by the institution (as Mr. Muller is pleased to designate it), besides tens of thousands benefited in other schools assisted by its funds, not only in Great Britain, but in Spain, Italy, India, and British Guiana. Added to this, more than 467,000 Bibles and Testaments in various languages, and 50,000,000 religious tracts, have been issued and distributed through its agency, 190 missionaries supported year by year, and 4408 orphans brought up. In most of the institutions the care of the orphan is relinquished only to a competent person, usually one following a trade. The boy or girl, however, is more or less under the eye of the orphange until the apprenticeship is satisfactorily completed. The Jews, noted for their philanthropic labors, have adopted this Christian institution, and have founded several large orphanages. One of their most noted is at Berlin, called the "Auerbach'sche Waisenanstalt."

The question of most consequence in relation to the public support of orphans is, whether it is best, in a moral, physical, and economical point of view, to bring up large numbers of orphans in great establishments where they live together, or to put them out singly in trustworthy families paid by the community (see *Brit. Qu. Rev.* Oct. 1875, art. v). In Germany this question was long and thoroughly discussed, and for a time the majority favored home-training; the asylum advocates have finally got the control, and orphanages are fast multiplying. Most of the governments of Europe now support orphanages. Institutions founded by private charity in many cases receive aid also from the government if they stand in need of it. In the United States orphans have received great consideration. We here distinguish three classes: (1) those supported by the national government; (2) those supported by single states; and (3) those supported by private (especially Church) charity. One of the most successful of the last named is the *Howard Mission* of New York City. A model orphanage on British soil is that at Erdington, founded by Josiah Mason at an expense of $1,500,000, and supporting over 300 orphans. (J. H. W.)

Orphans. See Hussites.

Orpheotelists, a set of mystagogues in the early ages of ancient Greece, who were wont to appear at the doors of the wealthy, and promise to release them from their own sins and those of their forefathers by sacrifices and expiatory songs; and they produced on such occasions a collection of books of Orpheus and Musæus, on which they formed their promises. See Gardner, *Faiths of the World*, vol. ii, s. v.

Orpheus (supposed to be the Vedic *Ribhu* or *Arbhu*, an epithet both of Indra and the sun), a semi-mythic name of frequent occurrence in ancient Greek lore. The early legends call him a son of Apollo and the muse Calliope, or of Oleagrus and Clio, or Polymnia. His native country is Thrace, where many different localities were pointed out as his birthplace—such as the mounts of Olympus and Pangæus, the river Enipeus, the promontory of Serrhium, and several cities. Apollo bestows upon him the lyre, which Hermes invented, and by its aid Orpheus moves men and beasts, the birds in the air, the fishes in the deep, the trees, and the rocks. He accompanies the Argonauts in their expedition, and the power of his music wards off all mishaps and disasters, rocking monsters to sleep and stopping cliffs in their downward rush. His wife Eurydice (? = Sanscrit Uru, the Dawn) is bitten by a serpent (? = Night), and dies. Orpheus follows her into the infernal regions; and so powerful are his "golden tones" that even stern Pluto and Proserpina are moved to pity; while Tantalus forgets his thirst, Ixion's wheel ceases to revolve, and the Danaïdes stop in their wearisome task. He is allowed to take her back into the "light of heaven," but he must not look around while they ascend. Love or doubt, however, draw his eyes towards her, and she is lost to him forever (? = first rays of the sun gleaming at the dawn make it disappear or melt into day). His death is sudden and violent. According to some accounts, it is the thunderbolt of Zeus that cuts him off, because he reveals the divine mysteries; according to others, it is Dionysus, who, angry at his refusing to worship him, causes the Menades to tear him to pieces, which pieces are collected and buried by the Muses in tearful piety at Leibethra, at the foot of Olympus, where a nightingale sings over his grave. Others, again, make the Thracian women divide his limbs between them, either from excessive

Ancient Mosaic representing Orpheus.

madness of unrequited love, or from anger at his drawing their husbands away from them. Thus far legend and art, in manifold hues and varieties and shapes, treat of Orpheus the fabulous. The faint glimmer of historical truth hidden beneath these myths becomes clearer in those records which speak of Orpheus as a divine bard or priest in the service of Zagreus, the Thracian Dionysus, and founder of the Mysteries (q. v.); as the first musician, the first inaugurator of the rites of expiation and of the mantic art, the inventor of letters and the heroic metre; of everything, in fact, that was supposed to have contributed to the civilization and initiation into a more humane worship of the deity among the primitive inhabitants of Thracia and all Greece (Chambers). Orpheus was one of the Argonauts, of which celebrated expedition he wrote a poetical account still extant. This is doubted by Aristotle, who says, according to Cicero, that there never existed an Orpheus, but that the poems which pass under his name are the compositions of a Pythagorean philosopher named Cecrops. According to some of the moderns, the *Argonautica*, and the other poems attributed to Orpheus, are the production of the pen of Onomacritus, a poet who lived in the age of Pisistratus, tyrant of Athens. Pausanias, however, and Diodorus Siculus speak of Orpheus as a great poet and musician, who rendered himself equally celebrated by his knowledge of the art of war, by the extent of his understanding, and by the laws which he enacted. He was buried at Pieria in Macedonia, according to Apollodorus. The inhabitants of Dion boasted that his tomb was in their city. Orpheus, as some report, after death received divine honors, the Muses gave an honorable burial to his remains, and his lyre became one of the constellations in the heavens (Diod. i, etc.; Pausan. i, etc.; Apollod. i, 9, etc.; Cicero, *De Nat. Deo.* i, 38; Apollon. i; Virgil, *Æn.* vi, 645; *Georg.* iv, 457, etc.; Hygin. *Fab.* xiv, etc.; Ovid, *Metam.* x, 1, etc.; Plato, *Polit.* x; Horace, *Odes*, i, 13, 35). The best edition of the Orphic fragments is that of G. Herrmann (Leipsic, 1805). The hymns have repeatedly been translated into English by T. Taylor and others. The chief authority on the Orphic litera-

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ture still remains Lobeck's *Aglaophamus*, p. 244. See Smith, *Dict. of Class. Biog. and Mythol.* s. v.; Menzel, *Christliche Symbolik*, ii, 174–575; Westrop, *Handbook of Archæol.* p. 199; Martigny, *Dict. des Antiquités Chrétiennes*, s. v. Orphée.

Orphic Mysteries, a class of mystical ceremonies performed at a very early period in the history of Greece. The followers of Orpheus (q. v.) devoted themselves to the worship of Dionysus, not, however, by practicing the licentious rites which usually characterized the Dionysia or Bacchanalia, but by the maintenance of a pure and austere mode of life. These devotees were dressed in white linen garments, and partook of no animal food, except that which was taken from the ox offered in sacrifice to Dionysus. See Gardner, *Faiths of the World*, vol. ii, s. v.

Orphrey (*Aurum Phrygiatum*, gold of Phrygia), the name of an ornamental border of a cope or alb, because it is an imitation of the famous Phrygian embroidery. England was famous for this work, and M. Paris relates that the pope, struck with its beauty, directed the Cistercian abbots to buy up all the specimens they could, saying, "England is our garden of pleasure and delight; its treasure is inexhaustible: where much is, then, thence much may be taken." His order was obeyed, and his choir was vested in copes thus ornamented. In some English inventories the rich apparels (apparatus) of the alb for the neck and hands are called *spatularia* and *manicularia*. See Walcott, *Sac. Archæol.* p. 417.

Orr, James M., a Presbyterian minister, was born near Fairhaven, Preble County, Ohio, March 31, 1838. He was educated at Miami University, Oxford, Ohio; studied theology in the Alleghany Seminary, Pa.; was licensed by the Ohio First Presbytery, April 1, 1862; and ordained by the Argyle Presbytery, March 10, 1864, as the pastor of East Greenwich Church, N. Y. He died near Fairhaven, Ohio, April 18, 1865. Mr. Orr's ministry was short, but he gave evidence of being a most acceptable and useful minister. His style of writing and his delivery were exceedingly chaste. See Wilson, *Presb. Hist. Almanac*, 1866, p. 278.

Orr, Robert, a Presbyterian minister, who flourished in this country during the colonial period, was either a native of Scotland or Ireland, probably of the latter country. He came to America in 1715, and accepted in that year a call to Maidenhead and Hopewell, and thus became a member of the first American presbytery (organized in 1705 or 1706 at what is now supposed to be Freehold, N. J.). Orr died about the year 1725. See Gillett, *Hist. of the Presb. Ch.* i, 29, 34.

Orrente, Pedro, a Spanish painter, was born at Montealegre, in Murcia, in 1560. It is not known under whom he studied in his own country. Afterwards he went to Italy, and became the pupil of Giacomo da Ponte (Bassano), whose manner of coloring he adopted, though his own style of coloring and design was very different. Some authors say that he was not a pupil of Bassano, and that he never went to Italy, supposing that he was a pupil of El Greco, and afterwards imitated the manner of Bassano, from seeing his work in Spain; but Lanzi conclusively shows that he visited Italy, where he painted some works which Conca pronounced superior to those of Bassano. On his return to Spain he was favored with the protection of the duke of Olivarez, who employed him to paint several pictures for the palace Bueno Retiro. He painted many works for the churches and convents at Valencia, Cordova, and Toledo. His works are numerous, and are to be found in most of the principal cities of Spain, where they are held in high estimation. In the cathedral at Toledo is an admired picture by him representing Santa Leocadia coming out of the sepulchre, and in the chapel of Los Reyes Nuevos, in the same church, was a picture of the *Nativity*, since removed to the royal collection at Madrid; it is a grand composition, admirably executed. In the same church are some superb landscapes, and a picture of Orpheus charming the brute creation, one of his most celebrated works. He died at Toledo in 1644, and was interred in the same church as El Greco. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Or-Sarua, Isaac ben-Moses, of Vienna, by way of abbreviation also called ר"יראז, i. e. *Rabbi Isaac Or-Sarua*, and by his contemporaries styled רבינו הגדול, i. e. "our great Master," while others called him רזה חדור, i. e. "the wonder of the age," or רבינו הקדוש, i. e. "our holy Master," is one of the greatest Talmudical authorities of the 13th century. Or-Sarua witnessed the awful treatment of his coreligionists in France, who were obliged to wear some kind of mark on their clothes. He witnessed the persecutions against the Jews of Germany, which seem to have been the order of the day, and speaks of the horrible massacres that took place at Frankfort-on-the-Main in 1241, where many suffered martyrdom. Or-Sarua attained to a great age, for he flourished about 1200–1270. To satisfy his thirst for learning, he undertook great journeys, in order to hear the greatest teachers of the German and French academies. He was probably before 1217 at Regensburg, where he attended the lectures of the famous R. Jehuda the Pious, the author of the ethical work entitled ספר חסידים. About 1216–17 Or-Sarua was at Paris, where the Jewish academy was in a very flourishing condition under the presidency of the famous R. Jehuda ben-Isaac Sir Leon. Or-Sarua was one of the most prominent of Leon's pupils, in whose spirit he lived and labored. From France Or-Sarua returned to Germany, living and laboring at different places, especially at Vienna; hence he is called Isaac ben-Moses of Vienna. He is the author of a great Talmudical work entitled אור זרוע, a ritual codex and commentary. He is also said to have written a commentary on the Pentateuch, which is still extant. The works of Or-Sarua were published for the first time at Scytomir (1862, 2 vols. fol.). See De Rossi, *Dizionario storico degli autori Ebrei*, p. 332 (German transl. by Hamburger); Wolf, *Bibl. Hebr.* i, 654 sq.; iii, 561, No. 1167; Dr. H. Gross, *R. Isaak ben-Mose Or-Sarua aus Wien*, in Frankel-Grätz, *Monatsschrift*, 1871, p. 248–264. (B. P.)

Orsi, Benedetto, an Italian painter, was a native of Pescia, and flourished about 1660. Lanzi says he was an eminent pupil of Baldassare Franceschini, called Il Volterrano. There is a fine picture of *St. John* attributed to him in the church of St. Stefano, at Pescia. He also painted the *Seven Works of Mercy* for La Campagnia le Nobili. There still exists a large circular picture in the church of St. Maria del Letto, at Pistoia, which was enumerated by good judges among the finest works of Volterrano, till an authentic document proved the real painter to be Benedetto Orsi.

Orsi, Bernardino, an Italian painter, flourished at Reggio in the early part of the 15th century. According to Tiraboschi he was an eminent artist in his time. Most of his works have perished. Lanzi says Reggio still boasts a Madonna of Loretto painted by him in the cathedral in 1501.

Orsi, Giuseppe Agostino, an Italian Roman Catholic prelate, was born at Florence May 9, 1692. He received his education from the Jesuits, and in 1708 he entered the monastery of the Dominicans at Fiesole. Having been teacher of theology and philosophy in the monastery of St. Mark, at Florence, he was in 1732 called to Rome, and appointed secretary in the Congregation of the Index; in 1749 he became magister palatii; in 1759 cardinal, and died in 1761. Besides his work *De irreformabili Roman. Pontific. in defin. fidei controvers. judicio* (Romæ, 1739), which was written for the purpose of defending papal infallibility, he also wrote a *Church History* (21 vols.), reaching as far down as the year 600 (Rome, 1747 sq., and 1754 sq.); a continuation of

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which, in 29 vols., reaching down to the Council of Trent, was written by the Dominican Becchetti (Rome, 1770 and 1788). See *Theologisches Universal-Lexikon*, s. v.; Hoefer, *Nouv. Biog. Générale*, xxxviii, 885–886.

Orsi, Lelio (called Lelio da Novellara), an Italian painter, was born at Reggio in 1511. Banished from his native city for some unknown reason, he established himself at Novellara, where he gained such great distinction as to acquire the surname. Notwithstanding he was one of the ablest artists of his time—and his works have been the admiration of succeeding times—very little is known of his life with any certainty, and his history is mostly founded on supposition. The cardinal Tiraboschi wrote his life, compiled from a variety of sources. The Italian writers say that he was "in pittura grande, in architettura ottimo, e in disegno massimo" (in painting grand, in architecture excellent, and in design pre-eminent). Tiraboschi conjectures, on the authority of a MS., that he imbibed his taste of design at Rome; others suppose that he was a pupil of Michael Angelo, or that he studied the designs and models of that master; and others, again, that he was a pupil of Giulio Romano. There is great similarity in his style to that of Correggio, though his are of a far more robust character; his works having the same grace in his chiaro-oscuro, in the spreading of his colors, and in the beauty and delicacy of his youthful heads; hence some suppose, with great probability, that he was a pupil of that master. At all events it is certain that he was on friendly terms with Correggio, that civilities passed between them, and that Orsi attentively studied his works, and copied some of them, as is evident from his fine copy of the celebrated Nolle, now in the possession of the noble house of Gazzolo at Verona. Tiraboschi says he painted several works for the churches at Rome. It would therefore seem probable, as Tiraboschi asserts, that he first studied at Rome, and afterwards improved his style by contemplating the works of Correggio; for Lanzi says "his design is evidently not of the Lombard school, and hence the difficulty of supposing him one of the scholars of Correggio, in which his earlier works, at least, would have partaken of a less robust character." He painted many noble frescos in the churches at Reggio and Novellara, most of which have perished. Lanzi says, "for such of his works as are now to be seen at Modena we are indebted to Francesco III, of glorious memory, who had them transferred from the fortress of Novellara to the ducal palace for their preservation. Few of his altar-pieces now remain in public at either Novellara or Reggio, the most having perished or been removed, one of which last, representing Sts. Rocco and Sebastiano along with S. Giobbe, I happened to meet in the studio of Signor Armanno at Bologna." There are a few others of doubtful authenticity, claimed to be genuine, by him at Parma, Ancona, and Mantua. Orsi died in 1587. See Spooner, *Biog. Hist. Fine Arts*, vol. ii, s. v.

Orsi, Prospero, a Roman painter, was born in 1560. According to Baglioni, he was employed by pope Sixtus V in the palace of St. John of Lateran, where he painted two ceilings, one representing the *Children of Israel passing through the Red Sea*, and the other *Isaac blessing Jacob*. He was the particular friend of the Cav. Giuseppe Cesari d'Arpino, whose manner he imitated. He afterwards abandoned historical subjects for grotesques, for which he had extraordinary talents, and for this reason was called *Prosperino dalle Grottesche*. He died in 1635, in the pontificate of Urban VIII. See Spooner, *Biog. Hist. of the Fine Arts*, vol. ii, s. v.

Orsini. See Benedict XIII; Ursius.

Ortega (St.), **Juan de**, a Spanish architect, flourished during the 11th century. According to Miliza, he was the son of Vela Velasquez, and a native of Fontana d'Ortunno, near Burgos. He is said to have made a pilgrimage to Jerusalem, and to have erected at Montesdosa a church, a monastery, and a hospital, still existing.

Ortega, Raymundo, a Spanish theologian noted for his antiquarian labors, was born at Beja in the 9th century. Nothing further is known of his personal history. His work, *De Antiquitatibus Lusitaniæ*, which is reputed to have been written about 878, is a valuable treatise, and will perpetuate the memory of this scholar. He died towards the close of the 9th century.—Hoefer, *Nouv. Biog. Générale*, s. v.

Orthodox (*ὀρθόδοξος*, from *ὀρθός*, *right*, and *δόξα*, *an opinion*) are those whose doctrine is right—whose religious opinion is in accordance with an assumed or generally prevalent standard. This last is with Roman Catholics the dogmas of their Church, with Protestants it is the Bible. The doctrines which are generally considered as orthodox among us are such as were generally professed at the time of the Reformation, viz. the fall of man, regeneration, atonement, repentance, justification by free grace, etc. The national standard of orthodoxy is not the same in all countries; for those opinions and observances which are received by the majority of any nation, or are patronized by the ruling power, are recognised as the standard faith; hence the Greek Church is orthodox in Russia; the Roman Catholic in Spain, Portugal, France, etc.: the Anglican Church in England; the Presbyterian in Scotland; but in Ireland, while the religion of the majority is Roman Catholic, the state Church is on the Anglican model; so that it is a disputed point which set of religious opinions and customs should be acknowledged as orthodox. Again, in Upper Canada the orthodox faith is the Protestant Episcopal; while in Lower Canada the established religion, which is also the opinion of the majority, is Roman Catholic. In New England the term is employed to distinguish those Congregational churches which hold the evangelical creed from the Unitarian and Universalist churches. See Orthodoxy.

Some have thought that, in order to keep error out of the Church, there should be some human form as a standard of orthodoxy, wherein certain disputed doctrines shall be expressed in determinate phrases directly levelled against such errors as shall prevail from time to time, requiring those especially who are to be public teachers in the Church to subscribe or virtually to declare their assent to such formularies. But, as Dr. Doddridge observes, 1. Had this been requisite, it is probable that the Scriptures would have given us some such formularies as these, or some directions as to the manner in which they should be drawn up, proposed, and received. 2. It is impossible that weak and passionate men, who have perhaps been heated in the very controversy thus decided, should express themselves with greater propriety than the apostles did. 3. It is plain, in fact, that this practice has been the cause of great contention in the Christian Church, and such formularies have been the grand engine of dividing it, in proportion to the degree in which they have been multiplied and urged. 4. This is laying a great temptation in the way of such as desire to undertake the office of teachers in the Church, and will be most likely to deter and afflict those who have the greatest tenderness of conscience, and therefore (being equal in other respects) best deserve encouragement. 5. It is not likely to answer the end proposed, viz. the preservation of uniformity of opinion; since persons of little integrity may satisfy their consciences in subscribing what they do not at all believe as articles of peace, or in putting the most unnatural sense on the words. And whereas, in answer to all these inconveniences, it is pleaded that such forms are necessary to keep the Church from heresy, and it is better there should be some hypocrites under such forms of orthodoxy than that a freedom of debate and opinion should be allowed to all teachers; the answer is plain, that when any one begins to preach doctrines which appear to those who attend upon him dangerous and subversive of Christianity, it will be time enough to proceed to such animadversion as the nature of his error in their apprehension will require, and his relation to them

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will admit. These remarks however are not applicable to the use of simple confessions or declarations of faith, the object of which is to ascertain and promote Christian fellowship. The design of these is of course only to state the sense in which we interpret and understand the Word of God. Thus, e. g., the *Evangelical Alliance* (q. v.) has adopted an orthodox standard for common confession of its members. See Doddridge, *Lectures*, lect. 174; Watts, *Orthodoxy and Charity United;* Fuller, *Works;* Robert Hall, *Works;* Duncan and Miller, *On the Utility of Creeds;* Donaldson, *Christian Orthodoxy* (Lond. 1857, 8vo), especially ch. v. See ESTABLISHMENT; SUBSCRIPTION.

Orthodoxy and HETERODOXY. The use of these two words implies the possession of a standard of truth, so that what agrees with it is right, and what disagrees with it is wrong. In the general domain of truth, where there are no positive stipulations, and in philosophy, this distinction cannot be made. Yet as Christianity started with the consciousness of possessing the truth, it was from the first led to establish principles—though less clearly defined than they were afterwards. Indeed we find heresy mentioned already in the N. T., as a departure from the absolute truth in religious doctrines and religious life. Christ came into the world to disclose the truth, as ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωή (John xiv, 6); every one who is of the truth hears his voice (John xviii, 37). Hence any one who follows his teachings is ὀρθοτομῶν τὸν λόγον τῆς ἀληθείας (2 Tim. ii, 15), and the true doctrine is ἀποστολικὴ ὀρθοτομία (Euseb. *Church History*, iv, 3), little different from what was later designated as ὀρθοδοξία (G. Major, *De voc. ὀρθ. signif.* Vit. 1545). Thus there arose in the apostolical times a κανὼν τῆς ἀληθείας, a *regula veritatis;* every departure from it was soon stamped as heresy, and afterwards more correctly called ἑτεροδοξία, by which we are to understand only οὐκ ὀρθοποδεῖν πρὸς τὴν ἀλήθειαν τοῦ εὐαγγελίου (Gal. ii, 14; comp. 2 Cor. xi, 2 sq.), διδαχὴ ἣν ὑμεῖς ἐμάθετε (Rom. xvi, 17)? He who teaches differently, ἑτεροδιδασκαλεῖ καὶ μὴ προσέρχεται ὑγιαίνουσι λόγοις τοῖς τοῦ κυρίου ἡμ. Ἰ. Χρ. καὶ τῇ κατ' εὐσέβειαν διδασκαλίᾳ (1 Tim. vi, 3).

Plato considered heterodoxy as error, not as a simple departure from orthodoxy. Yet the ancient Church did not particularly attach itself to these denominations of orthodoxy and heterodoxy as designating the contrast between the Christian truth and its opposite, for its doctrines were not yet firmly enough established. But as they gradually came to be more strictly defined, that which agreed with the decisions of the Church was called orthodox, and whatever differed from them heterodox. The notion of orthodoxy commenced only to acquire real power when the Church attained a secure footing in the state. We find the expression often used by Eusebius, Athanasius (whom Epiphanius calls the father of orthodoxy, *Hær.* lxix, c. 2), etc., and also among the Latins, e. g. in the writings of Jerome. Isidore of Hispalis says in the *Origines* (vii, 14): "Orthodoxus est recte credens et ut credit recte vivens." The Church as the embodiment of religion in the community needs a firmly established doctrine as its basis; it no longer leaves the individual free to believe as he chooses. Unity of doctrine with the Church, or at least the acceptance of its fundamental principles, constitutes orthodoxy, departure from them is heterodoxy. A tendency to the use of these words was already apparent in the ancient Church, for we find Ignatius in the beginning of the 2d century designates those who depart from the general faith, as taught and supported by the bishops, as ἑτεροδοξοῦντες (*Ad Smyrn.* c. 6), and warns his readers against being led into error ταῖς ἑτεροδοξίαις (*Ad Magn.* c. 8). But he uses them more in the etymological than in the ecclesiastical sense. The ecclesiastical use of them did not become general before the 4th century, when the *regula veritatis* gradually acquired a more objective form in the canon of Scripture, in the confessions of the Church, the decrees of the synods, and the assertion of the Church possessing the standard of truth. In cases of uncertainty, the Church or the synods decided as to what was conformed to the doctrine of the Church (orthodox), and what contrary to it (heterodox). Thus it gradually proclaimed more and more loudly, especially in the East, that the doctrine it taught constituted orthodoxy, and that every doctrine differing from it was heterodoxy.

This question of orthodoxy twice attained paramount importance in the Church. First in the difficulties concerning the dogma and ecclesiastical usages which, more from an outward impulse than from inner reasons, led to a separation between the Eastern and the Western churches. In these discussions, and particularly on that concerning images, the Greek Church always based itself on its antiquity and its orthodoxy, till in the course of the dispute the ἑορτὴ τῆς ὀρθοδοξίας was established in 842, which led to the Greek Church assuming specifically the name of orthodox, which it still maintains. The first formal exposition of its dogmas by John of Damascus (732) had already borne the title of ἔκθεσις τῆς ὀρθοδόξου πίστεως, which was also the case with other distinguished dogmatic works afterwards, such as Euthymius Zigadenus's πανοπλία δογματικὴ τῆς ὀρθοδόξου πίστεως, and Nicetas Acominatus's θησαυρὸς ὀρθοδοξίας. The Greek Church consequently claims to possess the absolute truth, which she preserves without attempting to develop it, like a miser his treasure, while she considers all other Christian churches as heterodox, schismatic, and heretical. This is evinced in all official acts and documents of the Greek Church, as also from the generally received confession of the archbishop of Kief, Peter Mogilas, which bears the inscription Ὀρθόδοξος ὁμολογία τῆς καθολικῆς καὶ ἀποστολικῆς ἐκκλησίας ἀνατολικῆς. See Schröckh, *Kirchengesch.* xvii, 466 sq.; Marheineke, *Ueb. d. Ursprung u. d. Entwickelung d. Orthodoxie u. Heterodoxie*, etc., in Daub u. Creutzer, *Studien*, iii, 180.

The second occasion when the question of orthodoxy acquired such importance was at the time of Luther's Reformation. The whole body of doctrine was revised and determined down to the most minute dogmatic definitions. The adherents of the Reformation in the 16th century were from the first obliged to defend themselves against the accusation of heresy and neologism. They were thus obliged to prove their conformity with the ancient Church, and therefore their orthodoxy. But as on this point there was no ecclesiastical authority to refer to, every member of the Protestant Church was obliged all the more diligently to prove his unity of doctrine with the true Church of Christ by the only valid standard, Scripture, and to reject from his association those who did not conform to that standard. The disputes which preceded the drawing up of the Formula of Concord greatly strengthened this feeling, and soon those alone were considered orthodox who accepted every article of that formula. The zeal of the contest magnified the importance of the mooted points until it led almost to a separation. The orthodox party considered that the possession of the absolute truth was sufficient, without absolute purity of life; it was a time of *dead* orthodoxy. There were certainly men of active and living piety in the party, but the paramount consideration was that of conformity to the doctrine of the Church, so that thoroughly worldly men who accepted fully every article of the formula were in high honor in the Church; while such men as John Arnd, Spener, Gottfried Arnold, could not atone by their piety for their want of conformity on some points, and were violently attacked by distinguished orthodox teachers. All heterodoxy was then considered as heresy, i. e. regarded as attacking the very foundation of religious truth. This tendency was strenuously opposed by the gentle and learned G. Calixtus, and the pious and active Spener. Pietism, which arose about that time, aided in the work—although opposed also by the followers

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of Spener, and the orthodox party became but a shadow of its former self. Soon, however, under the influence of Kant, philosophy also entered into the strife. As it prevailed, orthodoxy became but a name to be mocked at (Nicolai Elias Hartknoch), and all the views which were formerly denounced as heterodox, nay even heretical, were now looked upon as orthodox. The Rationalists—when they retained Christ and the Bible—based their Christianity on reason; and every one was considered orthodox who still adhered to positive Christianity. As for definite Church doctrines, they seemed to be forever consigned to oblivion. The reaction, however, came from the same side from whence the attack had proceeded. In Kant himself there were already signs of this. Fichte, Schelling, Schleiermacher, Baader, Hegel, etc., threw discredit on the so-called revelations of the philosophic school, and led the way to a more thorough conception of the Biblical, and in consequence of the ecclesiastical doctrines. Theology now received a fresh impulse from such men as Schleiermacher, Neander, etc. The issue of the controversies thus raised will be found treated under PROTESTANTISM; RATIONALISM; RITUALISM, and similar heads. See also ORTHODOX.

Orthodoxy, Feast of. The Council of Constantinople, held under Photius, in the year 879, and reckoned by the Greeks as the eighth general council, fortified image-worship by new and firm decisions, approving and renewing all the decrees of the Nicene Council. The Greeks, a superstitious people, and controlled by monks, regarded this as so great a blessing conferred on them by heaven that they resolved to consecrate an anniversary in remembrance of it, which they called the *Feast of Orthodoxy*.—Eadie, *Eccles. Cyclop.* s. v.

Orthosias (Ὀρθωσιάς v. r. Ὀρθωσία, Vulg. *Orthosias*), a place on the shore of Palestine, to which Tryphon, when besieged by Antiochus Sidetes in Dora, fled by ship (1 Macc. xv, 37). Orthosia is described by Pliny (v, 17) as north of Tripolis, and south of the river Eleutherus, near which it was situated (Strabo, xvi, p. 753). It was the northern boundary of Phœnicia, and distant 1130 stadia from the Orontes (id. p. 760). Shaw (*Trav.* p. 270–1, 2d ed.) identifies the Eleutherus with the modern Nahr el-Bârid, on the north bank of which, corresponding to the description of Strabo (p. 753), he found "ruins of a considerable city, whose adjacent district pays yearly to the bashaws of Tripoli a tax of fifty dollars by the name of *Or-tosa*. In the *Peutinger Tables*, also, Orthosia is placed thirty miles to the south of Antaradus, and twelve miles to the north of Tripoli. The situation of it likewise is further illustrated by a medal of Antoninus Pius, struck at Orthosia; upon the reverse of which we have the goddess Astarte treading upon a river. For this city was built upon a rising ground on the northern banks of the river, within half a furlong of the sea, and, as the rugged eminences of Mount Libanus lie at a small distance in a parallel with the shore, Orthosia must have been a place of the greatest importance, as it would have hereby the entire command of the road (the only one there is) betwixt Phœnice and the maritime parts of Syria." (See also Thomson, in the *Biblioth. Sacra*, 1848, p. 14.) On the other hand, Mr. Porter, who identifies the Eleutherus with the modern Nahr el-Kebîr, describes the ruins of Orthosia as on the south bank of the Nahr el-Bârid, "the cold river" (*Handb.* p. 542, 553, ed. 1875), thus agreeing with the accounts of Ptolemy and Pliny. The statement of Strabo is not sufficiently precise to allow the inference that he considered Orthosia north of the Eleutherus. But if the ruins on the south bank of the Nahr el-Bârid be really those of Orthosia, it seems an objection to the identification of the Eleutherus with the Nahr el-Kebîr; for Strabo at one time makes Orthosia (xiv, p. 670), and at another the neighboring river Eleutherus (ὁ πλησίον ποταμός), the boundary of Phœnicia on the north. This could hardly have been the case if the Eleutherus were 3¾ hours, or nearly twelve miles, from Orthosia. Kiepert (*Map*) locates Orthosia at *Nahr Arka*, midway between these two points (Robinson, *Later Bib. Res.* p. 582).

According to Josephus (*Ant.* x, 7, 2), Tryphon fled to Apamea, while in a fragment of Charax, quoted by Grimm (*Kurzgef. Handb.*) from Müller's *Frag. Græc. Hist.* iii, 644, fr. 14, he is said to have taken refuge at Ptolemais. Grimm reconciles these statements by supposing that Tryphon fled first to Orthosia, then to Ptolemais, and lastly to Apamea, where he was slain.—Smith.

Ortiz, ALONSO, a noted Spanish theologian and historian, was a native of Toledo, and flourished in the early part of the 16th century. He held for some time the canonry of Toledo, and while in this position he was employed by cardinal Ximenes to revise the Mozarabic Liturgy. At his death Ortiz bequeathed his library to the University of Salamanca. He left six essays, which were collected and published in one volume under the title of *De la herida del rey Don Fernando el Católico, consolatorio a la princesa de Portugal; Una oracion a los reyes católicos* (in Spanish and Latin); *Dos cartas mensageras a los reyes, una que escribio la ciudad, la otra el cabildo de la iglesia de Toledo; Contra la carta del protonotario Lucena* (Seville, 1493, fol.). The most important among them are a treatise, in twenty-seven chapters, addressed to the princess of Portugal, daughter of Isabella, on the death of her husband, and a discourse addressed to Ferdinand and Isabella after the taking of Granada in 1492, in which he rejoices over the event, and expresses also his satisfaction at the cruel expulsion of the Jews and heretics. "These two discourses," says Ticknor, "are written in a pompous style; yet they are not wanting in merit, and the second contains one or two really fine and even touching passages on the peace enjoyed by Spain since its hated enemy had been expelled, heartfelt expressions of the author which found an echo in all the Spaniards." Besides these two treatises, this volume contains an account of an attempt at assassination committed against Ferdinand the Catholic at Barcelona Dec. 7, 1472; two letters from the city and cathedral of Toledo, asking that Granada may not take precedence before Toledo; and an attack against the prothonotary Juan de Lucena, who had ventured to blame the severity of the Inquisition. He wrote also *Missale mixtum, secundum regulam beati Isidori, dictum Mozarabes* (Toledo, 1500, fol., with a preface):—*Breviarium mixtum secundum regulam beati Isidori, dictum Mozarabes* (Toledo, 1502, fol.); these two works are of great value on account of the learned preface and of their scarcity. See Nicolas Antonio, *Bibliotheca Hispana nova;* Ticknor, *History of Spanish Literature*, i, 383; Hoefer, *Nouv. Biog. Générale*, xxxviii, 891; *Stud. u. Krit.* 1868, iii, 537; *Meth. Qu. Rev.* July, 1867, p. 437. (J. N. P.)

Ortlibenses is the name of a Christian sect, sometimes spoken of as a branch of the ancient *Vaudois*, or *Waldenses* (q. v.). They were afterwards identified with the *Brethren of the Free Spirit*. The Ortlibenses are mentioned in the treatise of Reinerius against the Waldenses (*Bibl. Max.* xxv, 266), where also they are called, but apparently by a false reading, *Ordibarii*. The Ortlibenses appear to have been a party of the disciples of *Amalric of Bena*, who formed themselves into a sect under the influence of a leader named Ortlieb, at Strasburg, early in the 13th century (Gieseler, *Eccles. Hist.* iii, 467). Reiner describes them as repudiators of nearly all the articles of Christian faith. Thus they denied that there was a Trinity before the nativity of Jesus Christ, who, according to them, only then became the Son of God. To these two persons of the Godhead they added a third, during the preaching of Jesus Christ, namely, the apostle Peter, whom they acknowledged as being the Holy Ghost. They held the eternity of the

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world; but had no notion of the resurrection of the body or the immortality of the soul. Notwithstanding this they maintained (perhaps by way of irony) that there would be a final judgment, at which time the pope and the emperor would become proselytes to their sect. They denied the death and resurrection of Jesus Christ. His cross, they pretended, was penance and their own abstemious way of life; this, they said, was the cross Jesus Christ bore. They ascribed all the virtue of baptism to the merit of him who administered it. They were of opinion that Jews might be saved without baptism, provided they joined their ranks. They boldly asserted that they themselves were the only true mystical body, that is to say, the Church of Christ. The Ortlibensian heresy seems to have been closely associated with the pantheism of Amalric, and with his theory as to the incarnation of the Holy Spirit. See, besides the works by Reiner and Gieseler above referred to, Neander, *Ch. Hist.* iv, 570, 571. (J. H. W.)

Orton, Azariah G., D.D., a Presbyterian divine, was born in Tyringham, Berkshire County, Mass., Aug. 6, 1789. He graduated at Williams College, Williamstown, Mass., in 1813; studied theology in Princeton Theological Seminary, Princeton, N. J.; was licensed by the New Brunswick Presbytery, and ordained at Cranberry, N. J., in 1822. He labored successfully at Seneca Falls, N. Y., Lisle, Greene, and Lisle a second time. He died at the latter place Dec. 28, 1864. Dr. Orton wrote largely for the press, especially on capital punishment, episcopacy, and slavery. He was a man of profound investigation; his powers of abstraction were seldom equalled. Infidelity in all its phases found in him an unbending opponent. Never for one moment did he seem to doubt the divinity of Christ, the inspiration of the Bible, or the sacredness of the ministry. See Wilson, *Presb. Hist. Almn.* 1866, p. 220. (J. L. S.)

Orton, Job, S.T.P., an eminent English divine of the Independent body, noted as an expositor of sacred writ and as a pulpit laborer, was born at Shrewsbury Sept. 4, 1717. To his parents, who were the patrons of piety and good men, he was indebted for early instruction in the Christian faith, and he imbibed from them the principles of pure religion. In his native town he acquired a considerable portion of classical learning. In his sixteenth year he was put under the tuition of Dr. Charles Owen, of Warrington, who had usually with him a few young men designed for the work of the ministry. In 1734 he was sent to Dr. Doddridge's academy at Northampton; and, after going through the ordinary course of studies, he was in 1739 appointed assistant to the doctor in his academical labors. Young Orton discharged the duties of this office with singular ability, prudence, and success. In 1741 he was taken from this situation to his native town by the united voices of the Presbyterian and Independent congregations, which joined to receive him as their pastor. On Dr. Doddridge's decease, he was pressingly invited to succeed him in the academy and congregation; but this, as well as a call to succeed Dr. Hughes in London, he declined, and continued his labors at Shrewsbury till compelled by ill-health to resign the pastoral office. After this he devoted himself to literary pursuits, so far as his health would allow, till his death, which occurred at Kidderminster July 19, 1783. "Few men were more diligent than Mr. Orton, or more conscientious in performing the various duties of his office. To the end of his life his heart was set on doing good; and when he had ceased to preach, conversation, letters, plans of sermons, were sent to his friends, and every private method in his power was resorted to. With the same view he published books: viz. *Discourses on Eternity* (1764, several editions), *On Zeal* (1774, 12mo), *On Christian Worship* (1775, 12mo): —*Meditations for the Sacrament* (1777, 12mo):—several volumes of *Sermons*, etc. His *Life of Dr. Doddridge* (Salop, 1766, 8vo, and often) is one of the most useful books to a student and a minister." But the principal work from the pen of Dr. Orton was published after his decease, and is entitled *A Short and Plain Exposition of the Old Testament, with Devotional and Practical Reflections, for the Use of Families* (edited by Robert Gentleman, from the author's MSS., 6 vols. 8vo, 1798; 2d ed. 6 vols. 1822). "It is composed on the plan of Doddridge's *Expositor*, with which it forms a complete commentary on the entire Bible. It is well adapted to the object for which it was intended, and exhibits good sense and much sound exposition. In its own department it has not been superseded" (Kitto). See Jones, *Christian Biog.* s. v.; Kippis, *Biog. Brit.* v, 308; Allibone, *Dict. of Brit. and Amer. Authors*, ii, 1462, 1463; Lowndes, *Brit. Lib.* p. 640, 821. (J. H. W.)

Orus. See HORUS.

Orvis, SAMUEL, a minister of the Methodist Episcopal Church, was born at Denmark, Lewis County, N. Y., Dec. 5, 1813; was converted in 1829; commenced preaching in 1839; joined the Black River Conference in 1842, and died at Carthage, N. Y., Sept. 14, 1850. Mr. Orvis was one of the brightest ornaments of his conference. His sermons were digested, symmetrical, and powerful, his scholarship respectable and sound, and his ardor for study intense. His pastoral labors were full of affection and success, and all his efforts were by his fervent piety made very acceptable and useful. See *Minutes of Conferences*, iv, 616; *Black River Conf. Memorial*, p. 280. (G. L. T.)

Oryx, a species of antelope held in high estimation among the ancient Egyptians. Sir John G. Wilkinson says: "Among the Egyptians the oryx was the only one of the antelope tribe chosen as an emblem, but it was not sacred; and the same city on whose monuments it was represented in sacred subjects was in the habit of killing it for the table. The head of this animal formed the prow of the mysterious boat of Pthah-Sokari-Osiris, who was worshipped with peculiar honors at Memphis, and who held a conspicuous place among contemporary gods of all the temples of Upper and Lower Egypt. This did not, however, prevent their sacrificing the oryx to the gods, or slaughtering it for their own use, large herds of them being kept by the wealthy Egyptians for this purpose, and the sculptures of Memphis and its vicinity abound, no less than those of the Thebaid, with proofs of this fact. But a particular one may have been set apart and consecrated to the deity, being distinguished by certain marks which the priests fancied they could discern, as in the case of oxen exempted from sacrifice. And if the laws permitted the oryx to be killed without the mark of the pontiff's seal (which was indispensable for oxen previous to their being taken to the altar), the privilege of exemption might be secured to a single animal when kept apart within the inaccessible precincts of the temple. In the zodiacs the oryx was chosen to represent the sign Capricornus. M. Champollion considers it the representative of Seth, and Horapolla gives it an unenviable character as the emblem of impurity. It was even thought to foreknow the rising of the moon, and to be indignant at her presence. Pliny is disposed to give it credit for better behavior towards the dog-star, which, when rising, it looked upon with the appearance of adoration. But the naturalist was misinformed respecting the growth of its hair in imitation of the bull Basis. Such were the fables of old writers; and judging from the important post it held in the boat of Sokari, I am disposed to consider it the emblem of a good rather than of an evil deity, contrary to the opinion of the learned Champollion."—Gardner, *Faiths of the World*, s. v. See ANTELOPE.

Orzechowski, STANISLAUS (better known to learned Europe under his Latinized name of *Orzichorius*), is one of the most noted of Polish theologians of the Reformation period. He was born in Galicia in 1513, pursued his elementary studies at Przemysl, and

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then went to the universities of Vienna and Wittenberg. At the latter place he became intimately acquainted with Luther and Melancthon, and adopted their opinions; not, however, from a sense of piety and love of truth, but because his reckless character craved novelty. "Having been sent to Germany," he says himself, "I became enamoured of innovation. I considered that it would be very honorable to me if, by introducing some German doctrines, I should be distinguished from my equals in age, as, for instance, such principles as to disobey the pope; to have no respect for laws; to revel always, and never to fast; to seize the Church property; to know nothing about God; to exterminate the monks. After three years of study I arrived at the truth that all which is old, which is paternal, is not just. I wished to advance further, and I passed to Carlstadt, of whom it was said that all that he has taken from Luther he has made still worse. To the guidance of such leaders I intrusted myself, and whoever made more and bolder innovations, him I considered better and more learned." This description of the particular tenets which he confessed, expressed in the most coarse and abusive language, was written at a time when he had joined the Romanists and attacked the Protestants; and although the account which he gives of his connection with the Reformers was written in order to throw odium on the Protestant doctrines, he gave at the same time a true picture of his passionate character, which rendered him through all his life equally dangerous as a friend or as an enemy. After having finished his studies at the German universities, Orzechowski visited Rome, and returned to his native land in 1543, thoroughly imbued with the opinions of the Reformers. He began openly to broach them in his country; but he soon perceived that they could not afford him any worldly advantages, while the Roman Catholic Church could dispose of wealth and honors in favor of its defenders. He therefore entered into orders, and was, after some time, promoted to the canonry of Przemysl. But, although a member of the Roman Catholic clergy, he could not entirely conceal his real opinions, being continually excited by his relative, Rey, of Naglowice, one of the first Protestant writers of his country. Afraid of losing, by an overt attack on the Roman Catholic Church, the advantages he derived as one of her dignitaries, he did it in an indirect manner. Thus he opened a discussion in several writings on the councils of Ferrara and Florence, questioning the supremacy of the pope over the Eastern Church, although ostensibly professing a great respect for those councils, and thereby provoking an inquiry into the relation of the Polish Church, which was of Eastern origin, to the Church of Rome as its *supreme* (?) head. He also openly defended the matrimony of the priests. Having been cited before the ecclesiastical authorities for attempting innovations dangerous to the repose of the Church and the purity of its doctrines, Orzechowski made a recantation of his opinions, and the book which contained them was condemned to be burned. This submission of Orzechowski to the authority of his Church was not, however, of long duration; and when the rector of Kryczonow married a wife, Orzechowski took his part violently against the clergy. Soon afterwards he himself publicly married Magdaline Chelmicki; and when the bishop of Przemysl cited him on that account before the tribunal, he arrived in company with such numerous and powerful friends that the bishop dared not open the court, but, affecting to judge him by default, signed a decree of excommunication, inflicting upon him the penalty of infamy and confiscation of property. Orzechowski, not in the least intimidated by these proceedings, gave a public justification of his conduct before his congregation. He complained at the same time before the tribunal of the province of the violent and cruel proceedings, and made an appeal from the episcopal sentence to the archbishop. Public sentiment favored Orzechowski, and, though the highest governmental authority had approved the episcopal verdict, no officer dared to execute the Church decree. The delay only encouraged the opposition; and when in 1550 a diet was convened to further consider the case, general opinion was so outspokenly arrayed against the Church that Orzechowski found it an easy task to fan the popular indignation into a terrible flame, and thus unconsciously became a most valuable servant to the Reformation cause, though he had himself turned the cold shoulder to it. His bitter attack of Romanism opened the eyes of the people, and soon the bishops who had been so eager to condemn Orzechowski sought for an opportunity to reconcile this able and violent antagonist. On Feb. 17, 1552, absolution was granted him, and he thereupon presented to a Roman Catholic synod a declaration of his entire adherence to its tenets, and at the same time resigned his ecclesiastical dignities. But as the pope of Rome refused to approve the action of the synod and bishops, Orzechowski broke out anew in invectives against Rome. This time, however, his opposition proved no longer as formidable as heretofore, the golden opportunity for leadership having been lost by him. Those who favored the Reformation cause dared not to trust him after his sudden desertion. The Romanists put his writings into the *Index Expurgatorius*, and he was declared a servant of Satan. In 1557 he was excommunicated anew, but when, soon after, his wife died—the principal obstacle to reconciliation with Rome, as the pope refused to endorse the marriage contract—Orzechowski was approached kindly, and in 1559 was finally reconciled to the Church which he had so long and violently and ably attacked. He now directed his hostility to the Protestants, and for many years was Rome's ablest champion in Poland. His writings of this period abound in the same virulence and scurrility which characterize his works against Rome. He died in the second half of the 16th century. The life of this extraordinary individual is one of the most striking proofs that the highest talent, destitute of principle, is unable to produce anything that is really great or good. The principal cause of popular discontent with Rome in Poland, and the principal promoter of Protestant liberty, he betrayed by the fickleness of his character and the versatility of his opinions the high vocation to which his great talents and bold character seemed to entitle him. He might have been the founder of Protestantism in Poland. He died an abject slave to popish error and superstition, and left his country in darkness and slavery, instead of securing for it religious and civil freedom. See Krasinski, *Hist. of the Ref. in Poland*, i, 179–198. (J. H. W.)

Osai'as (Ὡσαίας, Vulg. omits), a Græcized form (1 Esdr. viii, 48) of the name JESHAIAH (Ezra viii, 19).

O Sapientia! (*O Wisdom!*) These are the opening words of the first of a series of anthems, one of which was sung with the Magnificat every evening, in the Church of England, before the Reformation, for the eight days preceding Christmas-eve; that sung on Dec. 17 beginning "O Sapientia!" The series is here given in an English translation:

"Dec. 17. *O Sapientia!* O Wisdom! which camest out of the mouth of the Most High, reaching from one end to the other, mightily and sweetly ordering all things, come and teach us the way of understanding.

"Dec. 18. *O Adonai!* O Lord and Ruler of the house of Israel, who appeared to Moses in a flame of fire in the bush, and gavest him the law in Sinai, come and deliver us with an outstretched arm.

"Dec. 19. *O Radix Jesse!* O Root of Jesse, which standest for an ensign of the people, at whom kings shall shut their mouths, thou to whom the Gentiles shall seek, come and deliver us now; tarry not.

"Dec. 20. *O Clavis David!* O Key of David, and Sceptre of the house of Israel, thou that openest, and no man shutteth; and shuttest, and no man openeth; come and bring the prisoner out of the prison-house, and him that sitteth in darkness and in the shadow of death.

"Dec. 21. *O Oriens!* O Day-Spring, brightness of the everlasting light, and Sun of Righteousness, come and enlighten them that sit in darkness, and in the shadow of death.

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"Dec. 22. *O Rex Gentium!* O King and Desire of all nations, thou Corner-Stone who hast made both one, come and save man whom thou formedst from the clay.

"Dec. 23. *O Emmanuel!* O Emmanuel, our King and Lawgiver, Hope of the Gentiles and their Saviour, come and save us, O Lord our God."

—Staunton, *Eccles. Dict.* s. v.

Osbaldistan, RICHARD, an English prelate of note, was born near the opening of the 18th century. He was educated at Oxford, and, even after entering the Church, taught for a while. He was at one time master of Westminster School. While in this position he was found to entertain contempt for high ecclesiastical authorities (see Perry, *Ch. Hist.* i, 536, 537), and he was obliged to flee from the country. Later we find Osbaldistan in the deanery of York, and in 1747 he was elevated to the bishopric of Carlisle, from which he was transferred to London in 1762. He died in 1764. He published several *Sermons* (Lond. 1723, 1748, 1752).

Osband, GIDEON, a minister of the Methodist Episcopal Church, was born near the opening of this century. Of his early history we have but little at our command. He entered the Genesee Conference in 1842 or 1843, and for twelve years successfully labored for the Christian cause. "He accomplished," says the record, "more for his sin-periled race and the glory of God than some men have in half a century." He died at Macedon Centre, N. Y., June 7, 1855. See Conable, *Hist. of the Genesee Conference* (N. Y. 1876, 8vo), p. 550, 551.

Osbern(e) OF CANTERBURY, an English divine of the Anglo-Norman period, flourished near the close of the 11th century. He died in 1100. He is the author of a life of St. Dunstan, published in Wharton's *Anglia Sacra* (1691, fol.), and is supposed to have left other writings. See Wright, *Biog. Brit. Literaria* (Anglo-Norman period), p. 26 sq.

Osbern(e) OF GLOUCESTER, another English divine of the Anglo-Norman period, flourished near the middle of the 12th century. He was the author of a *Commentary on the Pentateuch*, in the form of dialogues; also a *Commentary on the Book of Judges*, and four treatises *On the Incarnation, Nativity, Passion, and Resurrection of Christ*, but none of these works have ever been printed. See Wright, *Biog. Brit. Literaria* (Anglo-Norman period), p. 158 sq.

Osborn, Chauncey, a Presbyterian minister, was born in Berkshire, Tioga County, N. Y., Aug. 1, 1811. He was educated in Western Reserve College, Hudson, Ohio; studied divinity in the theological seminary of Hudson, Ohio; was licensed by Portage Presbytery, and ordained pastor of the Church in Farmington, Ohio, in 1842. He labored successively at Grand Blanc, Brighton, Byron, Livonia, and Dearbornsville—all in the state of Michigan. He died Nov. 30, 1866. Mr. Osborn was a diligent and faithful home missionary, singularly punctual and systematic in his studies and habits, and never wearying in his labor of love. See Wilson, *Presb. Hist. Almanac*, 1868, p. 222. (J. L. S.)

Osborn, Jeremiah, a Presbyterian minister, was born in Lenox, Mass., in 1779. He studied theology under Dr. Perkins, and was one of the pioneer ministers of Tioga County, N. Y. He was ordained and installed pastor of the Presbyterian Church in Berkshire, N. Y., in 1806; preached in that place until 1820, when he removed to Candor, in the same county. Here his labors were indefatigable. Oftentimes he was known to start out on a pastoral visitation in the morning, visit from house to house through the day, conduct an evening meeting, and return to his home, not having taken any meal since he left in the morning. He became prematurely old, and was obliged to retire from the active ministry. In 1836 he removed to Ohio, and in 1839, while on a journey to Massachusetts to visit his mother, he died suddenly. Mr. Osborn was a man of grave and dignified deportment, his manner in the pulpit being of this type, and his sermons being always impressed with solemnity. See Wilson, *Presb. Hist. Almanac*, 1868, p. 222. (J. L. S.)

Osborn, Samuel, a Congregational minister, of Irish birth, came to this country near the opening of last century, and was minister at Eastham, Mass., from 1715 to 1736, when he was obliged to retire because of his leaning to Arminianism. He then taught school for some ten years in the city of Boston, and died about 1785, aged about ninety-five years. He published his case and complaint in 1743.

Osborn, Theron, a minister of the Methodist Episcopal Church, was born at Amenia, N. Y., in 1796, was converted about 1814, joined the New York Conference in 1826, and died at Marlborough, N. Y., Aug. 12, 1852. He was a faithful and useful minister, of deep piety, beautiful virtue, moderate gifts, and considerable usefulness. See *Minutes of Conferences*, v, 190; Smith, *Sacred Memories*, p. 46 sq.

Osborne, Ethan, an American Presbyterian minister, was born at Litchfield, Conn., Aug. 21, 1758. When just ready for school the Revolutionary War broke out, and he entered the army in defence of the American cause. After the war he studied for the ministry, and was licensed when twenty-seven years old; and from December, 1798, to 1844 was settled as pastor over the Old Stone Church at Fairfield, N. J. He died there May 1, 1858.

Osborne, Michael, a Presbyterian minister, was born in Essex County, N. J., March 21, 1796. His early educational advantages were limited; he studied theology in the Princeton Seminary, N. J.; was licensed to preach Oct. 10, 1822, and ordained in 1825. He labored successively in Savannah, Ga.; Woodbridge, N. J.; Charlotte C. H., Va.; Newbern and Raleigh, N. C.; Briery and Cub Creek, Va., and Farmville, Va., at which latter place he died, July 3, 1863. Mr. Osborne was a man of excellent understanding, sound and logical judgment, quick and accurate perception. His preaching was of the highest order of excellence, being characterized by deep feeling and enthusiasm. See Wilson, *Presb. Hist. Almanac*, 1866, p. 361. (J. L. S.)

Osborne, *Lord* **Sydney Godolphin,** an English divine and philanthropist, was born Feb. 5, 1808, and graduated at Oxford in 1830. He became rector of Stoke Pogis, and in 1841 at Durweston, Dorsetshire. He died in 1873. Lord Osborne published *Scutari and its Hospitals* (1855), which he visited and aided in improving, and many brief essays for the promotion of various charities, as well as work of a strictly secular character.

Oscar I, *King* OF SWEDEN AND NORWAY, deserves a place here on account of his varied philanthropic labors. He was born at Paris July 4, 1799, and was the son of the French general Bernadotte. He came to the throne in 1844, and was then already noted as an author and a man of rare culture. He had renounced Romanism, and became an adherent to the Lutheran creed. As a monarch, he exerted himself in favor of religious and temperance reforms, and the improvement of the social condition of women. He resigned the royal authority in 1857, and died in 1859. Among his publications is a work *On Penal Laws and Establishments* (1851).

Oschophoria (*ὀσχοφόρια, branch-bearing*), a festival among the ancient Greeks, celebrated, as some writers allege, in honor of Athene and Dionysus, while others maintain it to have been kept in honor of Dionysus and Ariadne. It was instituted by Theseus, or, according to some, by the Phœnicians. On the occasion of this festival, which was evidently connected with the vintage, two boys, carrying vine branches in their hands, went in ranks, playing, from the temple of Dionysus to the sanctuary of Pallas. See Gardner, *Faiths of the World*, vol. ii, s. v.

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Oscultatorium (*object to be kissed*), viz. *pacis ad Missam* (of peace for the Mass); the "*pax*" for the holy kiss, as used in the ancient Church. It was a piece of wood or metal, with a picture of our Saviour, the blessed Virgin, or the like, painted or embossed upon it. This was kissed by the priest during the celebration of mass, and afterwards handed to the people for the same purpose; a custom which probably originated in the ancient kiss of charity, which was practiced by the Christians at the service of the Eucharist.—Palmer, *Orig. Liturg.* ii, 102. See also PAX.

Ose'a (*Osee*, 2 Esdr. xii, 40), **Ose'as** (*Osee*, 2 Esdr. i, 39), **Osee'** (Ὡσηέ, Rom. ix, 25), less correct modes of Anglicizing the name of the prophet HOSEA (q. v.).

Osgood, David, D.D., a noted Congregational minister, was born at Andover, Mass., Oct. 14, 1747, and was educated at Harvard College, class of 1771. He studied theology at Andover, of which one of his ancestors was a founder, and was ordained to the ministry Sept. 14, 1774. He settled as pastor of Medford, where he continued nearly fifty years, and became a distinguished preacher. He was a zealous Federalist, and one of his sermons in 1794, upon Genet's appeal to the people against the government, attracted great attention, and rapidly passed through many editions. His election sermon in 1809 was the most celebrated of his discourses. He was a thorough Calvinist, "a truly good and great man, and an earnest and fearless preacher." A volume of his *Sermons* was published at Boston in 1824. See Sprague, *Annals of the Amer. Pulpit;* Drake, *Dict. Amer. Biogr.* s. v.

Osgood, Thaddeus, an American minister, noted as a philanthropist, was born at Methuen, Mass., Oct. 24, 1775, and was educated at Dartmouth College, class of 1803. He studied divinity with Drs. Lothrop and Emmons, and was ordained about 1806; was stated supply in Southbury, Conn.; and was a missionary in New York and Canada. He organized the first Church in Buffalo, N. Y., and many others; in 1812 he collected $9000 in England for a school in Quebec, and gathered there 200 boys in a Sabbath-school; went again to England in 1825, and collected $5000 for a society to promote education and industry; in 1837 formed another society in Canada to supply Bibles for seamen and emigrants; was many years a distributer of tracts and founder of Sabbath-schools; went a third time to England for benevolent objects; and closed his useful life at Glasgow, in Scotland, Jan. 19, 1852. See Drake, *Dict. Amer. Biogr.* s. v.

Oshe'a (Heb. *Hoshe'a*, הוֹשֵׁעַ; Sept. Αὐσή; Vulg. *Osee*), another form (Numb. xiii, 8) of the name of JOSHUA (q. v.), the son of Nun.

Oshima (i. e. *big island*) is a Japanese island, sometimes called *Vries*, or *Barneveld's Island*. It is about eight miles long and five wide, and there are many villages with considerable population on it. But as the inhabitants of Oshima are principally Japanese, we refer to the art. JAPAN.

Osiander, Andreas (1), a distinguished German theologian of the Reformation period, and a disciple of Luther, was born at Günzenhausen, in Bavaria, Dec. 19, 1498. His father was a blacksmith, called *Hosemann*, out of which name his son, after the fashion of his time, manufactured the classic-sounding name *Osiander*. Andreas studied successively at Leipsic, Altenburg, and Ingolstadt, and acquired great proficiency in the dead languages, particularly in Hebrew, as also in theology, mathematics, and even in medicine. After completing his studies, he was made teacher of theology in an Augustinian convent at Nuremberg, but in 1522 accepted the principles of the Reformation, and became an evangelical preacher in one of the churches of that city. He labored with marked success for the Reformation, frequently defending it in public conferences against the Roman Catholic clergy. His eloquence gained him great reputation, and he was soon looked upon as one of the principal followers of Luther. Gieseler speaks of Osiander as at this time "the highly endowed Reformer of Nuremberg" (*Eccles. Hist.* iv, 469 sq.). In 1529 he was sent to the Conference of Marburg, whose object was to reconcile the Lutheran and Swiss theologians, principally on the doctrine of the Eucharist. Osiander seems to have sided on that point most consistently with Luther against Zwingli, but on the doctrine of justification he held some peculiar views, yet they did not differ enough from those of the Lutherans to make him break from them. In 1539 he was one of the Protestant theologians who appeared before the Diet of Augsburg to advocate the cause of the Reformation. He took an active part in the proceedings which resulted in the drawing up of the Confession of Augsburg. In 1546 he attended at the conference in Smalcald (q. v.). But upon the publication of the Interim (May 15, 1548) Osiander felt that he could no longer stay at Nuremberg, and he retired, after twenty-seven years of successful Reformatory labors there, in 1549, to the court of duke Albert of Prussia, who had formerly been much pleased with his preaching. It is said that he expected to be called to England, but that Cranmer refrained from inviting him on account of his combative tendencies. Albert, however, offered him the professorship of theology in the newly organized University of Königsberg. Osiander accepted this position, as it allowed him full scope for the spread of his doctrinal views. These were somewhat peculiar, and differed from those of the other Reformers, particularly on the question of justification. In opposition to the external view of justification by faith alone, as they taught it, Osiander insisted that "faith is the medium of the indwelling of Christ in the human soul." This form of statement he proved from Luther's writings was authorized, but he used it, in distinction from Luther, to describe living faith as appropriating Christ, and thus developed the view in a mode akin to that of the German mystics of the 14th century. The principal fault in Osiander's doctrine was, especially, the unwarrantable stress he laid upon his peculiar shape of the dogma, constituting justification and redemption as only *one act*. His doctrine seems to have amounted to the following propositions: 1. That Christ, considered in his human nature only, could not by his obedience to the divine law obtain justification and pardon for sinners; neither can we be justified before God by embracing and applying to ourselves, through faith, the righteousness and obedience of the man Christ. It is only through that eternal and essential righteousness which dwells in Christ considered as God, and which resides in his divine nature united to the human, that mankind can obtain complete justification. 2. That a man becomes partaker of this divine righteousness by faith, since it is in consequence of this uniting principle that Christ dwells in the heart of man with his divine righteousness. Now, wherever this divine righteousness dwells, there God can behold no sin; therefore, when it is present with Christ in the hearts of the regenerate, they are, on its own account, considered by the Deity as righteous, although they be sinners. Moreover, this divine and justifying righteousness of Christ excites the faithful to the pursuit of holiness and to the practice of virtue. Osiander indeed maintained that what was called justification by orthodox theologians should be more properly designated *redemption* (illustrated by the case of a Moor ransomed from slavery). In his opinion the signification of δικαιοῦν is to "make just;" it is only by metonymy that it can mean "to pronounce a person just" (comp. Planck, iv, 249 sq.; Tholuck's *Anzeiger*, 1833, No. 54, 55; Schenkel, ii, 355). He was opposed by Francis Staphylus, Mörlin, and others. (On Osiander's doctrine in its earliest form [after 1524], see Heberle in the *Studien u. Kritiken*, 1844; it is further developed in the two disputations which he held, A.D. 1549 and 1550, in his treatise *De unico Mediatore*, 1551, and in various sermons.) Says Baur, in his *Dogmengesch.* p. 332:

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"Justification, according to Osiander, is the mystical union of man with Christ as the absolute principle of righteousness. . . . The believer is so embodied in Christ that in this living concrete unity he is flesh of his flesh, and bone of his bone. . . . The *Formula Concordiæ* is incorrect in representing his doctrine as excluding the human nature of Christ from the work of redemption." As Osiander considered justification, it is evidently not to be understood as a judicial act of God, as it was held by the Reformers, who all adopted on this point the theory of Anselm, but as something subjective, as a communication of an inner justice operating directly upon conscience. This doctrine was never violently attacked by the Lutherans, though they were opposed to it, so long as Luther's magnanimous spirit was able to restrain in the new Church all controversies which did not seem to him to be indispensable for preserving the purity of truths leading to salvation. While at Nuremberg Osiander therefore escaped violent opposition, but when established at Königsberg, so much farther removed from the personal influence of his own devoted friends, and the great Reformer himself no longer on earth to stay the strife, the jealousy of competitors, the newness of Osiander's views, joined to a certain freedom —much removed, however, from immorality—of manners, created many enemies, and involved him in bitter controversies, which commenced with his first disputations, *De lege et Evangelio* (1549), *De Justificatione* (1550). The strife was for a while subdued by the authorities, who favored Osiander and exiled his opponents, but broke out with renewed violence when he published in Latin and in German his Confession, entitled in the former *De unico mediatore Jes. Chr. et justificatione fidei Confessio A. Osiandri* (Regiom. Oct. 1551, 4to), or in German *Bekenntniss v. d. einigen Mittler Jes. Christ. u. v. d. Rechtfertigung* (1551; 2d ed. 1552). Osiander by this publication simply inflamed the strife, because he here treated his opponents with arrogance and harshness. Mörlin (q. v.), who had been made pastor at Königsberg in September of this year, tried in vain to adjust the controversy; and when all seemed lost for Osiander, his devoted friend the duke called for a judgment from the theologians of all the German estates of the Augsburg Confession. The Würtemberg judgment alone tried to vindicate the essential agreement of Osiander with Lutheranism, and this only the duke presented, but failed, nevertheless, to bring about a peaceful settlement. Osiander was finally, on account of his heretical views, called before the Synod of Wittenberg, but it declined to inderdict him; and before he could be the subject of further controversy he died, at Königsberg, Oct. 17, 1552. His faithful adherents, who continued the controversy after his death, are called *Osiandrians* (see below).

Osiander was well versed in mathematics, astronomy, and physics. He was very eloquent, but he had all the coarseness of his age; he overwhelmed his adversaries with insults, unbecoming jokes, and cynical jests. His works were numerous, but are now altogether forgotten; the most important are, *Conjecturæ de ultimis temporibus ac de fine mundi* (Nuremb. 1544, 4to):—*Harmoniæ evangelicæ, libri iv, Græce et Latine* (Basle, 1537, fol.; ibid. 1561, Greek and Latin; Paris, Robert Étienne, 1545, Latin only; translated into German by J. Schweinzer, Frankfort, 1540, 8vo). This is the first Protestant *Harmony*, but it is worthless because Osiander labored under the new and erroneous opinion that the four Gospels, instead of being a narration of the same events, were an account of four different periods, chronologically following each other, and that the similitude of events was the result of a similarity of circumstances:—*Biblia sacra, quæ præter antiquæ Latinæ versionis necessariam emendationem, et difficiliorum locorum succinctam explicationem, multas insuper utilissimas observationes, continet* (Tübing. 1600, fol.; four times reprinted). Osiander was the first to publish Copernicus's *Astronomy*, to which he wrote a preface (Nuremb. 1543, 4to). See, besides the works already referred to, Adam, *Vitæ theologorum Germanorum*; Teissier, *Éloges des hommes savants*, i, 110, 111; Jöcher, *Allg. Gelehrten-Lexikon*; *Musée des Protestants célèbres*; Moerlinos, *Historia Osiandris*; Wigandus, *De Osiandrismo* (1583, 4to); Wilken, *And. Osiander's Leben, Lehre u. Schriften* (Strasburg, 1844, 8vo); Lehnerdt, *De Andr. Osiandro* (Königsb. 1837, 8vo); *Leben und ausgewählte Schriften der Väter und Begründer der Lutherischen Kirche*, by Hartmann, Möller, Schmidt, etc. vol. v; Möller, *Andreas Osiander, Leben und ausgewählte Schriften* (Elberfeld, 1869, 8vo); Baur, *Lehre v. d. Versöhnung*, p. 329; *Acta Osiandristica* (Regiom. 1553, 4to); Joach. Mörlin, *Historia* (1554); Arnold, *Unpart. Kirchen- u. Ketzerhistorie*, II, vol. xvi, c. 24; Walch, *Religionsstreit. d. Evang.-Luth. Kirchen* (1733, 1739); Schröckh, *Kirchengesch. seit d. Reform.* iv, 572 sq.; Planck, *Gesch. d. protestantischen Lehrbegriffs*, vol. iv, v, vi; Baur, *Disquisitio in A. Osiandri de justificatione doctrinam* (Tübingen, 1831); Dorner, *Entwickelungsgesch. v. d. Person Christi* (2d ed. 1854, p. 576–591); Farrar, *Crit. Hist. of Free Thought*; Buchanan, *Doct. of Justification*; Gass, *Gesch. der protest. Dogmatik*, i, 61 sq.; Held, *De opere Jesu Christi salutari, quid M. Lutherus senserit demonstratur* (Gött. 1860); Frank, *Ad eccles. de satisf. Christi doctrinam, quid redimaverit ex lite Osiandrica* (Erl. 1858); Grau, *De Andr. Osiandri Doctrina Commentatio* (1860); Neander, *Hist. of Christian Dogmas*; Gieseler, *Eccles. Hist.* ii, 469–481; Hardwick, *Hist. of Doctrines*, ii, 286 sq.; *Bullet. Théol.* Jan. 1867, p. 23; *Jahrb. Deutscher Theol.* 1857. (J. H. W.)

Osiander, Andreas (2), called THE YOUNGER, son of Lucas the Elder, was born at Blaubeuern, Würtemberg, May 6, 1562. He became, in 1587, pastor at Guglingen; preacher to the duke of Würtemberg in 1590; general superintendent in 1588; and, finally, chancellor of the University of Tübingen in 1605. Osiander died in 1617. He left sermons, essays, and theological treatises, the best-known of which is *Papa non papa, hoc est, papæ et papicolarum de præcipuis Christianæ fidei partibus Lutherana confessio* (Tübing. 1599, 8vo; Frankf. 1610, 12mo).—Hoefer, *Nouv. Biog. Générale*. (J. N. P.)

Osiander, Johann Adam (1), a distinguished German Protestant writer, was born at Vaihingen, in Würtemberg, Dec. 3, 1626. He became, in 1680, chancellor of the University of Tübingen, and died there Oct. 26, 1697. Among his theological works we note, *Commentarius in Pentateuchum* (Tübing. 1676–78, 5 vols. fol.), which was until the close of the last century considered one of the best commentaries on the Pentateuch:—*In Josuem* (ibid. 1681, fol.):—*In Judices* (ibid. 1682, fol.):—*In librum Ruth* (ibid. 1682, fol.):—*In primum et secundum librum Samuelis* (Stuttg. 1687, fol.):—*Tractatus theologicus de magia* (Tübing. 1687, 8vo):—*Primitiæ evangelicæ, seu dispositiones in Evangelia dominicalia et festivalia* (ibid. 1665–1691, 14 pts. 4to):—*De azylis Hebræorum, Gentilium et Christianorum* (ibid. 1673, 4to). Gronovius inserted in the fourth volume of his *Thesaurus antiquitatum Græcarum* the part of this treatise which refers to the places of refuge among the Greeks and Romans. See Jöcher, *Allg. Gelehrten-Lex.*; Hoefer, *Nouv. Biog. Générale*, xxxviii, 905. (J. N. P.)

Osiander, Johann Adam (2), a German philologist and theologian, son of the preceding, was born at Tübingen in 1701. He became professor of Greek in the university of that city, and died there Nov. 20, 1756. He wrote a number of essays on questions of philology, literature, and philosophy. The best-known among them is entitled *De immortalitate animæ rationalis, ex lumine rationis probabili* (Tübing. 1732, 4to). See J. G. Walchius, *Bibl. theol. selecta*; Hoefer, *Nouv. Biog. Générale*, xxxviii, 906. (J. N. P.)

Osiander, Lucas (1), called THE ELDER, son of Andreas Osiander (1), was born at Nuremburg Dec. 16, 1534. He accompanied his father to Königsberg, and was educated at that high school. Upon the comple-

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tion of his studies he went to Suabia, and was made deacon at Göppingen in 1555, and two years later special superintendent at Blaubeuern; in 1560 he passed with the same title to Stuttgard, where he was appointed court preacher in 1567; and finally in 1593 he was appointed prelate of Adelberg. Here his violent denunciation of the Jews, who were protected by the duke from motives of policy, caused him to be ejected about 1596, and he withdrew to Esslingen; in this city he preached for about a year without any salary; but he finally returned to Stuttgard, and there was made general superintendent of the churches of Würtemberg. He died Sept. 7, 1604. His activity was as remarkable as his erudition. He had taken part in the conferences of Maulbronn in 1564, and also in 1576, when he assisted in framing the so-called Formula of Maulbronn; also in the conferences of Mömpelgard in 1586, and of Regensburg in 1594. In 1584 he had taken an active part in opposing the persecutions directed against the Anabaptists. He wrote against Sturm in defence of the Formula of Concord; against Mentzer on the human nature of Christ; against Huber on the doctrine of election; against the Reformed theologians on the controverted points; against the Jesuits, etc. He even published a treatise against Mohammedanism. Osiander's principal works are, *Epitomes historiæ ecclesiasticæ centuriæ xv* (ex Historia Magdeburgica) (Tüb. 1607, 3 vols. 4to): —*Enchiridion controversiarum, quæ Augustanæ Confessionis theologis cum Anabaptistis intercedunt* (Witeb. 1614, sm. 8vo): —*Enchiridion controversiarum, quas Augustanæ Confessionis theologi habent cum Calvinianis* (ibid. 1614, sm. 8vo): —*Enchiridion controversiarum religionis, quæ hodie inter Augustanæ Confessionis theologos et pontificios habentur* (ibid. 1615, sm. 8vo): —*Biblia Lat. ad fontes Hebraici textus emendata, cum brevi et perspicua expositione Lucæ Osiandri inversis locis theologicis* (1574–1586, 7 vols. 4to; 13th ed. 1635; it was also translated into German by David Forster [Stuttg. 1609], and passed through many editions): —*Institutiones Christianæ Religionis; Postella Evangeliorum; De ratione concionandi* (Tüb. 1582, 8vo; twice reprinted): —*Admonitio de studiis Verbi divini ministrorum privatis recte instituendis* (ibid. 1691, 8vo). See Jöcher, *Allg. Gelehr.-Lexikon;* J. G. Walch, *Biblioth. theologica selecta;* Neander, *Hist. Christian Dogmas;* Frischlinus, *Memoria Theol. Würtemb.* i, 146 sq.; Schröckh, *Kirchengesch. s. d. Ref.* iv, 428, 468, 671; Fuhrmann, *Handwörterb. der Kirchengesch.* s. v. (J. H. W.)

Osiander, Lucas (2), called THE YOUNGER, son of the preceding and brother of Andreas the Younger, was born at Stuttgard, May 6, 1571. He became professor of theology at Tübingen in 1619, and died there Aug. 10, 1638. He was much given to controversy, and wrote against the Jesuits, the Reformed Church, the Anabaptists, the Schwenckfeldians, etc., and was accused of having started the difficulties which divided the theologians of Tübingen and those of Giessen on the doctrine of the self-abasement of Christ. His immoderate attacks against J. Arnd's *Wahre Christenthum*, in 1623, led him into very disagreeable disputes. He wrote sermons and numerous theological works, mostly polemical. See Jöcher, *Allg. Gelehr.-Lexikon;* Hoefer, *Nouv. Biog. Générale*, xxxviii, 905. (J. N. P.)

Osiandrians is the name of a body of Lutheran theologians who adhered to the doctrines of Andreas Osiander (q. v.) concerning the redemptive character of Christ by virtue of his divine nature alone. Osiander was opposed by Melancthon and others, but principally by Stancarus (q. v.), professor of Hebrew at Königsberg, who adopted the opposite extreme, that Christ's divine nature had no concern in the satisfaction he made, and that the mediation between God and man belonged to Jesus, considered in his human nature only. After the death of Osiander the strife was continued by his disciples. They were at first upheld by Osiander's former protector, the duke; but in 1554 a council condemned their doctrines, and demanded that all Osiandrians should abjure their heresies. They protested, and were for the greater part obliged to leave the country. Osiander's son-in-law, the court preacher Johann Funck, was compelled to recant by the synod of 1556, but afterwards returned to his errors; he became also connected with political troubles, and paid the penalty of his heresy with his life. See FUNCK. After this the party soon lost all importance, and the troubles ended. Mörlin, the leader of the orthodox party, who had been exiled from Königsberg, was recalled and made bishop, and framed a new confession of faith denouncing the Osiandrian heresy. The confession, in order that it should not be considered a new formula, but only a reassertion of the old, was called *Repetitio corporis doctrinæ Christianæ;* this name was afterwards changed, however, to *Corpus Doctrinæ Prutenicum* (in 1567), and all the Osiandrians were banished from Prussia, after which they soon became extinct. See references in the art. OSIANDER. In recent times the Osiandrian view of justification has been espoused by Dr. John Forbes in his *Analytical Commentary on the Epistle to the Romans* (Edinb. 1868, 8vo). See *Brit. and For. Evang. Rev.* Oct. 1868, art. ii. (J. H. W.)

Osiris, according to others, ASIRIS, or HYSIRIS (*Many-eyed*), a celebrated Egyptian deity, whose worship was universal throughout Egypt. This name appears in the hieroglyphic texts as early as the 4th dynasty, and is expressed by a throne and an eye; at a later period, that of the 19th, a palanquin is substituted for a throne; and under the Romans, the pupil of the eye for the eye itself. Osiris does not indeed appear to have been universally honored till the time of the 11th and 12th dynasties, or about 1800 B.C., when Abydos, which was reputed to be his burial-place, rose into importance. In the monuments of this age he is called "great god, eternal ruler, dwelling in the west, and lord of Abut" or Abydos. Even at the most remote period individuals after death were supposed to become an Osiris; and all the prayers and ceremonies performed or addressed to them were, in this character, referring to their future life and resurrection. At the time of the 18th dynasty this title of Osiris was prefixed to their names, and continued to be so till the time of the Romans and the fall of paganism.

The Greek and Roman writers greatly differ in their opinions concerning this celebrated god, but they all agree that, as king of Egypt, he took particular care to civilize his subjects, to polish their morals, to give them good and salutary laws, and to teach them agriculture. After he had accomplished a reform at home, Osiris resolved to go and spread cultivation in the other parts of the earth. He left his kingdom to the care of his wife Isis, and of her faithful minister Hermes or Mercury. The command of his troops at home was left to the trust of Hercules, a warlike officer. In this expedition Osiris was accompanied by his brother Apollo, and by Anubis, Macedo, and Pan. His march was through Æthiopia, where his army was increased by the addition of the Satyrs, a hairy race of monsters, who made dancing and playing on musical instruments their chief study. He afterwards passed through Arabia, and visited the greatest part of the kingdoms of Asia and Europe, where he enlightened the minds of men by introducing among them the worship of the gods, and a reverence for the wisdom of a supreme being. At his return home Osiris found the minds of his subjects roused and agitated. His brother Typhon had raised seditions, and endeavored to make himself popular. Osiris, whose sentiments were always of the most pacific nature, endeavored to convince his brother of his ill conduct, but he fell a sacrifice to the attempt. Typhon murdered him in a secret apartment, and cut his body to pieces, which were divided among the associates of his guilt. This cruelty incensed Isis; she revenged her husband's death, and, with her son Orus, she defeated Typhon and the partisans of his conspiracy. She recovered the mangled pieces of her husband's body, the genitals excepted,

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which the murderer had thrown into the sea; and to render him all the honor which his humanity deserved, she made as many statues of wax as there were mangled pieces of his body. Each statue contained a piece of the flesh of the dead monarch; and Isis, after she had summoned to her presence one by one the priests of all the different deities in her dominions, gave them each a statue, intimating that in doing so she had preferred them to all the other communities of Egypt, and she bound them by a solemn oath that they would keep secret that mark of her favor, and endeavor to show their sense of it by establishing a form of worship and paying divine homage to their prince. They were further directed to choose whatever animals they pleased to represent the person and the divinity of Osiris, and they were enjoined to pay the greatest reverence to that representative of divinity, and to bury it when dead with the greatest solemnity. To render their establishment more popular, each sacerdotal body had a certain portion of land allotted to them to maintain them, and to defray the expenses which necessarily attended their sacrifices and ceremonial rites. That part of the body of Osiris which had not been recovered was treated with more particular attention by Isis, and she ordered that it should receive honors more solemn, and at the same time more mysterious than the other members. As Osiris had particularly instructed his subjects in cultivating the ground, the priests chose the ox to represent him, and paid the most superstitious veneration to that animal. Osiris, according to the opinion of some mythologists, is the same as the sun, and the adoration which is paid by different nations to an Anubis, a Bacchus, a Dionysus, a Jupiter, a Pan, etc., is the same as that which Osiris received in the Egyptian temples. Isis also after death received divine honors as well as her husband; and as the ox was the symbol of the sun, or Osiris, so the cow was the emblem of the moon, or Isis. Nothing can give a clearer idea of the power and greatness of Osiris than this inscription, which has been found on some ancient monuments: "*Saturn, the youngest of all the gods, was my father; I am Osiris, who conducted a large and numerous army as far as the deserts of India, and travelled over the greatest part of the world, and visited the streams of the Ister, and the remote shores of the ocean, diffusing benevolence to all the inhabitants of the earth.*" Osiris was generally represented with a cap on his head like a mitre, with two horns; he held a stick in his left hand, and in his right a whip with three thongs. Sometimes he appears with the head of a hawk, as that bird, by its quick and piercing eyes, is a proper emblem of the sun (Plutarch, *In Isid. and Os.*; Herodotus, ii, 144; Diodorus, i; Homer, *Od.* xii, 323; Ælian, *De Anim.* iii; Lucian, *De Dea Syr.*; Pliny, viii).

In the Egyptian Ritual, or "*Book of the Dead*," and other inscriptions, Osiris is said to be the son of Seb or Saturn, and born of Nu or Rhea; to be the father of Horus by Isis, of Anubis, and of the four genii of the dead. Many mystic notions were connected with Osiris; he was sometimes thought to be the son of Ra, the Sun, or of Atum, the setting Sun, and the Bennu or Phœnix; also to be uncreate, or self-engendered, and he is identified in some instances with the Sun or the Creator, and the Pluto or Judge of Hades. Osiris was born on the first of the Epagomenæ, or five additional days of the year. When born, Chronos or Saturn is said to have given him in charge to Pamyles; having become king of Egypt, he is stated to have civilized the Egyptians, and especially to have taught them agriculture, the culture of the vine, and the art of making beer; he afterwards travelled over the earth, and conquered the people everywhere by his persuasion. During his absence, his kingdom was confided to Isis, who guarded it strictly, and Set or Typhon, the brother of Osiris (who was born on the third of the Epagomenæ), was unable to revolt against him. Typhon had, however, persuaded seventy-two other persons, and Aso, the queen of Æthiopia, to join him in a conspiracy; and, having taken the measure of Osiris, he had a chest made of the same dimensions, richly ornamented and carved, and produced it at a banquet, where he promised to give it to whomsoever it should fit; and when all had lain down and tried it, and it suited none, Osiris at last laid himself down in it, and was immediately covered over by the conspirators, who placed the lid upon it, and fastened it with nails and molten lead. The chest was then hurled into the Nile, and floated down the Tanaitic mouth into the sea. This happened on the seventeenth of the month Athyr, in the twenty-eighth year of the reign or age of Osiris. Khem or Pan, and his attendant deities, discovered the loss of the god; Isis immediately cut off a lock of hair and went into mourning, and proceeded in search of Anubis, the child of her sister Nephthys by Osiris; and, having found him, brought him up. The chest meanwhile floated to Byblos, and, lodging in a tamarisk, became enclosed in the tree, which was cut down by the king, and the trunk, containing the chest and the body of the god, was converted into a pillar to support the roof of the palace. The goddess proceeded to Byblos, and ingratiated herself with the queen's women by plaiting their hair and imparting to it an ambrosial smell, so that the monarch, whose name was Melcarthus, and his wife, Saosis or Nemanoun, invited her to court to take care of their own child. She endeavored to confer immortality upon him by placing him on a fire, and changing herself into a swallow, flew around the pillar and bemoaned her fate. The queen became alarmed at the danger of her child; Isis revealed herself, and asked for the pillar of tamarisk wood, which was given her. She then cut it open, and took out the chest, making great lamentations, and subsequently sailed for Egypt, with the eldest of the king's sons. The goddess, intending to visit Horus, her son, at Buto, deposited the chest in an unfrequented spot; but Typhon discovered it by the light of the moon, tore it into fourteen pieces, and distributed each to a nome or district. Isis recovered all by passing the marshes in a boat of papyrus; all except the phallus, which had been eaten by the lepidotus, the phagrus, and oxyrhynchus fish. Subsequently a battle took place between Horus and Typhon or Set, which lasted three days, and ended by Typhon having fetters placed upon him. Isis, however, liberated Typhon, which so enraged Horus that he tore off her diadem, but Teti or Thoth placed on her the head of a cow instead. Typhon finally accused Horus of illegitimacy; but the question was decided between them by Teti or Thoth and the gods. From Osiris, after his death, and Isis sprung Harpocrates. Osiris seems to have been finally revived, and to have become the judge of the Karneter or Hades, presiding at the final judgment of souls in the hall of the two Truths, with the forty-two dæmons who presided over the capital sins, and awarding to the soul its final destiny. Thoth or Hermes recorded the judgment, and justified the deceased against his accusers, as he had formerly done for Osiris.

Considerable diversity of opinion existed among the ancients themselves as to the meaning of the myth of Osiris. He represented, according to Plutarch, the inundation of the Nile; Isis, the irrigated land; Horus, the vapors; Buto, the marshes; Nephthys, the edge of the desert; Anubis, the barren soil; Typhon was the sea; the conspirators, the drought; the chest, the river's banks. The Tanaitic branch was the one which overflowed unprofitably; the twenty-eight years, the number of cubits which the Nile rose at Elephantine; Harpocrates, the first shootings of the corn. Such are the naturalistic interpretations of Plutarch; but there appears in the myth the dualistic principle of good and evil, represented by Osiris and Set or Typhon, or again paralleled by the contest of Ra or the Sun, and Apophis or Darkness. The difficulty of interpretation was increased from the form of Osiris having become blended or identified with that of other deities, especially Ptah-Socharis, the pigmy of Memphis, and the bull Hapis or Apis, the avatar of Ptah. Osiris was the head of a

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tetrad of deities, whose local worship was at Abydos, but who were the last repetition of the gods of the other nomes of Egypt, and who had assumed a heroic or mortal type. In form, Osiris is always represented swathed or mummied, in allusion to his embalmment; a network, suggestive of the net by which his remains were fished out of the Nile, covers this dress; on his head he wears the cap *atf*, having at each side the feather of truth, of which he was the lord. This is placed on the horns of a goat. His hands hold the crook and whip, to indicate his governing and directing power; and his feet are based on the cubit of truth; a panther's skin on a pole is often placed before him, and festoons of grapes hang over his shrine, connecting him with Dionysus. As the "good being," or Onnophris the meek-hearted, the celestial or king of heaven, he wears the white or upper crown. Another and rarer type of him represents him as the *Tat*, or emblem of stability, wearing the crown of the two Truths upon his head. His worship, at a later time, was extended over Asia Minor, Greece, and Rome, and at an early age had penetrated into Phœnicia, traces of it being found on the coins of Malta and other places. He became introduced along with the Isiac worship into Rome, and had votaries under the Roman empire. But the attacks of the philosophers, and the rise of Christianity, overthrew these exotic deities, who were never popular with the more cultivated portion of the Roman world. See Prichard, *Mythology*, p. 208; Wilkinson, *Man. and Cust.* iv, 314; Bunsen, *Egypt's Place*, i, 414.

Oski, Reuben (also called *Höschke*), a rabbi at Prague, where he died in 1673, is the author of לִקּוּט רְאוּבֵנִי, a manual for preachers, containing in alphabetical order certain *loci communes*, compiled from different authors, of which only the first part has been published (Prague, 1660; Hamburg, 1712), while the second part is yet in MS. in the Oppenheimeriana:—לִקּוּט רְאוּבֵנִי הַגָּדוֹל, a Cabalistic *Midrash* on the Pentateuch, with large extracts from the Mekiltha, Pesikta, Zohar, and other Cabalistic works (Wilmersdorf, 1681; Amsterd. 1700; Lemberg, 1860; Amsterd. 1870, fol.); which however must be distinguished from the לִקּוּט of R. Simeon Cara (q. v.):—הֶבֶר שֶׁבְּקְדוּשָּׁה, an introduction to the subject of asceticism (Sulzbach, 1684):—and עִנְגּ שַׁבָּת, Cabalistic observations on the ritual for the Sabbath. See Fürst, *Bibl. Jud.* i, 412 sq.; De Rossi, *Dizionario storico degli autori Ebrei*, p. 254 (Germ. transl. by Hamburger); Etheridge, *Introduction to Heb. Literature*, p. 419; Zunz, *Zur Geschichte u. Literatur*, p. 402; Steinschneider, *Jewish Literature*, p. 223. (B. P.)

Osmond or **Osmund**, St., an English prelate of the 11th century, was son of the count of Seez, in Normandy. He succeeded his father, and gave most of his goods to the clergy. In 1066 he followed William the Conqueror to England, and received from him the county of Dorset and the charge of lord chancellor. The king, judging him better fitted for the Church than for the management of temporal affairs, made him bishop of Salisbury about 1078. He died Dec. 3, 1099, and was canonized by pope Calixtus III in 1458. In order to render the manner in which divine service was conducted more uniform, he wrote a treatise of ecclesiastical forms, named sometimes *Liber ordinalis*, sometimes *Consuetudinarium ecclesiæ*, or again *Horariæ preces*. This work, with some slight alterations, remained in use until the time of Henry VIII; was one of the most popular manuals for public devotion with the English clergy, and has principally contributed to hand down Osmond's name to posterity. See *Hist. littér. de la France;* Butler, *Lives of the Saints;* Inett, *Hist. Engl. Ch.* I, xv, 4, n. 4; Churton, *Early Engl. Ch.* p. 291; Hoefer, *Nouv. Biog. Générale*, xxxviii, 907; Hook, *Eccles. Biogr.* s. v.; Wright, *Biog. Brit. Lit.* (Anglo-Norman period); Collier, *Eccles. Hist.* (see Index in vol. viii); Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Osorio, Francisco Meneses, a Spanish painter, was born at Seville in the latter part of the 17th century. He studied under Murillo, and became one of the most successful imitators of that artist. In concert with Juan Garzon, one of his fellow-disciples, he painted several pictures in the churches and convents of Seville. In 1688 Osorio was chosen major-domo of the academy of that city, to which he presented his picture of the *Conception*, which was greatly admired. At the death of Murillo, in 1685, he was employed to finish the works at Cadiz left incomplete by that master. He copied the works of Murillo to perfection, particularly his pictures of children. Among his own works are, *Elijah Fed in the Desert*, in the church of San Martino at Madrid, and the picture of *St. Catharine*, in the Capuchin monastery at Cadiz—his finest production. Osorio died at Seville about 1700. See Spooner, *Biog. Hist. of the Fine Arts*, vol. ii, s. v.

Osorio (or **Osorius**), **Geronimo** (1), a learned Roman Catholic Portuguese divine, and an excellent writer, the descendant of an illustrious family, was born at Lisbon in 1506. Showing an extraordinary inclination for literature, he was sent, at thirteen, to the University of Salamanca, and there learned Greek and Latin, and studied the law. At nineteen he removed to Paris, to be instructed in Aristotle's philosophy. From Paris he went to Bologna, where he devoted himself to theology, learned Hebrew, and studied the Bible, in which he became so great a master that, on his return home, John III, king of Portugal, appointed him professor of divinity at Coimbra. Taking priest's orders, he was given the care of the church of Tavora by Dom Lewis, infante of Portugal, and soon after the archdeaconry of Evora by cardinal Henry, archbishop of that province, and brother to king John; and at last he was nominated to the bishopric of Sylves by Catharine of Austria, that king's widow, who was regent of the kingdom during the minority of her grandson Sebastian. When this prince became of the proper age for the personal administration of his kingdom, he resolved upon an expedition against the Moors in Africa, much against the persuasions of Osorio, who thereupon, to avoid being an eye-witness of the calamities he dreaded, made various pretences to go to Rome. Here pope Gregory XIII gave Osorio many testimonies of his esteem; but he had not been absent above a twelvemonth when the king called him home. Not long after this Sebastian was slain in a battle against the Moors, Aug. 4, 1578. During the tumults in Portugal which succeeded this fatal event Osorio labored incessantly to prevent the people of his diocese from joining in them; and failing in this effort, he laid it so deeply to heart that he died of grief, August, 1580. He is much commended for his piety and charity. He maintained several learned men in his palace, and at meals had some portion out of St. Bernard's works read, after which all present were at liberty to propose any difficulties that occurred upon it. As a writer, Du Pin observes that his diction is easy and elegant, for which reason he is called the Cicero of Portugal, as being a great imitator of Cicero, both in style, choice of subjects, and manner of treating them. His compositions are not intermixed with quotations, but consist of connected reasonings. He does not endeavor in his *Commentaries* and *Paraphrases* to explain the terms of the text, but to extend the sense of it, and show its order and series fully. These were collected and published at Rome (1592, in 4 vols. fol.) by Jerome Osorio, his nephew, who prefixed his uncle's life to the edition. The titles of his works are: *De nobilitate civili, et de nobilitate Christiana:—De gloria* (printed with the foregoing; some have thought this last to have been written by Cicero, and that Osorio found it and published it as his own):—*De regis institutione et*

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disciplina:—De rebus Emanuelis regis invictissimi virtute et auspicio gestis:—Item, cum præfatione Joannis Metelli, de reperta India:—De justitia cœlesti, lib. x, ad Reginaldum Polum Cardinalem:—De vera sapientia, lib. v, ad Gregorium XIII, P. M.:—besides paraphrases and commentaries upon several parts of Scripture. He wrote to queen Elizabeth of England and exhorted her to turn papist. He was answered by Walter Haddon, master of the requests to that queen. See *Gen. Biog. Dict.* s. v.; Wetzer u. Welte, *Kirchen-Lexikon*, s. v.; Aschbach, *Kirchen-Lexikon*, s. v.; Hallam, *Introd. to the Liter. of Europe*, i, 258. (J. H. W.)

Osorio, Geronimo (2), nephew of the preceding, was canon of Evora, and, having been educated by his uncle, endeavored to imitate his style; but he was not so fine a writer, though he seems to have had more learning. He wrote, besides a life of his uncle, *Notationes in Hieronymi Osorii Paraphrasin Psalmorum*, subjoined to his uncle's *Paraphrase* in the third volume of his works. Du Pin says these "Remarks" are valuable, and filled with critical observations on the Hebrew language:—*Paraphrasis et Commentaria ad Ecclesiasten nunc primum edita:—Paraphrasis in Canticum Canticorum* (Lugd. 1611, 4to).

Ospray (by ornithologists, *Osprey*) is the rendering in the A. V. of the Hebrew עָזְנִיָּה, *ozniyah'* (Sept. ἀλιαίετος, or *sea-eagle;* which Jerome follows, *halyetus* and *haleœtus*, some copies translating it *aquila marina;* but the Veneto-Greek MS. has γύψ, *the vulture*, from mere conjecture); the name of some unclean bird which the law of Moses disallowed as food to the Israelites (Lev. xi, 13; Deut. xiv, 12). The Hebrew etymology, from the root עָזַז, *to strengthen*, would seem to point to some bird remarkably *powerful, fierce*, or *impudent*. Bochart supposes the *black eagle* to be meant, but reasons upon the mere conjecture that by the word ἀλιαίετος is intended μελαναίετος (*Hieroz.* iii, 188, etc.). The traditional interpretation favors the English rendering, the name and description of this bird having been copied and preserved from hand to hand, at least from Aristotle's time to our own. Thus, Gesner and Aldrovandus copied from Aristotle (Ray, *Preface to Willoughby's Ornithology*); from them Willoughby took the names of his birds; and on this system Linnæus based his classification (Neville Wood, *Ornithologists' Text-book*, p. 3). Aristotle, about B.C. 300 (probably contemporary with the translation of the Pentateuch into Greek; see above), describes the ἀλιαίετος as "a species of eagle dwelling near seas and lakes; and remarks it sometimes happens to it that, having seized its prey, and not being able to carry it, it is drowned in the deep" (*Hist. Animal.* ix, c. 32). The same word is found in the writings of Pliny (A.D. 70) with the following description: "There remains (to be mentioned) the *haliœtos*, having the most penetrating vision of all (eagles); soaring (or balancing itself) on high, and upon perceiving a fish in the sea, rushing down headlong, and with its breast dashing aside the waters, seizing its prey" (*Hist. Nat.* x, 3). The *haliœtus* is described in the very words of Aristotle and Pliny by Aldrovandus (lib. xii, Bonon. 1594, p. 194). For the transference of names into the Linnæan system, see *Systema Naturæ*, i, 129 (Holmiæ, 1767). The word, according to its etymology, signifies *sea-eagle*, and the traditional English word is osprey. The following accounts from modern naturalists are strikingly in accordance with the ancient descriptions: Species of the haliætus, or sea-eagle, occur in Europe, *Asia*, Africa, America, and Australia (Selby's *British Ornithology*). Mr. Macgillivray describes "its savage scream of anger when any one approaches the neighborhood of its nest, its intimidating gestures, and even its attempts to molest individuals who have ventured among its native crags." Mr. Selby (*Illustrations of British Ornithology*, 1825), respecting the osprey, observes, "It is strictly

Osprey or Fish-hawk (*Pandion Haliaëtos*).

piscivorous, and is found only in the vicinity of lakes, rivers, or such pools as abound with fish. It is a powerful bird, often weighing five pounds; the limbs are very muscular in proportion to its general dimensions: its feet are admirably adapted for retaining firm hold of its slippery prey." Mr. Montagu (*Ornithological Dictionary*, 1802, s. v. Ospray) remarks, "Its principal food is fish, which it often catches with great dexterity, by pouncing upon them with vast rapidity, and carrying them off in its talons." See also Grandsagne's edition of Pliny, with Notes and Excursus by Cuvier (Parisis, 1828), p. 215. This fine and powerful bird of prey has a wide geographical distribution. It is spread over the whole of Europe and Asia from Norway to Kamtchatka, from Ireland and Portugal to India and Japan. On all the coasts of the Mediterranean it is common, and in Africa it reaches from Egypt to the Cape. In America Dr. Richardson found it in the arctic regions; Wilson and Audubon describe it as abundant throughout the United States; and it is seen fishing in the West Indies. Its prey is fish, and to obtain this it selects its eyry on some bold headland jutting out into the sea, or a tall cliff overlooking the broad reach of a river, or a blasted pine that springs out of the rifted rock where a cataract plunges down the steep. The manners of this bold seaking have been eloquently described by Wilson:

"In leaving the nest, he usually flies direct till he comes to the sea, then sails around in easy curving lines, turning sometimes in the air as on a pivot, apparently without the least exertion, rarely moving the wings, his legs extended in a straight line behind, and his remarkable length and curvature of wing distinguishing him from all other hawks. The height at which he thus elegantly glides is various, from one hundred to one hundred and fifty and two hundred feet, sometimes much higher, all the while calmly reconnoitring the face of the deep below. Suddenly he is seen to check his course, as if struck by a particular object, which he seems to survey for a few moments with such steadiness that he appears fixed in the air, flapping his wings. This object, however, he abandons, or rather the fish he had in his eye has disappeared, and he is again seen sailing around as before. Now his attention is again arrested, and he descends with great rapidity; but ere he reaches the surface shoots off on another course, as if ashamed that a second victim had escaped him. He now sails at a short height above the surface, and by a zigzag descent, and without seeming to dip his feet in the water, seizes a fish, which, after carrying a short distance, he probably drops, or yields up to the bald-eagle, and again ascends by easy spiral circles to the higher regions of the air, where he glides about in all the ease and majesty of his species. At once, from this sublime aerial height, he descends like a perpendicular torrent, plunging into the sea with a loud rushing sound, and with the certainty of a rifle. In a few moments he emerges, bearing in his claws his struggling prey, which he always carries head foremost, and having risen a few feet above the surface, shakes himself as a water spaniel would do, and directs his heavy and laborious course directly for the land. . . . The hawk, however, in his fishing pursuits, sometimes mistakes his mark, or overrates his strength by striking fish too large and powerful

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for him to manage, by whom he is suddenly dragged under; and though he sometimes succeeds in extricating himself, after being taken down three or four times, yet oftener both parties perish. The bodies of sturgeon, and of several other large fish, with a fish-hawk fast grappled in them, have at different times been found dead on the shore, cast up by the waves" (*Amer. Ornith.* s. v. Fish-hawk).

With this may be compared the description of another modern naturalist, Dr. Richardson: "When looking out for its prey it sails with great ease and elegance, in undulating lines at a considerable altitude above the water, from whence it precipitates itself upon its quarry, and bears it off in its claws." The osprey belongs to the family *Falconidæ*, order *Raptores*. It has a wide geographical range, and is occasionally seen in Egypt; but as it is rather a northern bird, the Hebrew word may refer, as Mr. Tristram suggests to us, either to the *Aquila nævia* or *Aquila nævioïdes*, or more probably still to the very abundant *Circaëtus gallicus* which feeds upon reptilia (*Nat. Hist. of Bible*, p. 185).

Short-tailed Eagle (*Circaëtus Gallicus*).

Ossa, a Homeric female deity, the messenger of Zeus. She was worshipped at Athens, and seems to have corresponded to the Latin goddess *Fama*.

Ossat, Arnaud d', a French cardinal and diplomatist, was born of very humble origin Aug. 23, 1536, at Larroque. He lost both his parents when but nine years of age, and entered the service of Thomas de Marca, who gave him as a servant to his nephew and ward, John de Marca, lord of Castelnau-Magnoac. Being present while his master was taking his lessons, D'Ossat soon learned enough of Latin to teach it to the less capable nobleman. Receiving the tonsure Dec. 26, 1556, he entered the Church, and afterwards accompanied his former master and two other young gentlemen to Paris as their tutor. These returned to Gascony in 1562, and D'Ossat remained in Paris, where he continued his studies under Ramus, whose intimate friend he soon became. He was for a while professor of rhetoric and philosophy at the University of Paris, but soon after went to Bourges to study law under Cujas, and became counsellor to the Parliament. In 1574 he went to Rome as secretary to the French ambassador, Paul de Foix, and now remained most of the time in that city, first in a subordinate position, then as ambassador of Henry III and Henry IV. In that capacity he rendered his employers great service. It was D'Ossat who reconciled the Church of Rome and Henry IV. He was made cardinal in 1599, and died at Rome March 13, 1604. Cardinal D'Ossat is a remarkable instance of elevation to Church dignity by the force of personal merit. He wrote, *Expositio Arnaldi Ossati in disputationem Jacobi Carpentarii de methodo* (Paris, 1654, 8vo), in defence of Ramus; and a collection of *Lettres* addressed to the minister of state, Villeroi, which are models of diplomatic correspondence (1st ed. Paris, 1624, fol.; best by A. de la Houssaye, Paris, 1697, 2 vols. 4to, with notes; reprinted, with more notes, Amst. 1707, 1714, 1732, 5 vols. 12mo). This work was translated into Italian by Jerome Canini (Venice, 1729, 4to). He is also considered the author of the *Lettres* published under the name of cardinal Joyeuse, and of a remarkable *Memoir* on the League, written in Italian in 1590, and published in the *Vie du Cardinal D'Ossat*, Anon. (by Madam d'Arconville). See *Gallia Christiana*, vol. xi, xiv; Frizon, *Gallia purpurata*; Alby, *Hist. des Cardin. illustres*; Moréri, *Dict. hist.*; *France pontificale*; Nicéron, *Mémoires*, xxxiv, 31–40; Jervis, *Hist. of the Church of France*, i, 224 sq.—Hoefer, *Nouv. Biog. Générale*, xxxviii, 909. (J. N. P.)

Ossenians, a name sometimes given to the followers of Elxai, in the 1st century, who taught that faith may and ought to be dissembled.—Buck, *Theol. Dict.* s. v.; Farrar, *Eccles. Dict.* s. v.

Ossifrage occurs in the A. V. at Lev. xi, 13; Deut. xiv, 12 (where it is classed among unclean birds), as the rendering of the פֶּרֶס (*pe'res*; Sept. γρύψ, Vulg. *gryps*), which is supposed to be derived from the root *paras'*, פָּרַס, *to break*, from the power of its beak to crush the bones of its victims. Hence the Latin compound *ossifrage*, or *bone-breaker*, is simply a translation of the Hebrew name. There has been much difference of opinion as to the bird intended by this term, but it is evidently a large bird of the eagle kind, and is very possibly called in these passages by a general name, bestowed indefinitely by the Jews, with no accurate discrimination of species. The Targum of Onkelos, and the Sept. and Vulg., understand the "vulture," and many modern versions concur in this reading. Others think the word denotes the black eagle, and some the falcon. It is perhaps the great sea-eagle, which, as it differs in its colors during the several stages of its growth, has obtained three distinct systematic names: *Falco ossifragus*, *Falco albicilla*, *Falco albicandus*. When it has attained its fifth year, it puts on its last suit, which is a dusky brown, intermixed with gray, with a white tail. It is about the size of the golden eagle, and inhabits the cliffs along the sea-shore. It is found in the northern parts of Europe and in Asia. But most prefer to identify the Hebrew bird in question with the species commonly known as the *Vulture of the Alps*, which was the ossifrage of the Romans. It was called by the Hellenic

Lämmergeyer or Vulture of the Alps (*Gypaëtus Barbatus*).

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nations *phene* (φήνη), and is known as the Lämmergeyer in Switzerland. This is the largest flying bird of the Old World, and inhabits the highest ranges of mountains in Europe, Western Asia, and Africa. Not only does he push kids and lambs, and even men, off the rocks, but he takes the bones of animals that other birds of prey have denuded of the flesh high up into the air, and lets them fall upon a stone in order to crack them and render them more digestible even for his enormous powers of deglutition. (See Mr. Simpson's very interesting account of the Lämmergeyer in *Ibis*, ii, 282.) The *Lämmergeyer*, or bearded vulture, as it is sometimes called, is one of the largest of the birds of prey. It is not uncommon in the East; and Mr. Tristram several times observed this bird "sailing over the high mountain-passes west of the Jordan" (*Nat. Hist. of the Bible*, p. 171). The species in Europe is little if at all inferior in size to the *Condor* of South America, measuring from the point of the bill to the end of the tail four feet two or three inches, and sometimes ten feet in the expanse of wing; the head and neck are not, like those of vultures, naked, but covered with whitish narrow feathers; and there is a beard of bristly hair under the lower mandible; the rest of the plumage is nearly black and brown, with some whitish streaks on the shoulders, and an abundance of pale rust color on the back of the neck, the thighs, vent, and legs; the toes are short and bluish, and the claws strong. In the young the head and neck are black, and the species or variety of Abyssinia appears to be rusty and yellowish on the neck and stomach. It is the *griffon* of Cuvier, *Gypaëtos barbatus* of nomenclators, and γρύψ of the Sept. The Arabs, according to Bruce, use the names *Abu-Duch'n* and *Nisser-Werk*, which is a proof that they consider it a kind of eagle, and perhaps confound this species with the great sea-eagle, which has likewise a few bristles under the throat; and commentators who have often represented *Peres* to be the black vulture, or a great vulture, were only viewing the *Gypaëtos* as forming one of the order *Accipitres*, according to the Linnæan arrangement, where *Vultur barbatus* (*Syst. Nat.*) is the last of that genus, although in the thirteenth edition (by Gmelin) we find the name changed to *Falco barbatus*, and located immediately before *F. albicilla*, or the sea-eagle, showing that until a still more accurate classification placed the species in a separate genus, ornithologists had no determined idea of the true place it should occupy, and consequently by what generical appellation it was to be distinguished.

Ossilāgo (*bone-hardening*). See Ossipaga.

Ossilegium (*os*, "a bone," and *legere*, "to gather"), the act of collecting the bones of the dead. It was customary among the ancient Greeks, when the funeral pyre was burned down, to quench the dying embers with wine, after which the relatives and friends collected the bones of the deceased. This last practice received the name of the Ossilegium. The bones, when collected, were washed with wine and oil, and deposited in urns, which were made of different materials, sometimes even of gold.—Gardner, *Faiths of the World*, s. v.

Ossipāga (*bone-fastener*), an ancient Roman deity, whose office it was to harden and consolidate the bones of infants.—Gardner, *Faiths of the World*, s. v.

Ossuarium, the vase or urn in which the ashes of the departed are deposited. See Urns.

Oster, P. J., a missionary among the Jews in France, was born at Strasburg March 5, 1804, where he also studied for the ministry. In November, 1828, he was engaged as a missionary by the London Society for Propagating the Gospel among the Jews, and was stationed at Marseilles, visiting and also preaching to the Jews in Paris, Metz, Colmar, Montbéliard, Besançon, Lyons, Avignon, etc. In 1835 he was stationed at Metz, whence he undertook extensive journeys through the south of France. After fourteen years' labor in the missionary cause, Mr. Oster resigned his office in 1843, and was during the last four years the minister of the Lutheran congregation in Posen. Too great exertion in the duties of his office had, however, an injurious effect on his health, for the restoration of which he was advised to undertake a voyage to South Australia. He died, however, Oct. 24, 1847, having been eight weeks on the sea. Besides his French translation of Dr. A. M'Caul's נתיבות עולם (the Old Path), under the title *Les Sentiers d'Israel*, he published also a brochure, *Les Conjectures d'un Israélite Français sur l'Origine du Culte Mosaïque, examinées* (Metz, 1840), against a certain Tsarphati, who denied the inspiration and divine authority of the laws of Moses. See the proceedings of the London Society in the *Jewish Expositor* (London, 1829–31); the *Monthly Intelligencer* (1830–34); *Jewish Intelligencer* (1835–43), where Mr. Oster's interesting missionary journals are found. (B. P.)

Ostertag, Paul Albert, Dr., a noted German missionary worker, was born at Stuttgard April 18, 1810. Having received the necessary education, he entered the University of Tübingen for the study of theology. In 1837 he became tutor and leader of the missionary institution at Basle, in which position he for a long time edited the *Basler Missionsmagazin* (the Missionary Magazine), which up to this day is very extensively circulated in Europe as well as in this country. Failing health obliged him to retire from active work, and after some years of retirement he finished his course at Basle, Feb. 17, 1871. He is the author of some hymns, which are found in Knapp's *Evangelischer Liederschatz*. See Knapp, *Evangelischer Liederschatz*, p. 1340; Schütze, *Deutschland's Dichter u. Schriftsteller*, s. v. (B. P.)

Osterwald, Jean Frédéric, an eminent French-Swiss Reformed theologian, was born at Neuchatel, where his father was pastor, in 1663. In 1676 he went to Zurich to study under Prof. Ott, and in 1678 went to the University of Saumur, where he graduated in 1679. He then completed his studies at Orleans under the renowned Claude Pajon; at Paris under Pierre Alli, Jean Claude, etc.; and at Geneva under Louis Tronchin. He was ordained at Neuchatel in 1683, appointed deacon in 1686, pastor in 1699, and was repeatedly chosen dean by the clergy. He died at Neuchatel April 14, 1747. Osterwald wrote, *Traité des sources de la corruption, qui règne aujourd'hui parmi les Chrétiens* (Neuch. and Amst. 1700, anon.; often reprinted, and translated into English under the title of *A Treatise concerning the Causes of the present Corruption of Christians, and the Remedies thereof*, 3d ed. Lond. 1711, 8vo; and in Watson's *Tracts*, No. 6; it was also translated into Dutch in 1703, and twice into German in 1713 and 1716). By this work Osterwald, who during his long and active life had, with Winnfels (q. v.) and Turretin (q. v.)—together called the Swiss triumvirate—labored zealously for the promotion of *practical* piety, sought a departure from that phase of orthodoxy which, recognising profession as a principal obligation, had dwelt upon it so prominently as to lose sight of the holy living required of the Christian professor. Osterwald attributed the corruption of Christians to the tendency to dispute concerning certain dogmas, and considered the bad state of morals as arising from the people seeking to derive comfort, but not improvement, from Scripture. He accused them of attaching more importance to the knowledge of the word of Scripture than to a life of practical piety. To insist on morals as of paramount importance was considered a heresy. This corruption was further authorized by the doctrine that good works are unnecessary, and also that it is impossible to fulfil all the requirements of the law, as if the regenerate man remained as impotent as the natural man. Osterwald also asserted that the Reformation was not a complete work, and that the reformation of morals was yet to take place. There was also a want of unity, the

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Church being divided into numerous parties excommunicating each other. It was therefore necessary to lay aside all these vexatious minor points, and to adhere firmly to the essential doctrine, for fear lest religion should be still more dishonored. The teachings even of the catechisms were more doctrinal than practical. Pastoral care was deficient. This work, exhibiting in bold relief the failings of the orthodox party, had great success, but awakened also considerable opposition. In 1702 Osterwald published a Catechism, which was translated into Dutch, German, and into English, under the title of *The Grounds and Principles of the Christian Religion explained in a Catechetical Discourse for the Instruction of Young People*, rendered into English, and revised by George Stanhope, D.D. (Lond. 1704, 8vo). Among his other works we notice *Douze Sermons sur divers Textes de l'Écriture Sainte* (Geneva, 1722, 8vo): —*The Arguments of the Books and Chapters of the O. and N. T., with Practical Observations*, translated by John Chamberlayne, Esq. (5th ed. Lond. 1779); the arguments and reflections with which this was accompanied have been translated into most of the European languages, and are much esteemed:—*The Preliminary Discourse to the Arguments on the Books*, etc. (ibid. 1722, 8vo):—*The Nature of Uncleanness Considered, etc.; to which is added a Discourse concerning the Nature of Chastity, and the Means of obtaining it* (ibid. 1708, 8vo):—*Lectures on the Exercise of the Sacred Ministry*, translated and enlarged by Thomas Stevens, M.A. (ibid. 1781, 8vo):—*The Necessity and Usefulness of Reading the Holy Scriptures, and the Disposition with which they ought to be Read;* translated by John Moore, A.B. (ibid. 1750, 18mo):—*An Abridgment of the History of the Bible* (ibid. 1750, 18mo). See Schweizer, *Gesch. der ref. Centraldogmen*, ii, 759; Hagenbach, *Hist. of Doctrines* (see Index in vol. ii); Hook, *Eccles. Biog.* vii, 481 sq.; Hurst's Hagenbach, *Ch. Hist. of the 18th and 19th Centuries*, i, 113 sq.; Herzog, *Real-Encyklopädie*, x, 730 sq.; Darling, *Cycl. Bibliographica*, ii, 2256. (J. N. P.)

Ostiarii (*door-keepers*), the lowest of the minor orders in the Western Church. They are spoken of by Church writers of the 3d or 4th century. The fourth Council of Carthage prescribed as the form for their admission to office the delivery of the church-key to them by the bishop, with the words: "Behave thyself as one who must render account to God of the things locked under these keys." They arranged catechumens in their places, announced the hours of service, and had charge of the church. From this word *ostiarius* are derived the words *huissier* and *usher*. The second master of Winchester is called *hostiarius*. The Greek Church only partially adopted the institution of porters, and soon let it die out. In the West they always lived near the church. See Walcott, *Sacred Archæology*, p. 418; Riddle, *Christian Antiquities* (see Index); Mosheim, *Eccles. Hist.* vol. iii; Westrop, *Handb. of Archæology*, p. 72; Coleman, *Anc. Christianity*, p. 127, 185. See DOOR-KEEPERS.

Ostrich (בַּת־יַעֲנָה, *yaanah'*, always with בַּת, *daughter of the ostrich*, i. e. *the female ostrich*. See also the cognate יָעֵן, *yaên*, Lam. iv, 3. In Job xxxix, 13, the word נוֹצָה, *notsâh*, *feathers*, is wrongly rendered *ostrich;* while רְנָנִים, *female ostriches*, is translated *peacocks*, in the A.V.; Sept. στρουθός, Deut. xiv, 15, but in Isa. and in Mic. i, 8, Sept. σειρῆνες; see Schleusner, *Lex.* s. v.). In Arabic the bird is called *nea-mah*, also *thareds jammel*, i. e. *camel-bird;* like the Persian *sutur moryh;* comp. Greek στρουθοκάμηλος (Diod. Sic. ii, 50), and Lat. *Struthiocamelus*, in Pliny.

1. *Names.*—(1.) It is now generally admitted that the word *yaanâh* should be rendered ostrich; as the passages in which it occurs require us to understand some inhabitant of the remote desert, and seem thus to exclude *the owl*, the usual rendering in the English Version (Job xxx, 29; xxxix, 13; Isa. xiii, 21; xxxiv, 13). See OWL. The etymology of the word also accords better with the former rendering. The word יַעֲנָה, *yaanah'*, like רְנָנִים, *renanim'*, appears to refer to the habit of uttering loud-sounding cries; and the third name, *bath-hayaanâh*, "the daughter of vociferation," or "loud moaning," is in conformity with the others, and an Oriental figurative mode of expressing the same faculty (which exists not, we think, in the females alone, but in the whole species); for the ostrich has an awful voice, which, when heard on the desert, is sometimes mistaken in the night, even by natives, for the sound of a beast. This, too, is the almost unanimous rendering of the old translators (Gesen. *Thes.* ii, 609), while the reference of the word to *the owl*, supported by Oedmann (*Samml.* iii, 35 sq.), rests on no early testimony. Bochart (ii, 830 sq.) would understand the male ostrich by חַחֲמָס, in Lev. xi, 16; Deut. xiv, 15; but no ancient version supports this rendering. See NIGHT-HAWK. Gesenius (*Thes.* s. v. יַעֲנָה) refers the word to the root יָעַן, which signifies "to be greedy or voracious;" and demurs to the explanation given by Michaelis (*Suppl. ad Lex. Heb.* p. 1127) and by Rosenmüller (*Not. ad Hieroz.* ii, 829, and *Schol. ad Lev.* xi, 16), who trace the Hebrew word *yaanâh* to one which in Arabic denotes "hard and sterile land:" *bath-hayaanâh* accordingly would mean "daughter of the desert." Without entering into the merits of these various explanations, it will be enough to mention that any one of them is well suited to the habits of the ostrich. This bird, as is well known, will swallow almost any substance, pieces of iron, large stones, etc.; this it does probably in order to assist the triturating action of the gizzard: so that the Oriental expression of "daughter of voracity" is eminently characteristic of the ostrich. With regard to the two other derivations of the Hebrew word, we may add that the cry of the ostrich is said sometimes to resemble that of the lion, so that the Hottentots of South Africa are deceived by it; and that its particular haunts are the parched and desolate tracts of sandy deserts.

(2.) *Ya'ên* (יָעֵן) occurs only in the plural number יְעֵנִים, *ye'enim* (Sept. στρουθίον, Vulg. *struthio*), in Lam. iv, 3, where the context shows that the ostrich is intended: "The daughter of my people is become cruel like the ostriches in the wilderness." This is important, as showing that the above word, which is merely the feminine form of this one, with the addition of *bath*, "daughter," clearly points to the ostrich as its correct translation, even if all the old versions were not agreed upon the matter.

(3.) *Ranân*, רָנָן, in the plural form (רְנָנִים, *renanim;* Sept. τερπόμενοι; Vulg. *struthio*), alone occurs in Job xxxix, 13; where, however, it is clear from the whole passage (13-18) that ostriches are intended by the word. The A. V. renders *renanim* by "peacocks," a translation which has not found favor with commentators; as "peacocks," for which there is a different Hebrew name (תֻּכִּיִּים), were probably not known to the people of Arabia or Syria before the time of Solomon. See PEACOCK. The Hebrew *renanim* appears to be derived from the root רָנַן, *ranân*, "to wail," or to "utter a stridulous sound," in allusion to this bird's nocturnal cries. Gesenius compares the Arabic *zimar*, "a female ostrich," from the root *zamar*, "to sing."

2. *Description.*—The head of the ostrich is small, and not composed of strong bones; the bill, in form somewhat like that of a duck, is flat, with a nail at the apex, and broad at the gape; the eyes, hazel-colored, have a clear and distinct vision of objects to a great distance, although when seen obliquely they have an opalescent appearance; the auditory apparatus is large and open, notwithstanding that in the pairing season ostriches are said to be very deaf; the neck,

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long and slender, is, together with the head, but scantily clothed with whitish shining hairs, and in the pairing season becomes for a time pink or rosy red; towards the base it assumes the general color of the plumage, which, with the quill and tail plumes, is entirely composed of loose downy-webbed feathers, only differing in size and color; the wings, each from three to four feet long, exclusive of feathers, are entirely naked on the inner side, and are supplied towards the end of the pinion bone on each side with two sharp-pointed quills resembling those of a porcupine, and no doubt serving for defence; the thighs, nearly bare of plumage, and of a deep flesh-color, are as full and muscular as those of a strong man, and the tarsi or legs, of corresponding length with the proportions of the neck, are covered with broad horny scales, and terminate in two toes; the inner, being the longest, is armed with a broad, strong claw; and that on the outside, only half the length of the other, is without any. The great feathers, so much prized in commerce, are twenty in each wing, those of the tail being nearly always useless, broken, and worn. The cloven feet, long neck, and vaulted back of these birds are in themselves quite sufficient to suggest to the imagination an animal of the camel kind: but these external appearances are not the only points of resemblance; the stomach is so formed as to appear possessed of a third ventricle, and there are other structural particulars, such as a sternum not keel-shaped, as in birds, but in the form of a round buckler, to protect the chest, which, with the fact that they are without the muscular conformation to render them capable of flying, altogether approximate these birds to quadrupeds, and particularly to the order of Ruminantia.

Ostrich (*Struthio Camelus*).

3. *Habits.*—Ostriches are gregarious—from families consisting of a male with one or several female birds, and perhaps a brood or two of young, up to troops of near a hundred. They keep aloof from the presence of water in the wild and arid desert, mixing without hesitation among herds of gnu, wild asses, quaggas, and other striped Equidæ, and the larger species of Antilopidæ. From the nature of their food, which consists of seeds and vegetables, although seldom or never in want of drink, it is evident that they must often approach more productive regions, which, by means of the great rapidity of motion they possess, is easily accomplished; and they are consequently known to be very destructive to cultivated fields. As the organ of taste is very obtuse in these birds, they swallow with little or no discrimination all kinds of substances, and among others stones; it is also probable that, like poultry, they devour lizards, snakes, and the young of birds that fall in their way. One has even been known to snap a traveller's sketch-book from his hand, attracted to it by the sight of the white paper. It is not yet finally decided whether the two species are polygamous, though concurrent testimony seems to leave no doubt of the fact: there is, however, no uncertainty respecting the nest, which is merely a circular basin scraped out of the soil, with a slight elevation at the border, and sufficiently large to contain a great number of eggs; for from twelve to about sixty have been found in them, exclusive of a certain number always observed to be outlying, or placed beyond the raised border of the nest, and amounting apparently to nearly one third of the whole. These are supposed to feed the young brood when first hatched, either in their fresh state, or in a corrupted form, when the substance in them has produced worms. These eggs are of different periods of laying, like those within, and the birds hatched form only a part of the contents of a nest, until the breeding season closes. The eggs are of different sizes, some attaining to seven inches in their longer diameter, and others less, having a dirty white shell, finely speckled with rust color; their weight borders on three pounds. Within the tropics they are kept sufficiently warm in the day-time not to require incubation, but beyond one or more females sit constantly, and the male bird takes that duty himself after the sun has set. It is then that the short roar may be heard during darkness; and at other times different sounds are uttered, likened to the cooing of pigeons, the cry of a hoarse child, and the hissing of a goose—no doubt expressive of different emotions; but that the roar is expressive of the feeling of anger may be inferred from the assertion that jackals and foxes (*Canis Megalotis Caama?*) have been found close to the nests of these birds, kicked to death. This fact is the more credible, as the last-mentioned animal is a dexterous purloiner of their eggs; and it may be here added, in proof of the organ of smelling not being quite so obtuse in the ostrich as is asserted, that Caffres and Hottentots, when they daily rob a nest for their own convenience, always withdraw the eggs by means of a stick, in order to prevent the female finding out the larceny by means of the scent which human hands would leave behind; for then they will not continue to lay, but forsake the abode altogether. This circumstance may account for the small number of eggs often found in their nests. Tristram states (*Ibis*, ii, 74): "Two Arabs began to dig with their hands, and presently brought up four fine fresh eggs from the depth of about a foot under the warm sand."

4. *Locality.*—The ostrich roams over the whole of Africa from the Sahara to the Cape; but principally affects vast desert plains, over which its lofty stature gives it a great command of sight. It is still abundant in the Arabian peninsula, and extends into the waste and arid regions that bound it on the north. It was predicted both by Isaiah (ch. xiii, 21) and by Jeremiah (ch. l, 39) that ostriches should dwell at Babylon, than which there could scarcely have been devised a feature more strongly fitted to mark the silence and desolation, not merely of the city itself, but of the whole region in which it stood, and the utter contrast of this condition with that in which it sat the lady of kingdoms, and the centre to which converged all the traffic of a plain that swarmed with towns and cities. The bird of the desert still strides over the Euphratean plains. Herbert says he saw it between Lar and Shiraz. Mr. Ainsworth also implies that it still exists in the arid wastes of Mesopotamia and Assyria, though it has become rare. Dr. Kitto informs us that it "inhabits the great Syrian desert, especially the plains extending from the Hauran towards Jebel Shammar and Nejed. Some are found in the Hauran, and a few are taken almost every year, even within two days' journey of Damascus" (*Phys. Hist. of Palestine*, p. 407). Prophecy assigns it to Idumæa (Isa. xxxiv, 13). Ostriches exist, not only in Africa, but in the region of Arabia, east and south of Palestine beyond the Euphrates; but it may be a question whether they extend so far to the eastward as Goa, although that limit is assigned them by late French ornithologists.

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The two species appear promiscuously in Asia and Africa, but the troops or coveys of each are always separate. The gray is more common in the south, while the black, which grows largest in Caffraria, predominates to the north of the equator. One of the last mentioned, taken on board a French prize, and wounded in the capture, was brought to London, where it was able to peck its food from a cross-beam eleven feet from the ground. The enormous bird afterwards shown in Bullock's museum was said to be the same. The common-sized ostrich weighs about eighty pounds; whence it may be judged that the individual here mentioned may have been at least forty pounds heavier.

5. *Scripture Notices, etc.*—The ostrich is mentioned in the Old Testament among unclean birds (Lev. xi, 16; Deut. xiv, 15), less, perhaps, because of the voracity with which it swallows glass, metals, etc. (Ælian, *Anim.* xiv, 7; Shaw, *Trav.* p. 389), than because it appeared to the Hebrews as a kind of hybrid, half bird and half beast (comp. Sommer, *Bibl. Abhdl.* i, 257), or because the ideas of desolation and terror were naturally associated with its home in the desert. Indeed, the Arabians and Ethiopians eat the flesh of the ostrich with delight (see Diod. Sic. iii, 28; Strabo, xvi, 772), and in India, and even in Rome, it was considered a delicacy (Ælian, *Anim.* xiv, 15; Lamprid. *Vit. Heliogab.* p. 27). But it is only when young that it could be palatable to a modern taste; and it is always dry and hard (see Aben-Ezra, on Exod. xxiii, 29; Galen, *De Aliment. Facult.* iii, 20). African Arabs, says Mr. Tristram, eat its flesh, which is good and sweet. Ostrich's brains were among the dainties that were placed on the supper-tables of the ancient Romans. The fat of the ostrich is sometimes used in medicine for the cure of palsy and rheumatism (Pococke, *Trav.* i, 209). It is mentioned as living in the desert in Isa. xiii, 21; xxxiv, 13; xliii, 20; Jer. l, 39; Lam. iv, 3; comp. Theophrast. *Plant.* iv, 4, p. 322; Jerome on Isa. xiv. This is so notorious of the ostrich that the Arabian zoologists suppose that it never drinks. It is said to be hardened against its young (Lam. iv, 3). This is confirmed of the ostrich by travellers (comp. Shaw, *Trav.* p. 388). Yet the common statement that the ostrich deposits and leaves its eggs in the nests of other birds cannot be supported. Ælian even speaks of the ostrich as peculiarly fond of its young (*Anim.* xiv, 7). "As a further proof of the affection of the ostrich for its young" (we quote from Shaw's *Zoology*, xi, 426), "it is related by Thunberg that he once rode past a place where a female was sitting on her nest, when the bird sprang up and pursued him, evidently with a view to prevent his noticing her eggs or young." A mournful cry or scream is attributed to it (Mic. i, 8; Job xxx, 29; comp. Bochart, *Hieroz.* ii, 811 sq.). Shaw testifies to the lugubrious voice of this bird: "During the lonesome part of the night they often make a doleful and hideous noise, which would sometimes be like the roaring of a lion; at other times it would bear resemblance to the hoarser voices of other quadrupeds, particularly of the bull and the ox. I have often heard them groan, as if they were in the greatest agonies" (ii, 349). Dr. Livingstone refers to the loudness and lion-like character of the sound: "The silly ostrich makes a noise as loud [as the lion]. . . . I have been careful to inquire the opinions of Europeans who have heard both, if they could detect any difference between the roar of a lion and that of an ostrich; the invariable answer was that they could not when the animal was at any distance. . . . To this day I can distinguish between them with certainty only by knowing that the ostrich roars by day, and the lion by night" (*South Africa*, p. 141). The name רְנָנִים (Job xxxix, 13) is given in allusion to this cry, as is sufficiently clear from the context. The following is a close translation of the poetical description of this bird in the passage just cited (Job xxxix, 13–18), which aptly delineates its chief characteristics:

"The wing of the ostrich [is] flaunted:
[Is her] pinion perchance [like that of the] pious [stork],
or [her] feather?
[Nay], for she will leave to the earth her eggs,
Even upon [the] dust will she warm them;
While she has forgotten that a foot may crush it,
Even the living [thing] of the field trample it.
She has harshly taken her young for [those] not [belonging] to her.
In vain her labor [of parturition, since as to hatching she is] without dread.
For God has made her oblivious of wisdom,
Nor apportioned to her [a share] in understanding.
[Yet] whenever aloft she may lash [herself for flight],
She will laugh at the horse and at his rider."

The waving of the wing is well illustrated by the description of Leo Africanus (*Descr. Afr.* ix, 55) and of Ælian (*Anim.* ii, 27), while the fact that the plumage is dark (gray or black) on the back, shoulders, and wings, and elsewhere white, is a striking resemblance to the stork. The statement in the 14th verse, that the ostrich leaves her eggs in the sand carelessly, arises probably from the fact that a few eggs are often found at a short distance from the nest, supposed to be placed there as food for the young when hatched (comp. Leo Afric. *ut sup.*; Vaillant, *Reis. nach. Africa*, ii, 210; Bochart, p. 863). As to the folly spoken of in ver. 17, it is a general belief among the Arabs that the ostrich is a very stupid bird; indeed they have a proverb, "Stupid as an ostrich;" and Bochart (*Hieroz.* ii, 865) has given us five points on which this bird is supposed to deserve its character. They may be briefly stated thus: (1) Because it will swallow iron, stones, etc.; (2) Because when it is hunted it thrusts its head into a bush, and imagines the hunter does not see it; (3) Because it allows itself to be deceived and captured in the manner described by Strabo (xvi, 772, ed. Kramer); (4) Because it neglects its eggs; (5) Because it has a small head and few brains. Such is the opinion the Arabs have expressed with regard to the ostrich; a bird, however, which by no means deserves such a character, as travellers have frequently testified. "So wary is the bird," says Mr. Tristram (*Ibis*, ii, 73), "and so open are the vast plains over which it roams, that no ambuscades or artifices can be employed, and the vulgar resource of dogged perseverance is the only mode of pursuit." Dr. Shaw (*Travels*, ii, 345) relates as an instance of want of sagacity in the ostrich, that he "saw one swallow several leaden bullets, scorching hot from the mould." We may add that not unfrequently the stones and other substances which ostriches swallow prove fatal to them. In this one respect, perhaps, there is some foundation for the character of stupidity attributed to them (Pliny, x, 1; comp. Diod. Sic. ii, 50). Mr. Tristram, however, remarks, "The necessity for swallowing stones, etc., may be understood from the favorite food of the tame ostriches I have seen being the date-stone, the hardest of vegetable substances" (*Nat. Hist. of the Bible*, p. 239). The statement that when erect "she scorneth the horse and his rider," may be referred both to the height and the swiftness of the bird. The ostrich is the largest of all known birds, and perhaps the swiftest of all cursorial animals. The capture of an ostrich is often made at the sacrifice of the lives of two horses (*Ibis*, ii, 73). Its strength is enormous. The wings are useless for flight, but when the bird is pursued they are extended and act as sails before the wind. The ostrich's feathers so much prized are the long white plumes of the wings. The best come to us from Barbary and the west coast of Africa. The ostrich belongs to the family *Struthionidæ*, order *Cursores*.

Oswald, St., an English saint, was king of Bernicia, in Northumbria, England, from 634 to 642. He was a son of Ethelfrith, who was born in 604, and who became one of the most powerful Saxon monarchs. Oswald was noted for his piety and charitable nature. As a youth, while living in banishment among the Scots in Ireland, he had been instructed in Christianity and baptized by pious monks, and through their influence

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he was filled with an ardent zeal for the Christian faith. He sought to re-establish in England the Christian religion, which had been well-nigh abolished by Penda, the warlike pagan monarch of Mercia, and his equally warlike ally Cadwallon. Oswald defeated and slew Cadwallon, and having restored to Northumbria its independence in 636, it was now his firm resolution to do his utmost to make the worship of his God universal among his people. In order to carry out this object, he applied to the monks of Iona to send him one of their number. They consecrated the excellent and amiable monk Aidan as bishop, and sent him to Northumbria. Until he had gained a complete knowledge of the Anglo-Saxon tongue, Oswald himself acted as his interpreter. By this joint activity of the zealous king and Aidan, a firm foundation was laid for the Church in that district, and the success of their labor was truly unparalleled. Oswald founded an episcopal see in the island of Lindisfarne; and, aided by other missionaries from Iona, bishop Aidan converted in a few years the whole north of England to Christianity. Oswald, after a reign of eight years, met his death in battle with the pagan tribe of the Mercians, Aug. 5, 642. He fell by the sword of Penda, "who worshipped Odin, and never left the altars of his grim war-god dry for want of a victim." As an illustration of Oswald's piety, we read in Miller's *History of the Anglo-Saxons* that "previous to his battle with the Welsh king (Cadwallon), which occurred soon after he was seated upon the throne of Bernicia, he planted the image of the cross upon the field, holding it with his own hands while his soldiers filled up the hollow which they had made in the earth to receive it. When the cross was firmly secured he exclaimed, 'Let us all bend our knees, and with one heart and voice pray to the true and the living God that he in his mercy will defend us from a proud and cruel enemy; for to him it is known that we have commenced this war for the salvation and safety of our people.' All knelt, as he had commanded, around the cross, and when the last murmur of the solemn prayer had died away, they marched onward with stouter hearts to meet the terrible enemy." Of the battle we have no other record than that Cadwallon fell, and that his army was destroyed. The spot where the cross was planted was afterwards called Heavan-field, and was for ages held in great reverence by the people. "Penda hated not the Christians who adhered rigidly to the tenets of their new creed," but if they halted between Christianity and Odinism he abhorred them. The reason why he attacked Oswald is not known. It may have been to revenge the fall and defeat of Cadwallon, or it may have been simply love of conquest. Nor has it ever been charged that he attacked the Bernician king because the latter was a zealous Christian. All that is known is that Penda attacked and slew him at Maserfelth on Aug. 5, 642. In the above-mentioned work by Miller we read that "while the barbed javelin which caused his death was still fixed in his breast, he never for a moment ceased to pray, and that for centuries after his death his name was ever linked with the following pious sentence: 'May the Lord have mercy on their souls! as Oswald said when he fell on the battle-field.'" Of his charitable nature it is related that "one day, as he was about to partake of the refreshments which were placed before him in a silver dish, the almoner, whose office it was to relieve the poor, stepped in and informed him that a number of beggars were waiting without soliciting alms. When his eye alighted upon the rich vessel in which the dainties were piled, the thought of their wants and his own unnecessary luxuries rose before him with so striking a contrast that he ordered the untouched food to be distributed among the beggars, and the silver dish to be broken up and given to them." But Penda, after the battle of Maserfelth, ordered the head and limbs of this pious and charitable king to be severed from the body, and, transfixed on stakes, to be exposed to public gaze. **Oswald was canonized.** The fifth of March became **Oswald's day**, and the legend of Oswald is the theme of many old German poems and of the Icelandic *Osvaldo Saga*. See Miller, *History of the Anglo-Saxons; Osvaldo Saga* (Edinb. 1854). His name was cherished in the affection and respect of his nation, and hence soon began to be honored as that of a saint. Miracles were said to be wrought at his tomb and by his relics; and indeed the faith in them prevailed through the whole of these islands. Oswald's remains were carried to Bardney, in Lincolnshire, by Osthrida, and afterwards to St. Oswald's, in Gloucestershire, by Elfleda, the daughter of king Alfred. But more yet than the English legend, German myth has embellished Oswald's name. See Kurtz, *Lehrbuch der Kirchengeschich.* i, 234 (Mitau, 1874; Engl. trans. Phila. 1875, i, 301); Clement, *Handb. of Legendary and Mythological Art*, p. 243 (New York, 1872); Neander, *Ch. History* (Torrey's transl.), iii, 20 sq.; *Theologisches Universal-Lexikon*, s. v.; *Die beiden Oswaldgedichte*, ed. in Haupt's *Zeitschrift für deutsches Alterthum*, vol. ii, and by Etmüller (Zurich, 1845); Zingerle, *Die Oswaldlegende* (Stuttg. 1856); Wright, *Biog. of Brit. Lit.* (see Index); Collier, *Eccles. Hist.* (see Index in vol. viii); Churton, *Hist. of the Early Engl. Church*, p. 238, 244. (R. B. A.)

Oswald OF WORCESTER, an English prelate who flourished in the second half of the 10th century, is noted as one of the principal advocates on English soil of the monastic associations. He was a nephew of Odo of Canterbury (q. v.), and was, like him, of Danish parentage, but of English birth. In his childhood he was placed under Fridegode (q. v.), and made great progress in profane as well as theological learning. His uncle then called him to Canterbury, and made him canon of the old minster. Oswald was, however, very restless in this position, having conceived a great preference for the monastic state, and finally passed over to France and joined the monks of Fleury. On the approach of Odo's death Oswald was sent for, but he reached England too late to see his uncle again. Oswald was, however, induced to remain in his native country, after he had returned to the Continent for a short stay with his kinsman Oskitel, and was honored by the English clergy with several rich benefices, and in 960 with the see of Worcester. In 972 he was still further recognised by being elevated to the archbishopric of York, retaining at the same time the bishopric of Worcester. Together with Dunstan and Ethelwald, Oswald now labored for the triumph of English monasticism, and at the different English councils advocated the abolition of a married clergy (see Lea, *Hist. of Celibacy*, p. 174; Hill, *English Monasticism*, p. 162 sq.). Oswald died Feb. 28, 992. Four books have been attributed to Oswald, none of which are known to exist at present: a book of letters to his uncle Odo; a letter or treatise addressed to Abbo, beginning with the words "Præscientia Dei monachus;" a book, *Ad sanctos dum esset Floriaci*, beginning with the words "Oswaldus supplex monachus;" and *Statuta synodalia*. The only ground for the first of these titles appears to be the statement of his biographers that, in answer to Odo's letter begging him to return to England, he wrote excuses for staying at Fleury. It is difficult to judge of the authenticity of the other three, since they rest on the simple statement of the old bibliographers. See Inett, *Hist. of the English Church*, vol. i; Wright, *Biog. Brit. Literaria* (Anglo-Saxon period), p. 462–467. (J. H. W.)

Oswald, Heinrich Siegmund, a German divine of note, was born at Nimmerseet, in Silesia, June 30, 1751. After receiving his education at the school at Schmiedeberg, in Silesia, he went, in 1765 or 1766, into the office of his elder brother, who at that time held a public appointment. Seven years afterwards Oswald engaged himself as secretary to the landgrave of Glatz, but failing health obliged him to resign this

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position. He established himself in business at Breslau, but not meeting with success, he became a merchant's clerk. In 1790 Oswald became personally acquainted with king Frederick William II, who appointed him a court councillor, and afterwards a lector, and in 1791 a privy councillor. After the death of the king he retired with his family to Hirschberg, and later to Breslau, receiving a pension until his death, which occurred Sept. 8, 1834. His latter years Oswald had devoted to the production of musical, poetical, and religious works, and published in 1793 *Gedichte und Lieder fürs Herz.* One of his best-known hymns, which is to be found in the *Schwanengesänge* (Swan's Songs), is the one commencing "Wem in Leidenstagen" (English transl. by E. Cox in *Hymns from the German*, "Oh! let him whose sorrow"). Others of his hymns may be found in some of the modern hymn-books. See Koch, *Gesch. d. Kirchenliedes*, vi, 395 sq.; Sack, in Niedner's *Zeitschrift für histor. Theologie* (1863), pt. iii; Miller, *Singers and Songs of the Church*, p. 303; Cox, *Hymns from the German*, p. 248; Knapp, *Evangelischer Liederschatz*, p. 1340; Schütz, *Deutschlands Dichter und Schriftsteller*, s. v. (B. P.)

Otfried (Lat. *Otfridus*) OF WEISSENBURG, one of the most noted of mediæval characters, is celebrated especially as the author of a popular version of the Gospels, and for his efforts to familiarize the German people with the sacred Scriptures. He was probably of Alemannic race, and was born some time in the 9th century. He was at first educated at Fulda under Rabanus Maurus (q. v.), the pupil of Alcuin (q. v.); next he lived many years in St. Gall, and finally removed to Weissenburg, in Alsace, one of those numerous monasteries scattered along the borders of Switzerland where the mountains break down to the lakes. While at Weissenburg Otfried wrote his *Liber evangeliorum*, a poetical paraphrase of the Gospels, in four-lined verses, with rhyme. Otfried's aim was to make the people familiar with God's Word in the German tongue. It was his wish, he said, that the praise of Christ might be sung in German ("thaz wir Christus sungun in unsera zungun"); that the Franks might learn to sing by heart what the Bible taught, and also be constantly reminded to reduce it to practice. He thought it "a shame that the Franks, a people not inferior in other respects to the Greeks and Romans, a people who had conquered so many nations, should not possess God's Word in their own language." Otfried's work is the first rhymed poem we possess of the 9th century, and has always marked an important epoch in modern literature. True, there are very frequently introduced episodes, sometimes similes or allegories from ecclesiastical works, sometimes mystical and moral reflections of his own, which make Otfried's work less poetical; but, on the other hand, there are passages where the poet rises to warmth and true poetry, as where, in describing the journey of the Magi, he speaks of the longing of the soul for its heavenly fatherland. The poem, which was probably written before 868, was first published by M. Flacius (Basle, 1571); an edition with a Latin translation was published by Schilter, *Thesaurus antiquitatum Teutonicarum* (Ulm, 1726); a critical edition was published by Graff, *Krist, das älteste hochdeutsche Gedicht* (Königsb. 1831), and by Kelle (Regensb. 1856); a German translation was published by Rapp (Stuttg. 1856). See Grandidier, *Sur la Vie et les Ouvrages d'Otfrid* (Strasb. 1778); Lechler, in *Studien u. Kritiken* (1849), i, 54–90; ii, 303–332; Lachmann, in Ersch u. Gruber's *Encyklop.* iii, § vii, 228–282; Neander, *Hist. of the Christian Church*, iii, 425 (Torrey's transl.); Winkworth, *Christian Singers of Germany*, p. 15 sq.; Koch, *Geschichte des deutschen Kirchenliedes*, i, 171 sq. (Stuttg. 1866); Schütze, *Deutschlands Dichter u. Schriftsteller*, s. v.; Vilmar, *Gesch. d. deutschen Nationalliteratur*, p. 36 sq.; Grimm, in the Introduction to his *Deutsche Grammatik;* Gostwick and Harrison, *Outlines of German Literature*, p. 11; Müller, *Chips from a German Workshop*, iii, 6; Hoffmann v. Fallersleben, *Geschichte des deutschen Kirchenliedes bis auf Lutherszeit* (Hanover, 1851), p. 23 sq.; id. *Fundgruben für deutsche Sprache und Literatur*, i, 38–47; Wackernagel, *Literaturgesch.* § 31, 32. (J. H. W.)

Othlo, a Benedictine monk who flourished near the middle of the 11th century, is noted for his mystico-theological writings, and for several biographies of German saints. He was born at Freisingen of respectable parents; was educated at the convent in Tegernsee, and at Hersfeld. After a short stay at Würzburg he entered the convent of Emmeram at Regensburg, and remained within its walls for over thirty years; then spent four years in hard literary labors at Fulda; and again went to Regensburg to die in the convent, some time near the close of the century. A list of all his works is given by Waitz in Pertz, *Monum. German. Hist.* vi, 521. Among Othlo's theological writings are, *Liber visionum spiritualis doctrinæ sententiæ:—Dialogus de tribus quæstionibus:—De cursu spirituali.* His opus *De tentationibus (ipsius) varia fortuna et scriptis*, Mabillon published in his *Analect.* (Par. 1685), vol. iv. Among his biographies of German saints are lives of St. Boniface and St. Wolfgang. See Aschbach, *Kirchen-Lexikon*, iv, 401; Lea, *Hist. of Sacerdotal Celibacy*, p. 196.

Othmân, IBN-AFFAN, the third caliph of the Moslems after the Prophet, is noted in Mohammedan history not only on account of the importance of his own reign, but also as the life-companion of the founder of Islâm. He was a direct descendant from Abd el-menaf, one of the ancestors of the Prophet. Having early adopted Islâm by the persuasion of Mohammed, he became one of his most zealous *ashâb* (companions), followed him in his flight from Mecca to Medina, and was made, on his return, one of his most confidential friends and secretaries. Upon the death of the caliph Omar, it was found that Othmân was one of the six individuals whom he had by his will designated for his place. After mature deliberation, the majority chose Othmân, on condition that he would govern the people according to the rules of the Korân, which Othmân solemnly promised to do; and he was accordingly invested with the supreme power towards the end of Dhi-l-hajjah A.H. 32 (Nov. or Dec., A.D. 644), three days after the death of Omar. His first public act was to send a body of troops under El-mugheyrah Ibn-Shaabah to complete the reduction of the province of Hamadan (A.D. 645), while another army expelled Jezdegerd from Persia (A.D. 646). See OMAR. Another body of Arabs (A.D. 647) reduced all that part of Khorassán which had escaped former invasions. In the mean while Abdullah Ibn-Said invaded Eastern Africa, and, after defeating and killing at Yakûbiyah the patrician Gregorius, who commanded in the Grecian emperor's name, subdued its principal cities. Four years afterwards (A.D. 651) the same commander made an incursion into Nubia, and obliged the Christian sovereign of that country to sue for peace and pay him tribute. The islands of Cyprus and Rhodes were attacked and plundered by Muawiyah Ibn-Abi-Sufyân (A.D. 648): these two maritime expeditions being the first which the Arabs ever made. But while the temporal power of Islâm was thus extending its hold on all sides, Othmân himself was rapidly losing his influence over his subjects, alienating their affections by the weakness of his internal administration and his partiality towards the members of his family. Othmân began his reign by removing the celebrated Amrû Ibn-el-ass from the government of Egypt—a country which he had conquered—and appointing in his place his own foster-brother, Abdullah Ibn-Said. This measure was as disagreeable to the Arabs as to the Egyptians. The people of Alexandria, who bore impatiently the Mohammedan yoke, and were only kept in obedience by the mildness and the justice of their governor, seeing a favorable opportunity, entered into a correspondence with the Greek emperor, and surrendered to him the city; and although Othmân immediately reinstated Amrû, who recovered

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Alexandria and demolished its fortifications, this was not accomplished without great difficulty and considerable bloodshed (A.D. 646). Saad Ibn-Abi Wakkâs and Abu Mûsa el-ashaari, two of Mohammed's companions, were also deprived by him of their command. Othmân rendered himself further obnoxious by occupying the "minbar" (pulpit), and while at prayers in the mosque the same place which the Prophet had used, instead of placing himself, as his predecessors Omar and Abu-Bekr had done, a few steps lower down. He had also lost from off his finger a silver signet-ring which had once belonged to the Prophet, and with which the caliphs his predecessors had sealed their despatches—an ominous circumstance, which was regarded by all zealous Moslems as the greatest blow that could be inflicted on their rising empire; and he had recalled from his exile Hakem Ibn-Aass, whom the Prophet himself had banished from Mecca. Othmân was further accused of excessive prodigality towards his favorites. Finally public discontent ran so high that the elders of the Arabian tribes and the most illustrious of Mohammed's own companions met at Medina, and threatened Othmân with deposition unless he could justify his public acts. Othmân resented this daring action of his subjects as an outrage upon his authority, and he not only ignored the message, but even severely abused the messenger. The people continued their protestations, and loudly clamored for his abdication, and they would even have done violence to his person had not Ali, who had considerable influence with the rebellious subjects, promised immediate remedy in the caliph's name. Quiet was only maintained for a short time, however; for Ayesha, the Prophet's widow, sorely hated Othmân, and she fanned an insurrection which resulted in the murder of Othmân in his own palace, his soldiers having previously deserted him. His mutilated body lay unnoticed for three days; but was finally buried in a hole, without any ceremony, according to Abulfeda and Atabari, on June 18, 656 (18th day of Dhí-l-hajjah, A.H. 35). Othmân was a pious Mohammedan, and was not only well versed in the Koran, but was the first to make an authentic copy of this sacred book of Islâm, thus furnishing the basis for all future copies of the Koran. The transcription was done under his own supervision by Zeyd Ibn-Thabit, Abdullah Ibn-Zobeyr, and other companions of the Prophet. Othmân himself transcribed the Koran several times, and while in the palace awaiting his assassination he was found to enjoy the companionship of the Koran. See Abulfaraj, *Hist. Dynast.* (transl. by Pococke), p. 31 sq.; Ockley, *Hist. of the Saracens*, vol. i; Price, *Mohammedan History*, vol. i; *Engl. Cyclop.* s. v., and the authorities there quoted. (J. H. W.)

Othmân I and III, sultans. See TURKEY.

Othmar, ST. (AUDEMAR, AUTOMARUS), is the name of one of the most celebrated monastics of the Middle Ages. He was the first real abbot of the convent of St. Gall, one of the most noted of ascetic asylums in Europe. As has been seen in the article ST. GALL, the disciples of Gallus remained together after his decease, and appointed one of their own number as *custos*, or *pastor Galli*. Our Othmar was one of those whom his brethren delighted to honor, and he occasionally held that post. He was well fitted for places of distinction. He had been as thoroughly trained as was the custom of his times in Courland, and enjoyed the favors and protection of duke Waldram, whose family took great interest in the county of St. Gall. As this establishment was hindered in its progress by the Franks, duke Waldram concluded to make them take an interest in it by surrendering it to them in 720, and Othmar was appointed abbot. He now exerted himself greatly in establishing the convent on a permanent basis. By Pepin's orders the rule was changed from Columban's to Benedict's, in order to harmonize with the other Frankish convents. This change, however, did not prove quite successful, as the French wished to place the convent under the immediate dependence of the diocesan bishop, in order to have greater control over it—a step which the monks themselves strenuously resisted. The chronicles of St. Gall give very full accounts of these disputes. Othmar took a journey to the court of the Franks, and there obtained some advantage; but while on his way to it a second time he was arrested, accused of lewdness, and, judged by enemies, was of course condemned. He was taken to the village of Bodman, on the lake of Constance, where he was subjected to severe fasting. He was afterwards transferred to the island of Stein, on the Rhine, where he died, Nov. 16, 759. He had filled his office during forty years, and his death proved a severe loss to the convent, as his successor was a willing instrument in the hands of its enemies. Othmar's remains were brought to St. Gall in 769, and are said to have worked miracles there. He was canonized in the 8th century by Salomo I, bishop of Constance (839–871), which canonization was afterwards confirmed by the Church of Rome. Othmar's biography was written almost a century after his death by Gozbertus Diaconus. It is exclusively based on tradition. It was afterwards revised by abbot Walafrid Strabo of Reichenau, and continued by Iso of St. Gall. We have the latter work complete, but that of Gozbert only with the interpolations of Walafrid. See Walafridi Strabi *Liber de vita S. Otmari*, in Pertz, *Mon. Germ. SS.* ii, 41–47; Ionais Magistri *De miraculis eiusdem libri ii*, p. 47–54 (ibid.); Ekkehardi *Rhythmi de S. Otmaro*, p. 54–58 (ibid.); Ratperti *Casus S. Galli*, cap. ii, p. 62–63 (ibid.); *Abbatum S. Galli catalogus*, ed. D. Ildefons. ab Arx, p. 35 (ibid.); Gozberti Diaconi *Continuatio libri ii de miraculis S. Galli* per Walafridum emendata, cap. xi–xv, p. 23–24 (ibid.); *Ann. Sangall. maior.* in Pertz, *Mon. Germ.* i. 73, note d, and p. 74; Trudp. Neugart, *Cod. dipl. Alam.* etc. (1791, 4to); *Traditiones monast. S. Galli*; Ildephons. von Arx, *Gesch. d. Kantons St. Gallen* (1810, 2 vols.); Rettberg, *Kirchengesch. Deutschlands*, ii, 107 sq.; Heber, *Lebensbilder aus der altdeutschen Kirche vor Bonifacius*, in Marriott, *Wahrem Protestanten* (1855, vol. iv, pt. 2-3); Nagel, *Gesch. d. Kl. St. Gallen*, etc., in the *Programm des Pädagogiums zu Halle*, 1852; Heber, *Die vorkarolingischen christlichen Glaubenshelden am Rhein u. deren Zeit* (Frankf. ad M. 1858, p. 248 sq.); Wetzer u. Welte, *Kirchen-Lexikon*, vii, 802, 803; Herzog, *Real-Encyklop.* x, 736. (J. H. W.)

Oth'ni (Heb. *Othni'*, עָתְנִי, *my lion*; Sept. Ὀζνί v. r. Γοζνί), the first named of six sons of Shemaiah: a mighty man of valor, made a porter in the tabernacle service (1 Chron. xxvi, 7). B.C. cir. 1013.

Oth'niel (Heb. *Othniel'*, עָתְנִיאֵל, *lion of God*; Sept. Γοθονιήλ), the first judge or regent of the Hebrews after the death of Joshua. He was the son of Kenaz, the brother of Caleb (but see Rosenmüller, *Schol. in Jos.* p. 295 sq.), of the tribe of Judah. See CALEB; KENAZ. Othniel displayed extraordinary valor in seizing the city of Debir, or Kirjath-sepher, for which exploit he was rewarded by the gift of Achsah, the daughter of Caleb, in marriage. Afterwards he was made the instrument of delivering the Hebrews from the severe bondage in which they had been held for eight years by the Mesopotamians. During the forty years of his administration (B.C. 1567–1527) the Hebrews remained faithful to Jehovah their God and king, and consequently prospered (Josh. xv, 16–19; Judg. i, 11–15; iii, 8–11; 1 Chron. iv, 13). See JUDGES.

Otho or **Otto**, ST., OF BAMBERG, a noted Pomeranian prelate, and the evangelist of that now Prussian province, was born about 1062, and was descended of a noble but not wealthy Suabian family. He received a learned education, according to the fashion of those times. Providence brought him to Poland, where he became private tutor of the sons of some of the noblest families. Thus he became known to the duke Wladislav Herr-

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mann, who invited him to his court, and made him his chaplain (1082–1103). Having the confidence of the duke, he was soon employed on political missions, and in this way became known to the emperor Henry IV. This monarch finally drew Otho to his own court, and made him one of his chaplains, and also employed him as secretary. Otho got into great favor with the emperor. He was appointed imperial chancellor; and when the bishopric of Bamberg, in the year 1102, fell vacant, was placed over that diocese. In the year 1103, Feb. 2, Otho entered upon his duties. He did not receive the papal consecration until the year 1106, by Pascal II (q. v.). "As a bishop, Otho was distinguished for the zeal and interest which he took in promoting the religious instruction of the people in their own spoken language, and for his gift of clear and intelligible preaching. He was accustomed to moderate, with the severity of a monk, his bodily wants, and by this course, as well as by his frugality generally, was able to save so much the more out of the ample revenues of the bishopric for carrying forward the great enterprises which he undertook in the service of the Church and of religion. He loved to take from himself to give to the poor; and all the presents he received from princes and noblemen, far and near, he devoted to the same object. He caused many churches and edifices to be constructed for the embellishment or the greater security of his diocese, and especially took pleasure in founding new monasteries, for, in common with many of the more seriously disposed in his times, he cherished a strong predilection for the monastic life" (Neander). In the contest about ecclesiastical investitures [see INVESTITURE] between Henry V and Gregory VII (q. v.), Otho was inclined to favor the principles of the Gregorian Church government, but finally got tired of the quarrel, and accepted an invitation from the duke Boleslav of Poland to go to Pomerania in order to carry on a Christian mission there. Having obtained the sanction and blessing of pope Honorius II on this work, Otho began his journey on April 24, 1124. "Fondly attached as he was to monkish ways, the experience of his predecessor in this missionary field taught him to avoid every appearance of that sort, and rather to present himself in the full splendor of his episcopal dignity. He not only provided himself in the most ample manner with everything that was necessary for his own support and that of his attendants in Pomerania, but also took with him costly raiment and other articles to be used as presents to the chiefs of the people; likewise all the necessary church utensils, by which he could make it visibly manifest to the Pomeranians that he did not visit them from interested motives, but was ready to devote his own property to the object of imparting to them a blessing which he regarded as the very highest." On his first missionary journey he baptized in Pyritz, near Stargard, 7000 pagans; was favorably received in Kammin, where the first Church for the Pomeranians was founded by him. After having remained there for forty days, during which time he instructed and baptized the people, he determined to push his missionary journey onwards, and directed his steps to Wollin, where he found the people strongly attached to their ancient customs, and where he had every reason to expect a more determined opposition. Otho came near suffering martyrdom at this place, and, without having effected his purpose, he had to repair to Stettin, the capital town. Here the reception he met with was at first unfavorable, but finally, after a patient waiting of some months, Christianity triumphed, and the downfall of paganism could be made known to the duke. Otho then returned to Wollin. The inhabitants of this town having agreed with the bishop that they would follow the example of the capital city, had already sent persons to Stettin for the purpose of obtaining exact information respecting the manner in which the Gospel was there received. The news they obtained could not fail to make the most favorable impression, and Otho was received in Julin, or Wollin, with demonstrations of joy and respect. The activity of the clergy during the two months which they spent in this place scarcely sufficed to baptize all who offered themselves. After having laid the foundation of the Christian Church in many other places, Otho felt bound to make a visitation-tour to the communities already founded by him, and bestow confirmation on those who had before been baptized. Julin, or Wollin, was made the first bishopric of Pomerania, to which post Boleslav nominated Adalbert, one of his chaplains, who by his direction had accompanied bishop Otho as an assistant. By way of Poland Otho returned to Bamberg, where he was received with great joy, March 28, 1125. In the year 1128 he undertook a second missionary journey by way of Germany over Halle, Magdeburg, and Havelberg. The result of this second journey was that at the diet held at Usedom a decree was issued which permitted the free preaching of the Gospel in all places. The bishop now commenced sending his clergy two by two into all the towns and villages, intending to follow them. In Wolgast and Gützkov the temples were destroyed, and Stettin, which had relapsed into paganism, was brought over again to Christianity. Otho then returned to his episcopal see at Bamberg, keeping however a lively correspondence with the mission in Pomerania. He died June 30, 1139. Whether Otho introduced the seven sacraments among the Pomeranians whom he had converted to Christianity is a point which remains to be investigated. See *Vitæ Ottonis Bamb.* ed. Koepke (*Monum. Germ.* vol. xiv); Sulzbeck, *Leben des heiligen Otto von Bamberg* (Regensburg, 1866); Kannegiesser, *Bekehrungsgeschichte der Pommern* (Greifswalde, 1824); Meiller, *Otto, episcopatus Bambergensis Pomeraniæ apostolus et exempti monasterii Ensdorffensis præcipuus dotator* (Amb. 1730); *Otto von Bamberg* (Stettin, 1792); Buch, *Memoria Ottonis Episcopi Bamberg* (Jenæ, 1828); Barthold, *Geschichte von Rügen und Pommern* (Hamburg, 1839); Milman, *Mitslav, or the Conversion of Pomerania* (1854); Maclear, *Hist. Christian Missions in the M. A.* p. 303 sq.; Hardwick, *Ch. Hist. M. A.* p. 208, 209; Engelhardt, *Dogmengeschichte*, ii, 196; Münscher, *Dogmengeschichte* (ed. by Von Cöln), p. 189, 190; Piper, *Evangelischer Kalender*, 1852, p. 149 sq.; Neander, *Church History* (Torrey's transl.), iv, 23-30, 130; Kurtz, *Lehrbuch der Kirchengeschichte*, i, 296; Gieseler, *Text-book of Church History*, ii, 596 sq.; Niedner, *Lehrbuch der christl. Kirchengeschichte*, p. 384. (B. P.)

Otho or **Otto** OF FREISING(EN), a noted German monastic who attained to high ecclesiastical offices, and was one of the crusaders, was a nobleman by descent. The date of his birth is not exactly known; it is supposed to be Dec. 5, 1109; some, however, put it in 1108. He was the third son of duke Leopold of Austria, and of Agnes, daughter of emperor Henry IV. In 1130 (or 1126) he joined the Cistercians, studied in Paris under Abelard, and became an adherent of Gilbert. In 1131 he was made abbot of Morimund, in Champagne, and bishop of Freising(en) in 1136. He did much towards raising the bishopric, which was at the time in a very bad condition, and was looked upon as its second founder. He had also great influence in the general affairs of the country. In 1147 he took part in the crusade with his half-brother, emperor Conrad III; was afterwards chosen by his nephew, emperor Frederick I, to negotiate between him and Henry Jasomirgott, duke of Bavaria; went as far as the Alps with the emperor in his second journey to Rome in 1158, then finally settled at Morimund, where he died, Sept. 22, 1158. He was much esteemed for his knowledge and his piety. Otho wrote, *De duabus civitatibus*, or *De mutatione rerum* (a history extending from the creation down to his own times):—*De gestis Friderici imperatoris* (dictated to his secretary, canon Radewick of Freising, who afterwards added two sections to it). Both works were first published

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by Cuspinian, under the title Ottonis Episcopi Freysingensis *Rerum ab origine mundi ad ipsius usque tempora* (Strasb. 1515), and afterwards in Urstisius, *Germaniæ hist. illustr.* (Frankf. 1585 and 1670, fol.); in Tissier, *Bibl. patr. Cisterc.* (Par. 1669), and Radewick's continuation in Muratori, *Scriptores rerum Ital.* The history of Frederick I is found in Schiller, *Allg. Sammlung-historischer Memoiren.* The first four books of this Chronicle are a mere compilation from Orosius, Eusebius, Isidore of Seville, and other previous writers; but the last three books contain much original information, especially concerning the affairs of Germany in the 10th, 11th, and 12th centuries. Otho is an impartial and trustworthy historian, and judicious for the times in which he lived. His Chronicle was continued down to the year 1210 by another Otho, *Appendix Ottonis à S. Blazio à fine libri septimi Ottonis usque ad annum Salutis* 1210. Another work of Otho of Freysingen is a treatise concerning the end of the world, according to the book of Revelations, which is generally appended to his Chronicle. See Huber, *O. von Freisingen* (Munich, 1847); Wiedemann, *O. von Freising, sein Leben u. Wirken* (Passau, 1849); Lang, *Psychologischer Charakter Otto's von Freising* (Augsb. 1853); *Zeitschr. f. Gesch. Wissenschaft*, vol. ii (1844); *Lit. Central Blatt* (1856).—Pierer, *Universal-Lexikon*, xii, 521; Herzog, *Real-Encyklop.* x, 738. (J. H. W.)

Otho I (or *the Great*) OF GERMANY, next to Charlemagne the greatest European prince of the Middle Ages, noted alike in secular and ecclesiastical history—in the former for his valuable service to German unity and influence, and in the latter for the support he gave to the papacy, and for the independence which he maintained towards the popes—was the son of the emperor Henry I, and was born in 912. He was carefully trained for successorship to the throne, and enjoyed the esteem of his associates and of the people. On the death of his father in A.D. 936 he was crowned king of the Germans. He immediately engaged in a series of eventful and generally triumphant wars, in the course of which he reduced the power of the dukes, and conquered and converted the heathen Danes, Wends, Bohemians, and Hungarians. He also interfered in the French dissensions, and thus acquired influence among that people, while at home he strengthened his individual power by gathering around him the leaders of the nation, and especially the best of the clergy. When his throne had been secured beyond venture, he turned his attention to Italy for the purpose of making his power felt over the entire domain of Charlemagne. Otho appeared first as the champion of Adelaide, the young widow of king Lothaire, who had been imprisoned and otherwise ill-used by Berengar, the poisoner of Lothaire, and the usurper of the Italian crown. Otho liberated Adelaide, whom he married at Pavia in the year 951, and forgave Berengar, and allowed him to retain the sovereignty of Italy, but as his vassal. Otho then returned to Germany. After some years, fresh complaints from pope John XII (q. v.) of the tyranny of Berengar, who was then waging war against the papal throne, induced Otho to recross the Alps, and to go to the rescue of the pope in his extreme hour of need. Otho defeated Berengar and his son and colleague Adalbert. He was thereupon himself acknowledged by a diet held at Milan as king of Italy, and crowned by the archbishop with the iron crown of the Longobards in the church of St. Ambrose at the close of 961. In the following year Otho repaired to Rome, where pope John XII crowned him emperor of the West, as being the successor of Charlemagne, Feb. 2, 962. "Never did a more important event in history take place, making less impression on those who witnessed it, and being less commemorated by subsequent historians, than the coronation of Otho I at Rome in the year 962. By the coronation of Charles 162 years earlier, the first foundations had been laid for the empire; by the coronation of Otho that empire itself was founded afresh, and from that time forward it had an uninterrupted existence" (Reichel, *The Roman See in the Middle Ages*, p. 124). For a short period the spiritual and temporal heads of Christendom seemed to be happily united, but the fickle pope, influenced either by mistrust or jealousy, soon again interrupted that happy concord by conceiving anew intrigues with Alberia, the son of Berengar. Otho, who heard complaints from many quarters against the pope's licentiousness and tyranny, first remonstrated with him by means of an envoy. John pleaded his youth as an excuse, and promised amendment, which, however, never took place. Invited by the Romans themselves, the emperor now returned to Rome with an army, and the pope fled. The Romans having sworn that they would never elect another pope without the concurrence of the emperor and his son, he held a synod, in the year 963, in the church of St. Peter, and here many grave charges were variously preferred against the absent pontiff, who was deposed Dec. 4, and Leo VIII (q. v.) declared his successor. Fresh wars were the result of this step. Popes and antipopes contested the possession of Rome. No sooner had Otho departed from Rome than John re-entered the city and drove away Leo, and as papal incumbent once more practiced many acts of cruelty, this time seeking revenge upon those who had favored the exaltation of his rival. The struggle for the possession of Rome lasted for three years, and was ended only by the death of John and Berengar. The election of John's successor was held without the emperor's consultation, though it had been especially stipulated that Otho's wishes should be heeded. This brought Otho again to Rome, which he besieged and took. He banished the pope elect, Benedict V (q. v.), and reinstated Leo VIII. The year after, when this pope died, Otho instituted John XIII (q. v.). The Romans revolted against this action as soon as the emperor had turned his back on their city, and Otho was again obliged to return in 966 and put down this insurrection. He hanged thirteen leaders, and many others he condemned to severe punishment. His presence at Rome he turned into service to himself by causing his son Otho, then a child of six years, to be anointed and crowned as his colleague and emperor by the pope, in order that the claims of his house to the throne might have the sanction of the Church. He also in 972 married his son to the princess Theophania, under whose powerful influence Eastern manners and luxury were introduced at the German court. Otho died at Minsleben, in Thuringia, May 7, 973, and was buried at Magdeburg. He left the character of a great and just ruler, who had extended the limits of the empire, and restored the prestige of the imperial power more nearly to the rank which it occupied under Charlemagne than any other emperor. He appointed counts-palatine, founded cities, bishoprics, and monasteries, and did good service to the empire in reorganizing the shaken foundations of its power in Europe. Otho's policy towards the see of Rome is worthy of notice, for while he showed himself zealous for the interests of the Church, endowed abbeys and convents, and honored deserving men among the clergy, yet he always asserted his sovereign right in temporal matters, and in the elections of the popes, a right of choice which his successors continued to exercise for a long time afterwards (until the pontificate of Gregory VII). See Vehse, *Leben Kaiser Otto's der Grossen* (Dresden, 1827); Luitprand, *Historia Othonis in Monum. Germ. Script.* vol. iii; Ranke, in *Jahrbücher des deutschen Reichs*, vol. i, pt. 1; Luden, *Gesch. d. deutsch. Volkes*, vol. iii, vii; Baxmann, *Gesch. der Politik der Päpste* (see Index in vol. ii); *Ch. Histories* by Neander, Gieseler, Kurtz, Niedner (Indices); Reichel, *The See of Rome in the Middle Ages*, p. 121 sq.; Milman, *Latin Christianity*, iii, 175 sq.; Piper, *Evangelisches Jahrbuch*, 1852, p. 111 sq.; Gibbon, *Decline and Fall* (Milman's ed.), v, 55, 59, 419; Lewis, *Hist. of Germany* (N. Y. 1874), p. 126 sq.; Zeller, *Hist. de l'Allemagne* (Paris, 1873). See PAPACY. (J. H. W.)

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Otho II OF GERMANY, son of the preceding, and ruler from 973 to 983, deserves no special notice at our hand. He was largely engaged in suppressing sedition at Rome, and in settling the interminable strife of the Italian princes. He was intent in the latter part of his reign in collecting a large army against the Saracens, whom he wished to expel from Sicily; but he died before the plan had reached execution. See Giesebrecht, *Jahrbücher des deutschen Reichs* (Berlin, 1840).

Otho III OF GERMANY, son of the preceding, was emperor from 983 to 1002. He was born in 980, and was crowned at Aix-la-Chapelle first, and at Rome in 996, whither he had been called by pope John XV to quell the insurrection of Crescentius, a remarkable character of the Middle Ages, who aspired to re-establish the Roman republic under a nominal allegiance to the Eastern emperors. Pope John XV dying in the mean time, Gregory V assumed the pontificate, and it was this pope who crowned Otho III. After the restoration of peace the emperor returned to Germany; but the renewed rebellion of Crescentius, who drove Gregory from the papal throne, and instituted a Calabrian Greek as antipope under the title of John XVI, compelled Otho to return to Italy, where success, as usual, attended his measures. Crescentius, who had thrown himself into St. Angelo, was seized and beheaded, together with twelve of his chief adherents; the antipope imprisoned, Gregory restored; and on the speedy death of the latter, Otho's old tutor, Gherbert, archbishop of Ravenna, was raised to the papacy under the title of Sylvester II. Otho, elated with his success, took up his residence at Rome, where he organized the government, erected new buildings, and showed every disposition, notwithstanding the ill-concealed dissatisfaction of the Romans, to convert their city into the capital of the Western empire. The near approach of the year 1000, to which so many alarming prophecies were then believed to point as the end of the world, induced Otho to undertake a pilgrimage to the Holy Land, where he founded an archbishopric. On his return, after visiting Charlemagne's grave at Aix-la-Chapelle, and removing the consecrated cross suspended from the emperor's neck, he again repaired to Rome to consolidate his schemes of establishing a Roman empire. The insurrection of the Romans frustrated his plans, and, escaping from Rome at the risk of his life, he withdrew to Ravenna to await the arrival of powerful re-enforcements from Germany; but before they had crossed the Alps he died, in 1002, apparently from poison, said to have been administered to him by the widow of Crescentius, who, it is believed, had deliberately set herself to win his affections that she might have an opportunity of avenging the death of her husband. With Otho III the male branch of the Saxon imperial house became extinct. See Wilman, *Jahrbücher des deutschen Reichs unter Kaiser Otto III* (Berl. 1840). and the histories referred to in the article OTHO I. (J. H. W.)

Otho IV OF GERMANY ruled from 1198 to 1218, but he played no part worthy of special mention here. He was crowned by Innocent III in 1209, but on account of the occupation of the papal territory was visited with the ban by this same pope, and thus crippled in his power he found it impossible to contend with the rival ruler, Frederick II, and retired to Brunswick, where he died, Nov. 19, 1218.

Otho, Georg, a distinguished German Orientalist, was born at Sattenhausen, near Cassel, in 1634. He became professor and librarian at the University of Marburg, and died in that city May 28, 1713. Besides a large number of academical discourses, and Latin essays on various points of philosophy and of Biblical exegesis, he wrote, *Oratio funebris in obitum Justi Jungmannii* (Cassel, 1668, 4to):—*De accentuatione textus Hebraici* (Marburg, 1698, 4to):—*Synopsis institutionum Samaritanarum, Rabbinicarum, Arabicarum, Æthiopicarum, et Persicarum, ex optimis autoribus excerpta* (Francf. 1701, 8vo). Otho, in his grammars, adopted the plan and system of James Alting (q. v.); they were therefore looked upon as a continuation of Alting's works, and reprinted with the latter's grammars in 1717 and 1730:—*Fundamenta punctuationis linguæ sanctæ*, and *Institutiones Chald. et Syr.; Palæstra linguarum Orientalium* (ibid. 1702, 4to), destined to facilitate the comparative study of Oriental languages. It contains the first four chapters of Genesis, in the Hebrew text, accompanied by the Latin version of Arius Montanus, in the Targums of Onkelos, of Jonathan, and of Jerusalem, and the Syriac, Samaritan, Arabic, Ethiopian, and Persian translations, each with a literal Latin translation. It gives also all that part of both the smaller and the larger Masorah which relates to these four chapters, and the notes of R. Solomon, Aben-Ezra, etc. The whole is preceded by a model of parsing in each of these languages, and followed by glossaries for all the words contained in the book:—*Virga Aharonis polyglottos* (Marb. 1692, 4to); a work of the same kind as the preceding, more elaborate, but less extensive; it embraces only the first eleven verses of Numb. xvii. A letter of Otho is inserted in Lacroze, *Thesaurus epistol*, i, 311. See Jöcher, *Allg. Gel.-Lex.*, Supplement; Hoefer, *Nour. Biog. Générale*, xxxviii, 929. (J. N. P.)

Otho, Johannes Heinrich, a noted Swiss Hebraist, was born April 15, 1651, at Berne, in Switzerland. He received his education in his native place, went in 1669 to Lausanne, thence to Saumur, Orleans, Paris, and Oxford. In 1673 he returned to his native country, was appointed public teacher of philosophy at Lausanne, where he died, July 16, 1719, after having occupied some pastorates in different places. Otho published several works on the Hebrew, which to this day are used with great advantage, viz. *Lexicon Rabbinico-philologicum in quo ordine alphabetico notantur et referuntur præcipue quæ circa patrum Hebræorum dogmata, ritus et statuta in utroque Talmude, Maimonidis et aliorum scriptis occurrunt* (Basle, 1675); enlarged edition by Zacharias (Altona, 1757). In a later edition, which was published at Geneva in 1675, the Talmudical treatise *Shekalim*, with notes and a Latin translation by the same author, is also given:—שַׁלְשֶׁלֶת חַכְמֵי הַמִּשְׁנָה, i. e. *Historia doctorum Mischnicorum quo opere etiam Synedrii magni Hierosolymitani præsides et vice-præsides recensentur* (Oxf. 1672; later ed. by Reland, Amst. 1698). See Wolf, *Bibl. Hebr.*; Fürst, *Bibl. Jud.* iii, 59 sq.; Jöcher, *Allgemeines Gelehrten-Lexikon*, iii. 1142; Supplement by Rotermund, v, 1273 sq.; *Bibl. Bremensi Class.* vol. vi, fasc. ii, p. 291 sq. (B. P.)

Otho, Julius Conrad (originally *Naphtali Margalita*), a distinguished German Orientalist, belonged to a very ancient Jewish family, distinguished for its great learning and Talmudic lore, of which five members have united with the Christian Church. Naphtali Margálita was born at Vienna Sept. 12, 1562, and joined the Church in 1603 at Altona, where he was appointed professor of Oriental languages, and died at the same place in 1607. He wrote, *Usus linguæ Hebraicæ, h. e. expositio mystica document. Hebr. Vet. Test.* (Nürnberg, 1604):—*Grammatica Ebraica* (ibid. 1605):—גִּלְּאֵי רָזִיא, i. e. *Occultorum detectio seu monstratio dogmatum, quæ omnes Rabbini recte sentientes ante et post Christi nativitatem de unitate essentiæ divinæ Trinitate personarum, et de Messia posteritati reliquerunt*, etc. (ibid. 1605; Stettin, 1613); a work consisting of extracts from the Talmud and the Sohar to prove the validity of the Christian doctrine:—*Lexicon radicale s. thesaurus coronam Sacræ Scripturæ complectens, in quo juxta ordinem alphabeticum ponuntur nomina, verba, serviles et radicales literæ et voces inde derivatæ* (Nürnberg, 16..). See Fürst, *Bibl. Jud.* iii, 60; Wolf, *Bibl. Hebr.* i, 480; Steinschneider, *Bibliographisches Handbuch*, p. 105; Same, *Catalogus Librorum Hebr. in Biblioth. Bodleiana*, p. 2080; Jöcher, *Allgemeines Gelehrten-Lexikon*, iii, 1142;

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Supplement by Rotermund, v, 1300; Fabricius, *Delectus argumentorum et syllabus scriptorum*, etc. (Hamburg, 1725), p. 583 sq.; Löscher, *De causis linguæ Hebr.* (Leips. 1706), p. 169; Delitzsch, *Saat auf Hoffnung* (Erlangen, 1869), vii, 146 sq. (B. P.)

Othobon, Synod of, was held in London, A.D. 1268, under cardinal Othobon, and claims attention, not only as representing the united churches of England, Wales, Scotland, and Ireland, but as displaying a commendable zeal for discipline, and embodying its decrees in constitutions, many of which are still law. It directs that the laity be carefully instructed in the baptismal formula, in order that in cases of emergency they might be qualified to administer the rite; and it enjoins, for the first time, the indicative form of absolution after confession, still retained in the office for the visitation of the sick. Several of its canons are directed against simoniacal contracts for benefices, non-residence and pluralities, commutations of penance, appropriations of tithes to monastic houses, and commendams, which, originating in early times when interruptions were perpetually occurring to regular ministerial appointments, were afterwards grievously perverted.

Otho'nias (Ὀθονίας, Vulg. *Zochias*), a corrupt form (1 Esdr. ix, 28) of the name MATTANIAH (Ezra x, 27).

Otolengo, SAMUEL BEN-DAVID BEN-JECHIEL, OF CASALE, a noted Italian rabbi, flourished for a while at Venice, and died at Padua Aug. 22, 1718. He distinguished himself as a poet and grammarian, and published מציל שמואל, "the Mantle of Samuel," being extracts from the שני לוחות הברית of Isaiah Horwitz (q. v.), to which he also wrote an Index (Venice, 1705):—קריית נאמנה, extracts from the מצבר יבק of Aaron Berechja ben-Moses ben-Nechemia of Modena, important for ascetic literature (ibid. 1701):—תקון שובבים, *Correctio seu institutio pœnitentium*, a ritual containing precepts, prayers, hymns, etc. (2d ed. Venice, 1719). See Fürst, *Bibl. Jud.* iii, 58; Wolf, *Bibl. Hebr.* i, 1094; iii, 1080; Jöcher, *Allgemeines Gelehrten-Lexikon*, iii, 1134. (B. P.)

O'Toole (or **Tuathal**), LAURENCE, an eminent Irish prelate, belonged to the princely sept of the Hy-Murrays of Leinster, in which province he was born in 1134. He was educated in the monastery of Glendolough, one of whose seven ancient churches still remains. He was very pious in early youth, and at the age of twenty-five was chosen a bishop; the duties of the office were almost literally forced upon him. Afterwards he became the abbot of the above monastery, and in 1162 he was elected archbishop of Dublin, a position which he readily accepted, that he might the more easily distribute the available funds of the diocese to the poor. He was consecrated by Gelasius, the Irish bishop of Armagh, who Leland says refused to attend the Roman Catholic council in Cashel. Grienne, his predecessor, and three other Dano-Irish bishops before him, had been ordained by the archbishops of Canterbury, to whom they had severally promised "canonical obedience." With O'Toole the foreign consecrations of the Dublin bishops ceased. He was the first archbishop ever consecrated in Ireland (comp. Usher, *Religion of the Early Irish*, vol. iv; Ware, *Irish Antiq.* i, 312). O'Toole was a prominent member in the national council at Clane, called by Roderick, the last Irish king. At this meeting the school or monastery of Armagh was raised to the rank of a university, and a rule was passed that no one should be received as a lector or theological professor unless he had graduated in this university. In this and several other instances we perceive the efforts which were then made to introduce Romish doctrines into the Irish Church, and to bring the "diverse and schismatical usages," of which Guillebertus, the pope's legate, had spoken, to "the one Catholic and Roman office." O'Toole was a true patriot. When the treachery of MacMorrough was developed, and the English invasion had become evident, he took a decided stand for his country. After several fruitless efforts to adjust matters, he risked his life between the conflicting parties to prevent the massacres of the people. In 1171, during a serious division among the English, he conceived the idea of arousing the whole nation, and of driving all the foreigners at once out of the island. For this purpose he went from province to province, addressing the nobles and common people, and urging them to arise simultaneously, and to meet in Dublin. He was so far successful as to collect a great number of untrained and unorganized men, but king Roderick and his chieftains at that time were unequal to the hour, and through their jealousies, indolence, and self-confidence the golden moment was passed, and all was lost. In 1173 he was sent to England to sign articles of arrangement between Roderick and Henry, which then amounted simply to an acknowledgment of the latter as feudal lord, without any reference to the soil or internal government. In 1179 O'Toole set out for Rome, no doubt to present the oppression of Ireland; but in passing through England Henry would not let him proceed unless he would take an oath not to do or say anything in Rome that would be contrary to his interests in Ireland. This oath, however, he is accused of not having kept. Again, in 1180, he was sent by Roderick to England; but Henry refused to see him, to hear his message, or to allow him to go back to Ireland, and, to end the whole matter, the king set out immediately for Normandy. O'Toole, however, being determined to get a hearing, soon followed him. But on reaching Eu, or Augum, in France, he was taken sick and died—some say of poison (Ware, *Irish Antiq.*). At all events the king was glad to get rid of him. When about to die he was asked to make his will, to which he replied, "The Lord knows I have not a hap'urth [a penny] on earth that is my own." He was canonized in the Church of Rome by pope Honorius III in 1225. Laurence O'Toole lived in eventful and perilous times. From the general history of this period there must have been strife and controversies going on between the old Irish Church, founded seven hundred years before by St. Patrick, and the new hierarchy which the bishops of Rome were then establishing in Ireland. But on which side he was cannot be easily determined. We only know that politically and nationally he was opposed to the English and Romanizing party. At this period, and for centuries afterwards, all the materials of history were exclusively in the keeping of Rome and England, and they are not known to publish anything against themselves. Tradition says there was found among his books in Dublin a copy of the New Testament in the Irish language, although there is no documentary testimony for it, since between the Danes and the Anglo-Saxons all such testimony seems to have been destroyed. Geraldus, who was historiographer to the invading army of Henry, very coolly says that in his time "many old and precious manuscripts were torn up by the boys for book-covers, and were used by tailors for measurements"—(*inter pueros in ludiis literariis ad librorum sittibus, et inter sartores ad lasernias pro vestium forma dimetiendi*, in Moore's *Hist. of Ireland*, Am. ed. p. 154). The same destruction seems to have been continued down to the time of James II of England, for it appears to have been the policy of the first English invaders of Ireland, as a means of preserving their own authority, to efface as far as possible from the memory of the people every trace of their former nationality and the independence of their Church. See Todd, *Ancient Irish Church*, p. 133 sq.; De Vinne, *History of the Irish Primitive Church*. (D. de V.)

Ott, Johann Baptist. See OTT, JOHANN HEINRICH.

Ott, Johann Heinrich, a noted Swiss Protestant divine and Orientalist, was born in the canton of Zurich

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in 1617. His father, also a minister in the country, placed him at Zurich under the care of the distinguished Breitinger. In 1636 he went to study at Lausanne; sometime after at Geneva and Grossingen, in the company of Hottinger; after rapid advancement under professors Gomar and Alting, he went to Leyden and Amsterdam. Here for five years he applied himself to the study of rabbinical learning and the Oriental languages. He then returned to Switzerland, making the tour of England and France. After his arrival home he became minister of the Church of Dietlickon, where he remained twenty-five years. In 1651 he was appointed professor of eloquence at Zurich, of Hebrew in 1655, and of ecclesiastical history in 1668. He died in 1682. Ott maintained an extensive literary correspondence. He wrote principally on theology. The following is a complete list of his works: *Franco Gallia:—Oratio de causa Jansenitica:—Quæstio, an et quando Petrus fuit Romæ:—The Grandeur of the Roman Church* (in Latin, with Remarks):—Ὀνοματολογία, *seu nomina hominum propria:—Annales Anabaptistici:—Examinis perpetui in annales Cæsaris Baronii, centuriæ tres:—Vindiciæ hujus tractatus adversus Abbatem Reding:—Oratio in commendationem studii Hebraici:—De resurrectione:—Baronii examinis continuatio ad xiii sæculum usque:—De magia licita et illicita:—De alphabetis et ratione scribendi omnium nationum:—Universa poesis philologice tractata*, etc.

His son, JOHANN BAPTIST, an Orientalist and antiquarian, was born in 1661. He became professor of Hebrew at Zurich about 1702, and wrote several antiquarian treatises. He died shortly after his appointment to the professorship at Zurich. (E. B.)

Ottaviani, Carlo, an Italian engraver, was born about the 18th century. He engraved ten of the thirty-three plates published under the following title: *Le pitture della capella pontificia Quirinale, opera di Guido Reni*, disegnate da Pietro Angelleti ed incise da Giov. e Carlo fratelli Ottaviani.

Ottaviani, Giovanni, an Italian engraver, was born at Rome in 1735. He visited Venice, where he studied under Wagner, and engraved several prints. On returning to Rome he soon gained reputation, and became highly esteemed. His principal work was his collection of engravings after the pictures by Raphael in the Loggio of the Vatican, of which the first part appeared in twelve numbers (Rome, 1769–1770, fol.); the second in thirteen numbers (1776). Among his other prints the following are most noted, *St. Jerome with a Crucifix*, after Guercino, *St. Cecilia;* and *Angelica and Medora;* and twenty-three plates from the paintings by Raphael in the Vatican.

Ottensosser, DAVID, of Fürth, distinguished as a translator and interpreter of Biblical books as well as of other Hebrew works, died May 22, 1858, at an age of 74 years. Of his many publications we mention: the Book of Job, translated into German, with a Hebrew commentary, איוב עם תרגום אשכנזי ובאור (Offenbach, 1807):—Isaiah, with a German translation and a Hebrew commentary (Fürth, 1807):—the Lamentations of Jeremiah, with a Hebrew commentary (ibid. 1811):—a German translation of the Chaldee paraphrase of the Book of Esther, תרגום על אסתר בל"א (Sulzbach, 1820):—a Hebrew commentary to the *Bechinat-Olam* of Jedid Penini (q. v.) (Vienna, 1830):—a German translation of and a Hebrew commentary on Petachja's (q. v.) Travels (Fürth, 1844):—a History of the Jews according to Josephus, in Hebrew letters (ibid. 1821, 3 vols.):—מורה דרך, a Commentary on the Pentateuch, excerpted from Maimonides's (q. v.) *More Nebuchim* (ibid. 1804):—תשובת רסראל, i. e. a refutation of the charge that the Jews use the blood of Christians, and the groundlessness of this charge (ibid.):—ספורי מוסר, Moral Tales of the Past (ibid. 1846):—אמרי נעם or אגרות המורה, letters on the *More Nebuchim* of Maimonides, translated into German, with notes and annotations (ibid. 1846, 1848, and 1856). See Fürst, *Bibl. Jud.* iii, 58 sq.; *Allgemeine Zeitung des Judenthums*, 1856, p. 357, 473; Dessauer, *Geschichte der Israeliten* (Breslau, 1870), p. 545. (B. P.)

Otterbein, PHILIP WILLIAM, a noted divine, was born June 4, 1726, at Dillenburg, Germany, and is commonly acknowledged as the founder of the *United Brethren in Christ* (q. v.). His father was rector of a classical school at Herborn, and gave his son a thorough classical and theological education. He early felt a strong desire to labor in some foreign land. This wish was gratified in 1752, when, at the instance of Rev. Michael Schlatter (q. v.), he received a call as minister of the German Reformed Church in America. Having, with five other young ministers, been ordained at the Hague, he sailed with them to New York, where they arrived July 27 of the same year. Otterbein was first settled at Lancaster, Pa., in August, 1752. At the urgent solicitation of the Church he remained until the close of 1758, although he was much dissatisfied with the lack of discipline which prevailed. From 1758 to 1760 he labored at Tulpehocken, Pa.; from 1760 to 1765, at Frederick, Md.; from 1765 to 1770, at York, Pa. He visited Germany in 1770, and returning to York in 1771, remained there until 1774. In that year he accepted a call from the new congregation in Baltimore, which, in 1770, had separated from the old Church. There he remained for the rest of his days. He died Nov. 17, 1813. A man of ardent piety and apostolical spirit, endowed with extraordinary power as a preacher, he exerted a great influence among his brethren, and extended his work beyond the limits of his own Church. He proclaimed the necessity of regeneration and of a holy life with great force and directness. He took part in union meetings, held often in the woods and kept up for several days. He instituted prayer-meetings, and trained pious laymen to lead them; and he maintained a close fellowship with men of like mind in other religious denominations, especially with Martin Böhm, a Mennonite, and with Asbury and Wright, whom John Wesley sent to labor in America. In 1784 he assisted Dr. Coke in ordaining Asbury as the first bishop of the Methodist Episcopal Church. On Sept. 25, 1800, in conjunction with Böhm, he convened a conference at Baltimore. It was attended by thirteen ministers, and resulted in the organization of the society of the *United Brethren in Christ*. Otterbein is said to have been elected their first bishop or superintendent. This, however, is denied by Dr. Harbaugh, in his *Fathers of the German Reformed Church* (ii, 53–76), who says that no bishop was elected until 1813, and proves by substantial evidence that Otterbein never left the communion of the German Reformed Church. Otterbein worked for a revival in the Church, and not for an organization out of it. When he saw that the movement was tending to this result, "he held on to it, not to organize it, but to prevent its organization; not to carry it forward, but to restrain and control it. Only when the case became hopeless did he withdraw. In the quietude of old age, he silently mourned over the evil" (*Fath. of the Ger. Ref. Church*, ii, 71). It would therefore appear that while Otterbein was practically the founder of the United Brethren in Christ, he did not intend to establish a new religious denomination; and, like John Wesley, never really severed his connection with his own Church. See, besides Harbaugh, Corwin, *Manual of the Ref. Church in Amer.* p. 173 sq.; Drake, *Dict. of Amer. Biog.* s. v. (E. de S.)

Otterson, JAMES, a Presbyterian minister, was born in New York City Oct. 11, 1791. He graduated at Columbia College, New York; studied theology with Dr. J. M. Mason; was ordained by the Associate Presbytery of New York, and installed as the successor to Dr. Proudfit, pastor of the Church of Broadalbin, Fulton

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County, N. Y., in 1821. About the year 1827 he was called to the united pastorate of the Reformed Dutch churches of Hempstead and Oyster Bay, on Long Island, N. Y.; in 1834 he succeeded Dr. Van Vranken as pastor of the Church in Freehold, N. J.; he next took charge of the Church at the White House, in Hunterdon County, N. J.; in 1845 he was called to the Church in Johnstown, N. J.; his last charge was in Wilmington, Del., which he relinquished in 1863, and retired to the house of his son, a prominent member of the bar at Philadelphia, Pa. He died Sept. 17, 1867. Mr. Otterson possessed a clear, analytical mind, which showed the effect of early culture. He was a good scholar, a sound and able theologian, and a very instructive and edifying preacher. See Wilson, *Presb. Hist. Almanac*, 1868, p. 133. (J. L. S.)

Ottilia, St. See Odilia, St.

Ottini, Felice, a Roman painter, who, according to Pascoli, was a pupil of Giacinto Brandi. He possessed excellent talents, a fine taste, and was employed almost in his youth to decorate the chapel of P. P. di Gesu e Maria at Rome. He died young, in 1695.

Ottini, Pasquale (sometimes called *Pasqualotte*), an Italian painter of note, was born at Verona in 1570. He studied with Felice Riccio, called Brusasorci, whose manner he imitated so happily that he was employed to finish some works left incomplete by his master at his death. Lanzi says "he was a good artist in regard to forms, and of no common expression, particularly in the works he conducted after having seen Raphael's. Of this we have a striking example in his *Murder of the Innocents*, at S. Stefano, and his picture of *St. Nicolo*, with other saints, at S. Giorgio, in the best style of Venetian coloring. In other instances his coloring is somewhat languid—a defect most probably from time and unfavorable situation." He was in high repute in his native city, and the learned Alessandro Carli, in his history of Verona, says that he approached nearer to Paul Veronese than any other artist of that city. He died of the great plague in 1630. He is said to have executed some beautiful etchings. Bartsch has given a description of only one known print by him, which he commends in the highest terms. It represents the burial of Christ, and is signed *Pasq. Ottii, Vers. ino.*—Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Otto of Bamberg. See Otho of Bamberg.

Otto of Freising. See Otho of Freising.

Otto of Passau (some have it of Nassau), for a time teacher in the Franciscan convent of Basle, was there connected with the Pietistic sect of the *Friends of God* (q. v.). He is principally known as the author of a book of edification for the use of the laity, entitled *Die Vierundzwanzig Alten u. der Goldene Thron* (1386). It consists of directions for leading a Christian life, and insists particularly on its subjective aspects. It was first printed at Augsburg in 1480, and lately under the title of *Die Krone der Aeltesten* (Regensb. 1836). It was translated into Dutch (Utrecht, 1480, and often reprinted). See Pfeiffer, *Deutsche Mystiker des 14ten Jahrh.* (Stuttg. 1845); Aschbach, *Kirchen-Lexikon*, iv, 408, 409; Herzog, *Real-Encyklop.* x, 741. (J. N. P.)

Ouch (only in the plur. מִשְׁבְּצוֹת, *mishbetsoth'*, *textures*, e. g. *brocade*, as Psa. xlv, 14; hence *settings*), *bezels*, in which gems are set; hence the sockets for fastening the precious stones in the shoulder-pieces of the high-priest's ephod (Exod. xxviii, 11, 14, 25; xxxix, 13, 16). See Ephod.

Oude or **Oudh** (Sanscrit, *Ayodha*, i. e. "invincible"), a province of British India, separated on the north from Nepaul by the lower ranges of the Himalayas, whence it gradually slopes to the Ganges, which forms its boundary on the south and south-west, is situated in lat. 25° 34′–29° 6′ N., long. 79° 45′–83° 11′ E., and has an area of 27,890 square miles, or rather less than that of Scotland, with a population in 1872 of 11,220,704. It is one great plain, the slope of which from north-west to south-east indicates also the direction of the principal rivers. These are the Gumti, the Ghagra (Ghogra), and the Rapti, which swarm with alligators. The northern part, on the edge of the Himalayas, is not very well known. It forms a portion of the Terai, a vast unhealthy tract stretching along the borders of Nepaul, and covered with impassable forests. The climate is cool and pleasant from November to March: during the next four months it is hot and sultry, after which follows the long rainy season, but in general it is considered the healthiest along the whole valley of the Ganges. The soil is light, and, except small nodules of chalk and oolite called *kankars*, there is hardly a loose stone to be seen. Formerly it was more copiously watered than it is now, the clearing of the jungles having greatly decreased the moisture of the land. The chief crops are wheat, barley, gram, masure, mustard, rice (of the finest quality), millet, maize, joar, bajra, various kinds of pulse and oil-seeds, sugar-cane, tobacco, indigo, hemp, and cotton. In 1872 there were 12,673 square miles of cultivated lands in Oude, and 5588 additional capable of cultivation. The manufacturing industry is not much developed; soda, saltpetre, and salt are the only articles of which more is produced than is requisite for home consumption. Gunpowder, and all kinds of military weapons, guns, swords, spears, shields, and bows of bamboo, or Lucknow steel, are, however, also made, besides some woollen goods, paper, etc. The principal towns are Lucknow, Fyzabad, Oude, or Ayodha, Roy Bareuy, and Shahabad.

The people are of a decidedly warlike disposition. The bulk of the inhabitants are Hindûs, though the dominant race for centuries, until the British annexation, was Mohammedan. The Brahmans are now the most numerous class, but there are twenty-nine different Rajput tribes. It is these two classes that mainly supplied the famous (or infamous) sepoys of the Bengal army. In 1869 Oude contained 7767 Christians, 9,713,730 Hindûs, 1,011,110 Mohammedans, 56 Buddhists, and 487,884 persons of all other creeds. Hindustance is the language most in use, with a greater admixture of Persian and Arabic and less of Hindû than in the more easterly provinces. The houses of the people are generally of mud or unburnt brick, and the walls are carried up six or seven feet above the roof, to form a sort of enclosed court for the women, which is covered during the rains by a light temporary roofing of bamboo and grass. The rooms have no ceilings, and the floors are of earth, well packed and smooth.

The most characteristic feature in the social economy of Oude is that of the village communities, each of which constitutes a little republic of itself. The payment of a land-tax is one of the oldest institutions of the country. At the time of the British annexation it was supposed that the chiefs known as *talukdars*, who received this tax from the immediate cultivators of the soil, and paid a fixed sum on account thereof to the native government, were merely middlemen, who exacted from the villagers as much as possible, but themselves possessed no proprietary rights whatever. Acting on the assumption that they were only collectors of revenue, the first land settlement made under British rule, in 1856–57, dispossessed the talukdars of nearly all their villages, and provided for the payment of the land-tax by the actual occupants of the soil directly to the government. The injustice of this settlement led to great dissatisfaction, and was ultimately admitted by the British authorities. The talukdars were in fact an ancient landed nobility, with well-established rights of property in the soil, which were entitled to recognition, notwithstanding the frequent extortion which had been practiced upon the subordinate proprietors. The present land settlement, completed in 1859, recognises the rights of both classes, confirming to each their possessions as they existed at the time of the annexation in 1856. According to the

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parliamentary accounts for 1871–72, it is so framed as to secure village occupants from extortion, and to exact certain duties and responsibilities from the talukdars. Half the gross rental is paid to the government. The net land revenue in 1871–72 amounted to £1,207,902. In the same year the licenses for the sale of spirits and drugs, and the excise on opium, yielded £78,106. The total revenue in 1872–73 amounted to £1,656,602; expenditures, £626,519. The total number of educational institutions in 1871–72 was 1548, with an average daily attendance of 37,720 pupils. They comprise the Canning College at Lucknow, with 720 students, of whom 56 were in the college department; 11 high schools, and 747 village schools; 81 schools for girls, with 1908 pupils. The expenditure for the support of schools amounted to £47,420. In each school district a library is maintained for the use of the schoolmaster; and there is said to be a school within four and a half miles of every child in Oude. There is a museum at Lucknow. Seven newspapers, four English and three native, are published in the province.

Oude is believed by Sanscrit scholars to be the ancient *Kosala*, the oldest seat of civilization in India. The country was conquered by a Mohammedan army in 1195, and made a province of the Mogul empire. In 1753 the vizier of Oude, Saffdar-Jung, rebelled against his imperial master, Ahmed Shah, and forced the latter to make the governorship hereditary in his family. His son, Sujah-ud-Dowlah, became entirely independent, and founded a dynasty which ruled the country, generally in a most deplorable manner, until the East India Company found itself forced to adopt the extreme measure of annexation, Feb. 7, 1856. The necessity for this high-handed but most beneficent act is claimed by the British to be interpreted by the statistics of crime in Oude during the last years of its independence. One item will suffice: from 1848 to 1854, there were, on an average, no fewer than 78 villages burned and plundered every year, while murders, robberies, abductions, and extortions were every-day occurrences. A feeble king, a blackguard soldiery, and a lawless peasantry had brought about a most helpless and ruinous anarchy. Many British residents in India, however, disclaimed this state of affairs, and regretted the step as unjust towards the people of Oude, and as impolitic for Britain. When the mutiny of 1857 broke out, Oude became one of the great centres of rebellion. Upon this the confiscation of all the estates of the talukdars was proclaimed by lord Canning; but when the country was subdued by force of British arms the estates of all such as laid down their arms and swore fealty to the British government were restored. The forts of the petty chiefs, however, were dismantled and the inhabitants disarmed. The province is now administered by a chief commissioner. The principal feature of the present condition of affairs in Oude is the preservation in their integrity of the estates of the talukdars.

Missionary labors have been extensively carried on in Oude, and have been crowned with great success. Thus the Methodist Episcopal Church, which has by far the most flourishing mission, has its headquarters at Lucknow, and supports an English and native church; a press, which sent out 3,000,000 pages in 1875; a religious newspaper called the *Witness*, with 656 subscribers; a boarding-school, and 1000 Sunday-school scholars. We have not room here to give further details, but refer the reader to the art. INDIA and the books mentioned below.

One of the principal towns of Oude, of like name, is noted on account of a temple erected there in honor of Hanumat, the fabled monkey-ally of Râma, an incarnation of the god Vishnu. The ancient city of that name was situated opposite the modern Oude, where its ruins may still be seen. Ayodhyâ was one of the oldest seats of civilization in India; it was the residence of the solar dynasty, or one of the two oldest dynasties of India, deriving its descent from the sun; but it obtained special renown through Râma, the son of Dasaratha, a king of that dynasty. Its great beauty and immense size are dwelt upon in several of the Purânas and modern poems, but more especially in the *Ramayâna*, the first and last books of which contain a description of it. According to some Purânas, Ayodhyâ was one of the seven sacred cities, the living at which was supposed to free a man from all sin, and the dying at which to secure eternal bliss. It was also called Sâketa, Kosala, and Uttara-kosala. See Goldstücker's *Sanscrit Dictionary*, s. v. Ayodhyâ; Chambers, *Cyclop.* s. v.; *The American Cyclop.* s. v.; Bishop Thomson, *Our Oriental Missions*, i, 104 sq.; Bohn's *India*, p. 236 sq., 360 sq.; Butler, *Land of the Veda*, s. v. (J. H. W.)

Oudin, CASIMIR, a distinguished French writer, was born at Mézières-sur-Meuse, Feb. 14, 1638. He was the son of a weaver. After studying at Charleville, he joined the Premonstrants in 1655, chiefly with a view to devoting himself entirely to study. The history of ecclesiastical writers first attracted his attention. In 1669 he was appointed professor of theology in the abbey of Moreau, and the next year grand-prior. Finally, after taking charge for a while of the Church of Epinay-sous-Gamaches, in the diocese of Rouen, he retired into a convent in 1677 to resume his former scientific labors. After visiting the divers establishments of the order in Lorraine, Burgundy, and the Netherlands, he obtained permission to settle at Paris in 1683, and soon became intimate with the learned Benedictines of St. Maur, who placed their rich historical materials at his disposal, in order that he might write for them a history of their order—a task which, however, he never attempted. He enjoyed great reputation for learning, and was even considered a model of piety and regularity. But his superiors, frightened at an intimacy which sprung up between him and the renowned Jurieu, confined him to the abbey of Ressons, near Beauvais, in 1692. The severe penances to which he was subjected contributed also to disgust him with monastic life; and having finally succeeded in escaping to Holland in 1692, he made an open profession of Protestantism at Leyden. He was subsequently appointed under-librarian of the university of that place, and died there in Sept., 1717. Abbé Boulliot, in his *Biogr. Ardennaise* (vol. ii), says of Oudin: "Contrary to what usually happens to such deserters, he always preserved the general esteem of his co-religionists. This was owing mainly to the purity of his life. To those who advised him to marry, he answered that he had become a Calvinist for the sake of truth, and not to free himself from celibacy." Oudin's principal works are. *Supplementum de scriptoribus vel de scriptis ecclesiasticis a Bellarmino omissis ad ann.* 1460 (Paris, 1686, 8vo). This work, which is far from supplying all the authors omitted by Bellarmine, contains, according to Cave, a large number of errors:—*Le Prémontré défroque* (Leyden, 1692, 12mo):—*Veterum aliquot Galliæ et Belgii scriptorum opuscula sacra nunquam edita* (ibid. 1692, 8vo):—*Historia abbatis Calvi-Montis*, in *Acta Sanctorum*, vol. iii (1701):—*De Collectanea*, in Mason, *Hist. de la république des Lettres*, vol. vii, viii:—*Trias dissert. criticarum* (Leyden, 1717, 8vo). In this work he claims that the *Codex Alexandrinus* dates only from the 10th century, and that the questions *Ad Antiochum principem* were attributed by mistake to St. Athanasius:—*De scriptoribus Ecclesiæ antiquis* (Leips. 1722, 3 vols. fol.). See Nicéron, *Mémoires*, vol. i, x; Moréri, *Dict. hist.*; Paquot, *Mémoires*; Hugo, *Annales ord. Præm.* i, 55; Haag, *La France Protestante.*—Hoefer, *Nouv. Bioy. Générale*, xxxviii, 966. (J. N. P.)

Ouen, ST. (Lat. *Audœnus*), a French prelate, noted for his civil ministrations to king Dagobert, and highly esteemed by that monarch, was born at Sancy, near Soissons, in 609. He was brought up at Ussy-sur-Marne, of which his parents were lords. After studying in the monastery of St. Medard, he received an office at the court of king Clothaire II. Under Dag-

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obert I, St. Ouen and St. Eloi, afterwards bishop of Noyon, became the principal ministers of the nation, St. Ouen holding the position of chancellor. But notwithstanding the onerous civil duties thus imposed upon these excellent men, they labored zealously for the spiritual welfare of the people. St. Ouen in particular greatly profited by his intimate association with St. Eloi, and by his advice founded, in 634, the abbey of Rebais, in the diocese of Meaux. Some time after St. Ouen entered the Church himself, and was ordained priest by Dieudonné, bishop of Macon. On his return from a mission to Spain he was made archbishop of Rouen. He is generally believed to have been installed May 21, 640, the same day on which St. Eloi was made bishop of Noyon and of Tournai. The diocese of Rouen, which yet contained many very uncivilized districts, gained greatly under the government of Ouen. He took part in the council of Châlons-sur-Sâone, Oct. 25, 644. Pope Martin I having in 651 requested of king Clovis II some of his most learned bishops to be sent as legates to Constantinople to inquire into the question of monothelism, St. Ouen and St. Eloi were designated for that purpose, but, for reasons unknown at present, they did not go on that journey. After the death of Ebroïn, king Thierri I, at the suggestion of the new mayor of the palace, Warato, sent St. Ouen to Cologne to negotiate peace with Pepin, duke of Austrasia. The bishop proved successful in this undertaking, but died soon after his return at Clichy-la-Garenne, Aug. 24, 683. His body was transported to Rouen, and buried in the church which now bears his name. Ouen wrote a *Vita Eligii*, which may be considered as one of the most valuable documents we possess for the history of the 7th century. MS. copies of it were preserved in many churches and monasteries. It was first published by Surius, but with many omissions. D'Achery having found two MS. copies—one in the library of the abbey of Corbie, the other in that of Couches, in Normandy—carefully compared them, and published the complete work of Ouen in the fifth volume of his *Spicileg.* in 1661. Ghesquière also published the *Vita Eligii*, revised by means of MSS. from the collections of the Bollandists at Antwerp, in the *Acta Sanct. Belgii*, iii, 294–331. It was translated into French, from these various editions, by Louis de Montigny, archdeacon of Noyon (Paris, 1626, 8vo); also anonymously (by Levesque, a priest) (ibid. 1693, 8vo); by Charles de Barthélemy (ibid. 1847, 8vo); and by abbot Parenty, canon of Arras (Arras, 1851, 12mo). These two latter translations are accompanied with very instructive and learned notes. A life of St. Remy, in MS., preserved in the abbey of St. Gall, is also attributed to Ouen. See *Gallia Christiana*, vol. xi; *Hist. littér. de la France*, iii, 623–628; Pommeraye, *Hist. de l'abbaye de St. Ouen; Hist. des archives de Rouen; France pontificale;* Le Cointe, *Ann. eccl. de France; Student's History of France*, p. 47; Hoefer, *Nour. Biog. Générale*, xxxviii, 978. (J. H. W.)

Oughtred, William, an eminent English divine, noted especially as a mathematician, was born at Eton, Buckinghamshire, in 1573. Being educated at Eton as a foundation-scholar, or "colleger," he was elected thence, in 1592, to King's College, Cambridge, of which in regular course he was admitted perpetual-fellow. He largely cultivated classical learning, as the elegant Latinity of some of his works indicates; but he applied himself chiefly to the study of mathematics. While yet an undergraduate he invented *An Easy Method of Geometrical Dialling*, which, though not given to the public until 1647, was then immediately translated from English into Latin by Christopher Wren, at that time a gentleman-commoner of Wadham College, Oxford. Oughtred took his degree of B.A. in 1596, and that of M.A. in 1599. In 1600 he projected a horizontal instrument delineating dials upon any kind of plane, and for working most questions which could be performed by the globe. In 1603, or thereabout, Oughtred was ordained priest, and presented to the living of Aldbury, near Guildford, in Surrey, upon which appointment he left the university and resided upon his living. He continued his mathematical pursuits, but at the same time distinguished himself by the faithful discharge of his pastoral duties. The mathematical sciences were to him "the more than Elysian fields," and his house was continually filled with young gentlemen who came thither for instruction. He probably wrote his *Treatise of Trigonometry* about 1614; and in pursuing the same subject he invented, not many years afterwards, an instrument called *The Circles of Proportion*. All such problems in arithmetic, geometry, astronomy, and navigation as depended upon simple and compound proportion might be solved by its aid; and it was the first sliding rule that was projected for those uses, as well as that of gauging. In 1628 he was engaged by the earl of Arundel as tutor to his son, lord William Howard, whose patronage of science has much to do with the history of its progress during the 17th century. For the use of his pupil Oughtred published, in 1631, *Arithmeticæ in numeris et speciebus institutio, quæ tum logistice tum analyticæ, atque totius mathematicæ clavis est.* This manual contained so many new and excellent theorems, both in algebra and geometry, that it was universally esteemed; and the general plan of it has since been followed by the best authors on the subject. Oughtred was, in 1646, in danger of sequestration by the committee for plundering ministers, and several articles sufficient to have sequestered him were sworn against him. But William Lilly, the celebrated astrologer, appealed to Sir Bulstrode Whitelocke and all his old friends, and they appeared in such numbers in his behalf on the day of hearing that he was cleared by the majority, though the chairman and many other Presbyterian ministers were active against him. He sometimes amused himself with physical sports, and was sprightly at the age of eighty. Fuller (*Worthies*, i, 145) says that "this aged Simeon had a strong persuasion that before his death he should behold Christ's anointed restored to the throne, which he did to his incredible joy, and then had his 'dimittis' out of this mortal life Jan. 30, 1660." According to Collier (*Dictionary*), Oughtred died about the beginning of May, 1660, having expired in an ecstasy of joy upon hearing the news of the vote at Westminster which passed for the restoration of Charles II. David Lloyd says that "Oughtred was as facetious in Greek and Latin as solid in arithmetic, geometry, and the sphere of all measures, music, etc.; exact in his style as in his judgment, handling his tube and other instruments at eighty as steadily as others did at thirty—owing this, as he said, to temperance and archery; principling his people with plain and solid truths, as he did the world with great and useful arts; advancing new inventions in all things but religion, which, in its old order and decency, he maintained secure in his privacy, prudence, meekness, simplicity, resolution, patience, and contentment." He had one son, whom he put an apprentice to a watchmaker, and for whose use he wrote a book of instructions in that art. He left besides a great number of papers upon mathematical subjects; and in most of his Greek and Latin mathematical books were found notes in his own handwriting, with an abridgment of almost all the propositions and demonstrations. These books came into the museum of William Jones, F.R.S., and with the manuscripts passed into the hands of Sir Charles Scarborough. Such of the latter as were found suitable for publication were printed at Oxford in 1676, under the title *Opuscula Mathematica hactenus inedita*. Many of Oughtred's MSS. are in the library of the earl of Macclesfield. See *Biog. Dict.;* Allibone, *Dict. of Brit. and Amer. Authors; Engl. Cyclop.* (E. B.)

Oulif, Gerson Ashkenazi, a rabbi of the 17th century, studied at Nikolsburg under Menachem Mendel Krochmal, or Krochman. In 1644 he was called to the rabbiship at Prossnitz, then to Hanau, Nikolsburg, and Vienna. When, however, in the year 1670, the Jews

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were expelled from the last-named place, he went to Metz, where he died in 1694. He wrote: שו"ת עבודת חגרשני, *One hundred and twenty-four legal decisions*, which were afterwards published by his son (Frankfort-on-the-Main, 1699):—חסארת חגרשני, *Homiletical discourses on the Pentateuch* (ibid. 1699):—חדושי גרשני, *Discussive novellas*, published by his grandson (ibid. 1710). See Fürst, *Bibl. Jud.* iii, 60; Jost, *Annalen*, 1840, p. 80. (B. P.)

Our Lady of Mercy, Sisters of, is the name of a modern Roman Catholic religious order founded in Dublin by Miss Catharine McAuley in 1830. Miss McAuley was born in Gormanstown Castle, near Dublin, Sept. 29, 1787, and died Nov. 13, 1841. Her parents, who were Roman Catholics, died when she was a child, and she was brought up without any definite religious faith. But she became a Roman Catholic, and devoted herself and her large fortune to the service of the poor. She induced several ladies to join her, purchased a house in Dublin, and there, in 1827, opened an asylum for destitute young women and a free school for poor children. Soon afterwards she and her companions underwent a regular novitiate in a convent of Presentation nuns, and in 1831 assumed there the habit and took the vows of the new order. The rules received the sanction of the archbishop of Dublin Jan. 23, 1834; but subsequently the rule of St. Augustine, modified to suit the active duties of the sisterhood, was adopted by them, approved by Gregory XVI in 1835, and formally confirmed by him in 1840. As thus organized the Sisters of Mercy have in view, besides other charities, the visitation of the sick and prisoners, the instruction of poor girls, and the protection of virtuous women in distress. Wherever their means permit, they found "houses of mercy," in which destitute girls of good character are cared for until employment can be found for them. The sisterhood is divided into two classes, choir sisters and lay sisters. The former are employed about the ordinary objects of the order, and the latter about the domestic avocations of the convent, and such other duties as may be assigned to them. Candidates for membership of either class undergo a preliminary "postulancy" for six months; at the end of that time they assume the white veil and become novices. The novitiate lasts two years. The vows, which are taken for life, bind the members to poverty, chastity, obedience, and the service of the poor, sick, and ignorant. The sisters are subject to the bishops, and have no general superior. In the United States the communities of each diocese form one body, governed by a common superior, who is elected by the professed choir sisters and confirmed by the bishop. The habit of the order is a black robe with long loose sleeves, a white coif, and a white or black veil. In the streets a bonnet of black crape is worn instead of the coif and veil.

The Sisters of Mercy have spread considerably over Great Britain and her colonies. The first American house was established at St. John's, Newfoundland, in 1842, and the first in the United States at Pittsburgh in 1843, where they now have their mother-house and novitiate for that diocese, also a hospital, house of mercy, and orphan asylum. Their academies in Pennsylvania are at Latrobe, Loretto, Harrisburg, Lebanon (?), and Philadelphia; they number about 200 sisters, novices, and postulants in their thirteen or fourteen convents and houses in that state; and teach in the diocese of Pittsburgh alone 5000 children. In the diocese of Hartford, which embraces Connecticut and Rhode Island, they have 128 sisters, novices, postulants, and lay-sisters in nine convents and houses (Providence, two, South Providence, Newport, Pawtucket, and Woonsocket, R. I.; Hartford, New Haven, Conn., two), with seven academies under their charge, besides free and parochial schools, two orphan asylums at Hartford and one at South Providence, the whole containing apparently 6395 pupils. Since Feb. 17, 1868, the Hamilton School, one of the public schools in New Haven, has been conducted entirely by them, eleven now teaching nearly 500 children (probably included in the above number of pupils), at a cost to the city of $5600, according to the report for the year ending Sept. 1, 1870 (see chap. xxiv). The Sisters of Mercy now number probably over 900 in their eighty or more convents and houses in twenty-one different states (Maine, New Hampshire, Massachusetts, Rhode Island, Connecticut, New York, Pennsylvania, Maryland, North Carolina, South Carolina, Georgia, Mississippi, Louisiana, Arkansas, Missouri, Tennessee, Kentucky, Illinois, Iowa, Nebraska, California), with thirty-nine academies (some of them on a large scale, as at Manchester, N. H., Providence, R. I., Vicksburg, Miss., etc.), twelve orphan asylums, and over fifty other schools (free, parish, or industrial), under their charge, containing in all probably from 20,000 to 25,000 pupils. They have hospitals at Worcester, Albany, Pittsburgh (had 2680 patients in one year), Chicago (cost $75,000), Louisville, Omaha, and San Francisco; houses of mercy in New York, Pittsburgh, and San Francisco; a house of providence in Chicago; a Magdalen asylum apparently near San Francisco. Those in Georgia are said in the Catholic "Directory" to be a branch of an order founded (in 1829) by the late bishop England of Charleston, "where the nuns renew the vows of religion every year, and live under a rule approved by the bishop." There are five convents in the state, at Savannah, Augusta, Macon, Columbus, and Atlanta, containing somewhat over thirty sisters. Whether the thirty or forty sisters in North and South Carolina belong to the same branch or not is not stated. See Barnum, *Hist. of Romanism*, p. 304, 305. (J. H. W.)

Ouseley, GIDEON, a minister of the Wesleyan Methodist Connection in Ireland, noted as a missionary, was born at Dunmore, Galway, in 1762. He was the eldest son of his house, the brother of General Sir Ralph Ouseley, and cousin of Sir William and Sir Gore Ouseley, the Orientalists; and his family is distinguished in British military, diplomatic, and literary history. He was designed for the government service, and received a classical education. Married while not yet of age, his recklessness speedily brought him towards financial and moral ruin; but a peculiar episode in his history, closing with an almost fatal gunshot, led him to consider most seriously his spiritual condition. Thus solemnized in his thoughts, he was in 1789 converted by some Methodist soldiers quartered at Dunmore, where Ouseley then resided. He at once began to preach with the same vigor and zeal which he had before displayed in his career of vice and folly, and soon became a most ardent Gospel evangelist. The people heard him with wonder. Attacking at the same time Romish superstition and Protestant indifference, he preached in season and out of season, exhorted in the streets and churchyards, fairs and markets, and was accustomed to attend the wake-houses, or places where the dead lay, there to mingle with the crowds that were collected for the purpose of "hearing mass;" and while the priest read the prayers in Latin, he would translate every part that was good into Irish, and then address the whole assembly, in the presence of the priest, on their eternal interests. He rode on horseback from town to town, generally addressed the crowd without dismounting, and preached from three to five times a day. For seven years he travelled in this manner throughout the province of Connaught, and as far as Leinster, before his name appeared in the minutes. He was then received into the Wesleyan Conference, and in 1799 was appointed missionary to Ireland. It was just at the close of the rebellion, and the Catholic Irish often treated him rudely; but being a master of the Irish language, and thoroughly acquainted with the Irish character, he succeeded in converting thousands. Charles Graham travelled with him. Together they went into the worst fields of the country, to the darkest and strongest holds of popery and of Satan. On enter-

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ing a town, the Bible in hand and their hats off, processions of the people followed them to some convenient place, where they worshipped in the following manner: First they sang a translation of one of Charles Wesley's hymns. Next a brief but fervent prayer was so uttered that all heard it, some standing and crossing themselves, some on their knees smiting their breasts. Then one of the missionaries proclaimed a text in both English and Irish, and preached a short but powerful sermon, the other following with an exhortation. Their discourses were mostly in Irish, but were often interspersed with English passages. These brave itinerants thus boldly grappling with the monster evil of the land, Protestants generally, who comprehended that there was no alternative if popery was ever to be conquered, as well as many of the clergy of the Establishment, took sides with them, and welcomed them to their homes and their parishes; and in the occasional mobs, Protestants of all denominations stood faithfully around them. Moreover, Ouseley was an Irish gentleman, his family was influential, and his father, having been converted, sided with him. The wonderful missionary had thus a prestige which commanded respect among his countrymen. His sincere reverence for "the blessed Virgin" procured him, it is said, many a respectful hearing. Allusions in his sermons to her and the Scripture saints often secured reverent attention, without compromising his Protestantism. His popish hearers were seldom scandalized at anything in his services except the omission of the "Hail Mary" after the final prayer. Without provoking the prejudices of his hearers, he treated them with a courage and frankness which challenged their admiration and secured their good-humor. Thus in a town filled with Romanists he hired the bellman, as was his custom, to announce through the streets preaching for the evening. The man, afraid of opposition, uttered the announcement timidly and indistinctly. Ouseley, passing in the street, heard him, and, taking the bell, rang it himself, proclaiming aloud: "This is to give you notice that Gideon Ouseley, the Irish missionary, is to preach this evening in such a place and at such an hour; *and I am the man myself!*" When Coke applied to the Irish Conference for the first official approval of his Asiatic project, and that body, looking upon him with almost idolatrous affection as its own chief apostle, not only sanctioned his plan, but voted him several of its ministers as missionaries, Ouseley stood forth on the Conference floor and begged, with tears, to be permitted to accompany them. His services, however, could not be dispensed with at home, and he was thus continued in his warfare to the last. When seventy-four years old, and after nearly half a century of devoted labor, he was still abroad on the highways and in the market-places as actively as ever, preaching fourteen, sixteen, and sometimes twenty sermons a week. In the last year of his life he was several times prostrated by sickness, but rallying his remaining energies, he went forth again and again to his missionary labors. On April 8, 1839, he finished his ministry at Mountmellick, where he that day preached three times, once in the street. He returned to Dublin to lie down on his death-bed. "I have no fear of death; the Spirit of God sustains me; God's Spirit is my support," was his dying exclamation. He died May 14, 1839, in the hundredth year of Methodism. "Gideon Ouseley," says Stevens, "will be forever recognised as the Protestant apostle of Ireland; it is hardly too much to affirm that no one man has, directly and indirectly, done so much for her deliverance from the stupendous burden of superstition under which popery has crushed her." Besides his incessant missionary labors, Ouseley was the author of several polemical publications, the most important of which was *Old Christianity and Papal Novelties*. The priests could not refute the conclusive arguments of this work; for its educated author was an adept in the controversy. Many popish laymen, popish schoolmasters, and even candidates for the priesthood, were converted by it, and not a few of these converts became preachers of the Wesleyan body or of the Established Church. See Stevens, *Hist. of Methodism*, vol. iii (see Index); Elsey, *Life of Ouseley* (Lond. and New York, 1848); Arthur, *Life of the Rev. Gideon Ouseley* (Lond. 1876). (E. B.)

Outram (or **Owtram**), WILLIAM, D.D., an English divine, was born in Derbyshire in 1625. He entered Trinity College, Cambridge, in 1641, and upon the completion of his university course became rector of St. Mary Woolnoth, London, which position he resigned in 1666; was appointed archdeacon of Leicester in 1669; became prebendary of Westminster in 1670, and was also for some time rector of St. Margaret's, Westminster. He was much esteemed by his contemporaries. Both the Churchmen and the Dissenters had great confidence in his piety and his judgment (see Stoughton, *Eccles. Hist.* [*Church of the Restoration*], i, 439). He was well versed in rabbinical learning, and in the writings of the fathers. He died in 1679. His works are: *De Sacrificiis Libri duo, quorum altero explicantur omnia Judæorum nonnulla Gentium Profanorum Sacrificia; altero Sacrificium Christi contra F. Socinum* (Lond. 1677, 4to; Amster. 1688, 12mo); this was translated into English, with additional notes and indexes by John Allen, under the title of *Two Dissertations on Sacrifices; the first on all the Sacrifices of the Jews, with Remarks on some of those of the Heathens: the second on the Sacrifice of Christ; in both which the General Doctrine of the Christian Church on these Subjects is defended against the Socinians* (1817, 8vo; 1828, 8vo; 1833, 8vo). "Some of the best discussions on the subject of sacrifice," says Orme, "are to be found in this work; and in no work is the typical relation of the ancient sacrifices to the nature and design of the death of Christ more satisfactorily explained. The English translation is respectably executed, and has made the work accessible to all." "This work," says Horne, "is of singular use to the divinity student, as affording, in a comparatively small compass, one of the most masterly vindications of the vicarious atonement of Christ:" —*Twenty Sermons preached on several Occasions* (1677, 8vo, posth.; 2d ed. 1679, 8vo). These were edited by Dr. J. Gardiner, bishop of Lincoln, who commends them highly in his preface. See Allibone, *Dict. of Brit. and Amer. Authors*, vol. ii, s. v.; Orme, *Bibl. Bibl.* s. v.; Horne, *Introd.* vol. ii. (E. B.)

Ouvrard, RENÉ, a French ecclesiastic, was born at Chinon about 1620. He was intimate with Arnauld and other writers of Port-Royal. He died in 1694. He published treatises on music, theology, and mathematics.

Ovalle (sometimes written **Ovaglie**), ALFONSO DE, a Jesuit of Spanish extraction, was born in Chili in 1601. He died in 1651. He published in 1646 a *Historical Account of the Kingdom of Chili and the Jesuit Missions in that country*. See Backer, *Biblioth. des écrivains de la Compagnie de Jésus* (1854), 2d series, p. 451.

Ovampoland. See OVAMPOS.

Ovampos, or, as they are sometimes called, **Otjiherero**, are Africans, seemingly the connecting link between the *Kaffre* (q. v.) and *Negro* (q. v.). The country they live in is called Ovampoland, and is situated in the region north of the great Namaqualand (q. v.), in South Africa, extending north to the Cunene River, and south to the parallel of 23° S. lat. The land of the Ovampos is a much more fertile region than Namaqualand, from which it is separated by a wide belt of densely bushed country. It has but few rivers, and these not of a perennial nature. About fifty miles from the coast the country rises to a table-land about 6000 feet above the sea-level, and then declines to the south and east into the deserts of the Kalihari and the region of Lake Ngami. Many strong indications of copper-ore are found in various places. The principal rivers, or, rather, water-courses, are the Swakop, Kusip, and their

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branches, which enter the Atlantic a few miles north of Walfish Bay. The other rivers in the interior seem to lose themselves in the sands. The climate is healthy, except near the coast, where fever in some seasons prevails. It seldom rains in the coast region, which is a very desolate one, and almost devoid of water. Thunder-storms are very violent in the summer season. All the large mammalia are more or less plentiful, according as water may be found at the different drinking-places. Elephants, rhinoceroses, elands, and other large animals driven from the south by the march of civilization, take refuge in the desert lying east of Ovampoland, where sportsmen like Green and Andersson have been known to kill as many as twelve elephants in a day. The country was first described by Sir J. Alexander, who visited its south border. Mr. Galton afterwards penetrated much farther north; and Mr. C. J. Andersson has since fully explored it nearly as far north as Cuanene. Large numbers of horned cattle are annually collected by traders from the Cape in these regions, and whales abound on the coast. The trade in ostrich-feathers and ivory is of increasing importance, and several trading-stations are established for the collection of native products. The Ovampos are described by Andersson as of a very dark complexion, tall and robust, but remarkably ugly. He found them, however, honest, industrious, and hospitable. They are not entirely pastoral, but cultivate much corn. Living in the same country are the Cattle Damaras, with still more of the Negro type, a stout, athletic people, very dirty in their habits, and generally armed with the bow and arrow. They live in a state of constant warfare with the Ghondannup, or Hill Damaras, a nearly pure Negro race, on the one hand, and the Namaqua Hottentots, who live south of them, on the other.—Chambers, *Cyclop.* s. v.

"Little or nothing," says the *Missionary World* (N. Y. 1874), "has as yet been done for the benefit of the wandering tribes which inhabit the dreary regions of Ovampoland." German missionaries, employed by the Rhenish Society, have labored here as well as in Namaqualand, but thus far no marked results have crowned their efforts for the Christianizing of the Ovampos. The missionaries have, however, succeeded in systematizing the Ovampo dialects, and they have even printed some elementary works in the Otjihehero dialect. Two of these appear in Sir G. Grey's catalogue.

Ovation, a lesser triumph among the ancient Romans. The name seems to have been derived from the animal sacrificed on the occasion, which was not a bull, but a sheep (ovis). In an ovation the general entered the city on foot, clothed not in gorgeous robes, but simply in the toga prætexta of a magistrate. The wreath with which his brow was girt was composed not of laurel, but of myrtle. He carried no sceptre in his hand. The procession by which he was attended consisted not of senators and a victorious army, but of knights and plebeians. No trumpets heralded the general's entry into the city in the case of an ovation, but simply a band of flute-players.—Gardner, *Faiths of the World.*

Oven (Heb. תַּנּוּר, *tannur'*, from the same root with the Chaldee תְּנַן, *to smoke*, Gr. κλίβανος), originally any receptacle for fire, as a furnace or kiln (comp. Gen. xv, 17; Isa. xxxi, 9); but usually an oven for baking bread and cakes (see Exod. vii, 28; Lev. ii, 4), not only that used by the baker (Hos. vii, 4, 6, 7), but also

Ancient Egyptian Ovens.

that in which the mistress of a house baked her bread (Lev. xxvi, 26; and see Jahn, *Bibl. Archæol.* i, 213; ii, 182). This oven was built of brick, and was smeared within and without with clay. A fire was kindled within it, and the dough was placed upon the side, where it baked, and was called מַאֲפֵה תַנּוּר, *maaphêh tannûr* (Lev. ii, 4). The κλίβανος of the Greeks appears to have been of a similar construction. Each household possessed such an article (Exod. viii, 3), and it was only in times of extreme dearth that the same oven sufficed for several families (Lev. xxvi, 26). It was heated with dry twigs and grass (Matt. vi, 30), and the loaves were placed both inside and outside of it. It was also used for roasting meat (Mishna, *Taan.* iii, 8). The heat of the oven furnished Hebrew writers with an image of rapid and violent destruction (Psa. xxi, 9; Hos. vii, 7; Mal. iv, 1). But the Hebrews did not always possess such an oven, and often seem to have baked their bread on the ground, which was first heated by a fire, or on thin plates of metal, and sometimes to have made an excavation in the earth, which answered the purpose (see Gesenius, *Thesaur.* s. v. תַּנּוּר). See BAKE.

Among the modern Orientals the dough, when prepared, is not always baked at home. In towns there are public ovens and bakers by trade; and although the general rule in large and respectable families is to bake the bread at home, much bread is bought of the bakers by unsettled individuals and poor persons; and many small households send their dough to be baked at the public oven, the baker receiving for his trouble a portion of the baked bread, which he adds to his day's stock of bread for sale. Such public ovens and bakers by trade must have existed anciently in Palestine, and in the East generally, as is evident from Hos. vii, 4 and Jer. xxxvii, 21. The latter text mentions the bakers' street (or, rather, bakers' place or market), and this would suggest that, as is the case at present, the bakers, as well as other trades, had a particular part of the ba-

Modern Egyptian Oven.

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zaar or market entirely appropriated to their business, instead of being dispersed in different parts of the towns where they lived. See CRACKNEL.

For their larger operations the bakers have ovens of brick, not altogether unlike our own; and in large houses there are similar ovens. The ovens used in domestic baking are, however, usually of a portable description, and are large vessels of stone, earthenware, or copper, inside of which, when properly heated, small loaves and cakes are baked, and on the outer surface of which thin flaps of bread, or else a large wafer-like biscuit, may be prepared. This is adapted to the nomad state, and is the article generally intended by the Hebrew term *tannûr*. It usually consists of a large jar made of clay, about three feet high, and widening towards the bottom, with a hole for the extraction of the ashes (Niebuhr, *Desc. de l'Arab.* p. 46). Occasionally, however, it is not an actual jar, but an erection of clay in the form of a jar, built on the floor of the house (Wellsted, *Travels*, i, 350). The oven is frequently covered with a chimney made of mud, to create a draught.

Another mode of making bread is much used, especially in the villages. A pit is sunk in the middle of the floor of the principal room, about four or five feet deep by three in diameter, well lined with compost or cement. When sufficiently heated by a fire kindled at the bottom, the bread is made by the thin pancake-like flaps of dough being, by a peculiar knack of hand in the women, stuck against the oven, to which they adhere for a few moments, till they are sufficiently dressed. As this oven requires considerable fuel, it is seldom used except in those parts where that article is somewhat abundant, and where the winter cold is severe enough to render the warmth of the oven desirable, not only for baking bread, but for warming the apartment. See FURNACE.

Another sort of oven, or rather mode of baking, is much in use among the pastoral tribes. A shallow hole, about six inches deep by three or four feet in diameter, is made in the ground; this is filled up with dry brushwood, upon which, when kindled, pebbles are thrown to concentrate and retain the heat. Meanwhile the dough is prepared, and when the oven is sufficiently heated the ashes and pebbles are removed, and the spot well cleaned out. The dough is then deposited in the hollow, and is left there over night. The cakes thus baked are about two fingers thick, and are very palatable. There can be little doubt that this kind of oven and mode of baking bread were common among the Jews. Hence Hezel very ingeniously, if not truly, conjectures (*Real-Lexikon*, s. v. Brod) comes the סַלֵּי חוֹרִי (*sallêy choriy*, Sept. *κανᾶ χονδριτῶν*, Vulg. *canistra farinæ*), *hole-bread baskets*, of Gen. xl, 16, which he renders, or rather paraphrases, "baskets full of bread baked in holes," not "white baskets" [see BASKET], as in the A. V., nor "baskets full of holes," as in our margin; nor "white bread," as in most of the Continental versions, seeing that all bread is white in the East. As the process is slower and the bread more savory than any other, this kind of bread might certainly be entitled to the distinction implied in its being prepared for the table of the Egyptian king.

There is a baking utensil called in Arabic *tajen*, which is the same word (*τηγάνον*) by which the Sept. renders the Heb. מַחֲבַת (*machabháth*), "*pan*," in Lev. ii, 5, etc. This leaves little doubt that the ancient Hebrews had this *tajen*. It is a sort of pan of earthenware or iron (usually the latter), flat, or slightly convex, which is put over a slow fire, and on which the thin flaps of dough are laid and baked with considerable expedition, although only one cake can be baked in this way at a time. This is not a household mode of preparing bread, but is one of the simple and primitive processes employed by the wandering and semi-wandering tribes, shepherds, husbandmen, and others, who have occasion to prepare a small quantity of daily bread in an easy, off-hand manner. Bread is also baked in a manner which, although apparently very different, is but a modification of the principle of the *tajen*, and is used chiefly in the houses of the peasantry. There is a cavity in the fire-hearth, in which, when required for baking, a fire is kindled and burned down to hot embers. A plate of iron, or sometimes copper, is placed over the hole, and on this the bread is baked. See BREAD.

Another mode of baking is in use chiefly among the pastoral tribes, and by travellers in the open country, but is not unknown in the villages. A smooth, clear spot is chosen in the loose ground, a sandy soil—so common in the Eastern deserts and harder lands—being preferred. On this a fire is kindled, and when the ground is sufficiently heated the embers and ashes are raked aside, and the dough is laid on the heated spot, and then covered over with the glowing embers and ashes which had just been removed. The bread is several times turned, and in less than half an hour is sufficiently baked. Bread thus baked is called in Scripture עֻגָה (*uggáh*), "*cake*" (Gen. xviii, 6; 1 Kings xvii, 13; Ezek. iv, 12, etc.), and the indication 1 Kings xix. 6 is very clear, "cake baken on the coals" (*coal-cake*), i. e. cakes baked under the coals. The Sept. expresses this word very fairly by *ἐγκρυφίαι*, *panis subcinericius* (Gen. xviii, 6; Exod. xii, 39). According to Busbequius (*Itin.* p. 36), the name of *Hugath*, which he interprets *ash*-cakes, or *ash*-bread, was in his time still applied in Bulgaria to cakes prepared in this fashion: and as soon as a stranger arrived in the village the women baked such bread in all haste, in order to sell it to him. This conveys an interesting illustration of Gen. xvi, 6, where Sarah, on the arrival of three strangers, was required to bake "quickly" such ash-bread—though not for sale, but for the hospitable entertainment of the unknown travellers. The bread thus prepared is good and palatable, although the outer rind, or crust, is apt to smell and taste of the smoke and ashes. The necessity of turning these cakes gives a satisfactory explanation of Hos. vii, 8, where Ephraim is compared to a cake not turned, i. e. only baked on one side, while the other is raw and adhesive. See ASH-CAKE.

Overall, JOHN, an English prelate, was born in 1559, and, after a proper preliminary training, was educated successively at St. John's College, Cambridge, and at Trinity College, of which he was chosen fellow. In 1596 he was appointed regius professor of divinity, when he took the degree of D.D., and about the same time was elected master of Catherine Hall in the same university. In 1601 he was preferred to the deanery of St. Paul's, London, by the recommendation of his patron, Sir Fulk Greville, and queen Elizabeth; and in the beginning of James's reign was chosen prolocutor of the lower house of convocation. In 1612 he was appointed one of the first governors of the Charterhouse Hospital, then just founded by Thomas Sutton. In April, 1614, he was made bishop of Lichfield and Coventry; and in 1618 was transferred to Norwich, where he died in May, 1619. He was buried in that cathedral, where he lay unnoticed till some time after the restoration of Charles II, when Cosin, bishop of Durham, who had been his secretary, erected a monument in 1669 to his memory. Overall is characterized by Wood as being the best scholastic divine in the English nation; and Cosin, who perhaps may be thought to rival him in that learning, calls himself his scholar, and expressly declares that he derived all his knowledge from him. Bishop Overall is also extolled by Smith for his distinguished wisdom, erudition, and piety. In the controversy which in his time divided the Reformed churches about predestination and grace, he held ground inclining rather to Arminianism; and seems to have paved the way for the reception of that doctrine in England, where it was generally embraced a few years afterwards, chiefly by the authority and in-

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fluence of archbishop Laud. Overall had a particular friendship for Gerard Vossius and Grotius; and was much grieved to see the love of peace, and the projects of this last great man to obtain it, so ill requited. He labored heartily himself to accord the differences in Holland, upon what is known by the name of the Quinquartician controversy. Overall's chief work was the *Convocation Book concerning the Government of God's Catholick Church and the Kingdoms of the Whole World* (London, 1690). This treatise was adopted by the convocations of Canterbury and York, but was left unpublished by request of king James I. Overall's object in its compilation was to advocate the superior claims of the throne, and to dispute the claim of those who would place the episcopal office, as by divine right, superior to the throne. He also denies the Presbyterian claim of the superiority of the πρεσβύτερος over the king by divine right. He also teaches that "there is no more necessity of one visible head over the Catholic Church than of one visible monarch over all the world," and that "a government, which had originated in rebellion, ought, when thoroughly settled, to be considered as ordained by God, and as such to be obeyed by clergy and laity." Not having received the royal confirmation, the book is held as possessing no legal authority, yet there is no room to doubt that it was designed to be received as an authentic exposition of the mind of the Anglican Church on the subjects of which it treats. This work, preserved in manuscript for eighty-four years, was first given to the world by archbishop Sancroft in 1690, with the design of injuring the new government; but an important passage in it which had been overlooked reconciled William Sherlock to the oaths, and he no longer refused to take them. A new edition of the work was published in the "Library of Anglo-Catholic Theology" (1844). Bishop Overall also wrote *Sententia de Prædestinatione* (London, 1651). He is besides named among the translators of the Bible, and as a writer of that portion of the Catechism of the Church of England which concerns the sacraments. For Overall's *Notes on the Common Prayer*, see Nichols, *Commentary;* for his remarks on *The Necessity of One Visible Head*, see Wordsworth, *Christian Institutes*, iv, 135; and for his remarks *On a Middle State*, see Campbell, *Doctrines of a Middle State*. See also *Biographical Dictionary*, s. v.; Allibone, *Dictionary of British and American Authors*, s. v.; Adolphus, *Manual for Students in Theology* (see Index); M'Elhinney, *The Doctrine of the Church*, p. 260; Hallam, *Literature*, ii, 358; Stoughton, *Ecclesiastical History of England* (*Church of the Restoration*), i, 219; Wordsworth, *Ecclesiastical Biography*, i, 128 sq.; iv, 297 sq. (E. B.)

Overbagh, Peter A., a minister of the Reformed (Dutch) Church, was born in 1779. He studied theology under Livingston, and was licensed to preach in 1803. From 1805 to 1806 he was stationed at Bethlehem and Corymans, N. Y.; from 1806 to 1809, at Woodstock; from 1809 to 1817, at Woodstock and Flatbush (Ulster Co.). After 1834 he also preached at Plattekill station. He died in 1843. Through his influence the character of the community in which he spent his ministry was greatly changed. He organized a Church in Flatbush with a dozen members, and left it with three hundred, besides having formed a new organization near by. Overbagh's labors, though mostly obscure, resulted in many conversions, and he was regarded as an eminently useful and faithful man. See Corwin, *Manual of the Reformed Church in America*, p. 174, 175.

Overbeck, Friedrich, a distinguished German painter, to whom is justly awarded a large share of the merit for the movement in the early part of this century from which arose the modern German school of art, was born at Lübeck July 3, 1789. He began his studies as an artist at Vienna in 1806; but having adopted and continued to persist in carrying out certain notions of art, and the mode of studying it, essentially different from those inculcated in the academy, he was expelled along with certain other students who entertained the same views, and in 1809 set out for Rome. There he was soon afterwards joined by the now world-wide renowned painters Cornelius and Schadow; and these three, animated with similar ideas, and mutually encouraging one another, laid the foundation of a school that in no small degree influences the taste for art in Europe at the present time. The old German school of painting, partly under the influence of the dominant French taste, and partly guided by the maxims and practice of Mengs (q. v.), had been seeking inspiration almost exclusively from classic sources, and drawing its technical principles from the study of the later painters of Italy. But coincident with the casting off of the trammels of modern French criticism and ancient forms in literature, there had been growing up a desire for a return to a less academic or eclectic system in art; and Friedrich Schlegel, a leading critical advocate of the Romantic school in literature, was the herald and prophet of the new school of national German art. Overbeck was well prepared to become one of the advocates and propagators of these new ideas, and, together with his two celebrated friends and a host of followers, the new school rapidly developed. He paid entire devotion to the style of the Italian artists prior to the period of the Renaissance, particularly Fra Angelico (b. 1387; d. 1455), and manifested a strong aversion to a dependence on the form of drawing in the style of Greek or classic art in works embodying religious subjects; although many of his compatriots—Cornelius, for instance—modified or perhaps enlarged these ideas, and studied the works of Michael Angelo and those of Raphael's later style executed under the influence of classic art. Overbeck first became noted by a picture of the *Madonna*, which he painted at Rome in 1811. He was next employed, along with Cornelius and others, by the Prussian consul, general Bartholdi, to execute certain frescos illustrating the history of Joseph; the *Selling of Joseph* and the *Seven lean Years* being the subjects assigned to him. After completing these, he painted in fresco, in the villa of the marchese Massimi, five large compositions from Tasso's *Jerusalem Delivered*. In 1814 he and several of his artistic brethren abjured Lutheranism, and embraced the Roman Catholic religion. In 1815 he completed *Christ at the house of Martha and Mary*, which went far to secure his great reputation; but his grand picture, *Christ entering Jerusalem* (about eight feet by five and a half), finished in the following year for the Marienkirche at Lübeck, was that which may be said to have established his fame: there can be little hesitation in saying that, despite its crudenesses, it was in many respects one of the grandest scriptural pictures which had been painted since the decay of art in Italy. Though a slow worker—his design being first elaborately thought out, and then laboriously corrected—the productions of a man who had been for nearly half a century constantly working are far too numerous to be mentioned here, even if we had the materials for completing the list. Overbeck's chief work is a fresco at Assisi, *The Miracle of Roses of St. Francis*. His oil-pictures are inferior to his frescos, being dry and weak in color. His great picture, *The Influence of Religion on Art*, preserved in the Stadel Institute at Frankfort, and well known from the engraving, is an admirable composition, and is indeed the most favorable specimen of his powers as a painter in oil-colors. In this vast production he has sought to symbolize in a single design the development of art—including music, architecture, sculpture, and painting—under the influence of Christianity. Christ in the act of blessing, and the Virgin recording the Magnificat, occupy the middle of the upper compartment of the picture, while the saints and prophets of the Old and the apostles of the New Testament are assembled around, and the representatives of the several arts fill the different stages or compartments

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into which the picture is divided. It is a work full of learning, thought, and fine feeling, but one which to understand, much less to do full justice to, it is necessary to study from the artist's own point of view, and with a clear conception of his central idea — to an ordinary spectator by no means an easy matter. He executed a great many drawings remarkable for high feeling, most of which have been engraved. One of his last undertakings, a series of designs from the Evangelists, delicately engraved in the line manner, is a work of high excellence. He died at Rome Nov. 12, 1869, and was buried in one of the churches of the Eternal City in tribute to his eminent services to sacred art. "The works of Overbeck are marked by unflagging invention, great refinement and delicacy of expression, considerable power of drawing, and a style of composition which presents his design with the greatest conceivable perspicuity. Where there is obscurity, as there sometimes is, it rests in the idea and not in the manner of its presentation. But his treatment of his themes is essentially subjective: in other words, he seems to have always sought to carry out Schlegel's principle that in all Christian themes the treatment must be spiritual and symbolic rather than human and dramatic. Hence his works display a calm devotional beauty and simplicity rather than energy or brilliancy of style. This spirituality and symbolism of style and thought rise in the works of Overbeck not infrequently into grandeur, and are always impressive; but often, even in his hands, they run into coldness, obscurity, and mannerism. But the nobleness and purity of aim, the great artistic knowledge and power, the fine poetic genius which pervades almost every production of his pencil, and his singleness of purpose, must always secure for the name of Friedrich Overbeck a high place in the history of art, and one of the very highest among the painters of the 19th century" (*Engl. Cyclop.*). See Nagler, *Künstler-Lexikon*, s. v.; Raczynski, *Histoire de l'Art Allemand moderne;* Brockhaus, *Conversations-Lexikon*, s. v. (J. H. W.)

Overberg, Bernhard, a distinguished German theologian and writer, was born at Hoeckel, near Osnabrück, about 1757. In 1774 he went to study theology at Münster, was ordained priest in 1780, and appointed professor in the normal school of Münster in 1783. In 1789 he became intimate with princess Amelie Gallitzine (q. v.), and this friendship lasted until death. In 1809 he was appointed regent of the episcopal seminary, and counsellor of the Consistory in 1816. He died Nov. 9, 1826. He was very active in promoting the cause of education in the diocese of Münster. His principal works are, *Anweisung zum Schulunterrichte* (1795):— *Biblische Geschichte* (1796):— *Religionshandbuch nebst den beiden Katechismen* (1804, several eds.). His biography was written by J. Neinermann (Münster, 1829) and by Krabbe (ibid. 1832; 2d ed. 1846).—Pierer, *Universal-Lexikon*, xii, 529; Herzog, *Real-Encyklop.* x, 743 sq. (J. N. P.)

Overbury, *Sir* Thomas, an English author who flourished in the second half of the 17th century, but of whose personal history we know scarcely anything, is noted as the author of *A true and perfect Account of the Examination, Trial, Condemnation, and Execution of Joan Perry and her two Sons for the supposed Murder of William Harrison, written by way of Letter to Thomas Shirley, M.D., in London* (1676):—*Queries proposed to the serious Consideration of those who impose upon others in things of divine and supernatural Revelation, and prosecute any upon the Account of Religion; with a Desire of their candid and Christian Resolution thereof* (1677):—in answer to criticisms on the above, *Ratiocinium Vernaculum, or a Reply to Ataxiæ Obstaculum*, etc.

Overseer (usually פָּקִיד, *pakid', visitor*, Gen. xxxix, 4; xli, 34; but Piel of נָצַח, *to preside*, in 2 Chron. ii, 2, 18; xxxiv, 13; שׁוֹטֵר, in Prov. vi, 7; ἐπίσκοπος, *a bishop*, in Acts xx, 28), not only an officer who had the superintendence of the household, as Joseph had in that of Potiphar, but also an overlooker of workmen, as those appointed by Solomon (2 Chron. ii, 18). See Officer. We read that Pharaoh set taskmasters, or overseers, over the children of Israel, who "made their lives bitter with hard bondage" (Exod. i, 14), a statement fully confirmed by the monuments, where the taskmasters are uniformly represented armed with cudgels. See Bastinado. In the margins of many of the Psalms, the Hebrew word מְנַצֵּחַ is properly rendered *overseer*, meaning probably the *chief musician*, as the text has it. (See Gesenius, *Thesaur.* s. v.) See Chief Musician.

OVERSEER. See Bishop; Episcopacy; Prelacy.

Overton, Samuel, an English minister of the Society of Friends, was born in the county of Warwick in 1668. He entered the ministry in 1694, and labored therein forty-three years. He is noted as one of the first of those concerned in establishing meetings for Church discipline in Warwickshire. He died July 23, 1737. See Janney, *Hist. of the Friends*, iii, 225.

Oviedo, Council of (*Concilium Ovetense*), was held about 877, according to Pagi (Mansi says the date is altogether uncertain). King Alphonso, his queen, and sons were present, and eighteen bishops. Several useful regulations were drawn up. The Church of Oviedo was erected into a metropolitan see, and Hermenegilde, who presided over it, was recognised as head over the other bishops, to labor with them for the re-establishment of discipline in the Church, which had been impaired by the rule of the infidels. See Labbé, *Conc.* ix, 501; Landon, *Man. of Councils*, s. v.

Ovington, John, an English ecclesiastical writer and traveller, was born in the 17th century. He was chaplain to king James II. In 1689 he sailed to the East Indies, and spent several years in Surat. He published in 1698 his *Voyage to Surat in the years* 1689-1693, etc., which was translated into French. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Thomas, *Dictionary of Biography and Mythology*, s. v.

Owen, Anning, a Methodist Episcopal minister, was born in the State of New York in 1751. He is said to have been a member of the Congregational Church in early life; but he dated his conversion from the Indian battle in Wyoming in 1778. His account of this event was as follows: When the retreat commenced on the battle-field he expected to be killed, and determined that, should he be shot, his last breath should be spent in calling upon God for mercy. Having secreted himself under a grape-vine on the margin of the river, he there gave his heart to God, and found peace to his soul. He united with the Methodist Episcopal Church, and was soon licensed to preach; was ordained deacon in 1791; joined the travelling connection in 1795; and in 1797 received elder's orders. He was three years presiding elder on the Susquehanna District; continued in the itinerancy nineteen or twenty years; travelled extensively in the north-western part of New York, and was one of the first Methodist laborers in many parts of the old Genesee Conference. In 1813, in consequence of bodily infirmities, he received a superannuated relation. He died at Ulysses, Cayuga County, N. Y., in April, 1814. He is described as a zealous, good man, very eccentric, and at times quite eloquent. Possessed of little learning, he nevertheless was ready in thought, shrewd and witty, and never at a loss for adequate means of communication with the people. He labored with all his might, and when he was convinced that he was right nothing could turn him aside. Of great religious sympathy, of mighty faith, and tremendous power, the labors of Anning Owen were eminently successful. See Connable, *Hist. of the Genesee Conference* (N. Y. 1876), chap. i.

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Owen, Griffith, a minister of the Society of Friends, flourished towards the close of the 17th century. He died in 1717. As a minister of the Gospel, he was lively and pathetic; as a member of religious society, he was active and exemplary. William Penn, in one of his letters, mentions him as "tender Griffith Owen, who sees and feels." For some years he was an active member of the governor's council. He was not only a minister, but practiced medicine, and was eminently useful in the newly settled province. He was universally beloved through life, and lamented at death. See Janney, *Hist. of the Friends*, iii, 67, 187.

Owen, Henry, M.D., a learned divine of the Church of England, was born in 1716, near Dolgelly, in Merionethshire. He was educated at the grammar school of Ruthin, in Wales, whence he was removed to Jesus College, Oxford. His attention was primarily directed towards the medical profession; but, changing his purpose, he took orders, and, after various preferments, became in 1760 rector of St. Olave, Hart Street, and vicar of Edmonton, in Middlesex. In 1775 he also obtained the living of Edmonton. He died in 1795. He published, *The Intent and Propriety of the Scripture Miracles*, a most valuable work:—*Observations on the Four Gospels:—Directions to Students in Divinity:—Inquiry into the State of the Septuagint Version of the Old Testament:—Critica Sacra, or a Short Introduction to Hebrew Criticism:—Collatio Codicis Cottoniani Geneseos, cum editione Romana a viro clarissimo Johanne Ernesto Grabe*, deemed the most ancient manuscript in Europe:—*Critical Disquisitions:—The Modes of Quotation used by the Evangelical Writers.* "All of Dr. Henry Owen's works," says Orme, "are characterized by sound criticism and laborious research. Bishop Marsh, who says that he is an excellent critic, observes that his Historical and Critical Account of the Septuagint Version should be read by every man who wishes to be acquainted with the history of that version" (*Bibl. Bibl.* [1839] p. 187). See Nichols, *Lit. Anecdotes;* Allibone, *Dict. Brit. and Amer. Auth.* s. v.; Jones, *Christian Biog.* s. v.; Hook, *Eccles. Biog.* s. v. (J. H. W.)

Owen, James, a minister of the Society of Friends, was born Feb. 18, 1822, near Cæsar's Creek, Ohio, and was religiously trained. In 1826 his family removed to Hendricks County, Indiana, where he learned something of the difficulties and privations incident to frontier life. He was recorded as a minister Sept. 8, 1849. He labored in Iowa in 1849, visited the yearly meetings of Philadelphia, New York, and New England in 1850, and soon after went again to Indiana and Ohio. In 1854 he again visited Iowa, and, in view of the rapid emigration of Friends to that state, left his home, then in Howard County, Indiana, and settled at Bangor, Iowa, in 1855. Here he was subjected again to many privations. Afterwards he visited the Friends of Indiana, Ohio, Maryland, and North Carolina, and labored among the freedmen in Kentucky, Tennessee, and Arkansas. March 16, 1869, he went on a visit to the Society of Friends and others in England, Ireland, and some parts of the Continent. He returned to America, and visited in course Baltimore and North Carolina yearly meetings, and appointed meetings within the limits of Randolph and other counties, as many as seventeen per week. The climate of this latitude proved detrimental to his health, and an attack of typhoid-pneumonia obliged him to seek a northern climate. He died Jan. 2, 1871, and was interred in the Friends' cemetery at New Providence, Iowa. James Owen was eminently successful in his unusually abundant ministerial labors. The weightiness of his spirit, the edifying manner in which he preached, and the solemnity of his appeals, together with his sincere kindness and genial ways, gave him a place in the hearts of all, both old and young, within the scope of his acquaintance. See *Friends' Review* (Philadelphia), Nov. 2, 1872. (E. B.)

Owen, John (1), an English divine of the Puritan age, and most conspicuous among the English Congregationalists of his day. Descended from an ancient and honored family in Wales, he was born (1616) at Stadham, near Oxford. His father, Henry Owen, was an earnest and laborious minister in the Church of England, but a Noncomformist. At the age of twelve he was entered a student at Queen's College, Oxford, where, while he was still a boy, his diligence in study and his progress in all the departments of learning were such as are not often equalled by maturer minds. From the first he seems to have had in view the clerical profession; but in the early years of his university life he was impelled (as he afterwards believed and confessed) by no better motive than ambition for eminence and power in the Church of England. In the progress of his studies he was wakened by the Spirit of God to higher thoughts and aspirations; and he began to work with religious conscientiousness, seeking to do God's will, though he had not yet attained the full freedom of the sons of God. The Puritan habit of thinking and the Puritan spirit, which Owen had inherited from his father, brought him into collision with certain ritualisms which Laud, then chancellor of the university, was forcing upon Oxford, and which to the evangelical party of those days seemed to be "popish superstitions." Compelled to choose between a compliance with the new regulations and a relinquishment of his place and hopes in the university, he chose the latter. He was then twenty-one years of age, having commenced master of arts two years before, and having been more recently ordained to the ministry of the Church of England. That confession of Puritanism cost him (as he knew it must) the favor of an uncle in Wales who had chiefly supported him, and whose estate he was expected to inherit. At that time the conflict between king Charles I and the English people as represented in Parliament was impending, and men everywhere, young and old, were taking sides. Owen had taken the side of reformation in the Church and of chartered liberty in the state; and all who knew him knew where he would be found. To such a man, so long as Laud might remain at the helm of the ecclesiastical establishment, there was no prospect of preferment. Many a Puritan clergyman in those days found refuge and employment as chaplain or tutor, or both, in the family of some nobleman or gentleman favorable to that party. Such was the beginning of Owen's ministry. But at the outbreak of the civil war the nobleman in whose family he was then employed took arms for the king, while he himself declared for the Parliament, and not only lost his place, but was disinherited by his Welsh uncle. Being thus thrown upon the world, he removed to London, which had become the metropolis of Puritanism. His religious life at the university and in the country had been earnest and resolute, but had not been enriched with the joy of salvation. He had not found in his own experience an assured peace with God through Christ. But it happened to him, not long after his removal to London, that having gone on a Sabbath morning to hear a celebrated preacher, he was disappointed by seeing a stranger in the pulpit. The unknown preacher's text. "Why are ye fearful, O ye of little faith?" was so appropriate to Owen's habit of mind that it commanded his most earnest attention, and the sermon that followed led him into the light. Thenceforward he knew how to rest upon the Gospel with a cheerful and sustaining confidence. His removal to London seems to have been with a view to the publication of a work on the chief theological controversy of that age. His *Display of Arminianism*, published in 1642, was an elaborate confutation of the doctrines which Laud and his abettors were introducing into the originally Calvinistic Church of England, and which were regarded on all sides as having more than an accidental connection with the party of absolutism in the state, as well as with tendencies Romeward in the Church. The learning and ability of that book,

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written by a young man of twenty-six years, commended its author to the Parliamentary committee for purging the Church of scandalous ministers, and thus it was the occasion of his being introduced to a pastoral charge. The incumbent of the parish church at Fordham, in Essex, having been found "scandalous," the living was "sequestered," and Owen was commissioned to supply the vacancy. In that retired parish his ability as a preacher, and his diligence in visiting the families and catechising the children of his flock, gave character and success to his ministry, so that in 1646 (when he was thirty years of age) he was called to preach before the House of Commons at one of their monthly fasts. Not far from that time the incumbent of Fordham, whose place he was occupying, having died, the right of presentation to the living was exercised by the patron, and Owen was displaced. Immediately the people of Coggeshall, in the same county, invited him to become their minister; and by the Puritan earl of Warwick, patron of that parish, he was presented to the living. The invitation came from a people who had been trained in Christian knowledge and duty by faithful ministers, and who called him because they knew him. It was by the patron's judicious use of his right of presentation that the parish had become so competent to choose; and his confirmation of the people's choice, when they chose so wisely, was a matter of course. Till this time Owen had accepted, in a general way, the Presbyterian theory of a National Church, governed by classical and synodical courts; but in connection with his removal to Coggeshall he began to act more definitely upon those principles of ecclesiastical polity which, in that age and country, more than now and here, distinguished the Independents or Congregationalists from the Puritans of the Presbyterian party. Long afterwards, reviewing what he had asserted and practiced in the administration of his parish at Fordham, and describing the change in his position, he said, "I found that my principles were far more suited to what is the judgment and practice of the Congregational men than to those of the Presbyterian." Yet he had considered himself a Presbyterian, for he had not consciously advanced beyond the position of his Puritan friends. His acquaintance was not with any of the ministers or of the people who held "the Congregational way," but wholly with those of "the Presbyterian way." When the question between those two parties was becoming the great question in England, he set himself "seriously to inquire into the controversy." After reading much of what had been written on both sides, he proceeded in his study of the question as his manner had been in other controversies. He "took under peculiar consideration and examination" the work "which seemed most methodically and strongly to maintain that which was contrary," as he thought, to what was then his own persuasion. The book thus selected was from New England—John Cotton's book of *The Keys;* and to "the examination and confutation" of that book he addressed himself "for his own particular satisfaction." His own account of the result is, "Quite beside and contrary to my expectation, at a time and season when I could expect nothing on that account but ruin in this world, without the knowledge or advice of or conference with any one person of that judgment, I was prevailed upon to receive those principles which I had thought to have set myself in opposition unto." He had published, while at Fordham, a tract entitled *The Duty of Pastors and People Distinguished.* His first publication after coming to his new charge was *Eshcol, or Rules for Church Fellowship;* and thenceforward he found himself among the champions of Congregationalism, or Church independency against the theory of a National Church under a National Church government. Yet his mind and heart were always set much more upon great questions in theology, and upon the themes of Christian experience and Christian living, than upon questions of Church polity. His *Eshcol* was a simple tract for use in his own parish; but the more arduous labor of his mind and of his pen, while he ministered to that congregation of two thousand souls, appears in another publication. *Salus Electorum, Sanguis Jesu, or the Death of Death in the Death of Christ*, a volume of more than 300 pages, quarto, was another of his battles against Arminianism. About that time, Essex having become a principal seat of the war, Fairfax, the chief commander of the Parliamentary forces, had his headquarters for a while at Coggeshall during the siege of Colchester, and Owen, who seems to have served temporarily as his chaplain, became one of his friends. After the fall of Colchester and the deliverance of the Parliament committee who had been held captive there (which virtually ended the war in England), he preached a Thanksgiving sermon to the victorious army, and another, at another place, to the committee in celebration of their deliverance—the two sermons from the same text, and so connected that they were published as one discourse. At the age of thirty-two years he had attained the highest rank among the preachers as well as among the controversial theologians of his generation. A few months later he was required, at very short notice, to preach before Parliament on an occasion unique in history. It was the day after that 30th of January, 1649, which saw the king beheaded in the name of justice for crimes against the people. The sermon on that occasion is remarkable for its abstinence from any explicit reference to the great event of the preceding day: but a careful reading of it will show that while the preacher did not find himself called to sit in judgment on the High Court of Justice, or to pronounce a sentence of approval or disapproval on what that court had done, he did not fear to teach that inasmuch as kings have their power from the formal or informal consent of the people, and inasmuch as the people are therefore held responsible in God's providence for the crimes of those whom they permit to rule them, kings are of right responsible to the people whom they rule. To the sermon, as published by request of Parliament, he appended a most timely *Discourse on Toleration*, maintaining that religion, as such, does not come within the province of the magistrate, and that, therefore, the state ought not to concern itself with the suppression of any religious error which does not directly assail the foundations of society or the public peace. At the moment when the party with which his interests were identified, and of which as a religious party he had become a leader, was wielding the supreme power, he demanded of Parliament liberty for all to worship God according to their own convictions. Less than three months elapsed before he was again called to preach before Parliament, the principal officers of the army being also present, among whom was Cromwell, then lately appointed lord-lieutenant of Ireland. That was his sermon on the shaking of heaven and earth, from Heb. xii, 27. The next day Cromwell met Owen for the first time, and, immediately taking him aside, announced his intention with regard to Ireland, and invited him to go as chaplain, and to aid in reforming and restoring the University of Dublin. Yielding to the advice of brethren in the ministry, and to the urgency of the great chief, whose earnest invitation was equivalent to a command, he left his parish for the time. While preparations for the expected campaign were in progress he had the opportunity of preaching on another memorable occasion before Parliament, the council of state, and the council of the army, the occasion being a national thanksgiving when the attempt at military revolution by the Levellers had been suppressed. Going to Ireland, he remained in Dublin preaching to attentive multitudes, investigating the affairs of the university, and devising measures for its benefit. Returning with Cromwell to England, he was again summoned to preach before Parliament on a day of national fasting. In consequence of his representations and appeals on that occasion, seconded as they were by Cromwell, the Parliament passed an ordi-

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nance for the encouragement of religion and learning in Ireland. Certain lands were appropriated to the support of Trinity College, to the founding of another college in that university with maintenance for teachers, and to the establishment of a free school with support for masters and scholars. At the same time six of the most acceptable preachers in England were sent over to give reputation to the restored university, and they, till the provided endowments should become productive, were to be supported from the public revenue. So conspicuous had Owen become in connection with public affairs that he was soon required to leave his flock again, and to go with the lord-general into Scotland, where Presbyterianism had anointed the second Charles for king, and was in arms against the commonwealth of England. Accordingly he was with Cromwell through that strange campaign in which sermons and theological disputations alternated with sieges and cannonadings. Returning once more to his home and his parochial work, he was soon appointed dean of Christ Church College at Oxford, his great friend Cromwell having been already made chancellor of the university. The next year he became by Cromwell's appointment vice-chancellor, and the chief responsibility for the welfare of the university came upon him. Owen's administration at Oxford was perhaps the most active—certainly not the least useful—period of his life. The university had been brought almost to ruin by the long war, Oxford having been for a time the royal residence, and its colleges having exhausted their resources in the vain attempt to sustain the divine right of Charles Stuart to govern England according to his absolute will. When the victories achieved for Parliament had ended the conflict, some of the colleges had been closed, others had been converted into barracks and military storehouses; the university was overwhelmed with debt; and the students, diminished in number, were characterized more by insubordination and licentious behavior than by diligence in study or by generous aspirations. To Owen was committed the public work of raising the university from its low estate, and of making it, more than it had ever been before, the seat of learning and of religion. He restored order and salutary discipline. He gathered around him men conspicuous by their ability, such as John Howe, Charnock, Thomas Goodwin, Theophilus Gale. Pocock the Orientalist, and Ward the astronomer —men not of the Independent party only, but of various party connections or of none. His government, severe towards licentious practices, was tolerant of honest differences; he conciliated the Presbyterians by bestowing upon eminent preachers of that party some of the livings of which he was officially the patron; and, at a time when the use of the old Book of Common Prayer was regarded by law as proof of hostility to the existing government, he silently permitted a meeting of Episcopalians every Lord's day hard by his own lodgings. So manifest was the revival and prosperity of learning there that, after the restoration of Charles II, even the enemies of Puritanism were compelled to acknowledge the fact. Clarendon's reluctant testimony for the university as governed by Owen is, "It yielded a harvest of extraordinary good and sound knowledge in all parts of learning; and many who were wickedly introduced applied themselves to the study of learning and the practice of virtue; so that when it pleased God to bring king Charles II back to his throne, he found the university abounding in excellent learning, and little inferior to what it was before its desolation." While thus presiding over the university, Owen never intermitted his work as a preacher, nor was he relieved from the responsibility of often advising those in whose hands were the interests of the commonwealth. It is difficult to see how even he, under such burdens, could find time for the labors of authorship. But during that period many of his most elaborate and learned treatises were published—some in Latin, others in English. Owen's retirement from the vice-chancellorship followed soon after the crisis at which Cromwell found himself constrained to decline the title of king, offered to him by the Parliament as a means of restoring the ancient forms of government under a new dynasty. Owen opposed that movement, and was the author of the petition which was presented to the protector in the name of his early and best friends, and which overruled in his mind his own judgment, convincing him that, though governing with more than kingly power, he could not assume the kingly name without the ruin of "the good old cause." Cromwell, invested with new dignity in the state, transferred the chancellorship of Oxford to his son Richard, who appointed a new vice-chancellor. Owen remained in the deanery of Christ Church College till a few months before the restoration of the Stuart monarchy. From Oxford he retired to his native place, where a Congregational Church, previously gathered by his ministry, received him as its pastor. But the suppression of such congregations, by an Act of Parliament forbidding more than five persons to meet for worship in any unauthorized place, was an early consequence of the restoration; and thenceforward his preaching to little secret assemblies, or sometimes more publicly, when persecution grew less violent, was always in violation of law. In 1663 he received, but for some unrecorded reason did not accept, an invitation to New England. The First Church in Boston called him to become the successor of John Cotton and John Norton, and the colleague of John Wilson; and for several years his coming was confidently expected. When Charles II, in 1671, proclaimed his "declaration of indulgence," virtually abrogating those acts of Parliament which inflicted penalties on Roman Catholic recusants and Protestant dissenters, there was a measure of liberty which Owen did not hesitate to use. He began to preach openly in London. Under his ministry a Church was constituted—the same which, in another generation, enjoyed the pastoral ministrations of Isaac Watts. He was still recognised as the leading man of the Independents; and, though under the ban of the law for his nonconformity, he was widely honored, and had powerful friends even in the House of Lords. On one occasion, being at Tunbridge Wells, when the king and the duke of York (afterwards James II) were there, he was invited to the royal tent; and Charles talked freely with him about the laws against dissenters. Afterwards, at London, the king invited him to repeated interviews on the same subject, and even intrusted him with a thousand guineas for the relief of suffering Nonconformists. Of course it was well understood, all the while, that the king's sympathy was not with nonconforming Protestants, but with recusant Romanists. Those latest years of Owen's life were in one respect the most productive. Persecuted or tolerated, worshipping in secret conventicles or openly preaching the Word, he seems to have been always writing, and the demand for his books seems to have been constant. His greatest and best-remembered works (of which the most voluminous is his *Exposition of the Epistle to the Hebrews*) are the product of those years. His last work (destined to be posthumous) was *Meditations on the Glory of Christ*, and the first sheet of it only had been printed when he departed, rejoicing that he was to see that "Glory" face to face. His death took place at Ealing, near London, Aug. 24, 1683. Eleven days afterwards a procession "of more than sixty noblemen in carriages drawn by six horses each, and of many others in mourning coaches and on horseback," followed his remains along the streets of London to their burial in Bunhill-fields.

Many of Owen's works have been often reprinted, and are among the classics of English religious literature. A collected edition of all his works in twenty-three volumes, the first being *Memoirs of his Life*, by the Rev. William Orme, was published at London in 1820. Another edition, in twenty-four volumes, carefully edited by the Rev. William H. Goold, and including a *Memoir* by the Rev. Andrew Thomson, was published at Edin-

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burgh in 1850, and republished at Philadelphia in 1860. The last-named memoir has been used (but not exclusively) in the preparation of this article. See also Bogue and Bennett, *Hist. of the Dissenters*, i, 444; Neal, *Hist. of the Puritans; Princeton Rev.* 1852, p. 165 sq.; *Presbyt. Rev.* Oct. 1862; *North Brit. Rev.* Nov. 1851; Kitto's *Jour. Sac. Lit.* July, 1854, p. 466. (L. B.)

Owen, John (2), a divine of the Church of England, was born in London in 1765, and received his education at St. Paul's School and at Cambridge. Having taken orders, he became a popular preacher at Fulham, and obtained from bishop Porteus the living of Paglesham, in Essex. Dr. Randolph, the successor of the bishop in the see of London, insisting upon Mr. Owen's residence at his rectory, he was obliged to relinquish the curacy of Fulham, whereupon the inhabitants of the parish presented him with a purse of near £700. On the institution of the British and Foreign Bible Society he became one of the secretaries, and for eighteen years was the most active of its members. He died Sept. 26, 1822. Besides various tracts and sermons, he was the author of *The Retrospect, or Reflections on the State of Religion and Politics in France and Great Britain:—The Christian Monitor for the Last Days:—The Fashionable World Displayed:—Vindication of the Bible Society, its History*, etc.; and works of travel in different parts of Europe. See Allibone, *Dict. of Brit. and Amer. Auth.* s. v.

Owen, John Jason, D.D., LL.D., a noted American Biblical scholar and educator, was born at Colbrook, Conn., August, 1803. While very young, although surrounded by unfavorable circumstances, he devoted himself earnestly to study, more particularly with a view to the mastery of the ancient languages. His early life, especially, was characterized by remarkable perseverance. Without aid, except that furnished by his own mind, he undertook the study of Greek, and it is noteworthy that difficulties which seem as if they could not be successfully encountered even with the aid of an instructor he met and conquered solely by the power of his will. His preparations for the academical course he began under the tutorship of the Rev. Dr. Elisha Yale, of Kingsborough, N. Y., to which place his parents removed about that time. Shortly afterwards he went to Middlebury College, and graduated in 1831. He then entered the theological seminary at Andover, Mass. After spending the requisite time in the last-named institution, he became a minister of the Presbyterian Church, to which body he rendered very efficient and valuable services. Though he never accepted the pastorate of any congregation, he was accustomed to preach from time to time in the different churches throughout New York, in which city he had taken up his residence after graduation, or wherever else he might be spending his time. He was a very prominent member of the New York Educational Society, and also of the Young Men's Educational Society, and under his private and more public instruction many young men have become qualified for the ministry of different religious denominations. At the opening of the Cornelius Institute he became its principal. While there he edited his Xenophon's *Anabasis*, which was the first Greek text-book with English notes that was published in the United States. Under his direction also were published a *Greek Reader*, Xenophon's *Cyropædia*, the *Odyssey* and *Iliad* of Homer, and Thucydides. These books attracted considerable attention and scrutiny, and were warmly welcomed by all scholars. Prof. L. Schmitz, himself a celebrated Greek scholar, wrote to Owen from Edinburgh, in 1850, congratulating him on his success as a translator. It was a frequent comment of Prof. Owen's that theological students were unable to combine the study of Greek and of the Bible at the same time, to remedy which he finally translated the Acts of the Apostles into Greek, appending a dictionary of the words in the same language. His most extensive literary undertaking was his Commentaries on the Gospels, the first volume of which appeared in 1857. Two volumes have since been printed, and manuscript for a third was in readiness for the printer at the time of his death, and was afterwards published. The three volumes are entitled *A Commentary, Critical, Expository, and Practical, on the Gospels of Matthew, Mark, and the Acts* (N.Y. 1869, and often, 12mo). This work deservedly ranks among the very best for popular use which the scholarship of our country has produced. It is lucid, thorough, and evangelical. It meets fairly and fully every difficulty which arises. There is no parade of learning in it, but the results of extended reading and a careful and thorough independent investigation are given. The critical part of the work is beyond all doubt as ably and satisfactorily performed as in any similar American or English work. In the year 1848 Dr. Owen resigned his position in the Institute in order to take the chair of professor of ancient languages in the New York Free Academy, of which he became vice-principal. In the year 1866, the name of the institution being changed to that of College of the City of New York, he became vice-president of the faculty; and in this sphere he worked faithfully until about two weeks before his death, which occurred on Sunday, April 18, 1869. Dr. Adams conducted the funeral services. The presence of a large number of eminent clergymen, the most learned men and prominent citizens of the United States, indicated the position obtained by the deceased. As a scholar he was well known and highly esteemed by the learned men of England, Scotland, and America. He ranked as one of our best Greek scholars and most industrious of commentators. As a Christian, all who came in contact with him felt the influence of his holy life, and could not but recognise in him the love of that Saviour he endeavored to persuade others to follow. As an instructor, he was faithful, sympathizing, and kind almost to a fault. As a man, he was genial in his temper, earnest in his endeavors, and won the love of a large circle of New York's most distinguished residents. (J. H. W.)

Owen, Lewis, an English theologian and writer, was born in Merioneth County in 1572. After passing some time with the Jesuits in Spain, he left them to reenter the world, and was ever after a bitter opponent of the society. He wrote *The Running Register, recording a true Relation of the State of the English Colleges, Seminaries, and Cloysters of all foreign Parts* (Lond. 1626); the most curious parts of it are to be found in *Restituta*, i, 141:—*The Unmasking of all Popish Monks, Friars, and Jesuits* (ibid. 1628, 4to):—*Speculum Jesuiticum, or the Jesuit's Looking-glass* (ibid. 1629, 4to); reprinted in Edward Sandys's *Europæ Speculum*. See Chalmers, *General Biog. Dict.*; Hoefer, *Nouv. Biog. Générale*, xxxviii, 1005; Hook, *Eccles. Biog.* s. v. (J. N. P.)

Owen (or **Owings**), **Richard,** was the first native American Methodist preacher, though for many years he acted only as a local preacher. He was converted under the preaching of Robert Strawbridge, in Baltimore Co., Md., and is described as "a man of a respectable family, of good natural parts, and of considerable utterance, plain in his dress, plain in his manners, industrious and frugal." He was long the most effective co-laborer of Strawbridge, travelling the country in all directions, founding societies in Maryland and Virginia, and opening the way for the coming itinerants. He thus secured the pre-eminence of being the first native standard-bearer of the Methodistic movement in the western hemisphere. Owen's temperament was congenial with that of Strawbridge, whose missionary activity he emulated, and whose funeral sermon he preached. Though burdened with the cares of a large family, he often left wife and children and a comfortable living, and went without recompense into distant parts to publish the Gospel. In 1772 he was with Strawbridge stationed in Frederick Co. His name was printed in the

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Minutes, but it is not said that he was received into the travelling connection until 1785. At the time of his death he had been preaching fifteen or sixteen years, and was stationed in Fairfax Co. He died at Leesburg in 1787. See Bennett, *Memorials of Methodism in Virginia*, p. 240; Stevens, *Hist. of the M. E. Church*, vol. i (see Index in vol. iv).

Owen, Robert, a noted socialist and philanthropist, was born at Newton, Montgomeryshire, North Wales, in 1771. His parents were poor, but they gave him a good elementary education. Until he was fourteen he was employed in drapers' shops in his native town and at Stamford. He then procured a situation in London, where he showed such talents for business that at eighteen he became a partner in a small cotton-mill. He was successful in this enterprise, and then removed to the Chorlton Mills, near Manchester, where he was equally prosperous. In 1801 he married the daughter of David Dale, a manufacturer of Glasgow, who had established in 1784 a cotton-factory near Lanark, now New Lanark, on the banks of the Clyde. In this factory not only cotton-spinning, but other connected branches of the manufacture were carried on, and at one time as many as 4000 persons were settled there in connection with it. Shortly after his marriage, Owen sold the Chorlton Mills and undertook the management of New Lanark. The latter establishment had been a centre of disorder and immorality; but the incessant labors and the paternal administration of the new proprietor made a rapid change in affairs. The little colony established at Lanark prospered both materially and morally. As a commercial speculation it was in a high degree successful: but the most remarkable feature was the benevolent care with which Mr. Owen attended to the welfare of the persons employed and to the education of their children. He here introduced many improvements, since adopted in other schools, so as to make instruction at once attractive and useful, and founded, if not the first, one of the earliest of the infant schools. Besides the ordinary routine of education, the children—of whom there were at one time 600—were taught various practical arts, and were instructed in singing and dancing, care being also taken of their health by building well ventilated school-rooms and providing for active exercise. The reputation of the establishment spread rapidly; it was visited by persons of rank and influence, giving to Lanark a European celebrity. In 1812 he published his *New View of Society, or Essays on the Formation of Human Character*, and afterwards a *Book of the New Moral World*, in which he developed a theory of modified *communism*. See SOCIALISM. The unfavorable reception which his system received among the English clergy induced him in 1823 to relinquish his connection with New Lanark and to betake himself to the United States. About 1824 he purchased from a Pennsylvania German colony, under Frederick Rapp, a tract of land on the Wabash, in Posey Co., Indiana, and founded the settlement of New Harmony, where he endeavored to carry his theory of the co-operative system into effect. Largely composed of vagabonds and adventurers from all nations, this colony proved an utter failure, and Owen returned to England in 1827. In this year an attempt was also made to effect an establishment in consonance with his new view of society at Orbiston, in the parish of Bothwell, Lanarkshire. It was intended to purchase 1200 acres of land, and to erect a parallelogram to accommodate 1200 persons. A large sum of money was raised, but the expenses so greatly exceeded the estimates that not more than a fourth of the purposed parallelogram was built; but it had a theatre, lecture-room, and school-rooms. Less than 200 persons were collected; the laborers were to work on the co-operative system, but were not all paid alike, nor did all fare alike. They took their meals in a common hall, but at four different tables, the charge for the total weekly board varying from 14*s.* to 10*s.*, 7*s.*, and 5*s.* 6*d.* Including English and Irish families, as well as Scotch, it is not strange that their manners and customs gave great offence to their Presbyterian neighbors, and indeed there was much that was objectionable. It terminated in a short time; the society was dissolved; the property was sold at an enormous loss; the buildings were pulled down, and the materials sold; and nothing now remains of New Orbiston. A similar experiment was also made at Tytherley, in Hampshire, and was equally unsuccessful. Mr. Owen's attempts to establish a "Labor Exchange" in London, in connection with a bazaar and a bank, were likewise fruitless; after a short existence the concern became bankrupt. In 1828 he visited Mexico on an invitation from the Mexican government to carry out his scheme there, but nothing was done. In 1829 he held a public debate at Cincinnati, with the Rev. Alexander Campbell, D.D., of Bethany, Va., on the "Evidences of Christianity;" of which discussion a newspaper of the day says: "With an acute, vigorous mind, quick perceptions, and rapid powers of combination, Mr. Campbell sorely puzzled his antagonist by his masterly defence of the truth, divine origin, and inestimable importance of Christianity." In spite of his failures, Owen lost nothing of his wonderful activity. For a long time he resided at London, where he held weekly reunions and a great number of meetings. In these gatherings he delivered more than a thousand discourses. For years he edited the *Millennial Gazette*, a publication designed to show that men might be happier by uniting their interests than by carrying out the present competition system. He wrote more than two thousand articles for the journals. He also undertook numerous journeys, some of which were to France, where his "rational system" did not even succeed in exciting curiosity. An audience which he obtained in 1840 from queen Victoria, by the mediation of lord Melbourne, provoked against him in the House of Lords some most severe remarks. After having failed in 1847 in the parliamentary elections of London, he thought to take advantage of the Revolution of February, 1848, for passing into France and rallying to the support of his system the provisional government, or one of the socialistic parties; but he could not make his voice heard there. He, however, continued for the rest of his life to advocate his views both as a writer and public speaker, and revisited America several times, attempting to found a system of religion and society according to reason alone. During his last years he was a believer in spiritualism, through which he became convinced of the immortality of the soul; and he devoted much effort to the vindication of his claim to hold conversations with the spirits of the dead. He died at Newton, Nov. 19, 1858.

Owen insisted on an absolute equality in all rights and duties, and the abolition of all superiority, including alike that of capital and that of birth. Being desirous of improving the condition of the industrial classes, he speculated on the causes of evil, and approached the subject from the extreme sensational point of view. He regarded the power of circumstances as controlling, and he was led to consider action as simply obedience to the stronger motive. He thus introduced the idea of physical causation into the human will, and made the rule of right to be each one's own pleasures and pains. He believed that man is born a *passive creature* with certain susceptibilities, and that external circumstances acting on these susceptibilities of necessity give rise to our dispositions, and through them form our whole character; in other words, that the character of an individual is formed *for* him, and not *by* him. This doctrine, which is the most extreme development of philosophical necessity that the present age has known, was doubtless in great part the result of a too exclusive experience with that class of mankind which exists chiefly as the appendages and machinery of commercial life, and which is made up of those whose poverty and ignorance unite to render them to an unusual degree passive instruments. As a philosopher

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Owen must be condemned; but, whatever may be thought of the opinions he held, there can be little doubt of his extreme benevolence, his moral integrity, and his executive ability, more especially as displayed in his early life. His publications are, *A New View of Society* (Lond. 1813):—*Observations on the Effects of the Manufacturing System* (1815):—*Address to the Inhabitants of New Lanark* (Lond. 1816):—*Tracts Relative to the New Society* (1817):—*Two Memorials in Behalf of the Working Classes*:—*Discourses on a New System of Society, with an Account of the Society of New Lanark* (Pittsburgh, 1825):—*Robert Owen's Opening Speech, and his Reply to the Rev. Alexander Campbell; the Debate on the Evidences of Christianity, the Social System, and Scepticism, between Mr. Owen and Mr. Campbell* (Bethany, 1829):—*Mr. Owen's Memorial to the Republic of Mexico* (Cincinnati, 1829):—*Book of the New Moral World* (Lond. and N. Y.):—*The Revolution in the Mind and Practice of the Human Race* (Lond. 1849). See Packard, *Life of Robert Owen* (Phila. 1866); Martineau, *Biographical Sketches*; A. J. Booth, *Robert Owen, the Founder of Socialism in England* (1869); Noyes, *Hist. of Socialism*; *English Cyclop.* s. v.; *American Cyclop.* s. v.; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Drake, *Dict. of Amer. Biog.* s. v.; Hoefer, *Nouv. Biog. Générale*, s. v.; Farrar, *Critical Hist. of Free Thought*, p. 201 sq.; Morell, *Hist. of Modern Philosophy*, p. 293 sq.; *New-Englander*, 1866, p. 399; *Amer. Presbyt. Rev.* April, 1866, p. 344. (E. B.)

Owen, William, a Congregational minister, was born in Pembrokeshire, Wales, Oct. 23, 1844, and was educated at the Congregational Memorial College, Brecon, from 1868 to 1870. He was ordained for the ministry at Coalburgh, Ohio, in September, 1870, and became pastor of the Congregational society in that place. Too severe application to his studies in college and overwork in the pastorate broke his constitution, and he died of consumption Jan. 14, 1875, on his first charge.

Owens, Thomas, a minister of the Methodist Episcopal Church, South, was born in South Carolina Jan. 8, 1787, and was the son of Thomas and Frances Owens. His parents took him to the Natchez country when young, and settled in what is now Jefferson County. Thomas was in early manhood perverted to vicious purposes. In his twenty-fourth year he became an earnest seeker of salvation from sin. As a preliminary step, he united with the Church in 1810, and was soon after converted while kneeling to receive the holy communion. He was soon encouraged by his brethren to take an active part in the social meetings of the Church, where he successfully commenced those extraordinary labors which made him so conspicuous in afterlife. He was admitted into the travelling connection Nov. 1, 1813, as a member of the Tennessee Conference, and was effective seventeen years, during which time he travelled four years in Alabama, four years in Louisiana, west of the Mississippi, and nine years in various parts of Mississippi. He was on the superannuated list thirty-eight years, but most of that time he rendered efficient service as a self-supporting minister. All who have succeeded him in his different fields of ministerial labor know what a deep and lasting impression his preaching and other kindred exercises made on the minds of all classes. He had learned by experience and practical observation all the avenues leading to the human heart, and he knew how to touch every chord of human sympathy. His native wit and genius cropped out everywhere. He said what other men said, and preached the same doctrines his brethren preached, but it was all said and preached in his own peculiar and attractive style. His genial face, the indescribable intonations of his voice, his apt illustrations and gestures, all combined to keep up an interest in his hearers. He died July 1, 1868. But few men of his talents ever accomplished a similar amount of good. See *Minutes of the Conferences of the Methodist Episcopal Church, South*, 1868.

Owings, Richard. See Owen, Richard.

Owl is the rendering in the English Version of several Hebrew words. In our identifications of them we chiefly follow C. Hamilton Smith in Kitto's *Cyclopædia*.

1. *Yanshûph* (יַנְשׁוּף), which is mentioned in Lev. xi, 17; Deut. xiv, 16, among unclean water-fowl: and in Isa. xxxiv, 11 (here written *yanshôph*, יַנְשׁוֹף), in the description of desolate Edom. The Sept. and Jerome translate it *ibis*, i. e. *the Egyptian heron*, according to the older commentators; and Oedmann (*Samml.* vi, 27; comp. Oken, *Lehrb. d. Naturg.* III, ii, 583) and others favor this rendering; but it has been shown that the real ibis is a smaller bird, not of the heron species, the *Ibis religiosa* of Cuvier; a rare bird even about Memphis, and unknown in Palestine. This, then, could not be the *yanshûph* of the Pentateuch, nor could the black ibis which appears about Damietta, nor any species strictly tenants of hot and watery regions, be well taken for it. See Ibis. Bochart and others, who refer the name to a species of owl, appear to disregard two other names ascribed to owls in the 16th verse of the same chapter of Leviticus. If, therefore, an owl was here again intended, it would have been placed in the former verse, or near to it. On the whole, as the Sept. refers the word to a wader, and the older commentators to a species of *ardea*, we accept the view already indicated by Gesenius (*Thesaurus*, p. 922), on etymological grounds, that a heron is intended; and the *night-heron* is the only one, perhaps, in all respects suited to the passages. It is a bird smaller than the common heron, distinguished by two or three white plumes hanging out of the black-capped nape of the male. In habit it is partially nocturnal.

Arabian Night-Heron.

The Arabian *Abu-onk* (?), if not identical, is a close congener of the species, being found in every portion of the temperate and warmer climates of the earth: it is an inhabitant of Syria, and altogether is free from the principal objections made to the ibis and the owl. The Linnæan single *Ardea nycticorax* is now typical of a genus of that name, and includes several species of night-herons. They fly abroad at dusk, frequent the sea-shore, marshes, and rivers, feeding on mollusca, crustacea, and worms, and have a cry of a most disagreeable nature. This bird has been confounded with the night-hawk, which is a goat-sucker (caprimulgus), not a hawk.

2. *Kôs* (כּוֹס, Lev. xi, 17; Deut. xiv, 16; Psa. cii, 6), rendered "little owl" and "owl of the desert," is perhaps most applicable to the white or barn owl, *Strix flammea*. Bochart (*Hieroz.* ii, 267) referred this name to the pelican, on account of the assumed signification of *kos*, "cup," by him fancied to point out the pouch beneath the bill (so Gesenius, *Thesaur.* p. 695); whereas it is more probably an indication of the disproportionate bulk and flatness of the head compared with the body, of which it measures to the eye full half of the whole bird, when the feathers are raised in their usual appearance. *Kos* is only a variation of *cup* and *cap*, which, with some inflexions, additional or terminal particles, is common to all the great languages of the

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old continent. The barn-owl is still sacred in Northern Asia.

White Owl.

3. *Kippôz* (קִפּוֹז, "great owl," Isa. xxxiv, 15) has been variously supposed to designate the hedge-hog, otter, osprey, bittern, and owl. Gesenius (*Thesaur.* p. 1226), with Bochart, deriving the word from the root קָפַז, *kaphaz'*, *to draw together*, to contract, thinks it to be a species of serpent, *Serpens jaculus*, i. e. the *arrow-snake*, so called from its darting, springing, in the manner of the rattlesnake. But as the text evidently speaks of the habits of a bird, we may perhaps acquiesce in the translation *owl*. There are noticed in Egypt and Syria three well-known species of the genus *Strix*, or owl: *Strix bubo*, "the great-eared owl;" *Strix flammea*, the common barn-owl; and *Strix passerina*, the little owl. In this list *Strix otus*, the long-eared owl, *Strix brachyotus* or *ulula*, the short-eared owl, known nearly over the whole earth, and *Strix orientalis* of Hasselquist, are not included, and several other species of these wandering birds, both of African and Asiatic regions, occur in Palestine. The eagle-owl, or great-eared owl, *Strix bubo*, we do not find in ornithological works as an inhabitant of Syria, though no doubt it is an occasional winter visitant; and the smaller species, *Bubo Atheniensis* of Gmelin, which may be a rare but permanent resident, probably also visiting Egypt. It is not, however, we believe, that species, but the *Otus ascalaphus* of Cuvier, which is common in Egypt, and

Otus Ascalaphus.

which in all probability is the type of the innumerable representations of an eared owl in hieroglyphical inscriptions. This may be the species noticed under the indefinite name of *kippôz*.

4. *Yaanah'* (יַעֲנָה, Lev. xi, 16; Deut. xiv, 15; Job xxx, 29; Isa. xiii, 21; xxxiv, 13; xliii, 20; Jer. iv, 39; Mic. i, 8), the OSTRICH (q. v.).

5. *Lilith* (לִילִית, Isa. xxxiv, 14), "screech-owl," but better in the margin NIGHT-MONSTER (q. v.).

Ox (Ὠξ, Vulg. *Idox*), given (Judg. viii, 1) as the son of Joseph, and father of Mereri, among the ancestors of Judith (q. v.).

Ox, the different terms denoting this family, or part of it, in the A. V. are the renderings of the following Hebrew words:

1. *Abbir'*, אַבִּיר, is translated "bulls" in Psa. xxii, 12; l, 13; lxviii, 30; Isa. xxxiv, 7; Jer. l, 11. This word is properly an adjective, derived from אָבַר, *to be strong*, and means *mighty;* hence transferred to the bull in allusion to his strength. But in Psa. lxviii, 30 it should probably be rendered *princes* (see Gesenius, *Thesaur.* s. v. אָבַר).

2. *E'leph*, אֶלֶף, which occurs only in the plural, *alaphim'*, אֲלָפִים, derived from אָלַף, *to learn*, in allusion to the domestic and docile disposition of the animal, and used in the common gender, including the whole family, like the English *beeve—an ox or cow*. In Deut. vii, 13; xxviii, 4, 18, 51, it is translated *kine;* in Psa. viii, 7; Prov. xiv, 4; Isa. xxx, 24, *oxen*.

3. *Alluph'*, אַלּוּף, also written, defectively, אַלּוֹף, is from the same root, in the same signification, but is used in the masculine gender only, grammatically, while including animals of both genders. It is found in this sense in Jer. xi, 19, rendered "ox," and in Psa. cxliv, 14, in the plural, "oxen;" but in Jer. xi, 19 the word is properly an adjective, *tame, gentle*, and the rendering should be, "I was like *a tamed lamb*," not, as in the English Version, "I was like *a lamb or an ox*." See Gesenius, *Thesaur.* s. v. אָלַף.

4. *Bakar'*, בָּקָר, in the common gender, a word for all *oxen* or *neat cattle;* generically *a herd*. The word is derived from בָּקַר, *to cleave, to lay open*, in allusion to the use of the beast for ploughing (comp. Latin *armentum*, from *arare*). This very general and very common word is usually rendered *herd, herds*, as Gen. xiii, 5; Deut. xvi, 2; Hab. iii, 17; or *oxen*, as Gen. xii, 16; 1 Sam. xi, 7; Amos vi, 12. But two phrases deserve especial notice, the *ben-bakar*, בֶּן־בָּקָר, *son of* the *herd*, or *of a bull*, which is translated *calf, calves*, in Gen. xviii, 7, 8; 1 Sam. xiv, 32; but *bullock* in Lev. i, 5; Numb. xv, 8, 9; and again, *par ben-bakar*, פַּר בֶּן־בָּקָר, literally, *an ox, son of* the *herd*, which is rendered *bullock*, or *young bullock*, as Lev. iv, 3; xvi, 3; Ezek. xliii, 19, 23, 25, and often. See CATTLE.

5. *E'gel*, עֶגֶל, from an obsolete root, said to signify *to roll* (see Gesenius, *Thesaur.* s. v. עָגַל), *a calf*, possibly from the idea of the *embryo* as *rolled* or *wrapped together;* and so always translated, as Exod. xxxii, 4; Isa. xi, 6; Mal. iv, 2; except in Jer. xxxi, 18; xlvi, 21, where our English Version wrongly has *bullock, bullocks*. The feminine form, *eglah'*, עֶגְלָה, is also frequent, and is rightly rendered *heifer*, as Gen. xv, 9; Isa. xv, 5; but in Hos. x, 5 the English Version represents the plural by the word *calves*. See CALF; HEIFER.

6. *Par*, פַּר or פָּר, probably from the root פָּרַר, *to be borne*, referring to the bearing of the yoke; but the word usually means *a bull, young bullock*, and is hence often referred to the root פָּרַר, in its more usual sense, *to break*, in allusion to the fierceness and violence of his anger. It is usually spoken of bullocks for sacrifice only, as Exod. xxiv, 5; Lev. iv, 3, 4, 5, 7; Numb. xxviii, 11, 19, and often; so Hos. xiv, 2, where the meaning is, "So will we offer our praise as victims," or sacrificial bullocks. But in Psa. xxii, 13 it means *bulls*, without reference to sacrifice. (See also No. 4 above.) See BULLOCK.

7. *Tse'med*, צֶמֶד, from the root צָמַד, to *subject to the yoke;* hence *a pair* or *yoke*, as of asses, Judg. xix, 10;

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2 Sam. xvi, 1; even of horsemen, as Isa. xxi, 7, 9; and also of *oxen*, as 1 Sam. xi, 7; Job i, 3; xlii, 12. See YOKE.

8. *Shôr*, שׁוֹר, from a root denoting *to be strong* or *bold*. It is a general term for animals of the beeve kind, without distinction of age or sex, and hence is variously rendered, according to the context: *ox*, *oxen*, as Gen. xxxii, 5; Exod. xx, 17; xxii, 1, 4; Deut. v, 14; Ezek. i, 10; *bullock*, Lev. iv, 10; ix, 4; xxii, 23; Hos. xii, 11; *cow*, Numb. xviii, 17. In Lev. xxii, 27, where the English Version has *bullock*, the context requires *calf*; and in Job xxi, 10, where it renders *bull*, the *cow* is meant. See BULL.

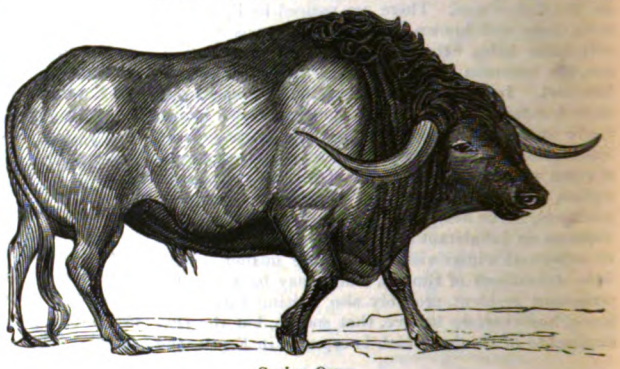
9. *Teô'*, תְּאוֹ, only in Deut. xiv, 5, where our version has *wild ox*, and with transposition of the last letters, *tô*, תּוֹא, only in Isa. li, 20—rendered "wild bull;" probably means a species of *antelope* or *mountain-goat*; so called from its swiftness, from the root תָּאָה, *to outrun*. Yet the ancient interpreters generally render *wild ox*, and the exact meaning is uncertain (comp. Bochart, *Hieroz.* i, 973; Gesenius, *Thesaur.* s. v. תְּאָה). See ANTELOPE.

10. *Tôr*, תּוֹר, the Chaldee term for *ox*, corresponding to the Hebrew שׁוֹר, No. 8, above. It is found only in the plural, in Ezra vi, 9, 17; vii, 17, where it is translated "bullocks," and in Dan. iv, 25, 32, 33; v, 21, where our version has "oxen."

Natural History of the Bovidæ (chiefly from Kitto).—The earliest pastoral tribes appear to have had domesticated cattle in the herd; and judging from the manners of South Africa, where we find nations still retaining in many respects primeval usages, it is likely that the patriarchal families, or at least their movables, were transported on the backs of oxen in the manner which the Kaffres still practice, as also the Gwallahs and grain-merchants in India, who come down from the interior with whole droves bearing burdens. But, as the Hebrews did not castrate their bulls, it is plain some other method of enervation (*bistournure?*) was necessary in order to render their violent and brutal indocility sufficiently tractable to permit the use of a metal ring or twisted rope passed through the nostrils, and to insure something like safety and command to their owners. In Egypt, emasculation, no doubt, was resorted to, for no ring is observable in the numerous representations of cattle, while many of these indicate even more entire docility in these animals than is now attained.

The breeds of Egypt were various, differing in the length and flexure of the horns. There were some with long horns, others with short, and even none, while a hunched race of Nubia reveals an Indian origin, and indicates that at least one of the nations on the Upper Nile had come from the valleys of the Ganges; for it is to the east of the Indus alone that that species is to be found whose original stock appears to be the mountain yak (*Bos grunniens*). It is born with two teeth in the mouth, has a groaning voice, and is possessed of other distinctive characteristics. Figures of this species or variety bear the significant lotus flower suspended from the neck, and, as is still practiced in India, they are harnessed to the cars of princesses of Nubia. These, as well as the straight-backed cattle of Egypt, are all figured with evident indications of beauty in their form, and they are in general painted white, with black or rufous clouds, or entirely red, speckled, or *grandinated*, that is, black, with numerous small white specks; and there are also beeves with white and black occasionally marked in a peculiar manner, seemingly the kind of tokens by which the priesthood pretended to recognise their sacred individuals. The cattle of Egypt continued to be remarkable for beauty for some ages after the Moslem conquest.

The domestic buffalo was unknown to Western Asia and Egypt till after the Arabian conquest: it is now common in the last-mentioned region and far to the south, but not beyond the equator; and from structural differences it may be surmised that there was in early ages a domesticated distinct species of this animal in Africa. The buffalo (*Bos bubalis*) is not uncommon in Palestine; the Arabs call it *jâmûs*. Robinson (*Bib. Res.* iii, 306) notices buffaloes "around the lake el-Hûleh as being mingled with the neat cattle, and applied in general to the same uses. They are a shy, ill-looking, ill-tempered animal." These animals love to wallow and lie for hours in water or mud, with barely the nostrils above the surface. In Syria and Egypt the present races of domestic cattle are somewhat less than the large breeds of Europe, and those of Palestine appear to be of at least two forms, both with short horns and both used to the plough, one being tall and lank, the other more compact; and we possess figures of the present Egyptian cattle with long horns bent down and forwards. From Egyptian pictures it is to be inferred that large droves of fine cattle were imported from Abyssinia, and that in the valley of the Nile they were in general stall-fed, used exclusively for the plough, and treated with humanity.



Syrian Ox.

There are now fine cattle in Egypt; but the Palestine cattle appear to have deteriorated, in size at least, since Biblical times. "Herds of cattle," says Schubert (*Oriental Christian Spectator*, April, 1853), "are seldom to be seen; the bullock of the neighborhood of Jerusalem is small and insignificant; beef and veal are but rare dainties. Yet the bullock thrives better, and is more frequently seen, in the upper valley of the Jordan, also on Mount Tabor and near Nazareth, but particularly east of the Jordan on the road from Jacob's-bridge to Damascus." See also Thomson (*Land and Book*, i, 518), who observes that danger from being gored has not ceased "among the half-wild droves that range over the luxuriant pastures in certain parts of the country." In Palestine the Mosaic law provided with care for the kind treatment of cattle; for in treading out corn—the Oriental mode of separating the grain from the straw—it was enjoined that the ox should not be muzzled (Deut. xxv, 4), and old cattle that had long served in tillage were often suffered to wander at large till their death—a practice still in vogue, though from a different motive, in India. But the Hebrews and other nations of Syria grazed their domestic stock, particularly those tribes which, residing to the east of the Jordan, had fertile districts for that purpose. Here, of course, the droves became shy and wild; and though we are inclined to apply the passage in Psa. xxii, 12 to wild species, yet old bulls, roaming at large in a land where the lion still abounded, no doubt became fierce;

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and as they would obtain cows from the pastures, there must have been wild breeds in the woods, as fierce and resolute as real wild Uri—which ancient name may be a mere modification of *Reem*. See UNICORN.

There was no animal in the rural economy of the Israelites, or indeed in that of the ancient Orientals generally, that was held in higher esteem than the ox; and deservedly so, for the ox was *the* animal upon whose patient labors depended all the ordinary operations of farming. Ploughing with horses was a thing never thought of in those days. Asses, indeed, were used for this purpose [see Ass]; but it was the ox upon whom devolved for the most part this important service. The pre-eminent value of the ox to "a nation of husbandmen like the Israelites," to use an expression of Michaelis in his article on this subject, will be at once evident from the scriptural account of the various uses to which it is applied. Animals of the ox family were used for ploughing (Deut. xxii, 10; 1 Sam. xiv, 14; 1 Kings xix, 19; Job i, 14; Amos vi, 12, etc.); for treading out corn (Deut. xxv, 4; Hos. x, 11; Mic. iv, 13; 1 Cor. ix, 9; 1 Tim. v, 18) [see AGRICULTURE]; for draught purposes, when they were generally yoked in pairs (Numb. vii, 3; 1 Sam. vi, 7; 2 Sam. vi, 6); as beasts of burden (1 Chron. xii, 40); their flesh was eaten (Deut. xiv, 4; 1 Kings i, 9; iv, 23; xix, 21; Isa. xxii, 13; Prov. xv, 17; Neh. v, 18); they were used in the sacrifices [see SACRIFICE]; they supplied milk, butter, etc. (Deut. xxxii, 14; Isa. vii, 22; 2 Sam. xvii, 29). See BUTTER; MILK.

The law which prohibited the slaughter of any *clean* animal, excepting as "an offering unto the Lord before the tabernacle," during the time that the Israelites abode in the wilderness (Lev. xvii, 1-6), although expressly designed to keep the people from idolatry, no doubt contributed to the preservation of their oxen and sheep, which they were not allowed to kill excepting in public. There can be little doubt that during the forty years' wanderings oxen and sheep were rarely used as food, whence it was *flesh* that they so often lusted after. (See Michaelis, *Laws of Moses*, art. 169.) See FLESH.

OX. The ox and the ass are often represented round the cradle of the Nativity, in allusion to Isa. i, 3. Beleth says that the lion and ox in front of doors, and a cock or eagle upon the church, were common representations. See Walcott, *Sacred Archæology*, p. 418.

OX-GOAD (מַלְמַד הַבָּקָר; Sept. ἀροτρόπος τῶν βοῶν; Vulg. *vomer*, Judg. iii, 31). See GOAD.

OX, WILD (רְאֵם, תֹּאוֹ, *teô* or *tô*; Sept. ὄρυξ, σιντλίον; Aq., Symm., and Theod., ὄρυξ; Vulg. *oryx*), is mentioned among the beasts that were to be eaten (Deut. xiv, 5); again, in Isaiah, "they lie at the head of all the streets like a wild bull in the nets." The most important ancient versions point to the oryx (*Oryx leucoryx*) as the animal denoted by the Hebrew words. Were it not for the fact that another Hebrew name (*yachmur*) seems to stand for this animal, we should have no hesitation in referring the *teô* to the antelope above named. Col. H. Smith suggests that the antelope he calls the Nubian Oryx (*Oryx Tao*) may be the animal intended; this, however, is probably only a variety of the other. Oedmann (*Verm. Samml.* p. iv, 23) thinks the Bubule (*Alcephalus bubalis*) may be the *tô;* this is the *Bekker-el-wash* of North Africa mentioned by Shaw (*Trav.* i, 310, 8vo ed.). See ANTELOPE; FALLOW DEER.

Oxenbridge, John, a celebrated English Nonconformist, for some time minister in this country, was born at Daventry, England, Jan. 30, 1609. He was educated at Oxford, and also at Cambridge, and at the last university he took his degree in 1631. He was tutor of Magdalen Hall, Oxford; but was deprived of this position in 1634, because he refused to give up the practice of persuading his pupils to subscribe to certain religious articles of his own framing. He spent the next few years as a missionary in the Bermuda Islands. Through the intervention of the Long Parliament, he was appointed fellow of Eton College in 1642; and was ordained pastor of a church in Beverly in 1644. He afterwards settled at Berwick-on-Tweed, where he was silenced by the Bartholomew act in 1662. Having for some time urged the importance of the new settlements in Dutch Guiana, then under lord Willoughby, as a field of missionary labor, he now himself led the way to Surinam, where he labored for some time diligently and with success. In 1667 he visited Barbadoes, whence in 1669 he proceeded to Boston. He was ordained pastor of the First Church, Boston, in conjunction with the Rev. James Allen, April 10, 1670; and remained there until his death, Dec. 28, 1674. Though Oxenbridge was a very popular preacher, his whole life seems to have been passed in religious controversy. His publications are, *A Double Watchword* (1661):—*A Seasonable Proposition for Propagating the Gospel by Christian Colonies in the Continent of New Guiana* (London). The arguments employed by Oxenbridge in this pamphlet are well chosen and ably pursued; but their influence was much weakened by a spirit of intolerant strife:—*Election Sermon* (1671):—*A Sermon on Seasonable Seeking of God.* See Anderson, *History of the Colonial Church*, ii, 245-249; Brown, *History of the Propagation of Christianity among the Heathen*, iii, 490; Drake, *Dictionary of American Biography*, s. v.; Allibone, *Dictionary of British and American Authors*, s. v.

Oxendine, ALEXANDER W., an American Baptist minister, of Revolutionary fame, was born in South Carolina Aug. 26, 1759. At the outbreak of the colonial struggle he enlisted, and was one of the famous Marion men. After the war he preached for many years, and died at a very advanced age, with sight, hearing, and intellect unimpaired, at Benton's Creek, Phelps County, Mo., Sept. 3, 1869.

Oxenstiern, AXEL GUSTAVSSON, one of the most illustrious statesmen of the 17th century, especially prominent in upholding the cause of the Reformation at a most critical period, was born June 16, 1583, at Fanoe, in the province of Upland, Sweden. He was descended from an ancient highly aristocratic family, distinguished in Swedish history. Early deprived of his father, he received under the direction of his mother an educational training becoming his rank. As if in preparation for the ministry in the Lutheran Church, which had already been introduced and established as the state religion by Gustavus Vasa (1523-60), he attended the German universities of Rostock, Wittenberg, and Jena, studying at the same time jurisprudence; but it does not appear that he ever held an ecclesiastical office; yet even in his subsequent career of diplomacy, he always preserved a fondness for theological subjects, and a zealous enthusiasm for the maintenance and propagation of the evangelical doctrines. After having finished his academical course by graduating at Wittenberg, he visited most of the German courts. In 1603 he returned home, and was called into state service by Charles IX (1604-1611). He was sent on several diplomatic missions, in which he showed such tact and skill that the king, verging on the grave, appointed him guardian of the royal family, and placed him with six others at the head of the regency. It was at Oxenstiern's urgent suggestion, after the death of the king, that the crown prince, though only seventeen years old, was declared of age at Nykoeping (1611), and succeeded to the throne as Gustavus Adolphus. Oxenstiern was selected to act as chancellor of the kingdom, and in this high office he enjoyed and justified the full confidence and friendship of his sovereign, who leaned on him, as did Henry IV of France on Sully, in all the political conflicts and complications in which his reign from beginning to end was involved, his cool insight and prudence tempering the ardent impulses of the king, and contributing thereby not a little to his glory. It was also by Oxen-

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stiern's influence, assisted by the queen-mother, that Gustavus Adolphus gave up contracting what in those days would have been considered a mesalliance with Ebba Brahe, and married the gentle and beautiful Mary Eleonore, a princess of the house of Brandenburg, which proved a mutually happy union. In 1613 (Jan. 16), as Swedish plenipotentiary, Oxenstiern signed a treaty of peace with Denmark, to give the country an opportunity, in a measure, to recover from internal and external commotions. In 1614 he accompanied the king to Livonia, and soon had the satisfaction (1617) of terminating hostilities between Russia and Sweden by an honorable treaty at Stobowa. In 1621, after the king had departed for a campaign in Poland, he was despatched with several regiments to occupy and govern certain districts of Prussia, then under the suzerainty of Poland, which the Swedish arms had gained, and he filled this post four years to the advantage of the country. When, in 1628, Austria and the Catholic league attempted to secure the Baltic coast, he negotiated with the duke of Pomerania and the king of Denmark to replace or re-enforce the Danish garrison of Stralsund by Swedish troops, and thus frustrated all efforts to capture that stronghold, so that Wallenstein, the imperial general, who had boasted that he would take that city even if it were bound by chains to the sky, had to beat an inglorious retreat. He succeeded also, supported by the mediation of England and France, in effecting an armistice for six years with Poland. All these proceedings appear as arrangements preparatory to that grander undertaking of his administration—an expedition into Germany. The pious and chivalrous king had long meditated it, and was prevented only by the cautious remonstrance of his minister; but now the measure was determined on, alike from the policy of self-preservation and the moral motive of succoring the sorely oppressed co-religionists who, since 1618, were waging an unequal struggle against the combined forces of Romanism. It is beyond our design here to delineate the origin and progress of the Thirty-years War (q. v.); we have only to sketch the course pursued by the great chancellor of Sweden. We will state briefly: Gustavus Adolphus landed in July, 1630, on the German coast with 15,000 choice troops, accompanied by his minister. Oxenstiern had put all his energy into the execution of the plan, procuring men, money, and material; and his diplomatic talent had ample scope to overcome the lukewarmness and jealousy of the German Protestant princes. Their united activity restored again the fortunes of Protestantism. Gustavus Adolphus advanced into the heart of Germany as in triumph, defeated Tilly near Leipsic, and fell, Nov. 16, 1632, on the bloody field of Lützen, Bernhard of Saxe-Weimar finishing the battle victoriously against Wallenstein. The death of the king, well calculated greatly to encourage one and to dismay the other of the contending parties, did not move Oxenstiern to give up the cause as lost, though it added much to his embarrassments and responsibilities. Here may also be remarked, as a proof of the authority and confidence he enjoyed at home, that when he sent what purported to be the testament of the late king, and drawn up by him, but not signed by the royal hand, it was accepted as binding, and its tenor observed by the Swedish Diet. Oxenstiern was appointed a delegate to Germany with full powers to make any arrangement which he might deem best for the welfare of his country. He immediately exerted himself to increase the number and strength of the armies in the field, and went to Dresden and Berlin to concert measures for the effectual continuation of the war. In March, 1633, he convened a congress of the German princes at Heilbronn, and by that assembly was declared director of the evangelical alliance. Also Holland and France, from which latter Sweden had been subsidized with money since Jan. 1, 1631, he tried to interest and stir up to more energetic assistance. At his return to Saxony (1634), finding affairs in the saddest disorder—the confederates vacillating, the soldiers dissatisfied and lost to all discipline, and after the disaster of Nördlingen almost all despairing, even the elector of Saxony openly gone over to the enemy—his mind, rich in resources even in these perplexing circumstances, discovered ways and means to rescue his party from imminent ruin. This accomplished (1636), he returned to Sweden, whence he had been absent for ten years. Longing for a more quiet sphere of action, he resigned in the first session of the senate he attended his plenipotentiary powers, with the advice never to confide so much power as he had been intrusted with to any one person, lest it might be abused; he retained only his seat as chancellor of the kingdom, and as one of the five guardians of the only child and daughter of Gustavus Adolphus, who was but seven years old at the time of his death. Concerning the latter he proved a faithful Mentor, taking particular pains to give her daily lessons in the science of government and international law, and found in Christina an apt and quick-witted pupil. In this connection may be mentioned the proposal of Richelieu—who wished to render him more pliable for his own ends, and promised him all the French influence—to transfer the crown of Sweden by a marriage of one of Oxenstiern's sons with the royal heiress into his own family. The Swedish chancellor resisted the alluring temptation and declined the offer. Meanwhile the politico-religious contest in Germany was maintained on the part of Sweden by the generals Horn, Baner, and Torstenson with varying success. In 1645 he sent his son John there to watch more closely the interests of Sweden, and assist in bringing about a satisfactory settlement. Neither party gave up until both were nearly exhausted. After protracted negotiations at Münster and Osnabrück, they agreed to what is styled the Peace of Westphalia (q. v.), which, besides other political changes, established the principle of at least partial tolerance in religious matters (signed Oct. 24, 1648). Sweden, universally and uniformly Lutheran, received as indemnity five millions of thalers, a part of Pomerania, Bremen, Verden, and Wismar. In 1643 Oxenstiern secretly organized a war with Denmark, which had subjected Sweden to long-standing humiliations, and by skilful management obtained the advantage of his adversary. In the negotiations necessitated in consequence, Oxenstiern, who attended them personally, extorted in the peace of Brömsebro the most favorable terms, ending with an increase of territory. Christina, who since December, 1644, had become queen of Sweden, acknowledged his services by raising him to the rank of a count (of Södermark), and the University of Upsala elected him its chancellor. Engrossed as he was with the business of foreign relations, he was by no means unmindful of domestic affairs and home rule. In 1634 he submitted to the Swedish Diet a constitution, which was considered a masterpiece of statesmanship, and was gladly accepted. He abolished many oppressive taxes, urged economy in administration, favored and fostered all kinds of industry, and caused canals to be constructed, in order to facilitate intercourse in the interior and commerce with other nations. Nor was he backward in providing for the moral and intellectual advancement of the people; he was instrumental in founding the universities of Abo and Dorpat, and many new schools and academies, five of which he established out of his own purse. The last years of his life were much embittered by the conduct of the young queen, who, endowed with high intelligence and knowledge, might have shone a star of the first magnitude in the north of Europe; but, disregarding older and wiser counsels, under the influence of unworthy favorites she indulged in passions and caprices that created general discontent. Yet when made aware of the public sentiment she decided to resign, and nominated her cousin her

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successor (1649). Oxenstiern, averse to a foreigner as sovereign, remonstrated most strenuously against such a step as unworthy of her talents, and fraught with evils for the country. She for the time desisted, underwent in 1650 coronation, and for a while manifested more proper attention to governmental affairs, but soon relapsed into her former ways, and, impatient of the restraint imposed upon her as the head of a moral and sensitive nation, carried out her resolution, and in 1654, in a diet purposely convoked, laid down the royal insignia to confer them on her cousin, Charles Gustavus, prince palatine. Oxenstiern, under the pretext of sickness, kept away from the deliberations necessary for the execution of this measure. He died in the same year (Aug. 28, 1654). Christina, not altogether too well affected towards him, bears this testimony to his character: "He had great capacity and knowledge of secular affairs and interests; he knew the strong and weak points of all the European states. He was possessed of consummate wisdom and prudence, had a vast capacity and a great heart. State affairs were for him amusement. He was ambitious, but loyal and incorruptible." He was certainly the greatest politician and statesman which Sweden has produced. An extraordinary sagacity and immovable calmness characterized all his decisions, and energy and perseverance their execution. Nothing was deferred to the following day, and still less forgotten, and his activity never tired. His faculties in this respect border on the marvellous. On all important affairs his activity, his will, his loyalty is impressed. There is not a single branch of the Swedish government which does not owe to him improvements. His vast activity would have been impossible without strict gravity and order, which he exacted of others as well as of himself. His good health and equanimity served to lighten the burden of work and care. He was unusually unselfish and disinterested; he never used his influence, extensive as it was, to amass property by perverse means; on the contrary, he repeatedly advanced considerable sums for public purposes without interest. Frugal in his household, he was for display and luxury where he acted as representative of the state. As a negotiator he ranked with the highest diplomats of the period, even Richelieu not excepted. Cool, reserved, fully acquainted with human character, penetrating to the smallest details of the situation, he conducted affairs with a sure glance; only his haughtiness, which was sometimes excessive, damaged him now and then. His bearing was imposing, though his stature was only a little above middle height. As a diversion and refreshment from his serious practical occupation, he read Greek and Latin classics, in which latter tongue he could fluently converse; and perused the Bible and the fathers of the Church. His letters to Grotius allow us to form an opinion of his vast erudition; often in his despatches to the king he would attach long treatises on the subjects under consideration. There are, however, few of his writings published. He is known as the author of the second volume of Chemnitz's *Historia belli Sueco-Germanici;* and his correspondence with his son John (1642–1649) has been edited by Gjorwell; but there remain in the royal archives of Stockholm six vols. fol. of letters written by him from 1626 to 1632; and in Ridderstolpe and Falkenberg a still larger number of documents of his hand are preserved. See Geier, *Svenska Folket's Historia;* Schiller, *Geschichte des dreissigjährigen Krieges;* Lundblad, *Svensk Plutarch* (Stockholm, 1824, 2 vols.); Coxe, *House of Austria;* Gardner, *Thirty-years War* (N. Y. 1874, 12mo), p. 145–148, 166, 172, 174, 192. (C. B.)

Oxford, Councils of (Concilia Oxoniensia), were frequently held in the Middle Ages. Of these the most important are:

(1) Convened in 1160, in which more than thirty Vaudois or Publicani, who had lately come over into England, headed by one Gerard, and who denied baptism, the Eucharist, and marriage, and who set at naught the authority of the Church, were condemned, and given over to the secular arm; upon which they were sentenced to be branded in the forehead, and publicly flogged out of the city, and were forbidden to remain in that neighborhood. They appear to have made but one convert, a woman, who soon returned into the Church.—Labbé, *Conc.* x, 1404. See Wilkins, *Conc.* i, 438.

(2) King John, on his return from abroad, assembled a large number of his clergy and barons, first at London, and subsequently at Oxford, demanding a certain portion of the ecclesiastical revenues, but this was unanimously refused (Wilkins, *Conc.* i, 515).

(3) Was held at the monastery of Osney, near Oxford, on the 11th of June, by Stephen Langton, archbishop of Canterbury and cardinal legate, who presided. This was a council of all England, and fifty canons were published in conformity with those of the Council of Lateran of 1215:

1. Excommunicates generally all who encroach upon the rights of the Church, disturb the public peace, etc.
2. Directs that bishops shall retain about them wise and charitable almoners, and attend to the petitions of the poor; that they shall also at times themselves hear and make confessions; that they shall reside at their cathedrals, etc.
3. Forbids bishops, archdeacons, and deans to take anything for collations or institutions to benefices.
6. Orders the celebration of the nocturnal and diurnal office, and of all the sacraments, especially those of baptism and of the altar.
7. Forbids priests to say mass more than once in the same day, except at Christmas and Easter, and when there was a corpse to be buried.
10. Orders curates to preach often, and to attend to the sick.
11. Directs that the ornaments and vessels of the church be properly kept, and that in every church there shall be a silver chalice and a clean white linen cloth for the altar; also that old corporals be burned, etc.
12. Forbids any one to resign his benefice, retaining the vicarage, to prevent suspicion of unlawful bargain.
13. Forbids to divide benefices in order to provide for several persons.
15. Orders churches not worth more than five marks a year to be given to none but such as will reside and minister in them.
16. Assigns to the perpetual vicar a stipend *not less* than five marks, except in Wales, "where vicars are content with less by reason of the poverty of the churches." Orders that the diocesan shall decide whether the parson or vicar shall bear the charges of the church.
17. Orders that in large parishes there shall be two or three priests.
18. Directs that the bishop shall make the person presented to a living take an oath that he has neither given nor promised anything to the patron.
19. Provides that in each archdeaconry confessors shall be appointed for the rural deans and others of the clergy who may be unwilling to confess to the bishop.
20. Takes from the rural deans the cognizance of matrimonial causes.
21. Forbids, under anathema, to harbor thieves, etc.
22 and 23. Relate to archidiaconal visitations. Forbid those dignitaries to burden the clergy whom they visit with many horses, to invite strangers to the procurations provided for them, or to extort procurations without reasonable cause.
24. Forbids to let out to farm archdeaconries, deaneries, etc.
25. Orders the archdeacons to take care in their visitations that the canon of the mass be correct; that the priest can rightly pronounce the words of the canon and of baptism; that laymen be taught how to baptize rightly in case of necessity; and that the host, chrism, and holy oil be kept under lock and key, etc.
26. Forbids bishops, archdeacons, and their officers to pass sentence without first giving the canonical monitions.
27. Forbids to exact any fee for burials and the administration of the holy sacraments.
30. Orders ecclesiastics to wear decent habits with close copes, to observe the tonsure, to keep their hair cut short, and to abstain from immoderate eating and drinking.
31. Forbids clergymen in holy orders publicly to keep concubines.
34. Forbids the clergy to spend their ecclesiastical revenues in building houses on lay fees for their sons, nephews, or concubines.
36. Forbids the nuns to wear veils of silk, to use pins of silver and gold, and to wear girdles worked and embroidered, and long trains.
41. Forbids to give to a person already provided with a

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benefice, having cure of souls, any revenue out of another church.

42 and 43. Order monks to live in common, and forbid them to receive any one into their community under eighteen years of age.

44. Orders monks to give away to the poor what remains of their repasts.

45. Forbids monks to make wills.

47. Forbids monks and canons regular to eat and drink save at the appointed hours; permits them to quench their thirst in the refectory, but not to indulge.

In the Oxford copy of these constitutions two others are added relating to the Jews.—Johnson, *Eccl. Canons; Conc.* xi, 270; Wilkins, *Conc.* i, 585.

(4) Convened in 1322, by Walter Reynolds, archbishop of Canterbury, in which ten constitutions were published:

1. Relates to the conferring of holy orders. Directs that all candidates shall be examined previously; enumerates those cases in which holy orders shall be refused. Also forbids to admit clerks ordained in Ireland, Wales, and Scotland to officiate without letters dismissory or commendatory from their ordinaries. Orders that monks shall be ordained by their own diocesan.

2. Directs priests to exhort their people to be confirmed, and adults to confess before confirmation. Orders that children on the third day after confirmation be carried to church, that their foreheads may be washed in the baptistery by the priest's hand, in honor of the chrism. Prescribes caution against children receiving confirmation twice.

3. Relates to extreme unction, and appeals to St. James (v, 14, 15) in proof of its necessity.

4. Orders rectors and priests to be careful of their altars, to keep the holy Eucharist in a clean pyx of silver or ivory, or other befitting material, to renew the consecrated host weekly, to carry it to the sick with reverence, a light going before, etc.

5. Orders that the linen furniture of the altar be kept whole and clean, that the words of the canon be fully and exactly pronounced, and with the greatest devotion. Forbids a priest to celebrate mass till he has finished matins, prime, and undern. Directs that two candles, or one at least, be lighted at high mass.

6. Relates to the duty of archdeacons in visitation.

7. Relates to marriage.

8. Relates to penance. Orders the priest to consider carefully the particular circumstances of each sin, to receive confessions, especially those of women, in some open place; to consult the bishop, or some discreet men, in doubtful cases, and to be careful not to make the penitents implicate other persons by name in their confessions.

9. Forbids a priest in a state of mortal sin to celebrate before confession. Forbids to reveal confession in any way, directly or indirectly; orders that a priest convicted of doing so shall be degraded without hope of reconciliation.

10. Orders the appointment of a fit priest in every deanery to receive the confession of the clergy.

—Johnson, *Eccl. Canons;* Wilkins, *Conc.* i, 512.

(5) Held in 1408, by Thomas Arundel, archbishop of Canterbury, against the Lollards. Ten constitutions were published at this council, and sanctioned in one held afterwards in London:

1. Forbids any one to preach without being first examined and allowed by the diocesan. Also forbids men suspended for preaching erroneous doctrine to preach within the province until they be restored by the ordinary who suspended them. Sentences all violators of this statute to excommunication. Declares that any preacher who shall a second time, in any way, intimate that the Church has not power to make such ordinances by her prelates, shall be sentenced to excommunication; and all Christian people forbidden to hold any communication with him under pain of excommunication. Further declares that when lawfully convicted of so doing, such offenders shall be declared heretics by the ordinary, and incur all the penalties of heresy, and their aiders and abettors also, unless they desist within a month from the date of their admonition.

2. Forbids the clergy and people of any parish to allow any one to preach unless full assurance be first given of his being authorized, privileged, or sent according to the form specified in Constitution I. Orders that the church, churchyard, or other place where unauthorized preachers have been permitted to hold forth, shall be put under an interdict. Orders, further, that authorized preachers shall suit their discourses to the circumstances of their hearers.

3. Excommunicates, *ipso facto*, all who preach or say anything contrary to the teaching of the Church concerning the sacraments, or any point of faith; declares that such offenders shall not be absolved (except at the point of death), unless they abjure their errors and do penance. Orders that persons who do so a second time shall be formally denounced as heretics, and subject to confiscation of their goods. With regard to the penance to be performed, it is declared that the offender shall expressly recant the things he has preached, taught, or affirmed in the parish church in which he did so, upon some one or more Lord's-days or holy days at high mass.

4. Forbids schoolmasters and other teachers to instruct their pupils in the sacraments and other theological points contrary to the determination of the Church, and enjoins them not to permit their scholars to dispute publicly or privately upon such subjects.

5. Forbids to read any book composed by John Wickliffe, or any other in his time or since, in any schools, halls, inns, or other places whatsoever within the province, unless it have been first examined and unanimously approved by the universities of Oxford or Cambridge.

6. Declares, upon the authority of St. Jerome, that the translation of the text of holy Scripture is a dangerous thing, because it is not easy to make the sense in all respects the same; enacts that no one shall henceforth, by his own authority, translate any text of Scripture into English; and that no part of any such book or treatise lately composed in the time of John Wickliffe shall be read in public or private, under pain of excommunication.

7. Forbids any one, under pain of being publicly denounced excommunicate, to propose or assert any propositions which carry a sound contrary to the Catholic faith or good morals.

8. Forbids all disputing, either in public or private, concerning things determined by the Church, unless it be in order to get at the true meaning. Forbids, also, to call in question the authority of Church decisions, or to preach anything contrary to them, especially concerning the adoration of the cross, the veneration of the images of the saints, and pilgrimages to holy places and relics, or against taking oaths in judicial matters. Orders all preachers to encourage these things, as well as processions, genuflections, bowings, incensings, kissings, oblations, pilgrimages, illuminations, and the making of oaths in a lawful manner by touching God's holy Gospels. Offenders to incur the penalty of heresy.

9. Orders that none be admitted to serve as chaplain in any diocese within the province who was not born or ordained there, unless he bring with him letters from his diocesan.

10. Declares the University of Oxford to be infected with new unprofitable doctrines, and blemished with the new damnable brand of Lollardy, to the great scandal of the university at home and abroad, and to the seemingly irreparable injury of the Church of England, which used to be defended by her virtue and learning; that therefore, upon the petition of the proctors of the whole clergy of the province, and with the consent of all the prelates present in the convocation, it is enacted that every head of a college or hall in the university shall, at least once a month, make diligent inquiry whether any scholar or inhabitant hath asserted or held any position carrying a sound contrary to the Catholic faith and sound morals; and if he find any such, that he shall effectually admonish him; and that any such person so admonished advancing the same proposition shall be *ipso facto* excommunicated and otherwise punished. Orders that if the offender be a scholar, he shall be disqualified for his degree; if a doctor, M.A., or B.A., he shall be suspended from all scholastic acts, lose all his rights in his college, and be actually expelled, and a Catholic put into his place. Declares that if any head of a house shall neglect, within ten days after the publication of these constitutions, to execute the above regulations against any offender in their college, he shall himself be *ipso facto* excommunicated and deprived of his office, and the college considered to be void, and a new head appointed. Enacts the same penalties against a head of a college suspected of heresy, who, after admonition from the ordinary, does not reform; and, further, declares him to be for three years incapable of holding any benefice within the province. Lastly, it treats of the manner of proceeding against suspected persons.

—Johnson, *Eccles. Canons;* Labbé, *Conc.* xi, 2089; Wilkins, *Conc.* iii, 314.

Oxford Tracts, a term applied to certain writings of a clerical party in the Church of England which began to form itself at the University of Oxford in 1833, and which has grown into what is now known as Anglo-Catholicism, Sacramentarianism, or Ritualism.

History.—A conference of certain Anglican theologians, held in July, 1833, laid the foundation of this movement. But this conference was occasioned by preceding events. The state of the English Church in the 18th century was deplorable—a proud, lifeless skeleton. The Wesleyan revival, meeting little sympathy within, had to grow up outside of the Church. Only towards the close of that century did the evangelical

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spirit find place, and form to itself a party, inside of the Church. This party was intent on practical Christian life rather than on guarding the strict formulæ of orthodoxy. Hence it tended to liberalism, both in Church and in state. The political liberalism culminated in reform, particularly in the abolition of the Test Act, in 1828. Parliament was thus opened both to Dissenters and to Catholics. Church reform was now undertaken. The popular voice called for an "adaptation" of the Church to the spirit of the age. Violence occurred at some points. At Bristol the populace burned down the episcopal palace. In 1833 one half of the bishoprics of Ireland were abolished. The very existence of the Church of England seemed to be in danger. It was at this point that the Tractarian party organized itself in order to oppose both the assaults of politics and the inroads of evangelicalism. It was members of the University of Oxford who inaugurated this movement. Oxford, as opposed to Cambridge, the seat of the evangelical party, had remained, to some extent, true to its High-Church reactionary traditions. It was here that the clerical spirit of the past had had its intensest seat. Here the Romanizing tendency of Laud had never entirely died out. Oriel College became the nursery of the new tendency, notwithstanding that a few years previously it had been the seat of a very liberal scientific spirit. To this college now belonged several very gifted young men; among them, John Keble, after 1831 professor of poetry, and author of the much-admired *Christian Year;* Edward Bouverie Pusey, since 1828 canon of Christ Church and professor of Hebrew; John Henry Newman, fellow and tutor in Oriel; and R. H. Froude. With these co-operated A. P. Perceval, rector at East Horsley. Froude and Perceval first gave form to the movement. Perceval appeared in 1828 in a book—*A Christian Peace Offering*—aiming to allay the prejudices of the Anglicans against the Romanists. He argues that the differences between Anglicans and Romanists are not essential, and that the Roman is a true branch of the one Catholic Church. The debate as to the sacrament is mostly a battle of words. The two churches hold equally to the real presence; but the Roman errs in undertaking to explain the mode of this presence. The mode should be left to private judgment; but the laity should have the communion in both kinds. As to the mass, the English articles only deny that at each celebration of the Eucharist Christ suffers afresh the tortures of the cross; but that is not the real sense of the Romish doctrine. It speaks only of an unbloody offering, and holds that, in some sense, the Eucharist is a sacrifice. Petitions to angels and to saints, and prayer for the dead, as also the veneration of relics, are *per se* harmless, but easily lead to misuse; hence their restriction or prohibition is justifiable. Purgatory, though not based on Scripture nor taught by the early fathers, is not to be condemned. Auricular confession and indulgences are ancient customs, whose loss the Anglican Church regrets. Though not a complete substitute for the strict discipline of the primitive Church, they are much preferable to the lack of discipline which disgraces the English Church. As to justification, the Romish Church teaches not that man is justified by works alone, but only that none is justified by works that are done without grace through Christ. Both the Romish and the Protestant churches teach that the sins of him *who repents* are forgiven through Christ; hence on this point they do not essentially differ. But works of supererogation (they are not mentioned by the Council of Trent) are to be rejected. The Church is infallible thus far, that whatever objective error she may temporarily formulate, yet the people who faithfully follow her decisions infallibly attain to salvation. The significance of this doctrine is as a safeguard against promiscuous rationalism. A limitation of private judgment is to be preferred to such danger. Every branch of the true Church is superior to rulers in spiritual things; but the temporal claims of the pope are illegitimate. As thus viewed by Perceval, the Romish errors are mere excrescences which can readily be thrown off without seriously affecting the Church. The English Church is simply a branch of this Church in temporary schism. He looks for a reunion. But he is all the more severe against Dissenters. What error of Romanism is half so serious as the breaking up of the unity of the Church by the Independents, the rejection of infant baptism by Baptists? And what are all possible papal errors in comparison with the horrible, godless doctrine of a *Decretum absolutum!* But Froude, an earnest, logical, ascetically pious and very gifted young man, went even farther than Perceval. At first inclined to rationalism, he came finally to the view that while reason is able to judge and compare given ideas, it is dependent on the Church for the ideas themselves. But where is the Church? An examination of the formation of the English Church convinced him that it was far from being the sole true Church. Its founders had been governed too much by arbitrary caprice in their so-called reform of the old Church. The true criterion of the Church is the ancient rule: "Quod semper, quod ubique, quod ab omnibus." The Church of the first centuries alone is true to this rule. From it there is no dissent. To it must all modern churches go back, for doctrine, for rites, and for constitution. At first Froude hoped for reconciliation with the Romish Church; but a visit to Rome convinced him that it had fallen far from the primitive pattern. So was it largely also with the actual Anglican Church. The reformers of this Church had given up the divine right of the Church, had substituted preaching in the place of the sacraments as a means of grace, had eliminated the essential sacrificial element from the Eucharist; in a word, had retained only the merest crumbs of the apostolic preaching. But he found comfort in the assumption that the formulæ of the Anglican Church are capable of being construed into the sense of the true primitive Church. Accordingly he insisted on celibacy, fasting, retirement from the world, and veneration for sacred things and places. He also looked on the revival of monkish orders as the best means of Christianizing the masses. In one respect he differed from most Ritualists. He insisted on the entire separation of the Church from state control. The friends of Froude at first went not so far as he in their disavowal of the Reformation. The Anglican Church had indeed been badly maimed by the Reformers; but, after all, it was the truest of all the severed branches, and, by proper culture, might yet be made to bear the good fruit of the original stock. But they saw in Froude's ideal primitive Church the sole goal of all their efforts, and in submission to Church discipline the sole remedy for rationalism.

While this little circle of devout ascetics was forming itself and shaping its ideal, the spirit of reform in the political world was moving in the opposite direction. The inherent rights of the bishops were in danger of being undermined. The Tractarians determined to stand in the breach. Their first endeavor was to indoctrinate the laity as to the inalienable rights of the Church as such. Three points were made prominent: The idea of the Church; the importance of the sacraments; the significance of the priestly office. These points were developed in popular catechetical form, and published under the title *The Churchman's Manual* in 1833. While this was in preparation Parliament abolished ten of the Irish bishoprics. This gave impulse to a *conference* at Hadleigh, July 25-29, of Hugh Rose, Froude, Keble, Newman, and Perceval, in view of a revision of the *Manual*, and of concerted action in defence of the Church. The action agreed upon was directed to two points—to develop the significance of apostolical succession, which had been ruthlessly ignored in the abolition of the Irish bishoprics, and to defend the orthodox interpretation of the Prayer-book against the

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Socinian views which the action of Parliament implied. In September Keble prepared a programme of action for the party, stating the doctrinal reforms they aimed at, and the means agreed upon to effect the end. *The Churchman's Manual* may be regarded as a sort of confession of faith of the party. It was sent to all the Scottish bishops, and was warmly welcomed by them and others. The archbishop of Canterbury (Dr. Howley) refused it his official sanction, but did not object to its publication. This *Manual* is "the first tract put forth to meet the exigencies of the times." Upon it followed ninety other small treatises, under the general title "Tracts for the Times." Hence the name of the party—Tractarians.

The Tracts (1833–1841).—Though the tracts were the chief missionary agency of the party, their views found also expression in poetry, tales, review articles, and sermons. Keble and Newman wrote the most of the tracts. Pusey wrote several of the most important. The first tract proper appeared Sept. 9, 1833; by November, 1835, seventy had appeared, making two volumes. Most of them were original essays, though some were extracts from earlier writers. The later tracts were more lengthy and thorough, the last twenty making four volumes. At first these tracts were almost universally welcomed. They carefully respected the Prayer-book, and defended the rights of the clergy. They were an opportune ally of the establishment in a time of danger. They raised to fresh life the old High-Church party, and vigorously assailed evangelicals and dissenters. But the evangelical Church party soon became alarmed. The *Christian Observer*, in March, 1834, charged the Tractarians with being Romanists. Newman resented the charge in his *Via media* (tracts 38, 41), arguing that not *his* party, but the opposers had fallen away from the idea of the primitive Church, and declaring that the Thirty-nine Articles needed to be supplemented by a protest against Erasmianism and latitudinarianism, and by an additional article on the sacredness of the priesthood. In 1836 the Tractarians involved themselves in a violent personal strife. Dr. Hampden, a Broad Churchman, was nominated by the crown to a professorship of moral philosophy at St. Mary's Hall, Oxford. The Tractarians used petitions and all other practicable means to prevent the confirmation. Dr. Thomas Arnold sprang to the help of Hampden in the *Edinburgh Review* (April, 1836). It was the signal to a general attack. The Tractarian movement became the order of the day. Though defeated in the Hampden matter, they lost none of their courage nor zeal. In 1838 they began a series of translations from the fathers, entitled "A Library of the Fathers of the Holy Catholic Church anterior to the Division of the East and West." The Bible is the foundation of the apostolical doctrine, but the fathers are the channel through which it has come down to us — so says the Preface. In 1837, and later, some of the tracts showed a marked advance towards Rome. Rev. Isaac Williams, in tract 80, enjoined "reserve" in the communication of religious truths. It was an effort to revive the Romish *Disciplina arcani;* it discountenanced the preaching of all doctrines to the general public, as also the promiscuous distribution of the Bible. This and similar tracts excited general dismay. It was in vain that Pusey, in a letter to the bishop of Oxford, attempted to deny the Romanizing tendency. Keble wrote tracts in the same vein as Williams. The Tractarians in general had taught their followers to look indulgently on the errors of Rome, and to bewail the Reformation as a blunder. What wonder, then, that certain young enthusiasts were on the point of actually going over to Rome? To prevent this consummation Newman wrote the 90th tract. It was a most ingenious piece of sophistry, the point of which was to make it easy for the conscience to subscribe to the Thirty-nine Articles, and yet hold firmly all the essentials of Romanism. No other essay from the whole school made such a sensation as this. The Thirty-nine Articles had always been looked upon as a breastwork against all the errors of popery. This breastwork was now riddled through and through, and a free way opened for the influx of the whole host of papal errors. Shortly after the appearance of tract 90 Oxford became alarmed. A session of the university authorities declared that the tracts were in no wise officially sanctioned by the university, and that a subscription of the Thirty-nine Articles in the sense taught in tract 90 was utterly contrary to the spirit of subscription. Also the bishop of Oxford (hitherto friendly to the party) sent a message to Newman, censuring the tract in question, and forbidding their further publication. Other prelates joined in the condemnation. Newman yielded; and the tracts ceased to appear. A host of hostile writings was now set afloat. The evangelical party saw all its fears realized: the Tractarians *were* at the threshold of Rome.

The Perverts.—It seemed a heavy stroke for the Tractarians that their tracts were now prohibited, and that most of the prelates had turned against them. But this very crisis was a help to their cause; it occasioned a sifting of the party, throwing out the half-hearted elements, and drawing the genuine Anglo-Catholics into closer ranks. The general drift of the school disapproved of Newman's crypto-Romanism. Perceval, in 1842, in a book, *A Collection of Papers connected with the Theological Movement*, etc., divided the Tractarian doctrines into two classes: the common teaching, and the private views of certain individuals. The first class embraced four points: apostolic succession, baptismal regeneration, the eucharistic sacrifice, and the infallibility of councils called according to the canons of 1571. To the second class belonged five opinions: turning towards the east in prayer, the purification of souls in the middle state, Pusey's view of sin after baptism, Williams's *reservatio*, and Keble's notion of mystical interpretation of Scripture. The first four points constituted the golden centre of the Tractarian school. Pusey and Keble diverged slightly towards Rome; and farther still stood Newman, W. G. Ward, and many younger disciples. When, now, the official condemnation of Newman's tract 90 tended to drive the extremists back towards the centre, some had already gone too far to regain their equilibrium. In a sermon in May, 1843, Pusey taught transubstantiation so clearly that the authorities suspended his preaching for two years. Soon thereafter his assistant teacher in Hebrew, Seager, went over to Rome. The next important case was Ward. He had taught in the *British Critic*, a quarterly that went down in 1843, and in the *Ideal of a Christian Church*, 1844, the most offensive Romish views—Mariolatry and mental reservation in subscribing the Thirty-nine Articles. A "convocation" at Oxford degraded him from his university rights, and expelled him. In September, 1845, he went over to Rome. Newman thereupon clearly saw that a mid-position between Anglicanism and Rome was no longer practicable. He resigned his position, and followed Ward. Newman's act was the signal for a host. Oakley, fellow of Baliol, and priest of St. Margaret's, London, followed. Other perverts were: Collyns, chief pastor at St. Mary's, Oxford; the poet F. W. Faber, rector of Elton; Thompson, pastor of St. Marylebone; Gordon, priest of Christ Church, Regent's Park. By December, 1846, not less than 150 clergymen and eminent laymen had become Romanists.

It was not merely doctrines, however, but rites also that caused trouble. Several Romish usages were silently and gradually introduced into many churches. These things alarmed the public. The press resounded the cry, "No Popery!" Counteractive societies were formed. An incident gave impulse to a general attack. One Gorham was nominated to a parish in the diocese of Exeter. The High-Church bishop, Dr. Philpotts, opposed his appointment on the ground that he denied baptismal regeneration. After manifold protests and appeals, Gorham's views were justified by the highest

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tribunal. This spread consternation among the Anglo-Catholics. The Church, said they, is surrendered to heresy, and that too by a court of laymen. How can she longer be a guardian of orthodoxy! It was now feared that the Sacramentarians would in a body go over to Rome. But the bishops of Exeter and Oxford exhorted to patience and hope. This, however, came too late for some: Palmer, a chief Tractarian, had sought communion with the Greek Church; Maskell, priest in Exeter, had come to the conviction that, with the exception of the Trinity, the English Church had not a single settled doctrine; Dr. Townsend, of Durham, had sought audience with the pope, and prayed for the call of a council. Others, in deeper despair, had set out to colonize New Zealand, in hope of there realizing their Church ideal. While this agitation was in progress, England was awakened and astonished by the news, in October, 1850, that the pope had raised Dr. Wiseman to the dignity of cardinal and archbishop of Westminster, and distributed England into twelve bishoprics. Nothing, however, but regrets and disapproval were possible. The pope had acted uncanonically, said the Tractarians, since England possesses already a sufficiency of Catholic bishops. But this papal action was severely felt by the Tractarian party: it rendered the Romish Church more inviting and aristocratic, and attracted many of their members into its bosom, especially from the higher classes. By Christmas, 1852, no less than 200 clergymen and more than as many laymen had gone over to the Romish communion. The assumptions of Romanism and the political agitation combined to check the extreme High-Church bishops in their patronage of innovations. The bishops of Exeter, of Oxford, of Bath-Wells, and the archbishop of Canterbury, assumed a more conservative position, protested against the arrogance of Rome, and counselled their clergy to beware of giving deeper offence. But these counsels were poorly heeded. The leaven of sacramentarianism had been too widely sown. It continued to work, and silently to gain ground. Romanizing ritualism more or less pronounced spread far and wide. Auricular confession was introduced in some parishes. In a few cases priests were silenced for indulging in it. This feature is very distasteful to the English sense of personal honor, and has contributed largely to moderate the Tractarian advance. By the end of the year 1862 the whole number of clergymen who had gone over to Rome amounted to about 300.

Tractarian Doctrine.—The basal principle of the system is salvation through the sacraments. The formal principle is the exclusive authority of the visible Church. But what of the Protestant principle of justication by faith? Faith, so teaches Pusey, does not justify, but simply brings us to God, who freely justifies us by grace. In this faith lie other elements, as repentance, hatred of sin, hope of forgiveness. It is the repentant, humble, earnest faith that justifies; and this faith is wrought in us by God. Justification implies two acts on the part of God: the declaring of the soul just, and the making of it what it is declared to be. The first is an *actus Dei forensis*, the second a *justitia infusa*. This double act is essentially but one. God imputes not to us righteousness, but imparts it. In baptism, righteousness is given in germ. It grows by the use of the means of grace. We are justified before works; but works are germinally involved in faith. God rewards each according to his works; hence works stand in relation to the reward of grace. According to this view justification is essentially a *habitus infusus*, and faith is the grace-life produced by the *justitia infusa*. This is essentially the Romish view, save that works are not regarded as meritorious, but only as a manifestation of the inner faith. Faith, as appropriating God's grace, has no place in this view; all depends upon a mystical infusion of the divine life. Baptism regenerates, that is, the regularly administered rite is the means through which God works regeneration. In the Eucharist the bread and wine become really, but in a spiritual manner, the body and blood of Christ; and Christ, as so present, imparts himself to the believer as spiritual food, unto salvation. The consecrated elements *are* not Christ, but Christ is present in them. The Tractarians adore not the consecrated bread and wine, but Christ as specially present in them. The Church, as the organic body founded by Christ, and perpetuated by apostolic succession, is the sole mediator of grace, inasmuch as she alone can validly administer the sacraments. The Church is one, holy, catholic, and apostolic. But the attributes of unity and sanctity may suffer eclipse in times of schism and misfortune. The Church, as an organism derived by direct succession from Christ, is supreme authority in spiritual matters. Her helps are the Scriptures as interpreted by patristic tradition. But as both Bible and tradition admit of different interpretations, hence it is ultimately to the autonomy of the Church that the believer must look for infallible guidance. The grace and truth that were in Christ passed over to the apostles, and thence to the bishops. The unity of the bishops finds expression in general councils; and the embodiment of the councils lies in the recognised primacy of the successor of Peter. Thus tractarianism, when followed out, leads to Rome.

As a school of theology, tractarianism is a revived scholasticism. It is purely realistic and unspeculative. Truth is to be sought for not by processes of thought, but by consulting authorities. It is objectively existent, and needs only to be looked for. As a form of Church life, tractarianism is æsthetic, earnest, active, contemplative, constructive. Regarding itself as the visible manifestation of a divine institution, it lays great stress on the outward form of the Church life—on architecture, ceremonies, manners, and daily conduct. With all its narrowness and errors, it has infused an entirely new spiritual life into what was once the very staid, cold life of the High-Church party in the Church of England. It has also in the same way affected the Protestant Episcopal Church in America.

Quite recently the ritual innovations of the Tractarians have been repeatedly opposed by legal prosecution. The points involved are: the eastward posture of the celebrant of the Eucharist, lights on the altar, incense, the mixed chalice, and unleavened bread (wafer). A case in 1867 against Westerton failed. Cases in 1868 and 1869 against Mackonochie and Purchas led to little result. The case against Bennett for the most extreme ritualistic practices resulted in Bennett's favor. This decision of the Court of Arches was appealed by the judicial committee to the Privy Council; but in 1872 the Privy Council dismissed the appeal. Other later attempts of the same nature have also failed of result. So at present the ritualists have pretty nearly all the liberty of action they could desire.

See *Tracts for the Times* (1834); Froude, *Remains* (1838); Perceval, *Christian Peace Offering* (1828), and his *Collection of Papers* (1842); Wiseman, *High-Church Claims* (1841); Weaver, *View of Puseyism* (1843); *Dublin Review*, Sept. 1843; *Quart. Review*, May, 1843; Palmer, *Narrative* (1843); Newman, *Essay on Miracles* (1843); Ward, *Ideal* (1844); Bishop M'Ilvaine, *Oxford Divinity* (1841); Gladstone, *Church Principles* (1840); Alexander, *Anglo-Catholicism* (1843); Taylor, *Ancient Christianity* (1844); Goode, *Rule of Faith*; many articles in the *Edinburgh Review* after 1843; Herzog, *Real-Encyklop.* art. Tractarianismus; *Lond. Quart. Rev.* Oct. 1874, art. viii; Pye-Smith, *Introd. to Theol.* (see Index); Hagenbach, *Hist. of Doctrines* (see Index); *Brit. and For. Rev.* (1844), p. 528 sq.; Buchanan, *Justif.*; Farrar, *Crit. Hist. of Free Thought*, p. 424. (J. P. L.)

Oxlee, John, a distinguished English divine, was born at Gisborough, in Cleveland, Sept. 25, 1779. In 1802, owing to his knowledge of the Greek and Latin languages, he was selected as second master of Tunbridge Grammar School by the eminent Dr. Vicesimus Knox, its first master. There Oxlee's Hebrew, Chaldee,

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and Syriac studies were begun. From 1816 to 1826 he held the rectory of Scawton, in the North Riding of Yorkshire, for the Rev. Thomas Worsley, afterwards master of Downing. In 1836 the archbishop of York presented him to the rectory of Molesworth, Hunts. He died Jan. 30, 1854. Mr. Oxlee, though self-taught, became master of more than 120 languages or dialects, the last being the Yuroba. He wrote *The Christian Doctrines of the Trinity and Incarnation* (Lond. 1850, 3 vols. 8vo):—*Three Sermons on the Christian Hierarchy, deducing an uninterrupted Triple List of Bishops*, etc.:—*Three Letters to the Archbishop of Cashel on the Apocryphal Books of Enoch*, etc.:—*Three Letters to Mr. C. Wellbeloved on Unitarian Error*:—*Three Letters to the Rev. F. Nolan, and Two Letters to the Bishop of Salisbury, on the Spurious Text of the Heavenly Witnesses*:—*A Reply to the Rev. R. Towers, the Roman Catholic Head of Ampleforth College, near York*:—*Three Letters to the Archbishop of Canterbury, on the Impropriety of requiring Jews to forsake the Law of Moses*, etc.:—*Three more Letters on the Inutility of any Attempt to Convert the Jews to the Christian Faith in the Manner hitherto practiced, with a Confutation of the Diabolarchy*. He was also a contributor to Valpy's *Classical Journal*; the *Christian Remembrancer* for 1822; the *Voice of Israel*; the *Voice of Jacob*; *Jewish Chronicle*; but more particularly of seven letters addressed to S. M., the Jew, occupying 110 pages in *The Jewish Repository*. In his work on *The Christian Doctrines*, etc., the mass of learning is astonishing; through more than 1000 pages we are presented with correct extracts from early and late Jewish writers, accompanied with an exact English translation. The *Letters* to archbishop Lawrence are filled with exceedingly rare extracts, and Dr. Nicholls, the late regius professor at Oxford, is said to have expressed his wonder how the works quoted had been obtained, considering that the author's benefice was worth but £228 a year. Nearly up to the day of his death Mr. Oxlee was engaged in literary pursuits. He left behind him many works yet unpublished. See *Gent. Mag.* Feb. 1855, p. 203 sq.; Darling, *Cyclop. Bibliog.* ii, 2268; Allibone, *Dict. of Brit. and Amer. Auth.* s. v.; Kitto, *Journal of Sac. Lit.* April, 1854; Coleridge, *Works*, p. 457. (J. H.W.)

Ozanam, Antoine Frédéric, a distinguished French philosopher and polemic, was born at Milan April 23, 1813. He studied at the college in Lyons, and in 1832 went to Paris to study law. He took the degrees of M.A. and LL.D., and in 1840 was called to the professorship of foreign literature by the Academy of Sciences of Paris, a position which his thorough knowledge of English, German, Italian, and Spanish, besides Hebrew and Sanscrit, enabled him to fill with great success. He died at Marseilles Sept. 8, 1853. Ozanam was a zealous opponent of Protestantism. Among his works, the most important is *Dante et la philosophie Catholique au treizième siècle* (Paris, 1839, 8vo; 2d ed. 1845). Four Italian and one German translation appeared between the first and second editions. It has been very variously judged, according to the standpoint taken by the critics. Ozanam, following the example of Artaud de Montor, attempted to prove the Roman Catholic orthodoxy of Dante against the assertions of Rosetti and Ugo Foscolo. In this Lamennais agreed with him; only the latter maintained that Dante's orthodoxy was but a concession made by him to the prevailing views of his age. Valuable as is Ozanam's work as a sort of commentary or key to Dante's *Divina Commedia*, it might have been much more so had he not entertained such ultramontane views. A more impartial appreciation of his author would have brought him nearer to the evangelical Church, which he condemned without knowing anything of its doctrines. Among his other remarkable works are *Deux chanceliers d'Angleterre, Bacon de Verulam et St. Thomas de Canterbéry* (Paris, 1836, 8vo and 12mo):—*Les Poëtes Franciscains en Italie au treizième siècle* (ibid. 1852, 8vo), valuable to the theological student who desires an acquaintance with the period of which it treats, for it gives full portraits of St. Francis, Fra Pacifico, St. Bonaventura, Giacomino di Verona, Thomas de Celano, the author of *Dies Iræ* (q. v.), Giacopone da Todi, the author of the famous hymn, *Cur Mundus Militat*, and the famous *Stabat Mater Dolorosa*. There is also a *History of Civilization in the Fifth Century*, which was translated into English by Glynn, and was published at London in 1859, in 2 vols. post 8vo. Besides, Ozanam contributed largely to the *Correspondant*, *L'Université Catholique*, and *L'Ère Nouvelle*. His complete works were published after his death, under the title *Ouvres complètes de A. F. Ozanam* (Paris, 1855, 8 vols. 8vo). Ozanam was one of the eight students who, in 1833, founded the *Société de St. Vincent de Paul*, which has since become so powerful in France. See Ampère, *Notice*, in the *Journal des Débats*, Oct. 9 and 12, 1858; Legeay, *Étude Biogr. sur Ozanam* (Paris, 1854, 8vo); *Le Correspondant*, Sept. 26, 1853; Collombet, *Biographie de F. Ozanam* (1853); Lacordaire, *Conférences*, v, 267; Hoefer, *Nouv. Biog. Générale*, xxxviii, 1018; *Revue Chrétienne*, Oct. 1869, p. 579. (J. H.W.)

Ozi'as (Ὀζίας), the Græcized form of the name of three Hebrews.

1. Uzziah (q. v.), king of Judah (Matt. i, 8, 9).

2. Uzzi (Ezra vi, 4), one of the ancestors of Ezra (2 Esdr. i, 2).

3. The son of Micha of the tribe of Simeon, one of the "governors" of Bethulia, in the history of Judith (Jud. vi, 15, 16, 21; vii, 23, 30; viii, 10, 28, 35; xv, 4). See Judith.

O'ziel (Ὀζιήλ, i. e. *Uzziel*), given (Jud. viii, 1) as the son of Joseph, and father of Elria, in the ancestry of Judith (q. v.).

Oz'ni (Heb. *Ozni'*, אָזְנִי, *my ear*, or *eared*, i. e. having long ears, or attentive; Sept. Ἀζενί v. r. Ἀζανί), the fourth named of the seven sons of Gad (Numb. xxvi, 16); called Ezbon (q. v.) in Gen. xlvi, 16.

Oz'nite (Heb. same as *Ozni* [q. v.]), a patronymic title of one of the families in the tribe of Gad (Numb. xxvi, 16).

Ozniyah. See Osprey.

Ozo'ra (Ὀζωρά v. r. Ἐζωρά), a corrupt form (1 Esdr. ix, 34) for Machnadebai (q. v.), one of the heads of returned exiles (Ezra x, 40).

P.

Paäneah. See Zaphnath-paaneah.

Pa'ärai (Heb. *Paaray'*, פַּעֲרַי, *open*; Sept. Φαραεί, v. r. Φαραΐ and [by union with the following word] Οὐραιοεχί; Vulg. *Pharai*), "the Arbite," one of David's warriors (2 Sam. xxiii, 35); elsewhere (1 Chron. xi, 37) more correctly called Naarai (q. v.).

Pablo, Christiani, a Dominican monk, who flourished in the middle of the 13th century, but of whose early life nothing is known, is noted for his remarkable attainments. In Jewish history and literature Pablo was a party in the famous disputation at Barcelona with the learned Moses Nachmanides (q. v.), which lasted for four days (July 20–24, 1263). This public disputation took place by a decree of James I, king of Aragon, in order to put a stop to the daily disputes that occurred between the Jews and those Dominican friars who had studied Hebrew and Arabic.

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The Dominicans were encouraged by their general, Raymund de Penaforte, whose attention was always directed towards the conversion of Jews and Mohammedans. That Pablo was a convert from Judaism appears from a letter written by pope Clement IV to the king of Aragon, in which he says: "Ad hæc autem dilectus filius noster *Paulus*, dictus *Christianus* — reditur non modicum profuturus, *quia ex Judæis trahens originem*, et inter eos literis Hebræis instructus, linguam novit . . . et legem et errores illorum." The disputation referred to was first published, with omissions and interpolations, and a bad Latin translation, by Wagenseil, *Tela ignea Satanæ* (Altorf, 1681). It was then published in the collection of polemical writings entitled מלחמת חובה, where it is the first of the series, and is called וכיח חרמ"בן עם פראי פולו, *The Discussion of Ramban with Fra Paolo* (Constantinople, 1710); and recently again by Steinschneider, *Nachmanidis Disputatio publica pro fide Judaica* (Berlin, 1860), with notes by the editor. Pablo also obtained a decree from the king of Aragon, by which the Jews were enjoined to open to him the doors of their synagogues and houses to dispute with them, to furnish him with all the books necessary to convince them, and to pay the expense of the carriage of his library, by deducting what they disbursed from the tribute they paid to the king. See Basnage, *Histoire des Juifs*, p. 660 (Taylor's translation); Grätz, *Gesch. d. Juden*, vii, 131–136, 149; Lindo, *History of the Jews*, p. 68; Da Costa, *Israel and the Gentiles*, p. 301 sq.; Wolf, *Bibl. Hebr.* i, 965; iii, 910 sq.; Schmucker, *History of the Modern Jews*, p. 149; Kalkar, *Israel u. die Kirche*, p. 24; *Jewish Expositor* (Lond. 1826), p. 364 sq.; Frankel's *Monatsschrift für Geschichte u. Wissenschaft des Judenthums* (Breslau, 1865), xiv, 308 sq.; Huie, *History of the Jews* (Edinburgh, 1841), p. 126 sq.; Depping, *Les Juifs dans le Moyen Age* (Bruxelles, 1844), p. 231 sq. (B. P.)

Pacareau, Pierre, a French prelate of Jansenistic tendency, was born at Bordeaux Sept. 2, 1716; and after excellent educational advantages, having made himself master of the Romance, the classical, and the Shemitic tongues, he took holy orders. He became at once a popular preacher, and was honored with a canonicate in the metropolitan church of his native place. An earnest sympathizer with the Jansenists, he greeted the changes which the approaching revolution wrought in Church and State, and was elected bishop March 14, 1791, under the new constitution. He took no part in state affairs, and but rarely had occasion to perform the duties of his ecclesiastical office. He died Sept. 5, 1797, at Bordeaux. He was much prized by his contemporaries for his kindness and benevolence. He wrote *Nouvelles considérations sur l'usure et le prêt à l'intérêt* (Bord. 1787, 8vo). See *Chronique religieuse*, 1797; *La France Pontificale*, s. v.—Hoefer, *Nouv. Biog. Générale*, s. v. (J. H. W.)

Pacaud, Pierre, a French pulpit orator, was born in Bretagne near the opening of the 17th century, and was early admitted into the Congregation of the Oratory. He very soon became noted as a preacher, and the churches in which he preached were always thronged. In 1745 he published, under the title of *Discours de piété* (Paris, 3 vols. 12mo), a series of sermons anonymously. The heretical opinions which they contain made them objectionable to the ecclesiastics, and as soon as it was learned that Pacaud was their author he was sent into the country and subjected to severe treatment. He died May 3, 1760.

Pacca, Bartolomeo, an Italian prelate of note in secular and ecclesiastical history, was born at Benevento Dec. 15, 1756, of a noble family. After studying at the college in Naples and at the Clementine College in Rome, he entered in 1778 the ecclesiastical school which Pius VI had just then founded. Pacca here gained not only the esteem of his teachers, but he was brought to the notice of the pope, who became so much interested in him that he was ordained archbishop *in partibus* of Damietta, and was despatched to Cologne as papal nuncio. Abroad the same capacity which distinguished him at school was manifest, and he was frequently instrumental in strengthening papal influence at a time when it was difficult to stay the tide of its decline. In 1794 he returned to Rome, only, however, to assume at once the papal novitiate at Lisbon, and there he remained until 1802. His services to the papal chair in this quarter were so great that in 1801 he was created a cardinal by pope Pius VII, and in 1808 was made a papal minister of state, as successor to Consalvis. In this new position Pacca proved an enthusiast. He urged the pope to unbending resistance against Napoleon, and would suffer the pontiff to listen to no proposals except the most favorable for Rome. When Napoleon gained possession of Rome Pacca was therefore arrested, together with the pope, and imprisoned as a rebel, July 6, 1809. After the Concordat at Fontainebleau in 1813, Pacca was suffered to go free, but his counsel to publish a bull of excommunication made his reimprisonment a necessity, and he was banished to Uzès, until the fall of Napoleon set him free again. He entered Rome May 14, 1814, in the same carriage with the pope, whom he had served so faithfully. In 1815 he was again the companion of the pontiff in his flight from the Eternal City. After the pope's return to Rome Pacca became a member of the Congregation for Missions in China, and in 1816 was sent on a special mission to Austria. In 1821 he was made bishop of Porto and St. Rufinus. In 1830 he was given the sees of Ostia and Velletri, and was made prodatarius of the holy see, and archpriest of the Basilica of St. John of Lateran. He died April 19, 1844. He was actuated to the last by a strong desire to re-establish the papacy in its former glory, and was convinced that the power of the pope could be secure only by a firm adherence to the ecclesiastical rights which obtained in the Middle Ages. He was also a great friend of the Jesuits, and it was his influence with the pope that caused their restoration. Pacca narrated his experiences in a most agreeable and skilful manner, under the title *Memorie istoriche*, etc. (2d ed. Rome, 1830, 3 vols.). He also wrote *Relazione del viaggio di pape Pio VII* (Rome, 1833), etc. His complete works were published and translated into French and German. See *Biographie Universelle*, vol. lxxvi, s. v.; *Ami de la Religion*, Mai, 1844 (Paris); *L'Univers* (Paris, 1844); Hoefer, *Nouv. Biog. Générale*, s. v.; *Biographie Univ. et portat. des Contemporains*, vol. v, s. v. (J. H. W.)

Paccanarists. See Baccanarists.

Pacchiarotto, Jacopo, one of the most distinguished of the old Italian masters in art, was born at Siena in the latter part of the 15th century. He lived at Siena until 1535, when, owing to his participation in a conspiracy of the people against the government, he was compelled to flee. Lanzi says that he would certainly have been hanged had he not been protected by the Osservanti monks, who concealed him for some time in a tomb. He succeeded in making his escape, and joined Il Rosso in France, where he in all probability ended his days not very long afterwards, as nothing further is known of him, and he does not appear to have left any works in France. There are still several excellent paintings, both in oil and in fresco, by Pacchiarotto in Siena. There is a beautiful altar-piece in San Cristoforo, and some excellent frescos in Santa Caterina and San Bernardino. Speth takes particular notice of these frescos in his *Art in Italy*, and terms Pacchiarotto the second hero of the Sienese school—Razzi, called Sodoma, being the first. Pacchiarotto is also highly praised by Lanzi. In Santa Caterina is the *Visit of Saint Catharine of Siena to the Body of Saint Agnes of Montepulciano*, in which are heads and figures worthy of Raphael. According to Speth these works

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can be justly compared with Raphael's alone; and he adds that designating Pacchiarotto as of the school of Perugino is only magnifying the injustice he had already undergone in having his works long reported as the works of Perugino. If therefore he were the pupil of Perugino, "what Perugino supplied was only the spark," says Speth, "which in Pacchiarotto grew into a flame." Pacchiarotto has suffered the same misfortune that many other excellent masters have undergone by reason of their omission by Vasari. About 1818 the king of Bavaria purchased two beautiful small easel pictures in oil and on wood, now in the Pinakothek at Munich, which are recognised as Pacchiarotto's extant masterpieces. The one represents *St. Francis d'Assisi*, with two angels in the background, and the other the *Madonna and her Child*, with four angels in the background. They are pronounced two of the best pictures in that rich collection. His works much resemble those of Pietro Perugino; at the same time they are more fully developed in form and are of wonderful force of coloring; in expression also many of his heads are admirable. See Lanzi, *Storia Pittorica*, etc.; Speth, *Kunst in Italien*, vol. ii; Spooner, *Biog. Hist. of the Fine Arts*, vol. ii, s. v.; *English Cyclop.* s. v.

Paccori, Ambroise, a French theologian, was born at Ceaulcé in 1649, of very humble parentage. Ambitious as a youth, he made his way to collegiate training in the high school of his native place, and he finally became its director. In 1706 he removed to Paris, and gave himself to authorship. He died at Paris Feb. 12, 1730. He wrote a large number of works, principally on practical religion and education. A list of his principal works is given in Hoefer, *Nouv. Biog. Générale*, s. v.

Pace (צַעַד, *tsa'ad*, a *step*, as elsewhere rendered), not a formal measure, but taken in a general sense (2 Sam. vi, 13).

Pace Haut is the name sometimes given to a broad step before an altar.

Pace, Richard, a very learned English prelate, was born about 1482, at or near Winchester. He was educated at the charge of Thomas Langton, bishop of that diocese, whom he served as amanuensis. The bishop, pleased with his proficiency, particularly in music, sent Pace to study at Padua, where he met with Cuthbert Tonstal, afterwards bishop of Durham, and William Latimer, by whose instructions Pace was much profited. Upon his return home he settled at Queen's College in Oxford, of which his patron Langton had been provost; soon after he was taken into the service of Dr. Christopher Bainbridge, who about this time became a cardinal, and later Pace was summoned to court. His accomplishments rendered him very acceptable to Henry VIII, who seems to have made him secretary of state, or at least employed him in matters of high concern. Though much engaged in political affairs, he went into orders: in the beginning of 1514 he was admitted a prebendary in the church of York, and the same year was promoted to the archdeaconry of Dorset. These preferments were conferred upon him while he was employed by the king in a foreign embassy to Vienna. He then persuaded Maximilian to intervene in Italy, and procured for the emperor the alliance of the Swiss cantons. Upon the death of Colet, in 1519, he was made dean of St. Paul's, London. He was also made dean of Exeter about the same time; and in 1521 prebendary in the church of Sarum. At the death of Leo X, Wolsey, who aspired to the tiara, sent Pace to Rome to plead his cause before the sacred college; but Adrian VI was elected before his arrival there. Being employed not long afterwards as ambassador to Venice, he fell under the displeasure of Wolsey. The reasons for this are that he had shown a willingness to assist Charles, duke of Bourbon, with money, and that he had not forwarded the cardinal's designs for the papal chair. Wolsey used every means to bring him into disfavor with the king. He accused him of treason, and deprived Pace for the space of two years of all royal advice as to the pleasure of his mission, and of all allowances for his maintenance. This severe treatment threw Pace into temporary insanity. After recovery Pace studied the Hebrew language with the assistance of Robert Wakefield. Being introduced to the king at Richmond, Henry expressed much satisfaction at his recovery, and admitted him to a private audience, in which Pace remonstrated against the cardinal's cruelty to him. Wolsey, urged by the king to clear himself from the charge, summoned Pace before him, and, with the duke of Norfolk and others, condemned the unfortunate prelate, and sent him to the Tower of London. After two years' confinement he was discharged by the king's command. He resigned the deaneries of St. Paul and Exeter, and lived in retirement at Stepney, near London. He died there in 1532. Pace was a skilful diplomatist, and not less distinguished for his amiability and his great learning. Leland eulogizes Pace highly; and it appears that he was much esteemed by the learned men of his time, especially by Sir Thomas More and Erasmus. The latter admired Pace for his candor and sweetness of temper, addressed to him more letters than to any other of his friends, and could never forgive the man that caused his misfortunes. Stow gives him the character of a very worthy man, and one that gave in council faithful advice: "learned he was also," says that antiquary, "and endowed with many excellent parts and gifts of nature; courteous, pleasant, and delighting in music; highly in the king's favor, and well heard in matters of weight." There is extant a remarkable letter of his to the king, written in 1527, wherein he very freely gives his opinion concerning the divorce; and Fiddes observes that he always used a faithful liberty with the cardinal, which brought him at last to confinement and distraction. Pace published a number of works. The most important is, *De fructu qui ex doctrina percipitur liber* (Basle, 1517), dedicated to Dr. Colet. It was written at Constance, while Pace was ambassador in Helvetia; but, inveighing much against drunkenness as a great obstacle to the attaining of knowledge, the people there, supposing him to reflect upon them, wrote a sharp answer to it. Erasmus was also highly incensed at some passages in it, and calls it an indiscreet performance; or a silly book, in which Pace had, between jest and earnest, represented him as a beggar, hated alike by the laity and clergy. He bids Sir Thomas More exhort Pace, since he had so little judgment, rather to confine himself to the translation of Greek writers than to venture upon works of his own, and publish such mean and contemptible stuff (Erasm. *Epist.* 275, and *Epist.* 287):—*Epistolæ ad Erasmum*, etc. (1520). These epistles are in a book entitled *Epistolæ aliquot eruditorum virorum*. Pace also wrote a book against the unlawfulness of the king's marriage with Catharine in 1527, and made several translations: among others, one from English into Latin, *Bishop Fisher's Sermon*, preached at London on the day upon which the writings of Martin Luther were publicly burned (Camb. 1521). He made a translation from Greek into Latin of Plutarch's work, *De commodo ex inimicis capiendo*. See *General Biog. Dict.* s. v.; Hook, *Eccles. Biog.* s. v.; Hoefer, *Nouv. Biog. Générale*, s. v. (J. H. W.)

Pachamama, a name of the goddess of the earth among the ancient Peruvians.

Pacheco, Francisco, a noted Spanish painter, was born at Seville in 1571, of a good and influential family. An uncle of his was canon of the cathedral of Seville, and is distinguished as a divine and poet. Afforded all the advantages of culture which his country could command, Pacheco started out in life with unusual fitness for an artistic course. His very earliest works attracted general attention, and in 1598

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he was one of the principal painters employed on the great decorations or catafalque of Philip II. In 1600 he was appointed, together with Alonzo Vazquez, to paint a series of large pictures illustrating the life of St. Ramon for the cloister of the convent of the Merced. In 1603 he executed some works in distemper in the palace of Don Fernando Henriquez de Ribera, third duke de Alcala, from the story of Dædalus and Icarus. In 1611 he visited Toledo, Madrid, and the Escurial, and saw the great works of Titian and other celebrated Italian and Spanish masters, and was so forcibly impressed with the varied and incessant application requisite to make one a great painter that on his return to Seville he opened a systematic academy of the arts, as well for his own improvement as for the benefit of the rising artists of Seville. The improvement he himself acquired is shown by his great picture of the *Last Judgment*, an altar-piece finished in 1614 for the nuns of the convent of St. Isabel, and by himself described at great length in his treatise on painting. In 1618 Pacheco was appointed by the Inquisition one of the guardians of the public morals, i. e. he was made censor of all the pictures which were exposed for sale in Seville; nakedness was prohibited, and it was his business to see that no pictures of the naked human form were sold. It is to such formal morality as this that the Spanish school of painting owes its characteristic ponderous sobriety, and is so directly unlike Italian painting. Prudery was carried so far in Spain that in the time of Ferdinand VII. even all the great Italian works which could be reproached with nudities were removed from the galleries, and were condemned to a distinct set of apartments called the Galeria Reservada, and only opened to view to those who could procure especial orders. In 1623 Pacheco visited Madrid, and among many other works executed was one which hardly accords with the present notions of the occupation of a great painter, though it has been the practice of great artists from very early ages to paint their statues. See NICIAS. Pacheco dressed, gilded, and painted (estofó) for the duchess of Olivares a statue, probably of wood, of the *Virgin*, by Juan Gomez de Mora. What this process exactly was it is not evident from this mere mention; but the object generally in these painted wooden images appears to have been to obtain an exact imitation in the minutest detail—perpetual fac-similes. The effect of such images, called "Pasos," must be experienced to be comprehended. The Spaniards dress them as well as paint them. Their churches were crowded with such works; but most have now been removed to museums. Mr. Ford gives some curious details about the toilets of these Spanish images. No man is allowed in Spain to undress the "Paso," or "Sagrada Imagen," of the Virgin; and some images had their mistresses of the robes ("camerera mayor"), and a chamber ("camerin") where their toilet was made. The duty has, however, now devolved upon old maids; and "Ha quedado para vestir imagines" (She has gone to dress images) has become a phrase of reproach. Pacheco died at Seville in 1654. "His works, though not vigorous, are correct in form, effective in light and shade, studied in composition, and simple in attitude; but they have little color, are dry, and rather feeble or timid in their handling. These defects are more apparent when his pictures are seen together with the works of other Andalusian painters, who have generally made coloring their principal study, and have comparatively neglected purity of form. Besides his many religious pictures, he painted or drew in crayons nearly four hundred portraits." He also wrote *Arte de Pintura, su Antigüedad, y Grandeza* (Seville, 1649, 4to), a remarkably scarce book, considered an indispensable guide by the painters of the school of Seville; it is a work of great learning on the subject, and is held throughout Spain to be the best work on painting in the Spanish language: it is in three parts —history, theory, and practice. The Jesuits of Seville were his most intimate associates, and greatly assisted him in writing his work. They were indeed the authors of that part which is devoted to sacred art. His works are seldom seen out of Seville, and he is even very inadequately represented in the splendid gallery of the Prado at Madrid. The altar-piece of the *Archangel Michael expelling Satan from Paradise*, which was in the church of San Alberto at Seville, was regarded his masterpiece. There are still at Seville an altar-piece of the *Conceptim of San Lorenzo*, two pictures of *San Fernando* in San Clementi, and a picture in San Alberto. See Antonio, *Bibliotheca Scriptor. Hispaniæ*, iii, 456; Ticknor, *Hist. Spanish Lit.* iii, 19; Spooner, *Biog. Dict. of the Fine Arts*, s. v.; *English Cyclop.* s. v. (J. H. W.)

Pachomius (Παχώμιος), as Socrates and Palladius write the name, or PACHUMIUS (Παχούμιος) (1), or "THE ELDER," according to the author of *Vita Pachumii*, was an Egyptian ascetic of the 4th century, and one of the founders, if not pre-eminently the founder, of the regular cloister life. See MONASTICISM. "The respect which the Church entertains at present," says Tillemont (*Mémoires*, vii, 167), "for the name of St. Pachomius is no new feeling, but a just recognition of the obligations which she is under to him as the holy founder of a great number of monasteries; or, rather, as the institutor not only of certain convents, but of the conventual life itself, and of the holy communities of men devoted to a religious life." Pachomius was born in the Thebaïd of heathen parents, and was educated in paganism; and while a lad, going with his parents to offer sacrifice in one of the temples of the gods, was hastily expelled by the order of the priest as an enemy of the gods. The incident was afterwards recorded as a prognostic of his subsequent conversion and saintly eminence. At the age of twenty he was drawn for military service under the tyrant Maximin against Constantine and Licinius. The conscripts were embarked in a boat and conveyed down the Nile; and being landed at Thebes were placed in confinement, apparently to prevent desertion. Here they were visited by the Christians of the place, and a grateful curiosity led Pachomius to inquire into the character and opinions of the charitable strangers. Struck with what he had heard of them, he seized the first opportunity of solitude to offer the simple and touching prayer, "O God, the creator of heaven and earth, if thou wilt indeed look upon my low estate, notwithstanding my ignorance of thee, the only true God, and wilt deliver me from this affliction, I will obey thy will all the days of my life, and will love and serve all men according to thy commandments." He was, however, obliged to accompany his fellow-conscripts, and suffered many hardships during this period of enforced service: but when the settlement of the contest released him he hastened back into the Thebaïd, and was baptized in the church of Chenoboscia, near the city of Diospolis the Less: and aspiring at pre-eminent holiness, led an ascetic life, under the guidance of Palemon (q. v.), an anchoret of high repute. After a time he withdrew with Palemon to Tabenna, an island in the Nile, near the common boundary of the Theban and Tenthyrite nomes. Some time after this removal his companion Palemon died, but Pachomius found a substitute for his departed companion in his own elder brother, Joannes or John, who gladly became his disciple. In A.D. 325, directed by what he regarded as a divine intimation, Pachomius invited men to embrace a monastic life; and obtained first three disciples, and then many more, formed them into a community and prescribed rules for their guidance, and as the community grew in number he appointed the needful officers for their regulation and instruction. He built a church as a place of worship and instruction for the shepherds, to whom,

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as there was no other reader, he read the Scriptures. So successful were his labors for the propagation of Christianity that the bishop of Tenthyra would have gladly raised him to the rank of presbyter, and even requested Athanasius, patriarch of Alexandria, when visiting the Thebaïd, to ordain him; but Pachomius, being aware of the design, hid himself until the patriarch had departed. His refusal of the office of presbyter did not, however, diminish his reputation or influence; new disciples flocked to him—of whom Theodorus or Theodore was the most illustrious. New monasteries sprung up all around his own. Of these several communities he was himself visitor and regulator-general, or archimandrite, each cloister having besides a separate superior and a steward; thus, e. g., his disciple Theodore was superior of the monastery of Tabenna. Pachomius's residence was now at the monastery of Proii, which was made the head of the monasteries of the district. He died there of a pestilential disorder which had broken out among the monks, probably in A.D. 348, a short time before the death or expulsion of the Arian patriarch Gregory and the restoration of Athanasius. Some, however, place the death of Pachomius in A.D. 360.

The monastic communities which he had founded had been so regularly constituted as bodies that the continuity of their existence was not interrupted by his own death or that of other individuals. Even before Pachomius's death (348) his community numbered eight or nine cloisters in the Thebaïd, and 3000 (according to some 7000) members; a century later it counted no less than 50,000. The mode of life was fixed by a strict rule of Pachomius, which, according to a later legend, an angel communicated to him, and which Jerome translated into Latin. The formal reception into the society was preceded by a three-years' probation. Rigid vows were not yet enjoined. With spiritual exercises manual labor was united—agriculture, boat-building, basket-making, mat and coverlet weaving—by which the monks not only earned their own living, but also supported the poor and the sick. They were divided, according to the grade of their ascetic piety, into twenty-four classes, named by the letters of the Greek alphabet. They lived three in a cell. They ate in common, but in strict silence, and with the face covered. They made known their wants by signs. The sick were treated with special care. On Saturday and Sunday the monks partook of the communion. Pachomius also established a cloister of nuns for his sister, whom he never admitted to his presence when she would visit him, sending her word that she should be content to know that he was still alive. Pachomius, after his conversion, never ate a full meal, and for fifteen years slept sitting on a stone. Tradition ascribes to him all sorts of miracles, even the gift of tongues and perfect dominion over nature, so that he trod without harm on serpents and scorpions, and crossed the Nile on the backs of crocodiles!

Monk of the Order of St. Pachomius.

There are various writings extant under the name of Pachomius: (1.) two *Regulæ Monasticæ*. (*a.*) The shorter of these, preserved by Palladius, is said to have been given to Pachomius by the angel who conveyed to him the divine command to establish monasteries. This rule is by no means so rigid as the monastic rules of later times. Palladius says that the monasteries at Tabenna and in the neighborhood subject to the rule contained 7000 monks, of whom 1500 were in the parent community first established by Pachomius; but it is doubtful if this is to be understood of the original monastery of Tabenna or that of Proii. (*b.*) The longer *Regula*, said to have been written in the Egyptian (Sahidic?) language, translated into Greek, is extant in a Latin version made from the Greek by Jerome. It is preceded by a *Præfatio*, in which Jerome gives an account of the monasteries of Tabenna as they were in his time. Cave (*Hist Littér.* ad ann. 340, in i, 208 [ed. Oxf. 1740–1743]) disputes the genuineness of the *Regula*, and questions not only the title of Pachomius to the authorship of it, but also the title of Jerome to be regarded as the translator. He thinks that it may embody the rule of Pachomius as augmented by his successors. It is remarkable that this *Regula*, which comprehends in all one hundred and ninety-four articles, is divided into several parts, each with separate titles; and Tillemont supposes, therefore, that they are separate pieces collected and arranged by Benedictus Anianus. This *Regula* was first published at Rome by Achilles Statius, A.D. 1515, and then by Petrus Ciacconus, also at Rome, A.D. 1588. It was inserted in the *Supplementum Bibliothecæ Patrum* of Morellus (Paris, 1639), vol. i; in the *Bibliotheca Patrum Ascetica* (ibid. 1661), vol. i; in the *Codex Regularum* of Holstenius (Rome, 1661); and in successive editions of the fathers. (2.) *Monita*, extant in a Latin version, first published by Gerard Vossius with the works of Gregorius Thaumaturgus (Mayence, 1604), and given in the *Bibliotheca Patrum* (ut supra). (3.) *SS. PP. Pachomii et Theodori Epistolæ et Verba Mystica*. Eleven of these letters are by Pachomius. They abound in incomprehensible allusions to certain mysteries contained in or signified by the letters of the Greek alphabet. They are extant in the Latin version of Jerome (*Opera*, l. c., and *Bibliotheca Patrum*, l. c.), who subjoined them as an *Appendix* to the *Regula*, but without explaining, probably without understanding, the hidden signification of the alphabetical characters, apparently employed as ciphers, to which the correspondents of Pachomius had the key (comp. Gennadius, *De Viris Illustr.* c. vii; Sozomen, *Hist. Eccles.* iii, 14). (4.) Ἐκ τῶν ἐντολῶν τοῦ ἁγίου Παχουμίου, *Præcepta S. Pachomii s. Pachumii*, first published in the *Acta Sanctorum* (Maii, vol. iii), in Latin in the body of the work, p. 346, and in the original Greek in the *Appendix*, p. 62, and reprinted in the *Bibliotheca Patrum* of Galland (vol. iv), where all the extant works are given.

There is a prolix life of Pachomius, entitled Βίος τοῦ ἁγίου Παχουμίου, *Vita S. Pachumii*, in barbarous Greek, the translation perhaps of a Sahidic original, by a monk of the generation immediately succeeding Pachomius; there is also a second memoir, or extract, either by the writer of the life, or by some other writer

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of the same period, supplementary to the first work, and to this the title *Paralipomena de SS. Pachomio et Theodoro* has been prefixed; and there is an account of Pachomius in a letter from Ammon, an Egyptian bishop, to Theophilus, patriarch of Alexandria, Ἐπιστολὴ Ἀμμῶνος ἐπισκόπου περὶ πολιτείας καὶ βίου μερικοῦ Παχουμίου καὶ Θεοδώρου, *Epistola Ammonis Episcopi de Conversatione ac Vitæ Parte Pachumii et Theodori*. All these pieces are given by the Bollandists, both in the Latin version (p. 295–351) and in the original (*Appendix*, p. 25–71), in the *Acta Sanctorum* (Maii, vol. iii), with the usual introduction by Papebroche.

See *Acta Sanctorum*, sub Mai. 14; Tillemont, *Mémoires*, vii, 167–235; Schaff, *Church Hist.* ii, 195–198; Neander, *Church Hist.* vol. ii; Gennadius, *De Viris Illustribus*, cap. vii; Smith, *Dict. of Greek and Roman Biogr. and Mythol.* vol. ii, s. v.; Ceillier, *Hist. Générale des Auteurs Sacrés et Ecclés.* iii, 357 sq.; *Stud. u. Krit.* 1864, No. i; Milman, *Hist. of Christianity*; Mosheim, *Eccles. Hist.* vol. i; Lea, *Hist. of Sacerdotal Celibacy*. See also MONASTERY; MONASTICISM; MONK; and the literature on early MONASTICISM. (J. H. W.)

Pachomius (2), distinguished as "THE YOUNGER." Among the histories published by Heribert Rosweyd (*Vitæ Patrum* [Antw. 1615, fol.], p. 233) is one of a certain Posthumius of Memphis, father (i. e. abbot) of five thousand monks. The MSS. have *Pachomius* instead of *Posthumius*. The truth of the whole history is, however, strongly suspected by the editors of the *Acta Sanctorum*, who have nevertheless printed it in the introduction to the account of Pachomius of Tabenna. See Smith, *Dict. of Greek and Roman Biog. and Mythol.* s. v.

Pachomius (3), an Eastern monastic, is supposed to have flourished in the 7th century either in Egypt or Syria, some time after the subjugation of these countries by the Saracens. He is regarded as the author of *Pachomii Monachi Sermo contra Mores sui Sæculi et Providentiæ Divinæ Contemtum*, published by V. E. Loescher in the appendix to his *Stromatea, s. Dissertationes Sacri et Litterarii Argumenti* (Wittenb. 1723). See Fabricius, *Bibl. Græca*, ix, 313.—Smith, *Dict. of Greek and Roman Biog. and Mythol.* s. v.

Pachymĕres, GEORGIUS (Γεώργιος ὁ Παχυμερής), one of the most important of the later Byzantine writers, was born in or about A.D. 1242 at Nicæa, whither his father, an inhabitant of Constantinople, had fled after its capture by the Latins in 1204. Hence Pachymeres sometimes calls himself a Constantinopolitan. Fitted out with a careful and learned education, he left Nicæa in 1261, and took up his abode in Constantinople, which had then just been retaken by Michael Palæologus. Here Pachymeres became a priest. It appears that besides divinity, he also, according to the spirit of the time, studied the law, for in after-years he was promoted to the important posts of Πρωτέκτικος, or advocate-general of the Church of Constantinople, and Δικαιοφύλαξ, or chief justice to the imperial court, perhaps in ecclesiastical matters, which, however, were of high political importance in the reigns of Michael Palæologus and his successor, Andronicus the elder. As early as 1267 he accompanied, perhaps as secretary, three imperial commissioners to the exiled patriarch Arsenius, in order to investigate his alleged participation in a suspected conspiracy against the life of Michael Palæologus. They succeeded in reconciling these two chiefs of the state and the Church. The emperor Michael having taken preparatory steps towards effecting a union of the Greek and Latin churches, Pachymeres sided with the patriarch Joseph, who was against the union; and when the emperor wrote in defence of the union, Pachymeres, together with Jasites Job, drew up an answer in favor of the former state of separation. When the emperor Andronicus repealed the union, Pachymeres persuaded the patriarch Georgius Cyprius, who was for it, to abdicate. It seems that Pachymeres also devoted some of his time to teaching, because one of his disciples was Manuel Phile, who wrote an iambic poem on his death. Pachymeres probably died shortly after 1310; but some believe that his death took place as late as 1340. There is a wood-cut portrait of Pachymeres prefixed to Wolf's edition of Nicephorus Gregoras (Basle, 1562).

Pachymeres wrote several important works, the principal of which are: *Historia Byzantina*, a history of the emperors Michael Palæologus and Andronicus the elder, in thirteen books, six of which are devoted to the life of the former, and seven to that of the latter. This is a most valuable source for the history of the time, written with great dignity and calmness, and with as much impartiality as was possible in those stormy times, when both political and religious questions of vital importance agitated the minds of the Greeks. The style of Pachymeres is remarkably good and pure for his age:—Καθ' ἑαυτόν, a poetical autobiography of Pachymeres, which is lost. Were this work extant, we should know more of so important a man as Pachymeres:—*Epitome in universam fere Aristotelis Philosophiam*:—*Epitome Philosophiæ Aristotelicæ*:—Περὶ ἀτόμων γραμμῶν, a paraphrase of Aristotle's work on indivisible lines, formerly attributed to Aristotle himself:—Παράφρασις εἰς τὰ τοῦ ἁγίου Διονυσίου τοῦ Ἀρεοπαγίτου εὑρισκόμενα:—*De Processione Spiritus Sancti*, a short treatise:—Ἔκφρασις τοῦ Ἀνγουστεῶνος, a description of the column erected by Justinian the Great, in commemoration of his victories over the Persians, in the church of St. Sophia in Constantinople:—several minor works. See Leo Allatius, *Diatriba de Georgus*; Hawkins, *Scriptura Byzantia*; Fabricius, *Bibl. Græca*, vii, 775.—Smith, *Dict. of Greek and Roman Biog. and Mythol.* s. v.

Paci, RANIERI, called *del Pace*, an Italian painter, was a native of Pisa, and studied under Antonio Domenico Gabbiani, whose manner he adopted. According to Morrona, he executed some works for the churches of his native city in a reputable manner. Lanzi says that by carelessness and inattention he degenerated into a complete mannerism. He flourished in 1719. See Spooner, *Biog. Hist. of the Fine Arts*, ii, 640.

Pacian. See PACIANUS.

Paciānus, a Spanish prelate of the 4th century, who among the Church writers of the West previous to Augustine figures not inconspicuously, is supposed to have become bishop about A.D. 350, and to have died at an advanced age under Theodosius (about 390). For information regarding the personal history of Pacianus we rely mainly on Jerome (in cap. 106 and 132 of his *Lib. de Viris Illustribus*, also *contr. Ruffin.* t. i, c. 24). He describes Pacianus as the descendant of a noble family, and married in early life; for Pacianus had a son, Flavius Dexter, a friend of Jerome, who dedicated to him his work *De Viris Illustribus*. About the time Ambrose of Milan became an ecclesiastic Pacianus entered the service of the Church, and soon rose to positions of influence. He finally became bishop of Barcelona. Pacianus was especially renowned for his chastity and eloquence. Jerome says also that Pacianus wrote several works, of which he expressly mentions those against the Novatians, and one entitled κέρβος. A work of Pacianus against the Novatians is still extant in the form of three letters addressed to a Novatian of the name of Sympronianus, or Sempronianus as some read it. The work called by Jerome κέρβος, that is *cervus*, is no longer extant. But Pacianus tells us, in a treatise of his which has come down to us, and which is entitled *Paræneseis sive Exhortatorius Libellus ad Pœnitentiam*, that he had written a book called *Cervulus*. We also possess a sermon by Pacianus on baptism (*Sermon de baptismo*), intended for the use of catechumens. The style of all these writings, so far as extant, prove Pacianus to have been a master of the Latin language, and Jerome's estimate of Pacianus as "Scriptor eloquens" is not overdrawn. But there is not much evidence of

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great scholarship or originality, nor anything striking in the writings of Pacianus. What we still possess of them were first brought out by Tilius (Paris, 1537, 4to). Next came Galland in his *Bibliotheca Patrum*, vii, 257–276; and likewise the *Bibl. Patr. maxima Lugdunensis*, vol. iv, and Migne, xiii, 1051 sq. See, besides Jerome's works referred to above, *Acta Script. Boll. ad 9 Mart.* p. 44; Cave, *Scriptor. ecclesiasticorum hist. liter.* i, 234; Tillemont, *Mémoires*, viii, 539; Ceillier, *Hist. des Auteurs Sacrés et Ecclés.* v, 156 sq.; Alzog, *Patrologie*, § 61; Smith, *Dict. of Greek and Roman Biog. and Mythol.* s. v. (J. H. W.)

Paciaudi, Paolo Maria, an Italian ecclesiastic, antiquary, and historian, was born at Turin in 1710. He studied at Bologna, became professor of philosophy at Genoa, and in 1761 settled at Parma as librarian to the grand-duke, who also appointed him his antiquary and director of some public works; besides which he was historiographer of the Order of Malta. He died in 1785. His principal works of interest to us are, *De cultu S. Joannis Baptistæ antiquitates Christianæ* (1754, 4to), a masterpiece full of information:—*Monumenta Peloponnesiaca* (2 vols. 4to):—*Memoirs of the Grand Masters of the Order of St. John of Jerusalem* (3 vols. 4to). See Fabroni, *Vitæ Italiorum*, vol. xiv, s. v.; Leneys, *Life of Paciaudi prefixed to his Letters to M. de Caylus;* Tipaldo, *Biog. degli Italiani illustri*, vol. x, s. v. —Hoefer, *Nouv. Biog. Générale*, s. v.

Pacification, Edicts of, a name given to certain edicts issued by sovereigns of France, intended, under special circumstances, to afford toleration to the Reformed Church of that country. The first edict of this kind was granted by Charles IX in 1562, tolerating the Reformed religion in the vicinity of all the cities and towns of the realm. March 19, 1563, the same king granted a second edict at Amboise, permitting the free exercise of Protestant worship in the houses of gentlemen and lords high-justiciaries (or those that had the power of life and death) to their families and dependents only, and allowing other Protestants to have their meetings in such towns as they had them in before March 7. Another, called the Edict of Longumeau, sanctioning the execution of that of Amboise, was published March 27, 1568. Afraid of an insurrection of the Huguenots, Charles revoked these edicts in September, 1568, forbidding Protestantism, and commanding all its ministers to leave the kingdom in fifteen days. But on Aug. 8, 1570, he retracted, and published an edict on the 11th, allowing the lords high-justiciaries to have sermons in their houses for all who chose to attend. He likewise gave them four towns, viz. Rochelle, Montauban, Cognac, and La Charité, as places of security for them during the space of two years. Nevertheless in August, 1572, he authorized the St. Bartholomew massacre, and at the same time issued a declaration forbidding the exercise of the Protestant religion, and thereby proved clearly that the successive edicts which he had granted the Protestants, instead of intending their relief, had simply sought to lull them into a false and deceitful security, in order to give time and opportunity to that cruel monarch for his preparation of the massacre of St. Bartholomew (q. v.).

In April, 1576, Henry III made peace with the Protestants, and the edict of pacification was published in Parliament, May 14, permitting them to build churches. But the faction of the Guises began the famous league for defence of the Catholic religion, which became so formidable that it obliged the king to assemble the states of the kingdom at Blois in December, 1576; where it was enacted that there should be but one religion in France, and that the Protestant ministers should all be banished. In 1577 the king, to secure peace, published an edict in Parliament, Oct. 5, granting the same liberty to the Reformed which they had before. However, in July, 1585, the league obliged him to publish another edict, revoking all former grants, and ordering all Protestants to leave the kingdom in six months, or conform.

Henry IV, on his coronation, abolished, July 4, 1591, the edicts against the Protestants. This edict was verified in the Parliament of Chalons, but was never fully acted out. The most famous edict of pacification, however, was the Edict of Nantes, issued by Henry in 1598. It proved the most effectual measure of relief which the French Protestants had ever enjoyed. By this edict of toleration they were allowed the free exercise of their religion, declared to be eligible to all public offices, and placed in all respects on a footing of equality with their Roman Catholic fellow-subjects. This edict was confirmed by Louis XIII in 1610, and by Louis XIV in 1652. But the latter in 1685 abolished it entirely. See Huguenots; Nantes, Edict of.

Pacificators, a name assumed by the imperial party who supported the Henoticon (q. v.) of Zeno in the year 482.

Pacificus, a noted Italian mediæval ecclesiastic, was born at Verona in 776, and after having entered the service of the Church, was made archdeacon of the cathedral in his native town. He had great mechanical skill, and considerably promoted all inventive labors. He died in 844. He left glosses on several books of the Old and New Testament Scriptures, but they have never been collected for publication. His learning and piety in those early mediæval days were the subject of common remark, and his name deserves to be honorably mentioned in all Christian literary undertakings. See Muratori, *Antiquitates Italiæ medii ævi*, iii, 837; Maffei, *Verona Illustrata*, s. v.—Hoefer, *Nouv. Biog. Générale*, s. v.

Pack, Otto von, the noted chancellor of duke George of Saxony, deserves our attention as the discoverer of a plot made in 1527 to eradicate all traces of Protestantism in Germany by a united effort of the Romish princes of the country. A careful investigation failed to reveal the necessary proof of such a plot, and Pack was obliged to leave his native country, and while seeking an asylum in Belgium is said to have suffered imprisonment and decapitation. At the time Pack was generally believed to have had no evidence for his revelations, but the subsequent favorable compacts of king Philip with the episcopal princes betray a more intimate alliance than was claimed. Probably the attack on Protestantism had been intended, but the revelation came before the plot was fully matured. See Keim, *Schwäb. Reformationsgesch.;* Hortleben, *Von den Ursachen des deutschen Krieges*, vol. i; Neudecker, *Urkunden aus der Reformationszeit;* Ranke, *Deutsche Gesch.* vol. iii. (J. H. W.)

Packard, Frederick Adolphus, LL.D., a prominent American educational writer and philanthropist, was born in Marlborough, Middlesex County, Mass., Sept. 25, 1794. He graduated at Harvard College in 1814; read law at Northampton, Mass.; then practiced law at Springfield, Mass., from 1817 to 1829, where he also edited the *Hampden Federalist* for ten years. He was besides a member of the state legislature from 1828 to 1829. He removed to Philadelphia in 1829, and assumed the editorial charge of the publications of the American Sunday-School Union, which position he retained until his death, Nov. 11, 1867. For nearly forty years he was engaged almost exclusively in Sunday-school work in its various branches. Between 1829 and June, 1867, Dr. Packard edited more than two thousand different works issued by the American Sunday-School Union in their regular series, more than forty of which he himself wrote or compiled; edited the *Sunday-School Magazine*, the *Sunday-School Journal*, and the *Youth's Penny Gazette;* prepared from 1829 to 1835 inclusive, and from 1838 to 1867, most of the society's annual reports; published tracts and occasional papers on Sunday-school subjects, and pamphlets on educational and other subjects, including a *Letter*

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on Christian Union (1850) to bishop Potter, of Pennsylvania. He also published, in 1850, *A Reply to an Article in Forbes's Psychological Journal* (London) *on Diseases of the Mind.* He edited eleven of the thirteen volumes of the Philadelphia *Journal of Prison Discipline*, and contributed to the other two volumes; issued several pamphlets on the same subject; and wrote for the *Princeton Review*, the *New-Englander*, and other periodicals. In July, 1849, he was elected president of Girard College in Philadelphia, but declined the appointment. Packard was a man of untiring zeal and energy, estimable in all the relations of life, and in the highest sense of the phrase a national benefactor. Among the most important of his publications, all of which lack his own name, are, *The Union Bible Dictionary* (Phila. 1837):—*The Teacher Taught* (1839), reprinted in London under the title of *The Sunday-School Teacher's Handbook:—An Inquiry into the Alleged Tendency of the Separation of Convicts one from the other to Produce Disease and Derangement, by a Citizen of Pennsylvania* (1849):—*The Teacher Teaching* (1861):—*The Rock* (1861; Lond. 1862):—*Life of Robert Owen* (Phila. 1866):—*The Daily Public School of the United States* (1866), a vigorous protest against the inefficiency of the system. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Drake, *Dict. of Amer. Biog.* s. v.; Index to the *Princeton Review*, vol. ii, s. v.

Packard, Hezekiah, D.D., a Unitarian minister, was born at North Bridgewater, Mass., in 1761. He graduated at Harvard College in 1787; was minister at Chelmsford, Mass., from 1793 to 1802; at Wiscasset, Me., from 1802 to 1830; and at Middlesex Village, Mass., from 1830 to 1836. He died in 1849. He published single *Sermons*, etc. (1795–1816). See Sprague, *Annals, Unitarian*, viii, 281; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Packard, Theophilus, D.D., a Congregational minister, was born March 4, 1769, at North Bridgewater, Mass. He graduated at Dartmouth College in 1796, and was ordained pastor in Shelburne, Mass., Feb. 20, 1799, where he remained until his death, which occurred Sept. 17, 1855. He published *Sermons* in 1806, 1808, 1813, and 1815; and in 1820 the *Life and Death of* (his son) *Isaac T. Packard.* See Sprague, *Annals*, ii. 408; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Packer, DAVID, M.D., a minister of the Methodist Episcopal Church, was born in Newark, Vt., Feb. 20, 1808; was converted in Burke in 1823; received an exhorter's license in 1832; and began preaching in the Vermont Conference in 1839, where he remained until 1864. His health failing, he attended a course of medical lectures in Philadelphia in 1865, where he graduated as M.D. In 1866 Packer took a superannuated relation in his conference, and entered upon the practice of his newly acquired profession at Lowell, Mass.; but he was prostrated by sickness in 1867, and removed to Chelsea, hoping the change of climate might improve his health. A shock of apoplexy in 1873, however, and another in 1874, left him a physical wreck; and, after a year's residence in Minnesota, he died in Chelsea, Mass., Dec. 1, 1875. He was successful both as a minister and a physician.

Pa'dan (Heb. *Paddân'*, פַּדָּן, *field;* Sept. in full, Μεσοποταμία τῆς Συρίας; Vulg. *Mesopotamia*) occurs in Gen. xlviii, 7, for PADAN-ARAM.

Pa'dan-A'ram (Heb. *Paddan'-Aram'*, פַּדַּן־אֲרָם, the *field* [or flat country] *of Syria*, i. e. Mesopotamia—only in Genesis; Sept. ἡ Μεσοποταμία Συρίας, Gen. xxv, 20; xxviii, 6, 7; xxxiii, 18; ἡ M. Gen. xxviii, 2, 5; xxxi, 18; M. τῆς Συρ. Gen. xxxv, 9, 26; xlvi, 15; Alex. ἡ M. Gen. xxv, 20; xxviii, 5, 7; xxxi, 18; ἡ M. Συρ. Gen. xxviii, 2; xxxiii, 18; Vulg. *Mesopotamia*, Gen. xxv, 20; xxxi, 18; *M. Syriæ*, Gen. xxviii, 2, 5, 6; xxxiii, 18; xxxv, 9, 26; xlvi, 15; *Syria*, Gen. xxvi, 15); once called Padan simply (Gen. xlviii, 7); "the tableland of Aram," a name by which the Hebrews designated the tract of country which they otherwise called ARAM-NAHARAIM, "Aram of the two rivers," the Greek MESOPOTAMIA (Gen. xxiv, 10), and "the field (A. V. country) of Aram" (Hos. xii, 12). The term was perhaps more especially applied to that portion which bordered on the Euphrates, to distinguish it from the mountainous districts in the north and north-east of Mesopotamia. Rashi's note on Gen. xxv, 20 is curious: "Because there were two Arams, Aram-naharaim and Aram Zobah, he (the writer) calls it Paddan-Aram; the expression 'yoke of oxen' is in the Targums פַּדָּן תּוֹרִין, *paddan torin;* and some interpret Paddan-Aram as 'field of Aram,' because in the language of the Ishmaelites they call a field *paddan.*" In Syr. *pidonô* is used for a "plain" or "field;" and both this and the Arabic word are probably from the Arab. root *fudda*, "to plough," which seems akin to *fid* in *fidit*, from *findere.* If this etymology be true, *Paddan-Aram* is the arable land of Syria: "either an upland vale in the hills, or a fertile district immediately at their feet" (Stanley, *Sin. and Pal.* p. 129, note). *Paddan*, the ploughed land, would thus correspond with the Lat. *arvum*, and is analogous to Eng. *field*, the *felled* land, from which the trees have been cleared. See ARAM.

Padan-Aram plays an important part in the early history of the Hebrews. The family of their founder had settled there, and were long looked upon as the aristocracy of the race, with whom alone the legitimate descendants of Abraham might intermarry, and thus preserve the purity of their blood. Thither Abraham sent his faithful steward (Gen. xxiv, 10), after the news had reached him in his southern home at Beersheba that children had been born to his brother Nahor. From this family alone, the offspring of Nahor and Milcah, Abraham's brother and niece, could a wife be sought for Isaac, the heir of promise (Gen. xxv, 20), and Jacob the inheritor of his blessing (Gen. xxviii).—Smith. See MESOPOTAMIA.

Paddle (יָתֵד, *yathed'*, a *pin* [as often rendered], especially a *tent-pin*, Judg. iv, 21; Sept. πάσσαλος; Vulg. *passillus*), the implement required by the Mosaic law to be carried by Jews for the purpose of covering their ordure with earth (Deut. xxiii, 13), evidently a common stake or peg of wood, sufficient to scratch the ground with.

Paddock, Benjamin Green, a pioneer preacher of the Methodist Episcopal Church, is noted for his valuable Christian labors in the territory now known as the Wyoming Conference, and covering those portions of the great states of Pennsylvania and New York situated near the much celebrated valley of the Wyoming. He was born in Bennington, Vt., Jan. 24, 1789. His mother is still remembered as a woman of deep piety. For eighty-five years she lived a holy life. An abiding moral influence was thus exerted upon the domestic circle, and Benjamin was one of the first of a numerous household to give his heart to God. At the age of sixteen he was converted under the Rev. Benjamin Bidlack, and joined the Methodist Church. He entered the itinerant ranks in 1810, when his name first appears upon the Minutes of Conference. He had labored the preceding year on Westmoreland Circuit under the Rev. James Kelsey. Paddock's work was chiefly in the Wyoming valley and its adjacent mountain region. He had a voice of uncommon sweetness and power, and the effect with which he sang for Jesus is still remembered in that section. Later he was stationed at the important charges of Utica, Canandaigua, and Auburn, and also filled the office of presiding elder for many years. In 1843 he was superannuated, and he never after resumed the active work of the ministry. He took up his residence first at Clinton, where he educated his children at college, and later he lived at Rome, New York. His long life of usefulness closed at last at Metuchen, N. J., Oct. 7, 1872, whither he had

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gone to enjoy the attentions of his children residing there. His dying hour was most tranquil and joyous. His salutation to his brother, the Rev. Z. Paddock, who reached him the evening previous to his death, while it was characteristic, was most exultant. His last words were, "Farewell. Halleluia, all is well!" Like most of the pioneer preachers of Methodism, Mr. Paddock's early educational advantages had been meagre, and he was dependent upon his own industry for the culture he secured. He studied much and wrote some, but he never became pre-eminent among his fellows for commanding intellect, to judge from his productions as published in the *Memoir* cited below. "He was a man of magnificent heart. He judged things from the emotions, and to him the *good* was the test of the *true*" (Dr. Whedon, in *Meth. Qu. Rev.* April, 1875, p. 348). See the Rev. Z. Paddock, *Memoir of the Rev. B. G. Paddock* (New York, 1875, 12mo); *Min. of Annual Conferences*, 1874, p. 52. (J. H. W.)

Paddock, James H., a minister of the Methodist Episcopal Church, was born in Sussex Co., N. J., Aug. 28, 1839. We are unable to gather any authentic information concerning his early life. In 1859 he experienced religion, and joined the Methodist Protestant Church. His conversion was remarkable. He immediately began to exhort sinners to repentance, and success attended his efforts, attracting the attention of the Church. He was soon licensed to preach, and entered the travelling connection of that Church. He labored on Albany, Canaan, Sterling, and Auburn circuits, serving each charge with acceptability. In 1872 he joined the Wyoming Annual Conference of the Methodist Episcopal Church, and was stationed at Stoddardsville, a laborious circuit full of care. But he did his work well. In 1873 he was stationed at Newport, but he did not live to see the end of his conference year. He died March 30, 1874, from the effect of an accidental pistol-shot. J. H. Paddock was a kind, companionable, and good Christian minister. See *Minutes of Annual Conferences*, 1874.

Paderborn, a German city, the seat of several important ecclesiastical councils, and till 1803 ranking as a free imperial bishopric, owes its foundation to Charlemagne, who nominated the first bishop in 795. During the Middle Ages it was one of the most flourishing of the Hanseatic cities, while it was also numbered among the free imperial cities. In 1604 it was forcibly deprived by the prince-bishop, Theodor of Fürstenberg, of many of the special rights and prerogatives which it had enjoyed since its foundation, and was compelled to acknowledge the Roman Catholic as the predominant Church, in the place of Protestantism, which had been established during the time of Luther. The last prince-bishop was Francis Egon, of Fürstenberg, 1789–1803. At that time Paderborn was, in accordance with a decree of the imperial commissioners, attached as a hereditary principality to Prussia, which had taken forcible possession of the territory; and, after being for a time incorporated in the kingdom of Westphalia, it was restored to Prussia in 1813, and is now the chief town of a district in the Prussian province of Westphalia. It is situated in 51° 43′ N. lat., and 8° 45′ E. long., in a pleasant and fruitful district, is built at the source of the Pader, which bursts forth from below the cathedral with sufficient force to drive mills within twenty paces of its point of exit, and has a population of 11,279. The city has narrow, dark, old-fashioned streets, presenting no special attractions, although it has some interesting buildings, as, for instance, the fine old cathedral, completed in 1143, with its two magnificent façades, and containing the silver coffin in which are deposited the remains of St. Liborius. It continues to be the seat of a Roman bishop and chapter. There are as yet but few Protestants in Paderborn. The Gustavus Adolphus Society has established and aids several Protestant societies.

The most important of the councils held at Paderborn was that of A.D. 777, called under the government of Charlemagne to confirm the newly baptized Saxons in the faith. It was ordered by the emperor, who aimed at a centralization of power in his vast possessions, that all should take an oath to abide forever in the Christian faith; and they that refused to do so were punished with the loss of all their property. See Labbé, *Concil.* vi, 1823; Hefele, *Conciliengesch.* iii, 580, 583, 593; Milman, *Hist. Latin Christianity*, ii, 479; Giefers, *Die Anfänge des Bisthums Paderborn* (1860); Bessen, *Gesch. des Bisth. Paderborn* (1820, 2 vols. 8vo). (J. H. W.)

Pa'don (Heb. *Padon'*, פָּדוֹן, *deliverance*; Sept. Φαδών), head of one of the families of Nethinim who returned from Babylon (Ezra ii, 44; Neh. vii, 47). B.C. ante 520.

Padova (*Maestro*), **Angelo**, an Italian painter who flourished at Padua about 1489, and painted in the refectory of the monastery of Santa Giustina a picture of *The Crucifixion*, which Lanzi says is designed in a grand style, and executed with great spirit. He was a close imitator of the style of Andrea Mantegna. See Spooner, *Biog. Hist. of the Fine Arts*, ii, 640.

Padova, Girolamo da, called also *Girolamo dal Santo*, an Italian painter, was born at Padua in 1480, and died about 1550. He was celebrated in his day for his small pictures of historical subjects, which he decorated with bas-relief sarcophagi and other antique ornaments, with inscriptions copied for the most part from the Paduan marbles. On the death of Bernardo Parentino, in 1531, Padova was commissioned to continue the admirable works executed by that master in a cloister in the monastery of Santa Giustina. In these Lanzi says Padova showed himself greatly inferior to Parentino in design and expression; but Lanzi commends Padova's elegant accessories, designed from the antique. See Spooner, *Biog. Hist. of the Fine Arts*, ii, 640.

Padovanino, Francesco, an Italian painter, was born at Padua in 1552. It is not known with whom he studied, but he painted history with considerable reputation. He possessed inventive genius, and was a correct and graceful designer. He painted some works for the churches, one of the best of which is a picture in the church of La Madonna del Carmine at Venice, representing a saint interceding for two criminals condemned to death. He excelled in portraits, which were admired for their truth, dignity, and excellent coloring. He died in 1617. See Spooner, *Biog. Hist. of the Fine Arts*, ii, 640.

Padovano, Antonio and **Giovanni**, two old painters, probably brothers, to whom Morelli attributes the works in the church of S. Giovanni Battista (see the next article). In his *Notizia*, Morelli says that formerly there was the following inscription on one of the gates, "Opus Johannis et Antonii de Padua;" for which reason Morelli conjectures that they were the painters of the whole building. See Spooner, *Biog. Hist. of the Fine Arts*, ii, 641.

Padovano, Giusto, an old Italian painter who lived at Padua, was a native of Florence. His real name was *Giusto Menabuoi*; but he was called *Padovano* from having been eventually a citizen of Padua, where he chiefly resided, and died in 1397 at an advanced age. Vasari says Padovano was a disciple of Giotto, and attributes to him the very extensive works which adorn the church of S. Giovanni Battista in that city. In the picture over the altar are represented various histories of St. John the Baptist; on the walls various scriptural events and mysteries of the Apocalypse; and in the cupola is a choir of angels, where we behold, as in a grand consistory, the Blessed, seated upon the ground, arrayed in various garments. Lanzi says the composition of these works is very simple,

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but they are executed with a remarkable degree of diligence and felicity. See Spooner, *Biog. Hist. of the Fine Arts*, ii, 640, 641.

Padua is the name of an Italian province formerly in Austrian Italy (see ITALY), and of the capital of that province. This city is noted in ecclesiastical history as the seat of several Church councils, of which the most important was held there in the spring of 1350 by cardinal Guy d'Auvergne, legate of pope Clement IV, and which intended to effect the reformation of morals and the general purifying of the Church. Padua, it may be stated here also, is noted as the seat of one of the oldest universities in Europe. It was celebrated as early as 1221. It now supports forty-six professorships, and is attended by about 2000 students. A pretty full account of the ecclesiastical history of Padua the reader will find in Wetzer u. Welte, *Kirchen-Lexikon*, xii, 916–920. For the councils, see Labbé, *Conc.* xi, 1918.

Pae Atua is the name of a general exhibition of the gods among the South Sea Islanders.

Pæan (Παιάν) is the name in the Homeric mythology of the physician of the Olympic gods. It was also applied as a surname to *Asclepius*, the god of healing.

Pæan (*παιάν*), a hymn anciently sung in honor of Apollo, who is therefore sometimes also called Pæan. The hymn was of a mirthful, festive character, sung by several persons under a skilful leader as they marched in procession. It was used either to propitiate the favor of the god or to praise him for a victory or deliverance obtained. It was sung at the *Hyacinthia*, and in the temple of the Pythian Apollo. Pæans were usually sung among the ancient Greeks, both at the commencement and close of a battle, the first being addressed to Ares, and the last to Apollo. In latter times other gods were also propitiated by the singing of pæans in their honor, and at a still later period even mortals were thus honored. The practice prevailed from a remote antiquity of singing pæans at the close of a feast, when it was customary to pour out libations in honor of the gods. See Smith, *Dict. of Class. Antiq.* s. v.

Pædagogics (Gr. *παιδαγωγικά*, from *παῖς, παιδός, a boy*, and *ἄγειν, to lead, guide; ἀγωγός, leading*) is a technical term for the scientific presentation of educational principles, as distinguished from education itself—the latter signifying the application of means by which the mature mind seeks to develop in the immature the formation of an independent character. Pædagogics, or as it is generally Anglicized *Pedagogics*, is therefore related to education as *theory* is to *practice*. As a science it is, from its very nature, related to philosophy and theology, and we therefore make room here for a brief consideration of it.

Philosophy must rest upon a scientific apprehension of the nature of social life, with its permanent laws and its ideals, and also of the means to be employed that the laws may be fulfilled and the ideals realized—in other words, philosophy must be based on *ethics*. It follows from this that the most important prerequisite for philosophy is *psychology*, the science that is specially concerned with the laws of man's spiritual nature; neither philosophy nor psychology may, however, justly disregard the results obtained by scientific inquiry in the department of man's physical nature. The relation of pedagogics to *theology* rests on the principle that the highest object to be sought in all training of youth is correct moral or, better, religious guidance; for education is not merely the imparting of knowledge and of facility in its use, but, before and above all else, it is the development of conscience—the moral consciousness—and of the sense of responsibility. Now all morality has its ultimate ground in the relation sustained by man to God. Even philosophers, like the sceptic Lotze (comp. Ueberweg, *Hist. of Philos.* ii, 312–321), concede that the moral life will never find a surer platform nor a superior inspiration than is afforded by the principle of love to God. As this is the very cardinal principle of Christianity, pedagogics must be regarded as entering into vital relations with theological ethics; while catechetical instruction in religion, which constitutes an element of popular education among Christian nations generally, brings it into external connection with practical theology also. Pedagogics, however, is not by any means a mere branch of theological instruction, but rather an independent science, which employs those referred to simply as helps, and, in general, derives its matter from the results obtained in every branch of knowledge.

In pedagogical method, all systems of education admit of substantially the same division into a *theoretical* part, which treats of the principles of intellectual and moral training, and a *practical*, which discusses the application of such principles to particular objects. If the history of pedagogics be included, Stoy's division into philosophical, historical, and practical pedagogics may be adopted. The science must, at any rate, first present a history of pedagogics, then lay down its own principles of training, and, finally, show what character the education is to assume in the particular departments of life.

1. *The History of Education* (see Waitz, *Anthropologie der Naturvölker* [Leipsic, 1859], vol. i).—Education, in any proper sense, does not exist among savages. Their life is wholly sensual, and the training they receive accordingly develops only the senses to trustworthiness and keenness, and that merely for the purpose of self-preservation. With nations that have begun to rise above the merely natural state, it consists simply in transmitting what physical skill and intellectual attainments the family or tribe may possess. Among such peoples we may class the negro tribes of Africa, the tribes of South America, and, of the historical peoples, such semi-barbarous nations as the Huns, Mongols, etc. Education in the higher sense is found only among *civilized* nations, the oldest of which, as is well known, belong to Asia. These manifest in their methods of education the same extraordinary diversities that distinguish the Asiatic nations generally from each other. When our acquaintance with the *Chinese* begins, their condition is the result of a national development that has progressed through many centuries, and whose internal character is but little known. The absolutism of the state is reflected in the educational system also. Its ideal is the inculcation of reverence for parents and superior authority, and the rod affords the only inducement for application to study for old or young. The Chinese therefore always remain in a state of childhood, despite their continual study and examinations, or, rather, even because of them; and their progress consists merely in their becoming full-grown children (comp. Ed. Biot, *Essai sur l'histoire de l'instruction publique en Chine*, etc. [Paris, 1845]; Carriere, *Die Anfänge d. Cultur, u. das oriental. Alterthum* [Leipsic, 1863]). In *India* a different system prevails, which is connected with the system of religion, but in a manner quite unlike that which unites education and the wholly external idolatry of the Chinese world. Brahminism and the caste system have a determining influence. The people are educated into submission to the superior or Brahminic caste, as being the highest revelation of the deity—to be lost in which is the religious ideal of Brahminism. The method of instruction is mild; the symbolic language of legends, traditions, and fables affords the means by which a pious abnegation of self towards Brahma and ultimate dissolution in the deity are inculcated. Women are considered incapable of culture, as in China (comp. Lassen, *Indische Alterthumskunde* [Bonn, 1847–57]; Dursch, *Die älteste praktische Pädagogik d. heidnischen Alterthums*, etc. [Tübingen, 1853]. On the educational ideas of Japan, so very much akin to China, until the reforms of our day by virtue of the American influence on the Japanese, see Johnson's *Cyclop.* i, 1485 sq.). In ancient *Per-*

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sia the life of the individual was conditioned by the omnipotence of the state; hence self-assertion and self-development for the service of the despot, the representative of the state, rather than the annihilation of self and its dissolution in the deity, were the objects sought. Public instruction was therefore in harmony with the pedagogical idea. Women occupied a higher place than in India and China, and received some training in their homes. The Zend-Avesta contains regulations for the training of the priesthood only (comp. Spiegel, *Avesta, die heil. Schriften d. Parsen* [Leipsic, 1852–1859]; also Herodotus, i, 132–140; Plato, *De Legg.* iii, 694; *Alcib.* i, 121; Xenophon, *Anab.* i, 9, 3; *Cyropædia;* Strabo, xv, 733). Among the later Persians the luxuriousness and weakness of the nation, as a whole, brought with them a corresponding degeneracy in its education.

We lack definite information with regard to the systems of education among the *Shemitic nations of Hither Asia;* but the overpowering and almost fiendish influence of their cruel and licentious systems of nature-worship (Baal, Moloch, Astarte, etc.) prevented most of them from attaining to a superior social culture. Certain departments of learning were taught, however, as drawing, arithmetic, and astrology, among the Assyrians, Babylonians, and Syrians; and an estimate of the culture of the Phœnicians may be formed from their commercial character. In *Egypt* all learning and culture was in the hands of the priests, who maintained schools for the sacerdotal class, to which no others were admitted, with the exception of such persons from the warrior-class as were heirs to the throne. The common people were educated merely to be expert and extremely exact in the arts of which the caste to which they belonged made use in the prosecution of its particular calling. That the moral element was not overlooked, however, appears from the tribunal for the dead [see EGYPT, § xii: OSIRIS], and from the belief in a purifying transmigration of souls [see METEMPSYCHOSIS], i. e. a belief in an unending individual life in a sensible form. In later times, when the influence of Greece became powerful in Egypt, education was more generally diffused, and more method was applied to its promotion. Musical culture and a preference for exact studies then prevailed. The earnestness of former times, however, gave way to frivolity (comp. Diod. i, 80; Herod. ii, 79, 166; Plato, *De Legg.* 656 sq.; Bunsen, *Aegypten's Stelle in d. Weltgeschichte* [Gotha, 1845–56]). In the *Hebrew* character the religious tendency was especially prominent, and the Hebrew nation was chiefly important as being the people of God. The system of education in vogue aimed, in strict harmony with this idea, to secure the energetic assertion of a nationality whose essence consisted in the principle of faithfulness to the covenant of God. Education was, in short, a corollary of religion, and the teaching was therefore wholly religious, and involved instruction in the law, the customs, and the symbolical observances of the nation, as well as the narration of its history, in illustration of these subjects. This training was committed to the family; but from the age of twelve years the Jew was admitted to the synagogue, in order to his further advancement, by listening to the reading of the sacred books and their explanation, and by sharing in the religious conversation of the congregation. Women are mentioned as holding public positions among the Jews (Deborah), and as being more respected than was usual among Eastern nations; but the Old Testament contains no trace of special provisions made for the education of females. Of course the Hebrews were a universally educated people, or the parent could not have conducted the intellectual training of his child. Besides, we learn from the sacred Scriptures that they were able to *read* and *write*, and had quite a knowledge of astronomy, and consequently of mathematics. Theological schools came into being after the Babylonian captivity (the so-called *schools of the prophets* [q. v.], which flourished in earlier times, are outside of the field covered by the history of general education). Talmudic Judaism provided an organized system of schools for the rabbins. From these were developed real schools of learning, and facilities of a remarkable pedagogical order were afforded by them for the different so-called learned professions [see the articles SURA, PUMBUDITA, etc.]. During the Middle Ages such Jewish schools flourished prominently in Spain and France, until the general persecutions inaugurated against them made their maintenance any longer an impossibility. In modern times the culture of the Jews partakes more and more of the character of that which prevails among the civilized nations among whom they live (comp. Worman, *Hebrews, their Education in Ancient and Modern Times*, in Kidder and Schem's *Cyclop. of Education;* Palmer, *Die Pädagogik des A. T.* in Schmidt's *Encykl. d. gesammt. Erziehungs- u. Unterrichtswesens* [Gotha, 1866]; id. *Gesch. der Pädagogik*, vol. i; Weber and Holtzmann, *Gesch. d. Volkes Israel* [Leips. 1867], ii, 156 sq.). See also EDUCATION (HEBREW).

The influence of *Western nations* upon the progress of civilization is of a more recent date, that of the *Greeks* being first. They held, on the one hand, the conviction that the individual is of no importance in himself, but only as a member of the state; but, on the other hand, they manifested an active spirit that refused to be controlled by nature, seeking rather to subdue it and reduce it to harmony. These characteristics gave shape to education among them, first in the course of practical experiment during many ages, and afterwards as a subject of legislation and philosophy. The political tendency referred to predominated in the systems of the Doric tribes, while the broader recognition of manhood was the leading principle among the Ionians. The result was that popular education was more generally diffused among the former; while among the latter (at Athens) it was rather the privilege of the superior class. Slaves, however, were everywhere excluded from the privileges of learning. The Doric system sought to cultivate a manly, independent spirit, that should yet devote itself to the interests of the state. The means employed were gymnastics and music, and, at a later period, reading and writing. Youthful females likewise made use of these, for the cultivation of firmness and love of country. This spirit, ennobled and strengthened by philosophy, appears likewise in the school of Pythagoras, B.C. 569–470. He founded institutions for the purpose of promoting the health and purity of both body and soul. [For his philosophy, see the art. PYTHAGORAS.] The Ionian system, which made no provision whatever for the education of females, sought to attain καλοκαγαθία, the beautiful and the good. The home and public training were complementary of each other; but the influence of the former was not, as a general thing, beneficial, owing to the authority exercised by the nurses and house-slaves (παιδαγωγοί). The public gymnasia taught reading, penmanship, grammar, arithmetic, music, and gymnastics, to which the use of weapons was afterwards added. The scepticism of the Stoics, and the exalted ideals of social culture entertained by Plato and Aristotle, do not seem to have exercised any important influence over the education of the people generally—which is true of all the various systems of philosophy. The influence of Plato's zealous opposition to the godlessness and licentiousness of the popular religion of the Greeks, however, was felt in the gradual undermining of the latter. Down to the time of Plato the real instructor of the Greeks was Homer; from that period his works were subjected to the process of allegorical interpretation (comp. Hochheimer, *System d. griech. Erziehung* [Gött. 1785–1788]; Gross, *Die Erziehungswissensch. nach d. Grundsätzen d. Gr. u. Römer* [Ansbach, 1808]; Jacobs, *Erz. d. Hellenen zur Sittlichkeit;* Jäger, *Die Gymnastik d. Hellenen*, etc. [Esslingen, 1850]; Krause, *Gesch. d. Erz. u. d. Unterrichts bei d. Griechen, Etruskern u. Römern* [Halle, 1851]; Kirkpatrick, *The University* [Lond. 1857, 12mo], p. 93–241; Opler, *Lectures on Education*

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[ibid. 1874, 12mo], p. 4–30). Among the *ancient Romans* the object of religious and social training, if considered apart from the elements introduced by the Sabine and Etruscan influence, was to fit the people for citizenship. Both domestic and public instruction were employed for this end. Seminaries were provided, though not in considerable number before the period when Grecian culture began to assert its claims; while in the family the influential *pædagogus* came gradually to occupy the place of the parent. Reading, writing, and the memorizing of authors belonged to the course of study. Rhetorical practice was confined to the philosophical schools, and does not date farther back than the empire. Organized elementary schools became very numerous from that period; new facilities for instruction were added to those already in use; and the higher learning was extended, after the Alexandrian model, to embrace the circle of the *artes liberales*—grammar, dialectics, rhetoric, geometry, arithmetic, astronomy, and music. In time a demand for practical schools of jurisprudence made itself felt; and subsequently (from A.D. 425) the need of schools of medicine, philosophy, grammar, and rhetoric was recognised, giving rise to universities with faculties. Educational theorists were Portius Cato, M. T. Varro, Cicero, Seneca, Tacitus, Quintilian—the *professor eloquentiæ*—Plutarch, and also M. Aurelius (comp. Bernhardy, *Grundriss d. Röm. Literatur* [Halle, 1850]; Lange, *Röm. Alterth.* [Berlin, 1863]; Niemeyer, *Originalstellen der Griech. u. Röm. Classiker üb. d. Theorie d. Erziehung u. des Unterrichts* [Halle and Berlin, 1813]).

Christianity has a different ideal in education. Instead of giving a one-sided attention to the intellectual, political, and national relations sustained by man, it seeks to cultivate a complete character, that shall be developed in every direction, and that receives its profoundest moral determination from the conscious relation sustained by man towards that God who is revealed in the New Testament. It must be admitted, however, that this ideal was only gradually apprehended by the Christian world. The family was naturally the only school, at first. The Greek Church was the first to provide catechetical schools, of which that at Alexandria—from the middle of the 2d century—became the most famous. The object of these schools was simply the preparation of adults for baptism, though philosophical questions that had a bearing upon Christianity also received consideration. See ALEXANDRIAN SCHOOLS. The Greek schools of philosophy, however (first of all that at Athens, then also that at Alexandria and the academies of the Neo-Platonists), continued to be the chief centres of learning in early Christianity, until, in A.D. 529, Justinian closed the school at Athens. The Alexandrian school had succumbed to the fanaticism of the monks and the hierarchy a century before; and the migrations of the nations rendered a renewal impossible. The clergy, who became the sole depositaries of learning in the West, contented themselves with merely guarding the treasures that had hitherto been acquired. The scientific impulse which took its rise from Mohammedanism led to the advance of culture, especially in Spain, where important contributions to learning were made by the Saracens and the Jews, more particularly in the field of the exact sciences, but also in natural philosophy and the philosophy of religion. (On the school at Cordova, after the 9th century, translations from Aristotle, etc., comp., among others, Erdmann, *Gesch. d. Philosophie*, i, 307 sq.; Lewes, *Hist. of Philos.* vol. i; *Christian Schools and Scholars to the Council of Trent* [Lond. 1867, 2 vols. 8vo], vol. i.) The churches in Germany, at the beginning of the Middle Ages, had only schools for the training of the clergy, with a practical and rather narrow aim. The most conspicuous seat of learning in the early Middle Ages was that of Bede and his followers, at York, dating from the 8th century; but it did not go beyond the purely traditional course of studies, whose sources and authorities were found in Augustine, Cassiodorus, Boëthius, and Isidore of Seville. From this school came forth Alcuin (q. v.), one of the principal supporters of learning in the Carlovingian age, who deserves, at the same time, the highest credit for the reform of the cathedral and convent school system, which was carried through by Charlemagne. This reform had, of course, no intention of promoting popular education in the modern sense. Charlemagne, incited thereto by Alcuin, sought first of all to train a cultured clergy that should be able to teach every individual the *credo*, the *pater-noster*, and similar things, in the vernacular. The diocese of Orleans alone in those times had incipient schools for the people. A century later Raban Maurus ("primus præceptor Germaniæ"), the founder of the convent-school at Fulda, conceived the idea of educating the people generally, and in England Alfred the Great sought practically to realize the same end. The increased number of universities led, from the 12th century, to a decline of interest in the cathedral and convent schools; and as early as the time of Innocent III (1198–1216) they had become mere representatives of the illiberal and hierarchical culture of the Church, which the papacy sought, but in vain, to favor at the expense of the more liberal and untrammelled tendencies of the universities. The latter, however, by the opening of the 14th century, experienced the effects of the general decay, which began with the opposition to the papacy of Avignon, and increased as the idea of the *state* was developed and the cities and commercial interests rose into importance, until, in the 15th century, it produced the overthrow of scholasticism. But a new spirit of inquiry, of independent thought and incipient criticism, that had escaped ecclesiastical control, was already at work, having appeared in connection with the revival of learning that began with Petrarch (1304–1374), and that had, by the 15th century, aroused a general interest in the study of classical antiquity and of the ancient languages. See RENAISSANCE. The beginnings of popular education in the modern sense are to be credited to the "Brothers of the Common Life," who established schools in Holland and along the Rhine in the 15th century. They discarded scholasticism, and devoted their attention to the Scriptures, the study of the fathers (Augustine, St. Bernard, etc.), and the languages, not for the purpose of preparing for an office in the Church, but in order to instruct the people. The earliest representatives of exclusively humanistic learning were trained in these schools, e. g. Agricola, Al. Hegius, and Spiegelberg. These were soon followed by other humanists, whose circles extended over all Germany (Busch, J. Wessel, Wesel, Conrad Celtes, Mutian, Rufus, etc.; compare Voigt, *Die Wiederherstellung der Wissenschaften* [1861]). Reuchlin and Erasmus were influential in promoting the study of languages, the former devoting himself more especially to the Hebrew, the latter to the Greek. Schools for such advanced studies were, however, established only in the larger and more favored towns; and the great majority of towns, as well as the entire open country, was without facilities for education, excepting those afforded by the discouraging labors of strolling scholars (comp. Raumer, *Gesch. d. Pädagogik*, vol. i. On education generally in the Middle Ages, consult Ruhkopf, *Gesch. d. Schul- u. Erziehungswesens in Deutschland* [Bremen, 1794], vol. i; Hahn, *Das Unterrichtswesen in Frankreich* [Breslau, 1848]; and *Christian Schools and Scholars*, already referred to).

Luther, with his profound sense of what the people needed, was the first to raise the school for the people to the position of a national institution, and thereby to become the founder of the common-school system of Germany (comp. his excellent address to the German nobility in 1520, *Schrift an die Rathsherren aller Städte Deutschl.*, etc. [1524]; and the art. PAROCHIAL SCHOOLS). He demanded that the people should receive instruction, not only in the family, but also in the school; that the children of citizens should be compelled to attend

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the schools, and that the town-schools should give special attention to the study of Latin, while music and physical training should not be neglected. Melancthon and the other leading Reformers of the 16th century seconded his efforts. Bugenhagen, Brenz, Zwingli, and Calvin all gave attention to this work (comp. Schenk, *Joh. Calvin in seiner pädagog. Wirksamkeit* [1864]). Many practical difficulties arose, of course, especially in North Germany, and only the mere beginnings of a school system could be realized. The dogmatic disputes of the 16th and the miseries of the 17th century followed, and prevented any further development (Schenkel, *Allgem. kirchl. Zeitschr.* [1863]). The superior schools were conducted in the humanistic spirit, the most important services in this direction being rendered in Strasburg by Joh. Sturm, who was the leading schoolman of his time. The schools of the Jesuits, which controlled the education of the 17th century, had only the appearance of scientific institutions, whose sole object was to bind thought to an authoritative formalism by means of the Latin language, and at the same time to strengthen the Romish element (comp. Weicker, *D. Schulwesen d. Jesuiten nach d. Ordensgesetzen dargestellt* [Halle, 1863]). The empiricism which Bacon introduced into philosophy gradually asserted itself in the sphere of pedagogics also. Michael Montaigne (1533–1592) demanded first of all a knowledge of the world; W. Ratich, of Holstein (1571–1635), became a fanatical exponent of the Baconian ideas; and John Amos Comenius (1592–1671), bishop of the Bohemian Brethren, applied them in a more considerate and commendable way.—Among Roman Catholics but little was done for education at this time. The only name we can mention is that of Carlo Borromeo (1538–1584), archbishop of Milan. Nor was anything of importance accomplished within that Church during the century that followed the peace of Westphalia. The reformatory efforts in this direction—by the Jansenists, the Port-Royalists, the Fathers of the Oratory, and Fénelon, who wrote, among other subjects of this nature, on the education of females — were all directed against the Jesuits. A renewed interest in Germany for popular education was produced by the pietism of Spener and Aug. Herm. Francke (1663–1727), the latter of whom, especially, aimed to develop the man into the Christian (comp. reports of the *Pedagogium*, *Latin School*, and *School for German Citizens* in the Orphan House at Halle). The Moravians are especially prominent as pedagogical missionaries.—The revolution in pedagogics, which had resulted in a direct contrast to all former, and especially all churchly, systems of education, is illustrated in the theories of Jean Jacques Rousseau (1712–1778). His principle of a "return to nature" involved, as the ideal to be sought in education, the complete unfolding of the natural man; and it suggested, as the means to this end, the isolation of the individual, his separation from a world that is ruined by culture (comp. his *Contrat Social*; *Émile*; *La Nouvelle Héloise*; also the biography by Venedey [Berlin, 1850] and by Morley [Lond. and N. Y., 1874, 2 vols. 8vo]). The first of the so-called *Realschulen* was founded at this time (1739) by Semler (q. v.) at Halle, and others rapidly followed. Their founders had been pupils of Francke, and the influence of these men saved the schools from Rousseau's enthusiasm for the natural man. Basedow (1723–1790), however, was seized by it, and developed it into an external utilitarianism, which he sought to reduce to practice in the *Philanthropinum* at Dessau (1774). He held that the promotion of the physical well-being and the enlightening of the understanding are infallible means for developing children "into Europeans who shall be harmless, valuable to the community, and contented." The institutions founded by Bahrdt served merely to caricature the utilitarian tendency; but the writings of Campe, Salzmann, and others show the real service Basedow rendered in directing attention to the study of the physical sciences (geography, natural philosophy, etc.). The false prevalent cosmopolitanism, the inclination to give attention solely to immediate practical wants and the vapid philosophies, indicate clearly the faults of this realistic theory of pedagogics; but it must be credited with having exerted a vast influence over the education of the world.

The latest æra in the history of pedagogics begins at the opening of our own century with Pestalozzi (q. v.), who advocated the idea that the people should be educated on the method that is implanted in human nature, according to which education must begin with immediate study of the object, and proceed from this starting-point to the development of the various intellectual and physical powers. This is still the determining idea in modern education; but Pestalozzi himself, who, while filled with love for the people, was yet a thoroughly unpractical man, could only seek its realization, but not attain it. It was taken up by others, however, and applied to the work of education in the most diversified forms. It finds expression in the form of schools for the indigent, of institutions for the blind and deaf-mutes, of houses of refuge, of orphan asylums, etc.

The prevalent theories of education were, of course, not without influence upon the philosophical and ethical views of the great poets, and especially the philosophers. The influence of Kant, with his "categorical imperative" (the good is to be sought for its own sake), was especially powerful in the field of ethics. Fichte declared that the individual must be trained to become a useful member of society (for his views on public education, comp. his *Reden a. d. deutsche Nation*); Schelling maintained (*Vorlesungen über d. akadem. Studium*) that the great object sought in teaching should be to bring the individual into right relations to the human race and the divine law, so that the latter may be actualized in him; Hegel held that the moral character of the individual is to be developed by leading him to disregard the particular, and causing him to give attention and effort to the promotion of the general good (comp. Thaulow, *Hegels Ansichten üb. Erziehung u. Unterricht* [Kiel, 1854]); and Schleiermacher taught that the individuality of each person must be developed, that he may be fitted to fill his proper place, as a member of the whole, in the family, Church, and State (comp. Hagenbach, *Ch. Hist. of the 18th and 19th Centuries*, ii, 145 sq.; Hurst, *Hist. of Rationalism*, p. 184 sq.). An attempt to lay a *psychological* sub-basis for modern education has been made by Johann Friedrich Herbart (each soul a monad and unchangeable; the educator merely changes its conditions), and by Zeller, Waitz, and Stoy, who teach the analogous doctrine that each pupil is to be regarded simply as an individual. Friedr. W. Beneke (*Erziehungs- u. Unterrichtslehre* [Berl. 1835–36, 2 vols. 8vo; 2d ed. 1842]), conceiving of psychology as a natural science, seeks to frame a methodology of the physical sensations, upon which to ground a system of education. Niemeyer, and especially Diesterweg, have also rendered meritorious service in this department. The latter has now many adherents, and they regard as the aim (*Ziel*) of pedagogics, development of man for self-activity in the interests of the true, the good, and the beautiful.

In England there are several prominent thinkers of our century who have earnestly labored to propagate ideas akin to the German. Oftentimes they have risen to a nobler ambition, and have striven for a union of the Church and the School, recognising the impossibility of training the head without the heart, and yet appreciating the unfitness of the secular teacher for the cultivation of man's emotional nature. Lord Brougham and Dr. Matthew Arnold were especially active in causing the English people to take hold of this idea, and they succeeded so well that it became the common language of all those who deemed that the frame and temper of society needed an extensive renovation, and that this reno-

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vation must begin with the young. The presumptuous turn of mind, the reliance on intellectual ability, supposed to result from instruction addressing itself to the intellect alone, were to be corrected by a strong diversion in favor of a more subjective course of study. The student was to be imbued with principles and tastes rather than positive acquirements. The main object of the instructor was to be the formation of moral character by habit, not the imparting of what is commonly called learning. Nay, much was to be unlearned—much rubbish taken down before men could begin afresh on the old foundations—much of the sciolism of recent centuries removed; natural science and literary acquirement were to be brought down from that undue exaltation to which they had been raised in modern times by generations wanting in the habits of reverence and earnestness of feeling. Catholic (i. e. Protestant, of course) theology and moral philosophy, in accordance with catholic doctrine, were to be the main foundation of the improved education of these newer days; science and literature were not, indeed, to be neglected, but to be cultivated in subordination only to these great architectonic sciences, and discarded wherever they could not be forced into subjection. Thus a new generation was to be trained in which inferiority in respect to mere objective knowledge, if such should really ensue, was to be far more than compensated by the higher cultivation of the immortal part, the nobler discipline of piety and obedience. Such aspirations may be traced in most of the many writings on the university system which the crisis near the beginning of the second quarter of this century (about 1833) brought out; while those who are acquainted with the practical details of the subject know full well how deep a tincture has been introduced into the actual studies and habits of both universities, but especially of that of Oxford, by the prevalence of views such as these, expressed by energetic men, in language at once startling and attractive.

In the United States, men of intellectual ability have worked for the general diffusion of knowledge through a common-school system, but there has never been any pronounced effort for the training of the young religiously. Indeed, in our day the cry is for mental development independent of spiritual care; and while in rationalistic Germany there is provision for the religious training of every youth up to the highest class in the gymnasia, where the pupils are often over twenty years of age, in this country there is no public provision for the moral or religious training of the child. Diesterweg's notion (see above) is gradually coming to prevail. In our higher schools, i. e. the colleges and seminaries, in so far as they are under denominational control, ample provision for religious training now exists; but should the state-college idea continue to grow in favor, the time may come when the Sabbath-school will afford the only opportunity for the religious training of coming American generations. True, chancellor Kent (*Commentaries*, ii, 187 sq.) has laid down the maxim that under our form of government the parent should be held responsible for the moral training of the child; but the chancellor ignored the fact that we are largely a *floating* population, constantly amalgamating with different races of different educational grades and various religious notions, and that in a republic which acknowledges the Christian civilization as its guide and base, the state should so educate the coming citizen that he may not only be able to interpret the law and have a head to understand, but a heart to cherish and observe it.

2. The second part of pedagogical science relates to the development of a *system* of education, on the basis of the foregoing history. Its first duty would be, perhaps, to describe the *end* sought, which must be the cultivation of the ethical principle, after which attention must be given to the *subject* who is to be trained—the pupil; and, finally, it must indicate the *means* by which the desired end may be attained. Without entering on the details of modern systems of pedagogics, it may be said that the result of all recent discussions has been to demonstrate that the general training in schools should not aim at a direct preparation for practical life, but, in its intellectual aspects, should rather seek to lay a broad foundation of general culture upon which may afterwards be based the training required for any particular calling in life; and, further, that the grand object should be the harmonious development of the whole man, particularly in point of character and manly independence. This conclusion demonstrates that the victory of the opponents of all religious instruction in secular schools can only be secured at the expense of morality and general culture.

3. The third part of this science has to deal with the relations of education to the constitution of society—in other words, it must treat of the organization of education and its relation to the other organizations of the country, both secular and ecclesiastical. It would lead us beyond the scope of this work to enter into the details of this branch of the subject. The outline of the discussion, however, is suggested by the above historical review, and many points will be found touched upon in various appropriate articles elsewhere given.

Literature.—On the history of education we mention, besides the works already referred to, Mangelsdorf, *Vers. einer Darstell. dessen was seit Jahrhunderten in Betreff d. Erziehungswesens gesagt u. gethan worden ist* (Leipsic, 1779); Werhof, *Polyhistor* (Lubeck, 1732); Schwarz, *Gesch. d. Erz. n. ihrem Zusammenhange unter d. Völkern, von alten Zeiten bis auf d. neueste* (Leips. 1813, 1829)—the first attempt at a complete review of the entire subject; Niemeyer, *Ueberblick d. allg. Gesch. d. Erz.* (Halle, 1824, 2d ed.); Pustkuchen-Glanzow, *Kurzgefasste Gesch. d. Pädagogik* (Rinteln, 1830); Cramer, *Gesch. d. Erz. u. d. Unterrichts* (Elberfeld, 1832, 1838); V. Raumer, *Gesch. d. Pädagogik* (Stuttgard, 1861, 4 vols.); Anhalt, *Gesch. d. Erziehungswesens*, etc. (Jena, 1846); Wohlfahrt, *Gesch. d. gesammten Erz.- u. Unterrichtswesens* (Quedlinburg and Leipsic, 1853, 1855); Schmidt, *Gesch. d. Pädagogik* (2d ed. Köthen, 1868–70, 4 vols. 8vo); Palmer, *Evangelische Pädagogik* (4th ed. Stuttg. 1869, 8vo); Baur, *Grundzüge d. Erziehungslehre* (2d ed. Giessen, 1849); Stoy, *Encykl. Methodologie, u. Literatur d. Pädagogik* (Leips. 1861); Schmidt, *Encykl. d. gesamm. Erziehungswesens*, etc. (Gotha, 1859, etc., 5 vols. 8vo). (J. H. W.)

Pædobaptism (from παῖς, παιδός, *a child*, and βαπτισμός, *baptism*) is applied to the baptism of children or infants in the Christian Church, or what is popularly termed *infant baptism*. Under the general subject of baptism, it is that part which relates especially to the *proper subjects of baptism*. See BAPTISM.

I. *Historical View of the Introduction and Prevalence of Infant Baptism.*—The early history of this, as of any other Christian rite, involves, naturally and necessarily, two things: the *idea* expressed in the rite, and the *rite* itself. Each of these must be traced in its historical connection, since a rite or ordinance is the outgrowth of some idea which it is intended to symbolize. In this instance, the rite is the application of water in a certain way to a child; the idea is a certain relation of children to the Church, namely, that the children of Christian parents, by virtue of their parentage, are brought into such a relation to the Church that they are regarded as in a certain sense within its membership, i. e. just as there is a visible and invisible Church [see CHURCH], so there should be recognised a visible and invisible membership; the former being acquired by actual public admission after profession, the latter being acquired by virtue of the descent, and holding good only until the persons enjoying such a membership reach the age of independent action, when it becomes of non-effect unless supplemented by the *visible* connection. Those entitled to invisible membership are consequently recognised by the Church as fit candidates for baptism, and therefore the rite is administered by the Church when asked for. This historical view of the idea and the rite in the early Church will naturally be taken by two pe-

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riods—the New Testament or apostolic period, and the period of the fathers.

1. *The Idea and the Rite in the New Testament.*—(*a*) The religion of the New Testament is historically, organically, and spiritually connected with the religion of the Old Testament, through the birth, the person, the position, the teaching, and the life and death of Christ. Christ was a Jew, "the son of David, the son of Abraham." He came "not to destroy the law or the prophets, but to fulfil." Many of the religious ideas which Christ proclaimed and fulfilled have their roots in the Old Testament. The idea which is necessarily involved in infant baptism is plainly a prominent one in the Old Testament, in this form, that the children of Jewish parents were members of the religious organization of the Jewish people. The whole people, as the seed of Abraham, were a divinely constituted religious organization. The nation felt itself to be a religious organization in covenant with God. This caused what we call Church and State to be one, making a theocracy, in which what corresponds to Church and to State with us actually existed, though in union. They were "a Church in the form of a nation." It is a historical fact that infant children of Jewish parents were regarded as members of this religious, national organization by virtue of their parentage. The conception of the family in the Old Testament brought children within the covenant which God made with Abraham and his family, and which was continued with all the families of his descendants, through Isaac and Jacob, when they became a nation. As a sign of this covenant the children were circumcised.

This idea of the family, bearing so plainly in the Old Testament the mark of divine origin and approval, appears also in the New Testament, and, in the transitional fulfilment of the Old Testament in the religion of Christ, it passed into Christianity and the Christian Church also. It appears at first, of course, because John the Baptist and Christ and his apostles were Jews, and were circumcised in accordance with the old Jewish idea and custom. In the very persons of Christ and his apostles themselves this idea was illustrated in their families, and as they grew up it would naturally become a part of the system of opinions which would be formed by their Jewish education. After the baptism of Jesus, and the descent of the Holy Spirit upon him, and after the day of Pentecost, when the apostles were under the full enlightenment of the Holy Ghost, we do not find this idea rejected explicitly as an unauthorized tradition of the elders, but implied in their actions and utterances, though it had been perverted. As evidence of this, Pædobaptist writers refer to the following incidents and utterances: In Matt. xix, 1–15, the evangelist has brought together two incidents touching family relations in the kingdom of heaven, as Christ viewed them. One relates to husband and wife, the other to children. In Christ's blessing little children, and saying, "Of such is the kingdom of heaven," the chief idea present, especially in Mark and Luke, is its illustration of the true Christian disposition. But, at the same time, in the bringing of the children to him by the mothers, the chief idea on their part is that of some peculiar good coming to their children by persons of saintly character or of high ecclesiastical position putting their hands upon them and blessing them. So thought they of Jesus. In his act and in his words there is a response on his part to this belief of theirs, and in this response there is a recognition, strongly apparent in Matthew, of a peculiar position of children as such in the kingdom of heaven. Calvin well remarks, "Tam parvuli, quam eorum similes." It is a manifestation, on the part of those bringing them, of the long-prevalent idea of children as a part of the theocracy, and Christ recognises it in his kingdom of heaven. Its bearing upon infant baptism lies chiefly in the fact that in this symbolical action of Christ we have a recognition of a principle that is also the basis of baptism. Says Meyer, in his *Commentary* upon Matthew, "this blessing is a justification of infant baptism." The language of Jesus regarding Zacchæus contains the same conception of the family as a whole participating in salvation through its head: "This day is salvation come to this house (οἴκῳ, "the family of this house," Meyer), forasmuch as he also is a son of Abraham." Similar also is his language in his directions to his disciples (Matt. x, 12–15): "And if the house be worthy, let your peace come upon it" (comp. Lange, ad loc.). This peculiar theocratic and religious relationship of children, or of posterity in general, if this be assumed as the true sense, suggests doubtless Peter's expression (Acts ii, 39), "For the promise is unto you and to your children." Again he says, in rehearsing the words of the angel to Cornelius (Acts xi, 14): "Who shall tell thee words whereby thou and all thy house shall be saved." In the same way Paul and Silas say to the jailer: "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts xvi, 31). Later than this, in the time of Paul's epistles, when the Church was more fully organized, most commentators are of opinion that this peculiar relationship of children to Christ and to the Church is contained in Paul's language in his epistles. Thus in Eph. vi, 1, when he says, "Children, obey your parents in the Lord," as Alford says, "he regards both parents and children as in the Lord"—that is, as being within the sphere of that peculiar fellowship with Christ which this so frequent phrase signifies. This at least is certainly implied, while most commentators think that the reference here is really to baptized children, and that the apostle regards them as belonging to the Church. So Braune and Riddle in Lange, Hofmann, Stier, Schaff, and others. Meyer rejects any reference to baptism, but considers the passage to contain this peculiar relationship of Christian parents and their children: "The children of Christians, even without baptism, were ἅγιοι (see 1 Cor. vii, 14; Acts xvi, 15) through their vital fellowship with their Christian parents" (*Com. üb. Eph.*). In 1 Cor. vii, 14, this idea is very plainly expressed. There Paul says that the children of parents of which only one is a believer are holy and not unclean—that is, they "are not outside of the theocratic fellowship and divine covenant; they do not belong to the unholy κόσμος" (Meyer). They are ἅγιοι, holy—that is, not subjectively sanctified, but consecrated, standing within the fellowship and covenant of the Christian body, just as children under the old Jewish religion were within the fellowship and covenant of the divinely constituted Jewish body. This results from the union which exists by birth and in the family life between the children and their Christian parents. They are thus included in the fellowship of the Church in a certain real sense, and that without any personal holiness or faith on their part. The manner in which the apostle uses this in his argument shows that it was the established, universally acknowledged view among them at the time. It is, in fact, the conception and relation which existed under the Jewish economy continued in the New-Testament Church. While touching upon this passage, we may notice its value as evidence of the actual practice of infant baptism at the time. Meyer, Kling, and some other modern German writers find in it evidence more or less strong against such practice in the apostolic Church. It is said by Meyer that "if the baptism of children had been in existence, Paul would not have argued as he did, because then the ἁγιότης of the children of believers would have had another ground"—that is, baptism itself, instead of their descent and fellowship in the family. But to this it is replied that it reverses the relation between the rite and the ἁγιότης, or holiness. The Jewish child was cir-

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cumcised because he was holy, not to make him holy; and if children were baptized at the time, it was because they were holy, or consecrated by their birth in the believing family, not to make them holy; so that, even though children were baptized, their baptism would not be the ground of their holiness, and hence would not be used by Paul in his argument. It may, indeed, be justly said, as does Kling in Lange, that "had such a practice existed, it would be fair to presume that the apostle would have alluded to it here. That he did not affords some reason for concluding that the rite did not exist." But with a true view of the ground and purpose of the argument, the reason for such a conclusion becomes much weaker than might otherwise appear. In further proof of the prevalence in the apostolic Church of the idea upon which infant baptism is based, it is evident from Acts xxi, 21, that Jewish Christians in Paul's time circumcised their children, and probably also for some time after him. Paul in all probability did not oppose it; and the charge brought against him of teaching that they ought not to circumcise their children was "certainly false" (Meyer).

It thus appears from the thought and language of the New Testament that the idea of the peculiar covenant relationship of children of believing parents, so prominent in the Old Testament from Abraham to Christ, passed into the conception of Christianity which Christ and the apostles have given us. The family was an organic unity; the family, as a family, through its head came into the religious organization of the Jews as they stood in covenant with God; the children were members of it at birth, and participators, according to their capacity as they grew up, in the blessings of the covenant which God had made with them. The theocracy of the Old Testament corresponds in its religious ideas and life, and in its organization and rites, with the Church in the New Testament. The Church of Christ is essentially the fulfilment and continuation of the theocracy of the Old Testament. They are one and the same Church. This connection, continuation, and fulfilment are expressed in the genealogies of the New Testament, in Christ's language, as in the Sermon on the Mount, and in Paul's writings, especially in the epistles to the Romans and Galatians, in which he insists on the fulfilment and continuance among believers in Christ of the Abrahamic covenant. Accordingly the family came, as a family could, into that form of the Church which succeeded under Christ, the Messiah. Formerly the children were circumcised as a sign and seal of this fact; subsequently, when baptism became the sign of entrance into the Church, and circumcision fell into disuse, the children would be baptized. This correspondence between circumcision and baptism is mentioned by Paul, Col. ii, 11, 12, in which passage, "buried with him in baptism" (ver. 12) is explanatory of "ye are circumcised," and of "the circumcision of Christ" (ver. 11) (Meyer). See CIRCUMCISION, and the citations there made from Justin Martyr, evidently alluding to this passage of Paul, and from Tertullian and others of the fathers, showing that this was their understanding of the New Testament in regard to the relation of the two rites. Whether, therefore, in the instances of baptism recorded in the New Testament, children were actually baptized or not, its language clearly contains the idea and principle from which the practice so soon originated, and upon which it is based in the evangelical churches to-day.

(*b*) We come now to consider the evidence in the New Testament of the actual baptism of children, of the actual performance of the *rite*, which is a sign and seal of the *idea* and *fact*. Excluding the baptisms by John the Baptist, we have eleven particular instances of baptism mentioned, namely, of two individuals at different times: [1] the eunuch (Acts viii, 38); [2] Saul (Acts ix, 18); then households explicitly mentioned: [3] Lydia "and her household" (Acts xvi, 15); [4] the jailer "and all his" (Acts xvi, 33); [5] "the household of Stephanas" (1 Cor. i, 16); the remaining instances are: [6] Crispus and Gaius (1 Cor. i, 14); [7] "many of the Corinthians" (Acts xviii, 8); [8] Cornelius and those with him (Acts x, 48); [9] "they that gladly received his word" (Acts ii, 41) on the day of Pentecost; [10] "both men and women" by Philip in Samaria (Acts viii, 12); [11] certain disciples who had been baptized "unto John's baptism" (Acts xix, 5). In the first two instances there could have been no children. In the next three the baptism of "a household" is explicitly mentioned, the phrase "all his" being synonymous with household. In the case of Crispus, Paul says (1 Cor. i, 14) that he baptized him; and in Acts xviii, 8, it is said that "he believed on the Lord with all his house." We have in this instance the inclusion of the household or family with its head in their belief, at least, and most probably they were baptized as the household of Stephanas was. Of Cornelius it is said (Acts x, 2) that he was "one that feared God with all his house." It is not probable that infant children were among the company gathered together to hear Peter speak, nor can we say it is probable that on the occasion of the immediate baptism of those who "heard the word," and upon whom "the Holy Ghost fell," that children were baptized. But this new religious relation of Cornelius would take his house with him, according to the universal conception, as it had done in his devotion to Judaism; and as we have express mention of the baptism of households, as if it were a common custom, it follows with great probability that if there were children in this family, they were baptized, and that it was an instance of "household baptism," as assumed by Schaff (*Apost. Church*, p. 571). Peter's language on the day of Pentecost has already been noticed in its bearing upon the idea connected with the rite. It has some force also as evidence of the actual practice of infant baptism, from the fact of its being part of an exhortation "to repent and be baptized." In the remaining two instances, of the baptism of "men and women" by Philip, and of the disciples of John the Baptist, there is no implication of the faith or baptism of a family. We have then three instances certainly, and most probably five, out of eleven instances of baptism in the New Testament, in which households or families were baptized. That *οἶκος* and *οἰκία* and *οἱ αὐτοῦ πάντες* include children in their general meaning there is no question. That there certainly were children in any of these families cannot be asserted: it is only a probability, but in the nature of the case a very strong one, amounting almost to certainty. And when we reflect that the mention of these households, with nothing to intimate that their baptism was strange or exceptional, implies the baptism of other households besides those mentioned, the question of Bengel expresses no more than the real strength of probability: "Who can believe that in so many families not one infant was found, and that the Jews, accustomed to circumcision, and Gentiles to the lustration of infants, should not have also brought them to baptism?" Conybeare and Howson say, "We cannot but think it almost demonstratively proved that infant baptism was the practice of the apostles." So Lange, Hodge, Schaff, and others.

(*c*) The presence of the *idea* or *principle* upon which infant baptism is grounded, we may say, is an indisputable *fact* in the New Testament; the evidence of the *actual practice* of infant baptism can only be said to amount to a *very strong probability* or a *moral certainty*. All Baptists assert that there is no ground for this probability. Some eminent historians and critics also, who are nevertheless pædobaptist in principle, declare that the evidence is against the practice in apostolic times. Thus Neander (*Plant. and Training*, p.

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162) says, "It is in the highest degree probable that the practice of infant baptism was unknown at this period." Meyer also remarks (*Com. über die Apostelgesch.* p. 361) that there is no trace of infant baptism to be found in the New Testament. But it is to be noted that while these eminent scholars do not find sufficient evidence of the actual practice of the rite in the New Testament history, yet both affirm that the conception of the family there actually present was the idea from which it naturally grew, or which logically and historically justifies it. Neander, for example, in speaking of 1 Cor. vii, 14, says, "In the point of view here taken by Paul, we find (although it testifies against the existence at that time of infant baptism) the fundamental idea from which the practice was afterwards developed, and by which it must be justified to agree with Paul's sentiments: an intimation of the pre-eminence belonging to children born in a Christian community; of the consecration for the kingdom of God thereby granted them, and of an immediate sanctifying influence which would communicate itself to their earliest development" (*Plant. and Train.* p. 164). Similarly Kling in Lange, *Com. on Corinthians*, and Meyer.

We should observe that certain circumstances of the time would affect the practice itself, and the mention of it in historical records. Christianity being preached as a new faith, or as a renewal or revolution of an old faith, it must begin mainly with adults; the work of spreading it would be missionary work, and baptism of adults would be most important and most numerous. It was characteristic of Christians to insist with emphasis upon a living, personal faith in their converts, in contrast to the formal, perverted faith in Abrahamic descent among the Jews, and a formal, superstitious faith among the Gentiles. This makes it appear in most instances as if this personal adult faith were the indispensable condition of entering into the Church in any way, and of baptism. Again, Jewish Christians, as we have noticed, continued to circumcise their children; and although baptism and circumcision were regarded, as we have seen, as analogous, and as having the same signification, yet there would naturally be some time before this would take full possession of the Jewish mind, and it would be some time also before baptism would entirely supersede circumcision. Further, the idea in accordance with which children would be baptized was so thoroughly inwrought into Jewish thought, and passed so naturally into the thought of the New Testament, that we should not expect to find either the idea or the rite spoken of with that prominence and explicitness which would certainly have been the case had they been something new.

2. *Historical Testimony in the Post-Apostolic Church.*—The first unquestionably explicit reference to infant baptism in Christian literature occurs in Tertullian's *De Baptismo*, written about A.D. 202. That this at least is such a reference is universally allowed by Baptists themselves in opposing the practice. Earlier fathers, whose writings are quoted as testifying to infant baptism, are Justin Martyr and Irenæus; but it is disputed by opponents of pædobaptism that the passages quoted imply its existence. In the doubtful and scanty remains of other early writers, as the Epistle of Barnabas, the Shepherd of Hermas, the Epistle of Polycarp to the Philippians, the epistles of Ignatius and of Clement of Rome, there are no references to the baptism of children. This silence is looked upon by Baptists as evidence that the practice was unknown; by Pædobaptists as evidence that infant baptism was so generally accepted as not to have been disputed at the time. We present in what follows the passages from Justin Martyr, Irenæus, and Tertullian.

Justin Martyr (born about A.D. 100, died A.D. 166), in his *First Apology for the Christians*, addressed to the emperor Antoninus Pius, written about A.D. 138, says, "Many persons among us of both sexes, some sixty, some seventy years old, who were discipled to Christ *from childhood* (οἱ ἐκ παίδων ἐμαθητεύθησαν τῷ Χριστῷ), continue uncorrupted." Ἐκ παίδων may mean *from very early childhood*, or *from infancy*, as in Matt. ii, 16, "from two years old and under." The phrase "were discipled" is the one used by Christ in connection with the word *baptizing* in the commission in Matt. xxviii, 19, the participle βαπτίζοντες expressing the means by which they were made disciples (Meyer, Lange, Alford, Schaff). If, as is most probable, baptism continued to be implied as the means of the μαθητεύειν, then the persons spoken of must have been baptized as παῖδες, perhaps as infants, and that too in the time of some of the apostles. Allusion has already been made to Justin Martyr's association of circumcision and baptism. Writing at so short an interval after the apostles, his association of the two is strong evidence that they were regarded as corresponding in the apostolic Church, as indicated in Col. ii, 11, 12, and evidence that baptism was performed upon children as circumcision had been. In his *Dialogue with Trypho the Jew*, § 29, he says, "What then is circumcision to me, who have a testimony from God? what is the use of *that baptism* to one that is baptized with the Holy Ghost?" Also § 43: "We have not received that circumcision which is according to the flesh, but a spiritual circumcision; and we have received it by baptism." In § 61 of his *Apology*, he explains to the emperor "the manner in which we have consecrated ourselves to God." This is an account of baptism, and apparently of adult baptism only. This would lead us to think that infant baptism was not common, but the omission of allusion to it in the account does not give us reason to assert that it was not practiced.

Irenæus (about A.D. 125–190), a disciple of Polycarp, who was a disciple of the apostle John, in his *Adversus Hæreses*, lib. ii, 22, 4, says: "Omnes enim venit per semet ipsum salvare; omnes, inquam, qui per eum *renascuntur in Deum*, infantes, et parvulos, et pueros, et juvenes, et seniores" (For he came to save all by himself; all, I say, who through him are born again unto God—infants, and little children, and boys, and old men). The testimony of Irenæus depends upon the meaning of *renascuntur in Deum*. Pædobaptist writers affirm that he includes baptism in the meaning as a part of the means by which they are *born again;* for not only with Irenæus, but with Justin Martyr and others of the fathers, baptism is connected with regeneration as having some mystical, magical, or spiritual agency in effecting it. It is the beginning of baptismal regeneration, resulting from their interpretation of John iii, 5, "Except a man be born of water and of the Spirit," and Tit. iii, 5, "the washing of regeneration." So inseparably associated with regeneration had baptism become, that the word regeneration almost always included it. Regeneration had come to mean commonly that change which takes place in and through baptism. In proof of baptism being alluded to in the passage quoted, reference is made to another, *Adv. Hær.* iii, 17, 1: "Et iterum potestatem regenerationis in Deum dans discipulis, dicebat iis, 'Euntes docete omnes gentes, baptizantes eos in nomine Patris, et Filii, et Spiritus Sancti'" (Giving them the power of regeneration to God, he said to them, Go and teach all nations, baptizing them, etc.). Again, iii, 18: "Baptismus tribuit regenerationem" (Baptism imparts regeneration). He used also the phrases "baptism of regeneration," and "bath of regeneration." The conclusion seems to be well founded that Irenæus in the phrase quoted refers to baptism in speaking of the regeneration of infants. Neander admits no trace of infant baptism earlier than this father, and on this passage remarks, "It is difficult to conceive how the term regeneration can be employed in reference to this age (i. e. infancy), to denote anything else than baptism." The Baptist view

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of this passage may be seen in the following extract from an article by the Rev. Irah Chase, D.D., in the *Bibliotheca Sacra*, November, 1849: "According to Irenæus, Christ, in becoming incarnate, and thus assuming his mediatorial work, brought the human families into a new relation under himself, and placed them in a condition in which they can be saved. In this sense he is the Saviour of all. He became, so to speak, a second Adam, the regenerator of mankind. Through him they are regenerated unto God ('per eum renascuntur in Deum')." Comp. also the *Christian Review*, June, 1838. But, though this may have been a view of Irenæus, the preponderance of critical opinion is very decidedly in favor of the view that this term in the passage in question, and generally, includes baptism in its meaning.

Tertullian (A.D. 160–240), in his *De Baptismo*, has, as we have already mentioned, an unmistakable reference to infant baptism as being practiced, which very few Baptist writers are disposed to dispute. This treatise was written A.D. 202. The reference is as follows, in c. 18: "Itaque pro cujusque personæ conditione ac dispositione, etiam ætate, cunctatio baptismi utilior est: præcipue tamen circa parvulos. Quid enim necesse est, sponsores etiam periculo ingeri? quia et ipsi per mortalitatem destituere promissiones suas possunt et proventu malæ indolis falli. Ait quidem Dominus: Nolite illos prohibere ad me venire (Matt. xix, 14), veniant ergo, dum adolescunt, veniant dum discunt, dum, quo veniant, docentur; fiant Christiani quum Christum nosse potuerint. Quid festinat innocens ætas ad remissionem peccatorum?" (Therefore, according to every one's condition and disposition, and also their age, the delaying of baptism is more profitable, especially in the case of little children. For what need is there that the godfathers should be brought into danger? because they may either fail of their promises by death, or they may be deceived by a child's proving of a wicked disposition. Our Lord says, indeed, "Do not forbid them to come to me;" therefore let them come when they are grown up; let them come when they understand, when they are instructed whither they are to come. Let them become Christians when they are able to know Christ. Why should their innocent age make haste to the forgiveness of sin?) Tertullian thus advocates the delay of baptism in general, and in the case of little children especially. But he speaks of their baptism in such a way as to imply that it was a common practice to baptize them as well as others. It is to be noted that he does not oppose the baptism of infants on the ground of its being an innovation, and not of apostolic origin, but on the ground of its not being profitable or expedient. If he could have spoken of it as an innovation, it is quite certain from the nature of the case, and from his frequent use of this argument in other matters, that he would have done so. If it was a frequent practice at that time, it must have been practiced at least some time before, and must have been regarded as legitimately involved in apostolic teaching and tradition.

From the time of Tertullian's *De Baptismo*, references to the baptism of children are frequent and unequivocal, establishing the fact that it was a recognised rite in the Church at the time, and was a common though not universal practice. Origen (A.D. 185–253) was himself baptized soon after his birth, and in his homily on Luke xiv he makes this statement, "Infants are baptized for the forgiveness of sins." He also expressly asserts that "the Church derived from the apostles a tradition to give baptism even to infants." Tertullian's opposition seems to have had but little influence. Cyprian, a pupil of Tertullian, mentions and advocates infant baptism. The practice of it is also spoken of by Ambrose, Chrysostom, Gregory Nazianzen, Augustine, and others. From this time until the rise of a sect called the Petrobrusians in France, about A.D. 1130, it existed in the Church without question. This sect opposed infant baptism because infants, as they said, were incapable of salvation. They maintained themselves, however, only about thirty years; and we hear of no body of men rejecting infant baptism until the rise of the German Antipædobaptists, A.D. 1522.

The basis of infant baptism, when it appears in the age succeeding the apostles, seems not to have been so much the organic unity of the family, and the participation of children in the covenant relations with their parents, as the belief in the efficacy of baptism to cleanse from sin and to insure the regeneration of the child. See REGENERATION.

II. *Literature.*—Richard Baxter, *Plain Scripture Proof of Infants' Church Membership and Baptism* (1656); Wall, *History of Infant B ptism, with Gale's Reflections and Wall's Defence*, edited by Cotton (Oxford, 1836 and 1844, 4 vols.); Lange, *Die Kindertaufe* (Jena, 1834); Walch, *Historia Pædobaptismi* (ibid. 1739); Williams, *Antipædobaptism Examined* (1789, 2 vols.); Dr. Leonard Woods, *Works* (Boston, 1851), vol. iii; Wardlaw, *Dissertation on Infant Baptism* (London); J. W. F. Höfling, *Das Sakrament der Taufe* (Erlangen, 1846, 2 vols.); W. Goode, *Effects of Infant Baptism* (1851); Edwin Hall, *The Law of Baptism* (Presb. Pub. Com., Phila.); F. G. Hibbard, *Christian Baptism, its Subjects, Mode, and Obligation* (New York, 1845); Rev. Philippe Wolfe, *Baptism, the Covenant and the Family* (Boston, 1862); Rev. Edward Williams, *Practical Reflections on Baptism* (Charlottetown, P. E. Island, 1863); Rev. I. Murray, *Baptism, its Mode and Subjects* (Cavendish, P. E. Island, 1869); S. M. Merrill, *Christian Baptism, its Subjects and Mode;* H. Martensen, *Die christliche Taufe und die baptistische Frage* (Hamb. 1843); Dr. H. Bushnell, *Christian Nurture* (New York, 1868); Rev. N. Doane, *Infant Baptism briefly Considered* (ibid. 1875); Gray, *Authority for Infant Baptism* (Halifax, 1837); Rev. H. D. Wickham, *Synopsis of the Doctrine of Baptism to the End of the Fourth Century* (Lond. 1850). On Origen on infant baptism, see *Jour. of Sac. Lit.* 1853; *Christian Review* (Dr. Chase), 1854; *Amer. Presb. and Theol. Rev.* 1865; *Presb. Qu. and Princeton Rev.* October, 1873; *Southern Presb. Rev.* 1873; *Amer. Presb. and Theol. Rev.* 1867, p. 289, "Irenæus and Infant Baptism."

Against Pædobaptism: Gale, *Reply to Wall* (see above); Booth, *Pædobaptism Examined* (Lond. 1829, 3 vols.); Hinton, *History of Baptism* (Phila. 1849); Carson, *Baptism in its Mode and Subjects* (Lond. 1844; 5th ed. Phila. 1857); Pengilly, *Scripture Guide to Baptism* (Phila. 1849); John Gill, *Infant Baptism, a Part and Pillar of Popery* (Phila. Amer. Bapt. Pub. Soc.); J. Torrey Smith, *The New Testament and Historical Arguments for Infant Baptism Examined* (Phila. do.); *The Covenant of Circumcision Considered in Relation to Christian Baptism* (ibid.); *The Baptist Quarterly*, Jan. 1869; *Difficulties of Infant Baptism.*

See also the works cited by Malcom, *Theological Index*, s. v. Infant Baptism. (W. R. P.)

Pædobaptists, a name given to most denominations of Christians who baptize children (*παῖς* and *βαπτίζω*), in distinction from the self-styled "Baptists," who baptize only adults. See PÆDOBAPTISM.

Pædothysia (Gr. *παῖς, παιδός, a child,* and *θυσία, a sacrifice*) is a term used among the ancients to denote the sacrifice of children to the gods. See SACRIFICE.

Paelinck, JOSEPH, an eminent Belgian painter, was born at Oostacker, near Ghent, in 1781. He first studied under professor Verhaegen at the academy in Ghent. He next went to Paris, and entered the school of David. On his return to Ghent he contended for the prize offered by the academy, which he obtained for his *Judgment of Paris*, and he was appointed professor of design in that institution. He shortly afterwards resigned his professorship and went to Rome,

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where he remained eight years, diligently studying the antique and the works of the great masters. He there distinguished himself by painting a large picture representing the embellishments of Rome by Augustus. On his return to his own country he executed many works for the churches and public edifices, as well as for individuals, which justly rank him among the most eminent of the modern Belgian painters. Among his most esteemed works on sacred subjects are, *The Finding of the Cross*, in the church of St. Michael at Ghent:—*The Adoration of the Shepherds*, in the convent of La Trappe near Antwerp:—*The Flight into Egypt*, at Malines:—*The Departure of Tobit*, at Opbraekel:—*The Return of Tobit*, from Maria Oudenhoven:—*The Assumption of the Virgin*, at Muysen:—*The Disciples at Emmaus*, at Everghem:—*The Calvary*, at Oostacker, etc. These works are designed in a grand and elevated style, and display a profound knowledge of art. He is accused of overfondness of academic display, but this blemish is more apparent in his profane subjects, although those of a sacred character are not entirely free from it. See Spooner, *Biog. Hist. of the Fine Arts*, ii, 641.

Pænula. See PLANETA.

Pæonia, the healing goddess, a surname of *Athene*, under which she was worshipped at Athens. See MINERVA.

Paez, Gaspar, a Spanish missionary, was born at Covilhâ, Andalusia, in 1582. He early became a member of the Society of Jesus, and was sent as a missionary first to Goa, then to Abyssinia (in 1628). After the death of the king, Melek-Seghed, in 1632, his son Facilidas, annoyed by troubles caused by the alleged unreasonableness of the missionaries, ordered Paez to leave his states. Paez thought he could elude the decree, and concealed himself for some time, but was discovered and put to death, April 25, 1635. Some of his letters were published in the *Litteræ Annuæ* (1624–1626). See Sotwel, *Bibl. Soc. Jesu.*; Geddes, *Church Hist. of Ethiopia.*—Hoefer, *Nouv. Biog. Générale*, s. v.

Paez, Pedro, another Spanish missionary, was born at Olmedo, a town in New Castile, in 1564. Having completed his studies at the college of the Jesuitical order, which he had joined while yet a youth, he was appointed to the mission at Goa. He sailed for that port in 1587. At that time the numerous Portuguese who had resided in Abyssinia since the invasion of Christoval de Gama, being without a patriarch or spiritual director of any sort, sent to Goa for some priests, when Paez and another Jesuit, named Antonio Montserrat, were despatched by the governor. The two missionaries sailed from Goa in 1588; they touched at Diu, where they made some stay, disguised as Armenians. They then sailed for Muscat on April 5, 1588. From thence they made for the port of Zeila in Abyssinia; but on their passage thither they were boarded by an Arab pirate, in sight of Dofar (Feb. 14, 1589), and carried in irons to the capital of the king of Shael (Xaer in the Portuguese writers). They were at first kindly treated by this sovereign; but he himself being a tributary to the Turkish pasha of Yemen, and bound by treaty to send him all the Portuguese who might fall into his hands, Paez and his companion were sent to Sanáa, the capital of Yemen and the court of the pasha, where they passed seven years in the most dreadful captivity. At last released by the intercession of the viceroy of India, who obtained their liberty upon the payment of a thousand crowns ransom for each, the two missionaries returned to Goa in 1596. The ardor of Paez seems not to have been damped by his past sufferings; on the contrary, after spending several years at Diu and Camboya, he embarked a second time for Abyssinia, and landed at Masawa in April, 1603. His first object was to learn one of the most extensively used native dialects, the Gheez, in which he soon acquired such a proficiency as to be enabled to translate into it the compendium of the Christian doctrine written by Marcos George, and to instruct some native children in the dialogues which that work contains. In 1604 Za-Denghel, the reigning monarch of Abyssinia, hearing of the attainments of Paez and the proficiency of his pupils, ordered him to appear at his court with two of them, that he might judge for himself. Paez was kindly received by the king, who conferred upon him all sorts of honors and distinctions. On the following day a thesis was maintained in his royal presence, when Paez's pupils answered every point that was put to them by their opponents; the mass was next celebrated in conformity with the Romish ritual; after which Paez preached a sermon in Gheez, which so pleased the king that he gave himself a convert to Christianity, and wrote to the pope and to king Philip III, of Spain, praying them to send more missionaries, that all the people might speedily be brought to accept Christianity. No sooner was this royal wish made public than the Abyssinian priests, dreading the ascendency which Paez and his adherents had gained at court, excited a rebellion. The king was killed in battle October, 1604, but his successor Socinos, otherwise called Melek-Seghed, was even more favorable to the Christian cause. Soon after his accession to the throne he summoned to his presence Paez, who celebrated mass and preached before all his court, assembled for the purpose. The king was so much pleased with Paez that he gave him, besides a large piece of ground at Georgia, on a rocky peninsula on the south side of the lake Dembea, to build a monastery for his order, land and material to build a palace for himself. Thereupon, without the assistance of any European, but with the mere help of the natives working under his orders, Paez constructed a building which was the astonishment of those who beheld it. A spring-lock which he fixed upon one of the doors saved the king's life when an attempt was afterwards made to assassinate him. Paez lived in great intimacy with Socinos, whom he accompanied in all his military expeditions. It was on one of these occasions that he visited Nagnina, a town three days' march from the sources of the Nile, and surveyed the neighboring country—a fact which Bruce endeavored to discredit, for the purpose of appropriating to himself the glory of being the first European who visited the source of the Abarvi, then reputed to be the main branch of the Nile. Pedro Paez died in the beginning of May, 1612, just as his missionary labors were crowned with success, having persuaded the king to receive the general confession and repudiate all his wives but one. The Roman Catholic faith, thus introduced into Abyssinia, did not long remain the religion of the state. After the death of Socinos (1632), his successor, Facilidas, persecuted the Jesuits and re-established the old creed, which was Christianity, though in a corrupt form. Besides the translation of the catechism written by Marcos George, and other tracts, into the native dialect of Abyssinia, Nicolas Antonio (*Bib. Nov.* ii, 225) attributes to Paez a treatise *De Abyssinorum Erroribus*, a general history of Ethiopia, which was supposed to exist in manuscript at Rome, and several letters which have been published in the collection entitled *Litteræ Annuæ*. See *Historia da Ethiopa a alta*, by Manoel de Almeida, MS., in the British Museum, No. 9861, fol. 195; Ludolf, *Historia Æthiopica*; Bruce, *Travels*; Salt, *Abyssinia.*—*English Cyclop.* s. v. (J. H. W.)

Paganalia is the name of an annual Roman festival, celebrated by the inhabitants of each of the *pagi* or districts into which the country was divided from the time of Numa.

Paganelli, NICCOLO, an Italian painter, was born at Faenza in 1538, and died in 1620. It is not known under whom he studied, but, according to Oretti, he was an excellent artist of the Roman school. Lanzi says that some attribute to him a fine picture of St. Martino in the cathedral, supposed to be the work of Luca Longhi, and that his genuine works are recog-

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nised by the initials N. X. P. See Spooner, *Biog. Hist. of the Fine Arts*, ii, 641.

Pagani, Gregorio, an Italian painter, was the son of Francesco Pagani, and was born at Florence in 1558. He first studied under Santo di Titi, and afterwards with Lodovico Cardi, called Cigoli, whose style he adopted. Lanzi says he was praised by strangers as a second Cigoli, and that he was much employed by them; hence there are only a few of his pictures at Florence. His most celebrated work, the *Finding of the Cross*, in the Carmine, which has been engraved, was destroyed with that edifice by fire. He painted a few frescos, all of which have perished, except one in the cloister of Sta. Maria Novella, commended by Lanzi, though injured by time. He died in 1605. See Spooner, *Biog. Hist. of the Fine Arts*, ii, 641.

Pagani, Vincenzio, an Italian painter, was a native of Monte-Rubbiano, in Picenum, of whom there are notices from 1529 to 1553. Colucci, in his *Memorie de Monte-Rubbiano*, says he was a scholar of Raphael. He executed many works for the churches in the Roman territory, particularly in his native place, at Fallerone, and at Sarnano. One of his most beautiful works is the *Assumption of the Virgin*, in the collegiate church at Monte-Rubbiano, designed and executed entirely in the manner of Raphael. The Padre Civalli highly extols two of his works in the church of his order at Sarnano. In 1553 he was employed to paint the altar-piece of the Capella degli Oddi, in the church of the Conventualists at Perugia, which is highly commended. In consequence probably of his secluded life, little is known of this artist except his works, which are of a high character. Lanzi and others doubt whether he was really a scholar of Raphael, but rather think he formed his style by contemplating his works. See Spooner, *Biog. Hist of the Fine Arts*, ii, 642.

Paganism, a term synonymous with *heathenism* and *polytheism* (q. v.), is used to denote the non-Biblical religions of the world—that is to say, all those religious notions not *called out* by the revealed Scriptures. Hence the whole human race may be said to be divided into *Jews*, *Mohammedans*, *Christians*, and *Pagans*.

The word *paganism* comes from the Latin word *pagus*, a country district, a canton, the adjective from which, *paganus*, denoted *pertaining* to such a *pagus*; then *not a soldier*; then *boorish*, or unlearned; and, finally, among the Christian writers, one *not* a Christian, Jew, or Mohammedan. Its application in the last sense, which it now continues to hold, is thus accounted for: When Christianity gradually became the religion alike of the Roman empire and of the conquerors who embraced its civilization, those who obstinately clung to the old idolatry were called, both in Latin and in the Teutonic speech, by names which in themselves expressed, not error in religion, but inferiority of social state: the worshipper of Jupiter or of Woden was called in Latin mouths a *pagan*, in Teutonic mouths a *heathen*. The two names well set forth the two distinct standards of civilization which were held by those who spoke the two languages. The *paganus* was the man of the country, as opposed to the man of the city. The Gospel was first preached in the towns, and the towns became Christian, while the open country around them still adhered to the old gods. Hence the name of the *pagan*, the rustic, the man who stood outside the higher social life of the city, came to mean the men who stood outside the pale of the purer faith of the Church. In the England of the 6th century, and in the Eastern Germany of the 8th, no such distinction, however, could be drawn. If all who dwelt within the walls of a city had remained without the pale of the Church, the Church would have had few votaries indeed among the independent Teutons. In their ideas the opposition between the higher and the lower stage was not the opposition between the man of the city and the man of the country; it was the opposition between the man of the occupied and cultivated land and the wild man of the wilderness. The cities, where there were any, and the villages and settled land generally, became Christian, while the rude men of the *heath* still served Woden and Thunder. The worshippers of Woden and Thunder were therefore called *heathens*. *Pagan* and *heathen*, then, alike mark the misbeliever as belonging to a lower social stage than the Christian. But the standard of social superiority which is assumed differs in the two cases. The one is the standard of a people with whom the city is the centre of the whole social life; and the other is the standard of a people among whom the city, if it was to be found at all, was simply the incidental dwelling-place of a part of the nation which was in no way privileged over those who dwelt beyond its bounds (comp. Gibbon, *Decline and Fall of the Roman Empire*, ch. xxi; Freeman, *Hist. of the Norman Conquest*, iv, 415).

The relation of the Christian Church to the various forms of paganism, or, better, polytheism, which it has sought to supplant, and continues seeking to supplant, is a subject of great importance to the student of ecclesiastical history. But we have not sufficient room to enter here into a detailed account of paganism. We must content ourselves with saying that the principal pagan religions of the world are briefly defined as follows: Those of Japan, Buddhism and Sintoism; of China, Buddhism and Confucianism; of Tartary, Lamaism; of India, Brahminism, Buddhism, Thuggism, and the religion of the Parsees; of Persia, Mohammedanism and the Zoroastrian religion; of Africa, Fetichism; of Polynesia, image-worship and hero-worship; of the ancient aborigines of Lapland, Greenland, and North America, a peculiar combination of spirit and fetich worship, described under the article INDIANS. For an account of these various forms of paganism, see the articles treating of the different countries mentioned, and of the various religious systems mentioned in that connection.

The entire pagan population of the world is estimated in Johnson's *Family Atlas* at 766,342,000, distributed as follows:

America	8,899,000
Asia	666,251,000
Africa	94,972,000
Australasia and Polynesia	1,220,000
	766,342,000

Against this there is an estimated Christian population, including Protestant, Roman Catholic, and Greek communions, of 369,969,000; a Mohammedan population of 160,823,000; and a Jewish population of 6,000,000.

In this place we confine ourselves to that form of paganism with which Christianity came in contact immediately after its organization and propagation, i. e. the paganism of the Roman empire, and those powers organized and controlled by institutions of a like standard of civilization. For the paganism of the remaining world, in its relation to Christianity, see FETICHISM; POLYTHEISM.

I. *Pagan Theology.*—The theology of these pagans, according to their own writers, e. g. Scævola and Varro, was of three forms. The first of these may well be called *fabulous*, as treating of the theology and genealogy of their deities, in which they say such things as are unworthy of deity; ascribing to them thefts, murders, adulteries, and all manner of crimes; and therefore this kind of theology is condemned by the wiser sort of heathens as nugatory and scandalous. The writers of this sort of theology were Sanchoniatho, the Phœnician; and among the Greeks, Orpheus, Hesiod, Pherecydes, etc. The second sort, called *physic*, or natural, was studied and taught by the philosophers, who, rejecting the multiplicity of gods introduced by the poets, brought their theology to a more natural and rational form, and supposed that there was but one supreme god, which they commonly made to be the sun—at least this was an emblem of him—but at too great a distance to mind the affairs of the world: they

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therefore devised certain dæmons, which they considered as mediators between the supreme god and man; and the doctrine of these dæmons, to which the apostle is thought to allude in 1 Tim. iv, 1, was what the philosophers had a concern with. They treated of their nature, office, and regard to men, as did Thales, Pythagoras, Plato, and the Stoics. The third form, called *politic*, or civil, was instituted by legislators, statesmen, and politicians—such as, first among the Romans, Numa Pompilius: it chiefly respected their gods, temples, altars, sacrifices, and rites of worship, and was properly an idolatry, the care of which belonged to the priests, and this was enjoined upon the common people, to keep them in obedience to the civil state. Thus things continued in the Gentile world until the light of the Gospel was sent among them. The times before were *times of ignorance*, as the apostle calls them: men were ignorant of the true God, and of the worship of him; and of the Messiah, and salvation by him. Their state is truly described (Eph. ii, 12) that they were then "without Christ; aliens from the commonwealth of Israel; strangers from the covenants of promise; having no hope, and without God in the world;" and, consequently, their theology was insufficient for their salvation.

II. *Paganism combated by Christianity.* — The contest between Christianity and paganism, so far as the circumstances of it are known, was almost as much a contest between the civil authorities of the Roman empire and the religion, as between Christianity and the old religions of the civilized world. Of all that took place with respect to conflicts between the new and old religions in countries adjoining the Roman empire, such as the Parthian empire in the West and the Germanic nations in the North, we know next to nothing. But within the bounds of the Roman empire itself Christianity was a standing enemy of many existing institutions in every country, and these institutions being upheld by the state, Christians came to be looked upon, in respect to their religion, as national enemies wherever they existed. It was part of the policy of the Roman empire, as is well known, to tolerate all national religions within the boundaries of the nations which professed them, but this toleration was suspended when these religions began to exercise a proselyting influence beyond their national boundaries. Now it was an essential characteristic of Christianity that it was a proselyting religion. Its teachers acted under the especial commission, "Go ye into all the world, and make disciples of every creature," and no other religion ever showed such an aggressive nature. Thus Christianity was, *in limine*, a foe to the existing religious institutions of the world, as they were looked at from a statesman's point of view. But, more than this, Christianity refused to become a peaceable member of any eclectic system. The scepticism of the academies was superseded during the early spread of Christianity by an eclecticism originating with Ammonius Saccas and his disciples, the Neo-Platonists. This system became extremely fashionable among the intellectual classes in the more learned regions of the Roman empire. It was an attempt, a last attempt, of heathenism to work itself into an alliance with a foe of whom an inner conviction seemed to say that he would in the end prove too strong for it. But Christianity would not come to terms. It would not even consent to the drawing up of preliminaries for a treaty of peace. The words of its Master were continually illustrated by all Christian missionaries, "I came not to send peace, but a sword." Christianity sought not toleration, not compromise, but universal supremacy. Thus, theoretically at least, the contest between Christianity and paganism was a war which could only end by the extermination of one or the other, and the process of resistance to extermination on the part of paganism was that which constituted the substance of the struggle between it and Christianity. But, apart from this general antagonism between the two religious systems, there was a special institution of the empire, its *official* religion, with which Christians came into fatal conflict almost by accident. This official religion had more of the rising eclecticism in it than of the old decaying polytheism, but it was little concerned with moral or theological principles, its one prominent requirement being the recognition of the emperor as an object of worship. The sacrifice of a few grains of incense to him was the test of religious obedience. To frequent the temples, to offer sacrifices to the gods, to take part in the mysteries, might be parts of religious practice, and every one was at liberty to adopt them as he pleased. But *public* piety, that which established a citizen as, *quâ* religion, a good citizen, was the religious veneration of the emperor, neither more nor less. Thus the religion of Christians when tried by this test was necessarily open to misconstruction. To burn incense to the emperor was idolatry; not to burn it seemed to be disloyalty and rebellion. They who would gladly have taken an oath of allegiance, if it had been offered to them simply as such, refused with an unyielding firmness to do so when it was presented to them under the form of an idolatrous rite. It seems strange that the astute statesmanship of the empire did not devise some means by which men so really loyal to it as were the early Christians might be permitted to live in peace; but perhaps the explanation is to be found in the fact that the kingship and kingdom of Christ were ideas which entered largely into their religious teaching, and formed a prominent idea in the popular theory of the multitude. Such an idea would look like rebellious rivalry to the mind of a Roman statesman—one who would never be able to appreciate the force of such words as "My kingdom is not of this world"—and thus his only antidote to that worship of Christ which recognised him as the king of the Christians, though an invisible one, would be a repudiation of him by adoption of the visible emperor as their *numen*. If the novel custom of deifying the living emperor had not been invented, the Christians could have declared their allegiance to him without any hesitation, as is shown by the *Apologies;* and in such a case it is not improbable that they might, so far as public authority was concerned, have been tolerated in their religion, provided its proselyting principles had not caused any disturbance of public order.

III. *Popular Paganism and Christianity.* — At the same time that Christianity was thus opposed to the state religion of the empire, it was also in a position of strongly aggressive opposition to the popular religion of every country within its boundaries, that of the Jews alone being, and that only for a short time, an exception. Whether the popular religion was polytheism or some of the many varieties of fetichism, it was certain to be denounced as false by Christian teachers, and as so entirely false that nothing would satisfy Christianity except the entire abolition of what was denounced. Thus Christians arrayed against themselves a large class in those whose personal interest it was that the old religion should be maintained, and in the bulk of the ignorant among the people at large, whom stolid habits and unreasoning prejudice would enlist against innovators to whom no religion seemed sacred. Such a position of antagonism to the old religions was as essential to Christianity as uncompromising opposition to Baal was essential to Elijah; and even when Christians were not aggressive by positive opposition, their negative opposition was necessarily conspicuous. For the rites of polytheism were not confined to the temples; they pervaded all the customs of social and public life. Christians were prevented from attending the public games by the association of idolatrous rites with them—"the many images, the long line of statues, the chariots of all sorts, the thrones, the crowns, the dresses"—by the preceding sacrifices and the procession. "It may be grand or mean," says Tertullian; "no matter, any circus performance is offensive to God. Though there be few images to grace it, there is idolatry in one; though there be no more than a single

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sacred car, it is a chariot of Jupiter; and anything whatever of idolatry, whether meanly arrayed or modestly rich and gorgeous, taints it in its origin" (*De Spectac.* c. vii). The theatres were equally forbidden, for "its services of voice and song and lute and pipe belong to Apollos and Muses, and Minervas and Mercuries, . . . and the arts are consecrated to the honor of the beings who dwell in the names of their founders" (*ibid.* c. x). Even in the intercourse of private life, the Lares and Penates of the hall, the libations of the dinner-table, the very phraseology with which ordinary conversation was largely decorated, all partook of the nature of idolatry (Tertullian, *De Idol.* c. xv, xvii, xxi, xxii), and the necessities of their anti-idolatrous principles thus secluded Christians from the social assemblies of their heathen acquaintance, and made them in many respects a separate community. Above all, Christianity was the deadly foe of a widespread immorality, the extent of which is almost inconceivable. Polytheism was always a religion of mere ceremony, unassociated, as a religion, with any moral law. Hence the most religious man in the sense of polytheism might be a shameless profligate, emulating the gods to whom he sacrificed in their reputed licentiousness, and guilty (as was Socrates) of crimes against which even nature revolts (id. *Apol.* c. xlvi). Vices of this class were terribly common among the Romans of early imperial times, and are exposed with scornful indignation by Tertullian in his *Apology*. Something of the extent to which profligacy was carried may also be seen by his denunciation of infanticide, in one bold sentence of which he says: "How many, think you, of those crowding around and gaping for Christian blood; how many even of your rulers, notable for their justice to you and for their severe measures against us, may I charge in their own consciences with the sin of putting their offspring to death?" (*ibid.* c. ix). Against the class of crimes thus indicated, Christianity protested by word and example, Tertullian fearlessly declaring in respect to the latter that Christians were conspicuous for "a persevering and steadfast chastity." Popular habits and customs being thus so contrary to the spirit of Christianity, it could not fail that a very strong opposition must have been offered to its progress; and although vast multitudes were quickly gathered to the standard of the Cross, there was still a large and influential mass of the population in every country of the empire who looked upon it as the sign of an institution which sought the abolition of their cherished customs and habits, which made its disciples bad citizens and bad neighbors, and which was therefore to be hated and, if possible, extinguished.

IV. *Pagan Philosophy and Christianity.*—Apart from the ruling powers of the empire, and from those classes which formed the bulk of the nations composing it, there was also a considerable class of highly educated men, especially in Rome and Alexandria, on whom old-fashioned polytheism had no hold, but who yet set themselves against Christianity. Among such were the Epicurean Celsus, who wrote a comprehensive work, *The Word of Truth* (now known only by Origen's refutation of it), against the new faith; the cynic Crescens —φιλοψόφος καὶ φιλοκόμπος—the boasting braggadocio of Justin Martyr's Apology (Just. Mart. *Apol.* ii, 3; *Euseb.* iv, 5); Trypho the Jew, against whom the same apologist wrote an important work, his *Dialogue with Trypho;* and Lucian the satirist, who opposed Christianity as a superstition unworthy of intellectual men (Lucian, *De Morte Peregrin.* c. xi–xvi). Indeed, the contemptuous manner in which grave writers like Pliny, Tacitus, and Suetonius mention the new faith seems to show that the literary class in general was opposed to it, and did not even think it worth while to make any effective inquiry in regard to its principles. That they gradually learned to feel more respect for it is shown by the rise of the eclectic school of the Neo-Platonists; but even among these there were bitter opponents of Christianity, though there were indeed others who theoretically adopted a large portion of its principles. See Eclecticism; Neo-Platonism.

V. *Persecutions of Christians by Pagans.*—The broadest and most evident form of the struggle for life and supremacy between paganism and Christianity was that of the continuous attempt of the former to suppress the latter by force. In this the state and the populace co-operated, and there is no reason to think that the intellectual classes and philosophers held aloof. The first approach to a general persecution was that begun at Rome under Nero (Tertull. *Apol.* c. v). St. Paul's account of his own sufferings (2 Cor. vi, 23–27), his reference to the amphitheatre at Ephesus (1 Cor. xv, 32), to actual persecution of Christians (1 Cor. iv, 9, and perhaps in Heb. xi, 35–38), to the position of the apostles as the "offscouring of the earth," to the "much tribulation" through which the faithful entered into rest, to his deliverance "out of the mouth of the lion," all seem to show that the struggle between paganism and Christianity had begun even in apostolic times. But it is probable that persecution then was of a local kind, arising out of charges made by Jews against Christians, for whom they entertained a deadly hatred. Suetonius mentions, indeed, that the Jews were driven out of Rome by Claudius on account of an insurrection raised by one "Chrestus," probably one of the many false Christs that rose up at this period, and Christians who were not Jews may have been expelled with them, though anything like a Christian insurrection (as the historian's words are sometimes interpreted) was so alien to the spirit of the early Christians as to be beyond probability. After the great fire of Rome in the year 64, Nero, however (who is said by Dion and Suetonius to have been himself the incendiary), accused the Christians of causing it, and brought upon them a terrible stream of indignation from the excited Romans. Tacitus wrote his annals about thirty years after that, and he describes their sufferings in a few graphic words. Nero invited the citizens to a festival in the imperial gardens (now the Vatican), and the chief spectacle which he then offered them was the martyrdom of their hated neighbors. Some were sewn in the skins of wild beasts, and torn to pieces by dogs; some crucified; some burned to death; some smeared over with inflammable substances, and used as torches or bonfires to light up the gardens after dark. This persecution lasted for four years, and there can be no doubt that it was carried on in other cities as well as at Rome. During the course of it the apostle Peter was one of those who were crucified in the gardens of Nero, and Paul was beheaded a short distance out of Rome. How many others went to make up the grand vanguard of the army of martyrs it is impossible to say, but the words of the heathen historian point to a great multitude rather than to a merely considerable number. It is usual to reckon ten periods of persecution, at intervals, spreading over the latter half of the 1st, the 2d, the 3d, and the 4th centuries. But this enumeration is arbitrary, and cannot be supported by historical evidence. During the whole of that time there was persecution going on in some part of the empire, although emperors like Hadrian, Vespasian, Titus, Nerva, and Trajan (Tertull. *Apol.* c. v) were unlikely to give it any encouragement. Yet Pliny's famous letter to Trajan (Plinii *Epp.* x, 96) shows that it was difficult to save Christians from the popular cry for their extermination, and the martyrdom of St. Cyprian is another illustration of the same fact. The last and most terrible of the general persecutions was that which immediately preceded the accession of Constantine, when it seemed as if Diocletian had nearly accomplished his object of destroying the very name of Christian. It is not the purpose of this article, however, to go into any details respecting these periods of persecution, and the subject may be dismissed with the following table, which represents the conclusions that may be arrived at from the examination of historical data:

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A.D.	CHRONOLOGICAL TABLE OF PAGAN PERSECUTIONS.
64–68	Under Nero: Martyrdom of St. Peter and St. Paul (Tertull. *Apol.* v; Euseb. *Hist. Eccl.* ii, 25).
95–96	Under Domitian: Banishment of St. John (Euseb. *Hist. Eccl.* iii, 17–18).
104–117	Under Trajan: Martyrdom of St. Ignatius (Euseb. *Hist. Eccl.* iii, 36).
161–180	Under Marcus Aurelius: Martyrdom of St. Polycarp and the martyrs of Lyons (Euseb. *Hist. Eccl.* iv, 15; v, 1).
200–211	Under Severus: Martyrdom of St. Perpetua and others in Africa (Euseb. *Hist. Eccl.* vi, 1, 4, 5).
250–253	Under Decius: Martyrdom of St. Fabian (Euseb. *Hist. Eccl.* vi, 41–42).
257–260	Under Valerian: Martyrdom of St. Cyprian (Euseb. *Hist. Eccl.* vii, 10, 11, 12).
303–313	Under Diocletian, Galerius, and Maximian: Martyrdom of St. Alban (Euseb. *Hist. Eccl.* viii, 1–17; ix, 1–11; Bede, *Hist. Eccl.* i, 6, 7).

VI. *The Decline of Paganism.*—The long and bitter struggle between the paganism and the Christianity of the Roman empire came to a close with Constantine's victory over Maxentius. As early as A.D. 311 Galerius had been terrified by a shocking and mortal disease to issue a decree, in which he, with the emperors Constantine and Licinius, directed that persecution should cease, that churches should be rebuilt, and that the Christians should be allowed to worship in peace (Eusebius, *Hist. Eccl.* viii, 17). But the execution of this decree was much hindered by Maximin and Maxentius, and it was only on their defeat by Licinius and Constantine that a real toleration began. After that event (A.D. 313) the emperors immediately published the famous Edict of Milan (Eusebius, *Hist. Eccl.* x, 5; Lactantius, *De Mort. Persecut.* xlviii), in which the previous decree was rigidly enforced and all persecutions entirely suppressed. In the year 321 a severe blow was given to expiring paganism by an edict in which the emperor established the Lord's-day as a public festival, and a day of abstinence from labor. When Constantine became sole emperor, in A.D. 324, he issued one in a still more decided tone, in which he exhorted all his subjects throughout the empire to forsake paganism and worship Christ only; and from that time he and his successors ruled the empire as Christian emperors. Before the end of the 4th century paganism had become so much weakened and the Christian population so decidedly predominant that the emperors were able to take measures towards its final suppression. Theodosius (A.D. 381) forbade apostasy to paganism and suppressed its sacrifices, though still tolerating its minor rites (*Cod. Theodos.* xvi, 7), the Western emperors, Gratian and Valentinian, following his example. When Theodosius became sole emperor (A.D. 392), he forbade all kinds of idolatry under severe penalties (*ibid.* 10, 12). The last traces of paganism died out in the Eastern empire in the first quarter of the 5th century (*ibid.* 10, 22), and its final extinction in the West was at the same time effected by the supremacy of the Northern invaders. If since that age Christianity has lost its ground, it has not been to the old paganism, but to its Eastern successor, Mohammedanism. The former never revived after the time of its last great effort to gain supremacy in the Diocletian persecution, and for nearly three centuries the empire was wholly Christian.

See Kortholt, *De Religione Ethnica;* Rudiger, *De Statu Paganorum;* Tzschirner, *Fall des Heidenthums;* Döllinger, *Judaism and Paganism;* Milman, *Hist. of Latin Christianity*, vol. i; Hardwick, *Church Hist. of the Middle Ages* (see Index); Maclear, *Hist. of Christian Missions*, p. 5 sq.; Merivale, *Conversion of the Northern Nations;* Schaff, *Ch. Hist.* ii, 67–71; Pritchard, *Egyptian Mythology* (designed to illustrate the *origin* of paganism). (J. H. W.)

Pagasæus is a surname of *Apollo*, derived from Pagasus, a town of Thessaly, where he had a temple.

Page, Edward, a minister of the Methodist Episcopal Church, was born in Burlington County, N. J., April 19, 1787; was converted in 1807; licensed to preach in 1811; and, called of God to the ministry, joined in April, 1817, the Philadelphia Conference, which then occupied the entire ground now covered by the Philadelphia, New Jersey, and Newark conferences. From the year 1817 to the year 1852, a period of thirty-five years, Mr. Page travelled as follows: Essex and Staten Island, 1817; Salem Circuit, 1818-19; Lewiston, Del., 1820-21; Trenton Circuit, 1822; Cumberland Circuit, 1823-24; New Castle, Del., 1825; Cecil, Md., 1826; Gloucester Circuit, 1827–28; Chester Circuit, Pa., 1829–30; Bristol, Pa., 1831–32; Camden Circuit, 1833; Moorestown, 1834; Freehold, 1835; New Egypt, 1836; Bargaintown, 1837–38; Freehold, 1839-40; Columbus, 1841–42; Flemington, 1843; Clinton, 1844; Asbury, 1845–46; Columbus, 1847; Tom's River, 1848–49; Moorestown, 1850–51; then as supernumerary or superannuated he resided at Trenton, N. J., until his death in March, 1867. He was a truly devoted Christian minister, laboring early and late for the flock under his care, and thousands revere his memory as blessed. See *Minutes of the Annual Conferences*, 1867.

Page, Harlan, a devoted American Christian layman, noted for his philanthropic labors, was born at Coventry, Conn., July 28, 1791. He was the only son of pious parents; received a good education, and was taught by his father the trade of a house-joiner. He was converted in 1813, and united with the Church in 1834. After a further residence of five years in his native town, he removed to Boston, where he remained a short time. He then returned to Coventry, but, after spending three years, he took up his abode in Jewett City; later he engaged in the business of engraving at Andover. In 1825 he was appointed agent of the General Depository of the American Tract Society in New York, which was formed in that year, and he held this position till his death in 1834. Harlan Page embraced every opportunity of doing good to his fellow-men, and made use of many instrumentalities. The means which he employed were writing letters, distributing tracts, teaching in or superintending Sabbath-schools, holding prayer-meetings, and personal conversation with those around him. The numerous letters which he wrote to unconverted persons are models of personal exhortation and appeal. Plain, but courteous; pointed, but kind and gentle, they seldom failed to produce lasting impressions and convictions. It is said that he was instrumental in the conversion of more than one hundred persons. See *Memoir of Harlan Page* (published by the American Tract Society).

Page, Samuel, an English divine who flourished in the first half of the 17th century as vicar of Deptford, and died in 1630, is noted as the author of a number of sermons which are read to this day for their elegance of style. He also wrote several theological treatises (Lond. 1609–39). See *Athen. Oxon.* (see Index).

Page, William, an English divine of note, was born at Harrow-on-the-Hill, in Middlesex, and was educated at Baliol College, Oxford, whence he was elected a fellow of All-Souls. In 1629 he was appointed master of the Free School at Reading, which preferment he retained for almost ten years, when he was deprived of it by the Dissenters and the Revolutionists. He was appointed by his college to the living of East Leaking, Berkshire, and held it until his death in 1663. He wrote *A Treatise in Justification of Bowing at the Name of Jesus*, by way of answer to an Appendix against that custom (Oxford, 1631, 4to); and also an *Examination of such considerable Reasons as are made by Mr. Prynne in a Reply to Mr. Widdowes concerning the same Argument*, printed with the former. He was also the author of *Certain Animadversions upon some Passages in a Tract concerning Schism and Schismatics*, by Mr. Hales of Eton (Oxon. 1642, 4to); and the *Peace-maker, or a Brief Motive to Unity and Charity in Religion.* He likewise published a translation of Thomas à Kempis

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(1639, 12mo), with a large epistle to the reader. See Hook, *Eccles. Biog.* vii, 490, 491.

Paget. See PAGIT.

Paggi, GIOVANNI BATTISTA, a noted Italian painter, was born of an ancient and noble family at Genoa in 1554. He was the pupil of Luca Cambiaso, and was distinguished chiefly as a painter, though he attained to distinction also as a sculptor and architect. About 1580 he was obliged to flee from Genoa in consequence of an unfortunate homicide which the absurd conduct of a friend brought upon him. Paggi went to Florence, and, under the protection of the grand-dukes Francesco I and Ferdinando, lived there in peace and with reputation. He was recalled through archbishop Sinnasio, afterwards cardinal, to Genoa about 1600, where he executed several excellent works, and gave a great impulse, especially in coloring, to the Genoese school of painting, of which he was the best master in his time. Paggi died in 1627. His masterpieces are two pictures in San Bartolomeo, and the *Slaughter of the Innocents*, belonging to the Doria family, painted in 1606. In 1607 he published a short treatise on the theory of painting. See Spooner, *Biog. Dict. of the Fine Arts*, s. v.

Pagi, Anthony, a noted French ecclesiastical writer, was born at Rogua, a small town in Provence, in 1624. He took the monk's habit in the convent of the Cordeliers at Arles in 1641. After he had finished the usual course of studies in philosophy and divinity, he preached a while, and was at length made four successive times provincial of his order. These occupations did not hinder him from devoting time to the study of chronology and ecclesiastical history, branches of learning in which he excelled. His most considerable work is entitled, *Critica historico-chronologica in Annales ecclesiasticos Baronii*, in which, following that learned cardinal year by year, he has rectified a great number of mistakes, both in chronology and in facts. Pagi published the first volume of this work, containing the four first centuries, at Paris in 1689, with a dedication to the clergy of France, who allowed him a pension. The whole work was printed after his death in four volumes folio, at Anvers, or rather at Geneva, in 1705, by the care of his nephew, Francis Pagi, of the same order. It is carried to the year 1198, where Baronius ends. Pagi was greatly assisted in it by the abbé Longuerue, who also wrote the eulogy of our author, which is prefixed to the Geneva edition. This *Critique* is of great utility; but the author, too fond of striking out something new, has given a chronology of the popes of the first three centuries which is not approved by the critics, and more or less impeaches his reliability as a historian. His style is simple, but his matter evinces study and care. Pagi was in correspondence with the learned of his time in France and in England. Among his friends were Stillingfleet, Spanheim, Dodwell, cardinal Noris, etc. He died in 1699. See Nicéron, *Mémoires*, vol. i and xvii; Ersch u. Gruber, *Encyklop.* s. v. (J. H. W.)

Pagi, François, nephew of the preceding, also a distinguished French ecclesiastic, was born at Lambesc, in Provence, in 1654. He was educated first by the priests of the Oratory at Toulon, and then by his uncle, who inspired the boy with a desire to serve the Church. François entered the Order of the Cordeliers, and, after teaching philosophy for some time, sought further mental development under the guidance of his uncle, and thus became that learned man's assistant in his *Critique* on Baronius's *Annals*. François then laid the plan of a work of his own, which he afterwards published under the title *Breviarium Histor. chronol. crit., illustr. pontif. Roman. gesta, concilior. general. acta, nec non complura tum sacror. rituum, tum antiquæ eccles. disciplinæ, capita complectens* (1717–1747). In it Pagi manifests great zeal for ultramontane theology and the exaltation of the papacy. He died at Orange Jan. 21, 1721. See Nicéron, *Mémoires*, vol. vii, s. v.

Pa'giel (Heb. *Pagiel'*, פַּגְעִיאֵל, *chance* or *event of God*; Sept. Φαγιήλ, Numb. i, 13; elsewhere Φαγιήλ), son of Ocran, and chief man of the tribe of Asher at the time of the Exode, appointed with others to command in war (Numb. i, 13; ii, 27; vii, 72, 77; x, 26). B.C. 1658.

Pagit (or **Paget**), **Ephraim,** an English divine, son of Eusebius, was born in London in 1585, and was educated at Christ Church, Oxford. He obtained the living of St. Edmund the King, in Lombard Street, London, of which he was deprived at the Rebellion. He retired to Deptford, where he died in 1647. Pagit was noted as a linguist. He wrote *Christianographia, or a Description of the Sundrie Sorts of Christians in the World not subject to the Pope*, etc. (London, 1635):—*Hæresiographia, or a Description of the Heresies of Later Times* (1645):—*Sermon on St. Matthew vii*, 15 (1645). See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Hook, *Eccles. Biog.* s. v.

Pagit (or **Paget**), **Eusebius,** an English Puritan minister and writer, was born at Crawford, in Northamptonshire, about 1542. He was educated at Christ Church, Oxford. After taking holy orders in the Church Establishment he became successively vicar of Orundle and rector of Langton, in his native county; afterwards he removed to the living of Kilhampton, in Cornwall; and lastly to St. Anne and St. Agnes, London, in 1604. He died in 1617. He published some sermons and theological works, of which the following are the best known: *A Harmonie upon the Three Evangelists, Matthew, Mark, and Luke* (London, 1584), translated from Calvin:—*The History of the Bible, briefly collected by way of Question and Answer*, printed at the end of several old editions of the Bible. See *Athen. Oxon.*; Brook's *Puritans*; Fuller's *Worthies*; Lloyd's *Worthies*; Strype's *Whitgift*; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Thomas, *Dict. of Biog. and Mythol.* s. v.; Hook, *Eccles. Biog.* s. v.

Paglia, FRANCESCO, an Italian painter, was born at Brescia in 1636. He was a scholar of Guercino, whose manner he imitated. Lanzi says he was excellent in laying on his colors, admirable in his chiaroscuro, but he displayed little spirit, and his proportions were frequently too long and slender. His best work is an altar-piece in the church of La Carità. He excelled in portraits, which are distinguished for truth of character, great purity of color, and uncommon relief. Orlandi says he was living in 1700; others, that he died about 1700; and Zani, that he died in 1713. See Spooner, *Biog. Hist. of the Fine Arts*, ii, 642.

Pagni, BENEDETTO, an Italian painter, was a native of Pescia, and studied in the school of Giulio Romano at Rome. He accompanied that master to Mantua, where he assisted him in his works. He acquired considerable distinction as a historical painter, and executed some works for the churches. Lanzi says his picture of the *Martyrdom of St. Lorenzo*, in the church of St. Andrea, at Mantua, is worthy of the school of his master. Many pictures are claimed to have been executed by him in his native city, but Lanzi thinks that the *Marriage at Cana*, in the collegiate church, and the façade of the house of the Pagni family, are the only genuine ones. Zani says he painted from 1525 to 1570. See Spooner, *Biog. Hist. of the Fine Arts*, ii, 642, 643.

Pagninus, SANCTES, an Italian monk, noted as a Hebraist and exegete, by Buxtorf called "Vir linguarum Orientalium peritissimus," was born at Lucca in 1466. He became a Dominican in 1486, and was the pupil of Savonarola and others famous in theology and Oriental learning at Fiesoli, where his rapid progress won the esteem of cardinal de Medici, afterwards Leo X. Having received holy orders, Pagninus devoted himself to the duties of the pulpit, and the persuasive earnestness of his preaching made many celebrated converts.

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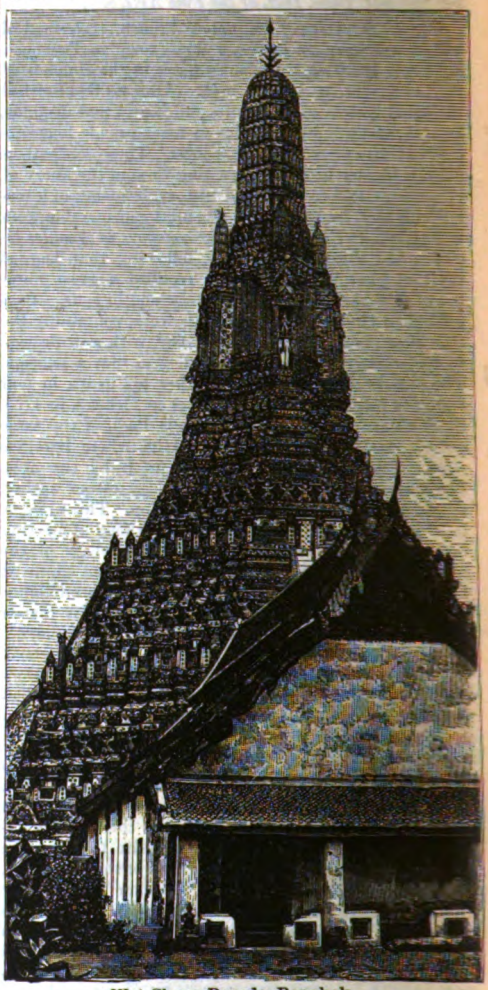
Under Leo X he was professor of a school of Oriental literature, founded by that pontiff at Rome: but after Leo's decease he accompanied the cardinal-legate to Avignon, and subsequently removed to Lyons, where he became a zealous opponent of the Reformed religion, and was the means of founding a hospital for the plague. He died there in 1541, honored and regretted by rich and poor.

The learned works of Pagninus have been highly esteemed by some, severely criticised by others. (1.) He published at Lyons, in 1528, *Veteris et novi Testamenti nova translatio*, which had been the labor of thirty years, and was to have been published at the expense of Leo X had he lived to see it finished. In the preface he details the care which he had taken to make the work perfect. It is the first Latin Bible in which the verses of each chapter are distinguished and numbered as in the original, and is remarkable for the extreme closeness with which the Latin is made to follow and take the shape of the Hebrew idiom. Richard Simon charges him with this as a fault, saying that it not only makes his language obscure and barbarous, but sometimes changes the sense of the original. Servetus published a folio edition of this work, which he infected with his own errors, at Lyons in 1642. That of Arias Montanus, in the Antwerp Polyglot, exaggerates the peculiarities of his Latin style. Still the editions of 1599 and 1610–13, in 8vo, which give an interlinear and word-for-word translation of the Hebrew with the vowel-points, is to this day the most convenient Hebrew Bible for beginners. (2.) His *Thesaurus Linguæ Sanctæ* (Lyons, 1529, in folio) is much esteemed. The folio edition of Geneva, 1614, by J. Mercier and A. Cavalleri, is very inferior, and in many places corrupt. There is also a Paris edition, in 4to, of 1548. (3.) An abridgment of the *Thesaurus* in 8vo, with the title *Thesauri Pagnini Epitome*, was printed at Antwerp in 1616, and often reprinted. He also published (4.) *Isagoges seu introductionis ad sacras litteras liber unus* (Lyons, 1528, 4to; ibid. 1536, fol.). (5.) *Hebraicarum institutionum libri quatuor ex Rabbi David Kimchi priore parte fere transcripti* (ibid. 1526; Paris, 1549), both 4tos. (6.) An abridgment of this grammar, also in 4to, was published at Paris in 1546 and 1556. (7.) *Catena Argentea in Pentateuchum* (Lyons, 1536, folio), in six volumes. This is a collection of the comments of Hebrew, Greek, and Latin writers on the five books of Moses. He also produced several other learned works. See *Histoire des hommes illustres de l'ordre de St. Dominique*, by Touron; *Bibliotheca Sancta*, by Sixtus of Siena.—Kitto, s. v.

Pagóda (according to some, a corruption of the Sanscrit word *bhâgavata*, from *bhagavat*, sacred; but according to others a corruption of *put-gada*, from the Persian *put*, idol, and *gada*, house) is the name of certain Hindû temples, which are among the most remarkable monuments of Hindû architecture. Though the word itself designates but the temple where the deity—especially Siva, and his consort Durgâ or Pârvati—was worshipped, a pagoda is in reality an aggregate of various monuments, which in their totality constitute the holy place sacred to the god. Sanctuaries, porches, colonnades, gateways, walls, tanks, etc., are generally combined for this purpose, according to a plan which is more or less uniform. Several series of walls form an enclosure; between them are alleys, habitations for the priests, etc., and the interior is occupied by the temple itself, with buildings for the pilgrims, tanks, porticos, and open colonnades. The walls have at their openings *gopuras*, or large pyramidal gateways, higher than themselves, and so constructed that the gopura of the outer wall is always higher than that of the succeeding inner wall, the pagoda itself being smaller than the smallest gopura. The extent of the enclosing walls is generally considerable; in most instances they consist of hewn stones of colossal dimensions, placed upon one another without mortar or cement, but with such admirable accuracy that their joints are scarcely visible. The gateways are pyramidal buildings of the most elaborate workmanship; they consist of several, sometimes as many as fifteen stories. The pagodas themselves, too, are of a pyramidal shape, various layers of stones having been piled upon one another in successive recession; in some pagodas, however, the pyramidal form begins only with the higher stories, the broad basis extending to about a third of the height of the whole building. The sides of the different terraces are vertical; but the transition from one to the other is effected by a vault surmounted by a series of small cupolas, which hide the vault itself. A single cupola, hewn out of the stone, and surmounted by a globe, generally crowns the whole structure; but sometimes the latter also ends in fantastical spires of a fan-like shape or in concave roofs. The pagodas are covered all over with the richest ornamentation. The pilasters and columns, which take a prominent rank in the ornamental portion of these temples, show the greatest variety of forms; some pagodas are also overlaid with strips of copper, having the appearance of gold. There are pagodas of all sizes in India. Some



Wat-Cheng Pagoda, Bangkok.

of them have been erected by wealthy Hindûs for the purpose of performing their private devotions in them, and correspond in character to the Western chapels. In the case of the large pagodas, vast endowments in many instances are expended in their support, as well

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as for the idols they contain and the Brahmins that attend them.

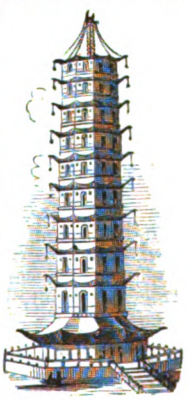
"The most celebrated pagodas on the mainland of India are those of Mathura, Trichinopoli, Chalambron, Konjeveram, Jaggernaut, and Deogur, near Ellora. That of Mathura consists of four stories, and is about 63 feet high; its base comprises about 40 square feet. Its first story is made of hewn stones, heavily adorned with copper and gilt; the others are of brick. A great number of figures, especially representing deities, tigers, and elephants, cover the building. The pagoda of Tanjore is the most beautiful monument of this kind in the south of India; its height is 200 feet, and the width of its basis is equal to two thirds of its height. The pagoda of Trichinopoli is erected on a hill elevated about 300 feet over the plain; it differs in style from other pagodas dedicated to Brahminical worship, and exhibits great similarity with the Buddhistic monuments of Tibet. The great pagoda of Chalambron, in Tanjore, is one of the most celebrated and one of the most sacred of India. It is dedicated to Siva and Pârvati, and is filled with representations belonging to the mythical history of these gods. The buildings of which this pagoda is composed cover an oblong square 360 feet long and 210 feet wide. At Konjeveram there are two pagodas —the one dedicated to Siva, and the other to Pârvati. The pagodas of Jaggernaut, on the north end of the coast of Coromandel, are three; they are erected likewise in honor of Siva, and surrounded by a wall of black stones—whence they are called by Europeans the Black Pagodas—measuring 1122 feet in length, 696 feet in width, and 24 feet in height. The height of the principal of these three pagodas is said to be 344 feet; according to some, however, it does not exceed 120 to 123 feet. The pagoda of Deogur, near Ellora, consists also of three pagodas, sacred to Siva; they have no sculptures, however, except a trident, the weapon of Siva, which is visible on the top of one of these temples. The monuments of Mavalipura, on the coast of Coromandel, are generally called the Seven Pagodas; but as these monuments—which are rather a whole city than merely temples—are buildings cut out of the living rock, they belong more properly to the cut-rock monuments of India than to the special class of Indian architecture comprised under the term pagoda" (Chambers).

Sequol Pagoda, Rangoon, Burmah.

"The pagodas in Burmah," says Mr. Boardman, "are the most prominent and expensive of all the sacred buildings. They are solid structures, built of brick, and plastered. Some of them are gilt throughout, whence they are called *golden* pagodas. The largest pagoda in Tavoy is about fifty feet in diameter, and perhaps one hundred and fifty feet high. That which is most frequented is not so large. It stands on a base somewhat elevated above the adjacent surface, and is surrounded by a row of more than forty small pagodas, about six feet high, standing on the same elevated base. In various niches round the central image are small alabaster images. Both the central and the surrounding pagodas are gilt from the summit to the base, and each one is surrounded with an umbrella of iron, which is also gilt. Attached to the umbrella of the central pagoda is a row of small bells or jingles, which, when there is even a slight breeze, keep a continual chiming. A low wall surrounds the small pagodas, outside of which are temples, pagodas of various sizes, and other appendages of pagoda worship, sacred trees or thrones, sacred bells to be rung by worshippers, and various figures of fabulous things, creatures, and persons mentioned in the Burman sacred books. Around these is a high wall, within which no devout worshipper presumes to tread without putting off his shoes. It is considered holy ground. Outside this wall are perhaps twenty Zayats, and a kyung. The whole occupies about an acre of ground. The total number of pagodas in Tavoy is immense. Large and small, they probably exceed a thousand. Before leaving America, I used to pray that pagodas might be converted into Christian churches. But I did not know that they were solid monuments of brick or stone, without any cavity or internal apartments. They can become Christian churches only by being demolished and built anew." The Dagong pagoda at Rangoon is the most magnificent in Burmah. A description of it is given by Mrs. Judson. See her *Memoir*, and the *Christian Offering*.

The mode of worship in these heathen temples is as follows: When a Hindû comes to a pagoda to worship, he walks round the building as often as he pleases, keeping the right hand towards it; he then enters the vestibule, and if there be a bell in it, as is usually the case, he strikes upon it two or three times. He then advances to the threshold of the shrine, presents his offering to the Brahmin in attendance, mutters inaudibly a short prayer, accompanied with prostration of the body, or simply with the act of lifting his hands to his forehead, and straightway retires. The ceremonies observed by the Hindûs in building a pagoda are curious. They first enclose the ground on which the pagoda is to be built, and allow the grass to grow on it. When the grass has grown considerably, they turn an ash-colored cow into the enclosure to roam at pleasure. Next day they examine carefully where the cow, which they reckon a sacred animal, has condescended to rest its body, and having dug a deep pit on that consecrated spot, they place there a marble pillar, so that it may rise a considerable distance above the ground. On this pillar they place the image of the god to whom the pagoda is to be consecrated. The pagoda is then built quite around the pit in which the pillar is placed. The place in which the image stands is dark, but lights are kept burning in front of the idol.

"The term pagoda is, in a loose way, also applied to those Chinese buildings of a tower-form which consist of several stories, each story containing a single room, and being surrounded by a gallery covered with a protruding roof. These buildings, however, differ materially from the Hindû pagodas, not only so far as their style and exterior appearance are concerned, but inasmuch as they are buildings intended for other than religious purposes. The Chinese call them *Ta*, and they are generally erected in commemoration of a celebrated personage or some remarkable event; and for this reason, too,



Porcelain Tower of Nankin.

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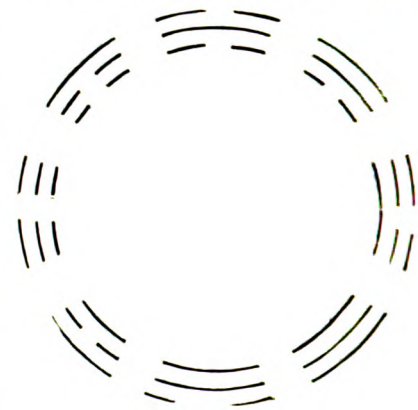
they are placed on some elevated spot, where they may be conspicuous, and add to the charms of the scenery. Some of these buildings have a height of 160 feet; the finest known specimen of them is the famous Porcelain Tower of Nankin. The application of the name pagoda to a Chinese temple should be discountenanced, for, as a rule, a Chinese temple is an insignificant building, seldom more than two stories high, and built of wood; the exceptions are rare, and where they occur, as at Pekin, such temples, however magnificent, have no architectural affinity with a Hindû pagoda." (Chambers). See Williams, *Middle Kingdom*, i, 82, 101, 132; ii, 17; Huc, *Chinese Empire*, ii, 166 sq.; Bohn's *India*; Trevor, *India*, p. 89–92.

Pa'hath-Mo'äb (Heb. *Pach'ath Moäb'*, פַּחַת מוֹאָב, *governor* [lit. *pasha*] *of Moab*; Sept. Φαὰθ [v. r. Φαλάθ, etc.] Μωάβ; Vulg. *Phahath-Moab*, "governor of Moab"), the head of one of the chief houses of the tribe of Judah, who signed his name to the sacred covenant of Nehemiah (Neh. x, 14). B.C. 410. "As we read in 1 Chron. iv, 22, of a family of Shilonites, of the tribe of Judah, who in very early times 'had dominion in Moab,' it may be conjectured that this was the origin of the name. It is perhaps a slight corroboration of this conjecture that we find in Ezra ii, 6 that the sons of Pahath-Moab had among their number 'children of Joab;' so also in 1 Chron. iv we find these families who had dominion in Moab very much mixed with the sons of Caleb, among whom, in 1 Chron. ii, 54; iv, 14, we find the house of Joab. It may further be conjectured that this dominion of the sons of Shelah in Moab had some connection with the migration of Elimelech and his sons into the country of Moab, as mentioned in the book of Ruth; nor should the close resemblance of the names עָפְרָה (Ophrah), 1 Chron. iv, 14, and עָרְפָּה (Orpah), Ruth i, 4, be overlooked. Jerome, indeed, following doubtless his Hebrew master, gives a mystical interpretation to the names in 1 Chron. iv, 22, and translates the strange word *Jashubi-lehem*, 'they returned to Leem' (Bethlehem). The author of *Quæst. Heb. in Lib. Paraleip.* (printed in Jerome's works) follows up this opening, and makes Jokim (*qui stare fecit solem*) to mean Eliakim, and the men of Chozeba (*viri mendacii*), Joash and Saraph (*securus et incendens*), to mean Mahlon and Chilion, who took wives (בָּעֲלֵי) in Moab, and returned (i. e. Ruth and Naomi did) to the plentiful bread of Bethlehem (*house of bread*); interpretations which are so far worth noticing, as they point to ancient traditions connecting the migration of Elimelech and his sons with the Jewish dominion in Moab mentioned in 1 Chron. iv, 21. However, as regards the name Pahath-Moab, this early and obscure connection of the families of Shelah, the son of Judah, with Moab seems to supply a not improbable origin for the name itself, and to throw some glimmering upon the association of the children of Joshua and Joab with the sons of Pahath-Moab. That this family was of high rank in the tribe of Judah we learn from their appearing *fourth* in order in the two lists (Ezra ii, 6; Neh. vii, 11), and from their chief having signed *second* among the lay princes (Neh. x, 14). It was also the most numerous (2818 [2812]) of all the families specified, except the Benjamite house of Senaah (Neh. vii, 38). The name of the chief of the house of Pahath-Moab in Nehemiah's time was Hashub; and, in exact accordance with the numbers of his family, we find him repairing *two* portions of the wall of Jerusalem (Neh. iii, 11, 23). It may also be noticed, as slightly confirming the view of Pahath-Moab being a Shilonite family, that whereas in 1 Chron. ix, 5–7, and Neh. xi, 5–7, we find the Benjamite families in close juxtaposition with the Shilonites, so in the building of the wall, where each family built the portion over against their own habitation, we find Benjamin and Hashub the Pahath-Moabite coupled together (Neh. iii, 23). The only other notices of the family are found in Ezra viii, 4, where two hundred of its males are said to have accompanied Elihoenai, the son of Zerahiah, when he came up with Ezra from Babylon; and in Ezra x, 30, where eight of the sons of Pahath-Moab are named as having taken strange wives in the time of Ezra's government" (Smith). See PASHA.

Pah-kwa, a Chinese charm, consisting of eight diagrams arranged in a circular form; it is in most common use in China. The figure is thus formed. The eight



Pah-kwa.

diagrams are described by Mr. Cuthbertson, an American missionary to the Chinese, as follows: "They are triplets of lines, whole and broken, the various combinations of which produce eight sets of triplets, each having its peculiar properties. These by further combinations produce sixty-four figures, which also possess their peculiar powers. The first set are representative respectively of heaven, vapor, fire, thunder, winds, water, mountains, earth. These mysterious figures embody in some inscrutable manner the elements of all change, the destinies of all ages, the first principles of all morals, the foundation of all actions. They, of course, furnish important elements for the subtle calculations of the diviner. From such a system of calculation the results obtained must depend wholly upon the ingenuity of the practitioner. The figure of the eight diagrams is seen everywhere. It is often worn on the person. It is seen, too, posted in conspicuous positions about houses, chiefly over the door, to prevent the ingress of evil influences." See Doolittle, *China and the Chinese* (N. Y. 1866, 2 vols. 12mo); Nevins, *China and the Chinese* (N. Y. 1869, 12mo).

Pa'ï (1 Chron. i, 50). See PAU.

Paigeoline, an Italian engraver, of whom scarcely anything is known, has left a light but spirited etching, bearing his name, after the picture by Paul Veronese, representing *The Mother of Moses brought to Pharaoh's Daughter as a Nurse for her Son*. Zani spells his name *Paigeloine*.—Spooner, *Biog. Hist. of the Fine Arts*, ii, 643.

Paila is, according to the Purânas (q. v.), one of the disciples of Vyâsa (q. v.), the reputed arranger of the Vedas (q. v.); he was taught by the latter the Rig-Veda, and, on his part, communicated this knowledge to Bâshkali and Indrapramâti. This tradition, therefore, implies that Paila was one of the earliest compilers of the Rig-Veda.

Pain (MYSTICAL), a certain indescribable agony which has been believed by mystics to be necessary to prepare them for a state of rapture. "This mysterious pain," says Mr. Vaughan (*Hours with the Mystics*), "is no new thing in the history of mysticism. It is one of the trials of mystical initiation. It is the death essential to the superhuman height. With St. Theresa the physical nature contributes it much more largely than usual; and in her map of the mystic's progress it is lo-

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cated at a more advanced period of the journey. St. Francis of Assisi lay sick for two years under preparatory miseries. Catharine of Siena bore five years of privation, and was tormented by devils besides. For five years, and yet again for more than three times five, Magdalena de Pazzi endured such aridity that she believed herself forsaken of God. Balthazzar Alvarez suffered for sixteen years before he earned his extraordinary illumination. Theresa, there can be little doubt, regarded her fainting-spells, hysteria, cramps, and nervous seizures as divine visitations. In their action and reaction body and soul were continually injuring each other. The excitement of hallucination would produce an attack of her disorder, and the disease again foster the hallucination. Servitude, whether of mind or of body, introduces maladies unknown to freedom." "These sufferings," adds the same writer, "are attributed by the mystics to the surpassing nature of the truths manifested to our finite faculties (as the sun-glare pains the eye); to the anguish involved in the surrender of every ordinary support or enjoyment, when the soul, suspended (as Theresa describes it) between heaven and earth, can derive solace from neither; to the intensity of the aspirations awakened, rendering those limitations of our condition here, which detain us from God, an intolerable oppression; and to despair, by which the soul is tried, being left to believe herself forsaken by the God she loves." See MYSTICISM.

Paine, James, a Presbyterian minister, was born near Londonderry, Ireland, Dec. 25, 1801. He received that early training in spiritual things for which the Presbyterians of the mother country are proverbial. During the year 1820 his parents emigrated to the United States, and became members of Dr. Baxter's congregation in Lexington, Va., where he professed religion, and soon after turned his thoughts to the ministry. He graduated with honor at Washington College, Lexington, Va.; studied theology in the seminary at Princeton, N. J.; was licensed by Lexington Presbytery in 1829, ordained in 1830, and labored as a missionary for several years at Warm Springs and New Monmouth churches, Va. He afterwards took charge of Fairfield and Timber Ridge Churches, Va. It was here that the best years of his life were spent; ever ready to preach, he went in and out before his people, leading them like a true shepherd for twenty-three years. From thence he was called to the Church at Somerville, Tenn., where he continued to labor until his death, April 7, 1860. Mr. Paine, though not an author, often wrote for the press. His preaching was clear and expository; his style free from all affectation or vagueness; his all-conquering desire was a single burning zeal to glorify God in the salvation of souls. See Wilson, *Presb. Hist. Almanac*, 1861, p. 104. (J. L. S.)

Paine, Thomas, a noted American speculative writer, and prominent political character in the colonial history of this country, whose influence upon his day and generation was unfavorable to Christianity, though not altogether to civilization, deserves a place here for his repeated attempts to modify the religious thought of this country.

Life.—Paine was an Englishman by birth, and saw the light of this world Jan. 29, 1737, at Thetford, in the county of Norfolk. His father, who was a Quaker, brought him up to his own business, that of a stay-maker. At the age of twenty Thomas removed to London, where he worked some time at his business. He then went to Sandwich, in Kent, where, in 1760, he married the daughter of an exciseman, and obtained a place in the excise, but retained it only about a year, and then became an assistant at a school in the neighborhood of London. After leaving this situation he was again employed in the excise, and was situated at Lewes, in Sussex. Here he had gained some reputation by various pieces of poetry, and had been selected by the excisemen of the neighborhood to draw up *The Case of the Officers of Excise, with Remarks on the Qualifications of Officers, and on the numerous Evils arising to the Revenue from the Insufficiency of the present Salaries* (1772). The ability displayed in this his first prose composition induced one of the commissioners of excise to give him a letter of introduction to Benjamin Franklin, then in London as a deputy from the colonies of North America to the British government. Franklin was favorably impressed with Paine, and, hoping that his services might prove beneficial to the colonies, advised him to go to America. Paine took the advice, settled at Philadelphia in 1774, and devoted himself to literary works. He became a contributor to various periodical works, and in January, 1775, editor of the *Philadelphia Magazine*. In 1776, at the outbreak of our colonial conflict, he embraced the cause of the colonies, and enlisted as a volunteer in the army. He had previously influenced public opinion in favor of independence from the British throne by an article which he published in the *Pennsylvania Journal* (October, 1775), entitled "Serious Thoughts." In it he declared for political equality, and gave expression to the hope of the ultimate abolition of slavery. He now further encouraged the radical movers for separation by another publication of his, entitled *Common Sense* (Phila. 1776, 8vo). These writings made a profound impression, especially the latter, and contributed in an eminent degree to make the people of this country of one mind. The masses, who had reasoned but little on the subject, were stirred to activity, and thus thousands who would otherwise have been passive, if not opponents to the independence scheme, were brought to the aid of the Revolutionary movement. True, some of his political teachings could not have the endorsement of the moral and religious element; yet the truth cannot be withheld that Thomas Paine was one of the most powerful actors in the Revolutionary drama, and that, whatever his failings, errors, or vices, his service to his adopted country should not be forgotten. Some writers have denied his political services, and have declared it impossible that, a stranger at the outbreak of the colonial struggle, he could have influenced public opinion in America; but such should remember that the contemporaries of Paine —and worthy men many of them certainly were who associated with Paine—judged differently, and not only freely circulated his writings, but gave expression to their worth for political purposes by voting him £500 through their legislators, besides conferring on him the degree of M.A. (Pennsylvania University), and membership in their choicest literary association, the American Philosophical Society. Though in the army, Paine continued to employ his pen. In December, 1776, he published his first *Crisis*, which opened with the phrase, "These are the times that try men's souls." So well was it believed to meet the emergency of those times that it was, by order, read at the head of every regiment, and is pronounced to have done much to rouse the drooping ardor of the people. He continued such publications until the attainment of peace in 1783. In 1777 he was made secretary to the Congressional Committee on Foreign Affairs, but in 1779 he was obliged to resign this post, because he had in an excited encounter divulged the secrets of his office. In 1781 Paine was sent to France with colonel Lawrence to negotiate a loan, in which he was more than successful; for the French government granted a subsidy of six millions of livres to the Americans, and also became guarantee for a loan of ten millions advanced by Holland. On his return to America he was rewarded for his services by being appointed, in 1785, clerk to the Assembly of Pennsylvania; he received from Congress a donation of $3000; and the state of New York bestowed on him the confiscated estate of Frederick Davoe, a royalist, near New Rochelle, in the state of New York, consisting of 500 acres of well-cultivated land, with a good stone house. After the peace between Great Britain and America, Paine employed

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himself chiefly in mechanical speculations. In 1787 he embarked for France, and, after visiting Paris, went to England, with a view to the prosecution of a project relative to the construction of an iron bridge, of his own invention, at Rotherham, in Yorkshire. This scheme involved him in considerable difficulties; but his writings, in which he foretold, or rather recommended, the change that was approaching in France, brought him a supply of money. On the appearance of Burke's *Reflections on the French Revolution*, Paine wrote the first part of his celebrated *Rights of Man*, in answer to that work, the most famous of all the replies to Burke, and circulated in innumerable editions, not only in English, but also in foreign versions. The second part was published early in 1792; and on May 21 in that year a proclamation issued against wicked and seditious publications evidently alluded to, though it did not name, the *Rights of Man*. On the same day the attorney-general commenced a prosecution against Paine as the author of that work, because of his outcry against the English aristocracy, and severe assaults on the British constitution. While the trial was pending he succeeded in making his escape. He set off for France, arriving there in September, 1792. The garrison of Calais were under arms to receive this "friend of liberty," the tricolored cockade was presented to him by the mayor, and the handsomest woman in the town was selected to place it in his hat. Meantime Paine had been declared in Paris worthy of the honors of citizenship, and being chosen member of the National Convention for the department of Calais, he proceeded to Paris, where he was received with every demonstration of extravagant joy. On the trial of Louis XVI he voted with the Girondists against the sentence of death, proposing his imprisonment during the war, and his banishment afterwards. This conduct offended the Jacobins, and towards the close of 1793 he was excluded from the convention on the ground of being a foreigner (though naturalized), and immediately after he was arrested and committed to the Luxembourg. Just before his confinement Paine had finished the first part of his work entitled the *Age of Reason*, and having confided it to the care of his friend Joel Barlow, it was published (see below). On the fall of Robespierre he was released. In 1795 he published the second part of his *Age of Reason;* and in May, 1796, he addressed to the Council of Five Hundred a work entitled *Decline and Fall of the System of Finance in England*, and also published his pamphlet entitled *Agrarian Justice*, being a plan for meliorating the condition of man. Fearful of being captured by English cruisers, he remained in France some years longer. He had, however, written to Mr. Jefferson, who had then but recently been elected president of the United States, and expressed a wish to be brought back to America in a government ship. Jefferson at last replied, offering Paine a passage in the Maryland sloop of war, which he had sent to France for a special purpose. In his letter, dated March, 1801, Jefferson expresses his high estimate of Paine's services in the cause of American independence in the following words: "I am in hopes you will find us returned generally to sentiments worthy of former times. In these it will be your glory to have steadily labored, and with as much effect as any man living. That you may long live to continue your useful labors, and to reap their reward in the thankfulness of nations, is my sincere prayer." Paine did not embark for America, however, till August, 1802: he reached Baltimore in the following October. His first wife had died about a year after their marriage; he lived about three years with his second, whom he married soon after the death of his first, when they separated by mutual consent, it is said, on account of her physical disability. During his last residence in France he led a dissolute life, and one of the women he supported followed him to this country. He died in the city of New York, June 8, 1809, and, being refused burial by the Quakers, was interred in a field on his own estate near New Rochelle. Cobbett, some eight or nine years afterwards, disinterred Paine's bones and carried them to England; but instead of arousing, as he expected, the enthusiasm of the republican party in that country, Cobbett only drew upon himself universal contempt. Paine's political and religious admirers in America erected in 1839 a showy monument, with a medallion portrait, over his empty grave. There is now a hall in Boston, supported by freethinkers, which is called after him.

Works. — As a writer Paine has sometimes been compared with Gibbon (q. v.). Both wrote on religion, philosophy, and politics. But these two authors are so very unlike each other that they should be compared only as extremes of the same general school. The freethinker Paine is a character of a very different kind from the freethinker Gibbon. The latter is the polished scholar, the polite man of letters; the former an active man of the world, educated by men rather than books, of low tastes and vulgar tone. Gibbon's religious scepticism is that of high life, Paine's of low. In the treatment of religious topics, the one writer sneers, the other hates. The one is a philosopher, the other a politician. Schooled in the politico-philosophical doctrines of Rousseau, Paine became the exponent of this Frenchman among the lower orders of the Anglo-Saxon family, by combining in his teachings the doctrines of Rousseau with those of the English deists. The language in which he clothes his thoughts betrays, besides, great familiarity with the bitterness of Voltaire. An edition of Paine's *Political Writings* was published at Boston in 1856 (2 vols. 8vo), and at New York (1860, 12mo); and in the same year his so-called *Theological Writings* were issued. In London a complete edition of his works was published in 1861. The two great works of Thomas Paine are, as we have seen above, *The Rights of Man* and *The Age of Reason*. Of the former we have not place to treat here, as the religious views espoused therein reappear, only in a more objectionable form, in the second work. The *Age of Reason* was a pamphlet admitting of quick perusal. It was afterwards followed by a second part, in which a defence was offered against the replies made to the former part. The object of the two is to state reasons for rejecting the Bible (pt. i, p. 3–19; pt. ii, p. 8, 83), and to explain the nature of the religion of deism (pt. i, p. 3, 4, 21–50; pt. ii, p. 83–93), which was proposed as a substitute. A portion is devoted to an attack on the external evidence of revelation, or, as the author blasphemously calls it, "the three principal means of imposture" (p. 44), prophecy, miracles, and mystery; the latter of which he asserts may exist in the physical, but not by the nature of things in the moral world. A larger portion is devoted to a collection of the various internal difficulties of the books of the Old and New Testament, and of the schemes of religion, Jewish and Christian (pt. ii, p. 10–83). The great mass of these objections are those which had been suggested by English or French deists, but are stated with extreme bitterness. The most novel part of this work is the use which Paine makes of the discoveries of astronomy, in revealing the vastness of the universe and a plurality of globes, to discredit the idea of interference on behalf of this insignificant planet — an argument which he wields especially against the doctrine of incarnation (pt. i, p. 37–44). But no part of his work manifests such bitterness, and at the same time such a specious mode of argument, as his attack on the doctrine of redemption and substitutional atonement (p. 20). The religion which Paine proposed to substitute for Christianity was the belief in one God as revealed by science; in immortality as the continuance of conscious existence; in the natural equality of man; and in the obligation of justice and mercy to one's neighbor (pt. ii, p. 3, 4, 50).

As a writer, Paine must be granted to possess a vigorous and clear style; though somewhat coarse and sim-

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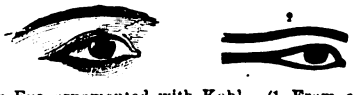
ple, it is enlivened with comparisons and illustrations which render it very popular and attractive. He saw clearly the weak points of any object against which he directed his attack, and accordingly he was a vigorous assailant; but he was unqualified, either by competent knowledge or by habits of patient investigation, for the examination of the diversified subjects he attempted; certainly not in all their bearings. He was truly a bold and original thinker, but he lacked the amount of knowledge necessary for inquiry and criticism; hence he proved but a feeble and ignorant foe of Christianity. He assailed it without understanding it, and condemned without careful examination. His own testimony must forever settle his incompetency. He declared his belief in the existence of a God and a future life, but decried the sacred Scriptures as contradictory, though he had not a copy of the Bible at his command while criticising. Thus while he stated some of the common difficulties which really exist in the Gospel history acutely, he frequently exposed himself for want of sound knowledge, when he thought that he was exposing the sacred writers. But, besides all this, the grossness and scurrility of his language—in his satire and blasphemous ribaldry he is a fit parallel to Voltaire—reasonably shock the religious feeling of all Christians. Yet all his failings may easily be accounted for, and his attacks on Christianity forgiven him, or should at least be covered with the mantle of charity, when we consider that Paine was soured by the incongruities of the English Establishment in which he had been reared; and then, influenced by the shallow infidelity of the French Revolutionists, quarrelled with the Bible, when it was only a quarrel with bishops. Of what Christianity really is, in its highest and broadest catholic sense, we do not believe that he had the remotest idea; and so far has the world advanced in Bible knowledge that the *Tribune* (N. Y., March 25, 1876) says truly: "His best arguments, if they may be so called, would not, if first published today, attract the slightest attention, nor would anybody think them worthy of serious refutation. The opponents of Christianity are now men of larger calibre, greater knowledge, and more respectable method. They perhaps do less mischief than he did, because fewer people understand them. He was an infidel without science, erudition, or philosophy. He was simply a sharp debater, a caviller, and a technical disputant. As such he was immensely admired by minds of the same class, but it is a class for which we cannot entertain the highest respect, and to whose guidance methodical thinkers in these days will not resign themselves."

A book so easily confuted as Paine's *Age of Reason* did not, of course, remain long unanswered. Bishop Watson's and Thomas Scott's responses are now the best known; but we may add to these names those of J. Achincloss, Elias Boudinot, John Disney, Samuel Drew, J. P. Estlin, David Levi, W. McNeil, Thomas Meek, Michael Nash, Uzal Ogden, John Padman, William Patten, J. Priestly, T. Shame, David Simpson, Thomas O. Summers, Robert Thompson, John Tytler, W. Wait, G. Wakefield, E. Wallace, and T. Williams, and still leave the list unexhausted. When Robert Hall was asked his opinion of the *Age of Reason*, he replied, "My opinion of it, sir? Why, sir, it is a mouse nibbling at the wing of an archangel." See, on Paine and his literary productions, *Salmagunda* (Lond. ed.), i, 134; Dibdin, *Sunday Library*, vi, 335; Lowndes, *British Libr.* p. 1761; *Lond. Month. Rev.* (1794), p. 96; *Brit. Rev.* June, 1811; *Edinb. Month. Rev.* iii, 434; *Blackw. Mag.* x, 701; xiii, 49; xvii, 198; xxvi, 816, 866; xxix, 764; xxx, 637; xxxiv, 501; xxxv, 406; xxxviii, 361, 366; Niles, *Register*, xxx, 397; Carey, *Museum*, i, 20; ix, 179; *Spirit of the Pilgrims*, iv, 338; *Living Age*, xvi, 169; *Hist. Mag.* (N. Y.), July, 1857, p. 206; *Lond. Quar. Rev.* July, 1858; *Atlantic Monthly*, July, 1859; Allibone, *Dict. of Brit. and Amer. Authors*, vol. ii, s. v.; Watson, *Men and Times*; Randall, *Jefferson*; *Memoirs of S. Grellet*; *Address on Paine*, by W. A. Stokes (1859, 8vo). The principal biographies of Paine are: Francis Oldys's (George Chalmers) (Lond. 1791, 8vo); James Cheetham's (N. Y. 1809, 8vo); Sherwin's (1819, 8vo); G. Valse's (N. Y. 1841, 8vo); by the editor of the *National* (Lond. 1850, 12mo); by the editor of *Paine's Political Writings* (Bost. 1850, 2 vols. 8vo); by the author of *The Religion of Science* (N. Y. 1860, 12mo). We hardly know whether to name in this connection the recent publication entitled *Light from the Spirit World: the Pilgrimage of Thomas Paine and Others to the Seventh Circle in the Spirit World*, by Rev. C. Hammond (Medina, N. Y., 1852, post 8vo). (J. H. W.)

Paint is the rendering of the A. V. in Jer. xxii, 14 of the Heb. מָשַׁח, *mashach'*, properly *to anoint*, as in Gen. xxxi, 13; Dan. ix, 24. In Ezekiel xxiii, 40 the original is כָּחַל, *kachal'*, *to smear*. In 2 Kings ix, 20, and Jer. iv, 30, the Heb. word is פּוּךְ, *pûk*, of uncertain etymology; but, according to Fürst, akin to Sanscrit *pig*, Latin *pingo*, *fingo*. It denoted a mixture of burned or pulverized antimony and zinc, which was softened with oil, and applied to the eyes by a pencil or short, smooth style of ivory, silver, or wood, which was drawn between the closed eyelids. By this process a black ring was formed around the eyelids (see Hartmann, *Aufklärungen über Asien*, ii, 446 sq.; id. *Hebräerin*, ii, 149 sq.; iii, 198 sq.; S. Grand in the *Museum Hagan.* iii, 175 sq.). The allusion in Wisd. xiii, 14 is to the custom, which prevailed especially among the Romans, of painting with red colors the cheeks of idols on holidays. A similar custom to that of the Hebrew women, mentioned above, still prevails in the East, where the women paint not only their cheeks, but their eyebrows, and the inner surface of the eyelids (comp. Shaw, *Travels*, p. 294; Niebuhr, *Bedouin*, p. 65; *Travels*, i, 292; Joliffe, *Travels*, p. 187; Rosenmüller, *Morgenl.* iv, 269 sq.; Hartmann, *Ideal weibl. Schönh.* p. 65 sq., 307 sq.; Ruppell, *Arab.* xxxvi, 65) (Winer). The use of cosmetic dyes has prevailed in all ages in Eastern countries. We have abundant evidence of the practice of painting the eyes both in ancient Egypt (Wilkinson, ii, 342) and in Assyria (Layard, *Nineveh*, ii, 328); and in modern times no usage is more general. It does not appear, however, to have been by any means universal among the Hebrews. The notices of it are few; and in each instance it seems to have been used as a meretricious art, unworthy of a woman of high character. Thus Jezebel "put her eyes in painting" (2 Kings ix, 30, margin); Jeremiah says of the harlot city, "Though thou rentest thy eyes with painting" (Jer. iv, 30); and Ezekiel again makes it a characteristic of a harlot (Ezek. xxiii, 40; comp. Joseph. *War*, iv, 9, 10). The expressions used in these passages are worthy of observation, as referring to the mode in which the process was effected. It is thus described by Chandler (*Travels*, ii, 140): "A girl, closing one of her eyes, took the two lashes between the forefinger and thumb of the left hand, pulled them forward, and then thrusting in at the external corner a bodkin which had been immersed in the soot, and extracting it again, the particles before adhering to it remained within, and were presently ranged around the organ." The eyes were thus literally "put in paint," and were "rent" open in the process. A broad line was also drawn around the eye, as represented in the accompanying cut. The effect was an apparent enlargement of the eye; and the expression in Jer. iv, 30 has been by some understood in this sense (Gesen. *Thes.* p. 1239), which is without doubt admissible, and would harmonize with the observations of other writers



Female Eye ornamented with Kohl. (1. From a modern specimen. 2. From the Paintings on the Egyptian Monuments.)

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(Juv. ii, 94, "Obliquâ *producit* acu;" Pliny, *Ep.* vi, 2). The term used for the application of the dye was, as above noted, *kachál*, "to smear;" and Rabbinical writers described the paint itself under a cognate term (Mishna, *Sabb.* viii, 3). These words still survive in *kohl*, the modern Oriental name for the powder used. The Bible gives no indication of the substance out of which the dye was formed. If any conclusion were deducible from the evident affinity between the Hebrew *púk*, the Greek φῦκος, and the Latin *fucus*, it would be to the effect that the dye was of a vegetable kind. Such a dye is at the present day produced from the henna plant (*Lawsonia inermis*), and is extensively applied to the hands and the hair (Russell, *Aleppo*, i, 109, 110). But the old versions (the Sept., Chaldee, Syriac, etc.), agree in pronouncing the dye to have been produced from antimony, the very name of which (στίβι, *stibium*) probably owed its currency in the ancient world to this circumstance, the name itself and the application of the substance having both emanated from Egypt. This mineral was imported into Egypt for the purpose. One of the pictures at Beni Hassan represents the arrival of a party of traders in stibium. The powder made from antimony has always been supposed to have a beneficial effect on the eyesight (Pliny, xxxiii, 34). Antimony is still used for the purpose in Arabia (Burckhardt, *Travels*, i, 376) and in Persia (Morier, *Second Journey*, p. 61), though lead is also used in the latter country (Russell, i, 366); but in Egypt the *kohl* is a soot produced by burning either a kind of frankincense or the shells of almonds (Lane, i, 61). The dye-stuff was moistened with oil, and kept in a small jar, which we may infer to have been made of horn, from the proper name Keren-happuch, "horn for paint" (Job xliii, 14). The probe with which it was applied was made either of wood, silver, or ivory, and had a blunted point. Both the probe and the jar have frequently been discovered in Egyptian tombs (Wilkinson, ii, 344). In addition to

Ancient Egyptian Vessels for holding Kohl, and Instruments used in applying it. (From specimens in the British Museum.)

the passages referring to eye-paint already quoted from the Bible, we may notice probable allusions to the practice in Prov. vi, 25, and Isa. iii, 16, the term rendered "wanton" in the last passage bearing the radical sense of painted. The contrast between the black paint and the white of the eye led to the transfer of the term *púk* to describe the variegated stones used in the string-courses of a handsome building (1 Chron. xxix, 2; A. V. "glistering stones," lit. *stones of eye-paint*); and, again, the dark cement in which marble or other bright stones were imbedded (Isa. liv, 11; A. V. "I will lay thy stones with fair colors"). Whether the custom of staining the hands and feet, particularly the nails, now so prevalent in the East, was known to the Hebrews, is doubtful. The plant, *henna*, which is used for that purpose was certainly known (Cant. i, 14; A. V. "camphire"), and the expressions in Cant. v, 14 may probably refer to the custom (Smith). With reference to this custom of "painting the eyes" in the East, Thomson remarks: "The ladies blacken the eyelids and brows with *kohl*, and prolong the application in a decreasing pencil, so as to lengthen and reduce the eye in appearance to what is called *almond shape*. It imparts a peculiar brilliancy to the eye, and a languishing, amorous cast to the whole countenance. Brides are thus painted, and many heighten the effect by application to the cheeks of colored cosmetics. The powder from which the *kohl* is made is collected from burning almond-shells or frankincense, and is intensely black. Antimony and various ores of lead are also employed. The powder is kept in vials or pots, which are often disposed in a handsome cover or case; and it is applied to the eye by a small probe of wood or ivory, or silver, called *meël*, while the whole apparatus is called *mukhuly*" (*Land and Book*, ii, 184, 185). See EYE.

Modern Oriental Apparatus for "Painting the Eyes."

Painter, GEORGE, a Presbyterian minister, was born in Shenandoah Co., Va., Feb. 14, 1795; graduated at Greenville College, Tenn.; studied divinity at the South-Western Theological Seminary, Maryville, Tenn.; was licensed by Marion Presbytery Sept. 24, 1823, and ordained April 16, 1824. In addition to his labors as a minister, he taught school till 1832 in Wythe Co., Va. About that time he took charge of the congregation of Anchor and Hope and Draper Valley, and afterwards New Dublin, Va., and remained with these three churches till his death, Feb. 20, 1863. Mr. Painter was a man of sterling worth and great personal influence. He was one of the pioneers of Presbyterianism in that part of Virginia. As such he practiced great self-denial in the work of the Master—his labors being constant and devoted in teaching and preaching. See Wilson, *Presb. Hist. Almanac*, 1867, p. 448. (J. L. S.)

Painting. We have no means of knowing what progress the art of painting made among the ancient Hebrews, as it is generally supposed that all pictures and images were forbidden by the Mosaic law (Lev. xxvi, 1; Numb. xxxiii, 52). In later times their principal houses were beautifully painted with vermilion (Jer. xxii, 14). Among the ancient Assyrians this art appears to have been cultivated, as mention is made in Ezek. xxiii, 14, 15, of "men portrayed upon the wall, the images of the Chaldæans portrayed with vermilion, girded with girdles upon their loins, exceeding in dyed attire upon their heads, all of them princes to look to." This description of the interior of the Assyrian palaces completely corresponds with and illustrates the monuments of Nimrûd and Khorsabad, as brought to light by Mr. Layard. "The walls were of sun-dried bricks, and where they rose above the sculptured slabs they were covered with paintings." See ASSYRIA. Among the Egyptians, from the employment of hieroglyphics, it is supposed that the art of the painter was generally associated with that of the scribe. The painter held his brush in one hand, and his palette or saucer of color in the other. From the representation given of two artists engaged on a painting, it will be observed that though the easel stands upright, they had no contrivance to support or steady the hand; hence the Egyptian painters appear to have been very careful in tracing their outlines with chalk, which they effaced if any imperfection were discovered. It is evident that

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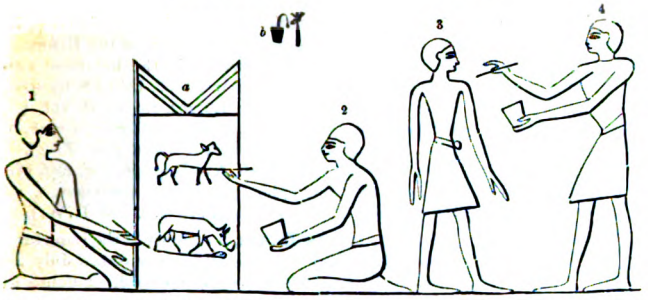

Ancient Egyptian Artists Painting.—Figs. 1 and 2 sketching a calf and an antelope on a picture, *a*, the denominative sign, *b*, above. Fig. 4 is coloring a statue, 3.

the manufacture of images and painted toys was carried to a remarkable extent, as well as the decoration of mummy-cases. Wilkinson gives the following account of the ancient art:

"Mention is made of an Egyptian painting by Herodotus, who tells us that Amasis sent a portrait of himself to Cyrene, probably on wood, and in profile; for the full face is rarely represented either in their paintings or basreliefs. The faces of the kings in the tombs and temples of Egypt are unquestionably portraits, but they are always in profile; and the only ones in full face are on wood, and of late time. Two of these are preserved in the British Museum, but they are evidently Greek, and date, perhaps, even after the conquest of Egypt by the Romans. It is therefore vain to speculate on the nature of their painting, or their skill in this branch of art; and though some of the portraits taken from the mummies may prove that encaustic painting with wax and naphtha was adopted in Egypt, the time when it was first known there is uncertain, nor can we conclude, from a specimen of Greek time, that the same was practiced in a Pharaonic age.

"Fresco painting was entirely unknown in Egypt; and the figures on walls were always drawn and painted after the stucco was quite dry. But they sometimes coated the colors with a transparent varnish, which was also done by the Greeks; and the wax said by the younger Pliny to have been used for this purpose on the painted exterior of a house at Stabia may have been a substitute for the usual varnish, which last would have been far more durable under a hot Italian sun.

"Pliny states, in his chapter on inventions, that 'Gyges, a Lydian, was the earliest painter in Egypt; and Euchir, a cousin of Dædalus according to Aristotle, the first in Greece; or, as Theoprastus thinks, Polygnotus the Athenian.' But the painting represented in Beni Hassan evidently dates before any of those artists. Pliny, in another place says, 'The origin of painting is uncertain: the Egyptians pretend that it was invented by them 6000 years before it passed into Greece—a vain boast, as every one will allow.' It must, however, be admitted that all the arts (however imperfect) were cultivated in Egypt long before Greece existed as a nation; and the remark he afterwards makes, that painting was unknown at the period of the Trojan war, can only be applied to the Greeks, as is shown by the same unquestionable authority at Beni Hassan, dating about 900 years before the time usually assigned to the taking of Troy.

"It is probable that the artists in Egypt who painted on wood were in higher estimation than mere decorators, as was the case in Greece, where 'no artists were in repute but those who executed pictures on wood, for neither Ludius nor any other wall painter was of any renown.' The Greeks preferred movable pictures, which could be taken away in case of fire, or sold if necessary; and, as Pliny says, 'there was no painting on the walls of Apelles's house' (or 'no painting by Apelles on the walls of a house'). The painting and decoration of buildings was another and an inferior branch of art. The pictures were put up in temples, as the works of great masters in later times in churches; but they were not dedications, nor solely connected with sacred subjects; and the temple was selected as the place of security, as it often was as a repository of treasure. They had also picture-galleries in some secure place, as in the Acropolis of Athens.

"Outline figures on walls were in all countries the earliest style of painting; they were in the oldest temples of Latium; and in Egypt they preceded the more elaborate style, that was afterwards followed by bas-relief and intaglio. In Greece, during the middle period, which was that of the best art, pictures were painted on wood by the first artists; and Raoul-Rochette thinks that if any of them painted on walls, this was accidental; and the finest pictures, being on wood, were in after-times carried off to Rome. This removal was lamented by the Greeks 'as a spoliation,' which having left the walls bare, as Pliny admits, *monochrome*, or painted of one uniform color, like those of Egypt; and, indeed, statues in Greece were at first of one color, doubtless red like those of the Egyptians, Romans, and Etruscans. For not only basreliefs were painted, which, as parts of a colored building, was a necessity, but statues also; and as art advanced they were made to resemble real life. For that statue by Scopas, of a Bacchante, with a disembowelled fawn, whose cadaverous hue contrasted with the rest, at once shows that it was *painted*, and not of a *monochrome* color; and the statues of Praxiteles, painted for him by Nicias, would not have been preferred by that sculptor to his other works if they had merely been stained red. The blue eyes of Minerva's statue; the inside of her shield painted by Pannæus, and the outside by Phidias (originally a painter himself), could only have been parts of the whole colored figure; Pannæus assisted in painting the statue of Olympian Jupiter; and ivory statues were said to have been prevented turning yellow by the application of color.

"If the artists of Greece did not paint on walls, it was not from any mistaken pride, since even the greatest of them would paint statues not of their own work; and those in modern days who study decorative art will do well to remember that to employ superior taste in ornamental composition is no degradation, and that the finest specimens of decorative work in the Middle Ages were executed by the most celebrated artists."

—*Anc. Egyptians*, ii, 277 sq. For a detailed account of Greek and Roman painting, as an art, see Smith's *Dict. of Class. Antiq.* s. v. See COLOR; PICTURE.

Paisiello, GIOVANNI, an eminent Italian composer, who wrote both secular and Church music, was born at Taranto in 1741. He received his musical education in the Conservatorio St. Onofrio at Naples, under the guidance of the celebrated musician Durante. Of Paisiello's earlier works none are of special interest to us, as they were principally of a secular character. Some of his best works, among which is *Il Barbiere de Seviglia*, were written during an eight years' residence at St. Petersburg. At Vienna he composed twelve symphonies for a large orchestra, and the opera buffa *Il Re Teodoro*. Between 1785 and 1799 he produced a number of operas for the Neapolitan theatre, and was appointed by Ferdinand IV his *Maestro di Capella*. In consequence of having accepted under the revolutionary government the office of national director of music, he was suspended from his functions for two years after the restoration of royalty, but eventually restored to them. In 1802 he went to Paris to direct the music of the consular chapel, and while in that position wrote a *Te Deum* for Napoleon's coronation. The indifferent reception shortly after given to his opera of *Proserpine* led him to return to Naples, where he died in 1816. His compositions are characterized by sweetness and gracefulness of melody and simplicity of structure. Besides no fewer than ninety operas, instrumental quartets, harpsichord sonatas, and concertos, he composed masses, requiems, cantatos, an oratorio, and a highly praised funeral march in honor of General Hoche. See Dhoron et Fayolle, *Dict. Historique des Musiciens*, s. v.; Quatremère de Quincy, *Notices sur Paisiello;* Fétis, *Biog. Universelle des Musiciens*, s. v.—Hoefer, *Nouv. Biog. Générale*, s. v.

Pajon, Claude, a noted French Protestant divine, celebrated as an apologist of the new doctrines, but also distinguished as somewhat alien to orthodox teachings.

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was born at Remorantin, in Low Blésois, in 1626. Belonging to a family which had early and fervently embraced the Reformed theology, Claude Pajon was educated with great care in order that he might prove faithful to the good cause, and when he decided to enter the work of the ministry he was sent to the theological school at Saumur, where, under Amyraut, Placæus, and Capellus, he prepared for his life-work. In 1650 he was made pastor at Marchenoir, and he held that place until 1666, when he was called to a professorship in divinity at his alma mater, as successor of the much-distinguished Amyraut (q. v.). That good man held heterodox views on the Calvinistic doctrines of predestination and grace. Pajon in like manner stirred up considerable agitation by his peculiar views on these subjects. He denied the immediate concursus in providence, and the direct influence of the Holy Spirit in conversion. The gracious influence of the Holy Spirit he held to be so intimately *united* with the efficacy of the Word that there was no possibility of an *immediate* influence of the Spirit upon the heart; that its influence was principally upon the understanding, through the medium of the Scriptures and the whole course of a man's life. These views, which were proclaimed against by the extreme Calvinists as Pelagianism, brought him into disrepute, and he felt compelled to resign his professorship. In 1668 he accepted a call as pastor to the Protestant Church at Orleans; but, as he continued to advocate his heterodox teachings, he encountered the combined opposition of the leading theologians of the French Protestant Church, and was subjected to much annoyance and severe treatment. By the influence of Jurieu and others, several synods were held to consider his heretical dogmas, and, in spite of many friends who rallied to his defence and support, he was condemned by the synods, first in 1677, and at several synods following. The Academy of Sedan also condemned his doctrines, and that without a hearing; and when he desired to defend himself, the privilege was denied him on the ground that he only wished an opportunity to propagate his heresy. Pajon died Sept. 27, 1695, at Carré, near Orleans. His views found advocates, and *Pajonism* is not an extinct heresy in our day. The origin of the heresy, we think, is easily accounted for. The French Church had originally adopted the unmodified Calvinistic predestination dogma. Many of the thinking minds of the French Protestant Church sought for a milder doctrine more in harmony with a common-sense interpretation of the Scriptures. Consequently there arose contentions and divisions in the French Church as far back as the opening of the 17th century. John Cameron, the Scotch professor of divinity at Sedan, and later at Saumur, advocated a moderated scheme of election, and it is therefore not particularly wonderful that the French theologians Amyraut, Placæus, and Pajon should have tried their skilful hand in the pruning of a tree whose fruit the masses would not relish as it first came to them. See PREDESTINATION. Among the ablest advocates of *Pajonism* were Isaac Papin (q. v.), Lenfant, Alix, Du Vidal, and many others. Of the fifty works which Pajon composed, he published only three: *Sermon on 2 Corinthians iii*, 17 (Saumur, 1666), the doctrines of which were more clearly set forth by Isaac Papin under the name of *Pajonism:—An Examination of the Legal Precedents (of P. Nicole)* (q. v.) (Orleans, 1673, 2 vols.); an excellent defence of the Protestant faith against the Romanists:—*Remarks on the Pastoral Call* (Amsterdam, 1685). The doctrinal views of Pajon were especially answered with ability from the Reformed side by Claude and Jurieu, *Traité de la Nature et de la Grace, ou de Concours général de la Providence, et du Concours particulier de Grace efficace, contre les nouvelles Hypothèses de M. P.* [*ajon*] *et de ses Disciples* (Utrecht, 1687); also by Leydecker and Spanheim: from the Lutheran side by Val. Ernest Löscher (*Exercitatio Theol. de Claudii Pajonii ejusque Sectatoribus quos Pajonistas vocant Doctrina et Fatis* [Lips. 1692]). On the relation between his individual opinion and the general dogmatic system of the Reformed Church, and on its significance in the Reformed theology, see Zeller's *Theol. Jahrb.* 1852, 1853; Schweizer, *Centraldogmen*, ii, 564 sq.; Ebrard, *Dogmatik*, vol. i, § 43; Gass, *Dogmengesch.* ii, 359 sq.; Dorner, *Gesch. d. prot. Theol.* p. 448 sq.; Frank, *Gesch. d. prot. Theol.* ii, 49 sq. See also Schröckh, *Kirchengesch. s. d. Ref.* viii, 722 sq.; De Chaufepié, *Dictionnaire historique*, s. v.; Herzog, *Real-Encyklopädie*, x, 775–778. (J. H. W.)

Pajon, Louis-Esaïe, a member of the same family, was born May 21, 1725, at Paris, and died July 24, 1796, at Berlin. He served the French churches of Leipsic and of Berlin, and became a counsellor of the consistory. He edited Beausobre's *Hist. of the Reformation*, and translated the *Moral Lessons* of Gellert (Leips. 1772, 2 vols.). See Hoefer, *Nouv. Biog. Générale*, s. v.

Pajonism. See PAJON, CLAUDE.

Pakington, DOROTHY, a learned English authoress, who wrote much on practical religious topics, flourished near the middle of the 17th century. She was the daughter of lord Coventry and wife of Sir John Pakington. She died in 1679. She was highly esteemed by her contemporaries for her piety and virtues. She wrote, *The Gentleman's Calling:—The Lady's Calling* (Oxf. 1675, 8vo):—*The Government of the Tongue:—The Christian's Birthright:—The Causes of the Decay of Christian Piety:—The Art of Contentment* (edited by Pridden, 1841, fcp. 8vo). At the time of her death she was employed on a work entitled *The Government of the Thoughts*. This lady is one of the many to whom has been ascribed also the authorship of *The Whole Duty of Man*. Dr. Hicks, in the dedication of his *Anglo-Saxon Grammar* to Sir John Pakington, favors this impression, and Sir James Mackintosh (*Edinb. Rev.* xliv, 4, n.) adopts this theory. The subject is treated at some length in the article "Hawkins, W. B." in Allibone, *Dict. of Brit. and Amer. Authors*, ii, 803.

Pakkuoth. See GOURD.

Pakuda, BACHJA BEN-JOSEPH, IBN-, a noted Jewish moralist, lived between A.D. 1050 and 1100. Nothing is known of his personal history, not even when and where he was born, nor how and where he was educated. But he is distinguished as the author of a work in Arabic, known in Hebrew under the name of חוֹבוֹת הַלְּבָבוֹת, *The Duties of the Heart*, an ethical treatise, written in a kind of poetical prose, but considered as a poem more on account of its sublimity of style and language than for its actual versification. This work, in which "more stress is laid on internal morality than on mere legality," was translated twice into Hebrew, by Joseph Kimchi (q. v.) and by rabbi Jehuda ben-Samuel ibn-Tibbon (q. v.), and afterwards into several other languages, and has found its way into almost every Jewish library. In Bachja's system there is no poetry, no idealism, no theosophy. He is the lawyer and judge, the practical jurist, to whom man and his happiness, here and hereafter, are the objects of philosophical speculation. He is orthodox without an exception, in theology as well as in the acknowledgment of the Jewish sources, viz. the Bible and tradition, neither of which he subjects to any criticism. But he adds to these two sources of information a third, viz. reason, which he places at the head, and thus, by means of reason, Scripture, and tradition, he seeks to demonstrate "that the performance of spiritual duties is not a mere supererogatory addition to that piety which is manifested in obedience to law, but is the foundation of all laws." As a poet, Bachja is especially famed for a poem on "Self-examination," בָּקָשָׁה, or תּוֹכָחָה שִׁיר; also called from its initial בָּרְכִי נַפְשִׁי, generally appended to the editions of the *Choboth ha-Lebaboth*, and written in the style of the Arabic *Makamim*, or rhymes without metre. This poem has been translated into Italian by

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Ascaralli and Alatrini, into German by Sachs and M. E. Stern, and into English by the Rev. M. Jastrow in the *Jewish Index* (Phila. 1872, Oct. and Nov.). Whether Bachja lived before, after, or at the same time with Ibn-Gebirol (q. v.) is not fully ascertained; but he never mentions Gebirol or any of his books, which some take as a proof that he lived before Gebirol. See Grätz, *Geschichte d. Juden*, vi, 43 sq.; Braunschweiger, *Geschichte d. Juden in den roman. Staaten*, p. 51 sq.; Jost, *Gesch. d. Judenth. u. s. Sekten*, ii, 412 sq.; Fürst, *Bibl. Judaica*, i, 76 sq.; De Rossi, *Dizionario storico degli autori Ebrei* (German transl. by Hamburger), p. 54 sq.; Jellinek, *Introduction to the Chobot ha-Lebaboth* (Leipsic, 1849); Stern, *Germ. Transl. of the Chobot ha-Lebaboth*, with exeg. annotations (Vienna, 1866); Ueberweg, *Hist. of Philosophy*, i, 418, 420, 426; Munk, *Esquisse historique de la Philosophie chez les Juifs*; Sachs, *Religiöse Poesie der Juden in Spanien*, p. 63 sq., 273 sq.; Etheridge, *Introduction to Hebr. Literature*, p. 247 sq.; Finn, *Sephardim*, p. 177; Lindo, *Hist. of the Jews in Spain and Portugal*, p. 61; Da Costa, *Israel and the Gentiles*, p. 290; Wise, *Lecture on Bachja* (in *The Israelite* [Cincinnati], Dec. 1872); Zunz, *Literaturgeschichte der synagogalen Poesie*, p. 201; the same, *Additamenta ad Catal. codd. Hebr. Bibl. Sen. civ.* (Lips.), p. 318; Eisler, *Vorlesungen über die jüdischen Philosophen des Mittelalters* (Vienna, 1876), i, 43 sq.; but especially Kaufmann, *Die Theologie des Bachja ibn-Pakudah* (ibid. 1874). (B. P.)

Pal, Krishnu, the first Christian convert at Serampore, in India, forsook the faith of his fathers late in the last century, and became a native Christian minister. He made many converts, lived a devoted Christian life, and died peacefully and triumphantly in Christ. He is principally known to the Christian world as the author of the beautiful hymn beginning "O thou, my soul, forget no more;" translated by Joshua Marshman in 1801. (S. S.)

Palace (the rendering in the A. V. usually of אַרְמוֹן, *armôn* [חַרְמוֹן, *harmôn*, Amos iv, 3], *a castle*, as rendered only in Prov. xviii, 19; and uniformly of בִּירָה, *birâh*, *a citadel*, 1 Chron. xxix, 1, 19; so in Nehemiah, Ezra, Esther, and Daniel; but prop. of הֵיכָל, *heykâl*, 1 Kings xxi, 1; 2 Kings xx, 18; Psa. xlv, 8, 15; cxliv, 12; Prov. xxx, 28; Isa. xiii, 22; xxxix, 7; Dan. i, 4; Nah. ii, 6; the Chald. הֵיכַל, *heykál*, Ezra iv, 14; Dan. iv, 4, 29; vi, 18, a regal edifice, esp. the *temple* of Jehovah, as elsewhere rendered: less prop. of אַפַּדָּן, *appéden*, *a fortress*, Dan. i, 45; טִירָה, *tirâh*, Cant. viii, 9; Ezek. xxv, 4; *a castle*, as elsewhere chiefly; also בִּירָן, *bithân*, *a large house*, Esth. i, 5; vii, 7, 8; and בַּיִת, *bêth*, *a house*, in certain combinations; in the N. T. *αὐλή*, Matt. xxvi, 3, 58, 69; Mark xiv, 54, 64; Luke xi, 21; John xviii, 15, *a court* or *hall*, as elsewhere sometimes rendered; *πραιτώριον*, Phil. i, 13, the *prætorium* [q. v.], as rendered in Mark xv, 16), in Scripture, denotes what is contained within the outer enclosure of the royal residence, including all the buildings, courts, and gardens (2 Chron. xxxvi, 19; comp. Psa. xlviii, 4; cxxii, 7; Prov. ix, 3; xviii, 19; Isa. xxiii, 13; xxv, 2; Jer. xxii, 14; Amos i, 7, 12, 14; Nah. ii, 6). In the N. T. the term palace (*αὐλή*) is applied to the residence of a man of rank (Matt. xxvi, 3; Mark xiv, 66; Luke xi, 21; John xviii, 15). The specific allusions are to the palace built by Herod, which was afterwards occupied by the Roman governors, and was the prætorium, or hall, which formed the abode of Pilate when Christ was brought before him (Mark xv, 16): the other passages above cited, except Luke xi, 21, refer to the residence of the high-priest.

The particulars which have been given under the head House (q. v.) require only to be aggrandized to convey a suitable idea of a palace; for the general arrangements and distribution of parts are the same in the palace as in the house, save that the courts are more numerous, and with more distinct appropriations, the buildings more extensive, and the materials more costly. The palace of the kings of Judah in Jerusalem was that built by Solomon, thought by most interpreters to be the same with that called "the house of the forest of Lebanon," of which some particulars are given in 1 Kings vii, 1–12; and if that passage be read along with the description which Josephus gives of the same pile (*Ant.* v, 5), a faint idea may be formed of it, as a magnificent collection of buildings in adjoining courts, connected with and surrounded by galleries and colonnades. To the same Jewish historian we are also indebted for an account of Herod's palace, doubtless drawn from personal knowledge (*War*, v, 4, 4). The two buildings apparently occupied the same site, namely, the eminence of Zion, doubtless immediately adjoining and including the castle of David, or the present citadel of the metropolis. See Jerusalem.

"There are few tasks more difficult or puzzling than the attempt to restore an ancient building of which we possess nothing but two verbal descriptions; and these difficulties are very much enhanced when one account is written in a language like Hebrew, the scientific terms in which are, from our ignorance, capable of the widest latitude of interpretation; while the other, though written in a language of which we have a more definite knowledge, was composed by a person who never could have seen the buildings he was describing. Notwithstanding this, the palace which Solomon occupied himself in erecting during the thirteen years after he had finished the Temple is a building of such world-wide notoriety that it cannot be without interest to the Biblical student, and that those who have made a special study of the subject, and who are familiar with the arrangements of Eastern palaces, should submit their ideas on the subject; and it is also important that our knowledge on this, as on all other matters connected with the Bible, should be brought down to the latest date. Almost all the restorations of this celebrated edifice which are found in earlier editions of the Bible are what may be called Vitruvian, viz. based on the principles of classical architecture, which were the only ones known to their authors. During the earlier part of this century attempts were made to introduce the principles of Egyptian design into these restorations, but with even less success. The Jews hated Egypt and all that it contained, and everything they did, or even thought, was antagonistic to the arts and feelings of that land of bondage. [Nevertheless it is certain that the Temple (q. v.) was in a large measure a copy of many of the Egyptian structures which remain to this day.] On the other hand, the exhumation of the palaces of Nineveh (q. v.), and the more careful examination of those at Persepolis, have thrown a flood of light on the subject. Many expressions which before were entirely unintelligible are now clear and easily understood, and, if we cannot yet explain everything, we know at least where to look for analogies, and what was the character, even if we cannot predicate the exact form, of the buildings in question" (Smith). "Although incidental mention is made of other palaces at Jerusalem and elsewhere, they are all of subsequent ages, and built under the influence of Roman art, and therefore not so interesting to the Biblical student as this. Besides, none of them are anywhere so described as to enable their disposition or details to be made out with the same degree of clearness, and no instruction would be conveyed by merely reiterating the rhetorical flourishes in which Josephus indulges when describing them; and no other place is described in the Bible itself so as to render its elucidation indispensable in such an article as the present" (*ibid.*). See Architecture.

1. The following is substantially the reconstruction of Solomon's famous palace as proposed by Fergusson in his *Handbook of Architecture*, p. 202. It is impossible, of course, to be at all certain what was either the form or the exact disposition of such a palace, but, as we have

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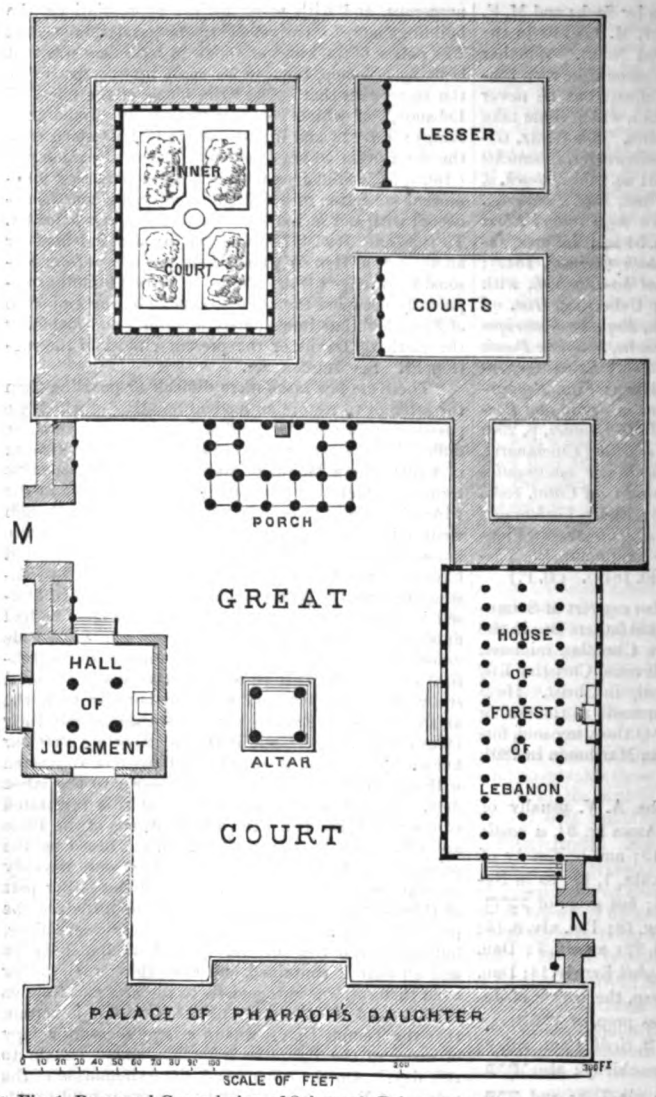
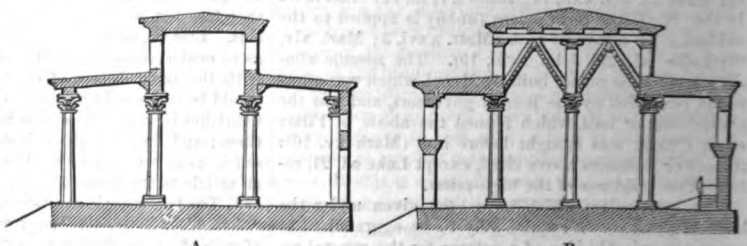


Fig. 1. Presumed Ground-plan of Solomon's Palace, according to Fergusson.

the dimensions of the three principal buildings given in the book of Kings, and confirmed by Josephus, we may, by taking these as a scale, ascertain pretty nearly that the building covered somewhere about 150,000 or 160,000 square feet. Less would not suffice for the accommodation specified, and more would not be justified, either from the accounts we have, or the dimensions of the city in which it was situated. Whether it was a square of 400 feet each way, or an oblong of about 550 feet by 300, as represented in the annexed diagram (fig. 1), must always be more or less a matter of conjecture. The form here adopted seems to suit better not only the exigencies of the site, but the known disposition of the parts.

(*a*.) The principal building situated within the palace was, as in all Eastern palaces, the great hall of state and audience; here called the "House of the Forest of Lebanon." Its dimensions were 100 cubits, or 150 feet long, by half that, or 75 feet in width. According to the Bible (1 Kings vii, 2) it had "*four* rows of cedar pillars, with cedar beams upon the pillars;" but it is added in the next verse that "it was covered with cedar above the beams that lay on 45 pillars, 15 in a row." This would be easily explicable if the description stopped there, and so Josephus took it. He evidently considered the hall, as he afterwards described the *Stoa basilica* of the Temple, as consisting of four rows of columns, three standing free, but the fourth built into the outer wall (*Ant.* xi, 5); and his expression that the ceiling of the palace hall was in the Corinthian manner (*Ant.* vii, 5, 2) does not mean that it was of that *order*, which was not then invented, but after the fashion of what was called in his day a Corinthian œcus, viz. a hall with a clerestory. If we, like Josephus, are contented with these indications, the section of the hall was certainly as shown in fig. 2, A. But the Bible goes on to say (ver. 4) that "there were windows in three rows, and light was against light in three ranks," and in the next verse it repeats, "and light was against light in three ranks." Josephus escapes the difficulty by saying it was lighted by θυρώμασι τριγλύφοις, or by windows in three divisions, which might be taken as an extremely probable description if the Bible were not so very specific regarding it; and we may therefore adopt some such arrangement as that shown in fig. 2, B. In short, Fergusson suggests a *clerestory*, to which he thinks Josephus refers, and shows the three rows of columns which the Bible description requires. Besides the clerestory, there was on this theory a range of openings under the cornice of the walls, and then a range of open doorways, which would thus make the three openings required by the Bible description. In a hotter climate the first arrangement (fig. 2, A) would be the more probable; but on a site so exposed and occasionally so cold



A B

Fig. 2. Conjectural Sections of "the House of the Cedars of Lebanon," according to Fergusson.

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as Jerusalem, it is scarcely likely that the great hall of the palace was permanently open even on one side.

Another difficulty in attempting to restore this hall arises from the number of pillars being unequal ("15 in a row"), and if we adopt the last theory (fig. 2, B), we have a row of columns in the centre both ways. Fergusson holds that it was closed, as shown in the plan, by a wall at one end, which would give 15 spaces to the 15 pillars, and so provide a central space in the longer dimension of the hall in which the throne might have been placed. If the first theory be adopted, the throne may have stood either at the end, or in the centre of the longer side, but, judging from what we know of the arrangement of Eastern palaces, we may be almost certain that the latter is the correct position.

(*b.*) Next in importance to the building just described is the hall or porch of judgment (ver. 7), which Josephus distinctly tells us (*Ant.* vii, 5, 1) was situated opposite the centre of the longer side of the great hall: an indication that may be admitted with less hesitation, as such a position is identical with that of a similar hall at Persepolis, and with the probable position of one at Khorsabad. Its dimensions were 50 cubits, or 75 feet square (Josephus says 30 in one direction at least), and its disposition can easily be understood by comparing the descriptions which we have with the remains of the Assyrian and Persian examples. It is thought by Fergusson to have been supported by four pillars in the centre, and to have had three entrances; the principal one opening from the street and facing the judgment-seat, a second from the court-yard of the palace, by which the councillors and officers of state might come in (fig. 1, in the direction M), and a third from the palace, reserved for the king and his household, as shown above (fig. 1, in the direction N).

(*c.*) The third edifice is merely called "the Porch." Its dimensions were 50 by 30 cubits, or 75 feet by 45. Josephus does not describe its architecture; and we are unable to understand the description contained in the Bible, owing apparently to our ignorance of the synonyms of the Hebrew architectural terms. Its use, however, cannot be considered as doubtful, as it was an indispensable adjunct to an Eastern palace. It was the ordinary place of business of the palace, and the reception-room—the Guesten-Hall—where the king received ordinary visitors, and sat, except on great state occasions, to transact the business of the kingdom.

(*d.*) Behind this, we are told, was the inner court, adorned with gardens and fountains, and surrounded by cloisters for shade; and besides this were other courts for the residence of the attendants and guards, and, in Solomon's case, for the three hundred women of his harem: all of which are shown in the plan (fig. 1) with more clearness than can be conveyed by a verbal description.

(*e.*) Apart from this palace, but attached, as Josephus tells us, to the Hall of Judgment, was the palace of Pharaoh's daughter—too proud and important a personage to be grouped with the ladies of the harem, and requiring a residence of her own.

(*f.*) There is still another building mentioned by Josephus, as a *naos* or temple, supported by massive columns, and situated opposite the Hall of Judgment. It may thus have been outside, in front of the palace in the city; but more probably was, as shown in the plan, in the centre of the great court. Fergusson thinks it could not have been a temple, in the ordinary acceptation of the term, as the Jews had only one temple, and that was situated on the other side of the valley; but it may have been an *altar* covered by a baldachino. This would equally meet the exigencies of the description as well as the probabilities of the case; and so it has been represented in the plan above (fig. 1, "altar").

If the site and disposition of the palace were as above indicated, it would require two great portals: one leading from the city to the great court, shown at M; the other to the Temple and the king's garden, at N. This last, Fergusson supposes, was situated where the stairs then were which led up to the City of David, and where the bridge afterwards joined the Temple to the city and palace.

The recent discoveries at Nineveh have enabled us to understand many of the architectural details of this palace, which before they were made were almost wholly inexplicable. (See the *Jour. of Sac. Lit.* Jan. 1852, p. 422.) We are told, for instance, that the walls of the halls of the palace were wainscoted with three tiers of stone, apparently versicolored marbles, hewn and polished, and surmounted by a fourth course, elaborately carved with representations of leafage and flowers. Above this the walls were plastered and ornamented with colored arabesques. At Nineveh the walls were, like these, wainscoted to a height of about eight feet, but with alabaster, a peculiar product of the country, and these were separated from the painted space above by an architectural band; the real difference being that the Assyrians revelled in sculptural representations of men and animals, as we now know from the sculptures brought home, as well as from the passage in Ezekiel (xxiii, 14), where he describes "men portrayed on the wall, the images of the Chaldæans portrayed with vermilion," etc. These modes of decoration were forbidden to the Jews by the second commandment, given to them in consequence of their residence in Egypt and their consequent tendency to that multiform idolatry. Some difference may also be due to the fact that the soft alabaster, though admirably suited to bassi-relievi, was not suited for sharp, deeply cut foliage sculpture, like that described by Josephus; while, at the same time, the hard material used by the Jews might induce them to limit their ornamentation to one band only. It is probable, however, that a considerable amount of color was used in the decoration of these palaces, not only from the constant reference to gold and gilding in Solomon's buildings, and because that as a color could hardly be used alone, but also from such passages as the following: "Build me a wide house and large"—or through-aired—"chambers, and cutteth out windows; and it is ceiled with cedar, and painted with vermilion" (Jer. xxii, 14). It may also be added that in the East all buildings, with scarcely an exception, are adorned with color internally, generally the three primitive colors used in all their intensity, but so balanced as to produce the most harmonious results. See ASSYRIA.

2. Quite different is the scheme proposed by Thenius in the *Exeg. Handb. zum. A. T.*, of which the following is substantially a reproduction:

(*a.*) On this plan, proceeding from without, the first part was "the House of the Forest of Lebanon," so called, probably, because it was constructed of cedar-wood from Lebanon. This served as an audience-chamber or hall of state (Joseph. *l. c.*), and was hung around with costly armor (1 Kings x, 16, 17). The Targum calls it "the house of the cooling of the king," probably because of the refreshing air which its size, its elevated site, and its open construction secured for it. Some have thought it was a sort of winter-garden or conservatory; but this is less probable. Its proportions, 100 cubits of length, 50 of breadth, and 30 of height, must be understood of the inner measurement; so that the area of this hall was larger than that of the temple, the height of both being the same (vi, 2). A solid wall of masonry enclosed the wood-work (ver. 9). The area of this hall was surrounded by four rows of cedar pillars. The statement in ver. 2 is commonly taken to indicate four straight lines of pillars, and much perplexity has been caused on this supposition by the subsequent statement (ver. 3) that there were 45 pillars, 15 in a row. If there were 4 rows intersecting the hall lengthways, and 15 intersecting its breadth, there must have been 60 pillars in all. This has led some arbitrarily to read *three* for *four*, contrary to all the codices and all the versions, the Sept. excepted. But טור does not signify a series in line,

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but a series surrounding or enclosing (comp. vi, 36; vii, 18, 20, 24, 42; Ezek. xlvi, 23); so that the four rows of pillars went round the hall, forming four aisles inside the wall, or, as the Vulgate renders the passage, "quatuor *deambulacra* inter columnas cedrinas" (fig. 3). On

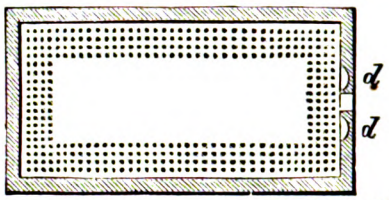

Fig. 3. Ground-plan of "the House of the Forest of Lebanon," according to Thenius.

these pillars beams of cedar-wood rested, running from the front to the wall, and forming a substantial rest for the upper story. This consisted of side chambers or galleries (צְלָעוֹת, comp. vi, 5, 8), and it is to the number and order of these that the statement in ver. 3 refers: "And the chambers which were upon the beams, forty-five [in number], fifteen in each row [circuit], were wainscoted with cedar-wood" (fig. 4, *a a*). These were

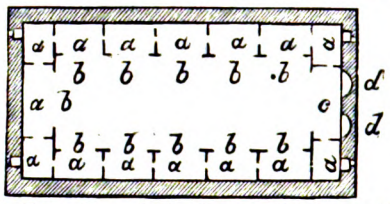

Fig. 4. Upper Story of "the House of the Forest of Lebanon," according to Thenius.

roofed with beams (שְׁקֻפִים, A. V. "windows," which the word never means) in three rows, i. e. there were three stories of galleries, and in these *sights* (מֶחֱזָה; Sept. χῶρα) over against each other in three ranks, i. e. each chamber in the three stories had an opening to the interior, facing a corresponding opening in the opposite chamber (fig. 4, *b b*). The different compartments of the galleries communicated with each other by means of doors. These, as well as the windows (the Sept. has χῶραι in ver. 5, which shows that it read הַמֶּחֱזוֹת where the present reading is הַמְּזוּזוֹת, of which it is impossible to make sense), were square with an over-

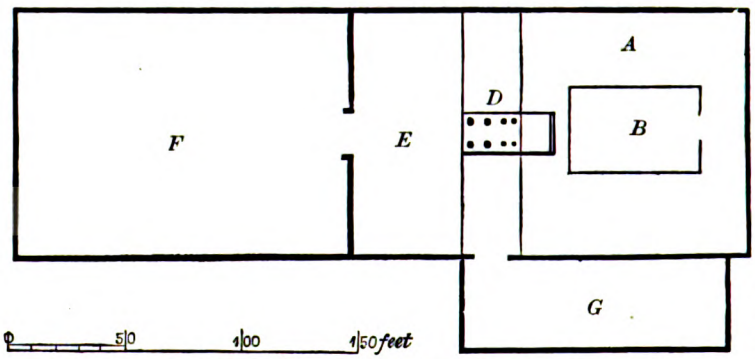

Fig. 5. Ground-plan of the entire buildings of Solomon's Palace, according to Thenius.

beam. These galleries were probably reached by a winding stair in the outer wall (figs. 3 and 4, *d d*), as in the Temple (vi, 8).

From this description, the idea we form of "the House of the Forest of Lebanon" is that of a large hall, open in the centre to the sky, the floor of which was surrounded with four rows of pillars, affording a promenade, above which were three tiers of galleries open to the interior, divided each into fifteen compartments like the boxes in a theatre, but with doors communicating with each other. As the height of the entire building was thirty cubits, we may divide this so as to allot eight feet to the supporting pillars, eighteen to the galleries, and four to the beams and flooring of the galleries. The building, thus conceived, answers to the description of it by Josephus, as Κορινθίως ἐστεγασμένος, by which he means, not that it was in the Corinthian style of architecture (Keil), but that it was built after the Corinthian fashion—that of a hall, surrounded by a row of pillars with heavy architraves, on which rested beams running to the wall, and supporting a floor, which again supported shorter pillars, between which were windows, the whole being *hypæthral* (Vitruv. vi, 3, 1).

(*b.*) If now we regard this building (fig. 5, *B*) as placed lengthwise in the middle of a court (*A*), it is easy to understand the arrangement of the portico of pillars (*D*), the length of which was the same as the breadth of the building (ver. 6). These did not run along the side of it, but were behind it, forming a colonnade fifty cubits long by thirty wide, conducting to the residence of the king. This terminated in a porch, or entrance-hall, which had pillars and an עב, i. e. a threshold or perron (A. V. "thick beam;" Targ. סקיפתא, *limen*). By this was the entrance to the throne-room or hall of judgment (*E*), which was wainscoted with cedar from floor to ceiling (הַקִּירוֹת [this is the reading followed by the Vulg. and Syr. instead of the second הַקַּרְקַע, which is a manifest error], vii, 7). Then came the king's residence in another court (*F*) behind the throne-room; and of this the residence of the queen, which may or may not have been the harem, formed a (probably the back) part. The space *G* is added conjecturally, for the court containing the offices of the palace, and perhaps "the

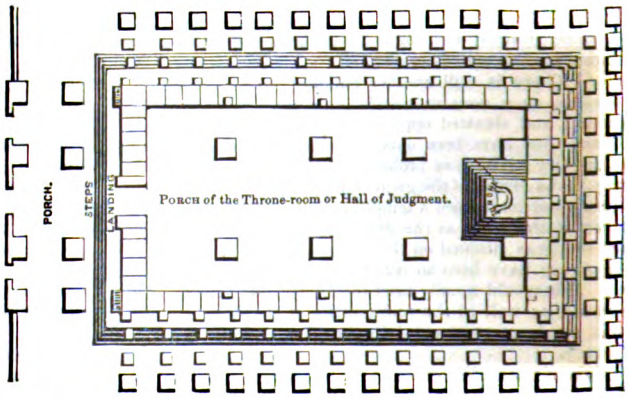

Fig. 6. Ground-plan of Solomon's Palace, according to Paine.

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king's prison." All these buildings were externally of hewn stone, and the whole was surrounded by a solid wall enclosing a court.

3. Very different again is the reconstruction proposed by Prof. Paine, in his *Solomon's Temple*, etc., of whose scheme we here subjoin a brief outline. He maintains that the structure was situated on the north side of the Temple, immediately adjoining its area, where the tower of Antonia eventually stood, adducing 2 Kings xi in proof of this position. He holds that the entire structure was one, the palace being the same elsewhere called "the House of the Forest of Lebanon." The pillars are by him distributed on the outside of the building, in successive rows of different heights, supporting the walls in terrace style. There is thus in reality but one story, although there is the appearance externally of several, while within there is a series of benchings like the tiers of a modern gallery. This entire scheme is remarkable for its simplicity. It is altogether congruous with its author's idea of the structure of Solomon's Temple, the essential difference from all other proposed restorations being the gradual enlargement of the building upward. See TEMPLE.

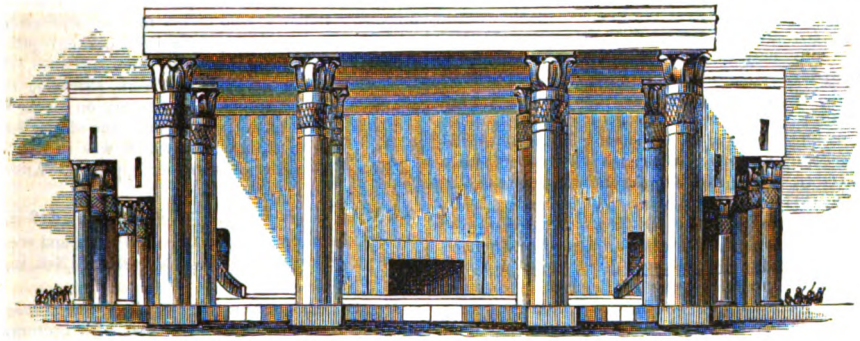

Fig. 7. Front View of Solomon's Palace, according to Paine.

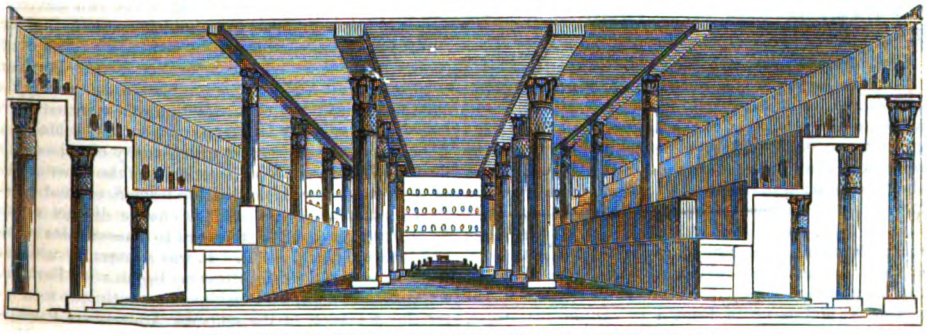

Fig. 8. Interior View of Solomon's Palace, according to Paine.

PALACE in ecclesiastical phraseology is used for a bishop's house, called before the Norman invasion the *minster-house*, in which he resided with his family of clerks. It was provided with a gatehouse at Chichester and Hereford; at Wells it is moated and defended by walls; at Durham it is an actual castle; at Lincoln and St. David's it exists only as a magnificent ruin; the chapels remain at York, Winchester, Chichester, Durham, Wells, and Salisbury; and the hall is preserved at Chichester; a few portions remain at Worcester. There is a very perfect example at Ely. Bishops had town houses mostly along the Strand, as well as numerous country houses, like Farnham, Rose, Hartlebury, and Bishop's Auckland. The chapels of Lambeth and Ely Place (Holborn), the abbots' houses at Peterborough and Chester, converted at the Reformation into palaces, retain many ancient portions, like those of Bayeux, Sens, Noyon, Beauvais, Auxerre, Meaux, and Laon.—Walcott, *Sacred Archæol.* s. v.

Paladini, Filippo, an Italian painter commended by Hackert, flourished about 1600, and executed several works for the churches in Syracuse, Palmara, Catania, and other places. Lanzi thinks this artist the same as Filippo Palladino (q. v.). See Spooner, *Biog. Hist. of the Fine Arts*, ii, 643.

Paladini, Litterio, an Italian painter, was born, according to Hackert, in 1691. He studied at Rome under Sebastiano Conca, and afterwards improved himself by a diligent study of the antique models. On his return to Messina he was employed on several considerable fresco works for the church of Monte Vergine. This work is on a grand scale, and is highly commended for correctness of design. He died of the great plague which ravaged Messina in 1743. See Spooner, *Biog. Hist. of the Fine Arts*, ii, 643.

Palæography (Gr. παλαιός, *old*, and γραφή, *writing*), the science of ancient writings. It comprehends not merely the art of reading them, but such a critical knowledge of all their circumstances as will serve to determine their age, if they happen to be undated, and their genuineness, in the absence of any formal authentication. For these purposes, the palæographer needs to be acquainted with the various substances, such as bark, leaves, skins, paper, etc., which have been used for writing; with the various manners of writing which have prevailed, and the changes which they have undergone; with the various forms of authenticating writings, such as seals, signets, cachets, signatures, superscriptions, subscriptions, attestations, etc., which have been employed at different times; with the various phases through which the grammar, vocabulary, and orthography of the language of the writing with which he is dealing, has passed; and with more or less, as the case may be, of the history, laws, institutions, literature, and art of the age and country to which the writing professes to belong. Palæography may be said to have

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been founded by the learned French Benedictine, Jean Mabillon, whose *De Re Diplomatica*, first published in 1681 in 1 vol. fol., reprinted in 1709, and again in 1789, in 2 vols. fol., is still, perhaps, the most masterly work on the subject. Along with the *Nouveau Traité de Diplomatie* (Par. 1750–1765, 6 vols. 4to) of the Benedictines of St. Maur, and the *Eléments de Paléographie* (Par. 1838, 2 vols. 4to) by M. Natalis de Wailly, it is the great authority for French palæography. English palæography is perhaps less favorably represented in Astle's *Origin and Progress of Writing* (Lond. 1803), than Scottish palæography in Anderson's and Ruddiman's *Diplomata Scotiæ* (Edinb. 1739). Muratori treats of Italian palæography in the third volume of his great work, the *Antiquitates Italicæ Medii Ævi*; and among later works on the same subject may be mentioned the *Diplomatica Pontificia* (Rome, 1841) of Marino Marini. The palæography of Greece is illustrated in the *Palæographia Græca* (Par. 1708) of Montfaucon. Spanish palæography may be studied in the *Bibliotéca de la Polygraphia Española* (Mad. 1738) of Don C. Rodriguez. Of works on German palæography, it may be enough to name Eckard's *Introductio in Rem Diplomaticam* (Jen. 1742); Heumann's *Commentarii de Re Diplomatica* (Norimb. 1745); Walther's *Lexicon Diplomaticum* (Gött. 1745); and Kopp's *Palæographia Critica* (Mannh. 1817). Hebrew palæography has been elaborated by Gesenius in his *Geschichte der Hebräischen Sprache und Schrift*, and other works. See Deutsch, *Literary Remains*, p. 153 sq. The great work on palæography generally — one of the most sumptuous works of its class ever published—is the *Paléographie Universelle* (Par. 1839–1845, in 5 vols. fol.) of M. J. B. Silvestre.—Chambers. See PALIMPSEST; WRITING.

Palæolŏgus is the name of an illustrious Byzantine family, which first appears in history about the 11th century, and is in many of its representatives intimately connected with the ecclesiastical history of the Middle Ages. The family attained to imperial dignity in the person of *Michael Palæologus* (q. v.). See EASTERN CHURCH; JOHN PALÆOLOGUS.

Palæsti'na (Exod. xv, 14; Isa. xiv, 29, 31). See PALESTINE.

Palafox, JUAN DE, a Spanish prelate, noted as a theological writer, was born in the kingdom of Aragon in 1600. The descendant of an illustrious family, and a distinguished scholar of the University of Salamanca, he was called by Philip IV to a place in the "commission of war," and afterwards to a like position in the "commission of the Indies." He embraced a little later the ecclesiastical profession. The king appointed him, in 1639, bishop of Puebla-de-los-Angelos, in Mexico, with extensive administrative powers. In the exercise of his functions Palafox had some disputes with the Jesuits; he submitted these differences to pope Innocent X, and went to Europe to sustain his cause. The king of Spain, satisfied with Palafox's conduct in America, gave him the bishopric of Osma. He died soon after (Sept. 13, 1659), leaving a high reputation for piety. Towards the end of the 17th century a procedure was instituted for his beatification; but the case was delayed for a long time, and, in spite of the efforts of the Spanish government, the court of Rome decided not to confer the honor on a declared enemy of the Jesuits. The works of Palafox were collected and published at Madrid in 1762, in fifteen volumes. Among them are, *Le Pasteur de la Nuit de Noël* (*Pastor de Noche-buena*) (Brussels, 1655): — *The Shepherd of Christmas-eve*, translated into French (Par. 1676): — *Le Conquête de la Chine par les Tartares* (*The Conquest of China by the Tartars*), published in Spanish and in French (ibid. 1678); and several mystical treatises, some of which have been translated into French by the abbé Le Roy. See Dinonart, *Vie du vénérable Don Jean de Palafox, Évêque d'Angelopolis* (Col. 1767); Nicolini, *History of the Jesuits*, p. 309 sq.—Hoefer, *Nouv. Biog. Générale*, s. v.

Palairet, ELIAS, was one of the latest of the classical commentators who attempted to illustrate the language of the New Testament from the usage of the various authors of classic Greek, a line of interpretation which in the early part of the last century grew into especial favor with many eminent scholars, both on the Continent and in this country. Palairet, who was a French Protestant minister living at Tournay, in Belgium, published at Leyden, in 1752, in an octavo volume, some short notes of classical illustrations of sundry passages of the New Testament. These he entitled *Observationes philologico-criticæ in sacros Novi Fœderis libros*. These notes indicate much learning, but they partake of the fault of the school by exaggerating the likeness of the sacred to the classic Greek authors. Palairet, who seems to have afterwards undertaken the pastorship of a French congregation at Greenwich, issued in the year 1755 a specimen, printed in London, of a much larger work, partaking of the character of a continuous commentary on all the books of the New Testament, on the principle of his *Observationes*. The work, however, which was to have been published by subscription, never appeared.—Kitto, *Cyclop.* s. v.

Pa'lal (Heb. *Palal'*, פָּלָל, *judge*; Sept. Φαλάξ, v. r. Φαλάχ, Φαλάκ, and Φαλάλ), son of Uzar, and one who aided in repairing the wall of Jerusalem (Neh. iii, 25). B.C. 446.

Palămas, GREGORIUS (Γρηγόριος ὁ Παλαμᾶς), an eminent Greek ecclesiastic of the 14th century, was born in the Asiatic portion of the then reduced Byzantine empire, and was educated at the court of Constantinople, apparently during the reign of Andronicus Palæologus the elder. He ignored the opportunity of worldly greatness, of which his parentage and wealth and the imperial favor gave him the prospect, and with his two brothers became, while yet very young, an inmate of one of the monasteries of Mount Athos. Here the youngest of the three died; and, upon the death of the superior of the monastery soon after, the two surviving brothers placed themselves under another superior. With him they remained eight years; and on his death Gregory Palamas withdrew to Scete, near Berrhœa, where he built a cell, and gave himself up entirely, for ten years, to divine contemplation and spiritual exercises. The severity of his regimen and the coldness of his cell produced an illness which nearly occasioned his death. The urgent recommendation of the other monks of the place induced him then to leave Scete and to return to Mount Athos; but this change did not suffice for his recovery, and he removed to Thessalonica (Cantacuzenus, *History*, ii, 39). It was apparently while at Thessalonica that his controversy began with Barlaam, a Calabrian monk, who visited Constantinople soon after the accession of the emperor Andronicus Palæologus the younger, A.D. 1328, and, professing himself an adherent of the Greek Church and a convert from the Latin Church, against which he also wrote several works, obtained the favor and patronage of the emperor. Barlaam appears to have been a conceited man, and to have sought opportunities for decrying the usages of the Byzantine Greeks. For his supercilious humor the wild fanaticism of the monks of Mount Athos presented an admirable subject. Those of them who aimed at the highest spiritual attainments were accustomed to shut themselves up for days and nights together in a corner of a cell, and there abstract their thoughts from all worldly objects. Resting their beards on their chests, and fixing their eyes on their bellies, they imagined that the seat of the soul, previously unknown, was revealed to them by a mystical light, and at its discovery they were rapt into a state of ecstatic enjoyment. The existence of this light, described by Gibbon as "the creature of an empty stomach and an empty brain,"

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appears to have been kept secret, and was only revealed to Barlaam by an incautious monk, whom Cantacuzenus abuses for his communicativeness. Barlaam eagerly seized the opportunity afforded by this discovery to assail with bitter reproaches the fanaticism of these Hesychasts (ἡσυχάζοντες) [see HESYCHASTS] or Quietists, calling them Ὀμφαλόψυχοι (*Omphalopsychi*), "men with their souls in their navels," and he identified them with the Massilians or Euchites of the 4th century. The monks were roused by these attacks, and as Gregory Palamas was the most able and learned among them, they put him forward as their champion, and employed both his tongue and pen against the attacks of the sarcastic Calabrian. Palamas and his friends tried at first to silence the reproaches of Barlaam by kindly remonstrance, and affirmed, as to the mystical light, that there had been various similar instances in the history of the Church of a divine lustre surrounding the saints in time of persecution, and that sacred history recorded the appearance of a divine and uncreated light at the Saviour's transfiguration. Barlaam caught at the mention of this light as uncreated, and affirmed that nothing was uncreated but God, and that inasmuch as God was invisible, while the light of Mount Tabor was visible, to the bodily eye, the monks must have two gods, one the Creator of all things, confessedly invisible, the other this visible yet uncreated light. This serious charge gave to the controversy a fresh impulse, until two or three years later Barlaam, fearing that his infuriated opponents, who flocked to the scene of the conflict from all the monasteries about Thessalonica and Constantinople, would offer him personal violence, appealed to the patriarch of Constantinople and the bishops there, and charged Palamas not only with sharing the fanaticism of the *Omphalopsychi*, and with the use of defective prayers, but also with holding blasphemous views of God, and with introducing new terms into the theology of the Church. A council was consequently convened in the church of St. Sophia, at Constantinople, in 1341, in the presence of the emperor, the chief senators, the learned, and a vast concourse of the common people. As it was not thought advisable to discuss the mysteries of theology before a promiscuous multitude, the charge against Palamas and the monks of blasphemous notions respecting God was suppressed, and only the charge of holding the old Massilian heresy respecting prayer, and of using defective prayers, was proceeded with. Barlaam first addressed the council in support of his charge; then Palamas replied, retorting upon Barlaam the charge of blasphemy and perverseness. The council decided in favor of the monks, and Barlaam, according to Cantacuzenus, acknowledged his errors and became reconciled to his adversaries. Mortified, however, at his public defeat, he returned to Italy, and reconciled himself to the Latin Church. Nicephorus Gregoras states that the decision of the council on the question of the Massilian heresy charged against the monks was deferred, that Barlaam was convicted of malignity and arrogance, and that the heresy of Palamas and his party would probably have been condemned also, had not the proceedings of the council been cut short by the emperor's death in 1341. The cause forsaken by Barlaam was taken up by another Gregory, surnamed Acindynus; but the party of the monks continued in the ascendant, and Palamas enjoyed the favor of John Cantacuzenus, who then exercised the chief influence at the court of the emperor John Palæologus, a minor. It was even reported that Cantacuzenus intended to procure the deposition of the patriarch of Constantinople and the elevation of Palamas. In the civil war which followed (1342–1347) between Cantacuzenus and the court (where the admiral Apocaucus had supplanted him), Palamas, on account of his friendship for Cantacuzenus, was imprisoned in 1346, not on any political charge, but on the ground of his religious views; for the patriarch now supported Gregory Acindynus and the Barlaamites against the monks of Mount Athos, who were favorable to Cantacuzenus. The Barlaamites thus gained the ascendency, and in a council at Constantinople the Palamites, as their opponents called them, were condemned. The patriarch and the court were, however, especially anxious to clear themselves from the suspicion of acting from political motives in the imprisonment of Palamas. When the successful entrance of Cantacuzenus into Constantinople, in January, 1347, obliged the court to submit, Palamas was released, and sent to make terms with the conqueror. The patriarch Calecas had been deposed by the influence of the empress-mother, Anna, just before the triumph of Cantacuzenus, and Gregory Palamas persuaded Cantacuzenus to assemble a synod, by which the deposition was confirmed, and Calecas banished to Didymotichum. Acindynus and the Barlaamites were now in turn condemned, and the Palamites once more gained the ascendency. Isidore, one of their number, was chosen patriarch. Palamas himself was soon afterwards appointed archbishop of Thessalonica; though, as that city was in the hands of some of the nobility who were hostile to Cantacuzenus, he was refused admittance, and obliged to retire to the island of Lemnos; but he obtained admittance after a time. This was in 1349. Meanwhile the ecclesiastical troubles continued: the Barlaamites withdrew from the communion of the Church; their ranks received continual increase, and Nicephorus Gregoras, the historian, adroitly drew over to their side the empress Irene, wife of Cantacuzenus, by persuading her that the recent death of her younger son, Andronicus, in 1347, was a sign of the divine displeasure at the favor shown by the emperor Cantacuzenus to the Palamites. To restore peace, if possible, to the Church, a synod was summoned, after various conferences had been held between the emperor, the patriarch Isidore, Palamas, and Nicephorus Gregoras. Isidore died in 1349, before the meeting of the synod, over which Callistus, his successor, presided. When it met, in 1351, Nicephorus Gregoras was the champion of the Barlaamites, who numbered among their supporters the archbishop of Ephesus and the bishop of Ganus or Gaunus; the archbishop of Tyre, who was present, *appears* to have been on the same side. Palamas was the leader of the opposite party, who, having a large majority and the support of the emperor, carried everything their own way. The archbishop of Ephesus and the bishop of Ganus were deposed. Barlaam and Acindynus (neither of whom was present) were declared excommunicated, and their followers were forbidden to propagate their sentiments. The populace, however, favored the vanquished Barlaamites, and Palamas narrowly escaped violence. Of his subsequent history and death nothing seems to be known.

The peculiar leading tenets of the Palamites were the existence of the mystical light discovered by the more eminent monks and recluses in their long exercises of abstract contemplation and prayer, and the uncreated nature of the light of Mount Tabor seen at the transfiguration of Christ. The first attracted the notice and animadversion of their opponents; but the second, with the consequences really or apparently deducible from it, was the great object of attack. The last seven books (xviii–xxiv) of the *Historia Byzantina* of Nicephorus Gregoras are devoted to a history of this controversy; and in the bitterness of his polemic spirit he charges Palamas with polytheism; with converting the attributes of the Deity into so many distinct and independent deities; with affirming that the Holy Spirit was not one alone, or even one of seven, but one of "seventy times seven;" with placing in an intermediate rank between God and angels a new and peculiar class of uncreated powers (καινόν τι καὶ ἴδιον ἀκτίστων γένος ἐνεργειῶν), which Palamas called "the brightness (λαμπρότητα) of God and the ineffable light" (φῶς ἄῤῥητον); with holding that any man by partaking of the stream of this light, flowing from its inexhaustible source,

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could at will become uncreated and without beginning (*ἀκτίστῳ ἰθέλοντι γίνεσθαι καὶ ἀνάρχῳ*); and with numerous other errors. These alleged heresies were, however, mostly, if not altogether, the inferences deduced by Nicephorus Gregoras and other opponents from the Palamite dogma of uncreated light, and not the acknowledged tenets of the Palamite party. The rise, continuance, and vehemence of the controversy is a singular manifestation of the subtilty and misdirection of the Greek intellect of the period. The dogma of the uncreated light of Mount Tabor has apparently continued to be the recognised orthodox doctrine of the Greek Church (Capperonnerius, *Not. ad Niceph. Gregor.* ii, 1821, ed. Bonn), though probably now neglected or forgotten.

Palamas was a copious writer; many of his works are extant in MS., and are enumerated by Wharton and Gery in the *Appendix* to Cave, and by Fabricius. Nicephorus says that he wrote more than sixty λόγοι, *orationes*; and Boivin states that one MS. in the king's library at Paris contained more than seventy homilies or other short pieces. The statement of Gregoras, therefore, must refer only to pieces written on occasion of Palamas's controversy with him, or must be much too low an estimate. The following have been published: *Prosopopœia*, s. *Prosopœiæ*, s. *Orationes duæ judiciales, Mentis Corpus accusantis, et Corporis sese defendentis, una cum Judicum Sententia* (Paris, 1553):—*Εἰς τὴν σεπτὴν μεταμόρφωσιν τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ· ἐν ᾗ παράστασις ὅτι τὸ κατ' αὐτὴν φῶς ἄκτιστόν ἐστιν. λόγος ά, In venerabilem Domini et Dei ac Salvatoris nostri Jesu Christi Transformationem, ubi probatur quod in ea est lumen increatum esse. Oratio Prima. Ὁμιλία εἰς τὴν αὐτὴν τοῦ Κυρίου σεπτὴν μεταμόρφωσιν ἐν ᾗ παράστασις ὡς εἰ καὶ ἄκτιστόν ἐστι τὸ κατ' αὐτὴν θειότατον φῶς, ἀλλ' οὐκ ἔστιν οὐσία Θεοῦ. λόγος β', Tractatus in eandem venerandam Domini Transformationem; in quo probatur, quanquam increatum est illius divinissimum Lumen, haud tamen Dei Essentium esse. Oratio Secunda.* These two orations were published with a Latin version by Combefis in his *Auctarium Novissimum* (Paris, 1672), ii, 106:—*Λόγοι β', ἀποδεικτικοὶ ὅτι οὐχὶ καὶ ἐκ τοῦ Υἱοῦ ἀλλ' ἐκ μόνου τοῦ Πατρὸς ἐκπορεύεται τὸ Πνεῦμα τὸ Ἅγιον, Orationes duæ demonstrativæ quod non ex Filio, sed ex solo Patre procedat Spiritus Sanctus.* These were published in London without date (but probably in 1624), together with a number of other pieces of Barlaam, the Calabrian, and several Greek writers of a comparatively recent period:—*Ἀντεπιγραφαί, Refutatio Expositionum*, s. *Epigraphurum Joannis Vecci*, published, with a *Confutatio* by cardinal Bessarion, in the *Opuscula Aurea* of Petrus Arcudius (Rome, 1630, 1671):—*S. Petri Athonitæ* (s. *de Monte Atho*) *Encomium* (in *Acta Sanctorum*, Junii, a. d. xii, ii, 535):—*Ἐπὶ Λατίνων συντομία, Adversus Latinos Confessio*:—*Ἐπιστολὴ πρὸς τὴν θεοστεφῆ βασιλίδα κυρὰν Ἄνναν τὴν Παλαιολογίναν, Epistola ad divinitus coronatam Augustam Annam Palæologinam*, printed by Boivin in his notes to the *Hist. Byzant.* of Nicephorus Gregoras (Paris, 1702), p. 787. Boivin has also given two extracts from a writing of Palamas, one of some length, *Adversus Joannem Calecam*; the other very brief, from an *Epistola ad Joannem Gatram*. Various citations from his works are given by Nicephorus Gregoras. It is probable that the *Tomus* or declaration issued by the synod of Constantinople, in 1351, against the Barlaamites was drawn up by Palamas, or under his inspection. It is given by Combefis, with a Latin version, in his *Auctarium Novissimum* (Paris, 1672), ii, 135, and is entitled *Τόμος ἐκτεθεὶς παρὰ τῆς θείας καὶ ἱερᾶς συνόδου τοῦ συγκροτηθείσης κατὰ τῶν φρονούντων τὰ Βαρλαάμ τε καὶ Ἀκινδύνου ἐπὶ τῆς βασιλείας τῶν εὐσεβῶν καὶ ὀρθοδόξων βασιλέων ἡμῶν Καντακουζενοῦ καὶ Παλαιολόγου, Tomus a divina sacraque Synodo adversus eos coacta qui Barlaam et Acindyni opinionis sunt, Cantacuzeno ac Palæologo religiosis orthodoxisque Imperatoribus nostris, editus ac expositus.* The Greek writers belonging to the Romish Church, as Allatius, Nicolaus Comnenus, Papadopoli, and others, heap on Palamas every term of reproach; on the other hand the orthodox Greeks extol him highly, and ascribe miraculous effects to his relics. See Cave, *Hist. Littér.* (Oxford, 1740–1743); *Appendix*, vol. ii, by Wharton and Gery, p. 54 sq.; Fabricius, *Biblioth. Græca*, x, 454–462, 790; ed. vet. xi, 494 sq. ed. Harles; Oudin, *de Scriptoribus Eccles.* vol. iii, col. 843; Cantacuzenus, *Hist.*; Nicephorus Gregoras, *Hist. Byzant.*—Smith, *Dict. of Gr. and Rom. Biog. and Mythol.* s. v.; comp. Neale, *Hist. of the Eastern Church*, Introd. ii, 745, 746.

Palamites. See PALAMAS.

Palanquin. See LITTER.

Palatini is the name by which was designated one of the three classes of subdeacons in Rome especially appointed to wait upon the bishop.

Palatinus, a surname of *Apollo*, under which he was worshipped at Rome, where he had a temple on the Palatine hill.

Palatius, JOANNES, an ecclesiastical writer of the 17th century, of whose personal history nothing is accessible to us, is the author of a history of the popes, entitled *Gesta Pontificum Romanorum a S. Petro usque Innocentium XI, addit. Pontificum imaginibus numismatib. sigillis*, etc. (Venetia, 1685, 2 vols. fol.). It is a very exhaustive but not a critical work. Palatius is also the author of *Fasti Cardinalium omnium Romanæ eccles. cum stemmatib. eorum* (ibid. 1703, 2 vols. fol.).

Paldah. See STEEL.

Paleæ, a name for the 150 decretals and council ordinances added to Gratian's Decretum. They are inserted in the *Corpus Juris*, but have attained to no legal authority. The name *Paleæ* is either a corruption of *palaioi*, i. e. *obsolete*, or is from the name *Paucapalea*, a pupil of Gratian, and their first collector. See Rickell, *Disquisitio hist. critic. de paleis* (Marburg, 1827); Philipps, *Kirchenrecht*, iv, 160.

Paleario, AONIO (or, as his name was originally written, *Aonio degli Pagliari*), one of the most noted of Italian characters in the Reformation period, and a martyr to the Protestant cause, was born at Veroli, in the Campagna di Roma, and descended of noble and ancient families by both his parents. He spent his youth in retirement until death robbed him suddenly of his parents, when a friend of his father, Martelli by name, cared for Aonio and guided his education. The bishop of the diocese, Ennio Philonardi, also interested himself in the precocious youth, and paid attention to the formation of his character and the development of his talents. Paleario applied himself early to the Greek and Latin languages, in which he made great progress, and then proceeded to philosophy and divinity. The desire he had for knowledge prompted him in his seventeenth year to go abroad, and, after travelling through the greater part of Italy, seeking ever the acquaintance and teachings of the most famous professors in every place he visited, he settled for student's work at Rome, where he continued for six years, till that city was taken by Charles V, when the disorders committed by the troops of that prince leaving no hopes of enjoying tranquillity, obliged Paleario to depart (1523). He had at this time a great inclination to travel into France, Germany, and even as far as Greece; but the narrowness of his fortune would not admit of this, and he contented himself with a visit to the different parts of his native country. He made prolonged stays at Siena, Florence, Ferrara, Padua, and Bologna — everywhere gathering new stores of learning, and having intercourse with the most illustrious men. He returned again to Rome, but in 1527 left it for Siena, upon which he now determined as his permanent abode, induced to settle there by the pleasantness of the situation and the sprightliness and sagacity of the inhabitants; and accordingly he sold his estate at Veroli, and purchased a

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country-house in the neighborhood of Siena, called Ceciniana, because it formerly belonged to Cecina, one of Cicero's clients. Here he entered likewise into matrimony with a young woman of whom he was passionately fond all his life after. She bore him four children, two boys and two girls. In 1534 Paleario was made professor of ancient languages and philosophy, and a great number of pupils gathered about him, when his career was suddenly disturbed by a quarrel with one of his colleagues, who grew impatient at seeing his own reputation eclipsed by the superior lustre of Paleario. Having studied the Scriptures and read the writings of the German Reformers, his lectures on moral philosophy were distinguished from those of his colleague by a liberal tone of thinking. This, although gratifying to the students, was offensive to the professor, who obstinately adhered to the old ideas. Cardinal Sadolet, in the name of his friends, set before Paleario the danger of giving way to novelties, and advised him, in consideration of the times, to confine himself to the safer task of clothing the peripatetic ideas in elegant language. This prudential advice was not altogether congenial to the candid mind of Paleario, and the devotion which he felt for truth. The freedom with which he censured vain pretenders to learning and religion irritated a class of men who scrupled at no means to oppress and ruin an adversary, and who eagerly seized the opportunity to fasten on him the charge of heresy. His private conduct was watched, and expressions which had dropped from him in the unsuspecting confidence of private conversation were circulated to his prejudice. But Paleario gave the greatest offence by a book which he wrote on the benefit of the death of Christ, *Il Beneficio di Christo* (1542); a synopsis of its contents, with selections, is given by Dr. Hurst in his *Martyrs to the Tract Cause* (N. Y. 1872, 12mo), p. 68–80. The little book, which is throughout enriched with quotations from the Holy Scriptures and the Church fathers—Augustine, Origen, Basil, Hilary, Ambrose, Irenæus, and St. Bernard—excited much attention, not only in Italy, but elsewhere, for it was translated into several foreign languages, and obtained a circulation that is remarkable. Paul Vergerius reports that during the six years following its appearance forty thousand copies were printed and sold in Venice alone. What wonder that the enemies of the Gospel were also attentive to this work, and made every effort to suppress it and to ruin its author? They soon came upon his track. His opponents in Siena conspired against him while he was on a visit to Rome, and indicted him for heresy. On hearing this he quickly returned, in order to defend himself. Most of his judges were passionately embittered against him.

"They are heartless and complaining men," said he in his defence, "who seek to declare the most innocent action a crime; so that one dares not venture to praise, unpunished, the glory of Christ, who is the Author of all happiness, the King of all nations and peoples. The fact that I have written a book this year, in the Tuscan language, wherein I praise the benefits which have accrued to the human race through the death of Christ, is made the ground of a criminal charge against me. Can one think of anything more hateful? I have said that once he in whom the Godhead dwelt bodily has shed his blood for our redemption, and that we should have no more doubt as to the mercy of God, but enjoy perfect peace and rest. Supported by the most unquestionable authority of antiquity, the Holy Scriptures, and the Church fathers, I have maintained that whoever directs his eyes to Jesus Christ the crucified, confides in his promises, and places his hopes in him alone, will receive from him the forgiveness of his sins and redemption from all evil, because he cannot disappoint our hopes. And yet these things have appeared to those twelve jurymen—who no longer deserve the name of men—so horrible and fearful that they have all declared with one voice that the author must be condemned to be burned! If I must suffer this penalty—for I regard my writing much more a confession than an invective—then, senators, no better fortune could befall me! In my opinion, at a time like ours *no Christian should die in his bed!* Accused, imprisoned, scourged, hanged, sewn up in a sack, thrown to the wild beasts, or roasted in the flames—what does it matter, if only by such a death the glorious truth comes evermore to light?"

In the course of his address Paleario turned to his accusers, disclosed to them their wickedness, and proclaimed the whole course of his life. In referring to his circumstances, he said:

"My only temporal happiness consists in living among my books. A woollen rug as a protection against the cold, a piece of linen to wipe away the sweat from my brow, a bed to rest on, and a simple bench to sit upon—these are all I need. And do thou, O Christ, merciful Lord, preserve and increase those gifts which I have from thee! Thou hast kindled in me a disdain of all earthly goods, and the firm determination to speak in conformity with the truth, and not according to my own mind and my own will. Do thou add to these favors piety, temperance, and self-denial, and adorn me with all the virtues which are pleasing to thee and thy children!"

Paleario's eloquent defence, in which boldness and candor were tempered by prudence and address, triumphed over the violence and intrigues of his adversaries. He was declared free from the charges of his accusers. He was, however, obliged soon after to quit Siena, as his opponents had by his acquittal become only the more embittered; but, though he changed the place of his residence, he did not escape from the odium which he had incurred; and we shall afterwards find him enduring that martyrdom which he early anticipated, and for which it appears to have been his object all along to prepare his thoughts. On quitting the Sienese, about the year 1543, he embraced an invitation from the senate of Lucca, where he taught the Latin classics, and acted as orator to the republic on solemn occasions. To this place he was followed by Marco Blaterone, one of his former adversaries, a sciolist who possessed that volubility of tongue which captivates the vulgar ear, and whose ignorance and loquacity had been severely chastised, but not corrected, by the satirical pen of Aretino. Lucca at that time abounded with men of enlightened and honorable minds; and the eloquence of Paleario, sustained by the lofty bearing of his spirit, enabled him easily to triumph over his unworthy rival, who, disgraced and driven from the city, sought his revenge through the Dominicans at Rome. But by means of his friends in the conclave, Paleario counteracted at that time the informations of his accuser. About 1553 a very warm invitation came to him from the officials of Milan to remove to that place and become a professor of eloquence. The handsome stipend which was proffered him induced the Reformer to reply favorably; and when he had settled at Milan he hoped for no further change until his final departure to the heavenly Jerusalem. But the heresy-hunting Inquisitors, together with his enemies, had determined otherwise. For some ten years there had been daily persecutions, imprisonments, and death-punishment for many a soul devoted to the new cause, then steadily gaining adherents in Italy. Paleario's friends feared for him, but he quieted them with the assurance that he knew of no danger. Upon the accession of Pius V, whom all regarded as the death-messenger to Reformed doctrines in Italy, when Paleario's friends had succeeded in obtaining his consent for removal to Bologna, he was suddenly arrested in 1568, and by pontifical authority his case, now over twenty years settled, was ordered for a rehearing at Rome. During his trial he was imprisoned in the Torre di Nona, the most wretched of the three prisons of the Inquisition at Rome. His book on the benefit of Christ's death, his commendations of Ochino (q. v.), his defence of himself before the senators of Siena, and the suspicions which he had incurred during his residence at that place and at Lucca, were all revived against him. After the whole had been collected and sifted, the charge at last resolved itself into the four following articles: that he denied purgatory; disapproved of burying the dead in churches, preferring the ancient Roman method of sepulture without the walls of cities; ridiculed the monastic life; and appeared to ascribe justification solely to confidence in the mercy of God forgiving our sins through Jesus Christ. For holding these opinions he was condemned, after an imprisonment of two years, to

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be suspended on a gibbet and his body to be given to the flames; and the sentence was executed on July 3, 1570, in the seventieth year of his age. A minute, which professes to be an official document of the Dominicans who attended him in his last moments, but which has neither names nor signatures, states that Paleario died confessed and contrite; but the two letters which he wrote to his family on the day of his death are witnesses against this statement. If he did not openly express himself in them, lest they might thereby fail to reach their destination, there is yet seen all through them the same Gospel spirit which had always characterized him. They also afford a negative proof that the report of his recantation was unfounded; for if he had really changed his sentiments, would he not have felt anxious to acquaint his family with the fact? or, if the change was feigned, would not the monks have insisted on his using the language of a penitent when they granted him permission to write? Paleario had before his apprehension taken care to secure his writings against the risk of suppression by committing them to the care of friends whom he could trust; and their repeated publication in Protestant countries has saved them from those mutilations to which the works of so many of his countrymen have been subjected. From his letters it appears that Paleario enjoyed the friendship and correspondence of the most celebrated persons of that time both in the Church and in the republic of letters. Among the former were cardinals Sadolet, Bembo, Pole, Maffei, Badia, Filonardo, and Sfondrati; and among the latter Flaminio, Riccio, Alciati, Vittorio, Lampridio, and Buonamici. His poem on the immortality of the soul, entitled *De immortalitate animæ, libri tres* (1636, 16mo), was received with applause by the learned. Of his orations, it is, perhaps, no high praise to say that they placed him above all the moderns who obtained the name of Ciceronians, from their studious imitation of the style of the Roman orator; they are certainly written with elegance and spirit. His letter on the Council of Trent, addressed to the Reformers, and his testimony and pleading against the Roman pontiffs (*Actio in pontifices Romanos et eorum asseclas, ad imperatorem Rom. reges et principes Christianæ reipublicæ summos Œcumenici concilii præsides, cum de consilio Tridentino habendo deliberaretur*, drawn up with a design to get it presented by the emperor's ambassadors to the Council of Trent, is a regular plan in defence of the Protestants, and was published at Leipsic in 1606; see *Acta Erudita* for Jan. 1696, p. 44), evince a knowledge of the Scriptures, soundness in the faith, candor, and fervent zeal worthy of a Reformer and confessor of the truth. In the composition of his tract on the benefit of the death of Christ, it is said that cardinal Pole had a large part, that Flaminio (q. v.) wrote a defence of it, and that activity in circulating it formed one of the charges on which cardinal Morone (q. v.) was imprisoned and Carnesecchi committed to the flames. No wonder that of such a man M'Crie writes: "When we take into consideration his talents, his zeal, the utility of his writings, and the sufferings which he endured, Paleario must be viewed as one of the greatest ornaments of the Reformed cause in Italy." The works of Paleario, entitled *Opera, ad illam editionem quam ipse auctor recensuerat et auxerat excusa, nunc novis accessionibus locupletata*, were brought out at Amsterdam in 1696, and were reprinted at Jena in 1728. The tract on the benefit of the death of Christ fared no better than its author. The Inquisition hunted for the book with such success that nearly every copy was brought into its hands and burned. For three hundred years nothing was known of it save what history reported. In 1843, however, a copy of the Italian edition was discovered in the University of Cambridge, in England, which was brought out, with the French translation of 1552 and the English of 1548, by Churchill Babington at Cambridge, and, with a German translation by Tischendorf, at Leipsic in 1856. See Young, *Life and Times of Paleario* (Lond. 1860, 2 vols. 8vo); Blackburn, *Aonio Paleario and his Friends*, with a revised edition of *The Benefit of Christ's Death* (Philadelphia Presbyt. Board, 1867); Gurlitt, *Leben des A. Paleario* (Hamb. 1805); Bonnet, *A. Paleario et la Ref. de l'Italie* (Paris, 1863); M'Crie, *Hist. of the Ref. in Italy*, p. 131 sq., 278 sq.; *Jahrb. deutsch. Theol.* 1870, iii, 419. (J. H. W.)

Palembang, formerly an independent kingdom on the east coast of Sumatra, now a Netherlands residency, is bounded on the north by Jambi, north-west by Bencoolen, south by the Lampong districts, and south-east by the Strait of Banca, has an area of 28,140 square miles, and a population amounting, in 1860, to 378,225 souls. Much of the land is low-lying swamp, covered with a wilderness of impenetrable bush; but in the south it rises into mountains, of which Oeloe Moesi is 6180 feet in height. Gold-dust, iron-ore, sulphur with arsenic, lignite, and common coal are found; also clays suited for making coarse pottery, etc. Springs of pure oil occur near the coal-fields of Bali Boekit, and of mineral water in various places. Rice, cotton, sugar, pepper, tobacco, and in the interior cocoa-nuts are grown; the forests producing gutta-percha, gum-elastic, ratans, wax, benzoin, satinwood, etc. The rivers abound with fish; and the elephant, rhinoceros, tiger, panther, and leopard roam the woods, as well as the deer, wild swine, and goats, with many varieties of the monkey. In the dry season the thermometer ranges from 80° to 92° F., and in the rainy season, 76° to 80°; but the climate is not considered unhealthy, except in the neighborhood of the swamps.

The natives are descended from Javanese, who in the 16th century, or earlier, settled in Palembang, and ruled over the whole land. The race, however, has become mixed with other Malays, and the language has lost its purity. In the north-west interior is a tribe called the Koeboes (Kūbūs), of whose origin nothing is known, but who are probably the remainder of the aborigines. They do not follow agriculture, but go about almost naked, and live chiefly by fishing and hunting. No clear idea of a Supreme Being seems to be possessed by them, though they believe in existence after death.—Chambers. See MALAYS.

Palencia, ALONSO DE, a celebrated Spanish author, deserves a place here for his labors in practical religious literature and his edition of Josephus. Palencia was born in 1423; at the age of seventeen became page to the bishop of Burgos, and, after travelling in Italy and on the Continent, was made royal historiographer. He died near the close of his century. He wrote *El Espejo de la Cruz* (1485), and several other works of like character, still in MS., besides the great historical works on which his fame rests. His version of Josephus was finished in 1492. See Prescott, *Ferdinand and Isabella*, i, 136; *English Cyclop.* s. v., and the literature there given.

Paleotti, GABRIEL, an Italian cardinal, was born at Bologna Oct. 4, 1524. His father, who was a lawyer, intended Gabriel also for that profession; but at maturity he decided for the clerical life, and, contenting himself with a simple canonicate, he refused the bishopric of Majorca, which Campeggio wished to resign in his favor. In 1556 he was put on the committee of the *Index Expurgatorius*. He was sent to the Council of Trent to sustain the interests of the Church, and Pius IV decorated him with the purple March 12, 1565. Pius V endowed him, Jan. 30, 1566, with the bishopric of Bologna. A particular friend of St. Charles Borromeo and of Sextus V, he received more than thirty votes in the conclave assembled to appoint a successor to the latter. The bishopric of Sabina was given to him March 20, 1591. He died at Rome July 23, 1597. He published, *De Bono Senectutis* (Antwerp, 1598):—*De imaginibus sacris et profanis* (Rome, 1594):—*Archiepiscopale Bononiensis* (ibid. 1594):—*De nothis spuriisque*

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filiis (Frankfort, 1573):—*De consistorialibus consultationibus.* He drew up *Acta Concilii Tridentini* for the sessions in which he participated, and Pallavicini and Oderic Regnaud brought out a large part of this work, which, however, has not been published entire. See Ledesma, *De vita et rebus gestis G. Paleotti* (Bologna, 1647).—Hoefer, *Nouv. Biog. Générale*, s. v.

Palès, a deity worshipped by the ancient Romans, as presiding over shepherds and their flocks.

Pal'estine (Heb. *Pele'sheth*, פְּלֶשֶׁת, Joel iii, 4; "Palæstina," Exod. xv, 14; Isa. xiv, 29, 31) in the Bible means *Philistia*, "the land of the Philistines;" and so it was understood by our translators. The Heb. word is found, besides the above, only in Psa. lx, 8; lxxxiii, 7; lxxxvii, 4; and cviii, 9, in all which our translators have rendered it by "Philistia" or "Philistines." The Sept. has in Exod. Φυλιστιείμ, but in Isa. and Joel ἀλλόφυλοι; the Vulg. in Exod. *Philisthiim*, in Isa. *Philisthæa*, in Joel *Palæsthini*. (See below.) In the present article it is used in a much wider sense. It is employed in the same sense in which most of the Greek and Roman geographers understood it (Παλαιστίνη, *Palæstina*)—as denoting the whole land allotted to the twelve tribes of Israel by Joshua. Some recent writers confine the name to the country west of the Jordan, extending from Dan on the north to Beersheba on the south. Others again appear to extend it northwards as far as the parallel of Hamath, and southward to the borders of Egypt. It is here used, however, to denote the country lying on the east as well as the west side of the Jordan; while, on the other hand, it is confined to the territory actually divided by lot among the Israelites, thus excluding large sections of what is generally known as "The Land of Promise." Palestine, in fact, is here taken as synonymous with "The Holy Land"—substantially the same land given by Jehovah to his chosen people, and long held by them. The present article is based upon that of Dr. Porter in Kitto's *Cyclopædia*, with many additions, especially from Mr. Grove's article in Smith's *Dictionary of the Bible*, and the results of our own personal researches and observations.

I. *Situation.*—The geographical position of Palestine is peculiar. It is central, and yet almost completely isolated. It commands equal facilities of access to Europe, Africa, and Asia; while, in one point of view, it stands apart from all. The Jews regarded it as the centre of the earth; and apparently to this view the prophet Ezekiel refers when he says, "Thus saith the Lord God, This is Jerusalem: I have set it in the midst of the nations and countries that are round about her" (v, 5). The idea was adopted and perhaps unduly expanded by the rabbins and some of the early Christian fathers. One of the absurd Christian traditions still preserved in Jerusalem is that the Church of the Holy Sepulchre is the physical centre of the earth; and a spot is marked by a circle of marble pavement and a short column under the dome of the Greek Church which is said to be the exact point as indicated by our Lord himself (Murray's *Handbook*, p. 164). The main thought, however, in this tradition is, in principle, strictly true. Palestine stood midway between the three greatest ancient nations, Assyria, Egypt, and Greece. It was for many centuries the centre, and the only centre, of religious light and of real civilization, from which all other nations, directly or indirectly, drew their supplies. It is a remarkable fact, which every thoughtful student of history must admit, that during the whole period of Jewish history, light—intellectual, moral, and religious—radiated from Palestine, and from it alone. The farther one receded from that land, the more dim the light became; and the nearer one approached, it shone with the purer radiance. The heavenly knowledge communicated in "sundry times and divers manners" through the Jewish patriarchs and prophets was unfolded and perfected by our Lord and his apostles. In their age Palestine became the birthplace of intellectual life and civil and religious liberty. From these have since been developed all the scientific triumphs, all the social progress, and all the moral grandeur and glory of the civilized world. There was a fulness of prophetic meaning in the words of Isaiah which is only now beginning to be rightly understood and appreciated: "Out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruning-hooks" (ii, 3, 4).

Palestine is, by the peculiarity of its situation, almost isolated. Connected physically with the great body of the Asiatic continent, it is yet separated from the habitable parts of it by the arid desert of Arabia, which extends from the eastern border of Syria to the banks of the Euphrates, a distance of nearly three hundred miles. Another desert, not altogether so wide nor so difficult, sweeps along the southern confines of Palestine, as a barrier against all Egyptian invaders, and in a great measure prevented communication with that nation. The Mediterranean completely shut out the western world. Thus on three of its sides—the east, the south, and the west—was Palestine isolated. Its only direct link of connection with the outer world was Syria on the north; and even there the lofty chains of Lebanon and Hermon confined the channel of communication to one narrow pass, the valley of Cœle-Syria. "These," says Stanley, "were the natural fortifications of that vineyard which was 'hedged round about' with tower and trench, sea and desert, against the 'boars of the wood' and 'the beasts of the field'" (*Sin. and Pal.* p. 114).

It was not without a wise purpose that the Almighty located his chosen people in such a land. During a long course of ages they were designed to be the sole preservers of a true faith, and the sole guardians of a divine revelation. It was needful, therefore, to separate them geographically from the evil example and baleful influences of heathen nations; and by the munitions of nature to defend them, and that precious record of God's will committed to their custody, from all assaults, physical as well as moral. It has been well said by a recent thoughtful writer, that "the more we learn of its relative position in regard to surrounding countries, and of its own distinctive characteristics, the more clearly is the wisdom of heaven recognised in its special adaptation to the purposes for which it was chosen and consecrated" (Drew, *Scripture Lands*, p. 2). But when Judaism was at length developed into Christianity—when the grand scheme of redemption was removed by the sufferings and death of the divine Saviour in Palestine from the region of dim prophecy into that of history—then the religion of God was finally severed from its connection, hitherto necessary, with a specific country and a chosen people—it became the religion of mankind. Then Palestine ceased to be God's country, and Israel to be God's people. The isolation of the land hitherto preserved the true faith; the exclusiveness of the people formed an effectual safeguard against the admission of the philosophical speculations and corrupt practices of other nations; but after the resurrection of Christ, and the establishment of the pure, rational, spiritual faith revealed in the N. T., such material defences were no longer requisite. They would have been even prejudicial to the truth. Palestine was the *cradle* of the religion of God; on reaching full maturity, the cradle was no longer a fitting abode; the world then became its home and sphere of action. At that transition period the position of Palestine appeared as if specially designed to favor and consummate the divine plan, by the ready access it afforded for the messengers of truth to every kingdom of the known world. Before the establishment of Christianity, the sea had become the highway of nations. The Mediterranean,

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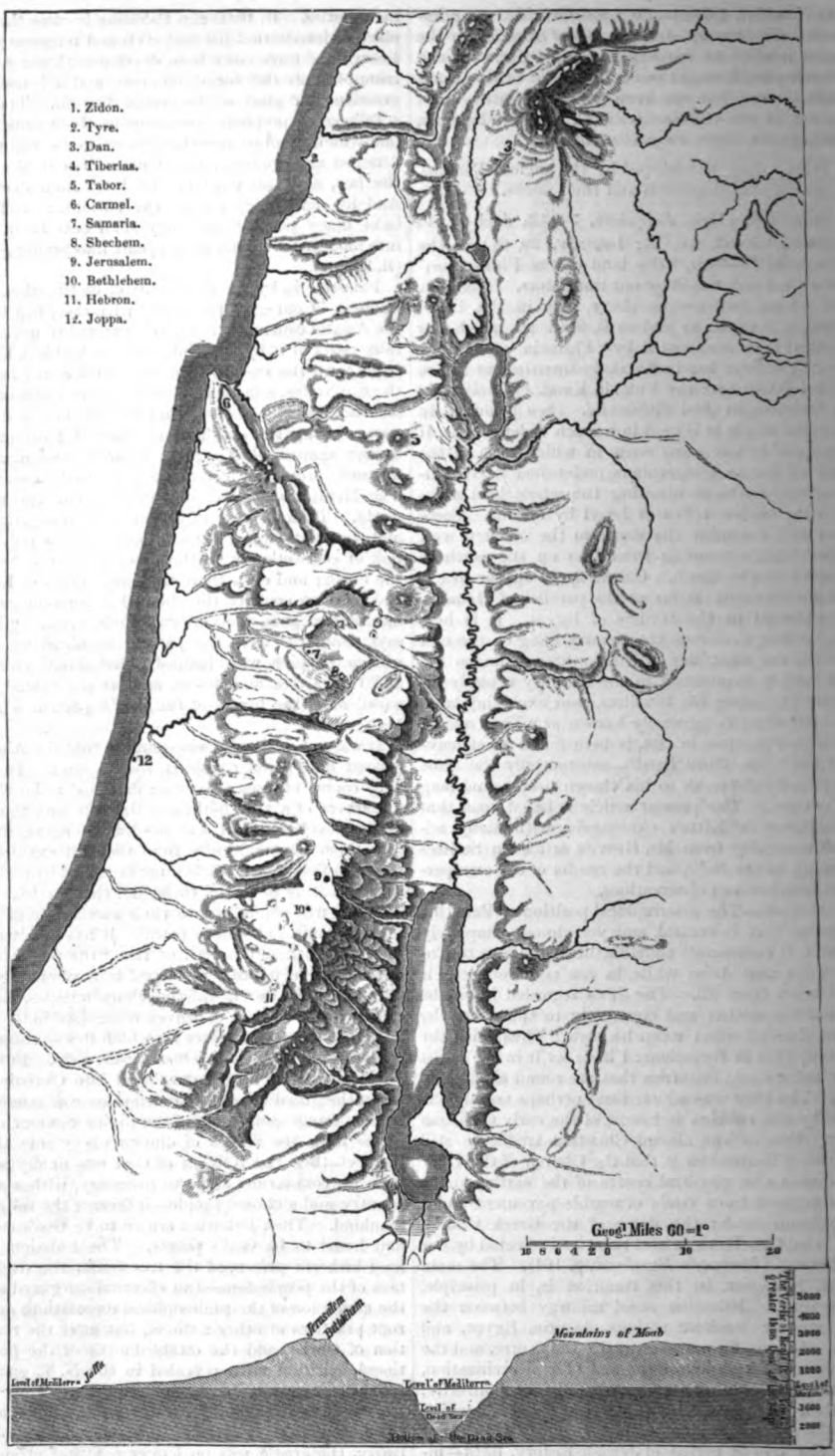

Outline Map of Palestine, showing the natural features, with section of the country from east to west.

hitherto a barrier, was now the easiest channel of communication; and from the shores of Palestine the Gospel of Jesus was wafted away to the populous shores and crowded cities of the great nations of the West. It is thus that a careful study of the geographical position, the physical aspect, and past history of Palestine is calculated to throw clear light on the development of the divine plan of salvation, and to afford some little insight into the councils of Jehovah. (See below.)

Climate has a great influence upon man. That climate which is best adapted to develop the physical

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frame, to foster its powers, and to preserve them longest in healthy and manly vigor, is the most conducive to pure morality and intellectual growth. The heat of the tropics begets lassitude and luxurious effeminacy, while the cold of the arctic regions cramps the energies, and tends to check those lofty flights of poetic genius which give such a charm and sweetness to human life. Situated about midway between the equator and the polar circle, Palestine enjoys one of the finest climates in the world. Fresh sea-breezes temper the summer heats; the forests and abundant vegetation which once clothed the land diffused an agreeable moisture through the bright sunny atmosphere; while the hills and mountains made active and constant exercise necessary, and thus gave strength and elasticity to the frame. Palestine has given to the world some of the most distinguished examples of high poetic genius, of profound wisdom, of self-denying patriotism, of undaunted courage, and of bodily strength. The geographical position and physical structure of the land had much to do with this. God in his infinite wisdom and love placed his elect people in the very best position for the development of all that was great and good. Well might the Lord say by the mouth of his prophet, "What could have been done more to my vineyard, that I have not done in it?" (Isa. v, 4). This position of Palestine, too, together with its great variety of surface, enabled it to produce that abundance and diversity of fruits which so greatly contributed to endear it to its proverbially patriotic inhabitants.

II. *The Boundaries of Palestine* require to be defined with care and minuteness. Much confusion has arisen in Biblical geography from the way in which this subject has been treated, and from the diversity of views which prevails. No two writers agree on all points. The accounts of ancient geographers—Greek, Roman, and Jewish—are unsatisfactory, and sometimes contradictory; and when we come down to more modern times we do not find much improvement. Some authors confound Palestine with "the Land of Promise," as mentioned in Genesis and Exodus, and with the land defined by Moses in the book of Numbers (Reland, *Palæst.* p. 118 sq.; Cellarius, *Geogr.* ii, 464 sq.; Hales, *Anal. of Chronology*, i, 413; Kitto, *Physical Hist. of Pal.* p. xxviii; Jahn, *Biblical Antiquities; Encyclop. Britan.* art. Palestine, 8th ed.). Others confine the name to the territory west of the Jordan, and reaching from Dan to Beersheba. Even dean Stanley, usually so accurate and so careful in his geographical details, does not express his views with sufficient clearness on this point (*Sin. and Pal.* p. 111, 114).

1. *Boundaries of the Land promised to Abraham.*—The first promises made to Abraham were indefinite. A country was insured to him, but its limits were not stated. The Lord said to him at Shechem, "Unto thy seed will I give this land" (Gen. xii, 7); and again, on the heights of Bethel, after Lot had left him, "Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed forever" (xiii, 14, 15). It was a commanding spot, but still that view did not embrace one fourth of Palestine. At length, however, the boundaries were defined; in general terms, it is true, but still with sufficient clearness to indicate the vast extent of territory promised to Abraham's descendants: "In the same day the Lord made a covenant with Abraham, saying, Unto thy seed have I given this land, *from the river of Egypt unto the great river, the river Euphrates*" (xv, 18). "The river of Egypt" was here probably the Nile. It should be observed that the Hebrew word is נָהָר, *river* (Sept. ποταμός), and not נַחַל, *wady*, or "torrent-bed," as in Numb. xxxiv, 5 (Sept. χειμάρρος), where Wady el-Arish seems to be meant (see Kalisch, Delitzsch, etc., *ad loc.*). From the banks of the Nile, then, to the Euphrates, the country promised to the patriarch extended. The covenant was renewed with the Israelites just after their departure from Egypt, and the boundaries of the land were given with more fulness: "I will set thy bounds from the Red Sea even to the sea of the Philistines (the Mediterranean); and from the desert (of Sinai) unto the river" (Euphrates; עַד־הַנָּהָר; Sept. ἕως τοῦ μεγάλου ποταμοῦ Εὐφράτου; Exod. xxiii, 31).

But this great territory was promised upon certain specific conditions. The people were, on their part, to be faithful to God (ver. 22, 23). They did not fulfil these conditions, and therefore the whole land was not given to them (see Josh. xxiii, 13–16; Judg. ii, 20–23). But though the whole land was never occupied by the Israelites, there was a near approach to the possession of it, or the exercise of sovereignty over it, in the days of David, of whom it is recorded: "David smote also Hadadezer, the son of Rehob, king of Zobah, *as he went to recover his border at the river Euphrates*" (2 Sam. viii, 3). That warlike monarch conquered the kingdoms of Hamath, Zobah, Damascus, Moab, Ammon, Amalek, Philistia, and Edom (ver. 5–14)—the whole country, in fact, from the border of Egypt to the river Euphrates, and from the Arabian desert to the Mediterranean. This was the land given in covenant promise to Abraham; but it was never included under the name *Palestine*.

2. *The land described by Moses* in Numb. xxxiv, 1–12 is much more limited in extent than that promised to Abraham. He calls it "the Land of Canaan—the land that shall fall unto you for an inheritance" (ver. 2). Its boundaries are defined with great precision. On the *south* the border reached from Kadesh-barnea in the Arabah, on the confines of Edom, across the "wilderness of wandering," to the *torrent of Egypt*, doubtless that now known as Wady el-Arish. The word is here נַחַל, *torrent*, and not נָהָר, *river*. This important distinction has been overlooked by Dr. Keith and others (*Land of Israel*, p. 85 sq.; Bochart, *Opera*, iii, 764; Shaw, *Travels*, ii, 45 sq.). The Great Sea was its *western* border. The *northern* is thus defined: "And this shall be your north border: from the great sea ye shall point out for you Mount Hor; from Mount Hor ye shall point out your border unto the entrance of Hamath; and the goings forth of the border shall be to Zedad: and the border shall go on to Ziphron, and the goings out of it shall be at Hazar-enan" (ver. 7–9). The interpretation of this passage has given rise to much controversy. Dr. Keith argues with considerable force and learning that Mount Hor, or, as it is in the Hebrew, *Hor ha-Har* (הֹר הָהָר), is Mount Casius, and that the chasm of the Orontes at Antioch is "the entrance of Hamath" (see Keith's *Land of Israel*, p. 92–105). Dr. Kitto, on the other hand, following Reland (*Palæst.* p. 118 sq.), Bochart (*Opera*, i, 307), and Cellarius (*Geogr.* ii, 464 sq.), locates this northern border-line near the parallel of Sidon, making some peak of southern Lebanon Mount Hor, and the lower extremity of the valley of Cœle-Syria the "entrance of Hamath." See HOR, MOUNT. According to Dr. Porter, however, the "entrance of Hamath" is the entrance from the Great Sea, from the west; and he states that to this day natives sometimes call the opening between the northern end of the Lebanon range and that of Bargylus *Bâb Hamah*, "The door of Hamath." Van de Velde appears to make the northern end of Cœle-Syria, where that valley opens upon the plain of Hamath, "the entrance of Hamath" (*Travels*, ii, 470); and Stanley adopts the same view (*Sin. and Pal.* p. 399). See HAMATH.

The *east* border has some well-known landmarks—Riblah, the Sea of Chinnereth, and the Jordan to the Dead Sea (Numb. xxxiv, 10–12). The line ran down the valley of Cœle-Syria and the Jordan, thus excluding the whole kingdom of Damascus, with Bashan, Gilead, and Moab. It would seem, however, that the country east of the Jordan was excluded by Moses, not

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because he regarded it as beyond the proper boundaries of the land of Israel, but because it had already been apportioned by him to the tribes of Reuben, Gad, and Manasseh (xxxii, 1–33; xxxiii, 50–54).

The Israelites were never in actual possession of all this territory, though David extended his conquests beyond it, and Solomon for a time exacted tribute from its various tribes and nations. The southern seaboard, and a large section of the Shephelah, remained in the hands of the warlike Philistines. The Phœnicians held the coast-plain north of Carmel; and the chain of Lebanon, from Zidon northward, continued in possession of the Giblites and other mountain tribes (Judg. iii, 1–3). It is worthy of note that the sacred writer, when reckoning up the regions still to be conquered, was guided not by the words of the Abrahamic covenant, but by the description of Moses (Josh. xiii, 2–6). The reason why this whole land was not given to the Israelites is plainly stated: the Lord kept some of the aboriginal inhabitants in it for the purpose of chastising the criminal slothfulness and the thoughtlessness and rebellion of his people (Judg. iii, 4; see Masius and Keil, *ad loc.*). Such, then, is the land described by Moses; but the name *Palestine* was never given to so extensive a region.

3. *The boundaries of the land allotted by Moses and Joshua to the twelve tribes* are given in the following passages—those of the land east of the Jordan in Numb. xxxii and Josh. xiii, 8–32; on the west side in Josh. xv–xix. The *south* border was identical with that described by Moses (comp. Numb. xxxiv, 3–5; Josh. xv, 2–4). The *west* border was also the same; the possessions of the western tribes reaching in every instance to the sea (Josh. xv, 11; xvi, 3, 8; xvii, 9, 10; xix, 29). The *north* border had Zidon as its landmark on the coast. Thence it was drawn south-east across Lebanon, probably along the line of the ancient Phœnician road by Kulaat esh-Shukîf to Ijon and Dan (Josh. xix, 28; 1 Kings xv, 20); thence it passed over the southern shoulder of Hermon, and across the plateau of Haurân to the northern end of the mountains of Bashan (Numb. xxxii, 33; Deut. iii, 8–14; Josh. xii, 4–6). The only landmark on the *east* border is Salcah (Josh. xii, 5; xiii, 11; Deut. iii, 10). From Salcah it appears to have run south-west along the border of the Arabian *Midbar* to the bank of the river Arnon (Josh. xii, 1, 2). Here it turned westward, and followed the course of that river to the Dead Sea, thus excluding the territory of Moab and Edom. See TRIBE.

The country allotted to the tribes was thus considerably smaller than that described by Moses; and it was very much less than that given in covenant promise to Abraham. Even all allotted was never completely conquered and occupied. The Philistines and Phœnicians still possessed their cities along the coast (Judg. i, 19, 31); some of the northern tribes held their mountain fastnesses (ver. 33), and the Geshurites and Maachathites continued in their rocky strongholds in Bashan (Josh. xiii, 13).

4. *The land distributed in the prophetic vision of Ezekiel* is conterminous on the south, west, and north with that of Moses. Its eastern boundary is different. Its landmarks are Hazar-enan, Haurân, Damascus, Gilead, and "the land of Israel by Jordan" (xlvii, 17, 18). The last point is indefinite, but probably it means that section east of the Jordan, in Moab, which was assigned to Reuben. This land, therefore, includes, in addition to that of Moses, the whole kingdom of Damascus, and the possessions of Reuben, Gad, and half Manasseh.

5. *Present Limits.*—The country to which the name *Palestine* is now usually given does not exactly correspond with any of these. It is smaller than them all. Its boundaries have never been laid down with geographical precision, but they may be stated approximately as follows: On the south a line drawn from the lower end of the Dead Sea to Beersheba and Gaza; on the west, the Mediterranean; on the north, a line drawn from the mouth of the river Litâny to Dan, and thence across the southern foot of Jebel es-Sheik to the plain of Jedûn opposite the northern end of the Hauran mountains; on the east, a line running from the north-eastern angle through Jerash to Kerak and the Dead Sea. The length of Palestine is thus 130 English miles. Its breadth on the south is 70 miles, and on the north about 40. Its superficial area may be estimated at 7150 square miles. Its southern extremity, the end of the Dead Sea, is in lat. N. 31° 5′; and its northern, at the mouth of the Litâny, 33° 25′. Its most westerly point, at Gaza, is in long. E. 34° 30′; and its most easterly, at Jerash, 36°. See SYRIA.

The eastern shore of the Mediterranean runs in nearly a straight line from Egypt to Asia Minor, and of this line the seaboard of Palestine forms about one third towards, not at, its southern end; Gaza being 50 miles distant from Egypt, while the mouth of the Litâny is 250 from Asia Minor. Palestine occupies the whole breadth of the habitable land between the Mediterranean and the Arabian desert. Its boundaries on three sides are therefore natural, and may be said to be impassable—on the west the sea, and on the south and east the desert; not, however, a desert of sand, nor a desert altogether barren, but rather a bleak, dry region, with a thin, flinty soil, yielding some tolerable pasture in spring, though almost bare as a rock in summer and autumn. Nature thus prevented the extension of the Israelitish territory in these directions, and likewise prevented the close approach of any settled nation; but it left free scope for flocks and herds, and a noble field for the training of an active, hardy race of shepherd warriors, such as David so often led to victory.

On the south-east, Palestine bordered on Edom; but the Dead Sea, the deep valley of the Arabah, and the rugged Wilderness of Judæa, formed natural barriers which prevented all close intercourse. Hostile armies found it difficult to pass them, and a few resolute men could guard the defiles. On the northern border lay the countries of Damascus and Phœnicia, and intercourse with these had a serious effect on the northern tribes. The distinction between Jew and Gentile soon became less sharply defined there than elsewhere. The former lost much of their exclusiveness, and their faith lost proportionably in purity. Idolatry was easily established in the chief places of the northern kingdom, and the borrowed *Baalim* of Phœnicia became in time the popular deities of the land (1 Kings xviii). This fact of itself shows how wise was that providential arrangement which located the people of God in an isolated land, and prevented, by the barriers of nature, any close intercourse with those irrational systems, and barbarous and often obscene rites, which, under the name of religion, prevailed among the nations of the world.

III. *Names.*—1. *Palestine.*—In the A. V. of the Bible, as seen above, this word occurs only in Joel iii, 4 (גְּלִילוֹת פְּלֶשֶׁת; Sept. Γαλιλαία ἀλλοφύλων, Vulg. *terminus Palæsthinorum*): "What have ye to do with me, O Tyre, and Zidon, *and all the coasts of Palestine*?" Here the name is confined to Philistia. In three passages (Exod. xv, 14; Isa. xiv, 29, 31) we have the Latin form *Palæstina;* but the meaning is the same, and hence the Sept. renders it in one case Φυλιστιείμ, and in the others ἀλλόφυλοι.

The Hebrew word פלש probably comes from the Ethiopic root *falasa*, "to wander," or "emigrate," and hence פלשת will signify "the nation of emigrants"—the Philistines (q. v.) having emigrated from Africa (see Reland, *Palæst.* p. 73 sq.). The people gave their name to the territory in which they settled on the south-west coast of Palestine. In this sense also Josephus uses the Greek equivalent Παλαιστίνη (*Ant.* i, 6, 2; ii, 15, 3; vi, 1, 1; xiii, 5, 10). But it would seem that even before his time the Greek name began to be employed in a more extended signification. Herodotus states that all the country from Phœnicia to Egypt is

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called *Palestine* (vii, 89); and he calls the Jews "Syrians of Palestine" (iii, 5, 91). An inscription of Ivalush, king of Assyria (probably the Pul of Scripture), as deciphered by Sir H. Rawlinson, names "*Palaztu* on the Western Sea," and distinguishes it from Tyre, Damascus, Samaria, and Edom (Rawlinson, *Herod.* i, 467). In the same restricted sense it was probably employed — if employed at all — by the ancient Egyptians, in whose records at Karnak the name *Pulusatu* has been deciphered in close connection with that of the Shairutana or Sharu, possibly the Sidonians or Syrians (Birch, doubtfully, in Layard, *Nineveh*, ii, 407, note). The extension of the name doubtless arose from the fact that when the Greeks began to hold commercial intercourse with Phœnicia and south-western Asia, they found the coast from Phœnicia to Egypt in possession of the Philistines; and consequently they applied the name *Palæstina* loosely to the whole country reaching from the sea to the desert. Josephus uses it in this sense in a few instances (*Ant.* i, 6, 4; viii, 10, 3; *Ap.* i, 22); and Philo says, "The country of the Sodomites was a district of the land of Canaan, *which the Syrians afterwards called Palestine*" (*De Abraham.* xxvi; comp. *Vita Mosis*, xxix). The rabbins also gave the name Palestine to all the country occupied by the Jews (Reland, p. 38 sq.). Dion Cassius states that "anciently the whole country lying between Phœnicia and Egypt was called Palestine. It had also another adopted name, *Judæa*" (*Hist.* xxxvii). From this time onward Palestine was the name most usually given to the land of Israel; in some cases it was confined to the country west of the Jordan, but in others it embraced the eastern provinces (see Reland, and authorities quoted by him, p. 39 sq.). By early Christian writers the word was generally, though not uniformly, employed in this sense. Thus Jerome, in one passage: "Terra Judæa, quæ nunc appellatur Palæstina" (*ad Ezech.* xxvii); but in another, "Philistiim qui nunc Palæstini vocantur" (*in Am.* i, 6; comp. Isa. xiv, 29). Chrysostom usually calls the Land of Israel Palestine (Reland, p. 40). All ancient writers, therefore, did not use the name in the same sense — some applying it to the whole country of the Jews, some restricting it to Philistia (Theodoret, *ad Ps.* lix; Reland, *l. c.*). Consequently, when the name Palestine occurs in classic and early Christian writers, the student of geography will require carefully to examine the context, that he may ascertain whether it is applied to Philistia alone, or to all the land of Israel.

It appears that when our Authorized Version was made, the English name *Palestine* was considered to be equivalent to *Philistia*. Thus Milton, with his usual accuracy in such points, mentions Dagon as

> "dreaded through the coast
> Of Palestine, in Gath and Ascalon,
> And Accaron and Gaza's frontier bounds"
> (*Par. Lost*, i, 464);

and again as

> "That twice-battered god of Palestine"
> (*Hymn on Nat.* 199)

— where, if any proof be wanted that his meaning is restricted to Philistia, it will be found in the fact that he *has previously connected* other deities with the other *parts of the Holy Land.* See also, still more decisively, *Samson Ag.* 144, 1098. But even without such evidence the passages themselves show how our translators understood the word. Thus in Exod. xv, 14, "Palestine," Edom, Moab, and Canaan are mentioned as the nations alarmed at the approach of Israel. In Isa. xiv, 29, 31, the prophet warns "Palestine" not to rejoice at the death of king Ahaz, who had subdued it. In Joel iii, 4, Phœnicia and "Palestine" are upbraided with cruelties practiced on Judah and Jerusalem (Rennell, *Geogr. of Herodot.* p. 245 sq.).

Soon after the Christian æra we find the name Palæstina in possession of the country. Ptolemy (A.D. 161) thus applies it (*Geogr.* v, 16). "The arbitrary divisions of Palæstina Prima, Secunda, and Tertia, settled at the end of the 4th or beginning of the 5th century (see the quotations from the *Cod. Theodos.* in Reland, p. 205), are still observed in the documents of the Eastern Church" (Smith, *Dict. of Geogr.* ii, 533*a*). Palæstina Tertia, of which Petra was the capital, was, however, out of the Biblical limits; and the portions of Perœa not comprised in Palæstina Secunda were counted as in Arabia.

2. *Canaan* (כְּנַעַן; Χανάαν).—This is the oldest, and in the early books of Scripture the most common name of Palestine. It is derived from the son of Ham, by whose family the country was colonized (Gen. ix, 18; x, 15–19; Josephus, *Ant.* i, 6, 2). It is worthy of note, as tending to confirm the accuracy of the early ethnological notices in Genesis, that the ancient Phœnicians called themselves Canaanites (Kenrick's *Phœnicia*, p. 40; Reland, p. 7). The name Canaan was confined to the district west of the Jordan; the provinces east of the river were always distinguished from it (Numb. xxxiii, 51; Exod. xvi, 35, with Josh. v, 12; xxii, 9, 10). Its eastern boundary is thus within that of Palestine; but, on the other hand, it reached on the north to Hamath (Gen. x, 18, with xvii, 8), and probably even farther, for the Arvadite is reckoned among the Canaanites, and the earliest name of Phœnicia was *Cna* or *Cana*. See PHŒNICIA. Wherever the country promised to the Israelites, or dwelt in by the patriarchs, is mentioned in Scripture, it is called "the land of Canaan" (Exod. vi, 4; xv, 15; Lev. xiv, 34; Deut. xxxii, 39; Josh. xiv, 1; Psa. cv, 11), doubtless in reference to the promise originally made to Abraham (Gen. xvii, 8). See CANAAN, LAND OF. In Amos (ii, 10) alone it is "the land of the Amorite;" perhaps with a glance at Deut. i, 7. A parallel phrase is the "land of the Hittites" (Josh. i, 4); a remarkable expression, occurring here only in the Bible, though frequently used in the Egyptian records of Rameses II, in which *Cheta* or *Chita* appears to denote the whole country of Lower and Middle Syria (Brugsch, *Geogr. Inschrift.* ii, 21, etc.).

3. *The Land of Promise.*—This name originated in the divine promise to Abraham (Gen. xiii, 15). Its extent and boundaries are given by Moses (xv, 18–21; Exod. xxiii, 31), and have already been considered. The exact phrase, "Land of Promise," is not found in the O. T., and only once in the N. (Heb. xi, 9, ἡ γῆ τῆς ἐπαγγελίας), but some analogous expression is often used by the sacred writers; thus in Numb. xxii, 11, "The land which I sware unto Abraham" (comp. Deut. xxxiv, 1–4; Gen. l, 24; Ezek. xx, 42; Acts vii, 5). Such appellations were used when the object of the writer was to direct the people's attention to the Abrahamic covenant, either in its certainty or in its fulfilment. It is now frequently employed by writers on Palestine who give special attention to prophecy (for a good account of it, see Reland, p. 18 sq.).

4. *The Land of Jehovah.*—This name is only found in Hos. ix, 3: "They shall not dwell in Jehovah's land." All the countries of the earth are the Lord's; but it appears, as Reland states (*Palæst.* p. 16), that in some peculiar way Palestine was especially God's land. Thus an express command was given, "The land shall not be sold forever: *for the land is mine*" (Lev. xxv, 23); and the Psalmist says, "Lord, thou hast been favorable unto *thy land*" (lxxxv, 1); and still more emphatic are the words of Isaiah: "The stretching out of his wings shall fill the breadth of *thy land*, O Immanuel" (viii, 8; comp. Joel i, 6; iii, 2; Jer. xvi, 18). The object of these and many similar expressions was to show that Jehovah claimed the sole disposal of Palestine. He reserved it for special and holy purposes; and he intended in all coming time to dispose of it, whether miraculously or providentially, for carrying out those purposes, either by the agency of the Jews or of others. It was the only land in which the Lord personally and visibly dwelt; first in the Shekinah

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glory, and again in the person of Jesus. For this land the Lord always demanded both a special acknowledgment of lordship and certain stipulated returns to him, as tithes and first-fruits (Reland, p. 16, 17).

5. *The Land of Israel* (אֶרֶץ יִשְׂרָאֵל; N.T. γῆ Ἰσραήλ).—By this name Palestine was distinguished from all the other countries of the earth. Of course this must not be confounded with the same appellation as applied to the northern kingdom only (2 Chron. xxx, 25; Ezek. xxvii, 17). It began to be used after the establishment of the monarchy. It occurs first in 1 Sam. xiii, 19, and is occasionally used in the later books (2 Kings v, 2; vi, 23); but Ezekiel employs it more frequently than all the sacred writers together (though he commonly alters its form slightly, substituting אַדְמָה for אֶרֶץ), the reason probably being that he compares Palestine with other countries more frequently than any other writer. Matthew, in relating the story of the infant Saviour's return from Egypt, uses the name: "He arose, and took the young child and his mother, and came into the land of Israel" (ii, 21). The name is found in the apocryphal books (Tobit i, 4); in Josephus, who also uses "land of the Hebrews" (Ἑβραίων χώρα); and in some of the early Christian fathers (Reland, p. 9). The name is essentially Jewish; it was familiar to the rabbins, but, in a great measure, unknown to classic writers. It is only applied in the Bible to the country which was actually occupied by the Israelites; and so it was understood by the rabbins, who divided the whole world into two parts, "The land of Israel," and "the land out of Israel" (Reland. p. 9). In 2 Esdr. xiv, 31, it is called "the land of Sion."

6. *The Land* (הָאָרֶץ; ἡ γῆ).—This name is given to Palestine emphatically, by way of distinction, as we call the Word of God *the Bible*. Thus in Ruth (i, 1), "There was a famine in *the land*" (בארץ); and in Jer. xii, 11, "*The whole land* is made desolate" (l, 34); and so also in Luke's Gospel, "When great famine was throughout *all the land*" (v, 25); and in Matt. xxvii, 45, "Now from the sixth hour there was darkness over *all the land* unto the ninth hour." This also was a strictly Jewish name (Reland, p. 28 sq.). In Daniel it is called "the glorious land" (Dan. xi, 41).

7. *Judæa.*—The use of this name in the Bible and by classic writers requires to be carefully noted. At first, its Hebrew equivalent, אֶרֶץ יְהוּדָה, was confined to the possessions of the tribe of Judah (2 Chron. ix, 11). After the captivity of the northern kingdom, the name "Judah" became identified with the Jewish nation; and hence, during the second captivity, יְהוּד, *Judæa*, was applied to all Palestine and to all the Israelites. In the same sense it was employed in Josephus, in the N. T., and in classic writers; and it was even made to include the region east of the Jordan (Matt. xix, 1; Mark x, 1; Josephus, *Ant.* ix, 14, 1; xii, 4, 11). In the book of Judith it is applied to the portion between the plain of Esdraelon and Samaria (xi, 19), as it is in Luke xxiii, 5; though it is also used in the stricter sense of Judæa proper (John iv, 3; vii, 1), that is, the most southern of the three main divisions west of Jordan. In this narrower sense it is employed throughout 1 Macc. (see especially ix, 50; x, 30, 38; xi, 34). It is sometimes (*War*, i, 1, 1; iii, 3, 5*b*) difficult to ascertain whether Josephus is using it in its wider or narrower sense. In the narrower sense he certainly does often employ it (*Ant.* v, 1, 22; *War*, iii, 3, 4, 5*a*). Nicolaus of Damascus applied the name to the whole country (Josephus, *Ant.* i, 7, 2). See JUDÆA.

The Roman division of the country hardly coincided with the Biblical one, and it does not appear that the Romans had any distinct name for that which we understand by Palestine. The province of Syria, established by Pompey, of which Scaurus was the first governor (quæstor proprætor) in B.C. 62, seems to have embraced the whole seaboard from the Bay of Issus (Iskanderûn) to Egypt, as far back as it was habitable, that is, up to the desert which forms the background to the whole district. "Judæa" in their phrase appears to have signified so much of this country as intervened between Idumæa on the south and the territories of the numerous free cities on the north and west which were constituted with the establishment of the province—such as Scythopolis, Sebaste, Joppa, Azotus, etc. (Smith, *Dict. of Geography*, ii, 1077). The district east of the Jordan, lying between it and the desert—at least so much of it as was not covered by the lands of Pella, Gadara, Canatha, Philadelphia, and other free towns—was called Perœa.

8. *The Holy Land* (אַדְמַת הַקֹּדֶשׁ; ἡ γῆ ἡ ἁγία; *Terra Sancta*). Next to Palestine, this is now the most familiar name of the country. Zechariah is the first who mentions it, "The Lord shall inherit Judah, his portion of *the Holy Land*" (ii, 12). The rabbins constantly use it, and they have detailed, with great minuteness, the constituents of its sanctity. They did not regard it as all equally holy. Judæa ranked first; after it the northern kingdom; and last of all the territory beyond Jordan (Reland, p. 26 sq.). The very dust and stones and air of the land are still considered holy by the poor Jews (Reland, p. 25). The name *Ta-netr* (i. e. Holy Land), which is found in the inscriptions of Rameses II and Thothmes III, is believed by M. Brugsch to refer to Palestine (*ut sup.* p. 17). But this is contested by M. de Rougé (*Revue Archéologique*, Sept. 1861, p. 216). The Phœnicians appear to have applied the title Holy Land to their own country, and possibly also to Palestine, at a very early date (Brugsch, p. 17). If this can be substantiated, it opens a new view to the Biblical student, inasmuch as it would seem to imply that the country had a reputation for sanctity before its connection with the Hebrews. The early Christian writers call it *Terra Sancta* (Justin Martyr, *Tryphon;* Tertullian, *De Resurrectione;* comp. Reland, p. 23). During the Middle Ages, and especially in the time of the Crusades, this name became so common as almost to supersede all others. In the present day, it is adopted, along with Palestine, as a geographical term. It was originally, and is now, applied only to the land allotted to the twelve tribes; and some Christian writers appear to confine it to the section west of the Jordan. More usually, however, it is employed in the same sense as Palestine (Reland, p. 21–28). In the long list of Travels and Treatises given by Ritter (*Erdkunde, Jordan*, p. 31–55), Robinson (*B. R.* ii, 534–555), and Bonar (*Land of Promise*, p. 517–535), it predominates far beyond any other appellation. Quaresimus, in his *Elucidatio Terræ Sanctæ* (i, 9. 10), after enumerating the various names above mentioned, concludes by adducing seven reasons why that which he has embodied in the title of his own work, "though of later date than the rest, yet in excellency and dignity surpasses them all;" closing with the words of pope Urban II addressed to the Council of Clermont: "Quam terram merito Sanctam diximus, in quâ non est etiam passus pedis quem non illustraverit et sanctificaverit vel corpus vel umbra Salvatoris, vel gloriosa præsentia Sanctæ Dei genitricis, vel amplectendus Apostolorum commeatus, vel martyrum ebibendus sanguis effusus."

9. The *modern* name of the country is *es-Shêm* (*Geogr. Works of Sadik Isfahani*, in Ibn Haukal's *Oriental Geogr.* p. 7), corresponding to the ancient *Aram*, and to our *Syria*. But this of course includes much more than what we usually call Palestine. The Jews to this day call Palestine by the Chaldee name of *Areo-Kedusha*, or "Holy Land," though Jewish maps may be found with "Land of Canaan," etc., upon them.

IV. *Historical Allusions.*—1. *Early References.*—The earliest notice of Palestine is a *latent* one, and is contained in these memorable words of Moses:

> "In the Most High's portioning of the nations,
> In his dispersion of the sons of Adam,

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He set the bounds of the peoples
According to the number of the sons of Israel.
For the portion of Jehovah is his people,
Jacob the lot of his inheritance" (Deut. xxxii, 8, 9).

Thus the divine eye rested on Canaan, and it was set apart for Israel from the first; so that all other intermediate possessors were illegitimate tenants of a land assigned by its true owner to another. The ecclesiastics of the third century, however, dreamed a more ambitious dream. They linked Paradise and Palestine together, and record that Adam, shortly after his expulsion, migrated westward (Cain eastward), and deposited his bones, or at least his skull, in one of the hills on which Melchizedek afterwards built his city; from which event the place was called *Golgotha*, "the place of a skull." Whatever the fact may be, the thought is not conceived amiss—that the first Adam should dwell in the same land as the second, and lay his body in the same grave. Hebron is made to claim this honor by some; but all these fabulists agree that Adam died in Palestine; and they have determined that the Church of the Holy Sepulchre is the centre of the earth—ὀμφαλὸς γῆς, *umbilicus terræ*; just as the Greeks decided regarding Delphi and Apollo's shrine—"Apollo, qui umbilicum certum terrarum obtines" (see Jerome, *De Loc. Hebr.*; Pererius Valentinus, *On Genesis*, i, 294, 416, where the references to the fathers are given). This legend as to Adam is not altogether of *Christian* origin. The Jews have a tradition that he died in Palestine, affirming that the *four*, from whom Kirjath-Arba took its name, were not only four patriarchs—Adam, Abraham, Isaac, Jacob—but four matrons—Eve, Sarah, Rebekah, Leah. The better known and more probable tradition of the Jews is that Melchizedek, king of Salem, was Shem, son of Noah (Jerome, *Comm. on Isa.* xli).

2. *Pagan Fables.*—To Joppa, now Jaffa, there is attached the wild legend of Andromeda, the maiden exposed by her father Cepheus to the sea-monster, and rescued by Perseus. The story of the surf, the rock, the chain, the broken links still visible, has been told not only by Greek poets, but by Christian annalists or travellers, from Jerome down to Felix Fabri (Pliny, Ovid, Jerome, Fabri's *Evagatorium*). This Cepheus, according to Pliny, was king of Palestine, though an Ethiopian; according to Ovid. he was son of Phœnix, who gave name to Phœnician Palestine; while according to Tacitus he was king of the Jews—"Æthiopium prolem (he calls them) quos rege Cepheo, metus atque odium mutare sedes pepulit" (Tacit. *Hist.* v, 2). Pagan memories and myths crowd themselves much more numerously into the rocks and nooks of the "Holy Land" than we generally know; names, exploits, temples, haunts of gods and goddesses are associated with very many localities along the line of the Phœnician and Philistian shore, from the Gulf of Issus down to the Egyptian seaboard. Palestine was not a *blank* when Israel entered it. It swarmed with *gods*; and Joshua's task was not merely to assail hostile forts or armies, but to raze temples whose every stone was obscenity, whose every altar blasphemy. The "Land of Promise" (like the human spirit) was the haunt of every unclean and hateful idol, before it was the dwelling of the living God. First unclean: then clean; and now unclean again; this is the history of the land. Herodotus speaks of a temple of the celestial Venus at Ascalon, and notes it as the most ancient of all her shrines (Herod. i, 105; see Rawlinson's *Herod.* i, 247); Athenæus mentions the drowning of Atergatis, or Derceto, the Syrian Venus, in a lake near Ascalon, by Mopsus, a Lydian (Rawlinson's *Herod.* i, 364); Lucian refers to this later as the place where sacred fishes were reared, in honor of the sea-born goddess. At the other extremity of the land, or Lebanon, this same Venus was worshipped with vile rites. Byblus, Adonis, Heliopolis were associated with like deities and like worship (see Kenrick, *Phœnicia*, p. 306, 312). To this region also belong the lustful myths of the Syrian Astarte and the Greek Europa; the fable of Dædalus (also called Hephaistos or Vulcan), the father of the Phœnician Cabiri, and of Hercules, the tutelary god of Tyre and discoverer of the Tyrian purple, to whom Hiram, the friend of Solomon, built a temple, if Menander, quoted by Josephus, wrote the truth (Joseph. *Ant.* viii, 5, 3). Along the sea-coast we find, in disorderly profusion, the legends of the *West*, the rudiments of the gods of Greece: while in the interior we find the legends of the *East*, the worn-out relics of the gods of Babylon and Assyria. Widely over Palestine had these fables settled down, like so many unclean birds, to preoccupy each crag and cliff, and prevent the entrance of true faith and holy worship. It was as if the idols of Shinar, in their migration to Europe, had been permitted to rest for a season in Judæa before finally settling down on the hills and in the groves of Greece.

Though Palestine was, in the divine purpose, destined for Israel by God, yet Israel was not its first possessor. Other nations, seven in number (if not more), meted it out between them—children of Ham, not of Shem; nay, Jerusalem itself owed its origin to them, "Thy father was an Amorite, thy mother a Hittite" (Ezek. xvi, 3). These Canaanites were allowed to occupy it for a season, that they might prepare it for its proper owners. Wells were dug, houses were built, towns were reared, terraces were made, vineyards and olive-yards were planted, the whole land was brought under cultivation, so that when Israel came he found all things made ready for his occupancy (Deut. vi, 11; Porter, *Five Years in Damascus; Giant Cities of Bashan*). The fact is a singular one, unique in the history of nations; and it explains how a people, amounting to between two and three millions, all at once sat down in comfort and plenty in a new territory. They entered the desert with the spoil of Egypt on their hands; they took possession of Canaan with the riches and abundance of seven nations at their disposal.

3. *Classical References.*—The Egyptian hieroglyphics contain references to the nations of Canaan. The splendor of Karnak under Thothmes is indebted as much to the Phœnician Arvad as to the southern Cush (Osburn, *Egypt*, ii, 284). The paintings of Abu-Simbul tell us how Rameses

"Makes to tremble the rebels of the Jebusites;"

and how Sesostris "fought with the Hittites in the plains of the north"—how he swept over Phœnicia—

"He prevails over you;
Ye cutters of Tyre,
Ye dividers of Arvad,
He casts you down,
He hews you in pieces!"

Hadasha (Kadesh Barnea), in the land of the Amorite, is seen on a wooded hill, attacked by enemies. The Pharaohs of both Egypts are seen busy in punishing a Jebusitish aggression against Phenne, which Mr. Osburn understands to be not the Idumæan Phœno, but Wady Magharah, the mining district in the Sinaitic desert (Osburn, *Egypt*, ii, 473). The hieroglyphical name for Canaan is *Naharain* (*ibid.* p. 474). But this is not the place for enumerating these Egyptian references to Palestine and its cities; nor for investigating the no less important and interesting notices of them in the Assyrian relics. Perhaps the time has not yet come for a work on this subject, inasmuch as new information is finding its way to us every year; but the reader would do well to study the works of Layard, Rawlinson, Botta, Bonomi, and Smith.

Homer (who probably wrote in Solomon's reign) makes no mention of the Jews or of Palestine, though he very frequently names Phœnicia and Sidon. That Phœacia, so often sung in the *Odyssey*, was Judæa, its king Solomon, and the twelve princes of its court the heads of the twelve tribes, has been maintained, but Homer must have been nodding grievously if he had persuaded himself that Corfu was at all like Palestine. Herodotus (more than 400 years after) speaks of "the Syrians in Palestine" in connection with the practice

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of circumcision; of Kadytis, of Phœnicia, of the "sea-coasts of Syria" (ii, 104, 159; vii, 89; Rawlinson, *Herod.* ii, 171, note). Lysimachus, about B.C. 400 (as quoted by Josephus), speaks of Judæa, of Hierosyla or Hierosolyma, and of the leprosy of the Jews (Joseph. *contra Ap.* i, 34; Meier's *Judaica*, p. 2). Berosus (B.C. 320) mentions Nebuchadnezzar's expedition into Syria, and his taking Jews and Phœnicians captives (Joseph. *Ant.* x, 11. 1; Giles, *Heathen Records*, p. 55). Manetho (B.C. 280) speaks of a land "*now* called Judæa," and of Jerusalem a city that would "suffice for many myriads of men" (Joseph. *contra Ap.* i, 14; Giles, p. 63). Hecatæus (B.C. 300) mentions Syria and "the 1500 priests of the Jews, who received the tenth of the produce." He describes Jerusalem thus: "There are of the Jews numerous fortresses and villages throughout the country; and one strong city of about fifty furlongs in circuit, inhabited by about twelve myriads of men, which they call Jerusalem." He then mentions the Temple, the altar, the lamp, the priests, etc. (Giles, p. 68, 70). Agatharchides (B.C. 170) speaks of "the nation of the Jews and their strong and great city" (Joseph. *Ant.* xii, 1, 1). Polybius just names the Jews; but Strabo, Diodorus Siculus, and Pomponius Mela have frequent references to them and to Palestine (Meier, p. 10–21). Virgil makes no mention of the Jews or their land; but Cicero, Ovid, and Horace contain references to it (Giles, p. 10, 12). Pliny (elder and younger), Plutarch, Suetonius, and even Martial, Petronius, and Juvenal, refer to them. We must leave our readers to follow out these Gentile references in later centuries, in Justin, Dio Cassius, and Procopius; reminding them merely of Lucian's description of St. Paul, "the Galilæan, bald-headed and long-nosed, who went through the air into the third heaven" (*Dial. Peregr. et Philop.*). In addition to Meier and Giles, Krebs's work, *Decreta Romanorum pro Judæis facta e Josepho*, can be consulted. The classical allusions to the Jews and their land are in general very incorrect, and betray a greater amount of ignorance and prejudice than might have been expected from cultivated pens; but they are curious.

4. The notices of Palestine in Jewish, Christian, Mohammedan, and modern writings are of course innumerable.

IV. *Physical Geography.*—The superficial conformation of Palestine is simple, peculiar, and in some respects unique, and the leading features which have in all ages characterized it grow out of this permanent configuration.

1. *Main Natural Sections.*—The entire country divides itself into four longitudinal belts, each reaching from north to south; and these belts are as distinct in their political history as in their physical structure. In fact, a careful study of the physical geography of Palestine—its plains, mountains, valleys, and great natural divisions—affords the best key to its history.

The geographer who travels through the country, or the student who carefully notes one of the best constructed maps, such as Van de Velde's, must observe the strip of plain extending along the seaboard from the mouth of the Litâny to Gaza. Narrow on the north, and interrupted by three bold promontories, it expands gradually towards the south into a broad champaign. Its low elevation and sandy soil make the coast-line tame and almost straight. Were it not for the headland of Carmel, the shore would be a straight line, without bay or promontory.

From the end of Lebanon on the north a mountain-range runs through the centre of the country. Its course is not parallel to the coast; the latter tends from N.N.E. to S.S.W.; whereas the mountains run more nearly, though not quite, south, thus leaving a broader margin of plain at the southern extremity. The ridge is intersected near its centre by a cross-belt of plain, connecting the Jordan valley with the coast. This plain is Esdraelon. The sections of the ridge to the north and south of it have very different features. That on the north is picturesque, and in some places grand. The outlines are varied; lofty peaks spring up at intervals, and are separated by winding wooded glens. On the south the general aspect of the ridge is dull and uniform, presenting the appearance of a huge gray wall, as seen from the coast. But in travelling down the road which runs along the broad back of the ridge to Jerusalem and Hebron the eye sees an endless succession of rounded hill-tops, thrown confusedly together, each bare and rocky as its neighbor. South of Hebron these sink into low swelling hills, similar in form, but smaller; and these again gradually melt into the desert plain of et-Tîh.

But by far the most remarkable feature of Palestine is the Jordan valley, which runs through the land from north to south, straight as an arrow. There is nothing like it in the world. It is a rent or chasm in the earth's crust, being everywhere below the level of the ocean. This deep valley produces a marked effect on the ridges which border it. Their sides towards the valley are far more abrupt than elsewhere in Palestine; the ravines that descend from them are deeper and wilder; and towards the south, along the shores of the Dead Sea, there is a look of rugged grandeur and desolation such as is seldom met with. The valley is of nearly uniform breadth, about ten miles from brow to brow, expanding slightly at Tiberias and the Dead Sea, as if greater depth had made some enlargement of the lateral boundaries necessary. This valley forms a very striking feature on every map of Palestine; and it becomes the more striking the more accurately the physical geography of the land is delineated.

The remaining part of Palestine east of the Jordan forms a tract of table-land, to which the central valley gives some remarkable features. Every traveller in Palestine is familiar with the mountain-range—steep, straight, and of nearly uniform elevation—which, from every point in Judæa, Samaria, and Galilee, bounds the view eastward. This, in reality, is not a mountain-range; it is the side or bank of the eastern plateau, having itself an elevation of from 2000 to 3000 feet, to which the depression of the Jordan adds another thousand. At only a few places, on the extreme north, and near the centre, do the tops of this ridge rise above the general level of the plateau. The ravines that descend from it are of great depth. At the north-east angle of Palestine is an isolated mountain-ridge, dividing the fertile table-land of Bashan from the arid wastes of Arabia.

Such is an outline of the general features of Palestine. It prepares the way for a detailed examination of the several divisions, and also for a more satisfactory review of the historical geography of the country. Each great physical feature has exercised from the earliest periods, as will be seen, a most important influence upon the people. The chasm of the Jordan effectually divided the east from the west; and the cross-belt of Esdraelon divided almost as effectually the north from the south. The maritime plain gave birth to two nations—one of merchants, another of warriors. It also became, in later ages, the highway between Egypt and Assyria. But the steep sides and rugged passes of the mountains presented such difficulties that few attempted to invade them. The mountain-ridge of Judah and Samaria was thus isolated; it was defended by a double rampart, an outer and an inner. It was the heart and stronghold of the Jewish nation; it was the sanctuary of the Jewish faith; and it was the stage on which most of the events of the national history were enacted.

(1.) *The Maritime Plain.*—From the bank of the Litâny on the north, for a distance of some twenty miles, the plain is a mere strip, nowhere more than two miles wide, and generally much less. The surface is undulating, and intersected by ridges of whitish limestone, which shoot out from Lebanon, and break off in cliffs on the shore. Two of them—Ras el Abiad, "The White Cape," and Ras en-Nakûra, together constituting the ancient

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"Scala Tyriorum," "Ladder of Tyre"—rise to a height of from 200 to 300 feet, and drop into the deep sea, splendid cliffs of naked rock. Though the plain is here broken, and is now dreary and desolate, its soil, between the rocks, is deep and of wonderful fertility. It is abundantly watered also by copious fountains, and by streams from Lebanon. At the widest and best part of it, on a low promontory and an adjoining island, stood Tyre, a double city.

South of the Ladder of Tyre the features of the plain and the coast undergo a total change. This promontory, in fact, is the real commencement of the maritime plain, and the natural boundary of Palestine and Phœnicia (q. v.). The white cliffs and bold headlands now disappear; the shore is low and sandy; the plain flat, rich, and loamy, and only a few feet above the sea-level. It spreads out in far reaches of cornfields and pasture-lands several miles inland, the mountains making a bold sweep to the east. On a low bank, projecting into the Mediterranean from the centre of this plain, stands Acre, the modern as well as the mediæval stronghold of Palestine. Across the plain, a few miles southward, flows the river Belus; and on its banks may still be seen that vitreous sand from which glass is said to have been first made (Strabo, xvi, p. 758; Pliny, xxxvi, 65). Still farther south, the Kishon, a sluggish stream with soft, sedgy banks, falls in from the plains of Esdraelon. There is more water and more moisture in this part of the plain than in any other part of Palestine; it is consequently among the most fertile sections of the country.

The course of the Kishon breaks what might be called the natural conformation of Palestine. It intersects the central mountain-range; and a branch or arm of the range, as if displaced by the river, shoots out in a north-westerly direction, and, projecting into the Mediterranean, forms a bold headland—the only prominent feature along the shore of Palestine. This is Carmel (q. v.). Its elevation is about 1800 feet; its sides are steep and rugged, deeply furrowed by ravines, and partially clothed with forests of dwarf oaks. There is little cultivation on the ridge; but its pastures are rich, and its flowers in early spring are bright and beautiful. The promontory of Carmel is bluff, but, as it does not dip into the sea, room is left for a good road round its base.

Immediately south of Carmel the plain again opens up, and continues without interruption to Gaza. Narrow at first, and broken by a low ridge of rocky tells running parallel to the coast, it gradually expands into the undulating pasture-lands of Sharon. The plain is not so flat here as at Acre, nor is it so well watered, though there are still streams and large fountains, with fringes of reeds and broad belts of green meadows. Here and there are clumps of trees and scraggy copse, the remnants of ancient forests; but most of the plain is bare and parched. There is scarcely any cultivation. Farther south the surface becomes flatter, the average elevation less, and vegetation more scanty, owing to the lighter soil and lack of moisture. Around Joppa, Lydda, and Ramleh are pleasant orchards and large olive-groves, surrounded by wastes of drift sand. Here Sharon unites with Philistia, which, after an interval of naked downs, extends in widespreading cornfields and vast expanses of rich, loamy soil southward almost to the valley of Gerar. This is the *Shephelah*—the "low country" of the Bible: the home of the Philistines, over which they drove their iron war-chariots, and on which they bade defiance to the light mountain-troops of Israel. See PHILISTIA.

The maritime plain south of Carmel has some general features worthy of note. Along the whole seaboard runs a broad belt of drift sand, generally flat and wavy, but in places raised up into mounds varying from fifty to two hundred feet in height. The mounds and drifts are mostly bare and of a ruddy gray color: though here and there they are covered with long wiry grass and bent. The sand is most destructive, and nothing can stay its progress. It has encircled the ruins of Cæsarea with a barren desert; it is slowly advancing on the orchards of Joppa, threatening them with destruction; it has drifted far inland to Ramleh and Lydda; it has almost entirely covered up the city of Askelon, and is now invading the fields, vineyards, and olive-groves of Mejdel, Hamameh, and other neighboring villages. From Askelon southward the hills are higher than elsewhere; and at Gaza the sand-belt is not less than three miles wide. The aspect of these bare hills and long reaches of naked drift is that of utter, terrible desolation.

Another feature of the plain is the depth of its wadys or torrent-beds. At the northern end of Sharon their banks are comparatively low and sedgy, bordered by tracts of meadow, which, owing to their depression and the accumulation of sand along the coast, are overflowed during the rainy season, and thus converted into pools and morasses, some of which do not entirely dry up during the summer. In Philistia the wadys are deeply cut in the loamy or sandy soil; their banks are dry, hard, and bare; their beds too are dry, covered with dust, white pebbles, and flints.

The whole plain is bare and bleak. There are no trees, no bushes, and no fences of any kind, with the exception of one or two small remnants of pine and oak forests in the northern part of Sharon, and the orchards and olive-groves around a few of the principal villages, and the hedges of cactus that encircle them. One can ride on for days without let or hinderance. In summer all vegetation disappears. The plain stretches out, mile after mile, in easy undulations, like great waves, everywhere of a brownish gray color, appearing as if scathed by lightning. In early spring, however, it is totally different. It does not look like the same country. It is covered with green grass, and, where cultivated, with luxuriant crops of green corn; it is all spangled with flowers of the brightest colors, and in Sharon with forests of gigantic thistles. The coloring then far surpasses anything ever seen in Europe; but still the absence of houses, fields, and fences gives a dreary look. The villages are few, mostly very small and very poor, and at long intervals. In Sharon, and in the southern section of Philistia, there are stretches of twenty miles and more without a village. The plain is everywhere dotted, however, with low rounded *tells*—a few of them, as Tell es-Sâfieh, Arâk el-Menshiyeh, and others, rising to a height of 200 feet and more—and these are covered with white débris, intermixed with hewn stones and fragments of columns, the remains of primæval cities. The plain has no good quarries; the rock along the coast, and over a great part of the plain, is a soft friable sandstone, not fit for architectural purposes. The ordinary houses, therefore, were built of brick, and soon crumbled away, and are now heaps of dust and rubbish. The remains of a few temples, and of the churches and ramparts erected by the Crusaders at Gaza, Askelon, Lydda, Ramleh, and Cæsarea, are almost the only relics of antiquity now standing on the maritime plain.

The eastern border of the plain is not very clearly defined. The hills melt into it gradually. In some places an elongated ridge shoots far down into the lowland, such as the ridge at Bethhoron, at Zorah, at Deir Dubbân, etc. In other places broad valleys run far up among the mountains. These ridges and valleys were the border-land of the Israelites and Philistines, and were the scenes of many a wild foray and many a hard-fought battle. The valleys are exceedingly fertile.

The only road by which the two great rivals of the ancient world could approach one another—by which alone Egypt could get to Assyria, and Assyria to Egypt—lay along this broad flat strip of coast which formed the maritime portion of the Holy Land, and thence by the plain of the Lebanon to the Euphrates. True, this road did not, as we shall see, lie actually through the country, but at the foot of the highlands which virtually composed the Holy Land; still the proximity was too

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close not to be full of danger; and though the catastrophe was postponed for many centuries, yet, when it actually arrived, it came through this channel.

The breadth of this noble plain varies considerably. At Cæsarea on the north it is not more than eight miles wide; at Joppa it is about twelve; while at Gaza, on the south, it is nearly twenty. Its elevation above the level of the sea has not been ascertained by measurement, but from its general appearance it does not seem to have an average of more than 100 feet.

It is probable that the Jews never permanently occupied more than a small portion of this rich and favored region. Its principal towns were, it is true, allotted to the different tribes (Josh. xv, 45–47; xvi, 3, Gezer; xvii, 11, Dor, etc.); but this was in anticipation of the intended conquest (xiii, 3–6). The five cities of the Philistines remained in their possession (1 Sam. v; xxi, 10; xxvii); and the district was regarded as one independent of and apart from Israel (xxvii, 2; 1 Kings ii, 39; 2 Kings viii, 2, 3). In like manner Dor remained in the hands of the Canaanites (Judg. i, 27), and Gezer in the hands of the Philistines till taken from them in Solomon's time by his father-in-law (1 Kings ix, 16). We find that towards the end of the monarchy the tribe of Benjamin was in possession of Lydd, Jimzu, Ono, and other places in the plain (Neh. xi, 34; 2 Chron. xxviii, 18); but it was only by a gradual process of extension from their native hills, in the rough ground of which they were safe from the attack of cavalry and chariots. Yet, though the Jews never had any hold on the region, it had its own population, and towns probably not inferior to any in Syria. Both Gaza and Askelon had regular ports (*mujumas*); and there is evidence to show that they were very important and very large long before the fall of the Jewish monarchy (Kenrick, *Phœnicia*, p. 27–29). Ashdod, though on the open plain, resisted for twenty-nine years the attack of the whole Egyptian force: a similar attack to that which reduced Jerusalem without a blow (2 Chron. xii), and was sufficient on another occasion to destroy it after a siege of a year and a half, even when fortified by the works of a score of successive monarchs (2 Kings xxv, 1–3).

In the Roman times this region was considered the pride of the country (Joseph. *War*, i, 29, 9), and some of the most important cities of the province stood in it—Cæsarea, Antipatris, Diospolis. The one ancient port of the Jews, the "beautiful" city of Joppa, occupied a position central between the Shephelah and Sharon. Roads led from these various cities to each other—to Jerusalem, Neapolis, and Sebaste in the interior, and to Ptolemais and Gaza on the north and south. The commerce of Damascus, and, beyond Damascus, of Persia and India, passed this way to Egypt, Rome, and the infant colonies of the west; and that traffic and the constant movement of troops backwards and forwards must have made this plain one of the busiest and most populous regions of Syria at the time of Christ. *Now* Cæsarea is a wave-washed ruin; Antipatris has vanished both in name and substance; Diospolis has shaken off the appellation which it bore in the days of its prosperity, and is a mere village, remarkable only for the ruin of its fine mediæval church, and for the palm-grove which shrouds it from view. Joppa alone maintains a dull life, surviving solely because it is the nearest point at which the sea-going travellers from the West can approach Jerusalem. For a few miles above Jaffa cultivation is still carried on, but the fear of the Bedawîn who roam (as they always have roamed) over parts of the plain, plundering all passers-by, and extorting black-mail from the wretched peasants, has desolated a large district, and effectually prevents its being used any longer as the route for travellers from south to north; while in the portions which are free from this scourge, the teeming soil itself is doomed to unproductiveness through the folly and iniquity of its Turkish rulers, whose exactions have driven, and are driving, its industrious and patient inhabitants to remoter parts of the land.

(2.) *The Central Mountain-range.*—The deep narrow ravine of the Litâny separates Lebanon (q. v.) proper from Palestine. The mountain-chain on its southern bank, however, is a natural prolongation of that on the northern. Its altitude is not so great, but its course is the same, its geological strata and physical features are the same, and when seen from any point, east or west, the ridge appears as one. On the south bank of the river the ridge is broad, reaching from the Jordan valley to the sea, about twenty miles. Its summit is mostly an irregular undulating table-land, having fertile plains of considerable extent intervening between the hill-tops. The outline is varied and picturesque; the plains are green with corn and grass, and the peaks and ridge backs are covered more or less densely with forests of oak, terebinth, maple, and other trees. The trees grow to a larger size than is elsewhere seen in Palestine: many of them would not disgrace the great forests of Europe (Van de Velde, i, 170; ii, 418). The watershed is much nearer the eastern than the western side: in fact, it is in some places quite close to the eastern brow of the ridge, from which short abrupt glens descend to the Jordan. The valleys on the western slopes are long, winding, and richly wooded; and among them we have the finest—indeed, it might be said, the only fine scenery in Western Palestine. On the lower parts of the declivities and in the beds of the valleys are still extensive olive-groves, showing how appropriate was Asher's blessing, "Let him dip his foot in oil" (Deut. xxxiii, 24; Van de Velde, ii, 407).

This northern section of the mountain-chain culminates, a little to the west of Safed, in Jebel Jermuk (4000 feet), the highest land in Western Palestine. Safed itself stands on a commanding peak. From this point the ridge sinks rapidly, becoming more an assemblage of detached hills and ridges than a regular chain. It almost looks as if the great chain had been shattered to pieces, and the fragments thrown confusedly together. The upland plains, which constitute a distinguishing feature of the higher section, here become larger and richer, with a surface like a bowling-green, and interspersed here and there with cornfields, olive-groves, orchards of pomegranates, apricots, and other fruit-trees (Van de Velde, ii, 406). The plain of Battauf is ten miles long by about two wide. From its eastern end, at Jebel Hattîn, another plain extends, with gentle undulations, along the brow of the basin of Tiberias, southward to Tabor; and another runs westward from Hattîn to Sefûrieh. The hill-tops and ridges which separate them are rugged, rocky, and thinly covered with dwarf oak and terebinth, and with jungles of thornbushes. South of these plains a transverse ridge of hills, commencing with Tabor on the east, extends to the plain of Acre on the west. Tabor (q. v.) is green and well-wooded. The section adjoining it, encircling Nazareth (q. v.), is mostly bare and rocky, while the western end presents some beautiful scenery — green vales covered with long grass and bright-colored thistles, winding down to the plains on the south and west, between richly wooded peaks and ridges.

Vegetation among the mountains of Galilee is much more abundant than elsewhere west of the Jordan. Long rank grass and huge thistles, and a splendid variety of wild-flowers, cover mountain, vale, and plain in early spring; and even during the heat of summer and the scorching blasts of autumn that parched, scathed look, which is universal farther south, is here unknown. This is owing, in part, to the cool breezes from Hermon and Lebanon, and in part to the forests which condense the moisture of the atmosphere, yielding heavy fertilizing dew. Fountains are abundant and copious; and the torrent-beds are rarely—many of them never—dry. Another fact is deserving of notice. The whole region, considering its great fertility and beauty, is thinly peopled. A vast portion of it appears utterly desolate.

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The "highways lie waste, the earth mourneth and languisheth." The bald mountains of Judah are far more densely peopled even yet than this highland paradise.

The plain of Esdraelon (q. v.), as stated above, intersects the mountain-chain, and forms a connecting link between the maritime plain and the Jordan valley. In this respect it may be termed the gateway of Central Palestine; and history tells how fully, and often how fatally, hostile nations and marauding tribes availed themselves of it to enter and spoil the land. It joins the plain of Acre on the west at the base of Carmel; it is connected with Sharon by an easy pass at Megiddo; and on the east two broad arms stretch down from it in gentle slopes to the principal fords and passes of the Jordan. Its features and history have already been so fully given that it need not here be described.

The isolated ridges of Moreh (now called by natives Jebel ed-Duhy, by travellers Little Hermon) and Gilboa, which lie between the eastern arms of Esdraelon, present a marked contrast to Tabor and the mountains of Galilee. They show that the humid and fertile north is giving place to the parched and naked south. They are bare, white, and treeless; and their declivities look in places as if they had been covered with flag-stones. They are isolated, broken links lying between the chains of Galilee and Samaria.

While Esdraelon intersects the mountain-chain, a portion of the chain, appearing as if displaced, shoots out from the mountains of Samaria in a north-western direction; and, running to the Mediterranean, intersects the maritime plain. This is Carmel, which, though physically united to the southern, bears more resemblance, in its luxuriant grass, green foliage, and bright flowers, to the northern ridge. Carmel and the northern end of the Samaria range present the appearance of a continuous transverse ridge, enclosing Esdraelon on the south.

Between Esdraelon and Bethel—the territory originally allotted to the sons of Joseph, forty miles in length—the mountain-ridge presents some peculiar and striking features. The summits are more rounded and more rocky than those in Galilee; and the sides, though in many places bare, are generally clothed with scraggy woods of dwarf oak, terebinth, and maple, or with shrubberies of thorn-bushes. The fertile upland plains are still found here, though smaller than those in Galilee; the largest is the plain of Mukhna, along the eastern base of Gerizim, measuring about six miles by one. The plains of Sanûr, Kubatîyeh, and Dothân are much smaller. The hill-sides around them grow steeper and wider towards the south. The valleys running into Sharon are long, winding, mostly tillable, though dry and bare; while those on the east, running into the chasm of the Jordan, are deep and abrupt; but being abundantly watered by numerous fountains, and being planted with olive-groves and orchards, they have a rich and picturesque appearance (comp. Van de Velde, ii, 314). In fact, the eastern declivities of the mountains of Ephraim, wild and rugged though they are, contain some of the most beautiful scenery and some of the most luxuriant orchards in Central Palestine (*ibid.* p. 335). Dr. Robinson writes of Telluzah, the ancient Tirzah (Cant. vi, 4), a few miles north of Nâbulus, "The town is surrounded by immense groves of olive-trees, planted on all the hills around; mostly young and thrifty trees" (iii, 302); and of one of the great wadys east of it, "Nowhere in Palestine, not even at Nâbulus, had I seen such noble brooks of water" (*ibid.* p. 303); and again of the whole district, "This tract of the Fâria, from el-Kurâwa in the Ghôr to the rounded hills which separate it from the plain of Sanûr, is justly regarded as one of the most fertile and valuable regions of Palestine" (p. 304 sq.). The features of the mountains are different from those of Galilee. Here there is more wildness and ruggedness, the tracts of level ground are smaller, the valleys are narrower, and the banks steeper. While the rich upland plains produce abundant crops of grain, yet this is a region on the whole specially adapted for the cultivation of olives, fruits, and grapes. The more carefully its features, soil, and products are examined, the more evident does it become that Ephraim was indeed blessed with "the chief things of the ancient mountains"—vines, figs, olives, and corn, all growing luxuriantly amid the "lasting hills." It was not in vain that the dying patriarch deliberately rested his right hand on the head of Joseph's younger son, saying, "In thee shall Israel bless, saying, God make thee as Ephraim" (Gen. xlviii, 18–20; comp. Stanley, *S. and P.* p. 226).

Passing southward from Samaria into Judæa—from the territory of Ephraim and Manasseh into that of Benjamin and Judah—both the physical features and the scenery of the range undergo a great change. The change does not take place rapidly—it is gradual. Immediately south of Shiloh the change begins. The little upland plains, which, with their green grass and green corn and smooth surface, so much relieve the monotony of the mountain-tops, almost disappear in Benjamin, and in Judah they are unknown. Those which do exist in Benjamin, as the plains of Gibeon and Rephaim, are small and rocky. The soil alike on plain, hill, and glen is poor and scanty; and the gray limestone rock everywhere crops up over it, giving the landscape a barren and forbidding aspect. Natural wood disappears; and a few small bushes, brambles, or aromatic shrubs alone appear upon the hill-sides. The hill-summits now assume that singular form which prevails in Judah, and which Stanley has well described: "Rounded hills, chiefly of a gray color—gray partly from the limestone of which they are formed, partly from the tufts of gray shrub with which their sides are thinly clothed—their sides formed into concentric rings of rock, that must have served in ancient times as supports to the terraces, of which there are still traces to the very summits; valleys, or rather the meetings of those gray slopes with the beds of dry water-courses at their feet—long sheets of bare rock laid like flagstones, side by side, along the soil—these are the chief features of the greater part of the scenery of the historical parts of Palestine. These rounded hills, occasionally stretching into long undulating ranges, are for the most part bare of wood. Forest and large timber are not known. Cornfields and—in the neighborhood of Christian populations, as at Bethlehem—vineyards creep along the ancient terraces. In the spring the hills and valleys are covered with thin grass, and the aromatic shrubs which clothe more or less almost the whole of Syria and Arabia. But they also glow with what is peculiar to Palestine, a profusion of wild flowers, daisies, the white flower called the star of Bethlehem, but especially with a blaze of scarlet flowers of all kinds, chiefly anemones, wild tulips, and poppies" (*S. and P.* p. 136 sq.).

Fountains are rare, and their supplies of water scanty and precarious among the mountains of Benjamin and Judah. Wells take their place, bored deep into the white soft limestone rock; covered cisterns, into which the rain-water is guided, are also very numerous, and large open tanks. The glens which descend westward are long and winding, with dry rocky beds, and banks breaking down to them in terraced declivities. The lower slopes near the plain of Philistia are neither so bare nor so rugged as those nearer the crest of the ridge. Dwarf trees and extensive shrubberies, and aromatic plants, partially cover them; while little groves of olives, and orchards of figs and pomegranates, appear around most of the villages. The valleys, too, become wider, sometimes expanding, as Surâr, es-Sumt (Elah), and Beit Jibrîn, into rich and beautiful cornfields. The eastern declivities of the ridge, so fertile and picturesque in Samaria, are here a wilderness—bare, white, and absolutely desolate; without trees or grass or stream or fountain. Naked slopes of white gravel and white rock descend rapidly and irregularly from the

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brow of the ridge, till at length they dip in the frowning precipices of Quarantania, Feshkah, Engedi, and Masada, into the Jordan valley or the Dead Sea. Naked ravines, too, like huge fissures, with perpendicular walls of rock, often several hundred feet in height, furrow these slopes from top to bottom. The wild and savage grandeur of wadys Fârah, el-Kelt, en-Nâr, and Khureitûn is almost appalling. This region is the *Wilderness of Judæa*. It extends from the parallel of Bethel on the north to the southern border of Palestine. Its length is about forty miles, and its breadth averages nine. It has always been a wilderness, and it must always continue so (Judg. i, 16; Matt. iii, 1)—the home of the wandering shepherd (1 Sam. xvii, 28) and the prowling bandit (Luke x, 30). It is the only part of Palestine to which that name can be properly applied. See JUDAH.

In the centre of this rugged region, on the very crest of the mountain-ridge, girt about with the muniments of nature, stood Jerusalem and the other historic cities and strongholds of the kingdom of Judah—many of them taking their names from their lofty sites, as Gibeon and Ramah and Gibeah and Geba. In vigorous exercise among these mountains, and in following and defending their flocks over the bare ridges and through the wild glens of the wilderness, the hardy soldiers of David received their training; and they proved that in mountain warfare they were invincible. This is not a region for corn. The husbandman would obtain from its thin, parched soil a poor return for his hard labor. But the terraced hill-sides, the warm limestone strata, and the sunny skies render it the very best field for the successful culture of the vine and the fig; while the aromatic shrubs of the wilderness, and the succulent herbage among the rocks and glens, afforded suitable food for flocks of sheep and goats. The dying patriarch appears to have had his eye on this region when he blessed Judah in these words: "Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes: his eyes shall be red with wine, and his teeth white with milk" (Gen. xlix, 11, 12). Though this section of the range now seems barren and desolate, no district in Palestine bears traces of such dense population in former days. Every height is crowned with a ruin; the remains of towns and villages thickly dot the whole country. Its ruins, its terraced hills, and its arid tortuous glens are now the distinguishing features of Judæa.

The southern declivities of the mountain-range have some marked and peculiar features, which probably gained for them a distinctive name, *the Negeb*, or "South Country." From Hebron, where the ridge begins to decline, to Beersheba, where it finally melts away into the desert of Tîh, this section extends. Here are bare rounded white or light-gray hills, gradually becoming smaller and farther apart, divided by long irregular dry valleys, which slowly become wider and more desolate, until at length hill and dale merge into an open undulating plateau. The soil on these southern hills is thin and poor; but in some of the valleys it is richer, and during spring and early summer the pasture is luxuriant. It was one of the regions most frequented by the patriarchs. It was a dry parched land, as its Scripture name *Negeb* would seem to imply. It contains no perennial streams. Its torrent-beds are as dry during a great part of the year as its hill-tops; it is only after heavy rains, here very rare even in winter, that they contain any water. Fountains, too, are few and far between; and hence the patriarchs, like the modern nomads who pasture their flocks on it, were forced to depend on wells and tanks for their supply of water. These are very numerous. Miss Martineau, in riding from the desert to Hebron, notes, "All the day we continually saw gaping wells beside our path, and under every angle of the hills where they were likely to be kept filled" (*Eastern Life*, p. 433). Water was absolutely necessary for the wants of men and animals; hence the labor expended on wells, and the obstinacy with which rival tribes disputed their possession (Gen. xxi, 25, 30; xxvi, 15, etc.). Vineyards and olive-groves disappear a few miles south of Jerusalem; the larger oak-trees, which are seen here and there farther north, give place to bushes and low shrubs; cultivated fields, too, and all signs of settled habitation, give place to rude enclosures for sheep, and black tents and roving Arabs. All picturesque beauty, all natural richness of scenery, is gone. The green pastures and the bright flowers of early spring are the only redeeming features (Bonar, *Land of Promise*, p. 29, 46; Martineau, p. 431; Stanley, p. 100). Mr. Drew has delineated the features of the southern declivities with great fidelity:

"In no part of the prospect was there any loveliness, or any features of greatness and sublimity. Every aspect of the country that might be called beautiful is seen in the narrow section of the mountain district immediately on the south of Hebron. No lakes or rivers, or masses of foliage, or deep ravines, or any lofty towering heights, are within the range of sight to one in the centre of the territory. . . . For a few weeks late in spring-time a smiling aspect is thrown over the broad downs, when the ground is reddened with the anemone, in contrast with the soft white of the daisy, and the deep yellow of the tulip and marigold. But this flush of beauty soon passes, and the permanent aspect of the country is—not wild indeed, or hideous, or frightfully desolate, but, as we may say, austerely plain—a tame, unpleasant aspect, not causing absolute discomfort while one is in it, but left without any lingering reminiscence of anything lovely or awful or sublime. As for the soil, the thin and scanty verdure, barely covering the limestone which spreads almost everywhere beneath the desert surface, sufficiently explains its nature. Here and there patches of deeper earth and richer swards, with clumps of trees, vary these pastures of the wilderness; as again they are broken by wide areas, thickly covered with shrubs of considerable height and size" (*Scripture Lands*, p. 5-7).

It is obvious that in the ancient days of the nation, when Judah and Benjamin possessed the teeming population indicated in the Bible, the condition and aspect of the country must have been very different. Of this there are not wanting sure evidences. There is no country in which the ruined towns bear so large a proportion to those still existing. Hardly a hill-top of the many within sight that is not covered with vestiges of some fortress or city. That this numerous population knew how most effectually to cultivate their rocky territory is shown by the remains of their ancient terraces, which constantly meet the eye, the only mode of husbanding so scanty a coating of soil, and preventing its being washed by the torrents into the valleys. These frequent remains enable the traveller to form an idea of the appearance of the landscape when thus terraced. But, besides this, forests appear to have stood in many parts of Judæa until the repeated invasions and sieges caused their fall, and the wretched government of the Turks prevented their reinstatement; and all this vegetation must have reacted on the moisture of the climate, and, by preserving the water in many a ravine and natural reservoir where now it is rapidly dried by the fierce sun of the early summer, must have materially influenced the look and the resources of the country.

The following elevations are taken (with some corrections from later sources) from Van de Velde, who has collected them from the best authorities, and arranged them, with valuable notes, in his *Memoir of Map*. In order to connect the Palestine ridge with Lebanon, of which it is the natural continuation, and with the desert of Tîh into which it falls, the heights of a few points beyond the boundaries of Palestine on the north and south are given:

	Feet.
Tôm Niha, the culminating point of southern Lebanon, fifteen miles north of the Litâny	6500
Kefr Hûneh, a pass over the ridge four miles farther south	4300
Kula'at esh-Shukîf (Belfort), overhanging the Litâny	2300
In Palestine.	
Kedesh-Naphtali, twelve miles south of the Litâny (Kedesh is in an upland plain surrounded by peaks	

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	Feet.
and ridges several hundred feet higher than the town)	1354
Jebel Jermuk, the highest point in Western Palestine (about)	4000
Safed	2775
Jebel Kaukab, near Cana of Galilee	1736
Turân, on the plain of Sefûrieh	872
Kurn Hattin, the traditional scene of "the Sermon on the Mount"	1096
Mount Tabor	1865
Nazareth, situated in a valley	1237
Plain of Esdraelon, nearly due south of Nazareth	382
Jebel ed-Duhy (Little Hermon)	1839
Mount Gilboa, highest point	2200
Mount Carmel, highest point	1800
Jebel Haskin, the highest point between Gilboa and Ebal	2000
Upland plain of Sanûr	1330
Mount Ebal	2700
Mount Gerizim	2650
Plain of Mukhna, at the base of Gerizim	1595
Top of the ridge south of the plain of Mukhna	2037
The ridge of Sinjil, near Shiloh	3108
Bethel	2401
Neby Samwil. (This appears to be too low.)	2649
Jerusalem, highest point of the city	2585
Mount of Olives	2665
Bethlehem	2704
Pools of Solomon (in a valley)	2513
Ruins of Ramah, three miles north of Hebron	2800
Hebron (in a valley, with higher ridges round it)	3029
Carmel, eight miles south of Hebron	2238
Ed-Dhoheriyeh, fifteen miles south-west of Hebron	2174
Beersheba	1100
Beyond the Southern Border.	
El-Khulasa, in the desert of Tih	704

From these measurements it will appear how singularly uniform the elevation of the range is from Esdraelon to Hebron. This gives it the appearance of a vast wall as seen from the sea. Its aspect from the Jordan valley is different; it seems to have a much greater elevation on the south, owing to the depression of the Dead Sea and the adjoining plain.

The transverse *valleys* that intersect this central mountain region have already been referred to, but they constitute so important a feature that we dwell upon them more in detail. This grand watershed of the country sends off on either hand—to the Jordan valley on the east and the Mediterranean on the west, and be it remembered (with one or two exceptions) east and west only—the long tortuous arms of its many torrent-beds. But though keeping north and south as its general direction, the line of the watershed is, as might be expected from the prevalent equality of level of these highlands, and the absence of anything like ridge or saddle, very irregular, the heads of the valleys on the one side often passing and "overlapping" those of the other. Thus in the territory of the ancient Benjamin the heads of the great wadys Fuwar (or Suweinit) and Mutyah (or Kelt) — the two main channels by which the torrents of the winter rains hurry down from the bald hills of this district into the valley of the Jordan—are at Bireh and Beitin respectively, while the great wady Belât, which enters the Mediterranean at Nahr Aujeh a few miles above Jaffa, stretches its long arms as far as, and even farther than, Taiyibeh, nearly four miles to the east of either Bireh or Beitin. So also in the more northern district of Mount Ephraim around Nâbulus, the ramifications of that extensive system of valleys which combine to form the Wady Ferrah—one of the main feeders of the central Jordan—interlace and cross by many miles those of the Wady Shair, whose principal arm is the valley of Nâbulus, and which pours its waters into the Mediterranean at Nahr Falaik.

The valleys on the two sides of the watershed, as already noted, differ considerably in character. Those on the east—owing to the extraordinary depth of the Jordan valley into which they plunge, and also to the fact already mentioned that the watershed lies rather on that side of the highlands, thus making the fall more abrupt—are extremely steep and rugged. This is the case during the whole length of the southern and middle portions of the country. The precipitous descent between Olivet and Jericho, with which all travellers in the Holy Land are acquainted, is a type, and by no means an unfair type, of the eastern passes, from Zuweirah and Ain-Jidi on the south to Wady Bidân on the north. It is only when the junction between the plain of Esdraelon and the Jordan valley is reached that the slopes become gradual, and the ground fit for the manœuvres of anything but detached bodies of foot-soldiers. But, rugged and difficult as they are, they form the only access to the upper country from this side, and every man or body of men who reached the territory of Judah, Benjamin, or Ephraim from the Jordan valley must have climbed one or other of them. The Ammonites and Moabites, who at some remote date left such lasting traces of their presence in the names of Chephar ha-Ammonai and Michmash, and the Israelites pressing forward to the relief of Gibeon and the slaughter of Beth-horon, doubtless entered alike through the great Wady Fuwar already spoken of. The Moabites, Edomites, and Mehunim swarmed up to their attack on Judah through the crevices of Ain-Jidi (2 Chron. xx, 12, 16). The pass of Adummim was in the days of our Lord—what it still is—the regular route between Jericho and Jerusalem. By it Pompey advanced with his army when he took the city.

The western valleys are more gradual in their slope. The level of the external plain on this side is higher, and therefore the fall less, while at the same time the distance to be traversed is much greater. Thus the length of the Wady Belât, already mentioned, from its remotest head at Taiyibeh to the point at which it emerges on the plain of Sharon, may be taken as twenty to twenty-five miles, with a total difference of level during that distance of perhaps 1800 feet, while the Wady el-Aujeh, which falls from the other side of Taiyibeh into the Jordan, has a distance of barely ten miles to reach the Jordan valley, at the same time falling not less than 2800 feet. Here again the valleys are the only means of communication between the lowland and the highland. From Jaffa and the central part of the plain there are two of these roads "going up to Jerusalem:" the one to the right by Ramleh and the Wady Aly; the other to the left by Lydda, and thence by the Beth-horons, or the Wady Suleiman, and Gibeon. The former of these is modern, but the latter is the scene of many a famous incident in the ancient history. Over its long acclivities the Canaanites were driven by Joshua to their native plains; the Philistines ascended to Michmash and Geba, and fled back past Ajalon; the Syrian force was stopped and hurled back by Judas; the Roman legions of Cestius Gallus were chased pell-mell to their strongholds at Antipatris.

Farther south the communication between the mountains of Judah and the lowland of Philistia are hitherto comparatively unexplored. They were doubtless the scene of many a foray and repulse during the lifetime of Samson and the struggles of the Danites, but there is no record of their having been used for the passage of any important force in ancient or modern times. North of Jaffa the passes are few. One of them, by the Wady Belât, led from Antipatris to Gophna. By this route St. Paul was probably conveyed away from Jerusalem. Another leads from the ancient sanctuary of Gilgal, near Kefr-Saba, to Nâbulus. These western valleys, though easier than those on the eastern side, are of such a nature as to present great difficulties to the passage of any large force encumbered by baggage. In fact these mountain passes really formed the security of Israel, and if she had been wise enough to settle her own intestinal quarrels without reference to foreigners, the nation might, humanly speaking, have stood to the present hour. The height, and consequent strength, which was the frequent boast of the prophets and psalmists in regard to Jerusalem, was no less true of the whole country, rising as it does on all sides from plains so much below it in level. The armies of Egypt and Assyria, as they traced and retraced their path between

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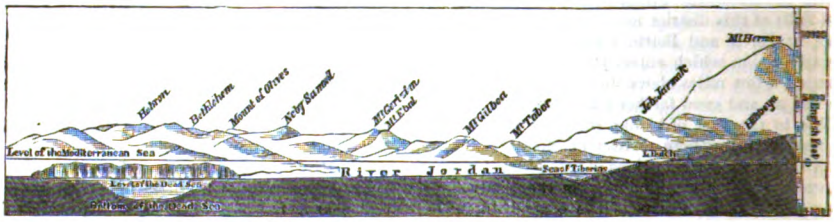
Pelusium and Carchemish, must have looked at the long wall of heights which closed in the broad level roadway they were pursuing, as belonging to a country with which they had no concern. It was to them a natural mountain fastness, the approach to which was beset with difficulties, while its bare and soilless hills were hardly worth the trouble of conquering, in comparison with the rich green plains of the Euphrates and the Nile, or even with the boundless cornfield through which they were marching. This may fairly be inferred from various notices in Scripture and in contemporary history. The Egyptian kings, from Rameses II and Thothmes III to Pharaoh Necho, were in the constant habit of pursuing this route during their expeditions against the Chatti, or Hittites, in the north of Syria; and the two last-named monarchs fought battles at Megiddo, without, as far as we know, having taken the trouble to penetrate into the interior of the country. The Pharaoh who was Solomon's contemporary came up the Philistine plain as far as Gezer (not far from Ramleh), and besieged and destroyed it, without leaving any impression of uneasiness in the annals of Israel. Later in the monarchy Psammetichus besieged Ashdod in the Philistine plain for the extraordinary period of twenty-nine years (Herod. ii, 157); during a portion of that time an Assyrian army probably occupied part of the same district, endeavoring to relieve the town. The battles must have been frequent; and yet the only reference to these events in the Bible is the mention of the Assyrian general by Isaiah (xx, 1), in so casual a manner as to lead irresistibly to the conclusion that neither Egyptians nor Assyrians had come up into the highland. This is illustrated by Napoleon's campaign in Palestine. He entered it from Egypt by El-Arish, and after overrunning the whole of the lowland, and taking Gaza, Jaffa, Ramleh, and the other places on the plain, he wrote to the sheiks of Nâbulus and Jerusalem, announcing that he had no intention of making war against them (*Corresp. de Nap.* No. 4020, "19 Ventose, 1799"). To use his own words, the highland country "did not lie within his base of operations;" and it would have been a waste of time, or worse, to ascend thither. In the later days of the Jewish nation, and during the Crusades, Jerusalem became the great object of contest; and then the battle-field of the country, which had originally been Esdraelon, was transferred to the maritime plain at the foot of the passes communicating most directly with the capital. Here Judas Maccabæus achieved some of his greatest triumphs, and here some of Herod's most decisive actions were fought; and Blanchegarde, Askelon, Jaffa, and Beitnuba (the Bettenuble of the Crusading historian) still shine with the brightest rays of the valor of Richard I.

through the country from north to south. From Dan, on the northern border, to the southern angle of the Dead Sea, its length is 150 English miles. Its breadth at the northern end is about six; at the Sea of Galilee it is nine; and at Jericho, where it is widest, it is about thirteen. There are places between these points where it is much narrower. ¶ Immediately south of Lake Merom it is a high terrace—an offshoot from the culminating peaks at Safed—which has an elevation of about 900 feet, and breaks down to the Jordan on the east in steep banks, and to the shores of the Sea of Galilee on the south in long terraced declivities. From the western side of the terrace the mountains rise steeply; so that the terrace itself may be considered as a higher section of the valley. Along the south-west shore of the Sea of Galilee a dark ridge shoots out eastward and descends to the banks of the Jordan in frowning cliffs, narrowing the valley to a width of about four miles. The next point where the western ridge projects is at Kurn Surtabeh, east of Shiloh. This peak resembles the horn of a rhinoceros, and hence its name; from it a rocky ridge of white limestone runs across the valley almost to the banks of the river in its centre. The peak of Surtabeh is remarkable as one of the signal-stations of the ancient Israelites, on which beacons were lighted to announce the appearance of the new moon (Talmud, *Rosh Ha-Shana*, ii; Reland, p. 346; Robinson, *Biblical Researches*, iii, 293).

The western bank of the valley, though everywhere clearly and sharply defined, is irregular, like a deeply indented coast-line, occasioned by the broken character of the ridge behind, and the glens and broad plains which run into it. The eastern bank is different. It is straight as a wall, except for a short distance in the centre, where the rugged hills and deep glens of Gilead break its uniformity. On the whole it is more abrupt than the western; and its top appears almost horizontal. This regularity arises from the fact that it is not, strictly speaking, a mountain-chain, but rather the bank or supporting wall of a natural terrace.

The northern section of the Jordan valley is flat. Around the site of Dan extends a plain of great fertility, now in part cultivated by Damascus merchants, as it was in primæval days by the Sidonians (Judg. xviii, 7). The uncultivated parts are covered with rank grass, and thickets of dwarf oak, sycamore, arbutus, and oleander. South of this is a large tract of marshy ground, extending to the shores of Merom—the home of wild swine, buffaloes, and innumerable water-fowl. The marsh and lake are fed not only by the Jordan, but by great numbers of fountains along the side of the plain, and streams from the surrounding mountains. The lake Merom (q. v.) occupies the lower



Profile Section of Palestine, from South to North.

(3.) *The Jordan Valley.*—The physical geography of this natural division of Palestine has already been so fully described that it will only be necessary in this place to supplement a few points serving to connect it with the mountain-chain on the west and the plateau on the east, and thus to apportion to it its place in the general survey of the country. See JORDAN.

The Jordan valley is the most remarkable feature in the physical geography of Palestine. Its great depression makes it so. It is wholly, or almost wholly, beneath the level of the ocean. It runs in a straight line

part of this basin, and has a broad margin of fertile land along each side. Below the lake the regularity of the valley is interrupted by the projecting terrace already mentioned, and the river is pushed over close to the eastern bank, along which it runs in a deep, wild glen. At the mouth of the upper Jordan, on the northern shore of the Sea of Galilee, is a low rich plain, several miles in extent, famous for its early and luxuriant crops of melons and cucumbers. It is cultivated by some families of nomad Arabs. The lake here fills the valley from side to side, with the exception of the little

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fertile plain of Gennesaret (q. v.) on the western shore. The eastern shore keeps close to the base of the hills, which rise over it in steep, bare acclivities. See GALILEE, SEA OF.

Between the Sea of Galilee and the Dead Sea the valley is divided into two sections by the projecting ridge of Surtabeh, above mentioned. The upper section has a gently undulating surface, a rich, loamy soil, abundantly watered by streams from both the eastern and western mountains, and by numerous fountains along their base. A few spots are cultivated by the semi-nomad tribes of Ghawârineh, who take their name from the valley, here called *el-Ghôr*. The uncultivated portions are covered with tall rank grass and jungles of gigantic thistles. The Jordan winds down the centre in a tortuous channel along the bottom of a ravine, whose high chalky banks are deeply furrowed and worn into lines and groups of white conical mounds.

At Kurn Surtabeh there is a break in the valley, as from an upper to a lower terrace. A ridge or bank extends across it from west to east, and is broken up in the centre, where the river cuts through, into "labyrinths of ravines with barren chalky sides, forming cones and hills of various shapes, and presenting a most wild and desolate scene" (Robinson, iii, 293). South of this point, the mountain-chain on the west recedes, and the plain expands; its surface becomes flatter; fountains and streams are neither so frequent nor so copious; and the intense heat and rapid evaporation make the surface parched and bare. Along the sides of the mountains, especially at the openings of ravines, are here and there masses of verdure and foliage; but the vast body of the plain is bare. A large part, too, towards the Dead Sea, is covered with a white saline crust, which gives it the appearance of a desert. But the rank luxuriance of the vegetation around fountains, along the banks of streams, and wherever irrigation is employed, as at Jericho, shows the natural richness of the soil, and proves that industry alone is wanting to develop its vast resources. The whole of this lower valley is now almost deserted. With the exception of the few inhabitants of er-Rîha (Jericho), and a few families of nomad Ghawârineh, no man dwells there; and a curse, moral as well as physical, appears to rest upon the region.

The river here winds as before through a glen down the centre of the valley. The banks of the glen are steep, white, bare, and worn into little hills; while the river-sides are fringed with the richest foliage. Owing to the depth of this glen, neither river nor foliage is seen from the plain until the very brow is reached. The plain along the northern shore of the Dead Sea is low and flat, and in the centre, near the Jordan, slimy. The sea fills up the whole breadth of the valley; the precipitous mountains upon the east and west rising from the shore-line—sometimes from the bosom of the water. The scenery of this region is more dreary than that in any other part of Palestine. The white plain on the north, the white naked cliffs on the east and west, the gray haze, caused by rapid evaporation, quivering under the burning sunbeams—all combine to form a picture of stern desolation such as the eye seldom beholds.

The western shore of the sea follows the base of the cliffs to the southern extremity, where the salt hills, called Khashm Usdum, "the ridge of Sodom," project from the west far into the Ghôr. On the east, the shore-line keeps close to the mountains for about three-quarters of its length; then a long, low, sandy promontory, called el-Lisân, "the Tongue," juts out into the sea. South of this there is a broad strip of marshy plain, covered with jungles of reeds and dense shrubberies of tamarisk. Here some tribes of fierce lawless Arabs pitch their tents and cultivate a few fields of wheat and millet. The whole southern shore of the sea is low and slimy. See SEA, SALT.

In regard to its levels, the whole Jordan valley divides itself into five stages, as follows: 1. The basin of Merom, now called el-Hûleh; 2. The basin of Tiberias; 3. The valley to Kurn Surtabeh; 4. The plain of Jericho; 5. The Dead Sea. The levels taken by different travellers are very unsatisfactory. The elevation of the fountain of the Jordan at Dan, and consequently of the northern extremity of the great valley, may be regarded as undetermined. The following are given (with the exception of the last) by Van de Velde (*Memoir*, p. 181):

	Feet.
Tell el-Kâdy (Dan), by De Forest	647
" " " " Von Wildenbruch	537
" " " " De Bertou	344
The Lake Merom, by induction from Wildenbruch's elevation of Jacob's Bridge, about	120
The Lake Merom, by De Bertou	20
Khan Jubb Yûsef, on high terrace between Merom and Sea of Galilee	883
Below the Sea-level.	
Sea of Galilee, by Lynch	653
Bridge of Mejâmia, between Beth-shean and Gadara, by Lynch	704
Ruined bridge a few miles above Kurn Surtabeh, by Lynch	1097
Pilgrim's bathing-place on the Jordan, by Poole	1209
Jericho, by Poole	798
" " De Bertou	1034
Kasr Hajla, on the plain near Jericho, by Symonds	1069
The Dead Sea, by Lynch	1317
" " " " Symonds	1312
" " " " De Bertou	1377
" " " " Poole	1316
" " " " the English engineers	1292

Buried as it is thus between such lofty ranges, and shielded from every breeze, the atmosphere of the Jordan valley is extremely hot and relaxing. Its enervating influence is shown by the inhabitants of Jericho, who are a small, feeble, exhausted race, dependent for the cultivation of their lands on the hardier peasants of the highland villages (Robinson, i, 550), and to this day prone to the vices which are often developed by tropical climates, and which brought destruction on Sodom and Gomorrah. But the circumstances which are unfavorable to morals are most favorable to fertility. Whether there was any great amount of cultivation and habitation in this region in the times of the Israelites the Bible does not say; but in post-biblical times there is no doubt on this point. The palms of Jericho and of Abila (opposite Jericho on the other side of the river), and the extensive balsam and rose gardens of the former place, are spoken of by Josephus, who calls the whole district a "divine spot" (θεῖον χωρίον, *War*, iv, 8). Bethshan was a proverb among the rabbins for its fertility. Succoth was the site of Jacob's first settlement west of the Jordan; and therefore was probably then, as it still is, an eligible spot. In later times indigo and sugar appear to have been grown near Jericho and elsewhere; aqueducts are still partially standing, of Christian or Saracenic arches; and there are remains all over the plain between Jericho and the river of former residences or towns and of systems of irrigation (Ritter, *Jordan*, p. 503, 512). Phasaelis, a few miles farther north, was built by Herod the Great; and there were other towns either in or closely bordering on the plain. At present this part is almost entirely desert, and cultivation is confined to the upper portion, between Sakût and Beisân. There indeed it is conducted on a grand scale; and the traveller as he journeys along the road which leads over the foot of the western mountains overlooks an immense extent of the richest land, abundantly watered, and covered with corn and other grain. Here, too, as at Jericho, the cultivation is conducted principally by the inhabitants of the villages on the western mountains. All the irrigation necessary for the towns, or for the cultivation which formerly existed or still exists in the Ghôr, is obtained from the torrents and springs of the western mountains. For all purposes to which a river is ordinarily applied the Jordan is useless. So rapid that its course is one continued cataract; so crooked that in the whole of its lower and main course it has hardly half a mile straight; so

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broken with rapids and other impediments that no boat can swim for more than the same distance continuously; so deep below the surface of the adjacent country that it is invisible, and can only with difficulty be approached; resolutely refusing all communication with the ocean, and ending in a lake, the peculiar conditions of which render navigation impossible—with all these characteristics the Jordan, in any sense which we attach to the word "river," is no river at all; alike useless for irrigation and navigation, it is in fact, what its Arabic name signifies, nothing but a "great watering-place" (Sheriat el-Khebir).

How far the valley of the Jordan was employed by the ancient inhabitants of the Holy Land as a medium of communication between the northern and southern parts of the country we can only conjecture. Though not the shortest route between Galilee and Judæa, it would yet, as far as the levels and form of the ground are concerned, be the most practicable for large bodies; though these advantages would be seriously counterbalanced by the sultry heat of its climate, as compared with the fresher air of the more difficult road over the highlands. The ancient notices of this route are very scanty: (1.) From 2 Chron. xxviii, 15 we find that the captives taken from Judah by the army of the northern kingdom were sent back from Samaria to Jerusalem by way of Jericho. The route pursued was probably by Nâbulus across the Mukhna, and by Wady Ferrah or Fasail into the Jordan valley. Why this road was taken is a mystery, since it is not stated or implied that the captives were accompanied by any heavy baggage which would make it difficult to travel over the central route. It would seem, however, to have been the usual road from the north to Jerusalem (comp. Luke xvii, 11 with xix, 1), as if there were some impediment to passing through the region immediately north of the city. (2.) Pompey brought his army and siege-train from Damascus to Jerusalem (B.C. 40) past Scythopolis and Pella, and thence by Koreæ (possibly the present Kerawa at the foot of the Wady Ferrah) to Jericho (Joseph. *Ant.* xiv, 3, 4; *War*, i, 6, 5). (3.) Vespasian marched from Emmaus, on the edge of the plain of Sharon, not far east of Ramleh, past Neapolis (Nâbulus), down the Wady Ferrah or Fasail to Koreæ, and thence to Jericho (*War*, iv, 8, 1); the same route as that of the captive Judæans in No. 1. (4.) Antoninus Martyr (cir. A.D. 600), and possibly Willibald (A.D. 722), followed this route to Jerusalem. (5.) Baldwin I is said to have journeyed from Jericho to Tiberias with a caravan of pilgrims. (6.) In our own times the whole length of the valley has been traversed by De Bertou, and by Dr. Anderson, who accompanied Lynch's Expedition as geologist, but apparently by few if any other travellers.

(4.) *The Plateau east of the Jordan.*—Eastern Palestine, or the region beyond the Jordan valley, is widely different in its physical geography from Western. Its average elevation is about 2500 feet above the sea. The Jordan valley is a rent or chasm in the earth's crust; the country beyond it is an elevated terrace. This elevation affects the scenery, the climate, the products, and the inhabitants themselves. Nowhere east of the Jordan, at least within the boundaries of Palestine, is there the bare, desolate aspect such as is presented by the sun-scorched plain of Philistia, or the white downs of the Negeb, or the barren wilderness of Judæa. There is more verdure, more richness, and more beauty everywhere on the east. The pastures of Gilead and Bashan are still as attractive as they were when Reuben and Gad saw and coveted them (Numb. xxxii, 1). The surface of Western Palestine is rough and rugged, varied by plain and mountain ridge; the east is nearly all a table-land, consisting of smooth downs, well designated by the accurate sacred writers as the *Mishor* (Deut. iii, 10; Josh. xiii, 9, 16, etc.; comp. Stanley, p. 479). It does not appear so from the west, from whence the eye sees only a ridge, like a huge wall, running along the horizon; for this peculiarity is visible from every point on the east, and is very striking when seen from some commanding spot, as the top of Hermon, or the crest of Jebel Haurân. In Western Palestine, again, the ancient cities are almost obliterated, and the very foundations of the temples and monuments can scarcely be discovered; in the east, the magnificence of the existing ruins, and the perfect preservation of some of the very oldest cities, are subjects of continual surprise and admiration to the traveller. Some have represented Eastern Palestine as mainly a pastoral country, where the three tribes lived in a semi-nomad state, dwelling in tents, and placing their flocks in rude folds like the border tribes of Bedawîn. The country itself gives the best refutation to this theory. It is everywhere thickly studded with old cities, towns, and villages—many of them still bearing their Scripture names. In no part of Western Palestine are there evidences of such a dense population as throughout Bashan and Gilead. The country was indeed rich in pastures; but it was also rich in cornfields. The northern section of it is to this day the granary of Damascus.

The northern border of Palestine intersects that part of the ridge of Hermon now called Jebel el-Heish, passing Bânias, and the little lake Phiala (now Birket er-Râm), which ancient geographers regarded as the head source of the Jordan (Joseph. *War*, iii, 10, 7). This range bears some resemblance in features and scenery to the mountains of Upper Galilee. It is broad, and is interspersed with green upland plains and wide fertile valleys. Its peaks and sides are mostly covered, more or less densely, with forests of oak, sycamore, terebinth, and here and there clumps of pine-trees. The timber is larger and the woods denser than in any part of Western Palestine (Porter's *Damascus*, i, 307). The forests, however, are gradually disappearing under the destroying hand of the Bedawîn and the Damascus charcoal manufacturers. At the place where the border-line crosses, the ridge appears to be of about equal altitude with that on the opposite side of the Hûleh; but it slowly decreases, and finally sinks into the table-land a few miles south of the ruins of Kuneiterah. The scenery of the southern end is beautiful. Lines and groups of conical hills, perfect in form, covered from base to summit with green grass and sprinkled with evergreen oaks, are divided by meadow-like plains and winding vales, with here and there the gray ruins of a town or village. The grass in spring is most luxuriant; and the wild flowers—anemones, tulips, poppies, marigolds, cowslips—are more abundant than even in Galilee. The whole landscape glows with them. The superiority of the pastures and the abundance of flowers are owing to the forests, to the high elevation, and to the influence of the neighboring snow-crowned peaks of Hermon. At all seasons dew is abundant; one of the highest summits is called Abu-Nedy, "the father of dew;" and clouds may often be seen hovering over the ridge when the heaven elsewhere is as brass. This illustrates the Psalmist's beautiful imagery; "As the dew of Hermon, that descended on the mountains of Zion" (cxxxiii, 3). The ridge is now almost desolate. With the exception of two or three small villages, and a few families of nomads, it has no inhabitants. Its rich soil is untilled, and even its pastures are forsaken or neglected.

At the eastern base of the ridge commences the noble plateau of Bashan, at once the richest and the largest plain in Palestine. It extends unbroken southward to the banks of the Yarmuk (thirty miles), and eastward to Jebel Haurân (fifty miles). The western part of it is called *Jaulân* (גּוֹלָן, Γαυλονῖτις), the eastern *Hauran*. The former has a gently undulating surface; is studded with conical and cup-shaped tells; is abundantly watered, especially in the northern part, by streams and fountains; and is famed throughout all Syria for the excellence of its pastures. The surface is in places

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stony, and covered with shrubberies of hawthorn, ilex, and other bushes; elsewhere it is smooth as a meadow. Towards the west the plateau is intersected by deep ravines or gullies, which carry its surplus waters down to the Jordan. The high ridge which runs along the eastern side of the Jordan valley from Hermon to Gilead is the supporting wall of this plateau. Jaulân has now very few settled inhabitants; but it is visited periodically by the vast tribes of the Anazeh from the Arabian desert, whose flocks and herds, numerous as those of their ancestors "the children of the East" (Judg. vi, 3–5), devour, trample down, and destroy all before them. The remains of old cities and villages in the plain are very numerous, and some of them very extensive (Porter's *Damascus*, vol. ii). See GOLAN.

The plain of Haurân divides itself naturally into two parts: one, lying on the north-east, is a wilderness of rocks, elevated from twenty to thirty feet above the surrounding plain. The border is sharply defined, and has received from the sacred writers an appropriate name, the *Chebel* (Deut. iii, 4, 13; 1 Kings iv, 13), in the Hebrew. The rocks are basalt, which appears to have been thrown up from innumerable pores or craters in a state of fusion, to have flowed over the whole ground, and then, while cooling, to have been rent and shattered by some terrible convulsion. For wildness and savage, forbidding deformity, there is nothing like it in Palestine, and it is scarcely equalled in the world. This is the *Argob* of the Hebrews, the *Trachonitis* (q. v.) of the Greeks, and the *Lejah* of the modern Arabs. Its inhabitants have in all ages partaken of the wild character of their country. They have been and are lawless bandits; and their rocky fastness is the home of every outlaw. Along the rocky border of this forlorn region, and even in the interior, are great numbers of primæval cities, most of them now deserted, though not ruined (comp. Deut. iii, 4). The remaining portion of Haurân is a plain, perfectly level, with a deep black soil, free from stones, and proverbial for its fertility. At intervals are rounded or conical tells, usually covered with the remains of ancient cities or villages. The water-courses are deep and tortuous, running westward to the Jordan; but none of them contain perennial streams. See HAURAN.

Along the eastern border of this noble plain lies an isolated ridge of mountains—the Mountains of Bashan—about forty miles long by fifteen broad. It divides the ancient kingdom of Bashan from the arid steppes of Arabia; and it forms at this point the north-eastern boundary of Palestine. The scenery is picturesque. Being wholly of volcanic origin, the summits rise in conical peaks, and are mostly clothed to the top with oaks. The glens are deep and wild; the mountain-sides are terraced, and though rocky and now desolate, they everywhere afford evidence of the extraordinary richness of the soil and of former careful cultivation. The grass and general verdure surpass anything in Western Palestine; and the brilliant foliage of the evergreen oak and terebinth gives the mountains the look of eternal spring. In another respect, also, the scenery differs widely from that of the west. In the latter the white limestone and chalky strata, and the white soil, give a parched and barren look to the country. In Bashan the rocks are all basalt, in color either dark slaty gray or black; and the soil is black. This makes the landscape somewhat sombre, but on the whole more pleasing than Judæa or Samaria. Though these mountains are far from the sea, and on the borders of an arid wilderness, they do not appear to suffer so much from drought or from the burning sun of summer as the western range. This arises in part from the forests that clothe them, and in part from their greater elevation—the highest peaks cannot be less than 6000 feet above the sea, and the average elevation of the plain of Haurân is greater than that of the mountains of Western Palestine. It is remarkable, however, that water is extremely scarce in Haurân. Even in winter, though the snow lies deep upon the mountains, and sometimes covers the plain, the torrents are neither numerous nor large, and there are no perennial streams. Fountains are rare. The ancient inhabitants have expended much labor and skill in attempts to obtain a supply of water. Cisterns and tanks of immense size have been constructed at every town and village. Some are open, as at Bozrah and Salcah; some arched over, as at Kenath and Suleim; some excavated in the rock, forming labyrinths, as at Edrei and Damah. In a few places long subterranean canals have been sunk, in others aqueducts have been made. There is an aqueduct at Shuhba, in the mountains, upwards of five miles long; and there is one in the plain at Dera not less than twenty. Irrigation is not practiced in Bashan—it is not necessary. The soil is deep and rich, totally different from the scanty gravelly covering of the hills of Judah; the great elevation, too, prevents the intense heat and evaporation which so seriously affect the low plains of Palestine. In another respect Bashan presents a very marked contrast to the west. Its old cities still stand. Their walls, gates, and primæval houses are in many places nearly perfect. The temples and monuments of the Greek and Roman period, and the churches of the early Christian age, are also in a good state of preservation. There are no remains of antiquity west of the Jordan which would bear comparison with those of Bozrah, Salcah, Kenath, Shuhba, or Edrei; and probably in no other country of the world are there specimens of the domestic architecture of so remote an age (Porter's *Damascus*, vol. ii; *The Giant Cities of Bashan*, p. 1 sq.). The province of Haurân is an oasis in the midst of widespread desolation. This is mainly owing to the indomitable courage of the Druses who inhabit it. They have taught rapacious Bedawîn and rapacious Turks alike to respect them and the fruits of their industry. Grouped together in a few of the ancient cities and villages on the western slopes of the mountains, and along the southern border of the Lejah, they are able to bid defiance to all their enemies. A number of Christians and Mohammedans are settled among and around them. They cultivate large sections of the plain, and they find a ready market for their grain in Damascus. See BASHAN.

South of the river Yarmuk the plain of Bashan gives place to the picturesque hills of Gilead. Their slopes are easy, their tops rounded, and there are undulating plateaus along the broad summit of the ridge. Their elevation, as seen from the east, is not great. The distant view is more that of an ascent to a higher part of the plain than of a mountain range. The summits seem nearly horizontal, and not more than five or six hundred feet above the plain. On passing in among them the physical features assume new forms, and the scenery becomes very beautiful. Wild glens cut deeply down through the ridge to the Jordan valley. The first of these is the Yarmuk, which contains a rapid perennial torrent rushing along its rocky bed between fringes of willow and oleander. It is the largest tributary to the Jordan, and next to it the largest river in Palestine. Farther south is Wady Yâbes, taking its name from the old city of Jabesh-Gilead, which once stood on its bank. Still farther south is the Jabbok, also a perennial stream, though much smaller than the Yarmuk. The scenery of these glens and the intervening hills is not surpassed in any part of Palestine. The steep banks are broken by white limestone cliffs, and they are in most places covered with the glistening foliage of the ilex, intermixed with hawthorn and arbutus; while the slopes overhead and the rounded hill-tops wave with forests of oak, terebinth, and occasionally pine. The little meadows along the streams, the open spaces on the mountains, and the undulating forest glades, are all covered with rich herbage. Gilead is still "a place for cattle" (Numb. xxxii, 1).

The highest peak of Gilead is Jebel Osha, near es-Salt. South of it the ridge sinks, and finally melts into

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the plateau near the ruins of Rabbath-Ammon. None of the peaks of Gilead have been measured, and their height can only be estimated by comparison with the plain behind and the mountains of Samaria opposite. Viewed from the west, the top of the whole ridge on the east side of the Jordan appears nearly horizontal; yet both to the north and south of Gilead the summit of the ridge is on the level of the plateau. Jebel Osha, therefore, can scarcely be more than 700 feet above the plateau, which would make its elevation above the sea less than 4000 feet. This is much lower than the ordinary estimate. Like Bashan, Gilead contains the remains of many splendid cities, the chief of which are Gerasa, Rabbath-Ammon, Gadara, and Pella. The ruins of towns, castles, and villages stud the mountains in all directions. Settled inhabitants are now very few, and they are greatly oppressed by the inroads of the Bedawîn, who, attracted by the rich pastures and abundant waters, penetrate all parts of the country. See GILEAD.

South of Gilead lies "the land of Moab" (Deut. i, 5; xxxii, 49), a plateau like Bashan, but more naked and desolate. Less is known of it than of any other part of Palestine. It has never been fully explored; and, with the exception of a few travellers passing through and following nearly the same route, the country has, until recently, scarcely been examined. From the ruins of Ammon it extends in a succession of rolling downs to Kerak. On the west it breaks down in stupendous cliffs, 3000 feet and more, to the shore of the Dead Sea. Chasms of singular wildness cut these cliffs to their base, and run far back into the plain. Along the torrent-beds are fringes of willow, oleander, tamarisk, and palms. The ravine of Kerak is its southern boundary; but the grandest of all the ravines is the Arnon, which formed the southern boundary of Reuben's territory (Deut. iii, 12). Wady Zurka Main is also a deep ravine, and is remarkable as having near its mouth the famous warm fountains, anciently called Callirrhoë (Joseph. *Ant.* xvii, 6, 5; Pliny, v, 16; Irby and Mangles, *Travels*, p. 467 sq., 1st ed.). Along the western brow of the plateau, little conical and rounded hills rise at irregular intervals to a height of two or three hundred feet. The highest is Jebel Attarus. Not far from Heshbon is Jebel Neba, or Nebo (q. v.), a spur from the general Dead Sea wall. There are also some low ridges away to the eastward, separating the southern part of the plain from the desert of Arabia (Burckhardt, *Travels in Syria*, p. 375). The soil of the plateau is rich and deep; but being composed mainly of disintegrated limestone, and diffused over white calcareous strata, it is greatly affected by the sun, and assumes a bare and parched aspect during the summer. At the northern end, where it joins Gilead, are some remains of oak-forests; and in the deep ravines, and along the north-western declivities, trees and shrubs grow abundantly, but the vast expanse of the upland is treeless and shrubless (Irby and Mangles, p. 474; Burckhardt, p. 364). At Wady Mojeb (Arnon) the plain assumes a more rugged aspect, being strewn with basalt boulders, and dotted with rocky mounds. These extend to Kerak. The general features and character of the plateau agree perfectly with the incidental notices of the sacred penmen. It is "a land for cattle," famed throughout all Palestine for the abundance and richness of its pastures, and forming a constant source of dispute and warfare among the desert tribes (Burckhardt, p. 368). It was well termed *Mishor*, a region of "level downs," a "smooth table-land," as contrasted with the rough and rocky soil of the western mountains (comp. Stanley, *S. and P.* p. 317). The plateau of Moab is a thirsty region. Fountains, and even spring wells, are very rare; and there are no perennial streams, yet it abounds with traces of former dense population. The ruins of old cities—many of great extent—and of old villages, stud its surface. In numbers of these we recognise the Bible names, as Hesbân, El-âl, Medeba, and Arair. The want of fountains and streams was supplied by tanks and cisterns, which abound in and near all the old towns. The "pools of Heshbon" are still there (Cant. vii, 4; see Murray's *Handbook for S. and P.* p. 298). But the cities and villages are now deserted. Moab has no settled inhabitants. From Ammân to Kerak there is not a single village or house. Large tribes of Bedawîn roam over its splendid pastures; and a few poor nomads, with the warlike people of Kerak, cultivate some portions of its soil; but all the rest is desolate.

The elevations of Eastern Palestine have not been taken with accuracy. Some of those collected by Van de Velde appear to be mere estimates. They may be given, however, in the absence of better:

	Feet.
Kuneiterah, at the southern base of Hermon (v. Schubert)	3937
Plateau, southward (v. Schubert)	3000
Plain of Haurân, approximation (Russegger)	2650
Kuleib, highest summit of Haurân mountains (Russegger)	6400
Jebel Ajlûn, highest point in north Gilead (much too high), approximation (Russegger)	6500
Jebel Osha (much too high), about	5000

The following books contain all the information yet given to the public regarding the plain of Moab: Burckhardt, *Travels in Syria*, p. 364 sq.; Irby and Mangles, *Travels in Egypt*, etc., p. 456 sq., 1st ed.; Seetzen, *Reisen*, i, 405 sq.; ii, 324 sq.; De Saulcy, *Voyage Round the Dead Sea*, i, 329 sq.; G. Robinson, *Travels in Palestine*, ii, 179; Porter, *Handbook for Syria and Palestine*, p. 297 sq.; Tristram, *Land of Moab* (Lond. and N. Y. 1873). See MOAB.

2. *General Features.*—It may be well now to group together a few of those characteristics of Palestine embodied or referred to in the preceding sketch of its physical geography, and which tend to illustrate some of the statements and incidental notices of the sacred writers.

(1.) To an Occidental Palestine does not appear either rich or beautiful. Calling to mind the glowing descriptions of the Bible, the Eastern traveller is apt to feel grievous disappointment, and even to accuse the sacred writers of exaggeration. They speak of the land as "a land flowing with milk and honey" (Exod. iii, 8; Lev. xx, 24; Deut. vi, 3; Josh. v, 6); "a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig-trees, and pomegranates; a land of oil olive, and honey; a land wherein thou shalt eat bread without scarceness" (Deut. viii, 7–9); "a land of hills and valleys, and that drinketh water of the rain of heaven; a land which the Lord thy God careth for: the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year" (xi, 11, 12). Those accustomed to Western verdure, and the full glory of Western harvests, can see little fertility in the naked hills and bare plains of Palestine. A thoughtful consideration of the whole subject, however, and a careful survey of the country, prove that the words of the sacred penmen were not exaggerated.

(*a.*) In the first place, it must be borne in mind that they were describing an Eastern, not a Western land. When Moses addressed the above words to the Israelites, he was accustomed, and so were they, to the flat surface, and cloudless, rainless sky of Egypt, and to the stern desolation of the Sinaitic desert. Compared with these, Palestine was a land of hills and valleys, of rivers and fountains, of corn and wine.

[1.] After the "great and terrible wilderness," with its "fiery serpents," its "scorpions," "drought," and "rocks of flint"—the slow and sultry march all day in the dust of that enormous procession—the eager looking forward to the well at which the encampment was to be pitched—the crowding, the fighting, the clamor, the bitter disappointment around the modicum of water when at last the desired spot was reached—the "light bread" so long "loathed"—the rare treat of animal food when the quail descended, or an approach to the sea permitted the "fish" to be caught; after this daily

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struggle for a painful existence, how grateful must have been the rest afforded by the Land of Promise!—how delicious the shade, scanty though it were, of the hills and ravines, the gushing springs and green plains, even the mere wells and cisterns, the vineyards and olive-yards and "fruit-trees in abundance," the cattle, sheep, and goats, covering the country with their long black lines, the bees swarming around their pendent combs in rock or wood! Moreover they entered the country at the time of the Passover, when it was arrayed in the full glory and freshness of its brief springtide, before the scorching sun of summer had had time to wither its flowers and embrown its verdure. Taking all these circumstances into account, and allowing for the bold metaphors of Oriental speech—so different from our cold depreciating expressions—it is impossible not to feel that those wayworn travellers could have chosen no fitter words to express what their new country was to them than those which they so often employ in the accounts of the conquest—"a land flowing with milk and honey, the glory of all lands."

[2.] Again, although the variations of the seasons in Palestine may appear to us slight, and the atmosphere dry and hot, yet after the monotonous climate of Egypt, where rain is a rare phenomenon, and where the difference between summer and winter is hardly perceptible, the "rain of heaven" must have been a most grateful novelty in its two seasons, the former and the latter—the occasional snow and ice of the winters of Palestine, and the burst of returning spring, must have had double the effect which they would produce on those accustomed to such changes. Nor is the change only a relative one; there is a real difference—due partly to the higher latitude of Palestine, partly to its proximity to the sea—between the sultry atmosphere of the Egyptian valley and the invigorating sea-breezes which blow over the hills of Ephraim and Judah.

The contrast with Egypt would tell also in another way. In place of the huge overflowing river, whose only variation was from low to high, and from high to low again, and which lay at the lowest level of that level country, so that all irrigation had to be done by artificial labor—"a land where thou sowedst thy seed and wateredst it with thy foot like a garden of herbs"—in place of this, they were to find themselves in a land of constant and considerable undulation, where the water, either of gushing spring, or deep well, or flowing stream, could be procured at the most varied elevations, requiring only to be judiciously husbanded and skilfully conducted to find its own way through field or garden, whether terraced on the hill-sides or extended to the broad bottoms. But such a change was not compulsory. Those who preferred the climate and the mode of cultivation of Egypt could resort to the lowland plains or the Jordan valley, where the temperature is more constant and many degrees higher than on the more elevated districts of the country; where the breezes never penetrate, where the light fertile soil recalls, as it did in the earliest times, that of Egypt, and where the Jordan in its lowness of level presents at least one point of resemblance to the Nile.

[3.] In truth, on closer consideration, it will be seen that, beneath the apparent monotony, there is a variety in the Holy Land really remarkable. There is the variety due to the difference of level between the different parts of the country. There is the variety of climate and of natural appearances, proceeding partly from those very differences of level, and partly from the proximity of the snow-capped Hermon and Lebanon on the north and of the torrid desert on the south; and which approximate the climate, in many respects, to that of regions much farther north. There is also the variety which is inevitably produced by the presence of the sea—"the eternal freshness and liveliness of ocean."

Each of these peculiarities is continually reflected in the Hebrew literature. The contrast between the highlands and lowlands is more than implied in the habitual forms of expression, "going *up*" to Judah, Jerusalem, Hebron; "going *down*" to Jericho, Capernaum, Lydda, Cæsarea, Gaza, and Egypt. More than this, the difference is marked unmistakably in the topographical terms which so abound in and are so peculiar to this literature. "The mountains of Judah," "the mountains of Israel," "the mountains of Naphtali," are the names by which the three great divisions of the highlands are designated. The predominant names for the towns of the same district—Gibeah, Geba, Gaba, Gibeon (meaning "hill"); Ramah, Ramathaim (the "brow" of an eminence); Mizpeh, Zophim, Zephathah (all modifications of a root signifying a wide prospect)—all reflect the elevation of the region in which they were situated. On the other hand, the great lowland districts have each their peculiar name. The southern part of the maritime plain is "the Shephelah;" the northern, "Sharon;" the valley of the Jordan, "ha-Arabah;" names which are never interchanged, and never confounded with the terms (such as *emek*, *nachal*, *gai*) employed for the ravines, torrent-beds, and small valleys of the highlands. See TOPOGRAPHICAL TERMS.

The differences in climate are as frequently mentioned. The psalmists, prophets, and historical books are full of allusions to the fierce heat of the mid-day sun and the dryness of summer; no less than to the various accompaniments of winter—the rain, snow, frost, ice, and fogs—which are experienced at Jerusalem and other places in the upper country quite sufficiently to make every one familiar with them. Even the sharp alternations between the heat of the days and the coldness of the nights, which strike every traveller in Palestine, are mentioned. The Israelites practiced no commerce by sea; and, with the single exception of Joppa, not only possessed no harbor along the whole length of their coast, but had no word by which to denote one. But that their poets knew and appreciated the phenomena of the sea is plain from such expressions as are constantly recurring in their works—"the great and wide sea," its "ships," its "monsters," its roaring and dashing "waves," its "depths," its "sand," its mariners, the perils of its navigation (Psa. cvii). See SEA.

(*b.*) In the next place, Palestine is not now what it then was. The curse is upon it. Eighteen centuries of war and ruin and neglect have passed over it. Its valleys have been cropped for ages without the least attempt at fertilization. Its terrace-walls have been allowed to crumble, and the soil has washed down into the ravines, leaving the hill-sides rocky and sterile. Its trees have been cut down, and never replaced. Its fields have been desolated, its structures pillaged, and all its improvements ruthlessly destroyed. The utter insecurity of life and property has taken away all incentive for maintaining the resources of the land, and extortion has robbed it of the last vestiges of thrift. What would the fairest country of Europe be under similar circumstances? But the close observer can still see the vast resources of the land, and abundant evidences of former richness, and even beauty. The products ascribed to it by the sacred writers are just those for which its soil and climate are adapted. The wide plains for wheat and barley; the sheltered glens and deep warm valleys for the pomegranate, the olive, and the palm; the terraced slopes of hills and mountains for the vine and the fig. Then there are the oak-forests still on Bashan; the evergreen shrubberies on Carmel; the rich pastures on Sharon, Moab, and Gilead; and the full blush of spring flowers all over the land.

(2.) Palestine now seems almost deserted. Few countries in the old world are so thinly peopled. Some of the plains—the lower Jordan, for example, and Southern Philistia—appear to be "without man and without beast." Yet in no country are there such abundant evidences of former dense population. Every available spot on plain, hill, glen, and mountain bears traces of cultivation. It is "a land of ruins." Everywhere, on plain and mountain, in rocky desert and on beetling

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cliff, are seen the remains of cities and villages. In Western Palestine they are heaps of stones, or white dust and rubbish strewn over low tells; in Eastern, the ruins are often of great extent and magnificence. All this accords with the vast population mentioned alike by the writers of the Old Testament (Judg. xx, 17; 1 Sam. xv, 4; 1 Chron. xxvii, 4–15) and of the New (Matt. v, 1; ix, 33; Luke xii, 1, etc.), and confirmed by the statements of Josephus.

(3.) It has been seen that Palestine has, in reality, only one river—the Jordan; yet it has several perennial streams, such as the Jabbok, the Arnon, and the historic Kishon; and also the Yarmuk, the Belus, and others not mentioned in the Bible. Its mountains also abound with winter torrents. Doubtless these were all more copious in ancient days, when forests clothed the hills and the soil was fully cultivated. To these Moses referred, when he described Palestine as "a land of brooks of water." Fountains abound among the hills—"fountains and depths that spring out of valleys and hills"—and throughout the country are vast numbers of wells and cisterns and aqueducts, showing that the supply of water from ordinary sources must have been always limited; and illustrating too the labors of the patriarchs in digging wells, and their hard struggles to defend them (Gen. xxvi, 15; 2 Sam. xxiii, 15; John iv, 6; Deut. vi, 11). See RIVER.

(4.) Another of the physical characteristics of Palestine ought not to be overlooked. Its limestone strata abound in caves, especially in the mountains of Judæa. Some are of immense size, as that at Khureitûn, near Bethlehem (Murray's *Handbook*, p. 229). Many of them were evidently used as dwellings by the ancient inhabitants, as those near Eleutheropolis and along the border of Philistia (*ibid.* p. 256 sq.); many as tombs, examples of which are numerous at Jerusalem, Hebron, and Bethel; many as stores for grain and folds for flocks. These caves are often mentioned in sacred history. Lot and his daughters took refuge in a cave after the destruction of Sodom (Gen. xix, 30); in a cave the five kings hid themselves when pursued by Joshua (Josh. x, 16); in the caves of Adullam, Maon, and Engedi David found an asylum (1 Sam. xxii, 1; xxiv, 3); in a cave Obadiah concealed the prophets of the Lord from the fury of Jezebel (1 Kings xviii, 4); in caves and "dens" and "pits" and "holes" the Jews were accustomed to take refuge during times of pressing danger (Judg. vi, 2; 1 Sam. xiii, 6). Consequently, to enter into "holes of the rock and caves of the earth" was employed by the prophets as an impressive image of terror and impending calamity (Isa. ii, 19; Rev. vi, 15, 16). The tomb of Abraham at Machpelah was a cave (Gen. xxiii, 19); our Lord's tomb was a cave, and so was that of Lazarus (John xi, 38), and those in which the Gadarene dæmoniacs dwelt (Mark v, 3). In later times, caves became strongholds for robbers (Joseph. *War*, i, 16, 2), and places of refuge for conquered patriots (*Life*, 74, 75). Caves and grottos have also played an important part in the traditionary history of Palestine. "Wherever a sacred association had to be fixed, a cave was immediately selected or found as its home" (Stanley, p. 151, 435, 505). See CAVE.

(5.) Few things are a more constant source of surprise to the stranger in the Holy Land than the manner in which the hill-tops are, throughout, selected for habitation. A town in a valley is a rare exception. On the other hand, scarcely a single eminence of the multitude always in sight but is crowned with its city or village, inhabited or in ruins, often so placed as if not accessibility but inaccessibility had been the object of its builders. And indeed such was their object. These groups of naked, forlorn structures—piled irregularly one over the other on the curve of the hill-top, their rectangular outline, flat roofs, and blank walls, suggestive to the Western mind rather of fastness than of peaceful habitation, surrounded by filthy heaps of the rubbish of centuries, approached only by the narrow winding path, worn white, on the gray or brown breast of the hill—are the lineal descendants, if indeed they do not sometimes contain the actual remains, of the "fenced cities, great and walled up to heaven," which are so frequently mentioned in the records of the Israelitish conquest. They bear witness now, no less surely than they did even in that early age, and as they have done through all the ravages and conquests of thirty centuries, to the insecurity of the country—to the continual risk of sudden plunder and destruction incurred by those rash enough to take up their dwelling in the plain. Another and hardly less valid reason for the practice is furnished in the terms of our Lord's well-known apologue—namely, the treacherous nature of the loose alluvial "sand" of the plain under the sudden rush of the winter torrents from the neighboring hills, as compared with the safety and firm foundation attainable by building on the naked "rock" of the hills themselves (Matt. vii, 24–27).

These hill-towns were not what gave the Israelites their main difficulty in the occupation of the country. Wherever strength of arm and fleetness of foot availed, there those hardy warriors, fierce as lions, sudden and swift as eagles, sure-footed and fleet as the wild deer on the hills (1 Chron. xii, 8; 2 Sam. i, 23; ii, 18), easily conquered. It was in the plains, where the horses and chariots of the Canaanites and Philistines had space to manœuvre, that they failed to dislodge the aborigines. Judah "drave out the inhabitants of the mountain, but could not drive out the inhabitants of the valley, because they had chariots of iron; . . . neither did Manasseh drive out the inhabitants of Bethshean . . . nor Megiddo," in the plain of Esdraelon; . . . "neither did Ephraim drive out the Canaanites that dwelt in Gezer," on the maritime plain near Ramleh; . . . "neither did Asher drive out the inhabitants of Accho. . . . And the Amorites forced the children of Dan into the mountain, for they would not suffer them to come down into the valley" (Judg. i, 19–34). Thus in this case the ordinary conditions of conquest were reversed—the conquerors took the hills, the conquered kept the plains. To a people so exclusive as the Jews there must have been a constant satisfaction in the elevation and inaccessibility of their highland regions. This is evident in every page of their literature, which is tinged throughout with a highland coloring. The "mountains" were to "bring peace," the "little hills justice to the people:" when plenty came, the corn was to flourish on the "top of the mountains" (Psa. lxxii, 3, 16). In like manner the mountains were to be joyful before Jehovah when he came to judge his people (xcviii, 8). What gave its keenest sting to the Babylonian conquest was the consideration that the "mountains of Israel," the "ancient high places," had become a "prey and a derision;" while, on the other hand, one of the most joyful circumstances of the restoration is that the mountains "shall yield their fruit as before, and be settled after their old estates" (Ezek. xxxvi, 1, 8, 11). But it is needless to multiply instances of this, which pervades the writings of the psalmists and prophets in a truly remarkable manner, and must be familiar to every student of the Bible. (See the citations in Stanley's *Sinai and Pal.* ch. ii, viii.) Nor was it unacknowledged by the surrounding heathen. We have their own testimony that in their estimation Jehovah was the "God of the mountains" (1 Kings xx, 28), and they showed their appreciation of the fact by fighting (as already noticed), when possible, in the lowlands. The contrast is strongly brought out in the repeated expression of the psalmists: "Some," like the Canaanites and Philistines of the lowlands, "put their trust in chariots and some in horses; but we"—we mountaineers, from our "sanctuary" on the heights of "Zion"—"will remember the name of Jehovah our God," "the God of Jacob our father," the shepherd-warrior, whose only weapons were sword and bow—the God who is now a high fortress for us—"at whose command both chariot and horse are fallen," "who

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burneth the chariots in the fire" (Psa. xx, 1, 7; xlvi, 7–11; lxxvi, 2, 6).

But the hills were occupied by other edifices besides the "fenced cities." The tiny white domes which stand perched here and there on the summits of the eminences, and mark the holy ground in which some Mohammedan saint is resting—sometimes standing alone, sometimes near the village, in either case surrounded with a rude enclosure, and overshadowed with the grateful shade and pleasant color of terebinth or carob—these are the successors of the "high places" or sanctuaries so constantly denounced by the prophets, and which were set up "on every high hill and under every green tree" (Jer. ii, 20; Ezek. vi, 13). See HILL.

(6.) In the preceding description allusion has been made to many of the characteristic features of the Holy Land. But it is impossible to close this account without mentioning a defect which is even more characteristic—its lack of monuments and personal relics of the nation who possessed it for so many centuries, and gave it its claim to our veneration and affection. When compared with other nations of equal antiquity—Egypt, Greece, Assyria—the contrast is truly remarkable. In Egypt and Greece, and also in Assyria, as far as our knowledge at present extends, we find a series of buildings reaching down from the most remote and mysterious antiquity—a chain of which hardly a link is wanting, and which records the progress of the people in civilization, art, and religion as certainly as the buildings of the mediæval architects do that of the various nations of modern Europe. We possess also a multitude of objects of use and ornament, belonging to those nations, truly astonishing in number, and pertaining to every station, office, and act in their official, religious, and domestic life. But in Palestine it is not too much to say that there does not exist a single edifice, or part of an edifice, of which we can be sure that it is of a date anterior to the Christian æra. Excavated tombs, cisterns, flights of stairs, which are encountered everywhere, are of course out of the question. They may be—some of them, such as the tombs of Hinnom and Shiloh, probably are—of very great age, older than anything else in the country. But there is no evidence either way, and as far as the history of art is concerned nothing would be gained if their age were ascertained. The only ancient buildings of which we can speak with certainty are those that were erected by the Greeks or Romans during their occupation of the country. Not that these buildings have not a certain individuality which separates them from any mere Greek or Roman building in Greece or Rome; but the fact is certain that not one of them was built while the Israelites were masters of the country, and before the date at which Western nations began to get a footing in Palestine. As with the buildings, so with other memorials. With one exception, the museums of Europe do not possess a single piece of pottery or metal-work, a single weapon or household utensil, an ornament or a piece of armor, of Israelitish make, which can give us the least conception of the manners or outward appliances of the nation before the date of the destruction of Jerusalem by Titus. The coins form the single exception. A few rare specimens still exist, the oldest of them attributed—though even that is matter of dispute—to the Maccabees, and their rudeness and insignificance furnish a stronger evidence than even their absence could imply of the total want of art among the Israelites.

It may be said that Palestine is now only in the same condition as Assyria before the recent researches brought so much to light. But the two cases are not parallel. The soil of Babylonia is a loose loam or sand, of the description best fitted for covering up and preserving the relics of former ages. On the other hand, the greater part of the Holy Land is hard and rocky, and the soil lies in the valleys and lowlands, where the cities were very rarely built. If any store of Jewish relics were remaining embedded or hidden in suitable ground—as, for example, in the loose mass of débris which coats the slopes around Jerusalem—we should expect occasionally to find articles which might be recognised as Jewish. This was the case in Assyria. Long before the mounds were explored, Rich brought home many fragments of inscriptions, bricks, and engraved stones, which were picked up on the surface, and were evidently the productions of some nation whose art was not then known. But in Palestine the only objects hitherto discovered have all belonged to the West—coins or arms of the Greeks or Romans.

The buildings already mentioned as being Jewish in character, though carried out with foreign details, are the following: The tombs of the kings and of the judges; the buildings known as the tombs of Absalom, Zechariah, St. James, and Jehoshaphat; the monolith at Siloam—all in the neighborhood of Jerusalem; the ruined synagogues at Meiron and Kefr Birîm. But there are two edifices which seem to bear a character of their own, and do not so clearly betray the style of the West. These are the enclosure round the sacred cave at Hebron, and portions of the western, southern, and eastern walls of the Haram at Jerusalem, with the vaulted passage below the Aksa. Of the former it is impossible to speak in the present state of our knowledge. The latter will be more fully noticed under the head of TEMPLE; it is sufficient here to name one or two considerations which seem to bear against their being of older date than Herod. (1.) Herod is distinctly said by Josephus to have removed the old foundations, and laid others in their stead, enclosing double the original area (*Ant.* xv, 11, 3; *War*, i, 21, 1). (2.) The part of the wall which all acknowledge to be the oldest contains the springing of an arch. This and the vaulted passage can hardly be assigned to builders earlier than the time of the Romans. (3.) The masonry of these magnificent stones (absurdly called the "bevel"), on which so much stress has been laid, is not exclusively Jewish or even Eastern. It is found at Persepolis; it is also found at Cnidus and throughout Asia Minor, and at Athens—not on stones of such enormous size as those at Jerusalem, but similar in their workmanship.

M. Rénan, in his recent report of his proceedings in Phœnicia, has named two circumstances which must have had a great effect in suppressing art or architecture among the ancient Israelites, while their very existence proves that the people had no genius in that direction. These are (1) the prohibition of sculptured representations of living creatures, and (2) the command not to build a temple anywhere but at Jerusalem. The hewing or polishing of building-stones was even forbidden. "What," he asks, "would Greece have been, if it had been illegal to build any temples but at Delphi or Eleusis? In ten centuries the Jews had only three temples to build, and of these certainly two were erected under the guidance of foreigners. The existence of synagogues dates from the time of the Maccabees, and the Jews then naturally employed the Greek style of architecture, which at that time reigned universally."

In fact the Israelites never lost the feeling or the traditions of their early pastoral nomad life. Long after the nation had been settled in the country, the cry of those earlier days, "To your tents, O Israel!" was heard in periods of excitement. The prophets, sick of the luxury of the cities, are constantly recalling the "tents" of that simpler, less artificial life; and the Temple of Solomon—nay, even perhaps of Zerubbabel—was spoken of to the last as the "tent of the Lord of hosts," the "place where David had pitched his tent." It is a remarkable fact that, eminent as Jews have been in other departments of art, science, and affairs, no Jewish architect, painter, or sculptor has ever achieved any signal success. See ARCHITECTURE; ARTIFICER.

VI. *Climate, etc.*—1. *Temperature.*—Probably there is no country in the world of the same extent which embraces a greater variety in this respect than Palestine. On Mount Hermon, at its northern border, we approach

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a region of perpetual snow. From this we descend successively by the peaks of Bashan and Upper Galilee, where the oak and pine flourish, to the hills of Judah and Samaria, where the vine and fig-tree are at home, to the plains of the seaboard, where the palm and banana produce their fruit, down to the sultry shores of the Dead Sea, on which we find tropical heat and tropical vegetation. To determine with scientific accuracy the various shades of climate, and to arrange throughout the country exact isothermal lines, would require a long series of observations made at a number of distinct points now scarcely ever visited by scientific men. Sufficient data exist, however, to afford a good general view of the climate—a view sufficiently accurate for the illustration of the Bible.

Along the summits of the central ridge of Palestine, and over the table-land east of the Jordan, the temperature is pretty nearly equal. The cold in winter is sometimes severe. The thermometer has been known to fall as low as 28° Fahr., and frost hardens the ground —more, however, on the eastern plains than on the Judæan hills. Snow falls nearly every winter; it seldom lies longer than a day or two; but in the winter of 1857 it was eight inches deep, and it covered the eastern plains for a fortnight. The results were disastrous. Nearly a fourth of the houses of Damascus were injured, and some of the flat-roofed bazaars and mosques were left heaps of ruin. South of Hebron snow is rare, and frost less intense. Along the seaboard of Philistia and Sharon, and in the Jordan valley, snow and frost are unknown; but on the coast farther north very slight frost is sometimes felt. Snow is rarely seen whitening the ground below an elevation of 2000 feet.

The summer heat varies greatly in different localities. It is most intense along the shores of the Dead Sea, owing in part to the depression, and in part to the reflection of the sun's rays from the white mountains. The temperature at Engedi is probably as high as that of Thebes. The heat, the evaporation, and the fœtid atmosphere render the whole of this plain dangerous to Europeans during the summer months. Tiberias is not so hot as Jericho, but it is sensibly hotter than the coast plain, where, owing to the influence of the sea-breeze, which sets in at ten o'clock in the forenoon and continues till two hours after sunset, the heat is not oppressive. The dry soil and dry atmosphere make the greater part of the coast salubrious. Palms flourish luxuriantly and produce their fruit at Gaza, Joppa, Haifa, and as far north as Sidon and Beyrût; they also bear fruit in favorable positions on the plain of Damascus. At Hebron, Jerusalem, along the summit of the central ridge, and on the eastern plateau, the heat is never intense, the thermometer rarely rising to 90° in the shade, though the bright, cloudless sun and white soil make open-air labor and travel exhausting and dangerous. The following results of Dr. Barclay's observations at Jerusalem, extending over five years (1851–1855), are important:

"The greatest range of the thermometer on any year was 52° Fahr. The highest elevation of the mercury was 92°. Under favorable exposure, immediately before sunrise, on one occasion, it fell to 28°. The mean annual average of temperature is 66.5°; July and August are the hottest months, January the coldest. The coldest time is about sunrise; the warmest noon; sunset is about the mean. The average temperature of January, the coldest month, during five years, was 49.4°; of August, the warmest month, 79.3°."

The temperature of Damascus is lower than that of Jerusalem. The highest range of the thermometer noted was 88°, the lowest 29°. The mercury rarely rises above 84° during the heat of the day. At Shumlân, on Lebanon, the highest range of the thermometer was 82° (Aug. 22); and the average of that month was 76°. According to the estimates of Dr. Forbes (*Edinburgh New Philos. Jour.* April, 1862), the mean annual temperature of Beyrût is 69°, of Jerusalem 62.6°, and of Jericho 72°. That of Jerusalem differs widely from Dr. Barclay's average; and Jericho appears to be too low.

2. *Rain.*—In Palestine the autumnal rains commence about the end of October. In Lebanon they are a month earlier. They are usually accompanied by thunder and lightning (Jer. x, 13). They continue during two or three days at a time, not constantly, but falling chiefly in the night; then there is an interval of sunny weather. The quantity of rain in October is small. The next four months may be called the rainy season, but even then the fall is not continuous for any lengthened period. The showers are often extremely heavy. In April rain falls at intervals; in May the showers are less frequent and lighter, and at the close of that month they cease altogether. No rain falls in Palestine in June, July, August, or September, except on occasions so rare as to cause not merely surprise, but alarm; and not a cloud is seen in the heavens as large as a man's hand (1 Sam. xii, 17 sq.; Cant. ii, 11). In Lebanon the climate in this respect is somewhat different. In 1850 rain fell at Shumlân on June 27 and 28, and on Aug. 8, 9, and 12; and in Damascus, on rare occasions, rain is seen in the month of June. In Lebanon also clouds are occasionally, though not frequently, seen during the summer months. Dr. Barclay gives the following average of the rainfall at Jerusalem during seven seasons: 1846–47, 59 inches; 1847–48, 55 inches; 1848–49, 60.5 inches; 1850–51, 85 inches; 1851–52, 65 inches; 1852–53, 44 inches; 1853–54, 26.9 inches. This gives a general yearly average of 56.5 inches, which is 25 inches above the mean annual rainfall in England, and within one inch of that in Keswick, Cumberland, the wettest part of England (*City of the Great King*, p. 417, 428; Whitty, *Water Supply of Jerusalem*, p. 194). See RAIN.

3. *Seasons.*—Only two seasons are expressly mentioned in the Bible; but the rabbins (Talmud) make six, apparently founding their division upon Gen. viii, 22. They are as follows: (1.) *Seed-time:* October to December. (2.) *Winter:* December to February. (3.) *Cold:* February to April. (4.) *Harvest:* April to June. (5.) *Heat:* June to August. (6.) *Summer:* August to October. These divisions are arbitrary. Seed-time now commences in October after the first rains, and continues till January. Harvest in the lower valley of the Jordan sometimes begins at the close of March; in the hill country of Judæa it is nearly a month later, and in Lebanon it rarely begins before June; and is not completed in the higher regions till the end of July. After the heavy falls of rain in November the young grass shoots up, and the ground is covered with verdure in December. In January, oranges, lemons, and citrons are ripe; and at its close, in favorable seasons, the almond-tree puts out its blossoms. In February and March the apricot, pear, apple, and plum are in flower. In May, apricots are ripe; and during the same month melons are produced in the warm plains around the Sea of Galilee. In June, figs, cherries, and plums ripen; and the roses of the "Valley of Roses," near Jerusalem, and of the gardens of Damascus, are gathered for the manufacture of rose-water. August is the crowning month of the fruit season, during which the grape, fig, peach, and pomegranate are in perfection. The vintage extends on through September. In August vegetation languishes. The cloudless sky and burning sun dry up all moisture. The grass withers, the flowers fade, the bushes and shrubs take a hard gray look, the soil becomes dust, and the country assumes the aspect of a parched, barren desert. The only exception to this general bareness are the orange-groves of Joppa and those few portions of the soil which are irrigated. See AGRICULTURE.

The following are the principal works from which information may be obtained regarding the climate of Palestine and Syria: (1.) *An Economical Calendar of Palestine*, by Buhle, translated by Taylor, and inserted among the fragments appended to Calmet's *Dict. of the Bible.* (2.) Walchii *Calendarium Palæstinæ*, ed. J. D. Michaelis, 1755. (3.) Volney, *Voyage en Syrie*, etc., 1787. (4.) Schubert, *Reise nach dem Morgenlande*, vol.

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iii, 1838. (5.) Russegger, *Reisen*, etc. (6.) Robinson, *Bib. Res.* passim. (7.) Kitto, *Physical History of Palestine*, ch. vii. (8.) Barclay, *City of the Great King*, p. 49 sq., 414 sq. (9.) Von Wildenbruch and Petermann, in *Journal of R. G. S.* vol. xx; and Poole, in vol. xxvi. (10.) Forbes, in *Edinburgh New Philosophical Journal*, April, 1862. (11.) Russell's *Natural History of Aleppo* gives full information regarding the climate and products of Northern Syria. See CALENDAR, JEWISH.

VII. *Natural History.*—1. *Plants.*—The various plants mentioned in the Bible are fully treated of in this work under their proper names. It is not necessary here to repeat what is said elsewhere, nor is it intended to give anything like a résumé of the botany of Palestine. All that is aimed at is to give some of the leading features of the vegetation of the country—to mention some of the principal plants now existing, and the localities in which they abound. The diversity of climate in Palestine has already been noticed. There is a regular gradation from the cold of Northern Europe to the heat of the tropics. This produces a corresponding variety of vegetation. Many of the plants of Europe, Asia, and Africa are found in the respective departments of Palestine. On the mountain-tops of Hermon, Bashan, and Galilee the products of the cold regions of the north grow luxuriantly; on the coast plain are some peculiar to Eastern Asia; and in the deep valley of the Jordan an African flora abounds.

(1.) On the northern mountain-ridges, and in Bashan, the oak and pine are the principal natural or forest *trees*; the former sometimes forming dense woods, and growing to a great size. The cedar is now, and was probably always, confined to the higher regions of Lebanon. Among smaller trees and bushes are the juniper, dwarf elder, sumac (*Rhus*), and hawthorn; the ivy, honeysuckle, and some species of rose are met with, but not in great abundance. The celebrated "oak of Bashan" appears to be the *Quercus Ægilops*; it has a massive trunk, short gnarled arms, and a round, compact top. It also abounds in Gilead, all over Jebel el-Heish, and Galilee. An oak of another and smaller variety (*Quercus Coccifera*), growing in bushes, not unlike English hawthorn in form, and having a leaf resembling holly, but smaller, spreads over Carmel, the ridge of Samaria, and the western slopes of the mountains of Judæa, sometimes forming impenetrable jungles. Intermixed with it in some places are found the arbutus, hawthorn, pistachio, and carob or locust-tree. Common brambles are abundant, as well as the styrax, the bay, the wild olive, and more rarely the thorny *Paliurus Aculeatus*, or "Christ's thorn." In the lowlands are the plane-tree, sycamore, and palm; but none of them abundant. Along the sandy downs of Sharon and Philistia grows the maritime pine; and on the banks of streams are the willow, oleander, and gigantic reeds. In the Jordan valley and along the Dead Sea are found the nubk (*Zizyphus Spina-Christi*), papyrus, tamarisk, acacia, retama (a kind of broom), sea-pink, Dead-Sea apple (*Solanum Sodomeum*), the *Balanites Ægyptiaca*, and on the banks of the river several species of willow and reed.

(2.) The hills and plains of Palestine abound in *flowers*. In early spring large sections of the country are covered with them, looking like a vast natural parterre. The most conspicuous among them are the lily, tulip, anemone, poppy, hyacinth, cyclamen, star of Bethlehem, crocus, and mallow. Thistles are seen on plain and mountain in infinite number and great variety—some small and creeping, with bright blue spines, others large and formidable, with heads like the "flails" of the ancient Britons. On the hills are also found vast quantities of aromatic shrubs, which fill the air with fragrance; among them are the sage, thyme, and sweet marjoram.

(3.) The *cultivated* trees and plants in Palestine include most of those common in Europe, with many others peculiar to warmer climates. The vine may be regarded as the staple product of the hills and mountains. It is still extensively cultivated; and those terraces now seen on the sides of valley, hill, and mountain were doubtless clothed with vines in ancient times. The olive is scarcely less abundant. It is found at almost every village in Western Palestine. But its greatest groves are at Gaza, Nâbulus, and on the western declivities of Galilee. It is not met with in the Jordan valley, and it is extremely rare in Gilead and Bashan. Some of the trees grow to a great size, though the branches are low and sparse. An olive-tree may be seen in the plain of Damascus upwards of forty feet in girth. The fig is abundant, especially among the hills of Judah and Samaria. Other fruit-trees less common are the pomegranate, apricot, walnut, almond, apple, quince, and mulberry. Date-palms are found at various places along the maritime plain; there are very few in the mountains, and they have altogether disappeared from Jericho, the "city of palm-trees;" though dwarf-palms grow at various places along the Jordan valley, as at Gennesaret. In the orchards of Joppa are the orange, lemon, citron, and banana; and the prickly pear in great abundance formed into hedges. The principal cereals are wheat, barley, rye, millet, Indian-corn, and rice in the marshy plain of the upper Jordan. Of pulse we find the pea of several varieties, the bean, large and small, and the lentil. Among esculent vegetables are the potato, recently introduced, carrots, lettuce, beets, turnips, and cabbages. In the sandy plains and in the Jordan valley cucumbers, melons, gourds, and pumpkins are grown in immense quantities. Hemp is common, flax less so, and cotton is produced in large quantities. Mr. Poole states that indigo and sesame are grown in the valley of Nâbulus (*Journal R. G. S.* xxvi, 57). The sugar-cane was formerly extensively cultivated in the Jordan valley, especially around Jericho. Indigo is still grown in the gardens of Jericho and in the plain of Gennesaret. The tobacco-plant is common in Lebanon, and among the villages of Western Palestine. Silk is extensively produced. Mulberry groves are rapidly increasing along the seaboard, and everywhere among the mountains of Western Palestine. At present silk is the most valuable of the exports. The growth of cotton is also increasing. But the heavy exactions of the government, and the insecurity of life and property, prevent capitalists from planting trees and cultivating the great plains. See each of these trees, fruits, and vegetables in its alphabetical place.

On the botany of Palestine the following works may be consulted: Shaw, *Travels in Barbary and the Levant*, 1808; Hasselquist, *Voyages and Travels in the Levant*, 1766; Schubert, *Reise*, 1840; Kitto, *Physical Hist. of Pal.*; Russell, *Natural Hist. of Aleppo*; also papers in *Transactions of Linn. Society*, vol. xxii; and *Natural Hist. Rev.* No. v. See BOTANY.

2. *Animals.*—The zoology of the Bible, like the botany, is fully treated in this work under the names of the several animals. All that is needed in this place, therefore, is to group together the principal animals at present found in the different parts of Palestine, referring the reader for fuller particulars to the separate articles, and to the works mentioned at the close. It may be remarked that comparatively little is known as yet of the fauna of Palestine. The great majority of travellers who visit the country have not time, and even if they had they do not possess the scientific knowledge necessary to minute researches in natural history.

(1.) The *domestic* animals of Palestine are, with one or two exceptions, those common in this country. The horse is small, hardy, and sure-footed, but not famed either for speed or strength. The best kinds are bought from the Bedawîn of the Arabian desert. Asses are numerous; some small and poor; others large and of great strength; and others, especially the white kinds, prized for their beauty and easy motion (comp. Judg. v, 10). Mules are chiefly used as beasts of burden. As there are no roads and no wheel carriages, the mules are the carriers of the country, and are met on all the leading thoroughfares in immense files, garnished pro-

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fusely with little bells and cowries. The camel is also employed for carrying heavier burdens, for performing more lengthened journeys, and for traversing the neighboring deserts. The best camels are bought from the wandering Arabs. The ox of Western Palestine is mostly small and poor, owing doubtless to hard work and insufficient food; but travellers have seen great droves of fine fat cattle upon the rich pastures of Jaulân. There is a very tall, lank species in the plain of Damascus and in parts of the Haurân. Oxen are now very rarely slaughtered for food in the interior. They are mainly kept for field-labor and for "treading out the corn." The buffalo is found in the valley of the upper Jordan; but few if any specimens are met with elsewhere in Palestine. Large-tailed sheep abound, and form the principal article of animal food. Flocks of the long-eared Syrian goat cover the mountains in all parts of the land. They are the chief producers of milk and butter. The common street dog infests the towns, villages, and encampments, belonging to no one, though tolerated by all as a public servant—the only sanitary officer existing in Palestine. There is another variety employed by shepherds. Cats, like dogs, are common property, and are rarely seen domesticated like our own.

(2.) The *wild* animals include the brown Syrian bear, found in the upper regions of Galilee and in Jabel el-Heish; the panther in the hills of Judæa and Samaria, and in the thickets of the Jordan; jackals in immense numbers everywhere; wolves, hyenas, foxes; wild swine in the marshes of the Jordan, and in the thickets of Bashan and Gilead; gazelles and fallow deer on the plain; the ibex or wild goat in the wilderness of Judæa; the hare and the coney (called by natives *weber*); the squirrel, mole, rat, mouse, and bat. Porcupines and hedgehogs are rare; Mr. Poole says badgers abound at Hebron (*Journal R. G. S.* xxvi, 58).

(3.) *Reptiles* exist in great variety. Some parts of the country swarm with them. The most common are lizards, which may be seen basking on every rock, and bobbing their hideous heads up and down on every ruin. Serpents of various kinds are numerous; the scorpion, tarantula, and chameleon are not so abundant. Frogs in vast numbers crowd the marshes and moist districts, and fill the air with their roar on the still summer evenings; the tree-frog and toad are also found; and little tortoises crawl over dry plains, and along the banks of pond and stream. The crocodile is said to exist in the Crocodile River, now called Nahr Zerka, in the plain of Sharon. Of this Dr. Thomson writes: "You will be surprised to hear that there are now living crocodiles in the marsh, but such is the fact. These millers say they have seen them often; and the government agent, a respectable Christian, assures me that they recently killed one eighteen spans long, and as thick as his body. I suspect that, long ages ago, some Egyptians accustomed to worship this ugly creature settled here, and brought their gods with them!" (*Land and Book*, ii, 244). The creature seen at this place (if indeed the whole story was not a pure fiction on the part of the Arabs) was doubtless the *Monitor Niloticus*.

(4.) *Birds* of prey are very numerous, including eagles and vultures, in the neighborhood of Lebanon; hawks in great variety, and ravens all over the land; and owls, which hoot and scream during the still night. Storks pay passing visits, and occasionally the white ibis is met with; the heron, gull, and lapwing are also found. The rocky hill-sides abound with partridges and quails; the cliffs in the glens with pigeons; the bushes with turtle-doves; and the lakes and marshes with ducks, teal, and other water-fowl. We also find the jay in some beautiful varieties; the kingfisher, the woodpecker, the sparrow, the swallow, the cuckoo, and many others. Domestic fowls are not numerous in Palestine. A few barn-door fowls may be seen in the villages, but ducks, geese, and turkeys are extremely rare.

(5.) *Insects* are so numerous in some parts of the land as almost to be a plague. They include the common fly and mosquito; the bee, wasp, and hornet; great numbers of horse-flies; many species of butterflies; ants, spiders, grasshoppers, beetles, earwigs, and the beautiful glowworm and firefly. The most formidable of the insects which infest Palestine is the *locust*. Some few are seen every year, but great flights are fortunately rare. One such occurred in the summer of 1853 which nearly desolated Eastern Syria. In many places they completely covered the ground; and for several days the air was so filled with them that the light of the sun was obscured as if by a mist. See each of the above-named animals in its alphabetical place.

Writers on the zoology of Palestine, or rather on Biblical zoology, are numerous. The following are the most important: Bochart, *Hierozoicon*, ed. Rosenmüller, 1793–1796; Hasselquist, *Travels;* Russell, *Nat. Hist. of Aleppo; Description de l'Égypte*, tom. xx-xxii; Schubert, *Reise;* Kitto, *Physical Hist. of Palestine;* Tristram, *Nat. Hist. of the Bible;* Wood, *Bible Animals*. See ZOOLOGY.

VIII. *Geology.*—Although several eminent geologists have passed through Palestine, we have as yet no full scientific delineation—not even a satisfactory outline—of its geology. (See the brief sketch in Tristram's *Nat. Hist. of the Bible*, ch. ii.) The country ought in many respects to be the most interesting in the world to the geologist. It possesses some unique features. It bears marks of tremendous volcanic convulsions, extending over a vast period. Its wonderful history has been considerably affected by these agencies.

The general geological formation of Palestine is simple. The basis of the country—the great body of its hills and plains — is Jura limestone, the same which extends over Lebanon, the desert of Arabia, and the plateau southward to the mountains of Sinai. Russegger says it may "be classed with the Upper Jura formation, the oolite, and the Jura dolomite." The rock is not uniform in character, composition, or color. Most of it is compact, regularly stratified, of a dark cream or gray color, and abounding in fossils. As a general rule it becomes softer towards the south. At Bethel are "large masses of blue limestone with shells," and on the sides of Gerizim "is nummulitic limestone; in some parts the rocks had been in a liquid state, for one kind had overflowed and encased the other" (Poole, in *Journal of R. G. S.* xxvi, 56). Around Jerusalem dolomite prevails. The ancient buildings of the city appear to have been chiefly constructed of it. It is veined with red and white like marble, compact, partially crystallized, and takes a high polish. Traces of an upper cretaceous formation of a more recent period are visible over the whole mountains. In many places the action of the atmosphere and the washing of winter rains have stripped it from the firmer strata. It was filled with masses and nodules of flint; and these are now strewn over the surface where the soft chalk, in which they were originally embedded, has entirely disappeared. Between Nâbulus and Samaria the ground is covered with flints (Poole, p. 57); they abound in the wilderness of Judæa. On the road from Bethany to Jericho, Poole says, "white nodules with black flint in the centre were thickly strewed about" (*ibid.*). In some places less exposed the upper crust remains; and thin layers of sandstone, soft and friable, alternate occasionally with the chalk (*ibid.*). Towards the borders of the Dead Sea some important changes are observed in the strata. Of the mountain of Neby Mûsa, Poole says, "The soil smelt very strong of sulphur, and I got specimens of limestone of an oolitic structure, also of a seam of bituminous and calcareous limestone, with pictens about six inches thick" (p. 58). On the northern shore of the Dead Sea he got a specimen of bituminous stone. In the mountain along the south-west coast, "the chalk showed in several places overlaid by limestone," probably owing to the tilting of the strata, or some other volcanic agency. In Eastern Palestine the limestone is found in Hermon, and throughout Gilead and Moab;

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but at Kerak it gives place to the ruddy sandstone strata which constitute the mountains of Edom, and which also appear beneath the limestone along the eastern shore of the Dead Sea. This eastern region has not been visited by any practical geologist, and the notices of it are brief and unsatisfactory.

This field of limestone, which thus extends over all Palestine, has been interrupted and broken in several places, and in a very remarkable manner, by volcanic agency—an agency, however, which operated at a very remote geological period. In Eastern Palestine lava ejected from the earth in a state of fusion has flowed over the limestone, covering the whole area of the kingdom of Bashan. The centre of eruption appears to have been in Jebel Haurân, at the now extinct craters Tell Abu Tumeis and Kuleib. From these two craters lava streams flowed westward to the Lejah; and the Lejah itself is filled with smaller craters. The little conical and cup-shaped tells which stud the surface of Haurân were all at one time active volcanoes. The basalt thus emitted from numerous openings spread over the whole region, forming the lofty peaks of Jebel Haurân, and sweeping across the plain to the Jordan. Neither the breadth nor the exact limits of this lava-field are yet known. On the north-west it runs up the sides of Jebel el-Heish; on the north it is bounded by the river Awaj (Pharpar), which separates it from the limestone in the plain of Damascus. On the south it runs to the banks of the Yarmuk, and in places across the ravine to Northern Gilead. The Lejah is geologically the most remarkable province in Palestine. The hard black rock covers the entire surface to a depth of from thirty to one hundred feet—now stretching out in broad wavy reaches, divided by fissures of great depth, now thrown up in vast heaps of jagged fragments, now partially crystallized, and extending in long ridges like the Giant's Causeway. The rock is very hard, gives a metallic sound when struck, and is filled with air-bubbles. Spherical boulders of the same material are strewn over portions of the western declivity of the plain (Porter, *Damascus*, ii, 241 sq.; Wetzstein, *Reisebericht über Haurân*, p. 27 sq.; Wilson, *Lands of the Bible*, ii, 318 sq.; Burckhardt, *Travels*, p. 111 sq.).

On the west side of the Jordan, opposite Bashan, are two other lava-fields. The northern has its centre about three miles north-west of Safed, near the village of Jîsh. Dr. Robinson thus describes it: "We soon came out upon a high open plain; and the volcanic stones increased as we advanced, until they took the place of every other; and, besides covering the surface of the ground, seemed also to compose the solid formation of the tract. In the midst of this plain we came upon heaps of black stones and lava, surrounding what had evidently once been the crater of a volcano. It is an oval basin, sunk in the plain . . . between three and four hundred feet in length, and about one hundred and twenty feet in breadth. The depth is perhaps forty feet. The sides are shelving, but steep and ragged, obviously composed of lava; of which our friend Mr. Hebard had been able to distinguish three different kinds or ages. . . . All around it are the traces of its former action, exhibited in the strata of lava and the vast masses of volcanic stones. It may not improbably have been the central point, or *Ableiter*, of the earthquake of 1837" (*B. R.* ii, 444). From this place the lava-streams and boulders radiate to a considerable distance. The high terrace which projects from the eastern side of this ridge to the Jordan below Merom is chiefly basalt; but it seems to be connected with the Haurân field, as it is of a hard, firm texture, while that of Jîsh is soft and porous.

Another centre of volcanic action in former ages is on the high plain south-west of Tiberias, called Ard el-Hamma. The whole plain is a lava-field; and the double peak of Kurûn Hattîn, on its north side, is basalt, and so also is the ridge which bounds the Sea of Galilee on the south. The rock is similar to that of Bashan. The thickness of the bed may be seen in the cliffs on the mountain-side behind the warm baths of Tiberias. The base of these cliffs is limestone, while the whole superincumbent mass is black or dark-gray basalt. This field extends northward to the plain of Gennesaret, westward to Sefûrieh, and southward to Esdraelon. The soil covering it is thick black mould like that of Bashan. It appears that the greater portion of the substratum of Esdraelon is basalt hidden beneath the soil (Wilson, ii, 304). But Jebel ed-Duhy (Little Hermon), and all the hills south of the plain, are limestone; and volcanic rock is not again seen in Western Palestine (Anderson, *Geological Reconnaissance* in Lynch's *Official Report*, p. 124 sq.). On the east of the Dead Sea basalt appears in boulders dotting the plateau between the rivers Arnon and Kerak; and Burckhardt says it is more porous than any specimens he had found farther northward (*Travels*, p. 375; Anderson, p. 191).

But the grand geological feature of Palestine is the central valley or chasm. Hugh Miller has said, "The natural boundaries of the geographer are rarely described by straight lines. Whenever these occur, the geologist may look for something remarkable" (*Old Red Sandstone*, p. 120). No better proof of this could be found than the Jordan valley. It runs in a straight line through the centre of Palestine. Its formation was probably simultaneous with those volcanic agencies that created the eastern and western lava-fields. It is a tremendous rent or fissure a hundred and fifty miles in length, rending asunder the whole limestone strata from top to bottom. Its extreme depth from the lips of the fissure to the bed of the Dead Sea is above 4000 feet, no less than 2624 of which is beneath the level of the ocean. Such a cleft in the earth's crust is without a parallel. It is singular that, though the rent was doubtless effected by a volcanic convulsion, and though volcanic rock covers such a large area on both sides of the northern part of the valley, there are no traces of it in the southern and deepest part, except at one or two points to be afterwards noticed. The sides of the valley, and the rock in its bed, so far as visible, are limestone, ranged occasionally in horizontal strata, but usually upheaved and tossed into wild confusion. Along the eastern shore of the Dead Sea the limestone strata give place to sandstone. The sides of the valley, and the general conformation of the adjoining ridges, would seem to indicate that the limestone crust had been heaved up by some tremendous volcanic agency running from south due north, and causing that huge rent which forms the basin of the Dead Sea and the Jordan valley. The evidences and often fearful results of recent as well as remote volcanic agency are visible along the whole Jordan valley, and over a large section of the adjoining districts. Beginning at the north we have the crater of Jîsh, extinct indeed at the surface, but giving palpable proof in tremendous throes of earthquakes that internal fires are still raging. Next follow the copious saline springs of Tabighah, on the northern shore of the Sea of Galilee; then the sulphureous springs of Tiberias, where the water gushes from the rock at a temperature of 144° Fahr. On the eastern side of the Jordan, in the glen of the Yarmuk, are the still hotter and more copious springs of Amatha, issuing from beneath lofty cliffs of igneous rock (Burckhardt, p. 376; Porter, *Handbook for S. and P.* p. 320, 428). It is deserving of special note that at the time of the great earthquake of 1837, and on every recurrence of an earthquake in the region, these springs well out in much greater abundance, and their waters increase in warmth. There is thus evidently a subterranean connection between them. The towns and villages which have been most severely shaken by earthquakes in this region are those situated on the trap-fields; while villages between them built upon the limestone strata have in many cases escaped almost without injury. Proceeding still farther south, we find the "copious salt-springs" of Wady Mâlih, where the

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water is 98° Fahr., and emits "a fetid odor" (Robinson, iii, 308). Next come the springs of Callirrhoë, near the mouth of Wady Zurka Main, which opens into the north-eastern part of the Dead Sea. They rise in the bottom of a sublime gorge. The base of the cliffs on each side is ruddy ferruginous sandstone, above and through which black and dark-gray trap appears, while the great body of the mountain behind is limestone. "In one place a considerable stream of hot water is seen precipitating itself from a high and perpendicular shelf of rock, which is strongly tinted with the brilliant yellow of sulphur deposited upon it. On reaching the bottom we find ourselves at what may be termed a hot river, so copious and rapid is it, and its heat so little abated; this continues as it passes downwards, by its receiving constant supplies of water of the same temperature. . . . We passed four abundant springs, all within the distance of half a mile, discharging themselves into the stream. . . . We had no thermometer, but the degree of heat in the water seemed very great; near the source it scalds the hand, which cannot be kept in for the space of half a minute" (Irby and Mangles, p. 468). Lynch found the temperature of the stream to be 95° Fahr. The temperature must be much higher at the source. Along the shores of the Dead Sea are numerous saline springs and salt-marshes. At its southern end is the remarkable ridge of hills called Khashm Usdûm, composed in a great measure of pure salt. Large quantities of bitumen are often found floating on the Dead Sea, especially, it is said, after earthquakes, as if thrown up by the action of subterranean fires. Away at the northern extremity of the valley, at the western base of Hermon, are pits of bitumen (*Handbook*, p. 453).

All these things indicate volcanic agencies still in action beneath the surface, and tend to illustrate some of the most remarkable events in the long history of Palestine, from the overthrow of Sodom and Gomorrah down to the earthquake of 1837. Palestine has in all ages been a country of earthquakes. The sacred writers show that they were familiar with them. The Scriptures abound in allusions to them and figures drawn from them. From earthquakes the Psalmist borrows his figures, when he speaks of "mountains being carried into the midst of the sea" (xlvi, 2); of their "skipping like rams, and the little hills like lambs" (cxiv, 4–6). To earthquakes the prophet alludes in his striking language—"The earth shall reel to and fro like a drunkard, and be removed like a cottage" (Isa. xxiv, 20; comp. Psa. civ, 32; 1 Chron. xvi, 30; Jer. x, 10; Hab. iii, 6–8, etc.). There are, however, only two earthquakes expressly named in Scripture. The first was of such serious importance as to form a kind of epoch. Amos dates his vision "two years before the earthquake" (i, 1). It took place "in the days of Uzziah" (Zech. xiv, 5). The other instance of an earthquake mentioned in Scripture is that of the quaking of the earth and rending of the rocks at the crucifixion (Matt. xxvii, 51). In the seventh year of Herod the Great Palestine was visited by a tremendous earthquake (Joseph. *Ant.* xv, 5, 2). We read of numerous others since that period (see Kitto, *Physical Hist. of Palestine*, chap. iv). See EARTHQUAKE.

The present bed of the Jordan valley is of a much later formation than either the limestone of the adjoining mountains or the rock of the trap-fields. The crust varies from 100 to 200 feet in depth, and through this the river has hollowed out for itself a deep tortuous channel, showing along its banks vertical sections. The lower parts consist mainly of tertiary deposits of indurated marl and conglomerate; while the upper stratum, now composing the surface of the plain, appears to be made up to a large extent of the washings and detritus of the chalk crust which originally covered the neighboring highlands, enriched here and there with vegetable mould. The coast-plains, Sharon and Philistia, are coated with a light soil—in some places chalky, in others sandy, with a large admixture of red alluvial clay, and on the top rich vegetable mould. The plains of Esdraelon, Ard el-Hamma, Gennesaret, and Hauran are coated with deep black clay of extraordinary fertility. It is composed in a great degree of disintegrated lava, and perhaps, to some extent, volcanic ashes, together with a large quantity of decomposed vegetable matter—the residue of the forests that appear to have at one period extended over all Palestine.

Besides the incidental notices in the travels of Burckhardt, and Drs. Wilson, Robinson, Thomson, and Tristram, the following works contain the fullest information we possess on the geology of the different parts of Palestine: (1.) Anderson's *Geological Reconnaissance*, in Lynch's *Official Report* (Baltimore, 1852, 4to, p. 75-207). His researches were confined to the Jordan valley and the regions immediately adjoining. (2.) Russegger, *Reisen*, vol. iii. This work embraces an account of the environs of Jerusalem, Hebron, and Joppa, and parts of Galilee around Nazareth and Tiberias (Stuttgard, 1841–1849, 4 vols. with *Atlas*). (3.) Poole's short paper in the *Journal of R. G. S.* vol. xxvi, giving brief notes of his journey from Joppa to Jerusalem and the Dead Sea, and then along the western shore and around the southern end to the promontory of Lisân. (4.) Wetzstein, *Reisebericht über Hauran und die Trachonen*, giving some account of the remarkable trap-fields of the Lejah, Jebel Haurân, the Safah, etc. (5.) Porter, *Five Years in Damascus*, containing a full description of the physical geography of Bashan. See GEOLOGY.

IX. *Political and Historical Geography.*—It now only remains to give a brief sketch of the political divisions of Palestine under the rule of the tribes and nations which have in succession occupied it. These divisions are sometimes minutely described, frequently directly mentioned, and more frequently incidentally alluded to, by the sacred writers. It is mainly with the view of illustrating these Scripture references that the present sketch is given. All that is aimed at, however, is a brief general and connected view. Nothing more is needed in this place, for all the ancient tribes and more important provinces and districts are fully treated of in separate articles.

1. *The Patriarchal Period.*—This period extends from the earliest ages to the conquest of Palestine by the Israelites. The first notices we have of the land are contained in the 10th chapter of Genesis, where the sacred writer describes the country colonized by Canaan, the grandson of Noah. From this patriarch Palestine got its first name—a name which clings to it still. In that most remarkable chapter the borders of the Canaanitish territory are defined. They extended from Sidon on the north along the coast to Gaza on the south. Thence the border ran eastward, apparently in the line of Wady Gerar, to the plain of Sodom, now the southern section of the Dead Sea. Thence it was drawn to Lasha (q. v.), the site of which is not known, but it probably stood at the north-eastern end of the Dead Sea. It would seem that ancient Canaan corresponded almost exactly with Western Palestine.

The families and tribes which sprung from Canaan are mentioned; and it appears from their subsequent history, as given in the Pentateuch, that each of them settled down permanently in a territory of its own. See CANAANITE. The boundaries of these territories are not given, but the locality of each is indicated either by direct statement or indirect allusion. *Sidon* was the first-born of Canaan, and he colonized Phœnicia on the coast. His capital, to which he gave his name, was outside the boundary of Palestine, but a section of his territory, which extended as far south as Carmel, was included in the land. The *Hittites* were a powerful tribe, who settled among the mountains in the south, with Hebron apparently for their capital (Gen. xv, 20; xxiii, 16). The *Jebusites* had their stronghold on Zion; and they held it and the surrounding territory down to the time of David (Josh. xv, 63; 2 Sam. v, 6). The

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Map of Palestine in the Patriarchal Period.

Amorites, probably the most powerful of all the Canaanitish tribes, were widely spread (Josh. xxiv, 18). They had settlements in the mountains of Judah (Gen. xiv, 7, 13; Numb. xiii, 29), but their main possessions were on the east of the Jordan, where they occupied the whole country from Arnon on the south to Hermon (Numb. xxi, 13, 26; xxxii, 33; Deut. iii, 8). The *Girgashites* appear to have been located among the mountains of Central Palestine, but there is no description of their exact territory in the Bible, and the theories of geographers are not satisfactory. The *Hivites* founded Shechem, in Central Palestine; Gibeon, Beeroth, Chephirah, and Kirjath-jearim, farther south; and a little principality under Hermon, on the northern border (Gen. xxxiv, 2; Josh. ix, 3, 7; xi, 3, 19; 2 Sam. xxiv, 7). Canaan's other sons settled beyond the bounds of Palestine; the Arkites and Sinites in Lebanon; the Arvadites in an island off the coast of Phœnicia; and the Hamathites in Hamath.

But besides the Canaanitish tribes there are traces of other races—or perhaps another race—of aborigines in Palestine. The *Rephaim* are frequently mentioned. We find traces of them in widely different parts of the country. They gave their name to a little upland plain beside Jerusalem (Josh. xv, 8), and to a section of Mount Ephraim (xvii, 15). Bashan seems to have been occupied by them long previous to its conquest by the Amorites (Gen. xiv, 5; Deut. iii, 11). At the same remote period the *Zuzim* dwelt in Gilead, and the *Emim* held the plateau of Moab. These are all spoken of as men of huge stature, and they appear to have been different sections of one great family. Of their history we know nothing except a few isolated facts; but it is remarkable that traditions of these giants cling to various localities in Palestine. Their marvellous exploits are recorded, their tombs of huge dimensions are pointed out, and the colossal houses they built and occupied are still shown in the ancient cities of Bashan. The race either died out or was extirpated in Bashan by the warlike hordes of Amorites. The Moabites and Ammonites conquered the giant tribes south of Bashan, and long occupied their territory; and the ruins of Rabbath-Ammon and Rabbath-Moab still remain as memorials of their rule (Deut. ii, 20, 21). On the south-west of Palestine, along the coast of the Mediterranean, the *Avim*, another primæval tribe of giants, had their abode; but they were conquered by the Caphtorim, or Philistines; and the giant warriors Goliath, Sippai, and Lahmi were probably among the last of the race (1 Sam. xvii, 4; 2 Sam. xxi, 16–20; 1 Chron. xx, 4–8). The *Amalekites* were nomads, who roamed over the scanty pastures of the southern desert, scarcely crossing the border of Palestine.

At the time of the Exodus, all Western Palestine was held by these Canaanitish and Philistine tribes; and the country east of the Jordan was divided into three kingdoms. On the north lay the kingdom of the giant Og, the last of the Rephaim, which extended over Bashan and the section of Gilead north of the Jabbok. Between the Jabbok and the Arnon was the kingdom of Sihon; while the region south of the Arnon was possessed by the Moabites.

In addition to the tribes now enumerated, Moses mentions the Kenites, Kenizzites, and Kadmonites; but these, though included in the land promised to Abraham, had their territories in Arabia, beyond the boundaries of Palestine (Gen. xv, 18–21). The *Perizzites* are also mentioned as a tribe distinct from the Canaanites, residing in some part of Western Palestine. Little is known either of their origin or their possessions. See CANAAN.

2. *The Period from Joshua to Solomon.*—At the commencement of this period an entire change was wrought in the political geography of Palestine. The country was divided among the twelve tribes of Israel. The eastern section was first apportioned. Moab's territory south of the Arnon was left untouched. A very clear and full account of the allotment of all the rest is given in Numb. xxxii. The table-land (Mishor) extending from the Arnon to Heshbon was given to the tribe of Reuben (comp. Josh. xiii, 15 sq.). Gad received the region between Heshbon and the river Jabbok, together with an additional strip along the east bank of the Jordan, extending up to the Sea of Chinnereth (ver. 24–28). The rest of Gilead and all Bashan were allotted to Manasseh, and this was at once the largest and the richest allotment made to any of the tribes (ver. 29–31).

Western Palestine was divided by Joshua among the remaining tribes. Judah received the country lying between the parallel of Jerusalem and the southern border; but subsequently a section on the south was given to Simeon; and another section was taken off its western side and allotted to Dan. These two tribes were thus, as regards their possessions, amalgamated with Judah (Josh. xv; xix, 1, 40–47). North of Judah lay Benjamin, confined to a narrow strip stretching across the country from the Jordan to Beth-horon, between the parallels of Jerusalem and Bethel (xviii, 11–25). Next to Benjamin came the children of Joseph, grouped close together—Ephraim on the south and Manasseh on the north. Their united portion reached from the Jordan to the sea, and from Bethel to the border of Esdraelon (ch. xvi, xvii). In addition to this large mountain territory, the cities of Beth-shean, Taanach, Megiddo, and a few others situated in Esdraelon, were allotted to them. To Issachar was given the noble plain of Esdraelon—a territory, however, whose fertility was more than overbalanced by its exposed situation (xix, 17–23). Zebulun received his lot amid the picturesque hills and plains of Lower Galilee, having Tabor on the east, and the Great Sea, at the base of

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Palestine at David's Accession, with Solomon's Purveyorships.

Carmel, on the west (yer. 10–16). Asher got the fertile plain of Acre and the coast of Phœnicia up to Sidon (ver. 24–31). In the mountains on the northern border Naphtali found a beautiful highland home (ver. 32–39). The lot of Dan was too small, and the Philistines hemmed the tribe in so that they were unable to cultivate the rich soil of the Shephelah. They consequently made an expedition to the far north, and established an important colony on the plain of the upper Jordan (ver. 47; comp. Judg. xviii). See TRIBE.

Map of David's and Solomon's Empire.

But though the whole land was thus allotted, it was not conquered. The Philistines still held their plain; and the mercantile Canaanites, whom the Greeks called Phœnicians, remained in their great seaports. Many cities, also, in different parts of the country, were retained by their Canaanitish founders (Judg. i, 21 sq.).

3. *From the Death of Solomon to the Captivity.*—On the death of Solomon, the tyranny and folly of his son rent the nation of Israel. Long before that time there had been rivalry between the powerful families of Judah and Ephraim; Rehoboam's folly was the occasion of its breaking out into open hostility. The boundaries of the tribes were not disturbed by the rupture in the nation. Benjamin clung to Judah, and its northern border became the line of demarcation between the two kingdoms. Dan and Simeon occupied portions of the allotted territory of Judah, and were therefore reckoned parts of that tribe (1 Kings xii, 17); hence the southern kingdom is usually said to have consisted of only the two tribes of Judah and Benjamin, while in reality it included four (1 Kings xix, 3; 2 Chron. xi, 10; with Josh. xix, 41, 42). The remaining tribes east and west of the Jordan chose Jeroboam as their king; but Bethel (2 Chron. xiii, 19) and some other cities farther north were afterwards added to Judah (xv, 8).

The next change in the political geography of the land was brought about by the conquests of Assyria. The northern kingdom was invaded, Samaria its capital taken, and the whole people of the land carried away captive. Foreign colonists were placed in their room; and these, adopting the Jewish law, and conforming to some extent to the Jewish ritual, were the founders of

Map of Palestine after the Schism.

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the nation and sect of the *Samaritans* (q. v.). A great part of Palestine—nearly the whole of the kingdom of Israel—now became a province of the Assyrian empire, and afterwards passed with it into the hands of the Babylonians. About a century and a half later Nebuchadnezzar, king of Babylon, took Jerusalem, and led the other section of the Jewish nation captive. Thus all Palestine lost its nationality, and was ruled by a provincial satrap.

4. *From the Captivity to the Destruction of Jerusalem by Titus.*—This was the most eventful period of Jewish history, and the most remarkable for the changes which it brought about in the political geography of Palestine. The division of the land into tribes was now completely broken up, and was never again established. Many of the ancient nations which the Israelites had driven from their borders wholly or partially returned to their possessions. The Moabites reoccupied the Mishor immediately after the first captivity; and hence "the burden of Moab," written by Isaiah (ch. xv, xvi), and the terrible prophetic curse pronounced by Jeremiah (ch. xlviii), include that country which the Moabites originally possessed before the conquests of Sihon (Numb. xxi, 26, 30), and which they reoccupied after the captivity of the tribes of Reuben and Gad, to whom Moses had allotted it. It appears also that the ancient tribes of Bashan regained their old territories, and re-established the old names—*Bashan*, *Argob*, *Hauràn*, *Golan*—which were subsequently better known as the Greek provinces of *Batanæa*, *Trachonitis*, *Auranitis*, and *Gaulonitis* (Porter, *Damascus*, vol. ii). The Idumæans or Edomites, having been driven out of their own mountain homes by the Nabathæans, established themselves along and within the borders of Southern Palestine, to which they gave the name *Idumæa* (q. v.). The neighboring nations and tribes also seem to have encroached upon the territories of the northern tribes of Israel; and a large Gentile element was then and afterwards introduced into Galilee, which produced important effects upon the subsequent history of the Jews in that province. See GALILEE.

Under the mild rule of Cyrus the captive Jews were permitted to return to their own land. Ezra and Nehemiah re-established the ancient worship and rebuilt the Temple; but, politically, the country remained a province of the Babylonian and Persian empires till the time of Alexander the Great, when it fell under Greek rule. On the death of Alexander the kingdom of the Seleucidæ was established in Syria, and that of the Ptolemies in Egypt. Palestine became at first a part of the former; but the rival dynasty soon attacked and captured it, and it remained for more than half a century, nominally at least, under the rule of the Egyptian monarchs. Then war broke out between Syria and Egypt, and the maritime plain of Palestine became the battle-field. Aided by the Seleucidæ, the Jews threw off the yoke of the Ptolemies (B.C. 198), and became subject to the former. During all these troubles the Jews had an ecclesiastical government of their own, the high-priest being chief. But when Antiochus Epiphanes ascended the throne of Syria, he captured Jerusalem, put thousands of the inhabitants to death, and attempted to abolish their worship. These acts of barbarity roused the spirit of the whole nation. The priestly family of the Maccabees (q. v.) headed a noble band of patriots, and after a long and heroic struggle succeeded in establishing the independence of their country. The Maccabees gradually extended their conquests over Samaria, Galilee, and a part of the country beyond Jordan. But internal dissensions and civil wars sprang up, and gave occasion for the interference of Rome; and Pompey invaded Palestine and captured Jerusalem in the year B.C. 63. A heavy tribute was levied, but the people were still permitted to retain their own rulers. In the year B.C. 39 Herod the Great received the title of "King of Judæa" from the Roman emperor, and two years afterwards he succeeded in establishing himself on the throne. See HERODIAN FAMILY.

At his death Herod bequeathed his kingdom to his three sons, Archelaus, Antipas, and Philip; but the supreme authority was in the hands of the Roman prefect and procurators. In the N. T., and in the writings of Greek and Roman geographers of that age, Palestine is usually spoken of as divided into a number of provinces. Those on the west of the Jordan were *Judæa* on the south, *Samaria* in the centre, and *Galilee* on the north, and the latter was divided into *Upper* and *Lower*. The provinces east of the Jordan were *Peræa*, embracing Gilead and the Mishor of Moab, and the four subdivisions of Bashan already mentioned—*Gaulonitis*, *Auranitis*, *Batanæa*, and *Trachonitis*.

5. *From the Destruction of Jerusalem to the Present Time.*—On the establishment of Christianity in the Roman empire a new ecclesiastical division of Palestine appears to have been made, into *Prima*, *Secunda*, and *Tertia*; but the boundaries are not defined, the lists of their cities are confused, and the territory embraced extended far beyond Palestine proper (see Reland, p. 204–214).

After the Mohammedan conquest Palestine became a province of the empire of the Caliphs, and on the dismemberment of the empire this unhappy country was the theatre of fierce struggles between rival dynasties. About the middle of the 10th century the Fatimites seized it; and a century later it was overrun by the Seljukian Turks, whose cruelty to Christian pilgrims roused the nations of Western Europe to the first *Crusade*. Jerusalem was taken by the Franks in the year 1099, and Palestine was made a Christian kingdom. But the rule of the Crusaders was brief. Defeated by Saladin, they took refuge in a few of their strongholds. At length, in the year 1291, Acre was stormed by the Mameluke sultan of Egypt, and thus terminated the dominion of the Crusaders in Palestine.

For more than two centuries after this period Palestine was the theatre of fierce contests between the shepherd hordes of Tartary and the Mamelukes of Egypt. In 1517 it was conquered by sultan Selim, and from that time till the present it has formed part of the Ottoman empire.

6. *Present Status.*—Palestine now forms part of two great pashalics: (1) *Sidon*, embracing the whole of Western Palestine; and (2) *Damascus*, embracing all east of the Jordan. That part of Palestine lying within the pashalic of Sidon is divided into the subpashalics of Jerusalem and Akka. The official residence of the pasha of Sidon is now in Beirût, and hence his province is sometimes called the *Pashalic of Beirût*. The pashas of Jerusalem and Akka are subject to the pasha of Sidon, whose province extends from Latikea on the north to Gaza on the south.

The modern inhabitants of Palestine are a mixed race, made up of the descendants of the ancient Syrians, and of the Arabs who came in with the armies of the Caliphs. The number of the latter being small, the mixture of blood did not visibly change the type. This is seen by a comparison of the Christians with the Mohammedans—the former are of pure Syrian descent, while the latter are more or less mixed; yet there is no visible distinction, save that which dress makes. In addition to these there are a few Jews, Armenians, and Turks; all of whom are easily recognised as foreigners. The Druses who live in Haurân, and occupy a few villages in Galilee and on Carmel, are converts from Mohammedanism.

No census has been taken of the country, and the number of the inhabitants it is impossible to ascertain with any near approach to accuracy. One thing is manifest to every observer—the greater part of the country is desolate. Jerusalem, its capital city, has but 20,000 inhabitants; and the only other places of any note are Gaza, Hebron, Joppa, Acre, Nablûs, Beirût, and Damascus. Even villages are few, and separated by

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long reaches of desolate country. The following is the nearest approach which can now be made to the population of the country:

Pashalic of Jerusalem (Ritter, *Pal. und Syr.* iii, 833)	602,000
Pashalic of Acre (Robinson, iii, 628)	72,000
Remaining part of the pashalic of Sidon, in Palestine (estimate)	50,000
Eastern Palestine (estimate)	200,000
Total	924,000

Of these about 80,000 are Christians, 12,000 Jews, and the rest Mohammedans.

The following general observations are by Dr. Olin (*Travels*, ii, 438, 439):

"The inhabitants of Palestine are Arabs; that is, they speak the Arabic, though, with slight exceptions, they are probably all descendants of the old inhabitants of Syria. They are a fine, spirited race of men, and have given Mohammed Ali much trouble in subduing them, and still more in retaining them in subjection. They are said to be industrious for Orientals, and to have the right elements for becoming, under better auspices, a civilized, intellectual nation. I believe, however, it will be found impracticable to raise any people to a respectable social and moral state under a Turkish or Egyptian, or any other Mohammedan government. The inherent vices of the religious system enter, and, from their unavoidable connections, must enter, so deeply into the political administration, that any reform in government or improvement in the people, beyond temporary alleviations of evils too pressing to be endured, cannot reasonably be expected. The Turks and Syrians are about at the maximum of the civilization possible to Mohammedans of the present time. The mercantile class is said to be little respected, and generally to lack integrity. Veracity is held very lightly by all classes. The people are commonly temperate and frugal, which may be denominated Oriental virtues. Their situation, with regard to the physical means of comfort and subsistence, is, in many respects, favorable, and under a tolerable government would be almost unequalled. As it is, the Syrian peasant and his family fare much better than the laboring classes of Europe. The mildness of the climate, the abundance of land and its fertility, with the free and luxuriant pasturage that covers the mountains and the plains, render it nearly impossible that the peasant should not be well supplied with bread, fruit, meat, and milk. The people almost always appear well clothed. Their houses, too, though often of a slight construction and mean appearance, must be pronounced commodious when compared with the dark, crowded apartments usually occupied by the corresponding classes in Europe. Agricultural wages vary a good deal in different parts of the country, but I had reason to conclude that the average was not less than three or four piastres per day. With all these advantages population is on the decline, arising from polygamy, military conscription, unequal and oppressive taxation, forced labor, general insecurity of property, the discouragement of industry, and the plague."

IX. *Authorities.*—The list of works on the Holy Land is of prodigious extent. Of course every traveller sees some things which none of his predecessors saw, and therefore none should be neglected by the student anxious thoroughly to investigate the nature and customs of the Holy Land. A select list has already been presented in the article GEOGRAPHY, to which the student is referred; and fuller catalogues may be seen in the works of Ritter, Robinson, Van de Velde, and Bonar. An almost exhaustive list, accompanied by critical notices, is given by Tobler (*Bibliographia Geographica Palæstinæ*, in German, Leips. 1867), with a supplement on the earlier works—from A.D. 333 to 1000 (in Latin, Dresd. 1875). The most important of these and of later ones we note below.

(1.) Josephus is invaluable, both for its own sake and as an accompaniment and elucidation of the Bible narrative. Josephus had a very intimate knowledge of the country. He possessed both the Hebrew Bible and the Septuagint, and knew them well; and there are many places in his works which show that he knew how to compare the various books together, and combine their scattered notices into one narrative, in a manner more like the processes of modern criticism than of ancient record. He possessed also the works of several ancient historians, who survive only through the fragments he has preserved. It is evident that he had in addition other nameless sources of information, now lost to us, which often supplement the Scripture history in a very important manner. These and other things in the writings of Josephus have yet to be investigated. Two tracts by Tuch (*Quæstiones de F. Josephi libris*, etc., Leips. 1859), on geographical points, are worth attention.

(2.) The *Onomasticon* (usually so called) of Eusebius and Jerome, a tract of Eusebius († 340), "concerning the names of places in the sacred Scriptures;" translated, freely and with many additions, by Jerome († 420), and included in his works as *Liber de Situ et Nominibus Locorum Hebraicorum*. The original arrangement is according to the books of Scripture, but it was thrown into one general alphabetical order by Bonfrere (1631, etc.), and finally edited by J. Clericus (Amst. 1707, etc.). This tract contains notices (often very valuable, often absolutely absurd) of the situation of many ancient places of Palestine, so far as they were known to the two men who in their day were probably best acquainted with the subject. In connection with it, see Jerome's *Ep. ad Eustochium de Virginitate*—an itinerary through a large part of the Holy Land. Others of Jerome's Epistles, and his Commentaries, are full of information about the country.

(3.) The most important of the early travellers—from Arculf (A.D. 700) to Maundrell (1697)—are contained in *Early Travels in Palestine*, a volume published by Bohn. The shape is convenient, but the translation is not always to be implicitly relied on.

(4.) Reland, *Palæstina ex Monumentis Veteribus Illustrata* (1714). This is still the best work on the ancient geography of Palestine. It is in three books: 1, the country; 2, the distances; 3, the places; with maps (excellent for their date), prints of coins, and inscriptions. Reland exhausts all the information obtainable on his subject down to his own date (he often quotes Maundrell, published in 1703). His learning is immense; he is extremely accurate, always ingenious, and not wanting in humor. But honesty and strong sound sense are his characteristics. He has combined and classified his materials with great ability.

(5.) Benjamin of Tudela, *Travels* (in Europe, Asia, and Africa) from 1160–73. The best edition is that of A. Asher (1840–1), 2 vols. The part relating to Palestine is contained in p. 61–87. The editor's notes contain some curious information; but their most valuable part (ii, 397–445) is a translation of extracts from the work of Esthori ben-Mose hap-Parchi on Palestine (A.D. 1314–22). The original work, *Kaphtor va-Pherach*, "knop and flower," has been reprinted, in Hebrew, by Edelmann (Berlin, 1852). Other Itineraries of Jews have been translated and published by Carmoly (Brux. 1847), but they are of less value than the two already named.

(6.) Abulfeda.—The chief Moslem accounts of the Holy Land are those of Edrisi (cir. 1150) and Abulfeda (cir. 1300), and translated under the titles of *Tabula Syriæ* and *Descr. Arabiæ*. Extracts from these and from the great work of Yakût are given by Schultens in an *Index Geographicus* appended to his edition of Bohaeddin's *Life of Saladin* (1755, fol.). Yakût has yet to be explored, and no doubt he contains a mass of valuable information.

(7.) Quaresmius, *Terræ Sanctæ Elucidatio*, etc. (Ant. 1639, 2 vols. fol.), the work of a Latin monk who lived in the Holy Land for more than twelve years, and rose to be principal and commissary apostolic of the country. It is divided into eight books: the first three, general dissertations; the remainder, "peregrinations" through the Holy Land, with historical accounts and identifications (often incorrect), and elaborate accounts of the Latin traditions attached to each spot, and of the ecclesiastical establishments, military orders, etc., of the time. It has a copious index. Similar information is given by the abbé Mislin (*Les Saints Lieux*, Paris, 1858, 3 vols. 8vo), but with less elaboration than Quaresmius, and in too hostile a vein towards Lamartine and other travellers.

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(8.) The great burst of modern travel in the Holy Land began with Seetzen, who resided in Palestine from 1805 to 1807, during which time he travelled on both the east and the west of Jordan. He was the first to visit the Haurân, the Ghor, and the mountains of Ajlûn: he travelled completely round the Dead Sea, besides exploring the east side a second time. As an experienced man of science, Seetzen was commissioned to collect antiquities and natural objects for the Oriental Museum at Gotha; and his diaries contain inscriptions, notices of flora and fauna, etc. They have been published in three volumes, with a fourth volume of notes (but without an index), by Kruse (Berlin, 1854–59). The Palestine journeys are contained in vols. i and ii. His letters, founded on these diaries, and giving their results, are in Zach's *Monatl. Corresp.* vols. xvii, xviii, xxvi, xxvii.

(9.) Burckhardt, *Travels in Syria and the Holy Land* (1822, 4to). With the exception of an excursion of twelve days to Safed and Nazareth, Burckhardt's journeys south of Damascus were confined to the east of the Jordan. These regions he explored and described more completely than Seetzen, or any traveller till Wetstein (1861), and even their researches do not extend over so wide an area. Burckhardt made two tours in the Haurân, in one of which he penetrated—first of Europeans—into the mysterious Lejah. The southern portions of the transjordanic country he traversed in his journey from Damascus to Petra and Sinai. The fulness of the notes which he contrived to keep under the very difficult circumstances in which he travelled is astonishing. They contain a multitude of inscriptions, long catalogues of names, plans of sites, etc. The strength of his memory is shown not only by these notes, but by his constant references to books, from which he was completely cut off. His diaries are interspersed with lengthened accounts of the various districts, and the manners and customs, commerce, etc., of their inhabitants. Burckhardt's accuracy is universally praised; no doubt justly. But it should be remembered that on the east of Jordan no means of testing him as yet exist; while in other places his descriptions have been found imperfect or at variance with facts. The volume contains an excellent preface by Col. Leake, but is very defective from the want of an index. This is partially supplied in the German translation (Weimar, 1823–4, 2 vols. 8vo), which has the advantage of having been edited and annotated by Gesenius.

(10.) Irby and Mangles, *Travels in Egypt and Nubia, Syria and the Holy Land* (in 1817–18). This is hardly worth special notice except for the portions which relate their route on the east of Jordan, especially about Kerak and the country of Moab and Ammon, which are very well told, and with an air of simple faithfulness. These portions are contained in ch. vi and viii. The work is published in the *Home and Col. Library*, 1847.

(11.) Robinson, (*a*) *Biblical Researches in Palestine, etc., in* 1838: 1st ed. 1841, 3 vols. 8vo; 2d ed. 1856, 2 vols. 8vo. (*b*) *Later Bib. Res. in* 1852, 1856, 8vo. Dr. Robinson's is the most important work on the Holy Land since Reland's. His knowledge of the subject and its literature was very great, his common-sense excellent, his qualifications as an investigator and a describer remarkable. He had the rare advantage of being accompanied on both occasions by Dr. Eli Smith, long resident in Syria, and perfectly versed in both classical and vernacular Arabic. Thus he was enabled to identify a host of ancient sites, which are mostly discussed at great length, and with full references to the authorities. The drawbacks to his work are a want of knowledge of architectural art and a certain dogmatism, which occasionally passes into contempt for those who differ with him. He too uniformly disregards tradition, an extreme nearly as bad as its opposite in a country like the East. The first edition has a most valuable appendix, containing lists of the Arabic names of modern places in the country, which in the second edition are omitted. Both series are furnished with indexes, but those of geography and antiquities might be extended with advantage. Dr. Robinson's latest contribution to Biblical geography appeared after his death, *Phys. Geog. of the Holy Land* (Bost. 1865).

(12.) Ritter, *Palästina und Syrien*, embracing part of his great *Erdkunde*, 1848–55. These six volumes relate to the peninsula of Sinai, the Holy Land, and Syria, and form together *Band* viii. They may be conveniently designated by the following names, which the writer has adopted in his other articles: 1, Sinai; 2, Jordan; 3, Syria (Index); 4, Palestine; 5, Lebanon; 6, Damascus (Index). Ritter has to some extent followed the plan of Reland. He has collected with wonderful labor and patience nearly everything that has been written upon Palestine—in book, article, or missionary letter—down to his own time. The work is often confused, and the statements contradictory; and the learned writer, not having himself visited the country, cannot always separate fact from fancy in those he quotes. This portion of Ritter's work has been translated, with some condensation and addition, by W. L. Gage (N. Y. 1866, 4 vols. 8vo).

(13.) Wilson, *The Lands of the Bible Visited*, etc. (1847, 2 vols. 8vo). Dr. Wilson traversed the Holy Land twice, but without going out of the usual routes. He paid much attention to the topography, and keeps a constant eye on his predecessor, Dr. Robinson. His book cannot be neglected with safety by any student of the country; but it is chiefly valuable for its careful and detailed accounts of the religious bodies of the East, especially the Jews and Samaritans. His Indian labors having accustomed him to Arabic, he was able to converse freely with all the people he met, and his inquiries were generally made in the direction just named. His notice of the Samaritans is unusually full and accurate, and illustrated by copies and translations of documents, and information not elsewhere given.

(14.) Schwarz, *A Descriptive Geography, etc., of Palestine* (Philad. 1850, 8vo). This is a translation of a work originally published in Hebrew (*Sepher Tebuoth*, Jerusalem, 5605, A.D. 1845) by rabbi Joseph Schwarz. Taking as his basis the catalogues of Joshua, Chronicles, etc., and the numerous topographical notices of the Rabbinical books, he proceeds systematically through the country, suggesting identifications, and often giving curious and valuable information. The American translation is almost useless for want of an index. This is in a measure supplied in the German version, *Das heilige Land*, etc. (Frankfurt a. M. 1852).

(15.) De Saulcy, *Voyage autour de la Mer Morte*, etc. (1853, 2 vols. 8vo, with *Atlas* of Maps and Plates, and Lists of Plants and Insects), interesting rather from the unusual route taken by the author, the boldness of his theories, and the atlas of admirably engraved maps and plates which accompanies the text, than for its own merits. Like many French works, it has no index. Translated: *Narrative of a Journey*, etc. (1854, 2 vols. 8vo). See *The Dead Sea*, by the Rev. A. A. Isaacs (1857). Also a valuable letter by "A Pilgrim," in the *Athenæum*, Sept. 9, 1854. Of a more critical character are his *Voyage en Terre Sainte* (Paris, 1865), and *Derniers Jours de Jérusalem* (ibid. 1866).

(16.) Lynch, *Official Report of the United States Expedition to Explore the Dead Sea and the Jordan* (Baltimore, 1852, 4to), contains the daily record of the expedition, and separate reports on the ornithology, botany, and geology. An unofficial *Narrative* had been published at Philadelphia in 1844; 2d ed. 1853. This contains the fullest account yet published of the River Jordan and its valley, and of the Dead Sea.

(17.) Stanley, *Sinai and Palestine in Connection with their History* (Lond. 1853; reprinted N. Y.). This is deservedly one of the most popular works on Palestine. Its author is an accomplished scholar and a graceful writer. But his great object seems to have been not so much to make fresh discoveries, as to apply

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those already made, especially the surface of the country and the peculiarities of the scenery, to the elucidation of history. He has more imagination than Robinson, but his pictures, though clear and beautiful, are frequently overdrawn. He labors too much after minute details; and in his attempts to make each picture perfect he is sometimes obliged to peril, and even to sacrifice, strict truthfulness. His peculiar views on prophecy also occasionally manifest themselves, and do not accord well with his own observations. The chief value of the book consists in the skill and vividness with which many of the leading events of Bible history are grouped upon their old scenes. The work contains an appendix on the topographical terms of the Bible, of importance to students of the English version of the Scriptures. See also a paper on "Sacred Geography" by Prof. Stanley in the *Quarterly Review*, No. clxxxviii.

(18.) Tobler, *Bethlehem* (1849), *Topographie von Jerusalem u. seinen Umgebungen* (1854). These works are models of patient industry and research. They contain *everything* that has been said by everybody on the subject, and are truly valuable storehouses for those who are unable to refer to the originals. His *Dritte Wanderung* (1859) describes a district but little known, viz. part of Philistia and the country between Hebron and Ramleh, and thus possesses, in addition to the merits above named, that of novelty. It contains a sketch-map of the latter district, which corrects former maps in some important points. His fourth journey is described in his *Nazareth u. Palästina* (1860).

(19.) Van de Velde, *Syria and Palestine* (1854, 2 vols. 8vo), contains the narrative of the author's journeys while engaged in preparing his large *Map of the Holy Land* (1858). Van de Velde's *Memoir* (1858, 8vo) gives elevations, latitudes, longitudes, routes, and much very excellent information. His *Pays d'Israel* contains 100 colored lithographs from original sketches, accurately and admirably executed, and many of the views are unique.

Of more recent works the following may be noticed: Porter, *Five Years in Damascus, the Haurân*, etc. (Lond. 1855, 2 vols. 8vo); *Handbook for Syria and Palestine* (last ed. Lond. 1875); Bonar, *The Land of Promise* (Lond. 1858); Thomson, *The Land and the Book* (N. Y. 1859, 2 vols. 8vo), the fruit of twenty-five years' residence in the Holy Land, by a shrewd and intelligent observer; Wetstein, *Reisebericht über Haurân und die beiden Trachonen* (Berlin, 1860, with wood-cuts, a plate of inscriptions, and a map of the district by Kiepert), the first attempt at a real exploration of those extraordinary regions east of the Jordan, which were partially visited by Burckhardt, and recently by Cyril Graham (*Cambridge Essays*, 1858; *Trans. R. S. Lit.* 1860, etc.); Drew, *Scripture Lands in Connection with their History* (Lond. 1860); Tristram, *Land of Israel* (Lond. 1865); Manning, *Those Holy Fields* (Lond. 1874); Ridgaway, *The Lord's Land* (N. Y. 1876).

Two works by ladies claim especial notice. [1.] *Egyptian Sepulchres and Syrian Shrines*, by Miss E. A. Beaufort (1861, 2 vols. 8vo). The second volume contains the record of six months' travel and residence in the Holy Land, and is full of keen and delicate observation, caught with the eye of an artist, and characteristically recorded. [2.] *Domestic Life in Palestine*, by Miss Rogers (Lond. 1862), is what its name purports, an account of a visit of several years to the Holy Land, during which, owing to her brother's position, the author had opportunities of seeing at leisure the interiors of many unsophisticated Arab and Jewish households, in places out of the ordinary track, such as few Englishwomen ever before enjoyed, and certainly none have recorded. These she has described with great skill and fidelity, and with an abstinence from descriptions of matters out of her proper path or at second-hand which is truly admirable.

It still remains, however, for some one to do for Syria what Mr. Lane has so faithfully accomplished for Egypt, the more to be desired because the time is fast passing, and Syria is becoming every day more leavened by the West.

Views.—Two extensive collections of Views of the Holy Land exist—those of Bartlett and of Roberts. Pictorially beautiful as these plates are, they are not so useful to the student as the very accurate views of William Tipping, Esq., published in Traill's *Josephus*. There are some instructive views taken from photographs in the last edition of Keith's *Land of Israel*. Photographs have been published by Frith (London), Robertson (Cairo), Bonfils, (Beirût), Bergheim (Jerusalem), Martin (Lond.), the English and American Exploration societies, the editor of this *Cyclopædia*, and others.

Maps.—Mr. Van de Velde's map has superseded all its predecessors; but much still remains to be done in districts out of the track usually pursued by travellers. On the east of Jordan, Kiepert's map (in Wetstein's *Haurân*) is as yet the only trustworthy document, the substance of which is embraced in his new *Wandkarte* (Berl. 1875). Osborn and Coleman's large wall-map of Palestine (last ed. Phila. 1876) is good for bold relief, but lacking in details. The surveys of the British and American engineers are yet incomplete, and the results will not be published, in all probability, for some time to come. Of *Atlases*, Menke's *Bibel-Atlas* (Gotha, 1868) is the best for ancient details; Clark's *Bible Atlas* (Lond. 1868) for popular use, and Smith and Grove's two sheets in Murray's *Class. and Bibl. Atlas* for modern particulars. A carefully drawn and distinctively colored series of maps, designed either for a wall-map or an atlas, and embracing in great detail Lower Egypt, the Sinaitic Peninsula, and Palestine, with the latest and most authentic researches on both the ancient and the modern topography, by the editor of this *Cyclopædia* and Mr. C. D. Ward, C. E., who accompanied him on his late tour, is now in the engraver's hands (1876).

PALESTINE, MISSION IN. The honor of having sent the first missionaries to Palestine belongs to America. On Oct. 31, 1819, the "Instructions from the Prudential Committee of the American Board of Commissioners for Foreign Missions" were delivered in the Old South Church, Boston, to the Rev. Levi Parsons and the Rev. Pliny Fisk (q. v.), missionaries designated for Palestine. On Feb. 17, 1821, Mr. Parsons arrived at Jerusalem, while Mr. Fisk stayed at Smyrna. In the following year Mr. Fisk lost his companion, who on Feb. 10, 1822, left his earthly abode for the heavenly Jerusalem. The vacancy was soon filled in the person of the Rev. Jonas King, who, in company with Mr. Fisk and the famous missionary Joseph Wolff (q. v.), entered Jerusalem in the year 1823. Meanwhile another undertaking was started. The encouraging news sent to England by the Rev. Joseph Wolff induced the noble man Lewis Waye to undertake a journey to the East with the view of forming a mission there. In this undertaking he was accompanied by the Rev. W. B. Lewis. Mr. Waye rented a convent at Antûra, intending to make it a place where missionaries might prepare themselves, but ill-health forced him to return home. In 1824 Dr. Dalton, a medical man, was sent out to aid Mr. Lewis in forming a settlement in Jerusalem, but the latter returned home that same autumn. Upon this Dr. Dalton made an arrangement with the two American missionaries, King and Pliny Fisk, to rent one of the small convents for their establishment. Pliny Fisk, however, died in November, 1825, before the arrangement was completed, and Dr. Dalton was again left alone. It was to aid him that the Rev. Mr. Nicolayson († 1856) was sent to Palestine in December, 1825. But very soon after his arrival Dr. Dalton died, in January, 1826, of an illness caught on a tour to Bethlehem. Mr. Nicolayson returned to Beirût, and studied the language more thoroughly during that winter. In the summer of the same year (1826) a rebellion broke out, and Mr. Nicolayson retired to Safed, and lived there till June, 1827, having much intercourse with the Jews.

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The troubles that ensued in the following years made it necessary for Mr. Nicolayson to leave the country until the year 1832, when he returned and went to Beirût with his family, at the time when the pasha had nearly taken Acre. The country was now quite open. In company with Mr. Calman, a converted Jew, Mr. Nicolayson undertook some journeys through the country, and on returning to Beirût they found that two American missionaries, Dr. Dodge and the Rev. W. M. Thomson, had arrived on their way to Jerusalem to labor among the native Christians. They also resolved to attempt the renting of a house in the Holy City. Accordingly, in the autumn of 1833, Mr. Nicolayson and family removed to Jerusalem, to a house on Mount Zion. In the spring of 1834 Mr. Thomson arrived, and about the same time the rebellion broke out. Mrs. Thomson died of brain fever, July 22, 1834, produced by the alarm and other circumstances. Mrs. Nicolayson was ill for some weeks, and soon after Mr. Nicolayson fell ill, so that they had to leave for Beirût. In the spring of 1835 Dr. Dodge and Mr. Whiting, from the American Mission, arrived, but Dr. Dodge died in the same year he went out, June 28, 1835. Other missionaries were sent by the American Board, but that particular field was soon abandoned by them. For an account of the American mission schools at Beirût and its vicinity, the Presbyterian missions at Damascus, the German colony at Jaffa, the Edinburgh dispensary at Nazareth, etc., see SYRIA, MISSIONS IN.

In 1835 the subject of a Hebrew church on Mount Zion was agitated in England, and in 1836 Mr. Nicolayson was called to England to consult regarding it. He returned in July, 1837, and labored alone in Jerusalem for a year. In the following year the purchase of mission premises was effected, and, to aid Mr. Nicolayson, Dr. Gerstmann, a medical missionary, was sent out. In the same year the plague visited Jerusalem, and this circumstance was the first germ of that most useful institution, the hospital at Jerusalem. The missionary work was meanwhile carried on with good results. In December, 1839, the digging of the foundations for the church was commenced, and on Feb. 10, 1840, the foundation of the new buildings was laid. In the same year the famous, or infamous, Damascus persecution was inaugurated, and Mr. Pieritz, a converted Jew, went to Damascus, sent by Mr. Nicolayson to intercede in behalf of the persecuted Israelites (see his *Statement respecting the Persecution of the Jews at Damascus*, Loud. 1840). Passing over the troublesome political incidents of the year 1840, we come to the year 1841, which was signalized by an event in many respects the most remarkable in the annals of Jewish Missions. We allude to the establishment of the Jerusalem bishopric, an account of which is given in this *Cyclopædia*, s. v. JERUSALEM, THE NEW SEE OF ST. JAMES IN. On Jan. 21, 1841, the newly elected bishop arrived at Jerusalem, accompanied by the Rev. G. Williams, his chaplain, the Rev. F. C. Ewald, a convert from Judaism († 1874), and Dr. Macgowan, a medical missionary. In the following year a college, or house for the reception of converts, was opened in the month of May (which, however, was closed in 1844), and on Dec. 12, 1844, a hospital was opened. In November, 1845, the mission was severely tried by the sudden removal from the scene of his earthly career of bishop Alexander. The sad event occurred in the wilderness between Canaan and Egypt, on the morning of Sunday, Nov. 23. Bishop Alexander was succeeded by the present bishop Gobat, formerly vice-president of the Malta Protestant College, who still occupies the see of St. James, and who arrived at Jerusalem Dec. 23, 1846. In 1847 the Palestine mission was enabled to record a public act of considerable consequence to the Church and mission at Jerusalem. The British ambassador at Constantinople, lord Cowley, had succeeded in obtaining a firman recognising the Protestant subjects of the Porte as a separate Church and community. In the year 1848, Dec. 21, the House of Industry was opened, which, up to the present day, is found an excellent adjunct to the mission. The seventh anniversary of the entry of the first Protestant bishop into the Holy City was selected for the consecration of the first Protestant church ever built there—the first church, after many centuries, dedicated to the pure and scriptural service of almighty God. The sermon preached on this occasion by the bishop was on the text, "Mine house shall be called a house of prayer for all people." This took place Jan. 21, 1849. In the year 1851 it was thought necessary to examine afresh into the wants and condition of the mission. It was resolved to invite Mr. Nicolayson to visit England for personal conference, the Rev. J. C. Reichardt having kindly undertaken temporarily to supply his place. The latter accordingly left England in the month of October, intrusted with a special mission, partly, as has been said, to act for Mr. Nicolayson, and partly to co-operate with the local committee on the spot, which it had been deemed expedient to form in the year 1849, "in order to place the mission on a more effective and satisfactory footing, with such assistance as might be found available." Such plans were greatly facilitated when the committee was afterwards providentially enabled to accomplish what it had often desired, viz. to associate with the work on Mount Zion an English clergyman of some experience and standing at home. This was brought about when the Rev. H. C. Crawford offered his services to the society for missionary labor in Syria. He arrived in the Holy City on Feb. 21, 1852. The cause of Christ's Gospel in Palestine was not only strengthened from this, but from other sources also. The Church Missionary Society deemed it expedient to send a laborer to Palestine, and the late king of Prussia also appointed a minister whose cure was to comprise the German members of the Protestant community. For this latter office the Rev. F. P. Valentiner was selected, who at once expressed his earnest desire to co-operate with those who had preceded him in the work for the salvation of souls, and who has since proved of the utmost value to the cause. Another valuable addition was in the same year made to the medical department by the establishment of the Deaconesses' Institution. During a period of sickness the want of proper nurses had been severely felt. In order to remedy this evil, bishop Gobat wrote to the Rev. Theodor Fliedner, asking him to send two of the pious deaconesses of Kaiserswerth. In April, 1851, Mr. Fliedner himself brought four deaconesses. In the year 1854 a movement of a general character was set on foot in order to counteract the growing influence of the mission. Mr. Cohen was deputed by baron Rothschild and other Jews of influence to visit the Israelites in the East, especially in Jerusalem, with a view to the improvement of their circumstances. But what was intended to be a blow to the mission only proved a means of making it better known. In the year 1856 it pleased God to call to his rest the Rev. Mr. Nicolayson, and the Rev. H. C. Crawford was placed at the head of the mission. On Feb. 5, 1860, Dr. Macgowan was called to his rest, and a few months previously, Nov. 22, 1859, Miss Cooper, who at her own cost had established the Institution for Jewesses, was also called away. Ill-health soon after compelled Mr. Crawford to leave Jerusalem permanently, and his place was occupied by the Rev. J. Barclay.

Looking at the present status of the mission at Jerusalem, we may record the following from the latest report. Besides the bishop, there are employed twenty-one persons: viz. three ordained missionaries, two unordained missionaries and superior lay agents, eight colporteurs, Scripture readers, depositaries, and assistants, and eight school masters and mistresses, all employed by the London Jews' Society, partly engaged in direct missionary work, the Hospital, House of Industry, Jewess's Institution, and Boys' School. It is also a fact worthy to be noticed that until the arrival

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of bishop Gobat there was not one school. Now there are more than thirteen schools, with more than 500 children, under his care. All denominations are represented there—Mohammedans, Greeks, Latins, Armenians, Druses, Abyssinians, etc. We may also notice the *Orphan Asylum* of the bishop before the Jaffa gate, under the care of two Germans, Palmer and Baldensperger. At Nablûs, the ancient Sichem, the missionary Fallscheer works in the service of the bishop; Gruhler at Jaffa, and others in other places. To defray the expenses of all these institutions, the *Bishop Gobat's Fund for Missions in Abyssinia, Egypt, Syria, and Chaldæa*, has been formed. The *Common Church Missionary Society* has also a station in Jerusalem, Nazareth, etc. In the latter place there exists a small Arabic congregation, where Dr. Zeller, son-in-law of the bishop, is building an evangelical church, which promises to be one of the handsomest evangelical churches in the country. The centre of all missionary operation is and will be Jerusalem, and from this centre, under the indefatigable bishop, a net of stations, schools, and institutions is laid out throughout Palestine, which promises great things for the future. Comp. the *Annual Reports and Monthly Proceedings of the London Society for Promoting Christianity among the Jews; Narrative of a Mission of Inquiry to the Jews from the Church of Scotland* (Edinb. 1839); Anderson, *Oriental Churches* (Boston, 1873), vol. i; Dalton, *Reisebilder aus dem Orient* (St. Petersburg, 1871); Kalkar, *Israel und die Kirche* (Hamburg, 1869), p. 164 sq.; Steger, *Die evangelische Mission unter Heiden und Juden* (Halle, 1857). (B. P.)

Palestrina, Giovanni Pierluigi da, one of the most distinguished musical composers of the world, flourished in Italy in the 16th century. He derived his surname from the town of Palestrina, in the Roman states, where he was born in 1524 of very humble parentage. At the age of sixteen he went to Rome, and studied music under Claude Goudimel, afterwards one of the victims of the St. Bartholomew massacre. In 1551 Palestrina was made *maestro di capella* of the Julian Chapel, and in 1554 he published a collection of masses, so highly approved by pope Julius III, to whom they were dedicated, that he appointed their author one of the singers of the pontifical chapel. On the accession to the pontificate of Paul IV, in whose eyes celibacy was a necessary qualification for the duties of the higher appointments in the pontifical chapel, Palestrina was dismissed. For some time he felt severely his straitened circumstances, and not even the appointment as choir-master of St. Maria Maggiore brought much relief to him. In 1571, however, his services to musical art were rewarded by his restoration to the office at St. Peter's. Up to the year 1560 Palestrina composed many works for the Church, among which Baïni especially mentions those *improvised*, "so remarkable for depth of science and perfect adaptation of music to the sense of the word." In 1563, the Council of Trent having undertaken to reform the music of the Church, and condemned the profane words and music introduced into masses, some compositions by Palestrina were pointed to as models, and their author was intrusted with the task of remodelling this part of religious worship. He composed three masses on the reformed plan; one of them, known as the *Mass of Pope Marcellus* (to whose memory it is dedicated), may be considered to have saved music to the Church by establishing a type infinitely beyond anything that had preceded it, and, amid all the improvements which music has since undergone, continues to be prized and admired. The number and quality of his productions during the remaining years of his life, are equally remarkable. His published works consist of thirteen books of Masses, six books of Motets, one book of Lamentations, one book of Hymns, one book of Offertories, one book of Magnificats, one book of Litanies, one book of Spiritual Madrigals, and three books of Madrigals. Equally estimable in private life, and talented as a musician, Palestrina struggled through a life of poverty during eight pontificates; his appointments for the most of his days of activity were meagre, and his publications unremunerative. He died in 1594. Palestrina's music is learned and grave; and that written for the Church, when heard in the kind of place for which it is adapted, and attended by pomp and pageantry, is very impressive, and acts with irresistible force on sensitive minds. But in the concert-room or chamber his compositions, whether sacred or secular, have, with few exceptions, no charms for hearers who have not cultivated a taste for simple, solid, airless harmony, or for the intricacies of fugal points well woven with a skill that owes more to study than genius. Though Palestrina's compositions are not above criticism, it must be conceded that he ranks head and shoulders above all his predecessors and contemporaries, and must be considered the first musician who reconciled musical science with musical art; in short, his works form a most important epoch in the history of music. His memoir has been written by the abbé Baïni (1828) and by Winterfeld (1832). (J. H. W.)

Palet. See Beth-Palet.

Paletz, Stephen, a noted Bohemian divine, flourished during the ante-Reformation movement of the 15th century. He was at first a friend of Huss, but finally turned, and became his most violent accuser and persecutor. Of the early personal history of Paletz we have nothing at command. We first encounter him as the friend and bosom companion of the great Bohemian Reformer. We are told that they shared bed and table together. Paletz sided not only with Huss, but most enthusiastically he commended, too, the writings and opinions of Wickliffe, and frequently spoke in their defence. Thus on a public debate before the university at Prague, when he had finished one of his speeches for the good cause by exhibiting and explaining the views of Wickliffe, he threw the book from which he had quoted into the midst of his audience, exclaiming, "Let who will impugn a single word, I will defend it." About 1409 several of Huss's most faithful adherents, then called "Wickliffites," were imprisoned by king Wenzel. Among these persecuted ones was Paletz; and when at last released after an eighteen months' incarceration, he came out much quieted and greatly in fear of the papists. Huss had remained all this time unmoved, and proved his fitness for leadership; Paletz had been thoroughly frightened, and with equal force proved his incapacity. True, he still remained an adherent of the ante-Reformer; and when the papal bull came out for the crusade (Sept. 9, 1411), Paletz admitted that there were "palpable errors" in it (*Mon. Husi*, i, 265); but early in 1412, when the university held a conference to consider in how far it was wise to sustain Huss against pope and king, Paletz withdrew from Huss and endorsed the papists again (*ibid.* i, 175), in so tame and cowardly a manner that Huss said of Paletz, "he walked and turned backwards like a crab." The truth is, Paletz was governed by worldly prudence. He saw that the Reformer's cause was a desperate one. Few in numbers, Huss and his adherents had to encounter the royal and papal power, and there was not much likelihood of success. A timely retreat would cover all past offences and soon restore him to papal favor. He found, however, that he had counted without his host. The papists demanded that he should not only reject Huss, but oppose him; and, rather than lose his game, Paletz went into the conflict, and became a most violent accuser and persecutor. Huss had made his special point the supreme and sole authority of the Scriptures, Paletz replied by a defence of the papal supremacy in the Church visible. But Huss was more than a match for his former friend, and he dealt his blows freely and harshly. At last Huss went before the Council of Constance with his case. Thither, too, Paletz followed Huss, the bitter zeal of the papal

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defender having in the mean time been greatly aggravated by the unpleasant memories of frequent defeats under the heavy fire of the Reformer's sound logic. When the cardinals in council assembled for private session were hesitating how to dispose of Huss, Paletz secured admission, and urged and insisted that the heretic should not be set at liberty again, and they finally adopted Paletz's policy. When word of this was taken to Huss, and he insisted upon a public hearing before the council, Paletz again made use of artifices and intrigues, and prevented a favorable reply to Huss's request. Paletz knew the power of Huss's eloquence, and he, as well as the other papists who were allied with him in these intrigues, did not wish to have the experiment of it tried upon the council. He as well as his coadjutors failed, however, in securing his condemnation unheard. King Sigismund saw the injustice of such an act, and prevented the plot; but even in the audiences granted, Paletz always carefully watched his opportunities to worst his rival in argument. His course at this time was in many respects contemptible, yet it may be palliated on the ground that Paletz, probably, with all his animosity, merely sought the humiliation and not the life of Huss, and that it was a partisan spirit which at this time controlled Paletz. Certainly, when Huss had been condemned, and efforts were making to secure his abjuration of heresy, Paletz was among those who visited Huss in prison; and the gentle manner in which he treated his former friend evinces that he was not altogether void of feeling, and that, great as he was himself by native talent and untiring industry, he was in the presence of one greater, because he allied with all these distinctions the virtue of honor and truthfulness. Paletz had been selected by Huss as his confessor in his dying hour, but the papal servant felt too keenly the sad ending of this persecution to have complied with Huss's request. When Jerome was persecuted, Paletz again accused, but with less acrimony and persistency. Paletz died about the middle of the 15th century; of his writings none are now accessible. See Gillett, *Life and Times of John Huss*, vol. i and ii; *Mon. Hussi*, as referred to above; Jenkins, *Life and Times of Cardinal Julian*, p. 46; *Ep. Huss.* i, in his *Opp.* vol. i; Palacky, *Böhmische Geschichte*, iii, 161 sq. (J. H. W.)

Paley, William, D.D., an eminent English divine and philosopher, and one of the most noted characters of the 18th century, was born at Peterborough in the year 1743. He was descended from an old and respectable family in Craven, in the West Riding of Yorkshire. During his infancy his father removed to Giggleswick, in Yorkshire, near the family property, having been appointed head-master of King Edward's School in that place. William was educated under the paternal roof, and speedily distinguished himself by great abilities, a studious disposition, and a ripeness and discrimination of intellect. In his seventeenth year he was entered a sizar of Christ's College, Cambridge. But unhappily, seduced by the influence of a few gay and dissolute companions, the first two years of his college life were entirely lost or misspent. The bad fruits of this vagabond life made him a sadder and a wiser man, and with his wisdom there came that fortitude which helped him to disentangle himself from this disgraceful connection, and he resolved on a course of devoted study. So rapid was his progress that in 1763 he took the bachelor's degree with the highest honors. He then taught for three years in an academy at Greenwich. In 1765 he obtained the first prize for a prose Latin dissertation—the subject being *A Comparison between the Stoic and Epicurean Philosophy with respect to the Influence of each on the Morals of a People*, in which he characteristically argued in favor of the latter. Next year he was elected a fellow of his alma mater, Christ's College, and soon after colleague to Dr. Law in his public lectures on moral and political philosophy, as well as on the New Testament. This early occupation directed Paley's mind to subjects which, when more maturely studied, he gave to the public in works that have obtained him extensive fame as an author. Both as a college lecturer and a preacher, he was greatly admired for his sound sense and discretion, especially for his extraordinary skill in simplifying the most abstruse and difficult subjects, and bringing them down to the level of the humblest capacity. He had entered the priesthood in 1767, and in 1776, on his marriage, had of course been obliged to yield up his fellowship. His early patron, Law, who had become bishop of Carlisle, and who was well aware of Paley's merits, now promoted him in the Church by presenting him first to the vicarage of Dalston, Cumberland, then to Appleby, Westmoreland, till, in the course of years, he rose to be archdeacon of Carlisle (1782), and chancellor of the diocese (1785). He was a great friend to the abolition of the slave-trade; and in 1789, when the first great discussion in the House of Commons was expected, he drew up a short but appropriate and judicious treatise, entitled *Comments against the Unjust Pretensions of Slave-dealers and Holders to be indemnified by pecuniary Allowances at the public Expense, in case the Slave-trade should be abolished*, and sent it to the committee. The bishop of Durham, entertaining great respect for him, and recognising the valuable service which Paley had rendered to the abolition cause, presented him with the valuable rectory of Bishop Wearmouth, worth twelve hundred pounds a year. His last years, largely given to literary labors, were extremely trying because of his impaired physical condition, but he bore his bodily pain meekly, ever trusting in the kind dispositions of a loving heavenly Father. Paley's piety with becoming progress became more fervent, elevated, and established as he advanced in life. He lingered, notwithstanding the malignity of his disease, until May 25, 1805, when he suddenly died. Dr. Paley was inclined to corpulency, and his countenance was no index of the intellectual and moral attributes—the suavity, benevolence, strong good sense, and clear judgment that distinguished him. Among his friends no man was more highly or more justly esteemed than Dr. Paley; his literary attainments were exceeded only by his many amiable traits of frankness and good-humor. In matters of opinion he was liberal-minded and charitable. He was a friend to free inquiry and an able supporter of the principles of civil liberty, as we have seen above in his position on the slave-trade. In his theology he was suspected of heterodoxy, having manifested a strong inclination to Arian sentiments. As a writer, he is distinguished not so much for originality as for that power of intellect by which he grasps a subject in all its bearings, and handles it in a manner entirely his own; for the consummate skill with which he disposes and follows out his argument, and for a style peculiarly suited to philosophical investigations—strong, exact, and clear, and abounding in words and phrases which, though sometimes homely, express and illustrate his meaning most forcibly and most distinctly. Sir James Mackintosh, who is not always ready to endorse Paley's philosophical teachings, gives this enthusiastic commendation of Paley as an author: "This excellent writer, who, after Clarke and Butler, ought to be ranked among the brightest ornaments of the English Church in the 18th century, is in the history of philosophy naturally placed after Tucker, to whom, with praiseworthy liberality, he owns his extensive obligations. . . . His style is as near perfection in its kind as any in our language" (*Works* [1854], i, 183). The greatest and most important of Paley's works is *The Principles of Moral and Political Philosophy* (1785; with Dissertations and Notes by Alexander Bain, 1853; annotated by Richard Whately, 1859). The general outlines of it had been delivered as lectures to his pupils when he was a tutor in the university. In the first part of the "Principles," which treats of moral philosophy only (after giving some account of the law of honor, the

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law of the land, and the Scriptures, as rules of action; rejecting, after Locke, the notion of a moral sense, or an innate capacity of moral judgment; and defining what he means by human happiness and virtue), Paley proceeds to explain the principles and to lay down the foundation of his system. His desire of introducing into the foundation of his system too much of the exactness of demonstrative science, has occasionally led him to define things which in their nature are indeterminate and cannot be brought within the limits of a precise and formal definition. His account of the *law of honor* and of *virtue* is of this character. He is also too fond of putting forward disjunctive propositions, and reasoning upon them as if they were exhaustive, as in the instance of the *methods of administering justice*. Hence his applications are sometimes fettered and his conclusions defective. The gist of his views on these topics is found in book ii, "On Moral Obligation." A man is said to be obliged when he is urged by a violent motive resulting from the command of another. In moral matters, the motive is the expectation of future reward or punishment, and the command is from God. Hence private happiness is the motive, and the will of God the rule. But how is the will of God known? From two sources—the declarations of Scripture, and the light of nature; and the method of coming at the divine will concerning any action by the light of nature is to inquire into the tendency of the action to promote or diminish the general happiness. Here, then, Paley arrives at his principle that "whatever is expedient is right. It is the utility of any moral rule alone which constitutes the obligation of it." Its utility is to be determined by a consideration of general consequences; it must be expedient upon the whole, in the long run, in all its effects collateral and remote, as well as in those which are immediate and direct. Having settled his principle, he proceeds to apply it to the determination of moral duties. He makes a threefold division of duties: namely, those which a man owes to his neighbor, or relative duties; those which he owes to himself; and those which he owes to God. The first set are determinate or indeterminate: determinate, such as promises, contracts, oaths. The obligation to keep a promise, according to the principle of expediency, arises from the circumstance that "confidence in promises is essential to the intercourse of human life;" and the sense in which a promise is to be interpreted is that which the promiser knowingly and willingly conveys to the mind of the person to whom it is made. Contracts are mutual promises, and therefore governed by the same principles; consequently, whatever is expected by one side, and known to be so expected by the other, is to be deemed a part or condition of the contract. Oaths are to be interpreted according to the "animus imponentis," that is, in the sense which the imposer intends by them. Indeterminate duties are charity, gratitude, and the like. They are called indeterminate because no precise and formal limits can be assigned to their exercise. Another class belonging to this first set of duties originate from the constitution of the sexes. The second set of duties are those which a man owes to himself. As there are few duties or crimes whose effects are confined to the individual, little is said about them. A man's duty to himself consists in the care of his faculties and the preservation of his person, and the guarding against those practices which tend to injure the one or the other. The third division of duties are those which are due to God. In one sense, every duty is a duty to God; but there are some of which God is the object as well as the author: these are worship and reverence. The second part, which is devoted to the elements of political knowledge, is pervaded, in determining the grounds of civil government, and the reasons of obedience to it, by the same principle as that which constitutes the foundation of his moral system—"Utility." Public utility is the foundation of all government. Hence, whatever irregularity or violations of equity, or fraud and violence may have been perpetrated in the acquisition of supreme power, when the state is once peaceably settled, and the good of its subjects promoted, obedience to it becomes a duty. On the other hand, whatever may have been the original legitimacy of the ruling authority, if it become corrupt, negligent of the public welfare, and cease to satisfy the expectations of the governed, it is right to put it down and establish another in its place. Writing under a government which holds to the union of Church and State, Paley of course prominently treated of religious establishments, and here also he allows the doctrine of expediency to have a controlling influence in his views and conclusions. He teaches that, as no form of Church government is laid down in the New Testament, a religious establishment is no part of Christianity; it is only the means of inculcating it. But the means must be judged of according to their efficiency; this is the only standard; consequently the authority of a Church establishment is founded in its utility. For the same reason tests and subscriptions ought to be made as simple and easy as possible; but when no present necessity requires unusual strictness, confessions of faith ought to be converted into articles of peace. In establishing a religion, where unanimity cannot be maintained, the will of the majority should be consulted, because less evil and inconvenience must attend this than any other plan. On the same principle persecution is condemned and toleration justified; because the former never produced any real change of opinion, while the latter encourages inquiry and advances the progress of truth. Objection has frequently been taken to the principles on which Paley rests his system (comp. Dug. Stewart, *Elements*, vol. ii, and his *Philos. of the Active and Moral Powers;* Robert Hall, sermon on *Infidelity;* Fr. Wayland, *Elem. of Moral Philos.;* and the defence by Wainwright, *Paley's Theory of Morals*, etc. [1830]), but the lucidity and appositeness of his illustrations are beyond all praise. If his treatise cannot be regarded as a profoundly philosophical work, it is at any rate one of the clearest and most sensible ever written, even by an Englishman; and at least it brushed off into oblivion the shallow and muddy mysticism that had long enveloped the philosophy of politics. If it failed to sound the depths of "moral obligation," there are excuses for this failure. Says Dr. Blackie, "Paley's definition of virtue: the doing good to mankind in obedience to the will of God, for the sake of everlasting happiness, characterizes the man, the book, the age, the country, and the profession to which he belonged, admirably. It is a definition that, taken as a matter of fact, in all likelihood expressed the feelings of 999 out of every 1000 British Christians living in the generation immediately preceding the French Revolution" (*Four Phases of Morals*, p. 308). In 1790 appeared Paley's most original and valuable work, the *Horæ Paulinæ, or the Truth of the Scripture History of St. Paul evinced by a Comparison of the Epistles which bear his Name with the Acts of the Apostles, and with one another.* The aim of this admirable work is to prove, by a great variety of "undesigned coincidences," the improbability, if not impossibility, of the usual infidel hypothesis of his time, viz. that the New Testament is a "cunningly devised fable." It was dedicated to his friend John Law, then bishop of Killala, in Ireland, to whose favor he had been indebted for most of his preferments. In 1794 was published Paley's next important work, entitled *A View of the Evidences of Christianity* (republished seventeen times in twenty-seven years, and frequently edited and widely circulated, latest by Whately [N. Y. 1865, 12mo]). It is not equal in originality to its predecessor, but the use made of the labors of such eminent scholars as Lardner and bishop Douglas is generally reckoned most dexterous and effective, as the materials are wrought up with so much address and disposed with so much skill, and the argument is laid before the reader in so clear and convincing a form, that it must be pronounced one of the most valuable and important books of the kind. The argument, which is opened and illus-

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trated with singular ability, is briefly this: A revelation can be made only by means of miraculous interference. To work a miracle is the sole prerogative of the Supreme Being. If therefore miracles have been wrought in confirmation of a religion, they are the visible testimony of God to the divine authority of that religion. Consequently, if the miracles alleged in behalf of Christianity were actually performed, the Christian religion must be the true one. Whether the miracles were actually performed or not depends upon the credibility of those who professed to be witnesses of them, that is, the apostles and first disciples of Jesus Christ; and their credibility is demonstrated from this consideration—"that they passed their lives in labors, dangers, and sufferings voluntarily undergone in attestation of the accounts which they delivered, and solely in consequence of their belief in those accounts; and that they also submitted, from the same motive, to new rules of conduct." They could not have been deceived; they must have known whether Christ was an impostor or not; they must have known whether the miracles he did were real or pretended. Neither could they have been deceivers; they had no intelligible purpose to accomplish by deception; they had everything to lose by it. On the other hand, by being still — by letting the subject rest — they might have escaped the sufferings they endured. It is perfectly inconceivable, and entirely out of all the principles of human action, that men should set about propagating what they know to be a lie, and yet not only gain nothing by it, but expose themselves to the manifest consequences—enmity and hatred, danger and death. In 1802 Paley published perhaps the most widely popular of all his works, *Natural Theology, or Evidences of the Existence and Attributes of the Deity*, which, however, is based, and to a large extent borrowed from the *Religious Philosopher*, the work of a Dutch philosopher named Nieuwentyt, an English translation of which appeared in 1718–1719. The plagiarisms are most palpable, but have been accounted for by Paley's own method of composition. The *Natural Theology* was "made up" from his loose papers and notes written while he was a college tutor, and in the course of such a long time as elapsed since its first compilation, Paley had forgotten the sources from whence he derived them. It is also but fair to state that he has taken nothing which he has not greatly improved — "nihil tetigit, quod non ornavit." Paley has made that clear, impressive, and convincing which in the original was confused, illogical, and tiresome. He has added, too, more than he has borrowed; and, as in all the rest of his productions, the matter is arranged and the argument followed out with consummate judgment. His object is to establish the fact of benevolent design in the works of the visible creation. Hence the existence of a Supreme Designing Intelligence is inferred; and his personality, unity, and goodness demonstrated. It is not only one of the most convincing, but one of the most delightful books in the English language. "In the character of a defender of the faith," says the *Quarterly Review*, "we would hold up Paley to almost unmingled admiration; in any other character his praise must be more qualified. The department of theology with which alone Paley was thoroughly conversant was the *Evidences*. He had not the necessary qualifications for a complete investigation of the *doctrines*. But see him how we will, we always find the good sense of a plain, shrewd, practical Yorkshireman displayed on these branches of religion. We think it next to impossible for an unbeliever to read the *Evidences*, in the order of his arrangement, unshaken. His *Natural Theology* is philosophy in its highest and noblest sense, scientific without the jargon of science; profound, but so clear that its depth is disguised. He cares not whence he fetches his illustrations, provided they are to the purpose." A valuable edition of this work, with notes and scientific illustrations, was published (1836–39) by lord Brougham and Sir C. Bell, the former furnishing a preliminary discourse on natural theology. This discourse is divided into two parts: the first contains an exposition of the nature and character of the evidence on which natural theology rests, with the intention of proving that it is as much a science of induction as either physical or mental philosophy; and the second is devoted to a consideration of the advantages and pleasures which the study is calculated to afford. Subjoined to the volume are some notes on various metaphysical points connected with the subject. Besides the above works, Paley was the author of various sermons and tracts. Several editions of his entire works have also been published. One in four volumes, containing also posthumous sermons, and published by his son, the Rev. Edmund Paley, in 1838, may be regarded as the standard edition. There is also an American edition, with *Life* (Phila. 1851, 8vo). See, in addition to the authorities already quoted, *Memoirs of Wm. Paley*, by W. Meadley (Sunderl. 1809, 8vo, and often); Ueberweg, *Hist. of Philos.* ii, 91, 391; McCosh, *Scotch Philos.* p. 301; Morell, *Hist. Philos. 19th Century*, p. 103, 267 sq.; Hagenbach, *Hist. of Doct.* vol. ii (see Index); *The Quart. Rev.* (Lond.), ii, 83 sq.; ix, 388 sq.; *Encyclop. Brit.* s. v.; *English Cyclop.* s. v.; Allibone, *Dict. of Brit. and Amer. Auth.* s. v. (J. H. W.)

Palgrave, Francis, *Sir*, an English knight, distinguished alike as a zealous and intelligent antiquary and as a historian, was born of Jewish parentage, named *Cohen*, at London in 1788. Of his early childhood nothing is known beyond the fact that at the age of eight years he translated the *Batrachomyomachia* of Homer from a Latin version into French (1797, 4to). When Cohen joined the Christian Church we are not able to state, probably long before he was called to the bar of the Inner Temple (1827), and before having received the honor of knighthood (1832). Sir F. Palgrave was for many years deputy keeper of the Public Records of Britain (from about 1836). He died July 6, 1861. Of his many writings we will only mention the following: *The Rise and Progress of the English Commonwealth; Anglo-Saxon Period, containing the Anglo-Saxon Policy and the Institutions arising out of Laws and Usages which prevailed before the Conquest* (1832, 2 vols.):—*The History of England; Anglo-Saxon Period* (1831, 1850, 1868; vol. xxi of Murray's "Family Library"):—*Documents and Records illustrating the History of Scotland and the Transactions between the Crowns of Scotland and England* (1837):—*Truths and Fictions of the Middle Ages:—The Merchant and the Friar* (1837, 1844):—*The History of Normandy and of England* (1851, 1857, 1864, 4 vols.). Besides many other works, he wrote articles to the *Lond. Quar. Rev.* and other periodicals. His great merit, in his historic writings, consists in the extensive use made by him of original documents, by aid of which he not only himself very much enlarged our acquaintance with the history and social aspects of the Middle Ages, but pointed out to others the advantage to be derived from a careful study of the original sources of information. See Allibone, *Dict. of Brit. and Amer. Auth.* s. v.; *Edinb. Rev.* July, 1832; January, 1852, p. 153; Hallam, *Middle Ages*, Preface to Sup. Notes, i, 11 (New York, 1872); Smyth, *Lectures on Modern History*, lect. viii; *Edinb. Rev.* lxvi, 86; *Westminster Rev.* July, 1857; (London) *Athenæum*, 1857, Feb. 28; *North Amer. Rev.* April, 1858; Margaliouth, *Vestiges of the Historic Anglo-Hebrews in East Anglia* (London, 1870), p. 105 sq.; Pick, in the *Evangel.* (Lutheran) *Quar. Rev.* July, 1876, p. 373. (J. H. W.)

Pâli (a corruption of the Sanscrit *Prâkrit*, q. v.) is the name of the sacred language of the Buddhists. Its origin must be sought for in one or several of the popular dialects of ancient India, which are comprised under the general name of Prâkrit, and stand in a similar relation to Sanscrit as the Romance languages, in their earlier period, to Latin. See Sanscrit.

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Palīci (i. e. *dæmons*), deities anciently worshipped in the neighborhood of Mount Ætna, in Sicily. They were said to be twin sons of Zeus and Talcia, daughter of Hephæstus. In remote ages they were propitiated by human sacrifices. The temple of the Palici was resorted to as an asylum by runaway slaves.

Palilia, an ancient Roman festival which was celebrated annually on April 21 in honor of *Pales*, the god of shepherds. On the same day afterwards this festival was kept as a memorial of the first founding of the city by Romulus. A minute description of the ceremonies practiced on this day occurs in the *Fasti* of Ovid. The first object to which the festival was directed was a public lustration by fire and smoke. For this purpose they burned the blood of the October-horse (q. v.), the ashes of the calves sacrificed at the festival of Ceres, and the shells of beans. The people were also sprinkled with water; they washed their hands in spring-water, and drank milk, mixed with must. In the evening the stables were cleansed with water, sprinkled by means of laurel branches, which were also hung up as ornaments. To produce purifying smoke for the sheep and their folds, the shepherds burned sulphur, rosemary, fir-wood, and incense. Sacrifices besides were offered, consisting of cakes, millet, milk, and other eatables, after which a prayer was offered by the shepherds to Pales, their presiding deity. Fires were then kindled, made of heaps of straw, and, amid cheerful strains of music, the sheep were purified by being made to pass through the smoke three times. The whole ceremonies were wound up with a feast in the open air. In latter times the Palilia lost its character as a shepherd festival, and came to be held exclusively in commemoration of the day on which the building of Rome commenced. Caligula ordered the day of his accession to the throne to be celebrated as a festival under the name of Palilia. See Gardner, *Faiths of the World*, p. 589, 590.

Palimpsest (*παλίμψηστος, rubbed out again*), a term applied to ancient manuscripts, of which the older writing has been erased in order to use the parchment or paper for writing on them again. A good specimen is the Wolfenbüttel MS. (q. v.).

Palingenesia (Gr. *πάλιν, again*, and *γένεσις, birth*) is a term that appears to have originated among the Stoics, who employed it to denote the act of the Demiurgus, or Creator, by which, having absorbed all being into himself, he reproduced it in a new creation. The occurrence of the word in the New Testament (Matt. xix, 28, where it is used in allusion to the judgment of this world, and the *αἰῶν μέλλων*; and Titus iii, 5, where it is used in reference to baptismal regeneration, *λουτρὸν παλιγγενεσίας*) has given it a place in Christian theology, and divines have variously used it to express the resurrection of men, the new birth of the individual soul, and the restoration of the world to that perfect state that it lost by the Fall—"the new heavens and the new earth wherein dwelleth righteousness." The term is also applied to designate both the great geological changes which the earth has undergone and the transformations in the insect kingdom, such as of caterpillars into butterflies, etc. See New Birth; Resurrection.

Palingenius, Marcellus, an Italian poet of the 16th century, was a native of Stellada, in Ferrara. He is chiefly known by his *Zodiacus Vitæ*, which brought him into trouble, as it contains many sarcastic attacks on monks and Church abuses. His name is therefore in the *Index Librorum Prohibitorum* as a Lutheran heretic. The book is entitled *Zodiacus Vitæ, id est de hominis vita, studio ac moribus optime instituendis libri xii nunc demum ad exemplaria primaria sedulè castigati* (Rott. 1722, small 8vo).—Darling, *Cyclop. Bibliog.* vol. ii, s. v.

Palissy, Bernard, a Huguenot artisan, noted for his faithful adherence to the Reformation movement, and also one of the most illustrious of the Gospellers (q. v.), was eminent as a natural philosopher, chemist, geologist, and artist. He is generally known as "Palissy, the great Potter." He was born about 1510 at La Chapelle Biron, a poor village in Périgord, where his father brought him up to his own trade of a glazier. The boy was by nature quick and ingenious, with a taste for drawing, designing, and decoration, and he made himself useful to the village churches of his neighborhood whenever such skill was required. When his term of apprenticeship was past he set out upon his "wanderschaft," and travelled extensively, as is the custom of Continental European artisans. Spanish, French, Swiss, Dutch, and German territory he thus visited at a time when the people were most deeply moved by the recent revolt of Luther from Rome. Of course, the thoughtful young man belonging to a class of mechanics somewhat cultured, and besides by nature a shrewd observer and independent thinker, he could not fail to be influenced by the popular agitation. A Bible which fell into his hands he read, notwithstanding the papal ban against this liberty in a layman. It did not fail to make a deep impression upon the inquiring and thoughtful Palissy, and at thirty he was a convert to the side which advocated the free circulation of the Scriptures, and justification by faith, without the agency of the priesthood. He was now in his native country; but aware of the danger those were subject to who advocated these views, he shunned Paris, and resided at Saintenge, in the south-west of France. Palissy was born to lead others. He had not lived long here before the townspeople were by him guided religiously, as if their pastor. At first a little congregation had formed, and to these he dispensed spiritual food not only on Sundays but week-days. They came to be specially designated as "the Religionists," and were known throughout the town to be persons of blameless life, peaceable, well-disposed, and industrious. As their number rapidly increased the Romanists felt impelled to a like devotion and holy profession, and soon, to use the words of Palissy, "there were prayers daily in this town, both on one side and the other." That both were in earnest was evidenced by the charitable feeling which governed all. They used the same churches by turns, and there was no disposition to persecution. But though Palissy devoted so large a share of his time to religion, he did not fail to make progress too as an artisan. Indeed, in many respects this period of his life is one of the most memorable. In it falls one of his most important discoveries, which we are told came about as follows: "An enamelled cup of 'Faience,' which he saw by chance, inspired him with the resolution to discover the mode of producing white enamel. Neglecting all other labors, he devoted himself to investigations and experiments for the long period of sixteen years. He at last exhausted all his resources, and for want of money to buy fuel was reduced to the necessity of burning his household furniture piece by piece; his neighbors laughed at him, his wife overwhelmed him with reproaches, and his starving family surrounded him crying for food; but in spite of all these discouragements he persisted in the search, and was in the end rewarded by success." A few vessels adorned with figures of animals, colored to represent nature, sold for high prices, and he was then enabled to complete those investigations by which he became famous; and, though a Huguenot, he was protected and encouraged, in 1559, by the king and the nobility, who employed him to embellish their mansions with specimens of his art. In 1560 he was lodged in the Tuileries, and was specially exempted by queen Catharine from the massacre of St. Bartholomew, more from a regard to her own benefit than from kindness. In March, 1575, he began a course of lectures on natural history and physics, and was the first in France to substitute positive facts and rigorous demonstrations for the fanciful interpretations of philosophers. In the course of these lectures he gave (1584) the first right notions of

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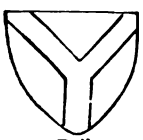
the origin of springs, and the formation of stones and fossil shells, and strongly advocated the importance of marl as a fertilizing agent. These, along with his theories regarding the best means of purifying water, have been fully supported by recent discovery and investigation. In 1588 he was arrested, thrown into the Bastile as a heretic, and threatened with death unless he recanted. But though he was feeble and trembling on the verge of the grave, his spirit was as brave as in his youth, and he resolutely held to his religion. There were many who insisted that he should be burned; but he died in 1590 before his sentence was pronounced, courageously remaining faithful to the cause until the end, and glorying in having been called to lay down his life for the true faith. Palissy left a collection of objects of natural history, the first that had been formed in France. His works are at the present day almost beyond price, and his ornaments and arabesques are among the most beautiful of the Renaissance. See Smiles, *Huguenots*, p. 35–44; Cap, *Œuvres Complètes de Bernard Palissy* (Paris, 1844); Dumesnil, *B. Palissy, Le Potier de Terre* (ibid. 1851); Morley, *The Life of B. Palissy, his Labors and his Discoveries* (Lond. 1852, 2 vols.); Duplessis, *Étude sur Palissy* (Paris, 1855); *Free-Will Baptist Quar.* vii, 354 sq. (J. H. W.)



Pall.

Pall, in heraldry, the upper part of a saltire conjoined to the lower part of a pale. It appears much in the arms of ecclesiastical sees.

Pall is the name given in English to different portions of ecclesiastical vesture, employed by the Romish and other churches.

1. It is applied (Lat. *pallium;* Gr. εἰλητόν) to a part of the pontifical dress worn only by the pope, archbishops, and patriarchs, and is a scarf of honor symbolic of "the plenitude of the pontifical office." It is a white woollen band of about three fingers' breadth, made round, and worn over the shoulders, crossed in front with one end hanging down over the breast; the other behind it is ornamented with purple crosses, and fastened by three golden needles or pins, the number signifying charity, or the nails of the cross. It is made of the wool of perfectly white sheep, which are yearly, on the festival of St. Agnes, offered and blessed at the celebration of the holy eucharist, in the church dedicated to her in the Nomentan Way in Rome. The sheep are received by two canons of the church of St. John Lateran, who deliver them into the charge of the subdeacons of the apostolic college, and by them they are kept and fed until the time for sheep-shearing arrives. The palliums are always made of this wool, and when completed they are brought to the church of St. Peter and St. Paul, and are placed upon the altar over those saints' tomb on the eve of their festival, and are left there the whole night, and on the following day are delivered to the subdeacons whose office it is to take charge of them. The pope alone *always* wears the pallium, wherever he officiates, to signify his assumed authority over all other particular churches.

Archbishops and patriarchs receive the pall from the pope, and cannot wear it except on certain occasions, such as councils, ordinations, and on great festivals in the celebration of the mass. The Council of Macon (A. D. 581) forbade archbishops saying mass without the pall. An archbishop in the Romish Church, although he be consecrated as bishop, and have taken possession, cannot before he has petitioned for, and received and paid for the pallium, either call himself archbishop or perform such acts as belong to the "greater jurisdiction"—those, namely, which he exercises not as a bishop, but as archbishop, such as to summon a council or to visit his province, etc. He can, however, when his election has been confirmed, and before he receives the pallium, depute his functions, in the matter of ordaining bishops, to his suffragans, who may lawfully exercise them by his command. If, however, any archbishop in the Romish Church, before he receives the pallium, perform those offices which result immediately from the possession of it, such as, for instance, those relating to orders and to the chrism, etc., the acts themselves are valid, but the archbishop offends against the canons and laws of the Church.

The pall was part of the imperial habit, and was originally granted by the emperors to the patriarchs. Thus Constantine gave the use of the pall to the bishop of Rome, probably Linus or Sylvester; and Anthimus, patriarch of Constantinople, when expelled from his see, is said to have *returned* the pall to the emperor Justinian. In 336 it was for the first time given to a bishop of the see of Ostia, who was then officiating at the consecration of the pope, because the pontiff was not a bishop at the time of his election. The bishopric of Arles had the pall from a very early period. The bishopric of Autun was given it about A. D. 600. Isidore of Seville says that it was once common to all bishops, but in time it certainly was given to bishops only as an exceptional honor, as when St. Boniface received it from pope Gregory II, the bishop of Bamberg in 1046, and the bishop of Lucca from Alexander II in 1057. Pelagius or Damasus required all metropolitans to fetch their pall within three months after consecration; pope Gregory I forbade the reception of money by any official at its delivery, but the journey and fees in time became a sore tax, which cost the archbishop of Mayence 30,000 gold pieces. Pope Gregory sent a pall to St. Augustine of Canterbury, and in 734 Egbright of York, after great difficulty, procured the same distinction, which had been withheld since 644. In 1472 the archbishops of St. Andrew's became independent of York and metropolitans of Scotland in right of the pall. Four palls were given for the first time at the Council of Kells, 1152, to the Irish archbishops by the papal legate, this being their earliest acknowledgment of the pope's supremacy. When the see of Rome had carried its authority to the highest pitch, under Innocent III, that pontiff decreed the pall to be a mark of such distinction as is attached to it to this day. Neither the functions or title of archbishop, as we have seen above, can be assumed without it; and in order to make it a source of profit to the papal exchequer, every archbishop is buried in his pall, so that his successor may be obliged to apply to the pope for another and pay for the privilege.

The pall represents the lamb borne on the Good Shepherd's shoulders, and also humility, zeal, a chain of honor, and pastoral vigilance. Its other names were *anaphorion*, *superhumerale*, and—in Theodoret and St. Gregory Nazianzen—ἱερὰ στολή. Before the 8th century it was ornamented with two or four red or purple, but now with six black crosses, fastened with gold pins, which superseded an earlier ornament, the Good Shepherd, or one cross, of the 4th century. It has been supposed to be the last relic of an abbreviated toga, reduced to its laticlave by degrees. In the time of Gregory the Great it was made of white linen cloth without seam or needlework, hanging down from the shoulders. It has pendants hanging down behind and before to represent the double burden of the pope.

2. *Pall* (Gr. ἐνδυτόν, τραπεζοφόρον, ἄπλωμα) is also the name of the cloth hanging in front of an altar: the modern *antependium*, like the blue cloth of the golden altar (Numb. iv, 11). In 1630, at Worcester cathedral, the upper and lower fronts, and the pall or middle covering, are mentioned. There is one with the acts of saints of the 15th century at Steeple Aston, Oxford; besides wall hangings, according to Rupert, betokening the future glory of the Church triumphant.

3. In a strictly liturgical sense the word *pall* is applied to the linen cloth covering the table or slab of the altar used in the celebration of the mass. It was ordered by the councils of Lateran and Rheims, and by pope Boniface III. In the Greek Church, on the four

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corners of the holy table are fixed four pieces of cloth called *the Evangelists*, because stamped with their effigies, symbolizing the Church, which calls the faithful to Christ from every quarter of the world. Over these are laid the linen cloth, called the body cloth, representing the winding-sheet of the Lord in the tomb (John xx, 7); a second of finer material, symbolizing the glory of the Son of God seated on the altar as his throne; and a third the corporal proper. The use of three cloths in the Latin Church is said to have existed in the time of Pius I. St. Optatus of Milevi mentions an altar cloth. In the 6th century silk and precious stuffs were used, as St. Gregory of Tours informs us. Constantine gave a pall of cloth of gold to St. Peter's; and Zachary presented one wrought with the Nativity and studded with pearls. The modern Roman pall is a square piece of linen cloth—sometimes limber, sometimes made stiff by inserting pasteboard—sufficiently large to cover the mouth of the chalice. The upper service is often of silk embroidered, or of cloth of gold. The surface in contact with the chalice must always be of linen. A fair white linen cloth and a carpet of silk or decent stuff are required in the English Church. The form is the ancient pall, and should be fair, that is damasked or ornamented, and so beautiful (Isa. iv, 2; Ezek. xvi, 17); it is white (Rev. xv, 6; xix, 14), like Christ's raiment, exceeding white as snow (Mark ix, 3). It ought to hang slightly over the front of the altar, but at the end nearly to the ground (Walcott, *Sacred Archæology*, s. v.).

4. Besides all these there is the *funeral pall*, an ample covering of black velvet or other stuff, which is cast over the coffin while borne to burial. The ends of the pall are held during the funeral procession by the most distinguished among the friends of the deceased, generally selected from among those not connected by blood. See Siegel, *Christl. Alterthümer*, iii, 48 sq.; Bingham, *Orig. Eccles.*; Walcott, *Sacred Archæol.* s. v.; Riddle, *Christian Antiquities* (see Index); Hefele, *Conciliengesch.* vol. i, iii, and iv; Elliott, *Delineation of Romanism* (see Index). (J. H. W.)

Palladino, Filippo, an Italian painter, was born in Florence about 1544. It is not known by whom he was instructed, but Lanzi says he seems to have studied the Lombard more than the native artists, and to have been acquainted with Baroccio. After acquiring considerable reputation by his picture of the *Decollation of St. John* in the church of that saint at Florence, and an altar-piece in S. Jacopo a' Corbolini at Milan, he was obliged to fly from that city on account of some disturbance. He sought refuge at Rome, where he was received by the prince Colonna; but being pursued he went to Sicily, and resided at Mazzarino, on an estate belonging to the Colonna family. There, as well as at Syracuse, Palermo, Catania, and other places, he executed works for the churches, which Lanzi says are elegantly designed and finely colored, though they are not free from mannerism. He died at Mazzarino in 1614. See Spooner, *Biog. Hist. of the Fine Arts*, ii, 643.

Palladio, Andrea, a famous Italian architect, was born at Vicenza Nov. 30, 1518. After having critically studied the writings of Vitruvius, and the monuments of antiquity at Rome, he settled in his native city, and first acquired a reputation by his restoration of the Basilica of Vicenza. Pope Paul III next invited him to Rome, designing to intrust him with the execution of the works then going on at St. Peter's, but unfortunately Paul died before Palladio's arrival. He was employed for many years in the construction of numerous buildings in Vicenza and the neighborhood, in all of which he displayed the most exquisite taste combined with the most ingenious and imaginative ornamentation. His style, known as "the Palladian," is composite, and is characterized by great splendor of execution and justness of proportion. It exercised an immense influence on the architecture of Northern Italy. His principal works in ecclesiastical architecture are the churches of *San Giorgio Maggiore* and *Il Santissimo Redemptore* at Venice, the *atrium* and *cloister* at the convent Della Carità, and the *façade* of San Francesco della Vigna in the same city. Palladio died at Vicenza Aug. 6, 1580. He wrote a work on architecture which is highly prized. The best edition is that published at Vicenza in 4 vols. (1776). See Quatremère de Quincy, *Histoire des plus célèbres architectes;* Temanza, *Vita degli architetti Veneziani;* Ticozzi, *Dizionario*, s. v.; Chambers, *Cyclop.* s. v.; *English Cyclop.* s. v.

Palladium, a name among the ancient Greeks and Romans of an image of *Pallas* (q. v.), upon the careful keeping of which in a sanctuary the public welfare was believed to depend. The Palladium of Troy is particularly celebrated. According to the current myth, it was thrown down from heaven by Zeus, and fell on the plain of Troy, where it was picked up by Ilus, the founder of that city, as a favorable omen. In the course of time the belief spread that the loss of it would be followed by the fall of the city; it was therefore stolen by Ulysses and Diomede. Several cities afterwards boasted of possessing it, particularly Argos and Athens. Other accounts, however, affirm that it was not stolen by the Greek chiefs, but carried to Italy by Æneas; and the Romans said that it was preserved in the temple of Vesta, but so secretly that even the Pontifex Maximus might not behold it. All images of this name were somewhat coarsely hewn out of wood.—Chambers, *Cyclop.* s. v.

Palladius of Helenopolis, an Eastern ecclesiastic, flourished in the 5th century. His name occurs repeatedly in the ecclesiastical and literary history of the early part of the 5th century. Very little is known of him except from his own records in the *Lausiac History*, of which he is the reputed author. He was probably born in or about 367. He seems to have been a Galatian, and a companion or disciple of Evagrius of Pontus. In two places of his history he refers to his being a long time in Galatia and at Ancyra, but these passages do not prove that he was born there. He embraced a solitary life at the age of twenty, which, if his birth was in 367, would be in 387. The places of his residence at successive periods can only be conjectured from incidental notices in the *Lausiac History*. Tillemont places at the commencement of his ascetic career his abode with Elpidius of Cappadocia, in some caverns of Mount Lucas, near the banks of the Jordan, and his residence at Bethlehem, and other places in Palestine. Tillemont supposes that it was at this time that he saw several other saints who dwelt in that country, and among them perhaps St. Jerome, of whom his impressions, derived chiefly if not wholly from the representations of Posidonius, were by no means favorable. Palladius first visited Alexandria in the consulship of the emperor Theodosius the Great, i. e. in 388; and by the advice of Isidorus, a presbyter of that city, placed himself under the instruction of Dorotheus, a solitary, whose mode of life was so austere that Palladius was obliged by sickness to leave him without completing the three years which he had intended to stay. Having remained a short time near Alexandria, he took up his abode for a year among the solitaries in the mountains of the desert of Nitria, who numbered five thousand, and whose dwelling-place and manner of life he describes. From Nitria he proceeded farther into the wilderness to the district of the cells, where he arrived the year after the death of Macarius the Egyptian (390 or 391). Here he remained nine years, three of which he spent as companion of Macarius the younger, the Alexandrian. He was for a time the companion and disciple of Evagrius of Pontus, who was charged with entertaining Origenistic opinions. How long he remained with Evagrius is not known. But he did not confine himself to one spot: he visited cities or villages or deserts, for the purpose of conversing with

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men of eminent holiness, and his history bears incidental testimony to the extent of his travels. The Thebaid, or Upper Egypt, as far as Tabenna, and Syene, Libya, Syria, Palestine, Mesopotamia, and even Rome and Campania, and, as he vaguely and boastfully states, the whole Roman empire, were visited by him, and that almost entirely on foot. In consequence of severe illness, Palladius was sent by the other solitaries to Alexandria; and from that city, by the advice of his physicians, he went to Palestine, and thence into Bithynia, where he was ordained bishop. He gives neither the date of his appointment nor the name of his bishopric, but intimates that it was the occasion of great trouble to him; so that, "while hidden for eleven months in a gloomy cell," he remembered a prophecy of Joannis of Lycopolis, who, three years before Palladius was taken ill and sent to Alexandria, had foretold his elevation to the episcopacy and his consequent troubles. As he was present with Evagrius of Pontus about the time of the latter's death, which probably occurred in 399, he could not have left Egypt till that year, nor can we well place his ordination as bishop before 400, when he was present in a synod held by Chrysostom at Constantinople, and was sent into Proconsular Asia to procure evidence on a charge against the bishop of Ephesus. The deposition of Chrysostom (q. v.) involved Palladius in troubles, as we learn from his *Lausiac History*. Chrysostom, in his exile, frequently wrote to "Palladius the bishop," exhorting him to continue in prayer, for which his seclusion gave him opportunity. All the foregoing particulars relate to the author of the *Lausiac History*, from the pages of which the notices of him are gleaned. We learn from Photius that in the "Synod of the Oak," at which Joannis or John Chrysostom was condemned, and which was held in 403, one of the charges against him related to the ordination of a Palladius, bishop of Helenopolis, in Bithynia, a follower of the opinions of Origen. The province in which the diocese was situated, the Origenistic opinions (imbibed from or cherished by Evagrius of Pontus), and the intimation of something open to objection in his ordination, compared with the ambiguous manner in which the author of the *Lausiac History* speaks of his elevation, seem conclusive as to the identity of the historian with Palladius of Helenopolis. He is, doubtless, the Palladius charged by Epiphanius, and by Jerome himself, with Origenism. Tillemont, however, attempts to show that Palladius the Origenist was not the bishop of Helenopolis. Through fear of his enemies, Palladius of Helenopolis fled to Rome in 405, where he probably received the letter of encouragement addressed to him and the other fugitive bishops, Cyriacus of Syrmada, Alysius or Eulysius of the Bithynian Apameia, and Demetrius of Pessinus. At this time Palladius probably became acquainted with the monks of Rome and Campania. When some bishops and presbyters of Italy were delegated by the Western emperor Honorius and pope Innocent I, and the bishops of the Western Church generally, to protest to the Eastern emperor Arcadius against the banishment of Chrysostom, and to demand the assembling of a new council for the consideration of his case, Palladius and his fellow-exiles returned into the East, apparently as members of the delegation. But their return was ill-timed and unfortunate: they were both arrested on approaching Constantinople, and both delegates and exiles were confined at Athyra, in Thrace; and then the four returning fugitives were banished to separate and distant places, Palladius to the extremity of Upper Egypt, in the vicinity of the Blemmyes. Tillemont supposes that after the death of Theophilus of Alexandria—the great enemy of Chrysostom—in 412, Palladius obtained some relaxation of his punishment, though he was not allowed to return to Helenopolis or to resume his episcopal functions, and says that in the interval between 412 and 420 the *Lausiac History* was written. Palladius resided for four years at Antinoe, or Antinopolis, in the Thebaid, and three years in the Mount of Olives, near Jerusalem, and then also made his visits to many parts of the East. After a time he was restored to the bishopric of Helenopolis, from which he was transferred to that of Aspona or Aspuna, in Galatia; but the dates of his restoration and his transfer cannot be fixed: they probably took place after the healing of the schism occasioned by Chrysostom's affair in 417, and probably after the composition of the *Lausiac History*, in 419 or 420. Palladius probably died before 431, when in the third general (first Ephesian) council the see of Aspona was held by another person. He appears to have been bishop of Aspona only a short time, as he is currently designated from Helenopolis.

Palladius's principal, if not his only work, is entitled Ἡ πρὸς Λαύσωνα τὸν πραιπόσιτον ἱστορία περιέχουσα βίους ὁσίων πατέρων—*Ad Lausum Præpositum Historia, quæ Sanctorum Patrum vitas complectitur*—usually cited as *Historia Lausiaca*, the *Lausiac History*. This work, Palladius says, was composed in his fifty-third year, in the thirty-third year of his monastic life, and the twentieth of his episcopate, which last date furnishes the means of determining several others in his personal history. The work contains biographical notices and anecdotes of a number of ascetics whom Palladius knew personally, or of whom he received information through others who knew them. The value of the work is diminished by the author's credulity (characteristic, however, of his age and class) concerning miracles and other marvels; but it exhibits the prevailing religious tendencies of the age, and is valuable as recording various facts relating to eminent men. The Lausus, or Lauson, to whom the work is addressed, was chamberlain apparently to the emperor Theodosius the younger. The first edition of the Greek text, but a very imperfect one, was that of Meursius (Leyden, 1616). The Greek text and version were reprinted from the *Auctarium* of Ducæus, in the editions of the *Bibliotheca Patrum* (Paris, 1644 and 1654). It is probable that the printed text is still very defective.

Another work ascribed to Palladius is entitled Διάλογος ἱστορικὸς Παλλαδίου Ἑλενουπόλεως γενόμενος πρὸς Θεόδωρον διάκονον Ῥώμης, περὶ βίου καὶ πολιτείας τοῦ μακαρίου Ἰωάννου ἐπισκόπου Κωνσταντινοπόλεως τοῦ Χρυσοστόμου—*Dialogus Historicus Palladii episcopi Helenopolis cum Theodoro ecclesiæ Romanæ diacono, de vitâ et conversatione Beati Joannis Chrysostomi, episcopi Constantinopolis.* The title of the work misled many into the belief that it was written by Palladius of Helenopolis; but a more attentive examination proves the author of the *Dialogus* to have been a different person, several years his senior, though Palladius's companion and fellow-sufferer in the delegation from the Western emperor and Church on behalf of Chrysostom, which occasioned the imprisonment and exile of the bishop. Tillemont, assuming that the author of the *Dialogus* was called Palladius, thinks he may have been the person to whom Athanasius wrote in 371 or 372.

Περὶ τῶν τῆς Ἰνδίας ἐθνῶν καὶ τῶν Βραγμάνων—*De Gentibus Indiæ et Bragmanibus*—whose authorship is also ascribed to Palladius, is by Oudin and Cave regarded as the work of another writer of that period. Lambecius ascribes the work to Palladius of Methone. All that can be gathered from the work itself is that the author was a Christian, and lived while the Roman empire was still in existence; but this mark of time is of little value, as the Byzantine empire retained to the last the name of Roman. The supposed work of St. Ambrose, published by Blisse, is repudiated by the Benedictine editors of that father, and has been shown by Kollar to be a free translation of the work ascribed to Palladius. See Cave, *Hist. Littér.* ad ann. 401, i, 376 (Oxford, 1740-43); Fabricius, *Bibl. Græca*, i, 727; viii, 456; x, 98, etc.; Oudin, *Comment. de Scriptor. Eccles.* i, col. 908, etc.; Tillemont, *Mémoires*, xi, 500, etc.; Ceillier, *Hist. des Auteurs ecclésiast.* vii, 484-493; Vos-

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sius, *De Historicis Græcis*, lib. ii, c. 19; Smith, *Dict. of Greek and Roman Biog. and Mythol.* s. v.

Palladius, Scotōrum Episcōpus, a noted Irish prelate of the early Church, flourished probably near the middle of the 5th century. In the *Chronicon* of Prosper Aquitanus, under the consulship of Bassus and Antiochus (A.D. 431), this passage occurs: "*Ad Scotos* in Christum credentes ordinatur a papa Cœlestino Palladius, et primus episcopus mittitur." In another work of the same writer (*Contra Collatorem*, c. xxi, sec. 2), speaking of Cœlestine's exertions to repress the doctrines of Pelagius, he says, "Ordinato Scotis episcopo, dum Romanam insulam studet servare Catholicam, facit etiam barbaram Christianam" (*Opera*, col. 363, ed. Paris, 1711). To these meagre notices, the only ones found in contemporary writers (unless, with some, we refer to the conversion of the Scoti the lines of Prosper, *De Ingratis*, vs. 330–332), the chroniclers and historians of the Middle Ages have added a variety of contradictory particulars, so that it is difficult, indeed impossible, to extract the real facts of Palladius's history. It has been a matter of fierce dispute between the Irish and the Scots as to which of them were the objects of Palladius's mission; but the usage of the word "Scoti" in Prosper's time, and the distinction drawn by him between "insulam Romanam" and "insulam barbaram," seem to determine the question in favor of the Irish. This solution leads, however, to another difficulty. According to Prosper, Palladius converted the Irish—"fecit barbaram (sc. insulam) Christianam," while the united testimony of ecclesiastical antiquity ascribes the conversion of Ireland to Patricius (St. Patrick), who was a little later than Palladius. But possibly the success of Palladius, though far from bearing out the statement of Prosper, may have been greater than subsequent writers, zealous for the honor of St. Patrick, and seeking to exaggerate his success by extenuating that of his predecessors, were willing to allow. There is another difficulty, arising from an apparent contradiction between the two passages in Prosper, one of which ascribes to Palladius the conversion of the island, while the other describes him as being sent "ad Scotos in Christo credentes;" but this seeming contradiction may be reconciled by the supposition that Palladius had visited the island and made some converts, before being consecrated and again sent out as their bishop. This supposition accounts for a circumstance recorded by Prosper, that (Florentio et Dionysio Coss., i. e. in A.D. 429) Palladius, while yet only a deacon, prevailed on pope Cœlestine to send out Germanus of Auxerre to stop the progress of Pelagianism in Britain, which indicates on the part of Palladius a knowledge of the state of the British islands, and an interest in them, such as a previous visit would be likely to impart. The various statements of the mediæval writers have been collected by Usher in his *Britannicar. Ecclesiar. Antiq.* c. xvi, p. 799 sq. See also Sallerius, *De St. Palladio*, in the *Acta Sanctor.* Jul. ii, 286 sq. Palladius is commemorated as a saint by the Irish Romanists on Jan. 27, by those of Scotland on July 6. His shrine, or reputed shrine, at Fordun, in the Mearns, in Scotland, was regarded before the Reformation with the greatest reverence, and various localities in the neighborhood are still pointed out as connected with his history. Jocelin of Furness, a monkish writer of the 12th century, states in his life of St. Patrick (*Acta Sanctor.* Martii, ii, 545; Julii, ii, 289), that Palladius, disheartened by his little success in Ireland, crossed over into Great Britain, and died in the territory of the Picts—a statement which, supported as it is by the local traditions of Fordun, may be received as containing a portion of truth. The mediæval writers have in some instances strangely confounded Palladius, the apostle of the Scoti, with Palladius of Helenopolis; and Trithemius (*De Scriptor. Eccles.* c. 133), and even Baronius (*Annal. Eccles.* ad ann. 429, sec. 8), who is followed by Possevina, make the former to be the author of the *Dialogus de Vita Chrysostomi*. Baronius also ascribes to him (*ibid.*) *Liber contra Pelagianos, Homiliarum Liber unus*, and *Ad Cœlestinum Epistolarum Liber unus*, with other works written in Greek. For these statements he cites the authority of Trithemius, who, however, mentions only the *Dialogue*. It is probable that the statement rests on the very untrustworthy authority of Bale. See Bale, *Script. Illustr. Maj. Britann.* cent. xiv, sec. 6; Usher, *l. c.*; Sallerius, *l. c.*; Soames, *Hist. of the Anglo-Saxon Church*; Hetherington, *Hist. of the Church of Scotland*; Tillemont, *Mémoires*, xiv, 154 sq., 737; Fabricius, *Bibl. Med. et Inf. Lat.* v, 191 sq.—Smith, *Dict. of Gr. and Rom. Biog. and Mythol.* vol. iii, s. v.

Palladius of Suedra, an ecclesiastical writer of whose personal history we know only that he flourished at Suedra, in Pamphylia. Prefixed to the *Ancoratus* of Epiphanius of Salamis, or Constantia [see Epiphanius], is a letter of Palladius to that father. It is headed Ἐπιστολὴ γραφεῖσα παρὰ Παλλαδίου τῆς αὐτῆς πόλεως Σουέδρων πολιτευομένου καὶ ἀποσταλεῖσα πρὸς τὸν αὐτὸν ἅγιον Ἐπιφάνιον αἰτήσαντος καὶ αὐτοῦ περὶ τῶν αὐτῶν—*Palladii ejusden Suedrorum urbis civis ad Sanctum Epiphanium Epistola, qua* idem *ab eo postulat*—i. e., in which he seconds the request made by certain presbyters of Suedra (whose letter precedes that of Palladius) that Epiphanius would answer certain questions respecting the Trinity, of which the *Ancoratus* contains the solution. See Epiphanius, *Opera*, ii, 3 (ed. Petav. Paris, 1622, fol.); Fabricius, *Bibl. Græc.* x, 114.—Smith, *Dict. of Biog.* s. v.

Palladius, Petrus, a Danish prelate of note, was the first bishop of Zealand, in Denmark, after the Lutheran Reformation, and distinguished as one of the most learned theologians and most eminent Reformers of his time. The Roman *Index* names him in the first class of heretic authors. His original name was *Peder Plade*, but this was, according to the fashion of those days, Latinized into *Petrus Palladius*. He was born at Ribe in 1504, and was for a short time schoolmaster in Odense; but when twenty-seven years old he repaired to Wittenberg in search of the truth, under the guidance of Luther and Melancthon. He remained there six years, and won the respect and confidence of his teachers to such an extent that his king, Christian III, at their request, appointed him bishop of Zealand and professor of theology in the University of Copenhagen in 1537, notwithstanding his youth. He was ordained by Bugenhagen; and after the departure of the latter from Denmark, Palladius was the most influential man in Denmark, and his voice had the greatest weight in deciding all Church questions and in the general arrangement of Church affairs, not only in his own diocese, but also in other parts of the Danish realm of that time, especially in Norway and Iceland; and he is also entitled to great credit for the part he took in the reorganization of the Copenhagen University. He was a very active man. He made frequent visits to every Church in his large diocese; and when his health broke down and did not permit him to travel, he spent his time in writing a series of books, partly learned and partly popular, by which he aimed to strengthen the foothold of the Reformation in Denmark, to advance the cause of piety, and to combat immorality and drunkenness. He was one of the leading disputants against the Catholic canons of Copenhagen, Lund, and Roskilde (1543–1544). He preached zealously against the worship of saints, pilgrimages, and all other foolish reminiscences of Romanism that still lingered in various parts of the country. Yet was he very clement in his dealings with his opponents; and it is believed that he did not give his consent to the ill treatment of the reformed fugitives who came to Denmark, headed by John à Lasco. Palladius assisted in the translation of the so-called Christian III's Bible, translated Luther's Catechism and *Enchiridion*, and in 1556 published the first Danish ritual. On account of his many other duties

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he resigned his theological professorship in 1545, but was prevailed on to resume it again in 1550, the university not being able to get on without him. He resigned again in 1558, and died in 1560. See Helvig, *Den danske Kirkes Historie efter Reformationen*, 2d ed.; *Nordisk Conversationslexicon*, s. v. Palladius; Barfod, *Fortrellinger*, p. 434. (R. B. A.)

Pallant is the ecclesiastical term for an independent episcopal jurisdiction, like the archbishop of Canterbury's peculiar at Chichester.

Pallas, a surname of *Athene* (Minerva), is always joined with her name in the writings of Homer, but by later writers is used independently.

Pallavicini, Batista, a learned Italian prelate, was born at Venice towards the close of the 14th century. He was archdean of Turin until 1444, when he was made bishop of Reggio. He died in 1466. He wrote *Historia flendæ crucis et funeris Domini nostri Jesu Christi, ad Eugenium IV papam* (Parma, 1477, 4to). See Ughelli, *Italia Sacra*, vol. ii.

Pallavicini, Niccolo-Maria, an Italian theologian, was born at Genoa in 1621, and was related to the preceding. In 1638 he joined the Order of the Jesuits, and was finally made a professor of theology by queen Christina of Sweden. He was a great favorite at Rome, and was employed by the popes in several important undertakings. Innocent XI conferred the purple upon Pallavicini, and otherwise favored him. He died Dec. 15, 1672, at Rome. Among his numerous writings the following are noteworthy: *Difesa della Providenza divina contro i nemici di ogni religione* (Rome, 1799):—*Difesa del pontificato Romano e della Chiesa Cattolica* (ibid. 1686, 3 vols. fol.), both able defences, especially the latter, which is by many considered the most consistent and skilful advocacy of papal supremacy. It is freely quoted by modern Romish apologists. See Sotwel, *De Script. Soc. Jesu;* Steinmetz, *Hist. of the Jesuits* (see Index in vol. iii).

Pallavicino, Ferrante, an Italian monastic of questionable repute, was born at Parma in 1615. He entered at an early age the Order of the Canons of St. Augustine, and made his vows; but after a few years he found that he had acted rashly, and that he was totally unsuited for the life which he had embraced. With his superior's permission he then travelled. He first repaired to Venice, where he led a life of licentiousness and wrote obscene books. He afterwards went to Germany as chaplain to a nobleman, and returned to Venice just at the time when war broke out between Edoardo Farnese, duke of Parma, and pope Urban VIII, on the subject of the duchy of Castro. Pallavicino wrote in favor of his sovereign the duke, using violent expressions against the pope and his nephews the Barberini. One of his pamphlets was entitled *Il Divorzio Celeste*, by which he intimated that a divorce had taken place between the Church and its divine founder. Pallavicino, now thinking he was no longer safe in Italy, resolved to go to France; but, unfortunately for him, he was accompanied by a young Frenchman of insinuating address, who proved to be a spy of the Barberini, and who led him unawares into the papal territory of Avignon, where he was immediately seized and led to prison. He was tried for apostasy and high-treason, and was condemned and beheaded on March 5, 1644, at the early age of twenty-nine years. See Poggiali, *Memorie per la Storia Letteraria di Piacenza.—English Cyclop.* s. v.

Pallavicino, Pietro Sforza, an Italian prelate of great note, distinguished especially as a historical writer, son of the marquis Alexander Pallavicino and Frances Sforza, was born at Rome Nov. 20, 1607. Much to the disgust of his father he chose the ecclesiastical life. Pietro's conduct was so exemplary that he was early appointed one of those prelates who assist in the assemblies called "congregations" at Rome. He was also received into the famous academy of humorists, among whom he often occupied the position of president. He was likewise governor of Jesi, and afterwards of Orvieto and Camerino, under pope Urban VIII. But all these advantages did not hinder him, when the papal displeasure threatened him, from renouncing the world and entering, in 1637, the Society of the Jesuits. As soon as he had completed his novitiate he taught philosophy, and then theology. Innocent X, who felt kindly disposed towards Pallavicino, and considered it politic for the pontificate to recognise erudition, nominated Pallavicino to examine into divers matters relating to the pontificate, among others into the Jansenistic controversy (1651–1653), and Alexander VII created him a cardinal in 1657. This pontiff was an old friend of Pallavicino, who had been serviceable to him when he first came to Rome as simply Fabio Chigi. Pallavicino had even contributed to advance his temporal fortune, and had received him into the academy of the humorists, in gratitude for which Chigi had addressed to him some verses, printed in his book, entitled "Philomathi Musæ Juveniles." At the same time that Pallavicino obtained a place in the sacred college, which was not until 1659, for he hesitated to accept the proffered honor, he was also appointed examiner of the bishops, and afterwards a member of the congregation of the Holy Office, i. e. the Inquisition, and of that of the Council of Trent, whose history he wrote in a most masterly manner. He died at Rome June 5, 1667. The best-known of all his writings is his *Istoria del Concilio de Trento* (Rome, 1656–1657, 2 vols. fol.; 1665, 3 vols. 4to), intended as a reply to the still more celebrated and liberal, although by Romanists deeply suspected, work of Paul Sarpi. Pallavicino wrote, of course, as a Jesuit should write, in defence of the papacy, and with an ultramontane coloring. Hence the classical value of his work is limited, but its style is excellent, and his learning no one has called in question. Comp. Ranke, *Gesch. der röm. Päpste*, ii, 237 sq.; iii, Appendix; Britschar, *Beurtheilung der Controversen Sarpi's u. Pallavicino's* (Tubin. 1844); Buckley, *Hist. of the Council of Trent* (Lond. 1852), Preface; Danz, *Gesch. des Tridentinischen Concils* (Jena, 1846, 8vo), Preface. Among his other works may be mentioned *Vindicationes Soc. Jes.* (Rome, 1649):—*Del Bene*, a philosophical treatise:—*Arte della Perfezione Cristiana*—*I Fasti Sacri* (the unpublished MS. is in the library of Parma):—*Ermengilda*, a tragedy (ibid. 1644):—*Gli Avvertimenti Grammaticali* (ibid. 1661):—*Trattato dello Stilo e del Dialogo* (ibid. 1662):—and *Lettere* (ibid. 1668). See Tiraboschi, *Storia della Letter. Ital.* viii, 132–136; Sotwel, *Script. Soc. Jesu;* Burnet, *Hist. of the Reformation;* Schröckh, *Kirchengesch. seit der Reformation*, vol. iv; Stillingfleet, *Works*, vol. i; Mosheim, *Eccles. Hist.* vol. iii; Hagenbach, *Hist. of Doctrines* (see Index). (J. H. W.)

Pallenis, a surname of *Athene* (Minerva), under which she was worshipped between Athens and Marathon.

Pallière, Louis Vincent Léon, a French painter, was born at Bordeaux in 1787. He went to Paris and studied under Vincent, under whom he evinced uncommon talents. In 1812 he gained the first prize of the Academy for his picture of *Ulysses Slaying the Suitors of Penelope*, which entitled him to go to Rome on a pension from the government. At Rome he painted several classical subjects, and the *Flagellation of Christ*, which was especially commended. After his return to Paris, he exhibited, in 1819, in the Louvre, *St. Peter Curing the Lame Man; Tobit Restoring Sight to his Father; A Shepherd in Repose; Preaching at Night in Rome*, and other subjects, and obtained the gold medal of the first class. He died in 1820, in the strength of his manhood, deeply regretted as an artist of great promise. See Spooner, *Biog. Hist. of the Fine Arts*, ii, 644.

Pallor, a divine personification of *paleness* or fear, which was regarded by the ancient Romans as a companion of Mars.

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Pallorii, a title of the priests of the deity of *pallor* (q. v.).

Pal'lu (Heb. *Pallu'*, פַּלּוּא, *distinguished;* Sept. Φαλλός, Φαλλούς), a son of Reuben, the head of a family (Palluites) in his tribe (Gen. xlvi, 9 ["Phallu"]; Exod. vi, 14; Numb. xxvi, 5, 8; 1 Chron. vi, 3). B.C. cir. 1870.

Pallu, François, a French ecclesiastic, was born at Tours in 1625, and after entering holy orders was called to places of much importance in the Church. He resigned the canonicate of the church at St. Martin to enter the work of foreign missions. The Church recognised his fitness for such labors by making him bishop of Heliopolis, and vicar-apostolic of Fo-Kien, in China. As he opposed the Jesuits, he encountered much persecution, and was twice obliged to return home. He died in the midst of his work, Oct. 29, 1684, holding the position of general administrator of missions. He left a work entitled *Relation abrégée des Missions et des Voyages des Evêques Français envoyés aux Royaumes de la Chine, Cochinchine, Tonquin, et Siam* (Paris, 1862, 8vo). —Hoefer, *Nouv. Biog. Générale*, s. v.

Pallu, Martin, cousin of the preceding, was a noted member of the Order of the Jesuits, which so rigidly opposed François Pallu. Martin was born at Tours in 1661. He took his first vows in 1679, and then began preaching. So successful were his ecclesiastical labors that in 1711 he was made director of the congregation of the Virgin. He died May 20, 1742, at Paris. He wrote, *Les Quatre Fins de l'Homme* (Paris, 1739, 1828, 12mo):—*Du fréquent Usage des Sacraments de Pénitence et d'Eucharistie* (1739, 1846, 12mo); besides his *Sermons* (1744, 1750, 6 vols. 12mo).—Hoefer, *Nouv. Biog. Générale*, s. v.

Pal'luite (Heb. *Palluï'*, פַּלֻּאִי, gentile from *Pallu* [q. v.]; Sept. ὁ δῆμος τοῦ Φαλλουί), a member of the family in the tribe of Reuben, descendants of PALLU (Numb. xxvi, 5).

Palm is a frequent rendering of the Hebrew כַּף, *kaph*, properly *something curved or hollow*, and hence the interior of the *hand*. It is used as a general word for the hand, both in literal and figurative expressions, e. g. Ezra xxi, 16; 1 Sam. iv, 3, as well as for the *palms* only, as Lev. xviii, 26; Dan. x, 10. It is also applied, like the Latin *palma*, to the branches of the *palm-tree*, from their curved form; as Lev. xxiii, 40. But the *palm-tree* is denoted in Hebrew by the word *tamár*, תָּמָר, from a root meaning *to stand erect* (Joel i, 12; Cant. vii, 9; Exod. xv, 27), and by the word תֹּמֶר, *tómer*, from the same root. See HAND; PALM-TREE.

Palm, J. H. VAN DER, D.D., one of the most famous of modern Dutch theologians, was born at Rotterdam, July 17, 1763. He was educated at the university in Leyden, where he was noted for purity of morals as well as for diligence in study. He was a particular favorite of the learned Schultens. After the completion of his studies he preached for some time, and gained great celebrity in the Low Countries as a pulpit orator. He possessed the Ciceronian polish, and for many years he was the Dutch orator *par excellence;* men of all professions acknowledged him as at the head of the art. He was also a professor of Oriental languages and antiquities at his alma mater, and as such likewise excelled his fellow-countrymen. He died Sept. 18, 1840. Van der Palm wrote much; but none of his works have been translated into English, and they are now but in limited circulation even in his own country. His biography, with ten of his sermons, has been given an English dress by one of our most valued contributors, the Rev. J. P. Westervelt, D.D., under the title *Life and Character of J. H. Van der Palm, D.D.*, sketched by Nicholas Betts, D.D. (N. Y. 1865, 12mo). The sermons in this volume exhibit an accuracy of thought and expression rarely met with, and also contain passages of poetic beauty which one would scarcely expect to find in sermons written amid the fogs of Holland. The style of thought is so thoroughly English that either the work of translation has been done with remarkable skill, or else the character of the Dutch mind must resemble the English much more closely than is generally believed to be the case. (J. H. W.)

Palma, Giacopo (1), called *Il Vecchio* ("the elder"), to distinguish him from his great-nephew, a celebrated Italian painter of the 16th century, was a native of Serimalta, in the Valle Brembana, in the Bergamese territory. There is uncertainty as to the exact time when this artist flourished. Lanzi, in his last edition, says, "Jacopo Palma, called *Il Vecchio*, was invariably considered the companion and rival of Lorenzo Lotto, who was born about 1490, and died in 1560, until M. La Combe, in his *Dictionnaire Portatif*, confused the historical dates relating to him. By Ridolfi we are told that Palma was employed in completing a picture left unfinished by Titian at his death in 1576. Upon this and other similar authorities, Combe takes occasion to postpone the birth of Palma until 1540, adding to which the forty-eight years assigned him by Vasari, he places the time of his death in 1588. Others put it 1596 and 1623. In such arrangements the critics seem neither to have paid attention to the style of Jacopo, still retaining some traces of the antique, nor to the authority of Ridolfi, who makes him the master of Bonifazio Veneziano, who died in 1553; nor to the testimony of Vasari, who, in his work published in 1568, declares that Palma died at Venice several years before that period, aged forty-eight." Lanzi still further settles the matter by the date 1514, which he read on one of his pictures at Milan, representing the *Saviour with several Saints*, which he pronounces a juvenile production. Palma's manner, at first, according to Ridolfi, partook of the formality and dryness of Giovanni Bellini. He afterwards attached himself to the method of Giorgione, and aimed at attaining his clearness of expression and rich and harmonious coloring, visible in his celebrated picture of *St. Barbara*, in the church of S. Maria Formosa at Venice. In some of his other pieces he more nearly approaches Titian in the tenderness and *impasto* of his carnations, and the peculiar grace which he acquired from studying the earlier productions of that great master. Of this kind is his *Last Supper*, in the church of S. Maria Mater Domini at Venice, and a *Holy Family* in S. Stefano at Vicenza, esteemed one of his happiest productions. Lanzi says, "The distinguishing character of his pieces is diligence and a harmony of tints so great as to leave no traces of his pencil; and it has been observed by one of his historians that he long occupied himself in the production of each piece, and frequently retouched it. In the mixture of his colors, as in other respects, he often resembles Lotto, and if he is less animated and sublime, he is, perhaps, generally more beautiful in the forms of his heads, especially of those of women and boys. It is the opinion of some that in several of his countenances he expressed the likeness of his daughter Violante, very nearly related to Titian, a portrait of whom, by the hand of her father, was to be seen in the gallery of Sera, a Florentine gentleman. A variety of pictures intended for private rooms, met with in different places in Italy, are attributed to Palma, besides portraits, one of which was commended by Vasari as truly astonishing for its beauty; and *Madonnas*, chiefly drawn along with other saints on oblong canvas, a practice in common use by many artists of that age." The genuine pictures of Palma are exceedingly scarce, and highly prized. They are found in all the principal collections on the Continent, particularly at Paris, Dresden, Munich, Berlin, and St. Petersburg. But, above all, England is richest in works of his that are considered genuine; and they are not only to be found in the royal collections, but in many of those belonging to the nobility. It is evident that many of these are spurious, for he

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never could have executed half of them, even had his process been less tedious. Lanzi explains this: "The least informed among people of taste, being ignorant of his contemporary artists, the moment they behold a picture between the dryness of Giovanni Bellini and the softness of Titian, pronounce it to be a Palma; and this is more particularly the case when they find the countenances well rounded and colored, the landscape exhibited with care, and roseate hues in the drapery occurring more frequently than those of a more sanguine dye. In this way Palma is in the mouths of all, while other artists, also very numerous, are only mentioned when their names are attached to their productions." Vasari describes in high terms of commendation a picture of his in the church of S. Marco at Venice, representing the ship in which the body of St. Mark was brought from Alexandria to Venice exposed to a frightful tempest. "The picture is designed with great judgment; the vessel is seen struggling against the impetuous tempest, the waves burst with violence against the sides of the ship, the horrid gloom is only enlivened by flashes of lightning, and every part of the scene is filled up with images of terror, so strongly and naturally that it seems impossible for the power of art to rise to a higher pitch of truth and perfection." Lanzi says Palma's most beautiful work is a picture preserved at the Servi. It represents the *Virgin*, with a group of beautiful spirits and a choir of angels, and other angels at her feet engaged in playing in concert upon their harps. "It is an exceedingly graceful production, delightfully ornamented with landscape and figures in the distance, very tasteful in tints, which are blended in an admirable manner, equal to the most studied productions of the contemporary artists of Bergamo." Another admirable picture is his *Adoration of the Magi*, formerly in the Isola di S. Elena, now in the I. R. Pinacoteca of Milan. See Spooner, *Biog. Hist. of the Fine Arts*, ii, 645.

Palma, Giacopo (2), called *Il Giovine* (i. e. "the younger"), to distinguish him from the preceding artist, his great-uncle, was born at Venice, according to Ridolfi, in 1544. There is as much contradiction about this artist as about his great-uncle, and we therefore depend solely on Lanzi. He was the son of Antonio Palma, an artist of confined genius, who instructed him in the rudiments of his art. He early exercised himself in copying the works of Titian and other Venetian painters. Ridolfi says that he studied with Titian, and others say that he was the scholar of Tintoretto; the last assertion is highly improbable. At the age of fifteen he was taken under the protection of the duke of Urbino, and accompanied him to his capital. The duke afterwards sent him to Rome, where he resided eight years, and laid a good foundation for designing from the antique, by copying from the works of Michael Angelo and Raffaelle, and particularly by studying the chiaroscuros of Polidoro da Caravaggio. The last was his great model, and next to him came Tintoretto, Palma being naturally induced, like them, to animate his figures with a certain freedom of action and a spirit peculiarly his own. His abilities were noted by the pope, and Giacopo junior was employed to decorate an apartment in the Vatican. On his return to Venice he distinguished himself by several works conducted with extraordinary care and diligence, which gained him much reputation. Lanzi says, "There are not wanting professors who have bestowed upon him a very high degree of praise for displaying the excellent maxims of the Roman school, united to what was best of the Venetian." He was, however, but little employed, and only obtained the third rank; and even this chiefly through the means of Vittoria, a distinguished sculptor and architect, who was considered an excellent judge and arbiter of works of art. Palma, by Vittoria's aid, soon came into general notice, and on the death of his antagonists he was overwhelmed with commissions. Lanzi observes of Palma that he was an artist who might equally be entitled the last of the good age and the first of the bad. When he found his reputation established, and himself almost without a competitor, he began to relax his diligence by such rapidity of execution that Lanzi says many of his works may be pronounced rough drafts. "In order to prevail upon him to produce a piece worthy of his name, it became requisite not only to allow him the full time he pleased, but the full price he chose to ask." Upon such terms he executed the fine picture of *S. Benedetto* for the church of SS. Cosmo and Damiano for the noble family of Mora. Such are his *Santa Apollonia* at Cremona, his *St. Ubaldo*, and his *Annunciation* at Pesara; his *Finding of the Cross* at Urbino, and other valuable specimens scattered elsewhere. In these his tints are fresh, sweet, and clear; less splendid than those of Veronese, but more pleasing than in Tintoretto. Among his best works at Venice are the *Deposition from the Cross*, in the church of S. Niccolo dei Fratri; the *Martyrdom of St. James*, in S. Giacomo del Ono; *Christ taken in the Garden*, in La Trinità; the *Visitation of the Virgin to St. Elizabeth*, in S. Elizabetta; and the *Plague of the Serpents*, at S. Bartolomeo. The last, though a revolting subject, which strikes horror in the beholder, is one of his masterly productions, and equal to Tintoretto. Palma died in 1628. We have quite a number of etchings by this eminent artist, executed in a spirited and masterly style. Bartsch gives a list of twenty-seven. They are sometimes marked with his name in full, and sometimes with a monogram composed of a *P* crossed with a palm-branch. The following are the principal: *Samson and Delilah; Judith putting the Head of Holofernes into a Sack*, held by an attendant; the *Nativity;* the *Holy Family, with St. Jerome and St. Francis; St. John in the Wilderness;* the *Decollation of St. John;* the *Tribute Money;* the *Adulteress before Christ; Christ answering the Pharisees who disputed his Authority;* the *Incredulity of St. Thomas; St. Jerome in Conference with Pope Damasius*—scarce; an ecclesiastic and a naked figure, with two boys. See Spooner, *Biog. Hist. of the Fine Arts*, ii, 646.

Palmaroli, PIETRO, an Italian painter, is celebrated especially as a picture restorer. He flourished near the opening of this century, and was the first to transfer frescos from the wall to canvas. The first work so transferred was the *Descent from the Cross*, by Daniele da Volterra, in the church of Trinità de' Monti, in 1811: it is still in that church, but not in the chapel in which it was originally painted. The successful transfer of this picture caused a great sensation at Rome and in other parts of Italy, where such transfers were and still are repeatedly practiced with success. Palmaroli transferred and restored many celebrated works in Rome and in Dresden. As a restorer, his services to art are almost inestimable. At Dresden is Raffaelle's celebrated *Madonna di San Sisto*, restored by him. In 1816 Palmaroli freed the celebrated fresco of the *Sibyls*, painted by Raffaelle for Agostino Chigi in the church of Santa Maria della Pace, from the destructive *restorations* in oil which were made by order of Alexander VII. He died at Rome in 1828. See Platner, *Beschreibung der Stadt Rom*, vol. iii, pt. 3, p. 385; *Kunstblatt*, 1837; Nagler, *Neues Allgemeines Künstler-Lexikon*, s. v.; Spooner, *Biog. Hist. of the Fine Arts*, ii, 647.—*English Cyclop.* s. v.

Palmegiani, MARCO, called *Marca da Forli*, an Italian painter of much merit, scarcely known till the researches of Lanzi brought him before the world, was a native of Forli, and the favorite disciple of Francesco Melozzo. He had two manners: the first dry and formal, extremely simple in composition, with gilt ornaments, as was the custom of the quattrocentisti, or artists of the 14th century. In his second his composition is more copious, and of greater proportions, his outline bolder, and he dispensed with the gilded ornaments. He was accustomed to add to his principal subject some others unconnected with it, as in his picture of the *Crucifixion*, in the church of S. Agostino di Forlis, in which

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he inserted two or three groups on different grounds, one of which represents St. Paul visited by St. Anthony, and another represents St. Augustine convinced by the angel on the subject of the incomprehensibility of the Supreme Triad. Lanzi says that "in these diminutive figures, which he inserted either in the altar-piece or on the steps, he displayed an art extremely refined and pleasing." He often enriched his backgrounds with animated landscapes and beautiful architecture. His works are numerous in Romagna, and are to be found in the Venetian states. In the Palazzo Vicentini, at Vicenza, is one of his most beautiful pictures, representing a *Dead Christ, between Nicodemus and Joseph*. He excelled in painting Madonnas and similar subjects. Lanzi says he generally signed his name "Marcus Pictor Foroliviensis," or "Marcus Palmasanus P. Foroliviensis Pincebat." He seldom adds the date, but there are two pictures in the collection of prince Ercolani dated 1513 and 1537. Vasari calls this artist *Pannegiano*. Others call him *Palmezzano*. Zani says he signed his pictures Marcus Palmasanus, Palmisanus, or Palmezanus, Foroliviensis, etc. Kugler says there are several pictures by Marco Palmezzano in the museum at Berlin.—Spooner, *Biog. Hist. of the Fine Arts*, ii, 647.

Palmer (Lat. *palmifer*, "a palm-bearer"), the name of one of those numerous classes of pilgrims (q. v.) whose origin and history form one of the most interesting studies in the social life of mediæval Europe. Properly the Palmer designated a pilgrim who *had performed* the pilgrimage to the Holy Sepulchre at Jerusalem, and had returned or was returning home after the fulfilment of his vow. Palmers obtained that peculiar name from their custom of carrying branches of the Oriental palm, in token of their accomplished expedition. On arriving at their home they repaired to the church to return thanks to God, and offered the palm to the priest, to be placed upon the altar. The palms so offered were frequently used in the procession of *Palm-Sunday* (q. v.). Even after the time of his return the religious character of the Palmer still continued; and although his office might be supposed to have ceased with the fulfilment of his vow, many Palmers continued their religious peregrinations even in their native country. They thus became a class of itinerant monks, without a fixed residence, professing voluntary poverty, observing celibacy, and visiting at stated times the most remarkable sanctuaries of the several countries of the West. Their costume was commonly the same as that of the ordinary pilgrim, although modified in different countries.—Chambers, *Cyclop.* s. v.

Palmer, Anthony, an English divine of some note, flourished near the middle of the 17th century. He was educated at Oxford, became fellow of Baliol College, and obtained the living of Bourton, Gloucestershire. In 1662 he was ejected for nonconformity. He afterwards had a congregation in London. Palmer died in 1678. He wrote *The Gospel New Creature, wherein the Work of the Spirit in awakening the Soul is plainly opened* [on Psa. xxv, 11, etc.]; to which is annexed, *The tempestuous Soul calmed by Jesus Christ* [on Matt. viii, 23–27] (3d ed. Lond. 1743, 8vo).—Darling, *Cyclop. Bibliog.* s. v.

Palmer, Benjamin Morgan, D.D., an American Presbyterian minister, was born in the city of Philadelphia in 1787. After ordination he became pastor of the Presbyterian Church at Beaufort, S. C., and was subsequently connected as co-pastor with the congregation at Circular and Archdale churches in Charleston. He died in 1847. He published a number of occasional *Sermons* (1809–1836), and *The Family Companion*, etc. (1835). See Sprague, *Annals of the Amer. Pulpit*, iv, 341–348.

Palmer, Christian David Friedrich von, a celebrated German Protestant theologian in the department of practical theology, was born Jan. 24, 1811, at Winnenden, near Stuttgard, in Würtemberg. He received his early education at Schönthal, and he then entered the theological school at Tübingen, attending the lectures of Steudel, Baur, and Schmidt. In 1833 he passed a brilliant examination; in 1836 he was admitted as repetent into the Tübingen Stift; in 1839 he was appointed deacon at Marbach; in 1843, second deacon at Tübingen, five years later archdeacon; and in 1851 dean of the Tübingen diocese, and minister at Tübingen. In connection with his ministry, Palmer had also to lecture on pædagogics and national education, which lectures he continued until his death. In 1852 he was appointed professor in ordinary of homiletics, catechetics, morals, and pædagogics, and lectured besides on liturgy, the history of ecclesiastical music, and New-Testament exegesis. In 1852 he was honored with the degree of D.D., and ennobled by his monarch. In 1869 he was elected vice-president of the synod, and in 1870 the city of Tübingen elected him as its representative in the diet. Palmer died May 29, 1875. As to his theology, it belonged to the so-called *Vermittelungstheologie*, i. e. to that evangelical branch of the Church which, though in a moderate sense conservative, yet favors progress and really represents in Germany the truly living theology of the age. His works, which have found a large circulation, are, *Evangelische Homiletik* (Stuttgard, 1842; 5th ed. 1867):—*Evangelische Katechetik* (ibid. 1844; 5th ed. 1864):—*Evangelische Pädagogik* (1852; 4th ed. 1869):—*Evangelische Pastoraltheologie* (ibid. 1860; 2d ed. 1863):—*Evangelische Hymnologie* (ibid. 1865):—*Die Moral des Christenthums* (ibid. 1864):—*Predigten* (ibid. 1867):—*Evangel. Casualreden* (4th ed. 1864–1865, 4 vols.):—*Geistliches u. Weltliches* (ibid. 1873):—*Predigten aus neuerer Zeit* (ibid. 1874). Besides these scientific works, he wrote a number of essays and articles for the *Jahrbücher für deutsche Theologie*, of which review he was one of the editors since 1856; for the *Encyklopädie für das gesammte Erziehungs- und Unterrichtswesen*, of which also he was one of the editors since 1859; and for Herzog's *Real-Encyklopädie*. The *Würtemberg Landes-Choralbuch*, published in 1843, also owes to him a great deal. See *Augsburger Allgem. Zeitung*, June 14, 1875; *Theologisches Universal-Lexikon*, s. v.; Kurtz, *Lehrbuch der Kirchengeschichte* (7th ed. Milan, 1874), ii, 316; Weissäcker, *Zur Erinnerung an Dr. Palmer*, in the *Jahrbücher für deutsche Theologie* (1875), p. 353 sq.; *Worte der Erinnerung an Dr. Palmer* (Tübing. 1875); *Literarischer Handweiser für das katholische Deutschland* (1875), p. 252. (B. P.)

Palmer, Elihu, an American Rationalist, who flourished near the close of the last century, was graduated at Dartmouth College in 1787. He was the head of the *Columbian Illuminati*, a deistical company at New York, established about 1801, consisting of ninety-five members. Its professed aim was to promote "moral science," against religious and political imposture. The *Temple of Reason* was a weekly paper, of which the principal editor was one Driscoll, an Irishman, who had been a Romish priest, and who removed with his paper to Philadelphia. Mr. Palmer delivered lectures on deism, or preached against Christianity. But, according to Mr. Cheetham, he was, "in the small circle of his Church, more priestly, more fulminating," than Laud and Gardiner of England; "professing to adore reason, he was in a rage if anybody reasoned with him." He was blind from his youth. He died at Philadelphia in March, 1806. He published an *Oration*, July 4, 1797:—*The Principles of Nature* (1802). Comp. Francis, *Old New York* (1858), p. 134–137; see Allen, *Biog. Dict.* s. v.

Palmer, Henderson D., a minister of the Methodist Episcopal Church, South, was born Jan. 12, 1812, and united with the Church Nov. 29, 1829. He was soon appointed class-leader, but feeling called to the more responsible work of the ministry, he studied for some time at La Grange College. He next emigrated to Texas, then an infant republic. After teaching a

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few months in the town of Nacogdoches, where Roman Catholicism was the only form of religion organized, the love of Christ constrained him to appoint meetings for exhortation and prayer, until the 7th of July, 1858, when he was licensed to preach at Box's Fort, Nacogdoches County. In 1839 he was admitted to the Mississippi Conference, and kept in the district in which he had been laboring. In 1841 he travelled the Jasper Circuit, where his labors were crowned with a gracious revival of religion. In 1842 he travelled the Montgomery Circuit; in 1843, the Egypt Circuit; in 1844, the Cherokee Circuit. In 1845 his appointment is unknown to us. In 1846–47 he was a superannuate. In the year 1848 he travelled the Palestine Circuit. In the years 1849–1853 he was local. In the year 1854 he was readmitted and appointed to the San Augustine Circuit. In 1855 his appointment is unknown to us; in 1856 he travelled the Shelbyville Circuit; in 1857–58, the Coffeeville Circuit; in 1859, the Shelbyville Circuit; in 1869, Dangerfield Circuit; in 1861 he was supernumerary; in 1862, on the Linden Circuit; in 1863, the Coffeeville Circuit; in 1864–65, unknown to us; in 1866–68, he was again superannuated. He died Feb. 17, 1869, at his home in Upsher County, Texas. For more than thirty years he was a faithful, zealous, and useful preacher.

Palmer, Herbert, B.D., a learned English divine, was born at Wingham, Kent, in 1601; and was educated at St. John's College, Cambridge, but afterwards chosen fellow of Queen's. After taking holy orders, he became preacher at St. Alphage's Church, Canterbury, in 1626. Three years afterwards he was silenced for nonconformity. In 1632 he was made vicar of Ashwell, Herts, and was chosen one of the Assembly of Divines in 1643, on the triumph of dissent over Anglicanism. He preached also at various places in London until the earl of Manchester appointed him master of Queen's College, Cambridge, in 1644. He died in 1647. Palmer had a considerable share in the *Subbatum Redivivum* with Cawdrey. His own principal work is entitled *Memorials of Godliness and Christianity* (13th ed. Lond. 1708, 12mo). See Darling, *Cyclop. Bibliog.* s. v.; Allibone, *Dict. of British and American Authors*, vol. ii, s. v.

Palmer, John, a noted English Presbyterian divine, who forsook the Calvinistic doctrines and embraced Socinianism, was born in London in 1729. After the completion of his education, he became assistant-pastor of a Presbyterian congregation in New Broad Street, London, in 1755. In 1759 he became their sole pastor. He died in 1790. He published, *King David's Death, and Solomon's Succession to the Throne, considered and improved; a Sermon on* 1 *Chron.* xxix, 27, 28 [Funer. of George II] (Lond. 1760, 8vo):—*Free Thoughts on the Inconsistency of Conforming to any Religious Test, as a Condition of Toleration, with the true Principle of Protestant Dissent* (ibid. 1779, 8vo):—*Sermon,* 2 *Cor.* i, 12, *on the Death of the Rev. Caleb Fleming, D.D.; with the Oration delivered at the Interment by Joseph Towers* (ibid. 1779, 8vo):—*An Appendix to the Observations in Defence of the Liberty of Man as a Moral Agent; in Answer to Dr. Priestly's Illustrations of Philosophical Necessity; occasioned by the Dr.'s Letter to the Author* (ibid. 1780, 8vo). See Darling, *Cyclop. Bibliog.* s. v.

Palmer, Julius, a martyr to the Protestant cause in England, flourished under (bloody) queen Mary. In 1555 he was a fellow of Magdalen College. He was especially noted at that time as an offensive assertor of Romish principles. The brave manner in which the Protestants presented their cause, and fought and died for its support, struck him, notwithstanding his unyielding prejudice, and he was led to inquire carefully into their doctrines, which resulted in his conversion after the torture of Latimer and Ridley, whom he had learned to esteem as good Christian men. He lost his fellowship, and taught awhile. In 1556 he was imprisoned as a heretic and burned. See Soames, *Hist. of the Reformation*, iv, 47, 76.

Palmer, *Mrs.* Phœbe, one of the most noted American women of our day, is celebrated not only for many philanthropic labors, but for an unusually pious life. She was born near the opening of this century. Inheriting Methodism as a birthright, she was early converted to God. There was nothing, however, remarkable in the character of her piety in those days. She was indeed very reticent of profession, and timid of all public effort. Through the influence, however, of her sister, Mrs. Lankford, she was led to see the privilege of the believer to enter into the fulness of Gospel rest, by faith in Christ as an uttermost Saviour. She was then happily married to Dr. Walter Palmer, of New York, himself an earnest Methodist. Many who favored the sanctification doctrine as Mrs. Palmer accepted it were accustomed to meet frequently in their homes interchangeably. Mrs. Palmer also opened her parlors, and soon her home became the famous centre of spiritual life and power, extending its influence not only over this vast country, but all over the globe. In 1860, or thereabout, Dr. Palmer, who then had a lucrative practice, was obliged to give it up in order to assist his wife in her revival labors, which they performed wherever they were persuaded God called them to work. From that time they were very little in New York, spending sometimes months together in extended travels for revival services all through the country, East and West, and the British provinces, besides three continuous years in Great Britain. Meantime the weekly meeting at their home in New York went on, uninterrupted by Mrs. and Dr. Palmer's absence, with unabated interest and power, attracting ministers and people of all denominations, and from every quarter of the Christian world. No meeting anywhere has had so cosmopolitan and literally unsectarian a complexion, notwithstanding the peculiarly Methodistic idea on which it was based, as this Palmer-meeting for the promotion of holiness. It was not even discontinued by her decease in November, 1875. Very beautifully and fittingly did that saint, who had ministered to so many thousands in her life, and whose life had been one of the sweetest benedictions of heaven on earth for nearly half a century, raise her feeble hands in their last pious act, and open her lips, for the last time, to say to those around her, and to all who love her memory, "The grace of our Lord Jesus Christ be with you all. Amen!" She published, *The Way to Holiness* (N. Y. 1854, 12mo):—*Faith and its Effects* (1856, 12mo):—*Devotion to God* (new ed. 1857):—*The Useful Disciple*:—*Pioneer Experience*, and many other works of like tendency. They were nearly all republished in England, and had as wide a circulation there as in the United States. "The secret of this good woman's power, the point of analysis," says Dr. Bottome (in *Zion's Herald*, November, 1875), "is easily reached. There was about her but little of personal attractiveness. Simple in manner, and plain in person and dress, even to severity; hesitant in speech, and almost destitute of emotion in her addresses and in all her exercises, except of the most subdued character; confining herself almost absolutely to the conscience and judgment of her hearers, her presentation of truth was of the barest logic. Accepting the Word of God as the end of all controversy, a simple statement of a Scripture declaration was all sufficient. God said it, and it must be so. And yet it was not what she said that had its powerful charm and its resistless force on those who heard her; it was that wonderful embodiment of entire consecration, that personification of the truth which she illustrated in her life and person, that affected others. 'She believed, and therefore spoke.' Her favorite passages were, 'I beseech you, therefore, brethren, by the mercies of God, to present your bodies a living sacrifice,' etc.; and 'I can do all things through Christ strengthening me.' These grand principles of Christian faith became the warp and woof of her very being. 'For her to live was Christ.'

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'This one thing I do,' was her perpetual motor—a life of intense industry in a life of all-absorbing love—one idea—the grandest secret of success known to intelligent minds." (J. H. W.)

Palmer, Samuel, an English divine, flourished in the second half of the 17th century, first at London as minister at the Weigh-house, and later, from 1767, at Hackney. He died near the opening of this century. He published, *The Nonconformists' Memorial, being an Account of the Lives, Sufferings, and Printed Works of the Two Thousand Ministers ejected Aug.* 24, 1666 [1662]; *originally written by E. Calamy, D.D., abridged, corrected, and methodized, with many additional Anecdotes and several new Lives* (2d ed. Lond. 1802, 3 vols. 8vo). This edition contains many important additions and corrections. The first was published in 1774:—*The Protestant Dissenter's Catechism, containing,* I, *A brief History of the Nonconformists;* II, *The Reasons of the Dissent from the National Church* (8th ed. Lond. 1782, 12mo):—*Sermon on* 2 *Tim.* i, 12, *The Dying Believer's Confidence and Joy in Christ* [Funeral]; *to which is added an Oration, by Samuel Morton Savage, D.D.* (ibid. 1778, 8vo). See Darling, *Cyclop. Bibliog.* vol. ii, s. v.; Allibone, *Dict. of Brit. and Amer. Authors*, vol. ii, s. v.

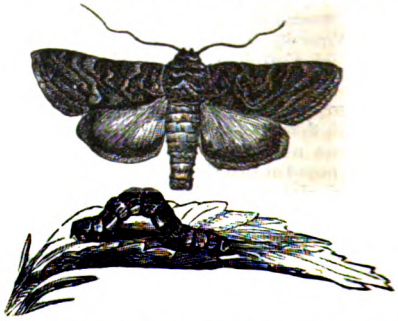
Palmer, William, an English theologian of our times, was educated at Oxford University, and became fellow of Worcester College, Oxford. After taking holy orders, he was made prebendary of Sarum, then rural dean, and finally vicar of Whitchurch, at Dorset. He is especially noted as a student of *liturgy* (q. v.). His masterly work on this branch of ecclesiastical research is entitled *Origines Liturgicæ, or Antiquities of the English Ritual, and a Dissertation on Primitive Liturgies* (3d ed. Oxf. 1839, 2 vols. 8vo). A fourth edition (1845) contains a notice of those rites of the English Church which are not comprised in the Book of Common Prayer, also of the origin and history of the canonical hours of prayer. The additions were published separately. Palmer also published, *The Apostolical Jurisdiction and Succession of the Episcopacy in the British Churches Vindicated against the Objections of Dr. Wiseman in the Dublin Review* (Lond. 1840):—*A Treatise on the Church of Christ; designed chiefly for the Use of Students in Theology* (3d ed. rev. and enl. ibid. 1842, 8vo):—*A Compendious Ecclesiastical History from the Earliest Period to the Present Time* (new ed. enl. ibid. 1841, sm. 8vo):—*Letters to N. Wiseman, D.D., on the Errors of Romanism, in respect to the Worship of Saints, Satisfactions, Purgatory, Indulgences, and the Worship of Images and Relics; to which is added an Examination of Mr. Sibthorp's Reasons for his Secession from the Church* (Oxf. 1842; 3d ed. Lond. 1851, 8vo. In this edition "some discussions of minor importance have been omitted," and an introductory letter has been added on the titular hierarchy):—*A Narrative of Events connected with the Publication of the Tracts of the Times, with Reflections on existing Tendencies to Romanism, and on the Present Duties and Prospects of Members of the Church* (2d ed. Oxf. 1843) (comp. a review [*Recent Developments of Puseyism*, by H. Rogers] in *Edinb. Rev.* lxxx, 309):—*The Doctrine of Development and Conscience considered in Relation to the Evidences of Christianity and of the Catholic System* (Lond. 1846, 8vo) (see review [*On the Study of the Christian Evidences*] in *Edinb. Rev.* lxxxvi, 397):—*Sermon on* 1 *John* v, 4, *The Victory of Faith* [Church Societies]; *with an Appendix* (ibid. 1850, 8vo):—*A Statement of Circumstances connected with the Proposal of Resolutions at Special General Meeting of the Bristol Church Union, Oct.* 1, 1850 (ibid. 1850). See Darling, *Cyclop. Bibliog.* vol. ii, s. v.; Allibone, *Dict. of Brit. and Amer. Authors*, vol. ii, s. v. (J. H. W.)

Palmer, William H., a minister of the Methodist Episcopal Church, was born Aug. 16, 1821, in Wisconsin. In early life he devoted himself to legal studies, and practiced several years at the bar. In 1858 he was converted, and in less than one year from that time joined the West Wisconsin Conference. His first appointment was Point Bluff, and he was next stationed at Lancaster. The outbreak of the war, however, broke up his pastorate, for he felt it his duty to serve his country. On leaving the army he was readmitted to conference, and stationed at Dodgeville. Here he remained two years, at Darlington two, Monroe two, Providence two, and Platteville two, where, like the faithful soldier, he fell at his post. For months his health had been gradually failing, but he was ever cheerful, happy, and hopeful. At his last quarterly conference he was granted leave of absence, in the hope that rest would recruit his health, but he gradually grew worse, and died Sept. 23, 1874. He led a pure and holy life, and his memory is dearly cherished by those who knew him. See *Minutes of Conferences*, 1875, p. 149.

Palmers. See PALMER.

Palmer-Worm (גָּזָם, *gazâm*; Sept. κάμπη; Vulg. *eruca*) occurs Joel i, 4; ii, 25; Amos iv, 9. Bochart (*Hieroz.* iii, 253) has endeavored to show that *gazâm* denotes some species of locust; but the ten Hebrew names to which Bochart assigns the meaning of different kinds of locusts can hardly apply to so many, as not more than two or three destructive species of locust are known in Bible lands. The derivation of the Hebrew word from a root which means "to cut off," is as applicable to several kinds of insects, whether in their perfect or larva condition, as it is to a locust, the action of the jaws being nearly the same in both cases. Both insects, when in numbers, shear away the leaves, slice after slice, and leaf after leaf, until the plant is completely shorn of its verdure, when it either dies, or becomes at least incapable of bearing fruit for that season. Hence most interpreters prefer to follow the Sept. and Vulg., which are consistent with each other in the rendering of the Hebrew word in the three passages where it is found. The κάμπη of Aristotle (*Hist. Anim.* ii, 17, 4, 5, 6) evidently denotes a caterpillar, so called from its "bending itself" up (κάμπτω) to move, as the caterpillars called geometric, or else from the habit some caterpillars have of "coiling" themselves up when handled. The *eruca* of the Vulg. is the κάμπη of the Greeks, as is evident from the express assertion of Columella (*De Re Rust.* xi, 3, 63, ed. Schneider). The Chaldee and Syriac understand some locust larva by the Hebrew word. Oedmann (*Verm. Samml.* fasc. ii, c. vi, p. 116) is of the same opinion. Tychsen (*Comment. de locustis*, etc., p. 88) identifies the *gazâm* with the *Gryllus cristatus*, Lin., a South African species. Michaelis (*Supp.* p. 220) follows the Sept. and Vulg. See CATERPILLAR.

The English word *palmer-worm* is provincially used for the hairy muff-like caterpillar of the great tiger-moth (*Arctia caja*). This is a very indiscriminate and voracious feeder, but we never heard of its attacking cultivated plants in such numbers as to produce the slightest alarm. Indeed, we much doubt whether any



Palmer-worm Moth (*Plusia gamma*), with its Caterpillar.

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single species would devour indiscriminately plants with qualities so different as the olive, the fig, the vine, and the fruits of an Oriental "garden." There are other varieties of the larger moths, however, which are very destructive to vegetables, especially that very common one in the latter part of summer, called the *gamma moth* (*Plusia gamma*), easily recognised by its bearing on each wing a Greek γ, in silver on a dark brown. Perhaps, therefore, we need not look for any precise species, as represented by the *gazâm;* but may understand the word to bear a sense as wide and general as its Greek or English equivalent; and to include several species of caterpillars, all having this in common, a greedy devouring of cultivated produce, and a preternatural multiplication of their numbers.—Smith; Fairbairn. See LOCUST.

Palmieri, GIUSEPPE, an Italian painter, was born in 1674. He studied at Florence, but it is not known under whom. Orlandi extols him as one of the first painters of his age. Lanzi thinks Orlandi too extravagant in his praise. He adds, however, that in the human figure Palmieri is a painter of spirit, and has a magical and beautiful style of color, very harmonious and pleasing when the shades do not predominate. In Palmieri's *Resurrection*, in the church of St. Domenico at Genoa, and in other works of his carefully painted, judges of the art find little to reprove. He died in 1740. See Spooner, *Biog. Hist. of the Fine Arts*, ii, 647.

Palmistry or **Chiromancy** is a species of divination by interpreting the lines in the palm of the human hand; often practiced by travelling fortune-tellers, especially Gypsies (q. v.). It has even been thought by some to be alluded to in Job xxxvii, 7 (see Walter, *Num eo chiromantea probari queat*, Rint. 1729). See DIVINATION.

Palm-Sunday (Lat. *Dominica Palmarum*, or *Dom. in Palmis*) is the name usually given to the last Sunday of Lent, after the custom of blessing branches of the palm-tree, or of other trees substituted in those countries in which palm cannot be procured, and of carrying the blessed branches in procession, in commemoration of Christ's triumphal entry into Jerusalem (John xii, 12–16; Matt. xii, 1–11; Mark xi, 1–11). Palms and the branches of palms were used in this important historic entry because they were then regarded as an emblem of victory, and the carrying and waving of its branches was emblematic of success and in honor of royalty. At the time of this triumphal entry a psalm of rejoicing was chanted by the thousands who recognised the royalty of Christ. No sooner did he enter the city than he proceeded to the Temple, and wrought several miracles for the relief of both maimed and blind who came to him. These things were done on the day when the lamb was separated and devoted for the Paschal service, and other preparations were made for the Passover.

The date of the first observance of Palm-Sunday by the Church is uncertain. The name is as old as the time of Amalarius. In the Greek Church Palm-Sunday was apparently observed as early as the 4th century. The writings of the Greek fathers contain allusions to the celebration of this day. In the Western Church there are no signs of the observance of it during the first six centuries. The first writer in the West who expressly refers to it is St. Ambrose; but according to Venerable Bede the usage certainly existed in the 7th century. A special service is found in the Roman missal, and also in the Greek euchologies, for the blessing of "branches of palms and olives;" but in many countries other trees, as in England the yew or the willow, and in Brittany the box, are blessed instead. A procession is formed, the members of which issue from the church carrying branches in their hands, and singing a hymn, suited to the occasion, of very ancient origin. In the Greek Church the book of the Gospels is borne in front. In some of the Catholic countries of the West, a priest, or occasionally a lay figure, was led at the head, mounted upon an ass, in commemoration of Christ's entry into the city—a usage which still exists in some parts of Spain and Spanish America. Before the party returns to the church the doors have been closed, and certain strophes of the hymn are sung alternately by a choir within the church and by the procession without, when, on the subdeacon's knocking at the door, it is again thrown open, and the procession re-enters. During the singing of the Passion in the solemn mass which ensues, the congregation hold the palm branches in their hands, and at the conclusion of the service they are carried to their respective homes, where they are preserved during the year. At Rome, the Procession of the Palms, in which the pope has his place, is among the most striking of the picturesque ceremonies of the Holy Week. In the "Capelle Pontificie," the only authorized rubric of the mode in which these high ceremonies are to be conducted, is the following account of the ceremony of the palms: "Before describing the blessing of the palms, it is necessary to remember that the festival, the blessing and the procession of palms, was instituted for the solemn entrance of Jesus Christ into the city of Jerusalem, that by the faithful united it might not only be represented in spirit every year to the Christian multitude, but might also be renewed in some other mode. Besides this the Church wished to signify by this solemn ceremony the glorious entrance into heaven which the divine Redeemer will make with the elect after the general judgment." Seymour thus describes the ceremony: "The pope, as the vicar of Jesus Christ, and therefore his most suitable representative, is carried into St. Peter's, not indeed 'meek and lowly, riding upon an ass,' but seated in his chair, and carried on the shoulders of eight men. He is arrayed in all possible magnificence, preceded by the long line of bishops and cardinals in their robes of splendor, accompanied by all the high officers of state, and surrounded by the naked swords of his guardsmen. After he descends from the litter, and takes his place upon the throne, and has received the homage of each cardinal, as usual on those state occasions, the ceremonies peculiar to the day commence. Three priests, each carrying aloft a palm, descend from the high-altar, and slowly approach the throne. The pope receives them, reading over them a prescribed form of prayer, sprinkling them with holy water, and thus blessing them. Each cardinal, archbishop, bishop, prelate, ambassador, etc., then approaches the throne, and on his knees receives a palm from the pope, which he accepts with the usual forms of kissing the hand, or knee, or foot of the pope, according to his rank, and then retires to his place. When every person is thus supplied, the procession of palms is formed; the pope leaving his throne again, mounts his chair on the men's shoulders, and preceded by candles lighted, the choir singing, the incense burning —the whole column in their magnificent and many-colored robes moves down the aisle by one side of the high-altar, and returns by the other. Borne above all by the height of the litter, his holiness moves, the conspicuous representation of 'the meek and lowly One.' As the procession moves slowly along, the splendor of the costumes, their brilliant colors, and their gold and silver brocade—the long array of mitres, and many branches of palms moving among them—the strains of sacred music from the choir, mingling with the heavy tramp of the guardsmen—the long and brilliant lines of military extending the whole length of the church, and the procession itself, with the pope lifted on high above all, and all this in the most magnificent temple in the world, presents to the eye a scene of pageantry most striking and beautiful, but wholly ineffective, because unsuitable as representing the entrance of Jesus Christ into Jerusalem. When the procession has ended, and the pope has returned to the throne, and the cardinals, archbishops, bishops, etc., have retired to

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their places, the high mass is celebrated, and an indulgence granted to all present, a special rubric being used on this occasion." Each member of the congregation carries home his branch, which is regarded as a charm against diseases. Some of these branches are reserved to burn to ashes for the next *Ash-Wednesday*. In England Palm-Sunday anciently was celebrated with much ceremony; but the blessing and procession of the palms was discontinued in the Church of England, together with the other ceremonies abolished in the reign of Edward VI. (For the different ceremonies anciently observed on Palm-Sunday in England, see Walcott, *Sacred Archæology*, p. 421–424; Brand, *Popular Antiquities of Great Britain* [see Index in vol. iii]. See also Collier, *Eccles. Hist.* ii, 241; Wheatley, *Commentary on Book of Common Prayer*, p. 222.) At a recent observance of Palm-Sunday by Romish churches in the diocese of New York, palms supplied from Charleston, S. C., were used. See Riddle, *Christian Antiquities;* Wetzer u. Welte, *Kirchen-Lex.* s. v. Palmsonntag. (J. H. W.)

The ordinary reckoning of the events of Passion-week places this event, as its name imports, on Sunday; but a more careful examination of the Gospel narratives inclines us to locate it on *Monday*. The indications of date are most explicit in the Gospel of John, which states (xii, 1) that the final arrival of Jesus at Bethany was "six days before the Passover." That this term is inclusive of both extremes is clear not only from the usual method of reckoning such intervals among the Jews (comp. especially John xx, 26; Matt. xxvi, 1), but also from the fact that as Jericho was about one day's journey distant, Jesus would otherwise have been obliged to travel the entire Sabbath, instead of spending that sacred day, as he naturally would and actually seems to have done, at Zacchæus's house (Luke xix, 5). The Passover-day that year was Friday—as all admit—the 15th of Nisan (Numb. xxxiii, 3): the Paschal lamb was slain on the afternoon of the 14th (Exod. xii, 6), and it was eaten in the evening immediately after (Lev. xxiii, 5), i. e. Thursday. (Andrews, in his *Life of our Lord*, p. 397, misstates this position, as "making the 14th fall on Friday," and yet "including both extremes" in the six days referred to; which would not "make the arrival on Sunday, the 10th," but on the 9th, which we compute to have been Saturday.) But it is most natural to regard the evening only when the Passover-meal was eaten—in this case Thursday evening, or that beginning the 15th—as the included *terminus ad quem*, or the sixth day, and the afternoon of the day when our Lord arrived at Bethany as the included *terminus a quo*, or the first day of the series. This leaves only four whole days in the interval (precisely as the "three days—*and three nights*" of Christ's remaining in the tomb, Matt. xii, 40, are known to have been but one whole day and fractions of the preceding and following days), and brings the arrival at Bethany on Sunday. The triumphal entry into Jerusalem certainly took place the very next morning (John xii, 12), i. e. on Monday.

Those who place this last event on Sunday must not only reckon the Passover as having fallen that year on Thursday, but they must also exclude *both* extremes in the computation of the six days in question; or else they will bring—as in fact they do—the arrival at Bethany on either Saturday or Friday afternoon. Either of these days is extremely improbable; Saturday, as requiring the whole Sabbath to have been spent in travelling, and Friday as bringing the feast—narrated by John as occurring the same evening (xii, 2 sq.)—with all its bustle and special preparation, on the beginning of the same sacred day (i. e. from sunset; for the δεῖπνον cannot have been any other than an evening "supper").

This view is confirmed almost to certainty by the order of subsequent events during Passion-week as narrated by each of the evangelists. They allow a space of five days only for all these transactions, beginning with the entry into Jerusalem, and ending with the crucifixion. As the latter is almost universally conceded to have taken place on Friday, the former must have occurred on Monday. Thus Matthew assigns the first day to the triumphal entry and the cleansing of the Temple (xxi, 1–17, ending with the lodging at Bethany); Mark has the same arrangement (xi, 1-11); Luke also, but not so explicitly (xix, 29-46); and John likewise, but still less definitely (xii, 12–19). The second day was occupied with cursing the barren fig-tree ("in the morning as he returned from Bethany," Matt. xxi, 18; Mark xi, 12), and various teachings, closing again at Bethany (Mark xi, 19), and the third with witnessing the withering of the tree ("in the morning" again, Mark xi, 20), and still other teachings. Luke vaguely joins both these two days' proceedings together ("daily," xix, 47; "on one of those days," xx, 1); while John passes them over with but one intimation of time ("at the feast," xii, 20), although we know from all the evangelists that they embraced an extensive series of discourses to various classes, concluding with the remarkable prediction of the destruction of Jerusalem, etc. That this closed Christ's public teachings is directly stated (Matt. xxiv, 1; Mark xiii, 1; John xii, 36). But there is not an intimation that more than three days were consumed up to this time. It was now *two days* prior to the Passover (Matt. xxvi, 1, 2; Mark xiv, 1). These "two days" at the utmost can only make five, when added to the preceding three. They are to be computed of course as before, i. e. inclusively of both extremes, namely, one day for that immediately following the previous discourses, or, on our reckoning, from Wednesday afternoon to Thursday afternoon, and the other from Thursday afternoon onward into the ensuing evening of the Paschal meal with which the Passover was introduced. In this way every note of time is consistently observed. The single intermediate or apparently vacant day (Thursday) was spent by our Lord in private preparation for the coming solemnities, and by Judas in bargaining for the betrayal of his Master. To take two entire days for these purposes is opposed to the requirements of the case, as well as the whole tenor of the Scripture narrative. It was in fact but Thursday morning that remained unoccupied, for in the afternoon the disciples were despatched to prepare the Passover meal (Matt. xxvi, 17; Mark xiv, 12; Luke xxii, 7). The phrase "after two days," used by both evangelists here, can only mean, as we would say, *day after to-morrow;* for it obviously cannot be the same as simply "to-morrow," nor yet "the second day after to-morrow." And that it dates from Wednesday is certain from Matthew's expression, "When (ὅτε) Jesus had finished all these sayings." That its *terminus ad quem*, "the feast of the Passover" (τὸ πάσχα γίνεται), includes the proper Passover-day on Friday, seems clear from the added clause, "When the Son of Man is betrayed *to be crucified*." The betrayal itself must have occurred considerably past midnight or on Friday morning. It is only by neglecting or violating some element of the evangelical history that *Palm-day* can be brought on Sunday. Even the accurate Dr. Robinson acknowledges in his later edition of his *Harmony* that he was misled in the days of Passion-week by following too implicitly the authority of the learned Lightfoot.

Palm-Synod (*Palmaris Synodus*), an important ecclesiastical council, so called after the building in which it was held ("A portico beati Petri Apostoli quæ appellatur ad *Palmaria*," as Anastasius says), was convened by Theodoric in A. D. 501 (Gieseler and others place it in A. D. 503) to consider the charges of simony and adultery brought against Symmachus (q. v.) by his rival Laurentius (q. v.). The verdict of the synod and of the king was in favor of the former. He was acquitted without investigation, on the presumption that it did not behoove the council to pass judgment respecting the successor of St. Peter. See PAPACY. Of course the opposition was not satisfied with this decision, and the ecclesiastical strife continued for some time. Among

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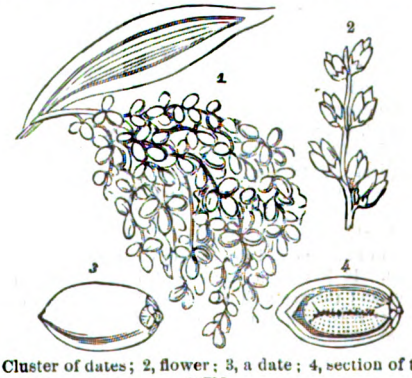
the ablest defenders of the synodic decision is the deacon Ennodius, afterwards bishop of Pavia (died 521), who in his work *Libellus apologeticus pro Synodo IV Romana* (in Mansi, viii, 274) favored the absolutism of the papacy, and claimed that the incumbent of St. Peter's chair should be regarded as above every human tribunal, and as responsible only to God himself. See Hefele, *Conciliengesch.* ii, 615 sq.; Schaff, *Ch. Hist.* ii, 324, 325; Gieseler, *Eccles. Hist.* i, 338; Nitzsch, *De Synodo Palmari* (Wittenb. 1775). (J. H. W.)

Palm-tree (תָּמָר, *tamâr*, so called doubtless from its tall, straight, and *slender* stem; Arab. *tamar* likewise; Gr. φοινιξ). Under this generic term many species are botanically included; but we have here only to do with the date-palm, the *Phœnix dactylifera* of Linnæus. Travellers, and even Biblical writers, however, not unfrequently figure in its stead the *dôm-palm* of Egypt, which is distinguished by its branching stem and hard, single drupe.

I. *Description.*—The palms are the princes of the vegetable kingdom. With the cylindrical stem, unbroken by branches, springing high into the air and unfurling a canopy of enormous leaves, fan-shaped or feathery, in the shadow of which are suspended great clusters of fruit, no tree can look more lordly or more bountiful. The areca of the West Indies shoots up to an altitude of one hundred and fifty feet, and a single leaf of the talipot will give shelter to fifteen or twenty people. On the farinaceous pith of the raphia and sagusa (saco) the Sumatrans and other inhabitants of the Indian Archipelago have long relied for a chief part of their subsistence, just as the cocoa-nut has sustained for centuries the islanders of the Pacific Ocean; and, more inexhaustible than the petroleum springs of the New World, palm-oil promises to supply light to Europe and wealth to Africa through all the coming ages.

Date-palm (*Phœnix Dactylifera*).

The date-palm in height is from 30 or 40 feet to 70 or 80. It seldom bears fruit till six, eight, or even ten years after it has been planted; but it will continue to be productive for one hundred years (Psa. xcii, 14). If we say sixty or seventy, and assign to it an average crop of 100 lbs. a year, each fruit-bearing tree will have yielded two or three tons of dates as tribute to its owners in the course of its lifetime. "The palm grows slowly but steadily, uninfluenced by those alternations of the seasons which affect other trees. It does not rejoice overmuch in winter's copious rain, nor does it droop under the drought and burning sun of summer. Neither heavy weights, which men place upon its head, nor the importunate urgency of the wind, can sway it aside from perfect uprightness. There it stands, looking calmly down upon the world below, and patiently yielding its large clusters of golden fruit from generation to generation. Nearly every palace and mosque and convent in the country has such trees in the courts, and, being well protected there, they flourish exceedingly" (Thomson, *Land and Book*, i, 65 sq.). It is remarkable for its erect and cylindrical stem, crowned with a cluster of long and feather-like leaves, and is as much esteemed for its fruit, the "date," as for its juice, whether fermented or not, known as "palm wine," and for the numerous uses to which every part of the plant is applied. The peculiarities of the palm-tree are such that they could not fail to attract the attention of the writers of any country where it is indigenous, and especially from its being an indication of the vicinity of water even in the midst of the most desert country. Its roots, though not penetrating very deep or spreading very wide, yet support a stem of considerable height, which is remarkable for its uniformity of thickness throughout. The centre of this lofty stem, instead of being the hardest part, as in other trees, is soft and spongy, and the bundles of woody fibres successively produced in the interior are regularly pushed outwards, until the outer part becomes the most dense and hard, and is hence most fitted to answer the purposes of wood. The outside, though devoid of branches, is marked with a number of protuberances, which are the points of insertion of former leaves. The leaves are from four to six or eight feet in length, ranged in a bunch around the top of the stem, the younger and softer being in the centre, and the older and outer series hanging down. They are employed for covering the roofs or sides of houses, for fences, framework, mats, and baskets. The male and female flowers being on different trees, the latter require to be fecundated by the pollen of the former before the fruit can ripen. The tender part of the spatha of the flowers being pierced, a bland and sweet juice exudes, which, being evaporated, yields sugar, and is no doubt what is alluded to in some passages of Scripture; if it be fermented and distilled a strong spirit or *arak* is yielded. The fruit, however, which is



1, Cluster of dates; 2, flower; 3, a date; 4, section of the same.

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yearly produced in numerous clusters and in the utmost abundance, is its chief value; for whole tribes of Arabs and Africans find their chief sustenance in the date, of which even the stony seeds, being ground down, yield nourishment to the camel of the desert.

With an imagination and a vocabulary equally copious, the Arabs are said to have three hundred and sixty names or epithets for the palm-tree, and to be able to enumerate three hundred and sixty uses to which different portions are applied. Certainly it would be difficult to name a more serviceable tree. Not only is its fruit a daily article of diet, but various preparations from it are used as medicines and tonics. "On the abortive fruit and ground date-stones the camels are fed. From the leaves they make couches, baskets, bags, mats, brushes, and fly-traps; from the trunk cages for their poultry and fences for their gardens; and other parts of the tree furnish fuel. From the fibrous webs at the bases of the leaves thread is procured, which is twisted into ropes and rigging; and from the sap, which is collected by cutting off the head of the palm, and scooping out a hollow in its stem, a spirituous liquor is prepared" (Burnett, *Outlines of Botany*, p. 400). No wonder that to the present day in the proverbs and the poetry of the East the palm is constantly reappearing. Says Mohammed, "Honor your maternal aunt, the date-palm; for she was created in paradise, of the same earth from which Adam was made." In the same spirit we are told by a later Moslem tradition, "Adam was permitted to bring with him out of paradise three things—the myrtle, which is the chief of sweet-scented flowers in the world; an ear of wheat, the chief of all kinds of food; and dates, the chief of all the fruits of the world." These dates were conveyed to the Hejaz, where they grew up, and became the progenitors of all the other date-palms in Asia, Africa, and Europe; and it is the decree of Allah that all the countries where they grow shall belong to the faithful! (see *Quarterly Review*, cxiv, 214). The later Hebrews have a proverb, alluding to the mixture of evil with the best possessions, "In two cabs of dates there is a cab of stones and more;" and referring to the usefulness of little things, the Arabs say, "A small date-stone props up the water-jar." In their own ironical fashion, when the modern Egyptians would describe a great boaster, they say, "He paid a derhem for some dates, and now he has his palm-trees in the village." For the greater part the date-trees belong to ancient families, and to possess them is a sign of wealth and high lineage; but this magniloquent fellow passes off his sorry purchase as the fruit of his own plantation. Beyond its substantial uses, the palm is endeared by many bright and sacred associations. Its erect and columnar trunk, so regularly notched and indented, supplied to Solomon a chief means of ornamentation in the construction of the Temple (1 Kings vi, 29, 32, 35; vii, 36), and copies in brick of palm-tree logs survive in the rude architecture of Chaldæa (see Loftus, *Chaldæa and Susiana*, p. 175). The branch or pinnated leaf—the mid-rib with its taper, sharp-pointed leaflets, alternately diverging, and forming a long and glossy plume of polished verdure—is itself a graceful object, and was doubly welcome, as its far-seen signal announced to the desert-ranger a halting-place, with food and cool shadow overhead, and wells of water underneath.

II. *Locality.*—The family of palms is characteristic of tropical countries, and but few of them extend into northern latitudes. In the Old World the species *Phœnix dactylifera* is that found farthest north. It spreads along the course of the Euphrates and Tigris across to Palmyra and the Syrian coast of the Mediterranean. It has been introduced into the south of Spain, and thrives well at Malaga; and is also cultivated at Bordaghière, in the south of France, chiefly on account of its leaves, which are sold at two periods of the year—in spring for Palm-Sunday, and again at the Jewish Passover. In the south of Italy and Sicily, lady Calcott states that "near Genoa there is a narrow, warm, sandy valley full of palms, but they are diminutive in growth, and unfruitful." Anciently the date-palm grew very abundantly (more abundantly than now) in many parts of the Levant. On this subject generally it is enough to refer to Ritter's monograph ("Ueber die geographische Verbreitung der Dattelpalme") in his *Erdkunde*, and also published separately. See also Kempfer, *Amœnitates Exoticæ*, and Celsius, *Hierobot.* i, 444–579; Moody, *The Palm-tree* (Lond. 1860). While this tree was abundant generally in the Levant, it was regarded by the ancients as peculiarly characteristic of Palestine and the neighboring regions (Συρία, ὅπου φοίνικες οἱ καρποφόροι, Xenoph. *Cyrop.* vi, 2, § 22; "Judæa inclyta est palmis," Pliny, *Nat. Hist.* xiii, 4; "Palmetis [Judæis] proceritas et decor," Tacit. *Hist.* v, 6; comp. Strabo, xvii, 800, 818; Theophrast. *Hist. Plant.* ii, 8; Pausan. ix, 19, § 5). It is curious that this tree, once so abundant in Judæa, is now comparatively rare, except in the Philistine plain, and in the old Phœnicia (so named from it) about Beirût. Old trunks are washed up in the Dead Sea. It is abundant in Egypt, and is occasionally found near springs in the Desert. It nowhere flourishes without a perennial supply of fresh water at the root. The well-known coin of Vespasian representing the palm-tree with the legend "Judæa capta" is figured in vol. vi, p. 486.

III. *Scripture Notices.*—1. As to the industrial and domestic *uses* of the palm, it is well known that they are very numerous; but there is no clear allusion to them in the Bible. That the ancient Orientals, however, made use of wine and honey obtained from the palm-tree is evident from Herodotus (i, 193; ii, 86), Strabo (xvi, ch. xiv, ed. Kram.), and Pliny (*Nat. Hist.* xiii, 4). It is indeed possible that the honey mentioned in some places may be palm-sugar. (In 2 Chron. xxxi, 5 the margin has "dates.")

2. The following *places* (in Smith's *Dict. of the Bible*) may be enumerated from the Bible as having some connection with the palm-tree, either in the derivation of the name, or in the mention of the tree as growing on the spot.

(1.) At Elim, one of the stations of the Israelites between Egypt and Sinai, it is expressly stated that there were "twelve wells (fountains) of water, and threescore and ten palm-trees" (Exod. xv, 27; Numb. xxxiii, 9). The word "fountains" of the latter passage is more correct than the "wells" of the former: it is more in harmony, too, with the habits of the tree; for, as Theophrastus says (*l. c.*), the palm ἐπιζητεῖ μᾶλλον τὸ ναματιαῖον ὕδωρ. There are still palm-trees and fountains in Wady Ghŭrŭndel, which is generally identified with Elim (Robinson, *Bib. Res.* i, 69).

(2.) Next, it should be observed that Elath (Deut. ii, 8; 1 Kings ix, 26; 2 Kings xiv, 22; xvi, 6; 2 Chron. viii, 17; xxvi, 2) is another plural form of the same word, and may likewise mean "the palm-trees." See Prof. Stanley's remarks (*Sin. and Pal.* p. 20, 84, 519), and compare Reland (*Palæst.* p. 930). This place was in Edom (probably *Akaba*); and we are reminded here of the "Idumææ palmæ" of Virgil (*Georg.* iii, 12) and Martial (x, 50).

(3.) No place in Scripture is so closely associated with the subject before us as Jericho. Its rich palm-groves are connected with two very different periods—with that of Moses and Joshua on the one hand, and that of the evangelists on the other. As to the former, the mention of "Jericho, the city of palm-trees" (Deut. xxxiv, 3), gives a peculiar vividness to the Lawgiver's last view from Pisgah; and even after the narrative of the conquest we have the children of the Kenite, Moses's father-in-law, again associated with "the city of palm-trees" (Judg. i, 16). So Jericho is described in the account of the Moabitish invasion after the death of Othniel (Judg. iii, 13); and, long after, we find the same phrase applied to it in the reign of Ahaz (2 Chron. xxviii, 15). What the extent of these palm-groves

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may have been in the desolate period of Jericho we cannot tell; but they were renowned in the time of the Gospels and Josephus. The Jewish historian mentions the luxuriance of these trees again and again; not only in allusion to the time of Moses (*Ant.* iv, 6, 1), but in the account of the Roman campaign under Pompey (*id.* xiv, 4, 1; *War*, i, 6, 6), the proceedings of Antony and Cleopatra (*Ant.* xv, 4, 2), and the war of Vespasian (*War*, iv, 8, 2, 3). Herod the Great did much for Jericho, and took great interest in its palm-groves. Hence Horace's "Herodis palmeta pinguia" (*Ep.* ii, 2, 184), which seems almost to have been a proverbial expression. Nor is this the only heathen testimony to the same fact. Strabo describes this immediate neighborhood as πλεονάζον τῷ φοίνικι, ἐπὶ μῆκος σταδίων ἑκατόν (xvi, 763), and Pliny says, "Hiericuntem palmetis consitam" (*Hist. Nat.* v, 14), and adds elsewhere that, while palm-trees grow well in other parts of Judæa, "Hiericunte maxime" (xiii, 4). See also Galen, *De Aliment. facult.* ii, and Justin. xxxvi, 3. Shaw (*Trav.* p. 371 fol.) speaks of several of these trees still remaining at Jericho in his time, but later travellers have seen but slight vestiges of them.

(4.) The name of HAZEZON-TAMAR, "the felling of the palm-tree," is clear in its derivation. This place is mentioned in the history both of Abraham (Gen. xiv, 7) and of Jehoshaphat (2 Chron. xx, 2). In the second of these passages it is expressly identified with Engedi, which was on the western edge of the Dead Sea; and here we can adduce, as a valuable illustration of what is before us, the language of the Apocrypha, "I was exalted like a palm-tree in Engaddi" (Ecclus. xxiv, 14). Here again, too, we can quote alike Josephus (γεννᾶται ἐν αὐτῇ φοινὶξ ὁ κάλλιστος, *Ant.* ix, 1, 2) and Pliny ("Engadda oppidum secundum ab Hierosolymis, fertilitate palmetorumque nemoribus," *Hist. Nat.* v, 17).

(5.) Another place having the same element in its name, and doubtless the same characteristic in its scenery, was BAAL-TAMAR (Judg. xx, 33), the Βηθθαμάρ of Eusebius. Its position was near Gibeah of Benjamin; and it could not be far from Deborah's famous palm-tree (Judg. iv, 5), if indeed it was not identical with it, as is suggested by Stanley (*Sin. and Pal.* p. 146).

(6.) We must next mention the TAMAR, "the palm," which is set before us in the vision of Ezekiel (xlvii, 19; xlviii, 28) as a point from which the southern border of the land is to be measured eastward and westward. Robinson identifies it with the Θαμαρώ of Ptolemy (v, 16), and thinks its site may be at el-Milh, between Hebron and Wady Musa (*Bib. Res.* ii, 198, 202). It seems from Jerome to have been in his day a Roman fortress.

(7.) There is little doubt that Solomon's TADMOR, afterwards the famous *Palmyra*, on another desert frontier far to the north-east of Tamar, is primarily the same word; and that, as Gibbon says (*Decline and Fall*, ii, 38), "the name, by its signification in the Syriac as well as in the Latin language, denoted the multitude of palm-trees which afforded shade and verdure to that temperate region." In fact, while the undoubted reading in 2 Chron. viii, 4 is תַּדְמוֹר, the best text in 1 Kings ix, 18 is תָּמָר. See Josephus, *Ant.* viii, 6, 1. The springs which he mentions there make the palm-trees almost a matter of course. Abulfeda, who flourished in the 14th century, expressly mentions the palm-tree as common at Palmyra in his time; and it is still called by the Arabs by the ancient name of *Tadmr*.

(8.) Nor, again, are the places of the N. T. without their associations with this characteristic tree of Palestine. BETHANY, according to most authorities, means "the house of dates;" and thus we are reminded that the palm grew in the neighborhood of the Mount of Olives. This helps our realization of our Saviour's entry into Jerusalem, when the people "took *branches* of *palm-trees* and went forth to meet him" (John xii, 13). This, again, carries our thoughts backward to the time when the Feast of Tabernacles was first kept after the Captivity, when the proclamation was given that they should "go forth *unto the mount* and fetch *palm-branches*" (Neh. viii, 15)—the only branches, it may be observed (those of the willow excepted), which are specified by name in the original institution of the festival (Lev. xxiii, 40). From this Gospel incident comes *Palm-Sunday* (Dominica in Ramis Palmarum), which is observed with much ceremony in some countries where true palms can be had. Even in northern latitudes (in Yorkshire, for instance) the country people use a substitute which comes into flower just before Easter:

> "And willow-branches hallow,
> That they palmes do use to call."

(9.) The word PHŒNICIA (Φοινίκη), which occurs twice in the N. T. (Acts xi, 19; xv, 3), is in all probability derived from the Greek word (φοινιξ) for a palm. Sidonius mentions palms as a product of Phœnicia (*Paneg. Majorian.* 44). See also Pliny, *Hist. Nat.* xiii, 4; Athen. i, 21. Thus we may imagine the same natural objects in connection with Paul's journeys along the coast to the north of Palestine, as with the wanderings of the Israelites through the desert on the south.

(10.) Lastly, PHŒNICE (Φοίνιξ), in the island of Crete, the harbor which Paul was prevented by the storm from reaching (Acts xxvii, 12), has doubtless the same derivation. Both Theophrastus and Pliny say that palm-trees are indigenous in this island. See Höck's *Kreta*, i, 38, 388.

3. From the passages where there is a literal reference to the palm-tree we may pass to the *emblematical* uses of it in Scripture. Under this head may be classed the following:

(1.) The striking appearance of the tree, its uprightness and beauty, would naturally suggest the giving of its name occasionally to women. As we find in the *Odyssey* (vi, 163) Nausicaa, the daughter of Alcinous, compared to a palm, so in Cant. vii, 7 we have the same comparison, "Thy stature is like to a palm-tree." In the O. T. three women named *Tamar* are mentioned: Judah's daughter-in-law (Gen. xxxviii, 6), Absalom's sister (2 Sam. xiii, 1), and Absalom's daughter (xiv, 27). The beauty of the last two is expressly mentioned.

(2.) We have notices of the employment of this form in decorative art, both in the real temple of Solomon and in the visionary temple of Ezekiel. In the former case we are told (2 Chron. iii, 5) of this decoration in general terms, and elsewhere more specifically that it was applied to the walls (1 Kings vi, 29), to the doors (ver. 32, 35), and to the "bases" (vii, 36). So in the prophet's vision we find palm-trees on the posts of the gates (Ezek. xl, 16, 22, 26, 31, 34, 37), and also on the walls and the doors (xli, 18–20, 25, 26). This work seems to have been in relief. We do not stay to inquire whether it had any symbolical meanings. It was a natural and doubtless customary kind of ornamentation in Eastern architecture. Thus we are told by Herodotus (ii, 169) of the hall of a temple at Sais, in Egypt, which was ἠσκημένη στύλοισι φοίνικας τὰ δίνεῤῥεα μεμιμημένοισι; and we are familiar now with the same sort of decoration in Assyrian buildings (Layard's *Nineveh and its Remains*, ii, 137, 396, 401). The image of such rigid and motionless forms may possibly have been before the mind of Jeremiah when he said of the idols of the heathen (x, 4, 5), "They fasten it with nails and with hammers, that it move not: they are upright as the palm-tree, but speak not."

(3.) With a tree so abundant in Judæa, and so marked in its growth and appearance, as the palm, it seems rather remarkable that it does not appear more frequently in the imagery of the O. T. There is, however, in the Psalms (xcii, 12) the familiar comparison, "The righteous shall flourish like the palm-tree," which suggests a world of illustration, whether respect be had to the orderly and regular aspect of the tree, its fruitfulness, the perpetual greenness of its foliage, or the height at which the foliage grows—as far as possible

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from earth, and as near as possible to heaven. Perhaps no point is more worthy of mention, if we wish to pursue the comparison, than the elasticity of the fibre of the palm, and its determined growth upwards, even when loaded with weights ("nititur in pondus palma"). Such particulars of resemblance to the righteous man were variously dwelt on by the early Christian writers. Some instances are given by Celsius in his *Hierobotanicon* (Upsala, 1747), ii, 522–547. One, which he does not give, is worthy of quotation: "Well is the life of the righteous likened to a palm, in that the palm below is rough to the touch, and in a manner enveloped in dry bark, but above it is adorned with fruit, fair even to the eye; below it is compressed by the enfoldings of its bark; above it is spread out in amplitude of beautiful greenness. For so is the life of the elect—despised below, beautiful above. Down below it is, as it were, enfolded in many barks, in that it is straitened by innumerable afflictions; but on high it is expanded into a foliage, as it were, of beautiful greenness by the amplitude of the rewarding" (Gregory, *Mor. on Job xix*, 49). There may also in Cant. vii, 8, "I will go up to the palm-tree, I will take hold of the boughs thereof," be a reference to climbing for the fruit. The Sept. has *ἀναβήσομαι ἐν τῷ φοίνικι, κρατήσω τῶν ὑψίων αὐτοῦ*. So in ii, 3 and elsewhere (e. g. Psa. i, 3) the fruit of the palm may be intended; but this cannot be proved.

(4.) The passage in Rev. vii, 9, where the glorified of all nations are described as "clothed with white robes and palms in their hands," might seem to us a purely classical image, drawn (like many of Paul's images) from the Greek games, the victors in which carried palms in their hands. But we seem to trace here a Jewish element also, when we consider three passages in the Apocrypha. In 1 Macc. xiii, 51 Simon Maccabæus, after the surrender of the tower at Jerusalem, is described as entering it with music and thanksgiving "and branches of palm-trees." In 2 Macc. x, 7 it is said that when Judas Maccabæus had recovered the Temple and the city "they bare branches and palms, and sang psalms also unto Him that had given them good success." In 2 Macc. xiv, 4 Demetrius is presented "with a crown of gold and a palm." Here we see the palm-branches used by Jews in token of victory and peace. (Such indeed is the case in the Gospel narrative, John xii, 13.) There is a fourth passage in the Apocrypha, as commonly published in English, which approximates closely to the imagery of the Apocalypse: "I asked the angel, What are these? He answered and said unto me, These be they which have put off the mortal clothing, and now they are crowned and receive palms. Then said I unto the angel, What young person is it that crowneth them and giveth them palms in their hands? So he answered and said unto me, It is the Son of God, whom they have confessed in the world" (2 Esdr. ii, 44–47). See DATE.

PALM-TREE, CHRISTIAN SYMBOLISM OF. 1. The palm has been among all nations a symbol of *victory*: "What is signified by the palm," says St. Gregory the Great (*Homily on Ezech. ii*, 17), "except the reward of victory?" The primitive Church used it to express the triumph of the Christian over death through the resurrection. "The just shall flourish as the palm" (Psa. xci, 13), over the world, the flesh, and the devil, by the general exercise of the Christian virtues. The palm is the symbol of those conflicts which are carried on between the flesh and the spirit (Origen, *in Joan. xxi*; Ambrose, *in Luc. vii*). On the tombs the palm is generally accompanied by the monogram of Christ, signifying that every victory of the Christian is due to this divine name and sign, "By this conquer." This intention appears very evident when, as in the present instance (Bosio, p. 436), the monogram is surrounded by palms. Perhaps the same signification should be given to the palm joined to the figure of the Good Shepherd, or to the crook which is its hieroglyphic sign, to the fish (Perret, IV, xvi, 3, 10, 49), or to any other symbolical figure of the Saviour. When engraved upon portable articles, as upon jewels (Perret, *ibid.* and 13, 25, etc.), the palm seems to express not only victory already gained, but victory in anticipation; it should therefore serve to encourage the Christain yet battling with the world, as it places before his eyes the reward which awaits the victor.

Monogram of Christ, with Palm-branches.

2. But the palm is especially the symbol of *martyrdom*; for to the early Christian death was victory; therefore we conquer when we fall, says Tertullian (*Apol.* 1); and as St. Gregory appositely remarks (*l. c.*), "it is concerning those who have vanquished the old enemy in the combat of martyrdom, and who now rejoice at their victory over the world, that it is written, 'They have palms in their hands'" (Rev. vii, 9). The palm of martyrdom has also become, in the language of the Church, a classical and sacramental expression. In the diptychs, the acts of the martyrs, and the martyrologies, we read: "He has received the palm of martyrdom — he has been crowned with the palm of the martyrs" (Cassiodorus, *De Persecut. Vandal.* apud Ruin. xv, 73). St. Agatha replied to the tyrant, "If you do not rend my body upon the rack, my soul cannot enter the paradise of God with the palm of martyrdom." Thus it has become the custom to paint martyrs with a palm in their hands; and the symbol is so common that no one can misunderstand it. "To the people the palm signifies that the valiant athletes have gained the victory" (Cassiodorus, *Variar.* i, 28). Each of them, says Bellarmine (*De Eccl. Triumph.* xi, 10), is represented with the special instrument of his torture; the attribute common to all is the palm. In the mosaic of St. Praxedus (Ciampini, *Vet. Mon.* t. xi, tab. xlv), on every side of the great arch are seen, exactly according to the Apocalypse (vii, 9), a vast multitude of persons, the great multitude whom no man can number, having palms in their hands. Other mosaics have two palm-trees spanning the whole picture, and bearing fruits which are the emblem of the martyr's rewards. This symbol had previously been used in the Catacombs. On all the monuments representing our Lord between St. Peter and St. Paul, the palm-tree is generally surmounted by a phœnix, a double symbol of the resurrection given to the apostle to the Gentiles, because he was the first and most zealous preacher of this consoling doctrine.

3. The palm is doubtless often found upon the tombs of faithful ones who were not martyrs; some of these bear dates earlier than those of the persecutions (Aringhi, ii, 689). It had become such a common ornament that moulds were made of it in baked clay (D'Agincourt, *Terres cuites*, xxxiv, 5), which were used as an expeditious means of stamping the form of a palm upon the fresh lime of the *loculi*, a very useful expedient in the extreme haste which, in times of persecution, was necessary in such clandestine burials.

Be this as it may, it was none the less certain that the palm was frequently used as a symbol of martyrdom. There were palms upon the tomb of Caius, both a pope and a martyr. They were also on those of the martyrs Tiburtius, Valerians, Maximianus, found in the confession of Cecil (Aringhi, ii, 642); the titulus of the young martyr FILUMENA shows a palm among the instruments of torture (Perret, V, xlii, 3); there are several other examples found in Boldetti (p. 233). It seems difficult to mistake the indications of martyrdom on one sepulchral stone (Perret, V, xxxvii, 120), where the deceased is represented as standing with a palm in the left hand and a crown in the right, a cartouch in front bearing the inscription, (I)NOCENTINA DVLCIS FI(LIA). A similar intention may be found in the palms which are traced upon the stucco enveloping vases of blood (Bottari, tab. cci sq.), and in those which decorate the disk of some lamps which were burned before the tombs of martyrs (Bartoli, *Aut. lucern.* pt. iii, tab. xxii).

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But while it is established that the palm is common to all Christian sepulchres, it follows that it is not a certain sign of martyrdom, at least when it is not joined to other symbols which are recognised as certain, such as inscriptions expressing a violent death, the instruments of martyrdom, or vases or cloths stained with blood. Papebroch and Mabillon were of the opinion that these two symbols should be taken together, so that the palm alone, without the vase of blood, was not a sufficient proof of martyrdom. Boldetti holds that they should be taken separately, as having the same value. Notwithstanding this declaration, Fabretti excludes the palm, and affirms that, in the recognition of holy bodies, it is founded only upon the vase of blood. After this, Muratori (*Antiq. med. æv. dissert.* lvii) shows that the palm alone is not sufficient proof of martyrdom. Lastly, Benedict XIV (*De Beatif. et Can.* IV, ii, 28), while he cites the degree, declares nevertheless "that in the practice of those who superintend the excavation of cemeteries, the only ground on which it rests is, not the palm, but the vase stained with blood."—Martigny, *Dict. des Antiq. Chrét.* s. v. Palme.

Palm-trees, City of (Deut. xxxiv, 3; Judg. i, 16; iii, 13; 2 Chron. xxviii, 15). See Jericho; Palm-tree.

Palmyra. See Tadmor.

Palombo, Bartolomeo, an Italian painter, was born at Rome about 1610, and studied under Pietro da Cortona. Palombo is highly commended by Orlandi; and Lanzi says he was one of Cortona's best scholars. There are only two pictures by him at Rome—an altar-piece in the church of S. Giuseppe, and another of *S. Maria Madalena de' Paggi*, now placed in the church of S. Martino a' Monti. These works are well designed, strong in coloring, excellent in chiaroscuro, and the figures are extremely graceful. He probably painted much for the collections. He was living in 1666. See Spooner, *Biog. Hist. of the Fine Arts*, ii, 647.

Palsy (Gr. *παράλυσις*, which, however, only occurs in the New Testament in the adjective form *παραλυτικός*, etc., *one smitten with palsy*) is properly a disorder which deprives the limbs of sensation or motion, or both; and it is usually attended with imbecility of mind—nor is this to be wondered at, since its immediate cause is a compression on the brain. The palsy of the New Testament is a disease of very wide import. Many infirmities seem to have been comprehended under it. 1. The *Apoplexy*, a paralytic shock which affected the whole body. 2. The *Hemiplegy*, which affects and paralyzes only one side of the body. 3. The *Paraplegy*, which paralyzes all the parts of the system below the neck. 4. The *Catalepsy* is caused by a contraction of the muscles in the whole or part of the body (e. g. in the hands), and is very dangerous. The effects upon the parts seized are very violent and deadly. For instance, when a person is struck with it, if his hand happens to be extended, he is unable to draw it back. If the hand is not extended when he is struck with the disease, he is unable to extend it. It appears diminished in size and dried up. Hence the Hebrews were in the habit of calling it *a withered hand* (1 Kings xiii, 4, 6; Zech. xi, 17; Matt. xii, 10–13; John v, 3). 5. The *Cramp*. This, in Oriental countries, is a fearful malady, and by no means unfrequent. It is caused by the chills of the night. The limbs, when seized with it, remain immovable; sometimes turned in, and sometimes out, in the same position as when they were first seized. The person afflicted resembles a man undergoing the *torture*, and experiences nearly the same exquisite sufferings (Matt. viii, 6; Luke vii, 2). Our Saviour is recorded to have miraculously cured several paralytics (Matt. iv, 24; viii, 13; ix, 2, 6; Mark ii, 3, 4; Luke v, 18; John v, 5). See Paralytic.

Pal'ti (Heb. *Palti'*, פַּלְטִי, *my deliverance;* Sept. Φαλτί), son of Raphu of the tribe of Benjamin, and one of the twelve spies sent out by Moses (Numb. xiii, 9). B.C. 1657.

Pal'tiel (Heb. *Paltiel'*, פַּלְטִיאֵל, *deliverance of God;* Sept. Φαλτιήλ), son of Azzan, and chief man of the tribe of Issachar, one of those appointed to divide the Promised Land among the tribes on their entrance into it (Numb. xxxiv, 26). B.C. 1618. See Phaltiel, which in the Hebrew is the same form.

Pal'tite (Heb. *Palti'*, פַּלְטִי, same as *Palti* [q. v.]; Sept. Φαλτί), the Gentile name of Helez, one of David's captains (2 Sam. xxiii, 26); the same name, probably, as Pelonite (q. v.) in the parallel passage (1 Chron. xi, 27), and such seems to have been the reading followed by the Alex. MS. in 2 Sam. The Peshito-Syriac, however, supports the Hebrew, "Cholots of Pelat." But in 1 Chron. xxvii, 10, "Helez the Pelonite," of the tribe of Ephraim, is again mentioned as captain of 24,000 men of David's army for the seventh month, and the balance of evidence therefore inclines to "Pelonite" as the true reading. The variation arose from a confusion between the letters ה and ב. In the Syriac of 1 Chron. both readings are combined, and Helez is described as "of Paltôn."—Smith.

Palu, Pierre de la (*Paludanus*, or *Petrus de Palude*), a patriarch of Jerusalem, was born in Valambon, Bresse, about 1277. Son of Gerard de la Palu, a nobleman of Valambon, he entered the order of St. Dominic at Paris, taught with success in that university, and became in 1317 definitor of the province of France. In the following year John XXII appointed him nuncio to Flanders to make a treaty of peace; but he did not succeed in this negotiation, which, on the contrary, created many enemies. In 1330 the same pope consecrated him patriarch of Jerusalem and administrator of the bishopric of Nicosia, in Cyprus. Pierre went immediately to Palestine, and neglected nothing to engage the sultan of Egypt to show himself more favorable to Christians. His efforts remaining without success he returned to France, and preached in 1331 a new crusade; but his appeal was not heard. He was at the same time appointed apostolic administrator of the bishopric of Couserans. He died in Paris Jan. 31, 1342. This prelate has left a great number of works; the principal ones are, *Commentaires* upon the third and fourth books of the *Sentences* of P. Lombard (Venice, 1493; Paris, 1514, 1517, fol., and 1530, 2 vols. fol.):—*Concordances sur la Somme de St. Thomas* (Salamanca, 1552, fol.):—*Sermons, de Tempore et Sanctis* (Antwerp, 1571, fol.):—*Traité de la Puissance ecclésiastique* (Paris, 1506, fol.). See Échard et Quétif, *Script. ordinis Prædicatorum;* Touron, *Hist. des Hommes illustres de Saint-Dominique*, ii, 223–237.—Hoefer, *Nour. Biog. Générale*, xxxix, 119.

Paludanus (*Jean van den Broek*), a Belgian theologian, was born at Mechlin in 1565, and died at Louvain in 1630. In the latter city he taught theology and the holy Scriptures, and wrote several works of piety and controversy; among others, *Vindiciæ theologicæ adversus verbi Dei corruptelas* (Antwerp, 1620–22, 2 vols. 8vo).

Paludanus, Henri, a Franciscan friar, flourished at Liege in the 17th century. He translated from the Spanish of Didier de la Vega *Conciones et exercitia pia* (Cologne, 1610, 2 vols. 12mo), and *Paradisus gloriæ Sanctorum* (ibid. 1610, 8vo). See Valère André, *Bibl. Belgica;* Paquot, *Mém.* vol. ix.—Hoefer, *Nouv. Biog. Générale*, xxxix, 120.

Pamboeotia, a festival celebrated by all the inhabitants of Bœotia that they might engage in the worship of Athene Itonia. While this national festival lasted it was unlawful to carry on war; and accordingly, if it occurred in the course of a war, hostilities were forthwith interrupted by the proclamation of truce between the contending parties.

Pamelius, Jacob, a Dutch divine of note, was born May 11, 1536, at Bruges. His father was an officer

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under Charles V. Jacob studied at Bruges, Louvain, Paris, and Padua. After his return to Holland the University of Louvain conferred upon him the degree of D.D., and he was given the canonry in his native place. He there collected a large and valuable library for a critical edition of the fathers, but when the civil war broke out he left his native country and went to St. Omer, where he was appointed archdeacon. He was next provost of St. Saviour's at Utrecht. While about to take possession of the bishopric of Metz, to which position he was appointed by Philip II, he died at Mens, Sept. 18, 1587. He wrote, *Liturgica Latinorum* (Col. 1571, 2 vols. 4to):—*Catalogus commentariorum in universam Bibliam:—Commentarii in librum Judith, in epistolam Pauli ad Philemonem*, besides his splendid editions of the works of St. Cyprian, Tertullian, and Rhabanus Maurus. "The commentaries of this author upon Tertullian," says Dupin, "are both learned and useful; but he digresses too much from his subject, and brings in things of no use to the understanding of his author." Dupin passes much the same judgment on Pamelius's labors on Cyprian. All the later editors of these two fathers have spoken well of Pamelius, and have transcribed his best notes into their editions. See Jöcher, *Allgemeines Gelehrten-Lexikon*, iii, 1214; Andreas, *Bibl. Belg.* p. 425; Teissier, *Éloges*, ii, 93; *Theologisches Universal-Lexikon*, s. v.; Darling, *Encyclop. Bibliogr.* s. v. (J. H. W.)

Pammachius, St., a friend and contemporary of St. Jerome (q. v.), was a senator at Rome, and stood high in the esteem of his countrymen. Being persuaded of the value of a religious life, the death of his wife constrained him to turn aside from society, and he embraced an ascetic life. He died in a convent in 410. Jerome, who was his intimate associate and friend from youth up, carried on a correspondence with Pammachius, which is of historical value to the ecclesiastical student. Jerome in his letters, as also Augustine and Paulinus of Nola in theirs, extols the virtuous life of Pammachius, especially the philanthropic labors in which he abounded. See Zöckler, *Leben des Hieronymus* (Gotha, 1865).

Pamphilus, a Christian martyr, was an Eastern prelate of such extensive learning that he was called a second Origen. He was a native of Phœnicia, was born probably at Berytus, and educated by Prierius, after which he was received into the body of the clergy at Cæsarea, where he established a library, and lived in the practice of every Christian virtue. He was a man of profound learning, and devoted himself chiefly to the study of the Scriptures and the writings of the early Church fathers. Jerome states that Pamphilus copied most of the works of Origen with his own hand; and, assisted by Eusebius, gave a correct copy of the Old Testament, which had suffered greatly from the ignorance or negligence of former transcribers. He likewise gave lectures on literary and religious subjects in an academy established by him for that purpose, until A.D. 307, when he was apprehended and carried before Urban, the governor of Palestine. Urban, having in vain endeavored to turn him to paganism, ordered him to be tortured severely, and to be imprisoned; which was accordingly done. He was beheaded in A.D. 309. Pamphilus founded a library at Cæsarea, chiefly consisting of ecclesiastical works, which became celebrated throughout the Christian world. It was destroyed before the middle of the 7th century. He constantly lent and gave away copies of the Scriptures. Both Eusebius and Jerome speak in the highest terms of his piety and benevolence. Jerome states that Pamphilus composed an apology for Origen before Eusebius; but at a later period, having discovered that the work which he had taken for Pamphilus's was only the first book of Eusebius's apology for Origen, he denied that Pamphilus wrote anything except short letters to his friends. The truth seems to be that the first five books of the *Apology for Origen* were composed by Eusebius and Pamphilus jointly, and the sixth book by Eusebius alone, after the death of Pamphilus. Another work which Pamphilus effected in conjunction with Eusebius was an edition of the Septuagint, from the text in Origen's *Hexapla*. This edition was generally used in the Eastern Church. Montfaucon and Fabricius have published *Contents of the Acts of the Apostles* as a work of Pamphilus; but this is in all probability the production of a later writer. Eusebius wrote a *Life of Pamphilus*, in three books, which is now entirely lost, with the exception of a few fragments, and even of these the genuineness is extremely doubtful. We have, however, notices of him in Eusebius (*Hist. Eccles.* vii, 32), and in the *De Viris Illustribus* and other works of Jerome. See Smith, *Dict. of Greek and Roman Biog. and Mythol.* s. v.; Hagenbach, *Hist. of Doct.* i, 230; Neander, *Ch. Hist.* i, 720; Gieseler, *Eccles. Hist.* i, 118, 144; Alzog, *Patrologie*, § 84; Pressensé, *Hist. of the Early Years of Christianity* (*Doctrines*, p. 411); Lardner, *Credibility*, pt. ii, c. 59, and the authorities there quoted. (J. H. W.)

Pamphylia (Gr. Παμφυλία, *of every race*), a province in the southern part of Asia Minor, having the Mediterranean on the south, Cilicia on the east, Pisidia on the north, and Lycia on the west. It was nearly opposite the island of Cyprus; and the sea between the coast and the island is called in Acts (xxvii, 5) the sea of Pamphylia. The chief cities of this province were Perga and Attalia. It seems in early times to have been less considerable than either of the contiguous districts; for in the Persian war, while Cilicia contributed a hundred ships and Lycia fifty, Pamphylia sent only thirty (Herod. vii. 91, 92). The name probably then embraced little more than the crescent of comparatively level ground between Taurus and the sea. To the north, along the heights of Taurus itself, was the region of Pisidia. The Roman organization of the country, however, gave a wider range to the term Pamphylia. In St. Paul's time it was not only a regular province, but the emperor Claudius had united Lycia with it (Dio Cass. lx, 17), and probably also a good part of Pisidia. However, in the N. T. the three terms are used as distinct. The greater part of it was wild and mountainous, but intersected by beautiful vales. It presented a great variety of soil and climate, ranging from the perpetual snow region on the summits of Taurus, down to the orange-groves that to this day encircle the town of Adalia. The southern aspect and sheltered situation of the coast give it a temperature higher than that of most parts of Palestine. Among the most interesting natural curiosities of Pamphylia may be reckoned the river Catarrhactes, which, taking its rise in the lake Teogitis, a little to the south of Antioch in Pisidia, rolls its calcareous waters down to the sea near Attaleia, where they pour over the cliffs into the Levant; from this circumstance the river takes its name. Its bed, or rather its beds, near the termination of its course, are continually changing, so that it becomes difficult to identify the position of any ancient sites in the vicinity of this river. The view from the sea of these waterfalls is very striking, and is not unlike that of the falls at Hierapolis in Phrygia. The valleys are rich and fertile, but towards the sea unhealthy; it is however probable that their climate has deteriorated in modern times, like that of the whole sea-coast from Ephesus eastwards. At the mouth of the rivers respectively were situated the important cities of Attaleia, Perga, Aspendus, and Side; so that Pamphylia, though one of the smallest of the provinces into which Asia Minor was divided, was by no means the least in consequence.

It was in Pamphylia that St. Paul first entered Asia Minor, after preaching the Gospel in Cyprus. He and Barnabas sailed up the river Cestrus to Perga (Acts xiii, 13). Here they were abandoned by their subordinate companion John-Mark; a circumstance which is alluded to again with much feeling, and with a pointed mention of the place where the separation occurred (Acts xv, 38).

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It might be the pain of this separation which induced Paul and Barnabas to leave Perga without delay. They did however preach the Gospel there on their return from the interior (Acts xiv, 24, 25). We may conclude, from Acts ii, 10, that there were many Jews in the province; and possibly Perga had a synagogue. The two missionaries finally left Pamphylia by its chief seaport, Attalia. We do not know that St. Paul was ever in this district again; but many years afterwards he sailed near its coast, passing through "the sea of Cilicia and Pamphylia" on his way to a town of Lycia (Acts xxvii, 5). We notice here the accurate order of these geographical terms, as in the above-mentioned land-journey we observe how Pisidia and Pamphylia occur in true relations, both in going and returning (εἰς Πέργην τῆς Παμφυλίας . . . ἀπὸ τῆς Πέργης εἰς Ἀντιόχειαν τῆς Πισιδίας, xiii, 13, 14; διελθόντες τὴν Πισιδίαν ἦλθον εἰς Παμφυλίαν, xiv, 24). Pamphylia was then a flourishing commercial province; the rivers, now silted up, or rendered useless for ships by the formation of bars across their mouths, were then navigable to a considerable extent. Cimon sailed up the river Eurymedon with his army as far as Aspendus, and the Cestrus was navigable in the time of Strabo up to Perga for ships of heavy burden. The whole province is remarkable for its natural beauties, its fauna and flora are varied and abundant, and the researches of Tchiatcheff (*Asie Mineure* [Paris, 1853], vol. iii) show that in these respects it was surpassed by no province of Asia Minor. The climate, like that of Lycia and Cilicia, is highly favorable to this result; the mean temperature is higher than that of any other countries under the same parallels of latitude, and the summers approach those of the tropics: that portion of Europe which most nearly resembles it is the valley of the Guadalquivir. The inhabitants, like a portion of those in the neighboring provinces—Lycia and Cilicia—were mild and courteous in manners, and greatly addicted to commerce, to which indeed they were led by the peculiarly favorable situation of the country. Attalus built Attaleia in order to command the trade of Syria and Egypt, and the result fully answered his expectations. At the same time this commendation of the race inhabiting these provinces must be restricted within narrow limits. The Pisidians were famous robbers; the higher regions of Cilicia were infested by predatory tribes, and piracy was the profession of great numbers on the sea-coast. Even the Pamphylians themselves were not free from the like imputation, in proportion as they receded towards the mountains. St. Paul could not cross Mount Taurus without being "in peril of robbers." Compared, however, with the Cappadocians, the Lycaonians, and the Pisidians, the inhabitants of Pamphylia may be regarded as a civilized and inoffensive race. Various accounts have been given of the origin of the Pamphylians. Some say they were a mixed race, composed of a number of amalgamated tribes, and hence their name Πάμφυλοι ("mingled tribes"). This appears to be the opinion of Herodotus (viii, 91) and Pausanias (vii, 3). Others maintain that they sprung from a Dorian chief called *Pamphylus* (Rawlinson's *Herod.* iii, 276, note); others from *Pamphyle*, the daughter of Rhacius (Steph. Byz. s. v.). The truth seems to be that there was an ancient tribe of this name, speaking a language of its own, and which in more recent times partly amalgamated with the Greeks who overran Asia Minor. It is this language to which Luke refers in Acts ii, 10. It was probably a barbarous *patois*, known only to the residents in the little province of Pamphylia (comp. Arrian, *Anab.* i, 26); and hence the astonishment of those who heard the apostles speak it.

The greater part of Pamphylia is now thinly populated, and its soil uncultivated. There are still a few little towns and villages near the coast, surrounded by fruitful fields and luxuriant orchards. Some of these occupy ancient sites, and contain the remains of former grandeur. See Conybeare and Howson, *Life and Epistles of St. Paul*, i, 242; Smith, *Dict. of Class. Geog.* s. v. See ASIA MINOR.

Pan is the rendering in the A. V. of the following words in the original. See DISH.

1. *Kiyôr*, כִּיּוֹר or כִּיֹּר (from כּוּר, *to cook*), a *basin* of metal used for boiling or stewing (1 Sam. ii, 14; Sept. λέβητα τὸν μέγαν; Vulg. *lebetem*); also as a *laver* (as generally rendered) or basin for washing (Exod. xxx, 18; Sept. λουτῆρα; Vulg. *labrum;* 1 Kings vii, 38, 40, 43; Sept. χυτροκαύλους; Alex. χυτρογαύλους; Vulg. *luteres*); and (with אֵשׁ) a *brazier* for carrying fire (Zech. xii, 6; A.V. "hearth;" Sept. δαλὸν πυρός; Vulg. *caminum ignis*); finally a wooden *platform* from which to speak (2 Chron. vi, 13; A. V. "pulpit"), doubtless from its round form. See LAVER.

2. *Machabáth*, מַחֲבַת (from חָבַת obs., prob. *to cook;* comp. Arab. *khabaza, to prepare food*), a shallow vessel or *griddle* used for baking cakes (Lev. ii, 5; vi, 14 [A. V. 21]; vii, 9; 1 Chron. xxiii, 29 ["flat plate," marg. A.V.]; Ezek. iv, 3); Sept. τήγανον; Vulg. *sartago;* apparently a shallow pan or plate, like that used by Bedawin and Syrians for baking or dressing rapidly their cakes of meal, such as were used in legal oblations. See CAKE.

3. *Masrêth*, מַשְׂרֵת, a flat vessel or *plate* for baking cakes (2 Sam. xiii, 9; Sept. τήγανον). Gesenius says the etymology is uncertain, but suggests that the word may be derived from a root שָׂרַח or שָׂרֵת=Arab. *sharay, to shine*, and was applied to the pan because it was kept bright. The distinction, therefore, between this and the preceding word may be that the *masrêth* was used dry, while the *machabáth* was employed for cooking in oil. See BAKE.

4. *Sir*, סִיר, a deep vessel used for cooking food (Exod. xxvii, 3), properly a large (see 2 Kings iv, 38) *pot* (as usually rendered) or caldron (as rendered in Jer. i, 13; lii, 18, 19; Ezek. xi, 3, 7, 11); especially for boiling meat, placed during the process on three stones (Burckhardt, *Notes on Bed.* i, 58; Niebuhr, *Descr. de l'Arabie*, p. 46; Lane, *Mod. Eg.* i, 181). See CALDRON.

5. *Parûr*, פָּרוּר (Sept. χύτρα; Vulg. *olla*), a vessel used for baking the manna (Numb. xi, 8), for holding soup (Judg. vi, 19; A. V. "pot"), and for boiling flesh (1 Sam. ii, 14, "pot"). Gesenius says it is for פָּאֲרוּר, *heat*, from פָּאַר=Arab. *pâr, to boil.* Fürst questions this, and derives it from פָּרַר, *to excavate, to deepen.* See POT.

6. *Tselachôth*, צְלָחוֹת (pl. of צַלָּחַת), large dishes or *platters* (2 Chron. xxxv, 13; Sept. λέβητες; Vulg. *ollæ*). The cognate צַלַּחַת, *tselâchath*, denotes a dish which may be held in the hand and turned over for the purpose of wiping it (2 Kings xxi, 13); in Prov. xix, 24; xxvi, 15, it is used tropically of the bosom. See PLATTER.

7. *Marchésheth*, מַרְחֶשֶׁת (from רָחַשׁ, *to bubble over*), a *kettle* for boiling meat (Lev. ii, 7; vii, 9; "frying-pan"). See FRYING-PAN.

8. Greek λέβης, a *pot* (1 Esdr. i, 12; 2 Macc. vii, 3); but τηγανίζειν, *to broil* (2 Macc. vii, 5, "fry in the pan"). See ROAST.

Pan is the name of the chief god of pastures, forests, and flocks among the ancient Greeks. The later rationalizing mythologists, misconceiving the meaning of his name (Πάν), which they confounded with τὸ πᾶν, "the whole," or "the universe," whereas it is more probably connected with πάω (Lat. *paseo*), "to feed," "to pasture," represented him as a personification of the universe; but there is absolutely nothing in the myth to warrant such a notion. Pan neither in his genius nor his history figures as one of the great principal deities, and his worship became general only at a comparatively late period. He was, according to the most common

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belief, a son of Hermes (Mercury) by the daughter of Dryops; or by Penelope, the wife of Ulysses; while other accounts make Penelope the mother, but Ulysses himself the father—though the paternity of the god is also ascribed to the numerous wooers of Penelope in common. The original seat of his worship was the wild, hilly, and wooded solitudes of Arcadia, whence it gradually spread over the rest of Greece, but was not introduced into Athens until after the battle of Marathon. Homer does not mention him. His personal appearance is variously described. After the age of Praxiteles he is represented with horns, a goat's beard, a crooked nose, pointed ears, a tail, and goat's feet. The legend goes that his strange appearance so frightened his mother that she ran off for fear; but his father, Hermes, carried him to Olympus, where all the gods, especially Dionysus (Bacchus), were charmed with the little monster. When he grew up he had a grim, shaggy aspect, and a terrible voice, which bursting abruptly on the ear of the traveller in solitary places—for Pan was fond of making a great noise—inspired him with a sudden fear (whence the word *panic*). It is even related that the alarm excited by his blowing upon a shell decided the victory of the gods over the Titans. Previous to the age of Praxiteles Pan was usually represented in a human form, and was characterized by the shepherd's pipe, the pastoral crook, the disordered hair, and also sprouting horns.

Pan was the patron of all persons occupied in the care of cattle and of bees, in hunting and in fishing. During the heat of the day he used to take a nap in the deep woods or on the lonely hill-sides, and was exceedingly wroth if his slumber was disturbed by the halloo of the hunters. He is also represented as fond of music, and of dancing with the forest nymphs, and as the inventor of the syrinx or shepherd's flute, also called Pan's pipe. Cows, goats, lambs, milk, honey, and new wine were offered to him. The fir-tree was sacred to him, and he had sanctuaries and temples in various parts of Arcadia—at Trœzene, at Sicyon, at Athens, etc. The Romans identified the Greek Pan with their own Italian god *Inuus*, and sometimes also with *Faunus*. His festivals, called by the Greeks *Lycæa*, were brought to Italy by Evander, and they were well known at Rome by the name of the Lupercalia. The worship and the different functions of Pan are derived from the mythology of the ancient Egyptians. This god was one of the eight great gods of the Egyptians, who ranked before the other twelve gods, whom the Romans called *Consentes*. He was worshipped with the greatest solemnity all over Egypt. His statues represented him as a goat, not because he was really such, but this was done for mysterious reasons. He was the emblem of fecundity, and they looked upon him as the principle of all things. His horns, as some observe, represented the rays of the sun, and the brightness of the heavens was expressed by the vivacity and the ruddiness of his complexion. The star which he wore on his breast was the symbol of the firmament, and his hairy legs and feet denoted the inferior parts of the earth, such as the woods and plants. Some suppose that he appeared as a goat because when the gods fled into Egypt, in their war against the giants, Pan transformed himself into a goat, an example which was immediately followed by all the deities.

When, after the establishment of Christianity, the heathen deities were degraded by the Church into fallen angels, the characteristics of Pan—viz. the horns, the goat's beard, the pointed ears, the crooked nose, the tail, and the goat's feet—were transferred to the devil himself, and thus the "Auld Hornie" of popular superstition is simply Pan in disguise. See Chambers, *Cyclop.* s. v.; Smith, *Dict. of Gr. and Rom. Biog. and Mythol.* s. v.; Vollmer, *Mythol. Wörterbuch*, p. 1283, 1284; Westcott, *Handbook of Archæology*, p. 186.

Panabaker, John, a minister of the Methodist Episcopal Church, was born in Berkeley County, Va., March 21, 1798; was converted in 1821; joined the Baltimore Conference in 1824, and the same year was transferred to the Virginia Conference; after much success his health failed, and he superannuated in 1829, and died April 30, 1830. He was a man of great simplicity and useful talents, and his labors were productive of much good. See *Minutes of Conferences*, ii, 76.

Panaceia (Gr. *the All-healing*) was the name of a daughter of Asclepius worshipped at Oropus.

Panachæa, the goddess of all the Achæans, a surname of *Demeter*, and also of *Athene*.

Panætius of Rhodes, a celebrated ancient philosopher, the principal propagator of *stoicism* (q. v.) at Rome, was a native of Rhodes, and was born about 180 B.C. He studied at Athens under Diogenes the Stoic, went to Rome about 140 B.C., and there gave lessons in philosophy. He became intimately associated with Scipio Æmilianus, the younger Lælius, and Polybius, and made all these converts to stoicism. He also modified stoicism somewhat, suffering himself to be influenced in his philosophical opinions by his Latin surroundings. Hence Panætius is spoken of as the first harbinger of *eclecticism*. "He toned down the harsher elements of Stoic doctrine," says Ueberweg, "and aimed at a less rugged and more brilliant rhetorical style, and, in addition to the authority of the earlier Stoics, appealed also to that of Plato, Aristotle, Xenocrates, Theophrastus, and Dicæarchus. Inclined more to doubt than to inflexible dogmatism, he denied the possibility of astrological prognostications, combated all forms of divination, abandoned the doctrine of the destruction of the world by fire, on which other Stoics had already had doubts, and with Socratic modesty confessed that he was still far from having attained to perfect wisdom" (*History of Philosophy*, i, 189; comp. Cicero, *De Fin.* iv, 28). Panætius died about B.C. 111 at Athens. His principal work is *περὶ τοῦ καθήκοντος*, which is *A Treatise on the Theory of Moral Obligation*, divided into three parts: the first treats of those cases in which men deliberate between what is honest and what is dishonest; the second, concerning what is useful and what is disadvantageous; and the third, of those cases in which the useful is opposed to the honest. The third part, as far as supplied by his disciple Posidonius, is inferior to the two other parts. The work formed the basis of Cicero's *De Officiis* (comp. Cicero, *De Officiis*, iii, 2, and *Epist. ad Att.* xvi, 11). Panætius wrote also a treatise *On Divination*, of which Cicero probably made use in his own work on the same subject. In bk. ii, 42, Cicero quotes Panætius as "one among the Stoics who rejected the predictions of the soothsayers; and his disciple, Scylax of Halicarnassus, an astrologer himself, and also a distinguished statesman in his native town, as one who despised all the Chaldæan arts of fortune-telling." Another work by Panætius treats *On Tranquillity of Mind*, which some suppose may have been made use of by Plutarch in his work bearing the same title. He wrote also a book *On Providence*, mentioned by Cicero (*Ad Atticum*, xiii, 8), another *On Magistrates*, and one *On Heresies*, or sects of philosophers. His book *On Socrates*, quoted by Diogenes Laertius, and by Plutarch in his *Life of Aristides*, probably made a part of the last-mentioned work. Laertius and Seneca quote several opinions of Panætius concerning ethics and metaphysics, and also physics. He argued that the torrid zone was inhabited, contrary to the common opinion of his time. Seneca (*Epist.* 116) relates his prudent and dignified reply to a young man who had asked his advice on the passion of love. For further information concerning this distinguished philosopher of antiquity, see *Disputatio Historico-Critica de Panætio Rhodio*, by F. G. van Lynden (Leyden, 1802); and Chardon de la Rochette, *Melanges de Critique et de Philologie* (Paris, 1812), vol. i. Ritter, *Gesch. der Philosophie*. (J. H. W.)

Panagia (Gr. *all holy*) is a name for the bread cu

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crosswise and distributed to Greek monks in the refectory after every meal.

Panathenæa, the most famous of all the Attican festivals celebrated in Athens in honor of Athene (Minerva) Polias, the guardian of the city. At first it was called *Athenæa*, being limited in its observance to the inhabitants of Athens, but when it was extended to all Attica, in the reign of Theseus, who combined the whole of the Attic tribes into one body, it received the name of *Panathenæa*. All writers who mention the Panathenæa distinguish a greater and a lesser one; the former was celebrated every fourth year, the latter annually. On the year in which the greater occurred, the lesser Panathenæa were wholly omitted. Both these festivals continued for twelve days, which was a longer time than any other ancient festival lasted. The greater was distinguished from the lesser festival by being more solemn and magnificent. The Panathenæa took place in the month Hecatombæon (July), and were observed with solemnities of various kinds. Bulls were sacrificed to Athene, each town of Attica, as well as each colony of Athens, supplying a bull. Races on foot, on horses, and in chariots were indulged in; contests were held in wrestling, in music, and in recitation; amusements, in short, of every kind were practiced on this festive occasion. The prize of the victors in these contests consisted of a vase supplied with oil from the olive-tree sacred to Athene which was planted on the Acropolis; and numerous vases of this kind have been discovered in different parts of Greece and Italy. In the case of the victors in the musical contests, a chaplet of olive-branches was given in addition to a vase. Dancing was one of the amusements in which the people indulged at this festival, and particularly the pyrrhic dance in armor. Both philosophers and orators also displayed their skill in debate. Herodotus is even said to have read his history to the Athenians at the Panathenæa. Another entertainment on the occasion of this festival was the *Lampadephoria*, or torch festival. A representation of the solemnities of the great procession in the Panathenæa is found on the sculptures of the Parthenon in the British Museum. This procession to the temple of Athene Polias was the great solemnity of the occasion. It seems to have been limited to the greater Panathenæa, and to have had as its object the carrying of the *peplus* of Athene to her temple. The peplus or sacred garment of the goddess was borne along in the procession suspended from the mast of a ship, which was so constructed as to be moved along on land by means of underground machinery. Nearly the whole population of Attica took part in the procession, either on foot, on horseback, or in chariots; the old men carrying olive-branches, the young men clothed in armor, and maidens of noble families, called *Canephori*, carrying baskets which contained gifts for the goddess. At the great Panathenæa golden crowns were conferred on those individuals who had deserved well of their country, and prisoners were set at liberty during the festival. See Smith, *Dict. of Class. Antiq.* s. v.

Pancarea is the name given to a representation of the six general councils painted on the walls of St. Peter's at Rome in the 8th century.

Panchatantra (literally, *the five books*) is the name of the celebrated Sanscrit fable-book of the Hindûs whence the *Hitopadesa* was compiled and enlarged. Its authorship is ascribed to a Brahmin of the name of Vishnusarman, who, as its introduction in a later recension relates, had undertaken ,to instruct, within six months, the unruly sons of Amarasakti, a king of Mahilâropya or Mihilâropya, in all branches of knowledge required by a king, and for this purpose composed this work. If the latter part of this story be true, it is more probable, however, as professor Benfey assumes, that Vishnusarman was merely the teacher of the princes, and that the existing work itself was composed by some other personage; for an older recension of the work does not speak of his having brought his tales into the shape of a work. The arrangement of the *Panchatantra* is quite similar to that of the *Hitopadesa*. The fables are narrated in prose, and the morals drawn from or connected with them are interwoven with the narrative in verse; many such verses, if not all, being quotations from other works. On the history of the *Panchatantra*, and its relation to the fable-books and fables of other nations, see the excellent work of professor Theodor Benfey, *Panchatantra: Fünf Bücher indischer Fabeln, Märchen, und Erzählungen* (Leips. 1859, 2 vols.). The first volume contains his historical and critical researches, and the latter his literal translation of the *Panchatantra* into German.—Chambers, *Cyclop.* s. v.

Pancotto, Pietro, an Italian painter, educated in the school of the Caracci, flourished about 1590. According to Malvasia, he was an eccentric genius. His principal work is a grand fresco representing *The Last Judgment*, in the church of the Madonna di S. Colombano at Bologna. In it he revenged himself on the parish priest by introducing his portrait in caricature, which excited the indignation of the clergy, and probably lost him any further employment from them. Lanzi places him in the third rank, among the Bolognese painters, Domenichino and Guido holding the first. —Spooner, *Biog. Hist. of the Fine Arts*, ii, 648.

Pancras, St. (Ital. *San Pancrazio*; Fr. *St. Pancrace*), a noted Italian ecclesiastic who suffered martyrdom for the Christian cause, flourished near the opening of the 4th century. When only a boy of fourteen he boldly offered himself as a martyr, and most valiantly defended the Christian faith before the emperor Diocletian, who punished Pancras's audacity by executing him. His remains were buried by Christian women. French kings formerly confirmed their treaties in his name, for he was regarded as the avenger of false swearing, and it was believed that all who swore falsely in his name were immediately and visibly punished. A church dedicated to this saint was built at Rome in A.D. 500. He is commemorated by the Roman Catholic Church May 12. See Butler, *Lives of the Saints*, vol. i.

Pândavas, or the descendants of Pându, is the name of the five princes whose contest for regal supremacy with their cousins, the Kûrus, the sons of Dhritarâshtra, forms the foundation of the narrative of the great epic poem, the *Mahabhârata* (q. v.). Their names are *Yudhishthira*, *Bhima*, *Arjuna*, *Nakula*, and *Sahadeva*—the former three being the sons of Pându by one of his wives, Prithâ; and the latter two by his other wife, Madrî. But though Pându is thus the recognised father of these princes, the legend of the *Mahabhârata* looks upon him in truth merely as their father by courtesy; for it relates that Yudhishthira was the son of Dharma, the god of justice; Bhîma, of Vâyu, the god of wind; Arjuna, of Indra, the god of the firmament; and Nakula and Sahadeva, of the Aswins, the twin-sons of the sun.—Chambers, s. v.

Pandects. This word, which properly means a work *containing all* subjects (πανδέκτης), an encyclopædia, is principally applied to the general code of law drawn up by order of the emperor Justinian (q. v.). It acquired the name of Pandects from the *universality* of its comprehension. It is "called also by the name *Digestum*, or Digest. It was an attempt to form a complete system of law from the authoritative commentaries of the jurists upon the laws of Rome. The compilation of the Pandects was undertaken after that great collection of the laws themselves which is known as the Codex Justinianeus. It was intrusted to the celebrated Tribonianus, who had already distinguished himself in the preparation of the Codex. Tribonianus formed a commission consisting of seventeen members, who were occupied from the year 530 till 533 in examining, selecting, compressing, and systematizing the authorities, consisting of upwards of two thousand treatises, whose in-

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terpretation of the ancient laws of Rome was from that time forward to be adopted with the authority of law. A period of ten years had been allowed them for the completion of their work; but so diligently did they prosecute it that it was completed in less than one third of the allotted time; and some idea of its extent may be formed from the fact that it contains upwards of nine thousand separate extracts, selected according to subjects from the two thousand treatises referred to above. The Pandects are divided into 50 books, and also into 7 parts, which correspond respectively with books 1–4. 5–11, 12–19, 20–27, 28–35, 36–44, and 45–50. Of these divisions, however, the latter (into parts) is seldom attended to in citations. Each book is subdivided into titles, under which are arranged the extracts from the various jurists, who are thirty-nine in number, and are by some called the classical jurists, although other writers on Roman law confine that appellation to five of the number, Papinian, Paulus, Ulpian, Gaius, and Modestinus. The extracts from these indeed constitute the bulk of the collection; those from Ulpian alone making one third of the whole work, those from Paulus one sixth, and those from Papinian one twelfth. Other writers besides these thirty-nine are cited, but only indirectly, i. e. when cited by the jurists whose works form the basis of the collection. The principle upon which the internal arrangement of the extracts from individual writers was made had long been a subject of controversy. The question seems now to be satisfactorily solved; but the details of the discussion would carry us beyond the prescribed limits. Of the execution of the work, it may be said that although not free from repetition (the same extracts occurring under different heads), and from occasional inaptness of citation, and other inconsistencies, yet it deserves the very highest commendation. In its relations to the history and literature of ancient Rome it is invaluable; and taken along with its necessary complement the Codex, it may justly be regarded (having been the basis of all the mediæval legislation) as of the utmost value in the study of the principles not alone of Roman, but of all European law," including the ecclesiastical. The word *Pandects* was used by Papias (q. v.) to designate the Scriptures.

Pandēmos, a surname of *Aphrodite* (Venus), under which she was worshipped at Athens from the time when Theseus united the scattered tribes of Attica into one political body. White goats were sacrificed to the goddess. The surname of Pandemos was also applied to *Eros* (Cupid).

Pandera. See PANTHERA.

Panderen, EGBERT VAN, a Dutch engraver, was born at Haarlem, according to Nagler, in 1575, though others say in 1606. Nagler gives a list of thirty-three prints by him. They are executed with the graver in a formal style, with little effect, and the drawing is incorrect. Some of them are interesting from the subjects. The following are the best: *The Virgin interceding with Christ for the Salvation of Mankind* (after Rubens):—*The Four Evangelists* (after Peter de Jode):—*St. Louis*, with a border representing his miracles (after the same master). See Spooner, *Biog. Hist. of the Fine Arts*, ii, 648.

Pandia is said to have been a goddess of the moon worshipped by the ancient Greeks.

Pandia, an Attic festival, the precise nature of which is somewhat doubtful, some supposing it to have been instituted in honor of the goddess of the same name, and others alleging it to have been a festival in honor of Zeus (Jupiter), and celebrated by all the Attic tribes just like the *Panathenæa* (q. v.). It was held on the 14th of the Greek month Elaphebolion, and it appears to have been celebrated at Athens in the time of Demosthenes.

Pandĭōsos was a daughter of Cecrops Agraulos, worshipped at Athens along with Thallo. She had a sanctuary near the temple of Athene Polias.

Pandolfi, GIOVANNI GIACOMO, an Italian painter, flourished at Pesaro about 1630. He was a scholar of Frederigo Zuccaro. Lanzi says, "His works are celebrated in his native city, and do not yield the palm to those of Zuccaro, as seen in his pictures of S. Giorgio and S. Carlo in the cathedral." He also decorated the whole chapel in the Nome di Dio with various subjects in fresco from the Old and New Testaments. See Spooner, *Biog. Hist. of the Fine Arts*, ii, 649.

Pandōra (i. e. the *All-endowed*), according to Grecian myth, was the first woman on the earth. When Prometheus had stolen fire from heaven, Zeus instigated Hephæstus to make woman out of earth to bring vexation upon man by her graces. The gods endowed her with every gift necessary for this purpose, beauty, boldness, cunning, etc.; and Zeus sent her to Epimetheus, the brother of Prometheus, who forgot his brother's warning against receiving any gift from Zeus. A later form of the myth represents Pandora as possessing a vessel or box filled with winged blessings, which mankind would have continued to enjoy if curiosity had not prompted her to open it, when all the blessings flew out, except Hope.—Chambers.

Pandours. See SERVIANS.

Pandu (literally, *white*) is the name in Hindû mythology of the father of the Pândavas (q. v.), and the brother of Dhritarâshtra. Although the elder of the two princes, he was rendered by his "pallor"—implying, perhaps, a kind of disease—incapable of succession, and therefore obliged to relinquish his claim to his brother. He retired to the Himalaya Mountains, where his sons were born, and where he died. His renunciation of the throne became thus the cause of contest between the Pândavas, his sons, and the Kûrus, or the sons of Dhritarâshtra.—Chambers.

Pandulph(us), a Roman cardinal, flourished in the first half of the 13th century. He was an Italian by birth, and is spoken of as a man of consummate ability. Pandulph was high in the confidence of pope Innocent III, and was employed by the pontiff as legate to king John of England to bring about a reconciliation of that unhappy monarch with irresistible Rome. The successful termination of Pândulph's mission has been spoken of in our article JOHN (q. v.). Of Pandulph's general personal history but little is accessible. Milman says that he was not cardinal at all (*Hist. of Lat. Ch.* v, 35, foot-note 2), but there is evidence to the contrary. The schismatic pope Anacletus II in 1230 made Pandulph cardinal-deacon of S. Cosmas and Damianus (comp. Wattenbach, *Deutschland's Geschichtsquellen*, p. 447). In 1225 Pandulph had been made bishop of Norwich by the king at the request of pope Honorius. Pandulph died about the middle of the century. He wrote the biographies of several pontiffs, among them *Gelasius II*, *Calixtus II*, and *Honorius II*. As he was himself a party to the history of which he wrote in these works, Pandulph's labor cannot be too highly estimated. He was moreover a man of great ability, and wielded a powerful pen. His imagination was lively, his eye appreciated beauty, and his heart was kindly disposed towards any of the men whom the Roman priesthood called to preside over their spiritual dominion, and he was therefore well fitted for the task he mapped out for himself. See Piper, *Monum. Theol.* p. 445, 446; Milman, *Hist. of Lat. Ch.* v, 25–26, 35–36, 41, 50, 53, 316; Riddle, *Hist. of the Papacy*, ii, 215–217. (J. H. W.)

Pane is the name, in ecclesiastical architecture, for a bay in a cloister; the side of a tower; a panel or compartment of wainscoting or ceilings. See PANEL.

Panĕas. See CÆSAREA PHILIPPI.

Panegyric (Lat. *panegyricæ orationes*) is the name of the orations pronounced upon the graves of the early Christian martyrs. They were especially a labor of love with the Church fathers, who thus came to compose some of their most praised *homilies* (q. v.). Among the ablest were those by Chrysostom, Basil the Great, the

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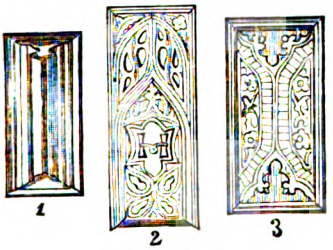
Gregories of Nazianzum and of Nyssa, Ambrose, Augustine, Leo, Chrysologus, and others. These panegyrics contained partly thanksgivings to God for the mercy shown the martyrs, partly encouragement to like action for remaining faithful if the occasion should arise, partly intercessory prayers for the whole Church, and encouraging reminders of the approaching resurrection of the dead. See Siegel, *Christliche Alterthümer*, iii, 281.

Panegyricon (*πανηγυρικόν, flattering*) is the title of an Eastern Church collection of sermons by the most approved authors of the Christian Church on different festivals. Almost every province in the East has a separate collection, and the consequence is that the book remains in MS. form. Sometimes on very high festivals the sermon for the day is transcribed into the *Menæa*, an Eastern office-book corresponding to the *Breviary* (q.v.), or other office-books, as was that of St. Chrysostom into the *Pentecostarion* (q.v.) for Easter-day. See Neale, *Introd. to the Hist. of the East. Ch.* vol. ii, ch. iii, esp. p. 889.

Panegyris, a term used by the ancient Greeks to denote a meeting of *an entire nation* or people for the purpose of uniting together in worship. It was a religious festival, in which the people engaged in prayer, sacrifices, and processions, besides games, musical contests, and other entertainments. At these meetings poets recited their verses, authors read their productions, orators delivered their speeches, and philosophers conducted grave debates in the midst of assembled multitudes. At a later period the panegyris seems to have degenerated into a mere market or fair for the sale of all kinds of merchandise, and to have almost entirely lost its religious character.

Panel (through Fr. from Lat. *pannus*, a piece of cloth) is probably in its English form only a diminutive of *pane;* it was formerly often used for the lights of windows, but is now almost exclusively confined to the sunken compartments of wainscoting, ceilings, etc., and the corresponding features in stone-work, which are so abundantly employed in Gothic architecture as ornaments on walls, ceilings, screens, tombs, etc.

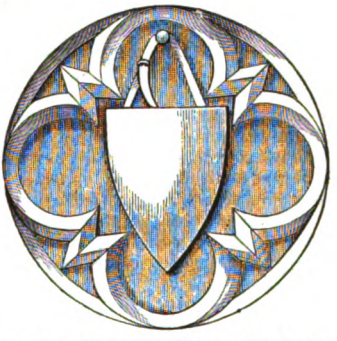


Simple Panels.

Of the *Norman* style no wooden panels remain; in stone-work, shallow recesses, to which this term may be applied, are frequently to be found; they are sometimes single, but oftener in ranges, and are commonly arched, and not unusually serve as niches to hold statues, etc.

In the *Early English* style the panellings in stone-work are more varied; circles, trefoils, quatrefoils, cinquefoils, etc., and the pointed oval called the vesica piscis, are common forms; they are also frequently used in ranges, like shallow arcades, divided by small shafts or mullions, the heads being either plain arches, trefoils, or cinquefoils, and panels similar to these are often used singly; the backs are sometimes enriched with foliage, diaper-work, or other carvings.

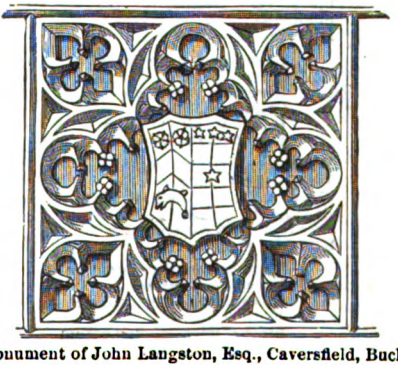
In the *Decorated* style wood panelling is frequently enriched with tracery, and sometimes with foliage also, or with shields and heraldic devices: stone panelling varies considerably; it is very commonly arched, and filled with tracery like windows, or arranged in squares, circles, etc., and feathered, or filled with tracery and other ornaments in different ways; shields are often introduced, and the backs of the panels are sometimes diapered.



Monument of Aymer de Valence, Westminster.

In the *Perpendicular* style the walls and vaulted ceilings of buildings are sometimes almost entirely covered with panelling, formed by mullions and tracery resembling the windows; and a variety of other panels of different forms, such as circles, squares, quatrefoils, etc., are profusely used in the subordinate parts, which are enriched with tracery, featherings, foliage, shields, etc., in different ways: in wood panelling the tracery and ornaments are more minute than was usual at an earlier period; and towards the end of the style these enrichments, instead of being attached to the panels, are usually carved upon it, and are sometimes very small and delicate. There is one kind of ornament which was introduced towards the end of the Perpendicular style, and prevailed for a considerable time, which deserves to be particularly mentioned; it consists of a series of straight mouldings worked upon the panel, so arranged and with the ends so formed as to represent the folds of linen; it is usually called the *linen pattern*. Many churches have wooden ceilings of the Perpendic-

Lincoln Cathedral.



Monument of John Langston, Esq., Caversfield, Bucks.

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ular style, and some perhaps of earlier date, which are divided into panels, either by the timbers of the roof or by ribs fixed on the boarding; some of these are highly ornamented, and probably most have been enriched by painting. After the expiration of Gothic architecture panelling in great measure ceased to be used in stone-work, but was extensively employed in wainscoting and plaster-work; it was sometimes found in complicated geometrical patterns, and was often very highly enriched with a variety of ornaments.—Parker, *Glossary of Architecture*, s. v.

Panetti, DOMENICO, an Italian painter, was born in 1460 at Ferrara. It is not known under whom he studied; but, according to Baruffaldi, he painted in the dry, formal style of the time, till his pupil, Benvenuto da Garofalo, returned from Rome after acquiring the new style under Raphael. The instructor now became the pupil of his former disciple, and, although somewhat advanced in years, Panetti so entirely changed his manner that he became one of the ablest artists of his time. He executed many works for the churches of Ferrara which Lanzi says are worthy of competition with the best masters of the 14th century. Among his best works are the *Descent from the Cross*, in the church of S. Niccola; the *Visitation of the Virgin to St. Elisabeth*, in S. Francesco; and a picture of *St. Andrea* at the Agostiniani. There is one of his pictures in the Dresden gallery, and Kugler mentions as one of his a beautiful picture of *The Entombment* in the museum at Berlin. He usually inscribed his name in full upon his pictures, which Lanzi says bear evidence of change in pictoric character without an example. He died in 1530.—Spooner, *Biog. Hist. of the Fine Arts*, ii, 649.

Pange lingua GLORIŌSI CORPŌRIS MYSTERIUM is one of the most famous and remarkable hymns of the Roman Breviary (q. v.). The *Pange Lingua* was written by St. Thomas Aquinas, the "Doctor Angelicus," and is used in the Roman Catholic Church on the feast of Corpus Christi and in solemn masses. It was composed at the instance of pope Urban IV. When that pontiff determined to establish the festival of the Holy Sacrament he directed Aquinas to prepare the "office" for that day. The *Pange Lingua* is a most characteristic example as well of the mediæval Latin versification as of that union of theology with asceticism which a large class of these hymns present. Besides its place in the Breviary, this hymn forms part of the service called Benediction with the Blessed Sacrament, and is sung on all occasions of the exposition, procession, and other public acts of eucharistic worship. The celebrated hymn in its received form reads as follows:

Pange, lingua gloriosi
Corporis mysterium,
Sanguinisque pretiosi,
Quem in mundi pretium,
Fructus ventris generosi,
Rex effudit gentium.

Nobis datus, nobis natus
Ex intacta virgine,
Et in mundo conversatus,
Sparso verbi semine,
Sui moras incolatus
Miro clausit ordine.

In supremæ nocte cœnæ,
Recumbens cum fratribus,
Observata lege plene
Cibis in legalibus,
Cibum turbæ duodenæ
Se dat suis manibus.

Verbum caro, panem verum
Verbo carnem efficit:
Fitque sanguis Christi merum;
Et si sensus deficit,
Ad firmandum cor sincerum
Sola fides sufficit.

Tantum ergo Sacramentum
Veneremur cernui:
Et antiquum documentum
Novo cedat ritui,
Præstet fides supplementum
Sensuum defectui.

Genitori, genitoque
Laus et jubilatio,
Salus, honor, virtus quoque
Sit et benedictio:
Procedenti ab utroque
Compar sit laudatio.

"This hymn," says Mr. Neale, "contests the second place among those of the Western Church with the *Vexilla Regis*, the *Stabat Mater*, the *Jesu dulcis Memoria*, the *Ad Regias Agni Dapes*, the *Ad Supernum*, and one or two others, leaving the *Dies Iræ* (q. v.) in its unapproachable glory. It has been a bow of Ulysses to translators." How true this remark is may be seen from the following specimens both in English and German: Neale (*Of the glorious Body telling*); Benedict (*Sing, my tongue, the theme undying*); Schaff (*Sing, my tongue, the mystery telling*); Palmer (*Sing, and the mystery declare*); Caswall (*Sing, my tongue, the Saviour's glory*); "Hymns Ancient and Modern" (*Now, my tongue, the mystery telling*); Rumbach (*Preiset Lippen das Geheimniss*); Simrock (*Kündet Lippen all des Heilren*); Daniel (*Preis't ein Wunder ohne Gleichen*); Fortlage (*Zunge, kling in Wundertönen*); Königsfeld (*Singet, Hochgesang des Grossen*). Trench, in his collection of sacred Latin poetry, has omitted it, because it strongly savors of transubstantiation. For the various translations, comp. Schaff, *Christ in Song;* Neale, *Mediæval Hymns;* Benedict, *Hymn of Hildebert;* Caswall, *Hymns and Poems;* *Hymns Ancient and Modern;* Rambach, *Anthologie*, vol. i; Simrock, *Lauda Sion Salvatorem;* Königsfeld, *Lateinische Hymnen und Gesänge;* Bässler, *Auswahl altchristlicher Lieder;* Fortlage, *Gesänge christlicher Vorzeit;* Daniel, *Hymnologischer Blüthenstrauss* (Halle, 1840). (B. P.)

Pange lingua GLORIOSI PRŒLIUM CERTAMINIS. "This world-famous hymn, one of the grandest in the treasury of the Latin Church, was composed by Fortunatus (q. v.) on occasion of the reception of certain relics by St. Gregory of Tours and St. Radegund, previously to the consecration of a church at Poitiers. It is therefore strictly and primarily a processional hymn, though very naturally afterwards adapted to Passion-tide" (Neale). The following is the form of the hymn in the *Roman Breviary:*

Pange lingua gloriosi lauream certaminis,
Et super crucis tropæo dic triumphum nobilem,
Qualiter redemptor orbis immolatus vicerit.

De parentis protoplasti fraude factor condolens
Quando pomi noxialis in necem morsu ruit,
Ipse lignum tunc notavit damna ligni ut solveret.

Hoc opus nostræ salutis ordo depoposcerat;
Multiformis proditoris ars ut artem falleret,
Et medelam ferret inde hostis unde læserat.

Quando venit ergo sacri plenitudo temporis
Missus est ab arce patris natus orbis conditor
Atque ventre virginali carne amictus prodiit.

Vagit infans inter arcta conditus præsepia,
Membra pannis involuta virgo mater alligat,
Et Dei manus pedesque stricta cingit fascia.

Lustra sex qui tam peregit, tempus implens corpor
Sponte libera redemptor passioni deditus,
Agnus in crucis levatur immolandus stipite.

Felle potus ecce languet: spina, clavi, lancea
Mite corpus perforarunt, unda manat et cruor:
Terra, pontus, astra, mundus quo lavantur flumine

Crux fidelis inter omnes arbor una nobilis
Silva talem nulla profert fronde, flore, gemine:
Dulce ferrum, dulce lignum, dulce pondus sustinen

Flecte ramos arbor alta, tensa laxa viscera,
Et rigor lentescat ille quem dedit nativitas,
Et superni membra regis tende miti stipite.

Sola digna tu fuisti ferre mundi victimam,
Atque portum præparare arca mundo naufrago,
Quem sacer cruor perunxit fusus agni corpore.

[Sempiterna sit beatæ Trinitati gloria,
Æqua patri filioque, par decus paraclito:
Unius trinique nomen laudet universitas.]

Of this hymn, which the hymnologist Daniel pronounced "in pulcherrimorum numero recensendu we give a part of Mrs. Charles's fine rendering:

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"Spread, my tongue, the wondrous story of the glorious battle, far!
What the trophies and the triumphs of the cross of Jesus are—
How the Victim, immolated, vanquished in that mighty war.
Pitying, did the Great Redeemer Adam's fall and ruin see,
Sentenced then to death by tasting fruit of the forbidden tree,
And he marked that wood the weapon of redeeming love to be.
Thus the scheme of our redemption was of old in order laid,
Thus the wily arts were baffled of the foe who man betrayed,
And the armor of redemption from Death's armory was made."

Like the preceding it has been translated into English and German. See Schaff, *Christ in Song*, p. 155; Neale, *Mediæval Hymns and Sequences*, p. 1–4; Caswall, *Lyra Catholica*, p. 137; Mrs. Charles, *Christian Life in Song*, p. 133; *Hymns Ancient and Modern*; Miller, *Singers and Songs of the Church*, p. 11; *Evenings with the Sacred Poets*, p. 47 sq.; Bässler, *Auswahl altchristlicher Lieder*, p. 65, 193; Simrock, *Lauda Sion Salvatorem*, p. 92 sq.; Rambach, *Anthologie*, i, 100 sq.; Königsfeld, *Lateinische Hymnen und Gesänge*, ii, 78 sq.; Fortlage, *Gesänge christlicher Vorzeit*, p. 108 sq.; Daniel, *Hymnologischer Blüthenstrauss*, p. 14, 101; id. *Thesaurus Hymnologicus*, i, 163–165; Wackernagel, *Das deutsche Kirchenlied*, i, 61 sq.; Koch, *Geschichte des Kirchenliedes* (Stuttgard, 1866), i, 57 sq. (B. P.)

Panhellenia, a festival of *all the Greeks*, as the name implies. Its first institution is ascribed to the emperor Hadrian.

Panhellenius, a surname of *Dodonean Zeus* (Jupiter), as having been worshipped by all the Hellenes or Greeks. There was a sanctuary built for his worship in Ægina, where a festival was also held in his honor.

Panicale, MASOLINO DA, an eminent Italian sculptor and painter, born at Panicale, in the Florentine territory, in 1378. He first studied modelling and sculpture under Lorenzo Ghiberti, who at that time was unrivalled in composition and design, and in giving animation to his figures. Being already a distinguished artist, he studied coloring under Gherarda Starnina. Thus uniting in himself the excellence of two schools, and diligently cultivating the art of chiaroscuro, he produced a new style, not wholly exempt from dryness, but grand, determined, and harmonious beyond any former example; and one that was carried to higher perfection by his scholar, Masaccio. The chapel of S. Pietro al Carmine is a monument of his genius. He there painted the *Four Evangelists*, the *Vocation of St. Peter to the Apostleship*, the *Denial of Christ*, *Curing the Lame Man at the Gate of the Temple*, and the *Preaching to the Multitude*. Panicale died in 1415, before the completion of the chapel, and the rest of the Acts of St. Peter. These were afterwards painted by Masaccio. Some of his works have been engraved. See Spooner, *Biog. Hist. of the Fine Arts*, ii, 649.

Panico, ANTONIO MARIA, a Bolognese painter, who, according to Bellora, was a disciple of Annibale Caracci, whom he accompanied to Rome at an early age, and whose manner he emulated. He was much employed by Mario Farnese in decorating his country-seats at Castro and Latera. His most established work is a picture of the mass in the cathedral at Farnese, in which, Lanzi says, he was assisted by Annibale, who even conducted some of the figures. This, however, seems doubtful, as Caracci died in 1609, and Panico in 1652. It is not probable that the latter would have been intrusted with so important a commission almost in his youth, which must have been the case were such an association true. See Spooner, *Biog. Hist. of the Fine Arts*, ii, 649.

Panieri, FERDINANDO, an Italian theologian, was born at Pistoia Nov. 24, 1759. He was for some time professor of dogmatic theology in the seminary of his native town. He was favorable to Jansenism (q. v.), and assisted in the synod of 1786, where the principles of the Jansenists were discussed; but as he was in danger of persecution for his liberal stand, he afterwards addressed to the holy chair a complete retraction of his conduct. A canonicate was then given him, and the direction of the ecclesiastical conferences of the diocese in which he held the professorship. He died at Pistoia Jan. 27, 1822. His principal writing is *Examen sur les péchés qui se commettent dans les fêtes et les plaisirs du siècle* (Pistoia, 1808–1813, 4 vols.). See *Catalogue des Saints de Pistoie* (ibid. 1818, 2 vols.); Mahul, *Annuaire nécrol.* 1823; Hoefer, *Nouv. Biog. Générale*, xxxix, 134.

Panigarola, FRANÇOIS, a celebrated Italian Romanist, noted especially as a pulpit orator, was born of noble descent at Milan Jan. 6, 1548. He was educated by Noël Conti and Aonio Paleario, and early gave proof of great vivacity of mind and a wonderful memory. He studied law for several years at Pavia and Bologna, at the same time leading a very disorderly life. Recalled to other sentiments by the death of his father, he entered the Order of Cordeliers in 1567, and soon distinguished himself by his talent for preaching. In 1571 he went to Paris to finish his theological studies, where he preached before Catharine de' Medici. After having stopped at Lyons and Antwerp, he returned in 1573 to his own country, and for several years taught theology in different convents of his order. His sermons, which in the opinion of Tiraboschi, display the richest imagination, great force of thought, and energetic style, are full of gravity, although a little redundant. They gained him the merited reputation of the most eloquent orator of his country's contemporaries. After having passed two years near San Carlo Borromeo, who highly esteemed Panigarola, he was promoted to the bishopric of Asti in 1587. Two years after he was sent to Paris, to sustain there by his eloquence the party of the League. In 1590 he returned to his diocese, which he administered till his death with great zeal. He died May 31, 1594. Among his eighty and more works, printed or in MS., we will quote, *Lezioni xx contro Calvino* (Venice, 1583, 4to):—*Prediche spezzate* (Asti, 1591, 4to):—*Tre prediche fatte in Parigi* (ibid. 1592, 8vo):—*Compendio degli Annali Ecclesiastici del Baronio* (Venice, 1593, 4to):—*Sei quaresimali fatti in Roma* (Rome, 1596, 2 vols. 4to):—*Specchio di guerra* (Bergamo, 1597, 4to):—*Conciones Latinæ* (Cologne, 1600, 8vo):—*Homiliæ Romæ habitæ anno* 1580 (Venice, 1604, 8vo):—*Rhetoricæ ecclesiasticæ libri iii* (Cologne, 1605, 8vo):—*La quaresima in sonetti con le figure* (Bergamo, 1606, 4to):—*Il predicatore, o sia commentario al libro dell' Eloquenza di Demetrio Phalereo* (Venice, 1609, 4to):—*Sagri concetti* (Milan, 1625, 4to):—*Carmina Latina*, in vol. vii of the "Carmina poetarum Italorum." Panigarola has left some very interesting *Mémoires* upon his life, preserved in MS. in the library of St. Ango of Milan and in the Ambrosian library of the same city. See Bongratia de Varenna, *Vita di Panigarola* (Milan, 1617, 4to; in French in the *Bibliothèque* of Bullart); Ughelli, *Italia sacra*, t. iv; Argelati, *Scriptores mediolanenses*; Tiraboschi, *Storia della letter. Italiana*.—Hoefer, *Nouv. Biog. Générale*, xxxix, 134.

Pânini, the most celebrated of the Sanscrit grammarians, is said to have been the grandson of the inspired legislator Dêvala, and lived at so remote an age that he is reckoned among the fabulous sages mentioned in the Purânas (see Colebrooke, *Asiat. Res.* vii, 202). With regard to his death we have the following tradition in the *Hitopadêça*: "It is related that the valuable life of Pânini was destroyed by a lion." The Indians consider him as their most ancient grammarian, but his great work is confessedly derived from earlier treatises on the same subject: he often quotes his predecessors Sâcalya, Gârgya, and others; and it appears from a passage in the *Bhagavad-Gita* (unless the following line is an interpolation of a later age) that the nomenclature of grammar existed when the great epic poem, the *Maha-Bhârata*, was composed. Pânini's grammar consists of 3996 short aphorisms, or *sutras*, divided into eight books, in which the rules of grammar are delivered with such oracular brevity and ob-

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scurity that they need a commentary to render them intelligible even to the learned Indians. Besides the *Cárica* of Bhartrihari, a brother of king Vicramáditya, there were the following treatises, written expressly to illustrate it: 1. the *Bhattikárya*, which was nominally a poem describing the adventures of Ráma, but really a collection of all the defective and anomalous forms of words in the language (published at Calcutta, 1826); 2. the *Maha-Bháshya*, or "great commentary," by Patanjali. A new edition of Pânini has been published with the following title: *Pánini's acht Bücher grammatischer Regeln* (Sanscrit, with Commentary by Dr. Otto Böhtlingk [Bonn, 1839], 2 vols. 8vo). The first volume contains the Sanscrit text of Pânini's *Sútras* with the native scholia; the second volume contains an introduction, a German commentary, and indexes.—*English Cyclop.* s. v.

Panionia, the great national festival of the Ionians, in honor of *Poseidon* (Neptune), the god whom they specially revered. On this occasion a bull was sacrificed, and if the animal roared during the process of killing it was regarded as pleasing to the deity. The sacrifices were performed by a young man of Priene, who was chosen for the purpose with the title of king. The festival was held on Mount Mycale, where stood the Panionium, or temple of Poseidon Heliconius.

Panis Benedictus (*blessed bread*), a portion of bread in the ancient African Church, which, being seasoned with salt, was given with milk and honey at baptism. See HONEY; MILK. The expression in the patristic writings first occurs in Augustine's work on Baptism. It has given rise to a perplexing controversy respecting the sacrament of the catechumens (q. v.). Bonar, Basnage, and Bingham contend that the *panis benedictus* of Augustine was not the sacramental bread at all, but bread seasoned with salt; and that the baptism so administered was regarded by the early Christians as the emblem of purity and incorruption. The blessed bread of the Greek Church is the *Antidoron* (q. v.).

Panis Conjuratio (*exorcism of the bread*) was the technical term which designated the ordeal of consecrated bread or cheese practiced in the Middle Ages. It was administered by presenting to the accused a piece of bread (generally of barley) or of cheese, about an ounce in weight, over which adjurations had been pronounced. After appropriate religious ceremonies, including the communion, the morsel was eaten, the event being determined by the ability of the accused to swallow it. This depended of course on the imagination, and we can readily understand how, in those times of faith, the oppressive observances which accompanied the ordeal would affect the criminal who, conscious of guilt, stood up at the altar, took the sacrament, and pledged his salvation on the truth of his oath. The mode by which a conviction was expected may be gathered from the forms of the exorcism employed, of which a number have been preserved:

"O Lord Jesus Christ, . . . grant, we pray thee, by thy holy name, that he who is guilty of this crime in thought or in deed, when this creature of sanctified bread is presented to him for the proving of the truth, let his throat be narrowed, and in thy name let it be rejected rather than devoured. And let not the spirit of the devil prevail in this to subvert the judgment by false appearances. But he who is guilty of this crime, let him, chiefly by virtue of the body and blood of our Lord which he has received in communion, when he takes the consecrated bread or cheese tremble, and grow pale in trembling, and shake in all his limbs; and let the innocent quietly and healthfully, with all ease, chew and swallow this morsel of bread or cheese, crossed in thy holy name, that all may know that thou art the just Judge," etc.

Even more whimsical in its devout impiety is the following:

"O God most High, who dwellest in the heaven, who through thy Trinity and majesty hast thy just angels, send, O Lord, thy angel Gabriel to stick in the throat of those who have committed this theft, that they may neither chew nor swallow this bread and cheese created by thee. I invoke the patriarchs, Abraham, Isaac, and Jacob, with twelve thousand angels and archangels; I invoke the four evangelists, Matthew, Mark, Luke, and John; I invoke Moses and Aaron, who divided the sea, that they may bind to their throats the tongues of men who have committed this theft, or consented thereto. If they taste this bread and cheese created by thee, may they tremble like a trembling tree, and have no rest, nor keep the bread and cheese in their mouths, that all may know thou art the Lord, and there is none other beside thee."

Pan-Movements for the union of the different Christian bodies of the world are of recent origin, and so largely at work at the present time that it is hardly possible to say more here than simply call the inquirer's attention to the *Pan-Anglican Synods* held in recent years [see SYNODS; ŒCUMENICAL COUNCILS]; and the *Pan-Presbyterian Synods* for the purpose of effecting a Presbyterian union. See PRESBYTERIANS. A *Pan-Methodistic organization* has been suggested, and is likely to secure the hearty co-operation of all Methodists of every branch and every country (comp. *Methodist Quar. Rev.* Jan. 7, 1875, p. 172, 173). See *Evangelical Alliance Conference*, 1873 (New York, 1874, 8vo).

Pan'nag (פַּנָּג, *pannág*) occurs only once in Scripture, but so much uncertainty exists respecting the meaning of the word, that in many translations, as, for instance, in the Authorized English Version, the original is retained. Thus in the account of the commerce of Tyre, it is stated in Ezek. xxvii, 17, "Judah and the land of Israel, they were thy merchants; they traded in thy markets wheat of Minnith, and *pannag*, and oil, and honey, and balm." From the context it is evident that wheat, oil, and honey were conveyed by Judah and Israel—that is, the products of their country as an agricultural people—as articles of traffic to the merchants and manufacturers of Tyre, who, it is certain, must, from their insular position, have obtained their chief articles of diet from the neighboring land of Syria. It is probable, therefore, that *pannag*, whatever it may have been, was the produce of Palestine, or at least of Syria. In comparing the passage in Ezekiel with Gen. xliii, 11, where the most valued productions of Palestine are enumerated, the omission of tragacanth and ladanum (A. V. "spices and myrrh") in the former is very observable, and leads to the supposition that pannag represents some of the spices grown in that country. The Sept., in rendering it *κασία*, favors this opinion, though it is evident that *cassia* cannot be the particular spice intended (see ver. 19). Hitzig observes that a similar term occurs in Sanscrit (*pannaga*) for an aromatic plant. Some of the rabbins have also thought that it was a district of Judæa, which, like Minnith, yielded the best wheat (Fürst, *Heb. Lex.* s. v.); others, as Junius and Tremellius, from the similarity in the name, have thought it might be the original of the name of Phœnicia. But Hiller (*Hierophytica*, ii, 51) thinks it to be the same with the *πάναξ* of the Greeks, the Roman *panax*, whence comes "panacea," *the universal remedy*. The name *panax* occurs as early as the time of Theophrastus (ix, 10), and several kinds are described by him, as well as by Dioscorides; one kind is called especially Syrian panax. Of one of these plants, now supposed to be a species of *Ferula laserpitium* or *Heracleum*, the juice was called *opopanax*. It is curious, however, that the plant yielding the opopanax of commerce is still unknown, as well as the exact locality where it is produced, whether in Syria, or in some part of the Persian empire. By the Arabs it is called *juwashir*. Lady Calcott has supposed (*Script. Herbal*, p. 371 sq.) the panax of the ancients to refer to *Panax quinquefolium*, or *ginseng* of the Chinese, which they also suppose to be a universal remedy, though not possessed of any active properties. But the name panax was not applied to this plant until the time of Linnæus, and there is no proof, nor indeed is it probable, that it found its way from China at any such early period: at all events the Israelites were not likely to convey it to Tyre. The

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Syrian version, however, translates *pannag* by the word *dochan*, which signifies "millet," or *Panicum miliaceum*. Bishop Newcome, therefore, translates *pannag* by the word *panis*, signifying the species of millet which was employed by the ancients as an article of diet, and which still is so by the natives of the East. This view is favored by the expression in the book of Sohar, quoted by Gesenius (*Thesaur.* s. v.), which speaks of "bread of pannag:" though this again is not decisive, for the pannag may equally well have been some flavoring substance, as seems to be implied in the doubtful equivalent (קוֹלְיָא) given in the Targum. One objection to its being millet is that this grain has a name, *dochan*, which is used by the same prophet in Ezek. iv, 9. See MILLET. From the context it would seem most likely that this *pannag* was a produce of the country, and probably an article of diet (Kitto; Smith). Perhaps the best explanation of this uncertain word which can now be given is that which refers it to a kind of *pastry* or *sweet cake* (from an obsolete root, פָּנַג, *to be savory*; so Gesenius and Fürst). See TYRE.

Pannini, CAV. GIOVANNI PAOLO, an eminent Italian painter of perspective architecture, was born at Piacenza in 1691. He went early to Rome, where he studied under Pietro Lucatelli. He had a passion for painting, and applied himself with great assiduity in designing the remaining monuments of antiquity wherever he found them, especially at Rome. He formed his style on Giovanni Ghisolfi, and became a perfect master of the art of perspective, surpassing all his contemporaries. He sketched every vestige of ancient magnificence—the ruins of superb edifices, cenotaphs, columns, arches, obelisks, and some of the most ancient buildings which ornamented Rome. His composition is rich, and his perspective critically correct. His works are universally admired for the grandeur of his architecture, the clearness of his coloring, the neatness and freedom of his touch, the beauty of his figures, and the elegant taste with which he disposed them, although he sometimes designed his figures of too large a size for his architecture, which injures the effect that would otherwise be produced by the immensity of the buildings. This fault, however, is only occasional in Pannini's works. He generally painted his pictures of a large easel size, but sometimes he wrought on a grander scale. Lanzi highly commends a picture of this class in the church of the Signori della Missione, representing *Christ driving the Money-changers from the Temple*, in which the architecture is truly magnificent, and the principal figures are drawn with great spirit and variety of character, and of much larger size than he usually painted. His works are numerous, and are not only to be found in the principal collections of Italy, but in other countries of Europe. At Rivoli, in the pleasure-house of the king of Sardinia, and in the pontifical palace of Monte Cavallo, are some of his choicest works. Many of his pictures have been engraved. He died in 1758. See Spooner, *Biog. Hist. of the Fine Arts*, ii, 649, 650.

Pannormia is the title of a canonical collection by bishop Ivo of Chartres (q. v.), consisting of eight books, and counted among the most valuable ecclesiastical labors of the pre-Gratian period. They were freely used by Gratian. See, on the relation of the *Pannormium* to the *Decretum*, Theiner, *Ueber Ivo's vermeintliches Decret.*; Savigny, *Gesch. des röm. Rects in M. A.*; Wasserschleben, *Zur Gesch. der vorgratianischen Kirchenrechtsquellen*, p. 59 sq. The *Pannormia* has been edited by Sebastian Brandt (Basle, 1499) and by M. A. Vosmediano (Louvain, 1557). It has also been printed in Migne's *Patrol.* vol. clxi.

Panodōrus, an Egyptian monk who flourished in the reign of the emperor Arcadius, is noted as the author of a Chronography (χρονογράφιον), in which he found great fault with Eusebius, from whom, however, he took many of his statements. Panodorus is frequently mentioned by Syncellus. See Voss, *De Hist. Græc.* p. 308; Fabricius, *Bibl. Græca*, vii, 444.—Smith, *Dict. of Class. Biog.* s. v.

Panomphæus, a surname of *Zeus* (Jupiter), as being the author of all omens and signs of every kind.

Panormitanus, a surname of *Nicolas Tudescus* (or *de Tudesco, de Tudeschis*), a noted Italian prelate, who is so generally known under his surname that we insert him in this place. He was born in 1386 at Catania, in Sicily; in 1400 he entered the Benedictine Order; and in 1414 he became canon in his native city. Later he studied canon law at Bologna, and then taught at the high schools in Siena, Parma, and Bologna. In 1425 he received from pope Martin V the abbey Maniacum, near Messina; afterwards he became auditor of the Rota and apostolical referendary at Rome. Alphonso V of Aragon secured his services, and was so well pleased that he caused him to be elevated to the archbishopric of Palermo, and sent as legate to the council at Basle. In this celebrated ecclesiastical gathering Panormitanus was at first a devoted advocate of pope Eugenius IV; but when, in 1437, the council was moved to Ferrara for the obvious purpose of strengthening the papal interest, Panormitanus, ever anxious for the right use of power, forsook the papal side, and advocated the superiority of the council over the pope. In 1440 the antipope Felix II conferred on Panormitanus the cardinal's hat, and employed him as legatus a latere at Mayence in 1441, and Frankfort-on-the-Main in 1442. In 1443, when king Alphonso made peace with pope Eugenius, Panormitanus was recalled from the council. He died shortly after at Palermo, in 1443 or 1445. He wrote a *Commentary* to the Decretals of Gregory IX and the Clementines, which is highly prized; also a justification of the Basle Council, which Gerbais translated into French in 1677, in the interest of Gallicanism. (J. H. W.)

Pantænus, a Christian philosopher of the Stoic sect, flourished in the 2d century. He is supposed to have been a native of Alexandria, and to have taught philosophy and religion there about A.D. 180. He went on a mission to Ethiopia, from whence he is said to have brought the Gospel of St. Matthew, written in Hebrew (Eusebius, *Hist. Eccles.* v, 10). But little else is known of his personal history. With the persecutions under Septimius Severus all trace of Pantænus is lost. He is reported to have died in 213. He left several commentaries, but only a few scanty remains of them are now extant. Some of them are collected in Halloix, *Illustr. Eccles. Orient. Scriptor.* (Douaci, 1633–1636); Routh, *Reliq. Sacr.* i, 398 sq. See Redepenning, *Origenes*, vol. i; Guericke, *De Schola Alexandr.* vol. i; Philo Judæus, *Opera*, iv, 34; Alzog, *Kirchengesch.* i, 194; Ritter, *Gesch. der christl. Philosophie*, i, 421 sq.; Smith, *Dict. of Class. Biog.* s. v. (J. H. W.)

Pantalĕon, ST. (Ital. *San. Pantaleone*; Gr. Ἅγ. Παντελέων), a noted Christian martyr under Galerius, was born (according to tradition) at Nicomedia, in Bithynia. His father, from whom he received his education, was a pagan; his mother was a Christian. Having applied himself to the study of medicine, he became eminent in his profession, and was appointed physician to the emperor Galerius. He was one of the most benevolent of men and successful of practitioners. His reputation roused the jealousy of the pagan physicians, who accused him to the emperor. Galerius, finding him a Christian, ordered him to be tortured, and then beheaded, which was done, A.D. 305. Pantaleon is much venerated in the Italian Church, especially at Venice. There have been some who doubted his existence, and believed his name to have been derived from the war-cry of the Venetians, *Pianta Leone* (Plant the Lion)! But Justinian erected a church in his honor in Constantinople, and he was celebrated in the Greek Church at a time when Venice would have been more likely to introduce his worship from the East than to have orig-

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inated it in any other way. The patron of physicians, he is represented as young, beardless, and handsome. As a martyr he is bound to an olive-tree, with his hands nailed to it above his head, a sword at his feet. Without observation he might be mistaken for St. Sebastian. When he is painted as patron he wears the physician's robe and bears the olive or palm, or both. He is commemorated in the Roman Church on July 27. See Smith, *Dict. of Class. Biog.* s. v.

Panteon is the Spanish term for a crypt (q. v.) behind the altar, serving as the burial-place of the bishop.

Pantheism (from πᾶς, *all*, and θεός, *God*), a general name for a belief in the identity of God and nature.

I. *Definition.*—This philosophical dogma has been very variously conceived, and is therefore liable to many definitions. According to Waterland, "it supposes God and nature, or God and the whole universe, to be one and the same substance — one universal being; insomuch that men's souls are only modifications of the divine substance" (*Works*, viii, 81). According to Wegscheider, pantheism is "ea sententia, qua naturam divinam mundo supponunt et Deum ac mundum unum idemque esse statuunt" (p. 250). Lacoudre says, "Pantheistæ qui contendunt unicam esse substantiam, cujus partes sunt omnia entia quæ existunt." Weissenborn defines pantheism as "the system which identifies God and the *all of things* or the *unity of things*." To the critical student of the history of philosophy pantheism presents itself in six different forms. These are, (1) mechanical or materialistic — God the mechanical unity of existence; (2) ontological (abstract unity) pantheism—the one substance in all (Spinoza); (3) dynamic pantheism; (4) psychical pantheism—God is the soul of the world; (5) ethical pantheism—God is the universal moral order (Fichte); (6) logical pantheism (Hegel). But, though pantheism has exhibited these varieties, the generally prevailing pantheistic notions may be subdivided until there remains only one phase that is generally understood to be referred to as *pantheistic*. That doctrine which is uncritically called the *purely* pantheistic, and which teaches that pantheism means absorption of God in nature, is atheistic in fact, and should be treated under *atheism* (q. v.). That form of pantheism which teaches the absorption of nature in God — of the finite in the infinite—amounts to an exaggeration of *theism* (q. v.). Those forms above spoken of as ethical and logical pantheism, and now seen in their culmination in Strauss's writings, the most *antichristian* of them all, denying a personal God and a historical Christ, are properly *rationalism* (q. v.), because they are not strictly philosophic but semi-religious, seeking to supplant Christianity as a religion, and not as a philosophical system. Pantheism, then, strictly speaking, is the doctrine of the necessary and eternal co-existence of the finite and the infinite—of the absolute consubstantiality of God and nature—considered as two different but inseparable aspects of universal existence. True, this doctrine conducts to the same result as atheism, yet theoretically it is widely different, and starts from exactly the opposite premise. The Atheist begins with nature, perceives and recognises the material universe, but denies that there is any God; the Pantheist starts with the assumption of the existence of a Divine Being as a truth which the soul cannot deny, and maintains that he is identical with nature—in other words, denies that there is any nature except God. Quite differently, the Christian maintains the existence of both God and nature. He accepts the doctrine of Scripture, which is that God existed before the universe, and is ever apart from it and above it; for he made it by a spontaneous act, and in infinite wisdom and power still upholds it. It is a revelation of him, but no part of him; not God, but the voluntary manifestation of God. It is not what he is, but what he has willed to be. In other words, God is the Being present everywhere in and controlling nature, as the soul the body, but distinct from it.

II. *Scriptural Doctrine.*—Some attempts have been made to maintain that the germs of pantheism are to be found in the Bible, as in such declarations as that of 1 Cor. xv, 28, "That God may be all in all;" but it is evident that belief in an omnipresent God regnant in nature and belief in an impersonal God identical with nature are widely different. Not to press the language of Scripture unfairly into questions which it only touches incidentally, we think the following clearly bears against the pantheistic theory of the relation of God to the universe: "All things were made by him, and without him was not anything made which was made" (John i, 3). This surely is deism, not pantheism. The first clause states that all things came out of nothing into being by the will of the Logos; the second clause confirms this by denying the contrary proposition that anything ever came into being either of itself or by any other will than that of the Word. The writer of the Epistle to the Hebrews in the same way speaks of creation having both a beginning and an end: "They shall perish, but thou endurest: and they all shall wax old as a garment, and as a vesture thou shalt fold them up, and they shall be changed; but thou art the same, and thy years shall not change." Here the contrast is emphatically marked between a perishing universe and its unchanging and unchangeable Author. It rests on the deistical axiom that the things which had a beginning must also have an end. If the Son of God had a beginning in time, he too should subside before the change of time. His is the only existence outside of God which does not follow the fixed conditions of the creation, and therefore he is one with God, and is God. The argument is identical with that of the evangelist John, and both alike rest on a deistical conception of the universe. Take one more passage in James, where it is said of God that "with him is no variableness, neither shadow of turning." The reference is to that Light of lights, the Father of lights, which, unlike the sun, has neither annual orbit nor daily decline. The material sun rises and sets daily, and yearly climbs the sky to the solstice, and then declines to the tropic, but the uncreated Sun shines on, fixed and immovable. He is the same yesterday, to-day, and forever.

Scripture, indeed, fairly interpreted, knows nothing of that immanence of God in nature which lies at the root of all pantheistic modes of thought. Physical pantheism, which confounds God with nature and nature with God, and looks on the world as a huge animal with a rational and sensitive soul, repels by its very grossness, and has few votaries, except perhaps among the fanatics of the table-moving and spiritual-manifestation school. Intellectual pantheism, which is more recondite and plausible, asserts that all the diversities of nature are resolvable into a unity of essence, and that this essence is God. He is the substance—*substans*—the occult substratum which underlies and upholds everything that we see. (Such was the pantheism of Benedict Spinoza.) But the *noumenon*, or substance, can never be known except as *phenomenon*, or appearance; and, therefore, Spinoza's God was nothing more than a grand conception, a nonentity. Yet Mr. Lewes says, "Spinoza stands out from the dim past like a tall beacon, whose shadow is thrown athwart the sea, and whose light will serve to warn the wanderers from the shoals and rocks on which hundreds of their brethren have perished" (*Hist. of Philos.* ii, 154). The logical consequence of pantheism, whether physical or intellectual, is really to ignore the personality alike of God and of man; to subvert the foundation of all moral government; to eradicate a consciousness of sin; to turn man into a self-idolater; and to load him with the chains of a crushing and inexorable fatalism. To paraphrase a well-known expression of Hobbes, we should call pantheism the ghost of atheism sitting crowned upon its grave. "Nous ne savons pas ce que Dieu est," were the last words of philosophy according to Pascal; "ni s'il est" was the mocking addition of those who garbled his text. The fact is instructive; it

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teaches us how far philosophy can go, and what it must end in without the lamp of revelation. The unknown God of philosophy ends in the no-God of the Positivist, or the all-God of the Pantheist. Nor are the two so far apart as some imagine. Impatient of the anthropomorphism of Scripture, and blind to the truth that the Father of our spirits is not far from every one of us, those who are unable to rest in materialistic atheism profess a spiritualistic pantheism which is curiously like and unlike the old dreary negation from which it is a recoil. The dynamical philosophy has replaced the mechanical: force and not matter is now at the beginning of all things; but force is no more God than matter. When the spiritual desires of humanity are really kindled, it can no more rest in the one than in the other. What we crave is a living person, not an abstract principle—a hand to direct us, an eye to look on us, and a heart to love and pity us. Philosophy shrinks from anthropomorphism of this kind, and in its pride of intellect despises the vulgar for making to themselves a magnified man as God. But the genuine needs of human nature are not to be reasoned away with a sneer; divine philosophy, unlike human, sees the felt necessity, and meets it. In the words of a modern writer:

"Pantheism expresses the astonishment of reason to see nature separate from God. It is the speculation of the soul which ought to be one with the Eternal, but is robbed of the divine treasure, and cannot realize her loss. . . . But it is vain to sigh for a speculative unity, when the moral unity is broken. It is vain to deny the mystery of change, because we cannot see how it is to be reconciled with the existence of the Unchangeable. It is vain to attempt by means of syllogism to represent the Creator and his universe as one shoreless, waveless ocean, profound, equable, unbroken. . . . There is, indeed, an ocean of being, and the soul which sighs and reasons may think itself a wave upon the surface. But in one sense the comparison fails to hold. It is not at the mercy of the winds, nor wholly determined by the vast waters which support it. It has a unity and a moving power of its own. In another sense the comparison holds good. The war of elements, the confusion we see everywhere, belongs only to the surface. The ocean is deeper than the waves. It cannot be influenced by the winds of time, nor stirred from its place by the billows which dash themselves, and foam, and are broken on the shore of human life. . . . 'The floods have lifted up their voice, the floods lift up their waves; but the Lord on high is mightier than the voice of many waters, yea, than the mighty waves of the sea'" (Tulloch, *Christian Theism*, i, 204, 205).

The attempt to transcend such a conception as that of our Father in heaven, and to test it as a mere accommodation or landing-stage in the development of the human mind, from fetichism up to the pure philosophy of the absolute, only recoils on those who make it. We get no nearer the true absolute by using the phrase; on the contrary, by ridding ourselves of so much anthropomorphism, we only get out of the region in which true religious emotion is possible at all, viz. that of the emotions and affections. Men will not adore what they can neither love nor fear. In the legend of Icarus, Dædalus made him waxen wings, but as he soared nearer the sun the wax melted; and so the higher he rose the greater his fall. In the case of the modern Icarus there is the same failure, though from an opposite cause. In attempting to soar into the region of the absolute and unconditioned, men do not really reach the sun of absolute being, they only rise into a region where the air is too rarefied to breathe, and where, for want of a refracting medium, the light is as darkness. Their wings do not melt with the warmth of the sun's rays; on the contrary, they are frozen to death at these *ungenial altitudes, and* if they descend at all in safety, *it is to learn the lesson* that, if we would know God at all, we must know him as he has been pleased to reveal himself. "Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou then, Show us the Father?"

To the careful student of the sacred Scriptures the O.-T. writings reveal a healthy realism in their conception of God. He is above the world and outside it. He taketh up the isles as a very little thing. He weighs the hills in scales and the mountains in balances. To the Psalmist, e. g., God is present in nature; but never once in the highest flights of devotional poetry does he let fall an expression as if the things we see were anything else than his handiwork. They are never co-eternal with God—on the contrary, they are his creatures. "When I consider the heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;" it is God who "appoints the moon for seasons; the sun knoweth his going down." He "opens his hand, they are filled with good." God is in the growing grass and the rolling thunder, in "the great and wide sea, wherein are things creeping and innumerable, where go the ships, and where is that leviathan who is made to play therein." The rain is "the river of God," and "the cedars of Lebanon" are said to be his planting; but we search in vain for a syllable or a hint of that mystical immanence of God in nature, such as modern pantheism conceives of as the relation of God to the universe. We may strip the Bible bare of its poetry, or translate it into the baldest and dryest prose, but it yields up in no case any other sense than that of theism. The *Deus opifex* is there throughout, and almost in express terms. The argument of design, so much decried in our days, as if it had been an invention of the same school that invented the "Evidences," is, by implication, if not in express terms, found in the O. T. "He that planted the eye, shall he not see; he that formed the ear, shall he not hear?" It is foreign, of course, to the simplicity of Scripture to introduce illustrations of contrivance in the adaptation of the organs of men and animals to the pre-existing laws of matter. But the argument of Paley has been anticipated in principle, if not in detail. Man is the last of the works of God, and as the world was adapted to him, so he was adapted to the world. Light existed before there was a single human eye to behold it, and therefore, as the properties of light existed before there was the organ to observe it, that organ was accommodated to the laws of light—not the laws of light to the organs of seeing. The stress of Paley's argument lies in this. And the Scriptures, rightly interpreted, tell the same tale. The transcendental, not immanent thought of creation is, as we have seen, the keynote of Hebrew inspiration. There is an advance in the N.-T. writings. The governmental character of God sinks a little into the background, and the Fatherly relation becomes more prominent in its stead. But the N. T. never oversteps itself or falls into the language of mysticism, confounding the Creator with his works. True, it glances at the thought that there shall be a time when even the Son, who must reign till he hath put all enemies under his feet, shall give up the kingdom to him that hath put all things under him, that so God may be all in all. But this is very unlike pantheism, though it may be taken to mean pantheism by those who wish to wrest that meaning out of Scripture. All that it implies is the ultimate and final elimination of moral, and with it physical evil out of the universe. God is to be all in all in the sense that he shall become the supreme truth of the universe—a truth which is *law* in the *unconscious* and *love* in the *conscious* class of his creatures. The reign of law will then be unbroken, not only from pole to pole of the universe, but also through all ranks and degrees of agents endowed with free will.

III. *History.*—The origin of pantheistic doctrine is as obscure as the dogma itself. The name *Pantheists* was first employed by the English Deist Toland in A.D. 1705. This somewhat learned man was at that time secretary and chaplain of a society which advocated the peculiar speculative view of God and his creation now known as *Pantheism.* A defence which he then published of this strange class of *religionists*—they claimed to be such—he entitled *Socinianism Truly Stated, . . . by a Pan-*

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theist to his Orthodox Friend. In A.D. 1720 he published an exposition of the society's doctrines, and he entitled that work *Pantheisticon.* Toland then said expressly that he had borrowed his notion from Linus, which the motto of his *Pantheisticon* expressed as "ex toto sunt omnia, et ex omnibus est totum," briefly put by his antagonist Fay as "Pantheistarum Natura et numen unum idemque sunt." But though Toland may have framed the doctrines of his society after Linus, we are sure that the antiquity of pantheism is far beyond any such modern period. We find that it had its origin at a very remote period in the East, for it is prevalent in the oldest known civilization in the world —the Hindû. Yet it is a later development of thought than polytheism (q. v.), the natural instinctive creed of primitive races, and most probably originated in the attempt to divest the popular system of its grosser features, and to give it a form that would satisfy the requirements of philosophical speculation. We have said above that the notion of the immanence of God in nature lies at the root of all pantheistic modes of thought. The student of Eastern religions will confirm us in this, at least so far as these ancient religions of Asia are concerned. The Oriental mind is saturated with the emanation notion. The doctrine reappears in a thousand shapes; it exhales alike in poetry and philosophy. Creation signifies the summoning into existence of that which before was not. Emanation is a mere modification of that which is; it maintains the self-same existence, though under other forms and other conditions; it is the developed fruit of the quickened germ. It supposes an infinite eternal substance which arouses itself into action by a self-energy, and clothes itself with a multiplicity of forms that in the aggregate make up the universe. Thus the idea of the divine is that the whole is all things, and all things are the whole, and in the end all things will return once more into the inscrutable oneness from whence they came forth. Such was the groundwork of the Brahminical system. It is taught in the Upanishad (q. v.), the Vedanta (q. v.), and Yoga (q. v.) philosophies, in the cosmogony of the most ancient Indian writing, the Institutes of Menu (q. v.), and in those poetical books which embody the doctrines of the Hindû philosophies, e. g. the *Bhagavad Gîta*, which follows the Yoga doctrine. It is poetical and religious rather than scientific, at least in its phraseology; but is substantially similar to the more logical forms of Western development.

1. *Hindû Pantheism.*—Hindû philosophy proceeds upon the fundamental axiom that Brahm (q. v.) alone exists; all else is an illusion. Accordingly when man regards external nature, and even himself, as distinct from Brahm, he is in a dreaming state, realizing only phantoms. But when he recognises Brahm as the one totality, he rises to a waking state, and science is this awakening of humanity. It is at death, however, that the soul of the sage will be completely freed from illusion, and finally blended and lost in Brahm, the one infinite being from whom all things emanate, and to whom all things return. Pantheism is the necessary result of such a system. It denies true existence to any other than the one absolute, independent Being. It declares that what is usually called matter can have no distinct separation or independent essence, but is only an emanation from and a manifestation of the one sole existing spiritual essence, Brahm. He is the vast ocean of which the surface waves are the whole external form, the foam and surge that go to make up his substance. He is at once active and passive; active in the continued evolution of emanations that degenerate more and more from original perfection; and passive as being himself the degenerating emanations that are evolved. All, too, is Magian illusion: light yearned for increase, and its multiple became water; water similarly produced earth. The more visible creation becomes the more it degenerates, and the more is illusion intensified. It is only by contemplation that all forms and names and illusive appearances vanish; the one real substance is perceived; and the truth is apprehended that the contemplative mind is one with the Infinite. In one sense this philosophy was devout, it was penetrated with a sense of the divine in everything, but on the other hand every part of nature was only a part of Brahm. The cow, the elephant, the flower were all some fractions of him. In the *Bhagavad Gita*, Krishna, the teacher, tells Arjuna, his pupil, that he is the universe. "I," says the teacher, "am the creation and dissolution of the whole universe. There is not anything greater than I. All things hang on the sun as precious gems upon a string. I am moisture in the water, light in the sun and moon, invocation in the breeze, sound in the firmament, sweet-smelling savors in the earth, glory in the source of light. I am life in all things, and zeal in the zealous; I am the eternal soul of nature; I am the understanding of the wise, the glory of the proud, the strength of the strong, free from lust and anger. . . . I," continues Krishna, "am the sacrifice, I am the worship, I am the spices, I am the fire, I am the victim, I am the father and mother of the world." All this is what is termed *pure* pantheism, that confusion of science and religion which is at once the weakness and the strength, the glory and the shame of the Hindû mind. (See Wuttke, *Gesch. des Heidenthums*, ii, 241 sq., 282 sq., 318 sq.; Hardwick, *Christ and other Masters*, i, 178 sq., 195 sq.)

2. *Egyptian Pantheism.*—As in the Hindû, so again in the Egyptian system, one inscrutable Being gives a first impulse to creation by the evolution of intelligence, Kneph (q. v.), the conceptive Demiurge; and next of Phtha (q. v.), the organizer of the world, the vital principle of fire and warmth. The various succeeding emanations in ogdoads and decades and dodecads are by pairs or syzygies, whereof the secondary principle is more or less antagonistic to the primary, representing the various phenomena of nature; such, too, are the φιλία and νεῖκος of Pythagoras and Empedocles. Thus Osiris (q. v.), radiant with white light, was combined with Isis (q. v.) in the many-tinted robe of nature; and Typhon (q. v.), the principle of evil, by union with Nephthys (q. v.), the ideal of consummate beauty, produced the chequered state of good and evil which is the world of man. Life, as the spirit that pervades all nature, could never again be extinguished; its deification is read clearly in deciphered hieroglyphics, and death is only the narrow doorway that leads back to the fresh life of perpetual youth. In all this we see the remote elements of Gnosticism (q. v.). In the Egyptian therefore, as in the Indian system, the world of matter, whether real or phantasmal, emanates from and is, in fact, one with the Deity. The antagonism of the Egyptian theogony became a dualistic system in Chaldæa and Palestine, where Bel and Nebo, or Nergal, Matter, were made to proceed from the precosmic Ur, Light; and in Persia, as seen in the antagonism of Ormuzd (q. v.) and Ahriman. The sect of Lipari, adorers, claiming to return to pre-Zoroastrian truth, professed a modified Zabianism that was wholly pantheistic. The *Dabistan* (School of Morals), a work on all the Oriental forms of religious belief—Magianism, Brahminism, Judaism, Islam, Christianity, and that which the author, Moslau-Fairi, terms the "religion of philosophers"—names other pantheistical sects (*Dabistan, Oriental Fr. Comm.* i, 203); but they have had nothing to do with the origin of similar principles in Europe. (See Stuhr, *Die Religionssysteme der heidnischen Völker des Orients* [Berlin, 1836]; Uhlemann, *Handb. d. gesammten ägyptisch. Alterthumskunde*, esp. ii, 244 sq.; Wuttke, *Gesch. des Heidenthums*, ii, 145 sq.; Cudworth, *Intellectual System*, ii, 237 sq., 245 sq.; Rawlinson, *The Great Monarchies*, vol. on Egypt; Hardwick, *Christ and other Masters*, ii, 244 sq. et al.; *British and For. Evangel. Rev.* July, 1875, art. viii.)

3. *Greek Pantheism.*—Those who distinguish in philos-

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ophy between science and ethics—the former dealing with what is, the latter with what ought to be—point us to Hindû speculation as philosophy within the swaddling bands of theology, and claim that it was left for Greece to free man's mind from these trammels. Yet the philosophy of the Greeks in its earliest forms has a decidedly Oriental coloring, and naturally so, for Greece received its first ideas of civilization from Egypt and the East. Thales, indeed, professed the dualism of Chaldæa and Egypt. The Orphic doctrines—which embody the teaching of Linus and of his disciple Orpheus—from their very remote antiquity are shrouded in mystery. But they are supposed by Dr. Cudworth (*Intell. System*, ii, 94) and other eminent modern philosophers to have been pantheistic in their character. The material world is termed "the body of Zeus" in a poetic fragment said to have been written by Orpheus. At a later period we find the doctrine of emanations taught by Pythagoras (q. v.), an adept in ancient Orphic theology, and by other Greek philosophers, more especially by Xenophanes (q. v.), the founder of the Eleatic school (see ELEATIC SCHOOL; and compare Creuzer, *Symbolik;* Irenæus, *Introd.* xlii–xlv, Cambr. ed.; Aristotle, *De Xenophane*, iii; Diogenes Laertius, ii, 19; *De Ginando*, i, vi). Pythagoras (B.C. 569–470) taught that "one is all and all in a wide development of the unit. The monad produces the dyad; the two constitute the triad, and the product symbolizes the absolute unity that holds, as it were, in free solution spirit and matter. Unity becomes a multiple of itself by factors of increasing power, and this multiple is the universe, the very beginning of the divine unity, quickened in all its parts with the divine life. The soul of the world is the divine energy that interpenetrates every portion of the mass, and the soul of man is an efflux of that energy. The world, too, is an exact impress of the eternal idea, which is the mind of God." A poetical theogony was easily ingrafted on such notions, and a polytheistic religion for the people. The philosophy of Anaximander (B.C. 610–547) the Milesian may almost, with equal accuracy, be described as a system of atheistic physics or of materialistic pantheism. Its leading idea is that from the infinite or intermediate (*τὸ ἄπειρον*), which is "one yet all," proceed the entire phenomena of the universe, and to it they return. Xenophanes (B.C. 620–520), who, by the way, was the author of the famous metaphysical *mot*, "Ex nihilo, nihil fit," is really the first classical thinker who promulgated the higher or idealistic form of pantheism. Denying the possibility of creation, he argued that there exists only an eternal, infinite one or all, of which individual objects and existences are merely illusory modes of representation; but as Aristotle finely expresses it—and it is this last conception which gives to the pantheism of Xenophanes its distinctive character.—"casting his eyes wistfully upon the whole heaven, he pronounced that unity to be *God*." Heraclitus (q. v.), who flourished a century later, reverted to the material pantheism of the Ionic school, and appears to have held that the "all" first arrives at consciousness in man, whereas Xenophanes attributed to the same universal entity intelligence and self-existence, denying it only personality. But it is often extremely difficult, if not impossible, to draw or to see the distinction between the pantheism of the earlier Greek philosophers and sheer atheism. In general, however, we may affirm that the pantheism of the Eleatic school *was* penetrated by a religious sentiment, *and tended to absorb* the world into God, while that of *the Ionic school was* thoroughly materialistic, and tended to absorb God into the world, and differed from atheism rather in name than in fact. Zeno (B.C. 494), the distinguished Eleatic philosopher, maintained that there was but one real existence in the universe, and that all other things were merely phenomenal, being only modifications or appearances of the one substratum. All was false and hollow that was based upon the suggestions of sense. Thought and its object are identical. Through his dialectical reasoning the school of the *Sophists* originated. By them it was denied that simple substance can fill space; next it was stripped gradually of every attribute, until it reached the vanishing point of the pantheistic perspective; substance, then, being wholly neutral and void of color, ceased to have any appreciable quality, and the schools of philosophy subsided into the blank atheism of Leucippus (B.C. 500) and Democritus (B.C. 460–357), whose atomic fatalism finds a close parallel in the Zabianism of the Babylonians, Phœnicians, with other idolatrous offsets of the Shemitic stock. The deepest questions that can occupy the human intellect were bandied to and fro in sophistical discussion; all was problematical, all was doubt, and the only principle which met with universal acceptance was the sceptical maxim, *μέμνασο ἀπιστεῖν*.

With Socrates (B. C. 468–399) opens a new epoch in Greek speculation. Hereafter we meet again with pantheistic notions, but they are no longer in extensive acceptance. The philosophers up to the days of Socrates had been simply physicists; they looked on nature or *φύσις* as an entity in itself. The other or complementary truth of *real* or *correct* philosophy had to be discovered. It was dreamed of by Pythagoras, but first fully discerned by Socrates; and we do not wonder that the wise said of him, "He first brought philosophy down from heaven to earth"—meaning that he was the first teacher who brought her down from airy abstractions and generalizations about matter and its origin to questions of human interest: our duty here, our hopes hereafter. From this time, too, dates the distinction of the two branches in philosophy, science and ethics [see PHILOSOPHY]; and henceforth the great problem of Greek philosophy, as of all philosophy, became, "What is the *ἀρχή*—the first principle—the ground and cause and reason of all existence?" The final answer of that age is found in Plato (q. v.), for "Platonism was the culmination, the ripened fruit of the ages of earnest thought which preceded Plato. He gathered up, co-ordinated, and grasped into unity the results bequeathed by the mental efforts of his predecessors. The Platonic answer to this great question of philosophy is clear and unequivocal. A perfect MIND is the primal source of all being—a mind in which intellect, efficiency, and goodness are one and identical" (Cocker, *Theistic Conception*, p. 38, 39; comp. also his *Christianity and Greek Philosophy;* Butler, *Lectures on Ancient Philosophy;* Lewes, *Biogr. Hist. of Philos.;* and the references in the articles PLATO and PLATONISM). One of the first of the Platonic disciples to advocate pantheistic views was Speusippus († B.C. 339), Plato's sister's son, and the successor of Plato as scholarch (from 347 to 339). Speusippus pantheistically represents the Best or Divine as first indeed in rank, but as chronologically the last product of development, and he finds the principles of ethics in the happiness of a life conformed to nature (comp. Ueberweg, *Hist. of Philos.* i, 133, 134, and the literature there quoted). Dicæarchus (B.C. 300), a disciple of Aristotle, and therefore a Peripatetic (q. v.), also advocated pantheistic notions. He taught that "there exist no individual substantial souls, but only in their stead one universal, vital, and sensitive *force*, which is diffused through all existing organisms, and is transiently individualized in different bodies" (Ueberweg, i, 183). The Stoics (founded B.C. 310) likewise taught this doctrine of *force*. Plato and his predecessor Socrates had endeavored to reduce all being (*esse*) to unity, admitting only reason for a channel of knowledge. Aristotle, the disciple of Plato, but the founder of an independent school (known as the *immanent* in distinction from the Platonic, which is known as the *transcendent*), believing his senses as well as his reason, left the dualism of mind and matter unreconciled. With Plato God was one and all things; with Aristotle God was one, and the universe a distinct existence. But

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as nothing can be which has not been before; as there can be no addition to the totality of existence, Aristotle made two eternals, the one Form, the other Matter—God, and the material from which the universe was made. The Stoics were not satisfied with the duality. They felt with Plato that all must be one, that an infinite cannot leave a finite standing over against it. They were willing to trust the testimony of sense, and to admit that logically mind and matter, God and the world, are separate and distinct; yet the Stoics contended that actually they must be one. They therefore made it their problem to show how God and the universe were distinct and yet one. Hence they came to teach that, "since the world contains parts endowed with self-consciousness, the world as a whole, which must be more perfect than any of its parts, cannot be unconscious: the consciousness which belongs to the universe is Deity. The latter permeates the world as an all-pervading breath, as artistically creative fire, as the soul and reason of the all, and contains the rational germs of all things" (λόγοι σπερματικοί). Hence they conceive the human and even the divine spirit, not as immaterial intelligence (νοῦς), but rather as a *force* embodied in the finest and highest material substances (comp. Ueberweg, i, 194, and the article STOICS). But by far the most decided and the most spiritual representatives of the pantheistic philosophy among the Greeks were the so-called Alexandrian *Neo-Platonists* (q. v.), in whom we see most clearly the influence of the East upon Greek thought. The doctrines of emanation, of ecstasy, expounded by Plotinus and Proclus, no less than the fantastic dæmonism of Iamblichus, point to Persia and India as their birthplace, and in fact differ from the mystic teaching of the Vedanta only by being presented in a more logical and intelligible form, and divested of the peculiar mythological allusions in which the philosophy of the latter is sometimes dressed up.

4. *Early Christian Pantheism in the East.*—In the Church of Christ also, in the various Gnostic sects, subject to the same influences as the Neo-Platonists, we can plainly trace the same tendency as in the Neo-Platonists. This is especially true of those Gnostics who were monarchical, believing in one principle, i. e. who made God the universal idea, which includes the world, as the genus includes the species. They were the pure Gnostic Pantheists; such were Apelles (A.D. 188), Valentinus (A.D. 140), Carpocrates (A.D. 120), and Epiphanes (A.D. 180). Those, however, who were dualistic, making two eternal principles, mind and matter, as did Saturninus (A.D. 111), Bardesanes (A.D. 152), and Basilides (A.D. 134), whose systems were borrowed from Zoroaster and issued in Manichæism (q. v.), were scarcely pantheistic Gnostics. See Guericke, *Handbuch der Kirchengesch.* i, 195 sq.

5. *Pantheism in the Church of the West.*—As we have just seen, most of the Christian sects of the early Church known as Gnostics were pantheistic in tendency. They were the first Christian Pantheists probably. With their disappearance pantheism disappears for a time from the Church. The foundation of schools of learning by Charlemagne in the 9th century restored Neo-Platonic ideas to the Church, and with it pantheism. Speculation had up to this time been held in with tight reins by the Church. But now John Scotus, surnamed Erigena, appeared with a translation of the mystical writings of Pseudo-Dionysius, the Areopagite. This work was followed by an original contribution from the pen of Scotus himself, entitled *De Divisione Naturæ*, in which he teaches that God is the essence of all things, and that what men call creation is a necessary and eternal self-unfolding of the divine nature. He describes the Universal as a mighty river flowing from its source in an indefinite stream, quickening all things in its course, and carried back to the fountain-head by natural exhalation and condensation, to be again rolled forth as before (*De Div. Nat.* iii, 103). The going forth of finite beings from the Deity Scotus called the process of unfolding (*analysis, resolutio*); the return of all things unto God, or the congregation of the infinite plurality of individuals in the genera, and finally in the simplest unity of all, which is God, so that then God should be "all in all," he termed their deification (*reversio, deificatio*). As Scotus stands midway between the more ancient and modern Pantheists—the corner-stone of the old system constituting the foundation of the new—he is usually spoken of as the link between the two systems. In the 11th century William of Champeaux, the immediate precursor of the scholastic system, broached a theory which, if it were not pantheistic, led straight to pantheism. His notion of universals, borrowed from Plotinus, taught that all individuality is one in its substance, and varies only in its non-essential accidents and transient properties. In the following century his theory was followed out into a thorough-going pantheism by Amalric of Bène (a disciple of Abelard), and his pupil David of Dinant. They declared that God is not the efficient cause merely, but the material, essential cause of all things. All positive religion, both doctrine and worship, is with them a *symbol; true* religion a tranquil, intuitive absorption into the divine, all-comprehending essence. They were condemned as heretics by a Church council held at Paris (q. v.) in A.D. 1210. Later versions of the Arab philosopher Averroes (q. v.), and Orientalized paraphrases of Aristotle, tended to give a still more decided pantheistic tinge to scholasticism (q. v.). Albertus Magnus, Duns Scotus, and Raymond Lully were the principal delinquents (comp. *Encyclop. Metrop.* xi, 809). As has been aptly said, "The fermentation of philosophic thought had brought the scum of pantheism once more to the surface."

In the 14th century the practical extravagance of the schoolmen's pantheism was repeated by the Mystics, not, however, in a materialistic, but in an idealistic form. They held creatures to be in and of themselves a pure nullity, and God alone to be the true being, the real substance of all things. All things are comprised in him, and even the meanest creature is a partaker of the divine nature and life. Such was the doctrine of the *Beghards* (q. v.), the *Brethren of the Free Spirit* (q. v.), and the later *Cathari* (q. v.). These Pantheists of the Middle Ages held different shades of opinion, which it is difficult accurately to distinguish. Some claimed for themselves a perfect identity with the Absolute, which reposes in itself, and is without act or operation. Another class placed themselves simply and directly on an equality with God, alleging that, being by nature God, they had come into existence by their own free will. A third class put themselves on a level with Christ, according to his divine and human nature. A fourth class finally carried their pantheistic notions to such an extravagant length as to land themselves in pure *nihilism* (q. v.), maintaining that neither God nor themselves have any existence.

Among the pantheistical Mystics of the 14th century Eckart occupied a very high place, having wrought his doctrines into a regular speculative system. "This system," says Dr. Ullmann, "resembles the dome of the city in which he lived, towering aloft like a giant, or rather like a Titan assaulting heaven, and is for us of the highest importance. Not unacquainted with the Aristotelian scholasticism, but more attracted by Plato, 'the great priest,' as he calls him, and his Alexandrian followers, imbued with the mystical element in the works of Augustine, though not with his doctrine of original sin, and setting out from the foundations laid by the Areopagite, Scotus Erigena, and by the earlier Mystics of the Middle Ages, but adhering still more closely to the pantheistic doctrines which Amalric of Bène and David of Dinant had transferred to the sect of the Free Spirit and to a part of the Beghards, Master Eckart, with great originality, constructed out of these elements a system in which he did not expressly design to contradict the creed of the Church, but which

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nevertheless, by using its formulas as mere allegories and symbols of speculative ideas, combats it in its foundations, and is to be regarded as the most important mediæval prelude to the pantheistic speculation of modern times." The fundamental notion of Eckart's system, which approached gross pantheism nearer than that of any other Mystic, is God's eternal efflux from himself, and his eternal reflux into himself—the procession of the creature from God, and the return of the creature back into God again by self-denial and elevation above all that is of a created nature. Accordingly Eckart urges man to realize habitually his oneness with the Infinite. From this time the doctrine of a mystical union with God continued to occupy a prominent place in the writings of those German divines who were the forerunners of the Reformation. The language was pantheistic, but the tenet designed to be inculcated was accurate and spiritual. "This mysticism," says Mr. Vaughan, "clothes its thought with fragments from the old philosopher's cloak, but the heart and body belong to the school of Christ."

6. *Modern Pantheism.*—Spinoza has usually been regarded as the father of modern pantheism, but in the writings of Giordano Bruno (q. v.), who wrote in the course of the latter half of the 16th century, a system as decidedly pantheistic as that of Spinoza is fully developed. It is a mixed system, partly Pythagorean, partly hylozoic, and partly borrowed from the writings of Proclus. He and his productions were burned, and his writings are consequently scarce, but Hallam (*Introd. to the Lit. of Europe*, ii, 146–154) has supplied the English reader with copious extracts. Bruno boldly lays down the principle that all things are absolutely identical, and that the infinite and the finite, spirit and matter, are nothing more than different modifications of the one universal Being. The world, according to this system, is simply the unity manifesting itself under the conditions of number. Taken in itself, the unity is God; considered as producing itself in number, it is the world. Birth is expansion from the one centre of life; life is its continuance; and death is the necessary return of the ray to the centre of light. The doctrine, somewhat modified, has in more recent times been taught in Italy by Vincenzo Gioberti (q. v.), but he can hardly be classed with Pantheists. He adhered to the Church as a communicant, and, with conditions, accepted the doctrines of Christianity. (See the sketch of Italian philosophy by Dr. Botta in Ueberweg, *Hist. of Philosophy*, ii, 499 sq.)

It was reserved for the Jew Baruch Spinoza to first exhibit the dogmas of pantheism in the regular form of a demonstration. He stands to-day the representative of the pantheism of modern times. His system is alone worthy of the name of a philosophy. Yet its fallacy is not indiscernible, and proves most clearly that man must depend on revelation rather than on his own consciousness for a knowledge of the Infinite, and a hope in a life beyond the grave. An Old-Testament disciple simply, Spinoza ignored the teachings of Christ and his apostles, and accepted merely the belief in God. Spinoza was not a disbeliever in God, as Bayle erroneously claims, but rather a disbeliever in the world. He was an Acosmist, to use Jacobi's expression, rather than an atheist. Spinoza's system, suggested primarily by the Cabala (q. v.) of Judaism, will be set forth in detail in the article SPINOZAISM. It is sufficient for us to say here that, aside from a study of the speculations of his own people, Spinoza was a careful student of Cartesianism, which derives existence from thought. Spinoza more fully developed this principle in his own system. He identified them, and referred both to the one Infinite Substance of which everything besides is simply a mode or manifestation. His *natura naturans* expresses the extended Deity. "Life is the divine expansion; thought is an attribute of the Deity, rather it is the Deity itself as sentient substance, though perfectly passive and impersonal." This deity of Spinoza, then, is not a conscious and intelligent individual, but whatever of mental faculties it possesses can only be the aggregate of the mental powers and actions of the innumerable beings (if we may so call them) that possess intelligence. The extension (=the material universe) is eternal and self-existent. The personal identity of men and other supposed beings is an illusion. All religions are but salutary inventions to keep men in civil order and society, and to promote a virtuous and moral life. To speak of the intelligence or the will of the Deity is to speak of him as a man; it is as absurd as to ascribe to the Deity bodily motion. There is nothing whatever in common between the Divine Mind and human intelligence. "Cogitatio Deo concedenda, non intellectus." There is no such thing as freedom of thought or will; everything is one extended chain of consequences, and thought begets thought by a necessity that is under no other control than the fatal law of its own being. Evil is inconceivable where all is equally divine and necessary, and where liberty is null. All is good where all is order; it is our own ignorance of ultimate results, and of the necessary relation of things, that makes us think things evil which are not substantially so. Of a future state Spinoza speaks mistily. He is unable to imagine the soul separate from the body. Immortality consists in a return to God, to the annihilation of all personal and individual existence; it is the idea of Averroes (q. v.) again revived.

Spinoza, like Scotus, was never the representative man of a school; yet to this philosophy, propounded in the 17th century, can be most reasonably referred that pantheistic spirit which has pervaded the philosophy as well as the theology of Germany since the beginning of our present æra. Schelling (q. v.) and Hegel (q. v.), in fact, have proved themselves most faithful disciples of Spinoza, carrying out to their legitimate extent the principles of this rigid logical Pantheist. Fichte (q. v.), by his subjective idealism, had banished from the realms of existence both nature and God, reducing everything to the all-engrossing *Ego*. Schelling reproduced what Fichte had annihilated, but only to identify them with one another, thus declaring the universe and God to be identical, nature being, in his view, the self-development of Deity. The philosophy of Hegel was equally pantheistic with that of Schelling, inasmuch as he declared everything to be a gradual evolving process of thought, and God himself to be the whole process.

Thus "the fundamental principle of philosophical (i. e. modern) pantheism," to use the language of Dr. Buchanan (*Faith in God and modern Atheism compared*), "is either *the unity of substance*, as taught by Spinoza, or the *identity of existence and thought*, as taught, with some important variations, by Fichte, Schelling, and Hegel. The Absolute is conceived of, not as a living Being to whom a proper personality and certain intelligible attributes may be ascribed, but as a vague, indeterminate *somewhat*, which has no distinctive character, and of which, in the first instance, or prior to its development, almost nothing can be either affirmed or denied. But this absolute existence, by some unknown inherent necessity, develops, determines, and limits itself: it becomes being, and constitutes all being: the infinite passes into the finite, the absolute into the relative, the necessary into the contingent, the one into the many; all other existences are only so many modes or forms of its manifestation. Here is a theory which, to say the very least, is neither more intelligible nor less mysterious than any article of the Christian faith. And what are the proofs to which it appeals, what the principles on which it rests? Its two fundamental positions are these—that finite things have no distinct existence as realities in nature, and that there exists only one Absolute Being, manifesting itself in a variety of forms. And how are they demonstrated? Simply by the affirmation of universal 'Identity.' But what if this affirmation be denied?

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What if, founding our reply on the clearest data of consciousness, we refuse to acknowledge that *existence* is identical with *thought*? What if we continue to believe that there are objects of thought which are distinct from thought itself, and which must be *presented* to the mind before they can be *represented* by the mind? What if, while we recognise the ideas both of the finite and the infinite, the relative and the absolute, the contingent and the necessary, we cannot, by the utmost effort of our reason, obliterate the difference between them, so as to reduce them to one absolute essence? Then the whole superstructure of pantheism falls along with the idealism on which it depends; and it is found to be, not a solid and enduring system of truth, but a frail edifice, ingeniously contrived out of the mere abstractions of the human mind."

Pantheism is by no means confined to the philosophic schools of Germany. It has been taught, also, from her pulpits and her theological chairs (comp. Bretschneider, *Dogmatik*, i, 13; Ebrard, *Kirchen- u. Dogmengesch.* iv, 267 sq.; Schwarz, *Gesch. der neuesten Theologie* [3d ed. Leips. 1804, 8vo], bk. i and ii; Dorner, *Gesch. der Protest. Theologie*; Baur [Tübingen school, and therefore in defence of pantheism in Christian theology], *Dogmengesch.* iii, 320 sq.). Extreme Rationalists have not hesitated to pronounce Schleiermacher a Pantheist in the tendency of his doctrines. Hunt, in his *Essay on Pantheism*, has accepted this decision. There seems, however, to be no ground for such an assertion. Schleiermacher admired Spinoza, and even lauded that great thinker. In one of his famous *Discourses on Religion*, Schleiermacher exclaims with enthusiastic adoration—"Offer up reverently with me a lock of hair to the manes of the holy repudiated Spinoza. The high World Spirit penetrated him; the Infinite was his beginning and his end; the universe his only and eternal love," etc. This is but a tribute which one thinker believed due to another. Schleiermacher coveted inquiry, a fair and full investigation of all things, feeling confidence from his own experience that Christianity could endure the test. He did not ignore the great services of the philosophers, and recognised in Spinoza what services he had rendered the world. But it is absurd to accuse Schleiermacher of pantheism, because in his religious discourses he now and then used expressions to his refined hearers—thoroughly impregnated with the speculations of their day—which can be twisted into a shape where pantheistic notions can be discerned. It is about as reasonable as to deduce them from the expressions in Scripture to which we had occasion to refer in the early portion of this article. Jacobi (q. v.) had spent his life's strength in breaking down the old Rationalists, who placed religion in reason, and had pleaded that religion is devout feeling, or an immediate self-consciousness. Schleiermacher closely followed this teacher, and out of Jacobi's system drew his entire theology. See SCHLEIERMACHER.

It is at the Tübingen University principally that pantheism has obtained its favorable exponents and heartiest advocates. The boldest and most reckless of pantheistic divines is undoubtedly Dr. David Friedrich Strauss (q. v.), who represents the left wing of the Hegelian system, as applied to theology. A personal God and a historical Christianity are alike rejected, and the entire doctrines of the Bible are treated as a congeries of mythological ideas. The worship of human genius is recommended as the only real divinity. With Hegel, Strauss believes God to have no separate individual existence ("Ohne Welt is Gott nicht Gott"), but to be a process of thought gradually unfolding itself in the mind of the philosopher. Christ also he regards as simply the embodied conceptions of the Church. The thought of the personality of Christ is "a purposeless residuum." Humanity is the anointed of the Lord. The incarnation means, not the union of two natures in one personal subsistence, but union through the spirit of the absolute and the finite; the Deity thinking and acting in universal humanity. The resurrection and ascension—the corner-stones of the Christian building—are a mere representation of human progress by a double negation: the negative of all that is worth the name of life, followed by a resolution of that negative condition through quickened union with the Absolute. Thus there is no room for faith or trust, no sense of individual support, no hope of answered prayer, in this soulless and hopeless system. The "sting of ignorance" is ignorance of Straussian and Hegelian ideas; its removal is the only "resurrection to life." Such extreme infidelity as this is scarcely exceeded by that of Feuerbach, who pronounces religion a dream of the human fancy. It is the extreme point to which pantheism has been carried in Germany, and at this point it becomes nearly, if not completely, identical with atheism.

There arose, also, after the French Revolution of 1830, a school of light literature which went by the name of Young Germany, and which, combining German pantheism with French wit and frivolity, had as its avowed object, by means of poems, novels, and critical essays, to destroy the Christian religion. This school, headed by Heine, Börne, and others, substituted for the Bible doctrine that man was created in the image of God, the blasphemous notion that God is no more than the image of man. The literary productions, however, of this class of infidel wits were more suited to the atmosphere of Paris than that of Berlin, and accordingly some of the ablest writers of the school left Germany for France, and Young Germany, having lost its prestige, was speedily forgotten. In more recent literature the pantheistic notions abound again, but not in such an objectionable shape. One of the ablest modern advocates of Spinozaism is the well-known German novelist, Berthold Auerbach, like his master in philosophy, of the Jewish profession, and, like him, a man of the highest moral life. While it must be conceded that Auerbach has purified and ennobled the infidel notions of the German masses, he yet has failed to quicken them spiritually, and there is only, as heretofore, a religion enthroned in the reason. See RATIONALISM.

The pantheistic system is too abstract and speculative in its character to find acceptance with the French mind generally. Near the beginning of the last century, however, Denis Diderot (1713–84), one of the Encyclopædists (q. v.), passed from theism and faith in revelation to pantheism, which recognises God in natural law, and in truth, beauty, and goodness. By the conception of sensation as immanent in all matter, he at once reached and outran the final consequence of materialism. In the place of the monads of Leibnitz, Diderot put atoms, in which sensations were bound up. The sensations became conscious in the animal organism. Out of sensations grows thought. He sought to construct a system that should supersede the Christian, but in the attempt he was led away into utter darkness, and became the most heartless of atheists. See the article DIDEROT. The prevailing philosophy of France, in our day, is deeply imbued with pantheism. It is to be attributed to Victor Cousin (1792–1867), the founder of the modern eclectic school of France. He declares God to be "absolute cause, one and many, eternity and time, essence and life, end and middle, at the summit of existence and at its base, infinite and finite together: in a word, a trinity, being at the same time God and Humanity." In what words could pantheism be more plainly set forth than in those just quoted? Yet Cousin anxiously repels the charge of pantheism, simply because he does not hold with Spinoza and the Eleatics that God is a pure substance, and not a cause. Pantheism, however, as we have seen, assumes a variety of phases, and though Cousin may not, with Spinoza, identify God with the abstract idea of substance, he teaches the same doctrine in another form when he declares the finite to be comprehended in the infinite, and the universe to be comprehended in God. (See Morell, *Hist. of Philosophy*, ii, 478 sq.; Farrar, *Critical History of Free*

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Thought, p. 297 sq.; *Princeton Review*, April, 1856, art. viii.)

The system of philosophico-theology, which maintains God to be everything, and everything to be God, has extensively spread its baleful influence among the masses of the people in various Continental nations. It pervades alike the communism of Germany and the socialism of France. Feuerbach, in the one country, holds that God is to be found in man, and the Saint-Simonian, Pierre Leroux, in the other, that humanity is the mere incarnation of Divinity. In England and America also the same gross pantheism, decked out with all the charms of poetry and eloquence, is taught in our day. Man-worship is, indeed, the pervading element of the philosophy taught by the Emerson school, or *Intuitionists*, and is advocated and believed by a considerable number of speculative thinkers in England and America. "Standing on the bare ground," says the apostle of this latest form of pantheism, "my head bathed by the blithe air, and uplifted into infinite space, all mean egotism vanishes. The currents of the Universal Being circulate through me. I am part or particle of God." "The world proceeds from the same Spirit as the body of man. It is a remoter and inferior incarnation of God—a projection of God in the unconscious." "Intellectual science has been observed to beget invariably a doubt of the existence of matter." "The soul is . . . wider than space, older than time, wide as hope, rich as love." Mr. Emerson regards Jesus as belonging to a true race of prophets, because he said, "I am divine;" but his Christ is plainly not an exceptional person, only one of a class. The language of the Bible he uses in a most extraordinary way, and all who insist on finding monotheism in the Scriptures, and not pantheism, as he does, he calls "dogmatical bigots." The God of the Bible is a father with a father's pity for his children, but the God of the Pantheist is eternal fate which devours all things. "Believe in the God within you," says Mr. Emerson. On *principle* Mr. Emerson is no philanthropist, but a disapprover of acts of charity. He counts a man no more sacred than a mouse, and confounds the good with the bad (see Prof. Prentice's articles in *Meth. Quar. Rev.* July, 1874; April, 1875). Mr. Carlyle shares these opinions. The Pantheists themselves claim Frederick Robertson as theirs; but there is no more ground for this than for their claim on Schleiermacher. Indeed, Robertson's view of the relation of God to the world is as near to Schleiermacher's as it well can be. See ROBERTSON. Theodore Parker is also claimed by the Pantheists, but we think with as little propriety as Robertson. True, Parker was not as devout a man and as ardent a believer in Christianity, but he was a believer in Providence and the immortality of the soul. His chief work, *A Discourse on Religion*, and his after declarations present him to us as a *Deist*, and not a Pantheist. He was influenced by Schleiermacher, but got farther away from the Church and Christianity, and may be said to have held the position now assumed by Rénan, the author of the *Life of Christianity*. Both accept the essence of Christianity as essential to the needs of humanity, but refuse to acknowledge as lord and master the author thereof. See PARKER. Hunt, the author of an essay on pantheism, and a noted English divine of our day, is the modern apostle of Christian pantheism. He insists that Christianity and pantheism must be reconciled, otherwise it will be the worse for Christianity:

"Pantheism is on all hands acknowledged to be the theology of reason—of reason it may be in its impotence, but still of such reason as man is gifted with in this present life. It is the philosophy of religion—the philosophy of all religions. It is the goal of Rationalism, of Protestantism, and of Catholicism, for it is the goal of thought. There is no resting-place but by ceasing to think or reason on God and things divine. Individuals may stop at the symbol, churches and sects may strive to make resting-places on the way by appealing to the authority of a Church, to the letter of the Sacred Writings, or by trying to fix the 'limits' of religious thought where God has not fixed them" (p. 375).

In order to determine what this Mr. Hunt would give the Christian, it is necessary to hear the definition of pantheism Hunt furnishes. Here it is:

"It might be better, indeed, to get rid, if it were possible, of the term Pantheism; but we cannot get rid of the thing, for it emerges in all systems as it has emerged in all ages. . . . The argument from final causes proves the existence of a world-maker. It demonstrates that there is a mind working in the world. It is a clear and satisfactory proof of the ordinary understanding of man; but it proves nothing more than a finite God. We must supplement it by the argument from ontology. The one gives a mind, the other gives being, the two together give the Infinite God, impersonal and yet personal—to be called by all names, or, if that is irreverent, to be called by no name" (p. 378). . . . "Is what is called Pantheism anything so fearful that to avoid it we must renounce reason? To trace the history of theology from its first dawning among the Greeks down to the present day, and to describe the whole as opposed to Christianity, is surely to place Christianity in antagonism with the catholic reason of mankind. To describe all the greatest minds that have been engaged in the study of theology as Pantheists, and to mean by this term men irreligious, un-Christian, or atheistic, is surely to say that religion, Christianity, and theism have but little agreement with reason. Are we seriously prepared to make this admission? Not only to give up Plato and Plotinus, Origen and Erigena, Spinoza and Schleiermacher, but St. Paul and St. John, St. Augustine and St. Athanasius?" (p. 379).

In other words, the God of Christianity must be allowed not to be a God creating a world, and acting on a world from without, but a God immanent and energizing in the universe which is co-extensive with him as its source; and dogmatic formulæ and Biblical representations irreconcilable with that doctrine must be explained as metaphors or shadows, or cast aside—or otherwise Christianity itself must cease to be the religion of civilized humanity (Picton, in his essays on *The Mystery of Matter* [Lond. 1875, 8vo], has taken a like position). This pantheistic sentiment floating about in the poetry, criticism, theology, and even in the speculative thinking of the present time is attributable principally, we think, to the ravages made by Biblical criticism and to the aggressiveness of the physical scientists, who, in the advances which they are making in the acquisition of knowledge, are determined to extend inquiry also into the region of religious beliefs. Hence multitudes of men are puzzled what to think and what to believe. They do not like to face the fact that they have actually lost faith in revelation, and are no longer relying for help and guidance on the Spirit of God, but on the laws of nature; so they take refuge from the abhorred aspect of the naked truth that they are "atheists" in a cloud of rose-colored poetical phrases, which, if they mean anything, mean pantheism. "Quid philosophus ac Christianus," said the rugged but sensible Tertullian in his day; and the same remark may here be made, "What has Christianity to do with Pantheism?" The personality of God is a previous question which Christianity, in common with all historical religions, must assume. He that cometh to God must believe that he is, and that he is the rewarder of them that diligently seek him. Now the Pantheist repels with indignation the charge of atheism. Far from denying the existence of God, he pretends to recognise God in all he sees and hears and feels. In his creed all is God, and God is all. But the very essence of his system consists in the denial of a living personal God, distinct from nature and presiding over it. This, if not atheism, approaches to the very verge of it. We may theoretically distinguish pantheism and atheism from each other, but the man who can look around him and say that the universe is God, or that he himself is an incarnation of God, a finite particle of the Infinite Being, makes assertions tantamount in meaning to the statement that there is no God. Christianity has no longer to maintain a conflict with open, avowed, unblushing atheism, but with secret, plausible, proud pantheism. Nor can the re-

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sult of the conflict be doubtful. Christianity will assuredly triumph over this, as she has already done over all her former adversaries, and men will rejoice in recognising the old living personal God, who watches over them, to whom they can pray, in whom they can trust, and with whom they hope to dwell throughout a blessed eternity.

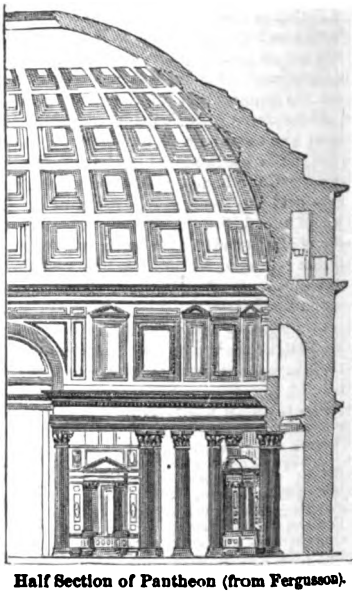
The baneful effects of pantheism cannot fail to unfold themselves wherever, as among the Hindûs, it lies at the foundation of the prevailing religion. Its practical fruits, in such circumstances, are moral degradation, barbarism, and cruelty. The natural consequences of a pantheistic creed are thus ably sketched by Dr. Buchanan:

"The *practical influence* of pantheism, in so far as its peculiar tendencies are not restrained or counteracted by more salutary beliefs, must be deeply injurious both to the individual and social welfare of mankind. In its ideal or spiritual form it may be seductive to some ardent, imaginative minds, but it is a wretched creed notwithstanding: and it will be found, when calmly examined, to be fraught with the most serious evils. It has been commended, indeed, in glowing terms, as a creed alike beautiful and beneficent, as a source of religious life nobler and purer than any that can ever spring from the more gloomy system of theism; for, on the theory of pantheism, God is manifest to all everywhere and at all times. Nature, too, is aggrandized and glorified, and everything in nature is invested with a new dignity and interest; above all, man is conclusively freed from all fantastic hopes and superstitious fears, so that his mind can now repose with tranquil satisfaction on the bosom of the Absolute, unmoved by the vicissitudes of life, and unscared even by the prospect of death. For what is death? The dissolution of any living organism is but one stage in the process of its further development; and whether it passes into a new form of self-conscious life, or is reabsorbed into the infinite, it still forms an indestructible element in the vast sum of being. We may therefore, or rather we must, leave our future state to be determined by nature's inexorable laws, and we need, at least, fear no Being higher than nature, to whose justice we are amenable, or whose frown we should dread. But even as it is thus exhibited by some of its warmest partisans, it appears to us, we own, to be a dreary and cheerless creed when compared with that faith which teaches us to regard God as our 'Father in heaven,' and that 'hope which is full of immortality.' It is worse, however, than dreary: it is destructive of all religion and morality; it is an avowed antagonist to Christianity; it is not less hostile to natural theology and to ethical science; it consecrates error and vice as being, equally with truth and virtue, necessary and beneficial manifestations of the 'infinite.' It is a system of syncretism, founded on the idea that error is only an incomplete truth, and maintains that truth must necessarily be developed by error and virtue by vice. According to this fundamental law of 'human progress,' atheism itself may be providential; and the axiom of a fatal optimism—'Whatever is, is best'—must be admitted equally in regard to truth and error, to virtue and vice."

Modern pantheism is nothing else than the theosophy of the East imported into the West: an avowed attempt to displace the religious idea which God stamped upon the soul and conscience of humanity from the very cradle of the race in Paradise. The personality of the Deity and of Christ, with the individual responsibility of man, are the weighty questions upon which men's minds are to be unsettled. There is nothing original in the means adopted, unless indeed in their higher sublimation from all earthly taint of common-sense—"Insana magis quam hæretica;" the present deification of man is the last word of this philosophy. "J'ai assez lu," says Saisset, as the conclusion of his comparison of the various systems of philosophy (*Essai de Phil. Rel.*); "j'ai assez discuté, l'âge mûr arrive, il faut fermer ces livres, me replier au dedans de moi et ne plus consulter que ma raison."

IV. *Literature.*—See Ritter, *Gesch. der christl. Philos.* vol. i, ii; Fischer, *Gesch. der neueren Philos.*; Ueberweg, *Hist. of Philos.* vol. i, ii; Buchanan, *Modern Atheism* (1855); Dix, *Lect. on Pantheism*; W. H. Mill, *Application of Pantheistic Principles to the Gospel Theory* (1840); Maret, *Der Pantheismus in den modernen Gesellschaften* (2d ed. 1842); Romany, *Der neueste Pantheismus* (1848); Böhmer, *De Pantheismi Nominis Origine et Usu et Notione* (1851); Volkmuth, *Pantheismus* (1837); Hoffmann, *Zur Widerlegung des Naturalismus, Materialismus u. Pantheismus* (1854); Weissenborn, *Vorlesungen über Pantheismus u. Theismus* (Marb. 1859); Hunt, *Essay on Pantheism* (1866); Saisset, *Philos. Relig.* (1862), i, 111 sq.; ii, 315 sq.; and the English translation of his *Modern Pantheism* (1866); Manning, *Half Truths and the Truth* (1873); Hanne, *Die Idee der absoluten Persönlichkeit* (1869); Haccius, *Kann der Pantheismus eine Reformation der Kirche bilden* (1870); Jundts, *Histoire du Panthéisme populaire* (Paris, 1875); Poitou, *Philos. Syst. Relig.* ch. viii; Gould, *Origin and Development of Religious Belief* (1871), i, 258, 256, 257, and especially ch. xiv; Bunsen, *God in the World*, i, 5 sq.; Pye-Smith, *First Lines in Christian Theology*, p. 112 sq.; Wharton, *Theism and Scepticism* (1859), p. 362 sq.; Guizot, *Méditations sur l'état actuel de la Religion Chrétienne* (1866); Hardwick, *Christ and other Masters*, i, 25 sq.; Müller, *The Doctrine of Sin* (see Index in vol. ii); Hagenbach, *Hist. of Doct.* (see Index in vol. ii); Bournoufe, *La Science des Religions*, ch. xi; Pattison, *Tendencies of Religious Thought in Engl.* in "Essays and Reviews" (1860), p. 279–362; Van Mildert, *Rise and Progress of Infidelity* (Boyle Lect. 1802–4) (1838); Tennemann, *Gesch. der Philos.*; Thompson, *Theism*, p. 97; Auberlen, *Dogmatics*; Fisher, *The Natural and the Supernatural*; Farrar, *Crit. Hist. of Free Thought*; Haag, *Histoire des Dogmes Chrétiennes* (see Index); McCosh, *Intuition of God*; Browne, *Expos. of the Thirty-nine Articles*, p. 19-36; Bayne, *Christian Life*; Hase, *Dogmatik*, p. 119 sq.; Migne, *Conclusions*, p. 619–870; Gioberti, *Works*, vol. ii, iii; Nitzsch, *Practische Theologie*; Niedner, *Gesch. der Philos.* p. 369; *Journal Spec. Philos.* Jan. 1871, art. x; *Brit. and For. Edinb. Rev.* Oct. 1866, p. 846 sq.; July, 1875, art. vii; *Brit. Quar. Rev.* April, 1875, art. ii; *Lond. Rev.* April, 1856, 14 sq. 20 sq.; *New-Englander*, Jan. 1, 1868, art. v; *Brit. For. Rev.* vol. xvii; *Biblioth. Sacra*, Jan. 1857, p. 55; 1860, p. 257; Oct. 1867; *Chr. Rev.* vol. xx; *Journal Sac. Lit.* vol. ix, xx; *Lond. Academy*, Nov. 1, 1873, p. 411; *Theol. Eclect. Rev.* iii, 106; *Amer. Presbyt. Rev.* April, 1862, p. 199; April, 1863, p. 358; *Amer. Quar. Ch. Rev.* Oct. 1867; Oct. 1869. (J. H. W.)

Panthéon, the name among the Greeks and Romans for a temple dedicated to *all the gods*. It was in Rome also called the *Rotunda*. The "Pantheon" of Rome is a building deservedly celebrated for its fine dome. It suggested the idea of the domes of modern times. It was anciently dedicated by Agrippa, son-in-law to the emperor Augustus; but in A.D. 608 it was rededicated by pope Boniface IV to the Virgin Mary and all the saints (*Chiesa di Santa Maria dei Martiri*).



Half Section of Pantheon (from Fergusson).

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In this once pagan but now Roman Catholic church may be seen different services going on at different altars at the same time, with distinct congregations around them, just as the inclinations of the people lead them to the worship of this or that particular saint. In 1632 a Barberini, then on the papal throne, thought he would add to his reputation by disfiguring the Pantheon, which he despoiled of the ornaments spared by so many barbarians, that he might cast them into cannon and form a high-altar for the church of St. Peter. (J. H. W.)

Panthera is, according to the Talmud, the name of a certain soldier, said to have been illegitimately the father of Jesus. This tradition was current before the composition of the Talmud, for as early as the 2d century Celsus, against whom Origen wrote his treatise, introduces a Jew who, in speaking of the mother of Jesus, says that "when she was pregnant she was turned out of doors by the carpenter to whom she had been betrothed, as guilty of adultery, and that she bore a child to a certain soldier named Panthera." The word Panthera, or, as it is written in the Talmud, בן פנדירא, *Son of Pandera*, seems to have been used in an allegorical sense, meaning "the son of a wanton," for according to allegorical exegesis the *panther* derives the name from τὸ πᾶν θηρᾶν, thus signifying "the personification of sensuality." Only in unexpurgated editions of the Talmud, the last of which appeared at Amsterdam in 1645, the name of Jesus occurs some twenty times. The *Toledoth Jeshu* (q. v.), a detestable compilation put together out of fragmentary Talmudic legends, contains everything that is supposed to have been uttered by Jewish blasphemers, and in the Latin translation given by Wagenseil, in his *Tela Ignea Satanæ* (Altorf, 1681), it is made accessible to all who wish to know more about this matter. In the German language the student can peruse Eisenmenger, who has brought together all these blasphemous sayings, attributing them all to Judaism, while really they are only the utterances of several ignoble souls. In his *Entdecktes Judenth.* i, 106, 107, 109, 115, 116, 133, 261 sq., the German and the original are given. See also Buxtorf, *Lexicon Talmudicum*, s. v. סטדא, סטדא, p. 732, and s. v. פנדירה, p. 874 (Fischer's ed.); Hoffmann, *Das Leben Jesu nach den Apokryphen*, p. 90 sq.; Farrar, *Life of Christ*, i, 76; Nitzsch, *Ueber eine Reihe talmudischer und patristischer Täuschungen, welche sich an den missverstandenen Spottnamen,* בן פנדירא, *geknüpft*, in the *Theologische Studien u. Kritiken* (1840), p. 115 sq.; P. Cassel, *Panthera-Stada*, etc., in his *Apologetische Briefe* (Berlin, 1875). (B. P.)

Panueels, William, a Flemish painter and engraver, was born at Antwerp about 1600. Little is known of him as a painter, but it appears that he was a disciple of Rubens from the inscriptions on some of his prints. He etched quite a number of plates after Rubens and from his own designs. They were executed in a spirited and masterly style, but his drawing is frequently incorrect. The following, after Rubens, are his most esteemed prints: *Esther before Ahasuerus:—The Nativity:—The Adoration of the Magi:—Mary Washing the Feet of Christ:—The Assumption of the Virgin:—The Holy Family, with the Infant Christ and St. John playing with a Lamb:—St. John Baptizing Christ:—Samson Killing the Lion and the Bear:—St. Sebastian.* See Spooner, *Biog. Hist. of the Fine Arts*, ii, 649.

Panvinio, Onufrio, an Italian monk noted as a historian and antiquarian, was born at Verona in 1529, and took at an early age the habit of the Order of St. Augustine. He pursued his studies at Rome, whence he was called to Florence in 1554 to fill the chair of theology in that city; but soon afterwards, at his own request, was superseded in the office, and obtained leave from his superiors to visit the chief cities of Italy in order to collect inscriptions. At Venice he became acquainted with Sigonio, who had been appointed professor of belles-lettres in that city in 1552, and who was not less enthusiastically attached than Panvinio himself to the study of antiquities. The acquaintance soon ripened into a lasting friendship. At Rome Panvinio was patronized by cardinal Cervini, who in 1555 became pope Marcellus II, and by him Panvinio was appointed to a situation in the library of the Vatican, with a salary of six gold ducats a month. The pope, however, died a short time after his election, and Panvinio was then patronized by cardinal Farnese, who gave him apartments in his palace, admitted him to his table, and treated him in other respects with the greatest liberality. Panvinio died at Palermo April 7, 1568, while visiting there. He was a man of great learning and indefatigable industry. Nicéron, in his *Mémoires*, mentions twenty-seven works by Panvinio which had been printed; and Maffei, in his *Verona Illustrata*, gives a list of Panvinio's MSS. in different libraries of Italy and Germany. The most important of his works are the following, some of which were not printed till after his death: *Epitome Pontificum Romanorum usque ad Paulum IV* (Venice, 1557, fol.):—*Viginti-septem Pontificum Romanorum Elogia et Imagines* (Rome, 1568, fol.):—*Fasti et Triumphi Romanorum à Romulo usque ad Carolum V* (Venice, 1557; Mader published another edition in 1662 at Helmstädt):—*In Fastos Consulares Appendix:—De Ludis Sæcularibus et Antiquis Romanorum Nominibus* (Heidelb. 1588, fol.):—*De Baptismate, Pascali Origine, et Ritu consecrandi Agnos Dei* (Rome, 1560, 4to):—*De Sibyllis et Carminibus Sibyllinis* (Venice, 1567, 8vo):—*De Triumpho Commentarius* (Venice, 1573, fol.; Helmstädt, 1676, 4to, by Mader):—*De Ritu sepeliendi Mortuos apud Veteres Christianos et eorum Cœmeteriis* (Louvain, 1572, 8vo):—*De Republica Romana Libri III* (Venice, 1581, 8vo):—*De Bibliotheca Pontificis Vaticana* (Tarragona, 1587, 4to):—*De Ludis Circensibus Libri II, et de Triumphis Liber I* (Venice, 1600, fol.):—*Amplissimi Ornatissimique Triumphi, ex Antiquissimis Lapidum et Nummorum Monumentis, etc. Descriptio* (Rome, 1618, fol.):—*De Antiquitate et Viris Illustribus Veronæ Libri VIII* (Padua, 1648, fol.). The following treatises are contained in the great collection of Grævius, "Thesaurus Antiquitatum Romanarum:" *De Civitate Romana* and *De Imperio Romano*, in vol. i; *De Antiquis Romanorum Nominibus*, in vol. ii; *Antiquæ Urbis Imago*, in vol. iii; *De Ludis Circensibus, De Ludis Secularibus*, and *De Triumpho Commentarius*, in vol. ix. His great treatise *De Cærimoniis Curiæ Romanæ*, in 11 vols. folio, is in MS. in the royal library at Munich. See Reuter, *De Onuphrio Panvinio* (Altorf, 1797, 4to); Aschbach, *Kirchen-Lexikon*, iv, 423, 424; Weiss, in *Biographie Universelle*, s. v.; Tiraboschi, *Storia della Letteratura Italiana*, vol. vii; *English Cyclop.* s. v.; Piper, *Monumental Theol.* § 163, 216. (J. H. W.)

Panvinius. See Panvinio.

Panzani, Gregorio, an Italian ecclesiastic, flourished in the first half of the 17th century. Sent by pope Urban VIII to England, he remained there from 1634 to 1636, in order to reconcile the differences which had arisen among the Roman Catholics. On his return home he was made canon of St. Lorenzo at Rome, and bishop of Miletus *in partibus*. He wrote some interesting memoirs upon the mission, but they have never appeared in separate form. Dodd has inserted some extracts in his *History of the Church*, and an English priest, Joseph Berington, published a translation of them, entitled *Memoirs of Gregorio Panzani* (Birmingham, 1794, 4to). See Chaudon, *Dict. Hist. Univ.*—Hoefer, *Nouv. Biog. Générale*, xxxix, 147.

Panzer, Georg Wolfgang, a German theologian, was born at Sulzbach in 1729, and was educated at Altdorf, where he took his doctorate in philosophy in 1749. In 1751 he was made pastor at Etzelwang, near Nuremberg; in 1760, dean at St. Sebaldus, in Nuremberg; in 1772, senior preacher; in 1773, pastor. He died in

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1804. Besides his *Annales Typographici*, he wrote a history of the German Bible, *Literar. Nachrichten v. den allerältesten gedruckten Deutschen Bibeln* (Nuremb. 1777):—*Gesch. der Nürnberger Ausgaben der Bibel*, etc. (ibid. 1778):—*Gesch. der Augsburger Ausgaben* (1780):—*Die unveränderte Augsburgische Confession* (1785):—*Literärgesch. der luther.-deutschen Bibelübersetzung* 1517–1581 (1783, 1791), etc. He also devoted himself to a careful editing of the Church hymn-books.

Panzer, Johann Friedrich Heinrich, son of the preceding, also noted as a German theologian, was born at Nuremberg March 25, 1764. He was educated at the universities in Altdorf and Erlangen, and devoted himself as much to philosophy as to theology. He finally desired to enter the ministry, and became catechiste at the St. James's Church in his native place. In 1797 he was made pastor at Eltersdorf and Tannenlohe. During the Prussian-Nuremberg controversy he was dismissed, but the Prussian government gave him an appointment as pastor at Baireuth. He died Nov. 15, 1815. Panzer wrote several valuable monographs treating of chapters in the history of the Reformation.

Panzi, SOLOMON BEN-ELIJAKIM, *of Rovigo*, a Jewish writer noted as the author of מסחת הגמרא, or *Claris Gemarica*, or rather methodology of the Talmud, in six chapters. It was translated into Latin with notes by Chr. Hen. Ritmeier (Helmstädt, 1697), and republished in Hnr. Jak. Bashuysen's *Claris Talmudica maxima* (Hanau, 1714). See Fürst, *Bibl. Jud.* i, 281; De Rossi, *Dizionario storico degli autori Ebrei* (Germ. transl. by Hamburger), p. 256; Wolf, *Bibl. Hebr.* vol. i and iii, No. 1958; Jöcher, *Gelehrten-Lexikon*, continued by Rottermund, v, 1516.

Paoletti, FERDINANDO, an Italian theologian of note, was born at Alla Croce, in Tuscany, in 1717. He studied theology at Florence, and in 1746 was made rector in Villamagna, where he labored for the remainder of his life. He died in 1801. Paoletti several times refused episcopal dignity, preferring the quiet labors of his parish to the exacting work of a diocese. He was noted not only as a devoted priest, but also as a most zealous promoter of agricultural science in his rural district.

Paoli, SEBASTIAN, an Italian ecclesiastic, was born in 1684 at Lucca; entered the Order of the Mother of God; in 1729 was appointed general procurator of the congregation; afterwards rector of the college of St. Brigitta at Naples, where he died in 1751. He was one of the most famous antiquarians of his times. He wrote, *Della poesia de' S. Padri Greci e Latini ne' primi secoli della chiesa* (Naples, 1714):—*Codice diplomatico del sagre militare ordine Gerosolemitano oggi di Malta*, etc. (Lucca, 1733–1738, 2 vols. fol.), which is very important for the history of the Knights of Malta. He also published a good edition of the *Orations* of Peter Chrysologus (Venice, 1750).—*Theologisches Universal-Lexikon*, s. v.

Paolini, Pietro, an Italian painter, was born at Lucca in 1603. He went early to Rome, where he entered the school of Angelo Caroselli. Under him Paolini acquired a manner that shows correct drawing, and a style of coloring more resembling that of the Venetian than the Roman school, uniting the richness and harmony of Titian and Pordenone. Lanzi says his *Martyrdom of St. Andrew*, in the church of S. Michele at Lucca, and the grand picture, sixteen cubits long, in the library of S. Frediano, would alone be sufficient to immortalize this painter. The latter work represents the pontiff *St. Gregory entertaining some Pilgrims*. It is a magnificent picture, ornamented in the style of Veronese, with a grand architectural perspective, full of figures, and possessing a variety, harmony, and beauty that have induced many to extol it. He also excelled in cabinet pictures of conversations and rural festivals, which are numerous at Lucca. Baldinucci especially commends two pictures of the *Massacre of Valdestain*, in the possession of the Oresetti family, and remarks that he had a peculiar talent for tragic themes. He was accused of being too energetic, and censured for making the action of his females too strong. To prove the contrary, and to show that he pursued his method from choice, and that he was not inferior to his rival Biancucci in his own style, he painted his large work in the church of the Trinity in the graceful style. See Spooner, *Biog. Hist. of the Fine Arts*, ii, 650, 651.

Paolini, Pio Fabio, an Italian painter, was born at Udine. He early went to Rome to study under Pietro da Cortona, and there acquired considerable reputation for some historical works, especially for his fine fresco of San Carlo, which adorns the Corso. In 1678 he was elected a member of the Academy of St. Luke. He afterwards returned to his native city, where he executed several altar-pieces and other works for the churches, which Lanzi says entitled him to a high rank among the followers of Cortona. He also painted much for the collections. See Spooner, *Biog. Hist. of the Fine Arts*, ii, 651.

Paolo Cagliari. See PAOLO VERONESE.

Paolo, Maestro, of Venice, a noted painter, much devoted to sacred art, Lanzi says is the earliest painter in the national manner (i. e. different from the Greek artists of the time), of whom there exists a work with the indisputable name of its author. It is in the church of S. Marco at Venice, consisting of a tablet, or, as it is otherwise called, *ancona*, divided into several compartments, representing the figure of a dead *Christ, with some of the Apostles*, and historical incidents from the holy evangelists. There is inscribed underneath, "Magister Paulus cum Jacobo et Johanne filiis fecit hoc opus." There is no date upon it, but Zanetti found his name recorded in an ancient parchment bearing the date 1346. Sig. Morelli also discovered a painting in the sacristy of the conventuali at Vicenza, inscribed "Paulus de Venetiis pinxit hoc opus, 1333." See Spooner, *Biog. Hist. of the Fine Arts*, ii, 651.

Paolo Veronese (or PAOLO CAGLIARI), a very noted Italian painter who belonged to the Venetian school of the 16th century, was a native of Verona, whence his surname. He was born, according to Ridolfi, in 1532; though others say in 1528. His father was a sculptor, and afforded the boy all the art-training that he seemed so much to seek after. When quite young he moved to Venice, where he soon developed talents which placed him on an equality with Titian. As colorists the two men differ considerably. Titian's colors are strong and bright, Veronese's are toned down, less gorgeous, more delicate. Paolo was eminently successful in a certain style of painting, and adhered to it through a long and active life. Most of his pictures represent scenes in the life of Christ, in which the personages appear in Venetian costumes of the 16th century, and in which are introduced portraits of contemporaries. It is useless to criticise such a phase of art, or to approach it with the same laws with which we judge pure artistic conception. Veronese's art is ornamentation carried to its highest perfection, but neither admitting nor asking comparison with the art of the Florentine or Roman schools. His pictures all present the same qualities of exquisite grace and refinement, full of what modern artists call "style." The mind never tires of these paintings, but rests upon them with pleasure and content. No great effort is necessary to enjoy them; they leave a pleasurable sensation, as if we too had been enjoying the culture and luxuries of Venetian life. His best works are his four great paintings in the Venetian churches. The first was painted for the refectory of S. Giorgio Maggiore, and is now in the Louvre at Paris. The subject is *The Marriage at Cana;* it is over twenty-five feet wide, and contains an immense number of figures, many of which are portraits. It is said that he received only ninety ducats for this immense work, which is accounted for by the fact that he never accepted more remuneration from the convents than the

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expense of his materials. The second, painted in 1570 for S. Sebastino, represents *The Feast of Simon*, with Magdalene washing the feet of Christ. The third, executed for SS. Giovanni and Paolo, is *The Saviour at Supper with his Disciples*. The fourth (which is perhaps his masterpiece) is the same subject as the second, but quite differently treated; it was painted for the refectory of the Padri Servi, and in 1665 was presented by the republic to Louis XIV. There are a few masterly etchings marked "P. C." and "P. A. cal.," which are attributed to Paolo, among which are *The Adoration of the Magi*, "Paolo Veronese fec.;" and *Two Saints Sleeping* (no mark). See Spooner, *Biog. Hist. of the Fine Arts*, i, 156; Ruskin, *Modern Painters;* Rudolfi, *Vita di P. Cagliari* (1648); Lecarpentier, *Notice sur P. Cagliari* (1816); Zabeo, *Elogio di P. Cagliari* (1813). (J. H. W.)

Pap (שַׁד, *shad*, Ezek. xxiii, 21; "teat," Isa. xxii, 12; μαστός, Luke xi, 27; xxiii, 29; Rev. i, 13), the *breast* (as the Hebrew word is elsewhere rendered), especially of a female.

Papa (Πάπας), a name originally given to the bishops of the Christian Church, is now the pretended prerogative and sole privilege of the pope, or bishop of Rome. The word signifies no more than *father*. Tertullian, speaking indefinitely of any Christian bishop who absolves penitents, gives him the name of *Benedictus Papa*. Heraclas, bishop of Alexandria, has the same title given him. Jerome gives the title of *Papa* to Athanasius, Epiphanius, and Paulinus; and, writing often to Augustine, he always inscribes his epistles *Beatissimo Papæ Augustino*. The name *Papa* was sometimes given to the inferior clergy, who were called *Papæ Pisinni*, that is, *little fathers;* in comparison with whom Balsamon calls presbyters *Protopapæ*, i. e. *chief fathers*. The Greek Christians have continued to give the name *Papa* to their priests. There is at Messina, in Sicily, an ecclesiastical dignitary styled *Protopapa*, who, besides a jurisdiction over several churches, has a particular reverence paid him by the cathedral; for upon Whitsunday the prebendaries go in procession to the *Protopapa's* church (called the *Catholic*), and attend him to the cathedral, where he sings solemn *vespers*, according to the Greek ritual, and is afterwards waited upon back to his own church with the same pompous respect. As a title, the word *papa* appears to have first been used by bishop Siricius in the 4th century; its use became more frequent in the course of the 5th century, and since the 7th century it disappears for all ecclesiastical officers except the bishop of Rome; and Gregory VII expressly claimed it as an exclusive prerogative of the Roman see. See POPE.

Papa, Simone (1), called *Il Vecchio* (the elder), an Italian painter, was born about 1430 at Naples. He studied under Antonio Solario, called Il Zingara, whose works were then held in high estimation. He excelled in painting altar-pieces with few figures, grouped in a pleasing style and finished with exquisite care, in which he sometimes equalled Zingara himself. His chief works are the *Triumph of St. Michael over the Apostate Spirits*, in the church of S. Maria Nuova—his greatest effort; *The Annunciation*, in S. Niccolo alla Dogana; *The Virgin and Infant Saviour, with several Saints*, in St. Lorenzo. Papa died in 1488. See Spooner, *Biog. Hist. of the Fine Arts*, ii, 651.

Papa, Simone (2), called *Il Giovine* (the younger), a Neapolitan painter, born in 1506. He was the son of a goldsmith, who desired to bring him up in his own business, but showing an early passion for painting, Papa was placed under the instruction of Gio. Antonio d'Amato. He acquired distinction, and executed several works for the churches, the principal of which are the *Annunciation* and the *Assumption of the Virgin*, in S. Maria la Nuova. Papa died in 1569. See Spooner, *Biog. Hist. of the Fine Arts*, ii, 651.

Papabilis (i. e. *eligible to the pontificate of Rome*). According to the regulations of Stephen III, made in 769, only the cardinals are eligible, but according to established custom, any one is *papabilis* who is capable of elevation to the episcopate. In a more restricted sense, it admits only those cardinals who are in papal interests and free from all foreign political influence. See POPE.

Papacy. We give under this head a *historical* review of the rise and development of papal claims—spiritual, ecclesiastical, and political; referring the dogmatic treatment to INFALLIBILITY, SUPREMACY, and TEMPORAL POWER, and leaving the import of the name to PAPA, and all that relates to the official or personal treatment to POPE. In the history of the papacy four great periods may be distinguished: (1) The history of the bishops of Rome from the earliest times to the establishment of the States of the Church in the 8th century; (2) the history of the popes during the Middle Ages until the Reformation of the 16th century; (3) the papacy from the 16th century to the Vatican Council in 1870; (4) the æra of Papal Infallibility, beginning in 1870.

I. *Early Period.*—The history of the Church of Rome during the first century is involved in an obscurity which is not likely to be ever fully cleared up. As the entire edifice of Roman Catholicism rests upon the supposition that the pope is the successor of St. Peter, as bishop of Rome, the Roman Catholic historian can take part in the researches concerning the origin of the Church of Rome only for the purpose of defending the Roman episcopate of St. Peter. Until quite recently, the statement of Eusebius and Jerome respecting a twenty or twenty-five years' episcopate of Peter in Rome was very generally accepted by Catholic historians; at present the only fact which they find themselves able to prove from the much-disputed testimonies of ancient writers is the presence on two different occasions of St. Peter in Rome, which they think is compatible with the old tradition of a long missionary episcopate. Among non-Catholic writers there is an entire agreement that the legend of a Roman episcopate rests on a great chronological mistake. A large number of historians of note (among them Baur and Zeller) altogether deny that Peter was ever in Rome; and even those who concede a sufficient importance to the testimonies of ancient writers to regard a visit of St. Peter to Rome as probable, are equally positive in rejecting the Roman Catholic tradition concerning his episcopate. See PETER. Moreover, the origin of episcopacy itself dates, according to most Protestant writers, from the 2d century of the Christian æra, making a Roman, like any other bishopric during the 1st century an impossibility. Of the actual exercise of anything like primatial or papal jurisdiction on the part of St. Peter, even Roman Catholic writers have been unable to discover a vestige.

As immediate successors to St. Peter, as bishops of Rome, a number of men are mentioned by the Catholic tradition of whom so little is known that the ancient papal catalogues even disagree as to their order of succession and terms of office. Hegesippus (in Euseb. *Eccles. Hist.* iv, 22) gives the following list, which is regarded as the most probable: Linus, Anencletus (or Cletus), Clemens Romanus, Evarestus Alexander, Xystus (or Sixtus) I, Telesphorus, Hyginus, Pius I, Anicetus, Soter, Eleutherius, Victor, Zephyrinus, Calixtus, etc. The years of their administration, as given in different lists, are entirely irreconcilable. There is no reason to doubt their existence; but they were probably only prominent members of the Roman presbytery. The first name in the list which is celebrated in Christian antiquity is Clement, to whom two of the most famous among the works of the apostolic fathers are ascribed. But notwithstanding his celebrity in the Church, tradition is much divided as to the time of his administration, now making him the first, and now the third successor of Peter. It is a disputed point whether he is identical

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with the noble Roman, Flavius Clemens, who is said to have suffered martyrdom under Domitian. One of the principal writers on the earliest history of the Church of Rome, Lipsius, who in his first works had assumed the identity, adduces in his work, *Chronologie der römischen Bischöfe* (Kiel, 1869), cogent reasons against it. The first letter of Clement to the Corinthians is an important document in the history of the papacy, for in it Catholic historians find the first example of the exercise of a sort of papal authority. But, as the very introduction shows, this epistle is not sent at all in Clement's own name, but in that of the Roman congregation, and the tone pervading it is anything but hierarchical. The epistle may, however, justly be quoted as an indication of the high esteem in which the Church of Rome was held at a very early period. This prominent position is easily explained by the political pre-eminence of the city, which was the capital of the Roman world-empire, and by the high antiquity of the Roman Church, to which Paul had addressed one of his epistles, and which the churches of Italy, Gaul, and Spain looked upon as their mother Church. There is only one other passage in the writings of the apostolic fathers which is adduced as an argument for the existence of the papacy at that time. Ignatius of Antioch (died 107), in his epistle to the Roman Church, calls her προκαθημένη τῆς ἀγάπης, which Möhler (*Patrologie*, i, 144) and other Catholic scholars explain as "head of the love-union of Christendom," while Protestant writers understand it as only meaning "taking the lead in love." It is at all events significant that in the whole epistle the bishop of Rome is not even mentioned.

With Xystus I (about 115 to 125) a second division in the oldest papal catalogues begins. It is regarded as probable that he was the first who occupied in the presbyterial college of Rome an episcopal position, although his fellow-presbyters may have only regarded him as *primus inter pares*. With Hyginus (about 135 to 139), Pius I (died about 154), Anicetus (died 166 or 167), and Soter (died 174 or 175), the history of the Roman bishops begins to be better authenticated. The names which have just been mentioned are closely united in history with the names of the Gnostics Cerdon, Valentinus, and Marcion. "The Shepherd of Hermas," one of the celebrated writings of the apostolic fathers, is ascribed to a brother of Pius I; and during the administration of Anicetus, bishop Polycarp came to Rome to discuss with the Roman bishop the first Easter controversy. Under Eleutherius, towards the close of the 2d century, Irenæus came to Rome as the delegate of the congregation of Lyons in affairs relating to Montanism. Irenæus is the first Church writer who unquestionably mentions an honorary pre-eminence of the Roman Church. He calls her (*Adv. Hær.* ii, 2) the greatest, the oldest Church, acknowledged by all, founded by the two most illustrious apostles, Peter and Paul, the Church "*with which, on account of her more important precedence, all Christendom must agree*" ("Ad hanc enim ecclesiam propter potentiorem principalitatem necesse est omnem convenire ecclesiam, hoc est eos, qui sunt undique fideles, in qua semper ab his, qui sunt undique, conservata est ea quæ est ab apostolis traditio"). The famous passage is only extant in Latin translations, and is of somewhat disputed interpretation, but it is not doubted that Irenæus meant to place the Church of Rome above the other apostolic churches, to which likewise a precedence of honor is allowed. It is to be observed, however, that this passage altogether speaks of a precedence of the Roman Church, not of the Roman bishop, and that there is no indication that anything beyond a mere precedence of honor is meant. That this was really the idea of Irenæus is confirmed by the fact that when, about 190, bishop Victor of Rome broke fellowship with the churches of Asia Minor for the only reason of their peculiar Easter usages, Irenæus rebuked Victor for troubling the peace of the Church, and declared himself against a forced uniformity in such non-essential matters. The Asiatic churches emphatically refused to comply with the demand of the Roman bishop, and the controversy remained unsettled until the 4th century, when the Council of Nice decided in favor of the Roman practice. Tertullian also gave prominence to Rome among the apostolic mother churches, but after joining the Montanists he ridiculed the Roman bishop by calling him in irony "pontifex maximus" and "episcopus episcoporum." At the beginning of the 3d century Hippolytus censured the Roman bishops Zephyrinus and Calixtus for the lax discipline of their Church. It appears from his work that these bishops claimed an absolute power within their own jurisdiction, and that Calixtus established the principle that a bishop can never be deposed or compelled to resign by the presbytery. Cyprian (died 258) is the first who asserts in clear words the fundamental idea of the papacy, claiming superiority for the bishop of Rome as the successor of Peter, and accordingly calling the Roman Church the chair of Peter, the fountain of priestly unity, and the root and mother of the Catholic Church. It is, however, only an ideal precedence which Cyprian concedes to the bishop of Rome, for in the controversy concerning heretical baptism, Cyprian, at the head of the African Church, and in union with the bishops of Asia Minor, opposed the position taken by the Roman bishop Stephen, and accused him of error and abuse of power.

A retrospect of the history of the Church during the first three centuries shows a gradually increasing readiness to concede to the Church, and at a later period to the bishop, of Rome, some kind of honorary supremacy, and an eagerness of the bishops of Rome to use this disposition of other churches for enlarging their jurisdiction, and for asserting a real superiority over other bishops—a claim which, as has been shown, was promptly and emphatically denied in all parts of the Christian world; and it is a most remarkable circumstance that almost every writer of this period whose words can be used as a testimony in favor of proving the existence of a germ of papacy, also mentions and personally endorses the stanch opposition made to the first claims of the Roman bishops. The first œcumenical Council of Nice (325), in its sixth canon, makes only an incidental mention of the Roman bishop. It confers upon the bishops of Antioch and Alexandria metropolitan rights over the churches of their several provinces, "since the same belongs also to the bishop in Rome." The boundaries of the Roman diocese are, perhaps intentionally, not defined, but it appears certain that the Roman diocese comprised, in the opinion of the Nicene Council, only the ten suburbicarian provinces, or nearly the whole of Central Italy and the islands. See PATRIARCHATE. Nothing certainly indicates that at this period any one conceded to the Roman bishop a jurisdiction over all the Occidental churches; and not only the Church of North Africa, in the following century, but also the diocese of Milan and the Church of Arelate, at a much later period repelled any claim of the Roman bishop to a jurisdiction over them. The canons of the Nicene Council were, however, forged at Rome in the interest of the papacy at an early period, and the words *Ecclesia Romana semper habuit primatum* were inserted. At the Council of Chalcedon (451) the Roman legate, Paschasinus, read the canon with the forged addition, but the council protested at once, and opposed the genuine to the forged version of the Nicene canon. The Synod of Sardica (q. v.), held in 343, conceded to the Roman bishop, Julius I (337–352), a really superior jurisdiction over other bishops, as canons 3 to 5 provide that in case a sentenced bishop desired to obtain a new decision from another synod, his judges must apply to Julius, bishop of Rome, who would decide whether a new synod was to be called or the judgment of the former was to be ratified, and until his decision was made the see of the sentenced bishop must not be filled. Julius might de-

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cide the case of the appealing bishop either through the bishops of the ecclesiastical province, or through his delegates, or in the exercise of his own power. It was, however, only one party among the bishops which conceded to the bishop of Rome these excessive powers, for the other party, embracing the Oriental bishops, seceded from the synod, and held distinct sessions in the neighboring city of Philippopolis. The wording of the resolutions appears, moreover, to indicate that the movers of the resolutions were aware that the latter were an innovation, and moreover that the superior jurisdiction which was accorded to the bishop of Rome was intended for bishop Julius personally, not for his office. That at this time large portions of the Church did not know of, or at least did not recognise any claim of the Roman bishop to superior jurisdiction, is easily proved. The synods of the Church, even the œcumenical synods, were convoked, without any co-operation on the part of the Roman bishop, by imperial decree. At none of these synods did the bishop of Rome or his legates preside, and for no dogmatic decision did the ancient Church appeal to Rome. The bishops of Rome, however, with great consistency and prudence, knew how to enlarge the precedence which had been accorded to the Church of the Imperial City, and the honors which for personal merits had been conferred upon individual occupants of the see into a permanent ascendency, for which a divine origin was claimed, in order to make it an organic part of the doctrinal system of the Church. Innocent I (402–417) endeavored to put upon the canons of Sardica a far-reaching construction, and appealed to them for claiming a right of cognizance in all important ecclesiastical questions. Zosimus (417–418) asserted that the fathers had conferred upon the Roman see the prerogative that his decision should be the last and decisive one. The fraudulent habit of ascribing the canons of the Synod of Sardica to the first œcumenical Council of Nice became quite general in Rome. At the Synod of Ephesus, in 431, the Roman legates declared that Peter, to whom Christ had given the power of binding and unbinding, was continuously living and judging through his successor.

The first pope, in the real sense of the word, was Leo I (440–461). Being endowed by nature with the old Roman spirit of dominion, and being looked upon by his contemporaries, in consequence both of his character and his position, as the most eminent man of the age, he developed in his mind the ideal of an ecclesiastical monarchy, with the pope at the head, and endeavored with great energy to transform the constitution of the Church in conformity with his ideal. As a theological writer, he used nearly all the arguments which the defenders of the papacy up to the present time have adduced from the Bible. As bishop of Rome, he carried through his claims to supreme power over the whole Church with a greater energy than any of his predecessors. The bishops of the African and Spanish churches submitted to his demands. Bishop Anastasius of Thessalonica applied to him to be confirmed, and when Leo granted his prayer, and extended his jurisdiction over all the Illyrian churches, Roman supremacy thereby gained an important foothold even in the East. In Gaul, however, he met with a most determined resistance on the part of Hilarius, the metropolitan of Arles; and though he procured from the emperor Valentinian III an edict which unconditionally subjected all bishops of the West Roman Empire to the primacy of Rome, he obtained only a partial victory. At the fourth œcumenical Council of Chalcedon (451) Leo's legates protested against the famous twenty-eighth canon, which elevated the patriarch of New Rome, or Constantinople, to official equality with the pope. But this protest, as well as that of Leo's successors, remained without effect, and the Eastern half of the Christian Church learned to look upon the bishop of Constantinople as its highest dignitary, whose claims were supported by a council which Rome herself recognises as œcumenical. After the death of Leo, the papal chair was for nearly one hundred and fifty years filled by weak, insignificant men, who reasserted the papal claims of Leo without possessing his energy to enforce them, and who encountered the unanimous resistance of the Eastern patriarchs. When Felix II (483–492) ventured to excommunicate the patriarch of Constantinople, a complete schism between the Western and Eastern Church took place, which lasted over thirty years. Gelasius I (492–496) mockingly called the patriarch of Constantinople the bishop of the *παροικία* of Heraclea, and proclaimed the principle that the pope's authority was higher than that of kings and emperors. When pope Symmachus (501 or 503) was acquitted by a synod held in Rome of the charges of adultery, of squandering the property of the Church, and other crimes, the partisans of the pope at this council declared that it did not behoove the council to pass judgment respecting the successor of St. Peter; and one deacon, Ennodius (subsequently bishop of Padua), vindicated this decision by asserting that the Roman bishop is above every human tribunal, and is responsible only to God himself.

Facts like these prove the existence at this early period of the germs of the extremest papal theory, but how little foundation they had in the real sentiments of the Church may be seen from the fact that for many centuries afterwards, even late in the Middle Ages, emperors and general councils deposed and appointed popes, and that the bulk of the Church, clergy as well as laity, felt no scruple in submitting to the popes thus set up. The struggle about Roman supremacy in this period was, however, chiefly a question of power. The orthodoxy of the popes was occasionally, without hesitancy, called into doubt by their own partisans. Anastasius II (496–498) was suspected of consenting to monophysitism, and the strictly papal writer, Baronius, ascribes his sudden death to an evident judgment of God. Vigilius (540–554) owed his elevation to the papal see to Eutychian promises, and his entire administration is characterized by vacillation between Eutychianism and orthodoxy. His successor, Pelagius (554–560), so greatly alienated by his Eutychian tendencies some of the Western and even Italian bishops (like those of Aquileja and Milan) that for some time they suspended all connection with Rome. Gregory I (590–604) was, next to Leo I, the greatest of the Roman bishops during this first period of their history. His claims in some respects appeared to be more moderate, and especially more modest, than those of Leo. He protested against the adoption by the Constantinopolitan patriarch of the title of "universal bishop," and is said to have been the first among the Roman bishops who, with a humility strangely contrasting with the papal claims to a rule over the entire world, added to his name the title of Servus Servorum Dei. Gregory marks the transition of the patriarchal position of the Roman bishops into the strict papacy of the Middle Ages. He saw that the bishops of Rome could not enjoy the ecclesiastical supremacy at which they aimed until they threw off their political dependency, and he skilfully used the settlement of the Longobards in Italy to prepare the way for their independence. The triumph of the Catholic Church over Arianism in Spain, and the success of the Roman mission in England, greatly promoted the plans of Gregory; but he did not as yet actually possess the power of the mediæval popes, and we therefore prefer to place him at the close of the first, and not, as is done by many historians, at the beginning of the second period in the history of the papacy. The last century of this first period of the papacy is also characterized by the beginning of that system of stupendous forgeries which furnished during the following period the chief support of the boundless claims of the papacy, and the origin and tendency of which have only quite recently been fully explained by mod-

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ern criticism. The conversion and baptism of Constantine by Sylvester; the inviolability of the pope in the pretended acts of a Synod of Sinuena, with the fabulous history of pope Marcellinus; the *Constitutum Sylvestri*, the *Gesta Liberii*, the *Gesta Xysti III*, and towards the close of the 6th century the forged additions to Cyprian's *De unitate ecclesiæ*, to the *Liber pontificalis*, etc., all have the same tendency.

II. *The Papacy of the Middle Ages.*—In the 7th and 8th centuries a series of important events added to the ecclesiastical ascendency of the popes a high and influential position among the secular governments of the world. In proportion as the Byzantine emperors lost their hold of Italy, and especially the city of Rome, the actual power in the latter passed over into the hands of the pope as the head of an aristocratic municipal government. Pope Zacharias I (741–752) sanctioned the dethronement of the weak Merovingian dynasty by the revolutionary declaration "that whoever possessed the power should have also the name of the king," and his successor, Stephen III (752–757), anointed the usurper Pepin as king of the Franks. In return for these services, Pepin readily complied with the invitation of the pope to come to the aid of Rome against the Longobards, and, after obtaining a decisive victory, committed, as Roman Patricius, to the pope the provinces which the exarch had governed, alleging that the Franks had shed their blood not for the Greeks, but for St. Peter, and for the good of their own souls. Charlemagne confirmed and enlarged the donation which his father had made, and on Dec. 25, 800, laid the deed of the enlarged donation on the tomb of St. Peter. See TEMPORAL POWER. Thus the popes became secular princes, though at first vassals of the Carlovingian emperors; and they were led to conceive the plan of restoring the old world-empire of the Romans by the rule of the pope over the entire world. Soon after the establishment of the temporal power the popes availed themselves of the weakness of the Carlovingian emperors to emancipate themselves from their authority; and, in order to efface the recollection that the secular power of the popes was the gift of the German princes, the story was started that Constantine the Great had given Rome and Italy to pope Sylvester, and that this was the reason why the imperial capital had been removed to Constantinople. The actual power of the popes was, however, for several centuries not commensurate with their claims and aspirations. When the imperial dignity passed from the weak Carlovingians of France to the energetic rulers of Germany, the emperors in many cases asserted and enforced the right to depose and appoint popes, to prescribe laws for the Church, and to govern it according to their own views rather than those of the popes. These imperial rights were carried out by strong emperors in spite of the powerful support which the papal claims received theoretically from the famous collection of forged documents, known under the name of the Isidorian or pseudo-Isidorian decretals. The popes, from Clement I (91) to Damasus I (384), are there represented as ruling over a Church in which the clergy were disconnected with the State, and unconditionally subordinate to the pope. Episcopacy appears for the first time as an emanation from the papacy; synods are regarded as valid only when they have been called by the popes, and all their resolutions are said to need a confirmation by the popes, who appear vested with the supreme legislative, supervisory, and judicial powers. For many centuries this collection was the storehouse from which popes and papal writers took the most efficient weapons in the conflicts respecting the ecclesiastical claims of the papacy; but Protestant criticism so irrefutably established its spuriousness that the advocates of the papacy now content themselves with attempting to prove that the deception was not of a criminal character or of much consequence, and that its primary object was not to enlarge the papal power, but to secure the independence of the Church against secular rulers.

The first half of the 10th century is known as the period of "pornocracy," during which the papal chair was filled by a succession of reprobates, for which the history of few, if any, episcopal sees of the Christian world furnishes a parallel. Two Roman families strove to obtain permanent control of the papal chair, and to convert it into a family benefice; and even some of the unworthy occupants of the chair appear to have familiarized themselves with this idea, which was thwarted by the revolt of the public sentiment against the papal scandals. The vigorous interference of emperor Otho I, who had the last papal representative of "pornocracy," John XII, cited before a synod at Rome (963), which convicted him of murder, blasphemy, and all kinds of lewdness, and deposed him from his office, actually arrested the total decay of the papal dignity. The influence of the following emperors, especially of Henry III, secured the election of a number of popes (among them several Germans) who were of unimpeachable morality, and sincerely anxious to deliver the Church from the almost universal simony and licentiousness of the clergy. Their reformatory efforts were seconded by several new organizations which had arisen in the Church. The congregation of Clugny endeavored to find for the higher claims which the papal writers derived from the Isidorian decretals a new religious basis, and congregations of hermits in Middle and Upper Italy developed a new taste for the most rigid kind of asceticism, the principal representative of which is Petrus Damiani. About the middle of the 11th century a Roman monk, Hildebrand, who was a pupil of Clugny and a friend of Damiani, succeeded in effecting a complete change in the internal and external relations of the papacy. In order to emancipate the papal chair from the influence of the German emperors, he prevailed upon pope Leo IX (1048–1054), who owed his election to his cousin, emperor Henry III, to go to Rome in the character of a pilgrim, and to be there once more elected by the Roman clergy and people. One of the following popes, Nicholas II (1058–1061), committed the power of choosing the pope almost entirely to the College of Cardinals. In 1073 Hildebrand, after being for about twenty-five years the guide of the papal policy, ascended himself the papal chair under the name of Gregory VII. He is commonly regarded as the greatest pope of all times. He clearly and boldly set forth the theory of a theocratic rule of the pope over all nations of the world. The priesthood was regarded by him as the only power directly instituted by God, the power of secular rulers as the product of human agencies. The pope, as vicar of God, was to stand in times of violence between princes and their people, enforcing the law of divine right by his spiritual power, and able either to humble the people or to depose princes. The papacy he represented as the sun from whom all secular authority, also the empire, derived their light like the moon. He sternly enforced the law of priestly celibacy, in order that all priests, by renouncing the delights and cares of domestic life, might devote their exclusive labors to promoting the cause of the Church. To the claims which his predecessors had based upon the Isidorian decretals, Gregory added the doctrine of the infallibility and sanctity of the pope, and his right to depose princes and absolve subjects from the oath of loyalty. The period from Gregory VII to Innocent III and Innocent IV is an almost continuous conflict between the popes and the secular governments, during which the former, with an iron firmness, endeavored at first to destroy the direct influence of princes upon the government and offices of the Church, and secondly to subject all secular governments to the pope and the Church. Only two years after his elevation to the papal see (1095) Gregory held a synod in Rome, which condemned all simony, and laid every one under excommunication who should confer or receive an

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ecclesiastical office from the hands of a layman. After lasting about fifty years, the controversy regarding the investiture of bishops was ended by the Concordat of Worms (1122), by which emperor Henry V, after the precedence of the governments of England and France, surrendered "to God, to St. Peter and Paul, and to the Catholic Church, all right of investiture by ring and crosier," and granted that elections and ordinations in all churches should take place freely in accordance with ecclesiastical laws. These provisions were confirmed as valid for the entire Church by the first General Council of Lateran, and completed the emancipation of the Church from secular governments. The struggle now following for the supremacy of the popes over secular governments was chiefly carried on by the popes Alexander III, Innocent III, and Innocent IV against the emperors of the house of Hohenstaufen. In the progress of this conflict the papacy obtained grand triumphs—the extinction of the house of Hohenstaufen, the penance of Henry II of England at the tomb of Becket, the oath of homage taken by John Lackland and a number of petty princes, the foundation of the Latin empire at Constantinople. Boniface VIII (1294–1303), in his struggle against Philip IV of France, meant to crown this edifice of papal absolutism by the bull *Unam sanctam* (Nov. 18, 1302), which declared that "for every human creature it is a condition of salvation to submit to the Roman pontiff" (*subesse Romano pontifici omni humanæ creaturæ declaramus esse de necessitate salutis*).

This excess of daring arrogance brought on a fatal collapse. As in England the nobility and commons had extorted from their cowardly king the Magna Charta as a bulwark against royal and popish presumption, so in France the Assembly of Estates derided the papal excommunication; and when Boniface himself was imprisoned, and his successors compelled to reside at Avignon in slavish dependence upon the French kings, the papal authority received in the public estimation a staggering blow from which it has never recovered. The residence of the popes at Avignon, or, as it was called even before the times of Luther, the Babylonian exile of the popes, was followed by the great Schism (1378–1409), when Christendom was scandalized by the rival claims of two or, at times, of three vicars of God, who hurled against each other frightful anathemas. The papal theory that the papal see shall not be judged of by any one was thus most completely exploded, for the secular governments, the schools, the clergy, and the laity all had to make their choice between the rival claimants. The clamor for a radical reformation of the Church in its head and members met with the heartiest responses from all sections of the Church, and led to the convocation of the general councils of Pisa (1409), Constance (1414–1418), and Basle (1431–1433), which asserted the superiority of œcumenical councils over the popes, and did not hesitate to depose popes and elect new ones. The principles which guided these councils were radically and irreconcilably at variance with the theories of papal absolutism which Gregory VII and his successors had so boldly proclaimed. How general the acquiescence of the leading men in the reformatory attempts of these councils was may be inferred from the fact that when the Council of Pisa was called both the rival popes were abandoned by their cardinals, who united with two hundred bishops, three hundred abbots of monastic institutions, many hundred doctors of theology and canon laws, and the envoys of the secular governments in the deposition of the popes. If the central idea of these councils, the superiority of the œcumenical councils over the popes, could have been carried through, the development of the Roman Catholic Church would have taken a radically different turn. But unfortunately the cunning of pope Martin V (1417–1431), who had been elected by the Council of Constance, knew how to thwart the general demands for a reformation by separate treaties with the principal Christian nations; and his successor, Eugenius IV (1431–1447), gained a complete victory over the Council of Basle, which, after being gradually abandoned by the Church, by the very pope whom it had opposed to Eugenius, and finally by its own members, closed its sessions after 1443 without a formal adjournment. The power of the papacy was now gradually restored, and at the close of the 15th century Innocent VIII (1484–1492) and Alexander VI (1492–1503) once more attained the highest climax of depravity which has ever disgraced any episcopal see.

III. *The Papacy since the Reformation.*—By the Reformation of the 16th century a considerable portion of Christian Europe totally broke off its connection, not only with the papacy, but with the entire Church system, over which the popes, in the course of the last thousand years, had gradually obtained an absolute power. Though arising from a theological controversy of so small dimensions that pope Leo X regarded it as a monkish quarrel, the Reformation at once gathered a gigantic strength from the latent contempt of the papacy which animated millions of minds. The efforts of Leo X and his immediate successors to crush the spreading secession by the secular arm were unsuccessful; and although the new order of the Jesuits succeeded in arresting its progress in some of the European countries, the Scandinavian kingdoms, Great Britain, Holland, Switzerland, and many of the German states were permanently lost. The fear of further losses led, however, to the removal of some of the grossest abuses in the Church; and characters like Innocent VIII and Alexander VI have not occupied the papal chair since the beginning of the Reformation. With great reluctance the popes consented to the convocation of a general council, which had long been called for by the nations of Europe, to restore peace to the Church, and to reform the existing abuses in a manner sanctioned by ecclesiastical traditions. The Council of Trent (1545–1563) did not succeed in reconciling the Protestants with the papacy, but it adopted some salutary rules for the government and the discipline of the Church. It had not, however, the courage to assume, with regard to the papal power, the position of the councils of Pisa, Constance, and Basle, and after its adjournment the popes again claimed and exercised the dangerous prerogative of explaining its decrees. Within the Church the order of the Jesuits, in consequence of its admirable organization, obtained an influence which had never before been possessed by any monastic order or other association. What the popes themselves, in default of their former power, could no longer obtain from secular governments by threats of excommunication, the Jesuits endeavored to achieve by means of education and by court influence. But while accommodating to the wishes, and sometimes even the vices of powerful princes, from whom they expected a furtherance of the interests of the Church and their own order, they tried with the most uncompromising consistency to make the popes the absolute rulers of the Catholic hierarchy in matters of faith as well as of ecclesiastical administration. Everywhere they stand forth as the advocates of an unconditional submission to papal decisions in doctrinal controversies, and of the abolition of all the independent rights formerly possessed by the bishops, who were more and more to be converted into subaltern offices of a papal monarchy. The great popes of the Middle Ages, Gregory VII, Alexander III, Innocent III and IV, and Boniface VIII, had clearly and boldly traced the boundary-lines of the papal theocracy to which the entire human race was to be subjected; but the Jesuits have done more than all popes and bishops for developing the principles according to which the administration of such an empire must be carried on, in order to be consistent and effective. It was to be expected that an organization like the Jesuits should obtain an all-powerful influence at Rome. The other religious orders naturally felt jealous at the new-comer, by whom they were totally eclipsed; not a few of the bishops rebelled

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against being stripped of the more extensive authority of their predecessors; the majority of Catholic scholars chafed against the condition of abject servitude which the papal hierarchy, as it was understood by the Jesuits, assigned to them; and many governments became alarmed at the excessive claims, in behalf of the papacy, which were set up in the schools and the books of the Jesuits; but public sentiment in Catholic countries was, on the whole, in their favor. Thus, the popes were emboldened to reassert from time to time the mediæval ideas of their predecessors, the most significant fact in this respect being the famous bull *In Cœna Domini*, to which Urban VIII (1623–1644) gave its final form, and in which not only Saracens, pirates, and princes, who impose arbitrary taxes, but Lutherans, Zwinglians, and Calvinists were anathematized.

The Peace of Westphalia (1648) demonstrated, however, anew that the actual influence of the popes upon the secular affairs, even in Catholic states, had irretrievably departed. The representatives of Protestant and Catholic governments met in common council to deliberate upon the peace of the world; the legal existence of Protestantism was recognised by all Catholic governments; while the pope, by his solitary and entirely ineffectual protest, revealed to the world, in a very conspicuous manner, that however obstinately the theocratic ideas of the Middle Ages might still be adhered to by the ecclesiastical functionaries and devoted theologians, he had lost all control of the political world. In fact, the popes, from a political point of view, more and more appeared as the rulers of a petty Italian state (the states of the Church) rather than as the heads of a grand theocratical world-empire. Even in the College of Cardinals this view gradually gained strength; and while none of the old claims of the papacy were discarded, many popes appeared to care as such for their particular state. The greater importance which now attached to the pope's character, as secular prince, manifests itself in the habit of selecting nearly all the occupants of the papal chair from among the great Italian families, and in the fact that none but Italians have been elected popes since Adrian VI (1522, 1523), who was a native of Holland. At the same time a tendency showed itself at times among the cardinals to increase the influence of their college by electing popes who were chiefly remarkable for the absence of energy and any prominent qualities of mind. Thus it was said that Innocent X (1644–1655) was made pope on the ground that he never said much, and had done still less; Clement X (1670–1676), a feeble octogenarian, "did nothing except to weep over the administration of his family favorites;" Benedict XIII (1727–1730) "seemed always to regard the convent of the Dominicans as his world; while his hypocritical favorite, Coscia, bartered away both Church and State, until primitive Christian simplicity became utterly ridiculous in a court so recklessly conformed to the world;" and Clement XII (1730–1740) "was raised to the throne when old and blind" (Hase, *Church History*).

The episcopal tendencies in the Catholic Church which had made such a gallant struggle against the absorption of the old rights of the episcopacy by papal absolutism at the councils of Pisa, Constance, and Basle, and which even at Trent had been sufficiently powerful to thwart a part of the papal designs, made at the close of the 17th century a grand demonstration. An assembly of French bishops and barons, which was convoked by Louis XIV in 1682, defined the views of the Gallican Church in regard to the prerogatives of the papacy in the four following famous propositions: 1, That Peter and his successors have received power from God in spiritual, *but not in secular affairs;* 2, That this power is *limited*, not only by the decrees of the Council of Constance relating to the authority of general councils, but, 3, by the established prescriptions and usages of the Gallican Church; and, 4, That the decisions of the pope, when not sustained by the authority of the Church, *are not infallible.* This was one of the grandest and most important manifestoes on the part of the bishops of the Catholic world against the papal theories of Gregory VII and his successors. The bishops of France, with but few exceptions, concurred in these resolutions; and thus one of the largest and oldest Catholic countries bore a unanimous, and therefore so significant a testimony, that France and the popes were radically disagreed as to the powers which in the Catholic Church belong to the papacy. The pope, Innocent XI (1676–1682), parried the dangerous blow with courage and skill. He had the proposition of the Gallican Assembly publicly burned at Rome by the common hangman, and refused to sanction the consecration of any newly appointed bishops until the revocation of the four propositions. The bishops in this conflict showed themselves as cowardly as the pope was resolute, and the king likewise soon effected a reconciliation by complying with the pope's demand. The bishops of France for a long time remained divided into a Gallican and a papal or Ultramontane party, but the latter steadily gained ground.

A still greater triumph was gained by the papacy in the long doctrinal controversies caused by a posthumous work of bishop Jansenius of the Netherlands. The views on grace which were propounded in this work were accepted by many of the most eminent theologians of France and other countries, but the Jesuits caused five of its propositions to be condemned. The friends of Jansenius contended that the five propositions had been misunderstood at Rome, and had a sense different from the one in which they were condemned by the pope. It was the first time that the question came up whether the pope had not only the right to make decisions in doctrinal controversies, but could also demand that his interpretation of any theological work must be accepted as correct. Alexander VII (1655–1667) made this demand, and assured the world that the propositions of Jansenius were actually condemned in the sense intended by Jansenius. The Catholic world was for a long time agitated by this question; but as the French government was determined upon the extermination of the Jansenists even more than the pope, the novel demand of the papacy for an acknowledgment of its right to give an infallible interpretation of any theological work was tacitly acquiesced in. Only a small body in the Netherlands, the so-called Jansenists, persisted, under an archbishop of Utrecht and two bishops, in their resistance to this papal claim, maintaining to the present day, in spite of the oft-repeated papal anathemas, an independent ecclesiastical organization.

About the middle of the 18th century a violent tempest began to collect throughout Catholic Europe against the papacy. The educated classes of these countries were very largely pervaded by a disbelief in the entire doctrinal system of the Catholic Church, and regarded the papacy as the chief obstacle to the progress of enlightenment and culture among the masses of the population. The Jesuits were viewed as the worst outgrowth of the papal system, and became as such the objects of intense hatred. In 1759 Pombal excluded them from Portugal and confiscated their property; and when the pope interceded for them all connection with Rome was broken off. The example of Portugal was followed by the Bourbon courts of France, Spain, Parma, and Naples, all of which expelled the Jesuits, and ridiculed the threats of excommunication with which the pope threatened some of them. When the papal chair became vacant, in 1769, the combined influence of these courts secured the election of cardinal Ganganelli as pope Clement XIV (1769–1774), who, after some hesitation, yielded to their urgent demands for the abolition of the Jesuits, which he announced by the brief called *Dominus ac Redemptor noster*, on Aug. 16, 1773, and represented as a step which was required by the peace of the Church. About the same

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time a German bishop, Nicholas of Hontheim, resumed the work of the Gallican Assembly of 1682. Under the name of Justinus Febronius he published a book (1763), in which the superiority of general councils over the popes, and the divine and independent rights of the bishops, were defended with great vigor and scholarship. The book created an immense sensation, but the author recanted on his death-bed (1778). Soon after (1786), the archbishops of Mayence, Trèves, Cologne, and Salzburg agreed at Ems upon the so-called *Emser Punctation*, which demanded the establishment of an independent national Church of Catholic Germany. But as the majority of the German bishops sided with the pope against the archbishops, this attempt likewise proved a complete failure. The same fate awaited the radical measures by which the emperor Joseph II of Austria endeavored to disconnect the Roman Catholic Church of his dominions from the pope, and to convert it into a strictly national agency for the education of the masses of the population. Although pope Pius VI (1774–1799), by a personal visit, in vain endeavored to make an impression upon the emperor, public opinion, as well as the bishops, opposed the efforts for reform, and the emperor lived long enough to see their failure.

The French Revolution of 1789 threatened the papacy with as great territorial losses as the Reformation of the 16th century. For a time France appeared to be lost to the papacy. Christianity itself was abolished by the National Convention, and though the Directory (1795–1799) again permitted the exercise of Christian worship, French armies proclaimed in Rome the Roman republic, and carried pope Pius VI as a prisoner to France, where he died. His successor, Pius VII (1800–1823), was the first pope for many centuries whose election did not take place in the city of Rome. A concordat concluded with Napoleon Bonaparte in 1801 restored to the pope his ecclesiastical and temporal power; but when he revived all the old hierarchical claims of the papacy, the emperor again (1808) occupied the papal territory, and revoked the donation of his predecessor Charlemagne (1809); and when he was excommunicated by the pope, he carried the latter as a prisoner to Fontainebleau.—The downfall of the Napoleonic rule and the Congress of Vienna put an end to the endangered position of the papacy. The ruling monarchs of Europe, the emperors of Austria and Russia, and the king of Prussia, desired the co-operation of the papacy for the suppression of liberal ideas. Although the protest of the papal delegate, Consalvi, against the work of the Congress of Vienna was smiled at by the diplomatists, the governments of Europe generally, even those of the Protestant states, not only consented to the restoration of the temporal power of the popes, but regulated the affairs of the Catholic Church in the several states by means of Concordats (q. v.), which, though proceeding from the assumption that the secular governments were at least a co-ordinate, and not, as the mediæval popes claimed, a subordinate power, conceded to the papacy a far-reaching influence, and even a vigorous support in ecclesiastical and educational matters. The concessions thus made were skilfully used by Pius VII and his successors, Leo XII (1823–1829), Pius VIII (1829–1830), and Gregory XVI (1831–1846), to extend again the spiritual influence of the Church upon the Catholic population of Europe, and to recover part of the lost ground. Immediately after his return to Rome (1814) Pius VII restored the order of the Jesuits, who were once more, as in the days before their suppression, the boldest champions of all the claims of the papacy, especially in the Catholic countries, and the violent opposers of liberal institutions.

The most notable success which was won during the first half of the 19th century by the papacy was the great decline and almost complete extinction of the Gallican and Episcopalian tendencies among the bishops and clergy. Even governments which might have been expected to oppose with all their might the spread of ultra-papal tendencies, as the Orleans dynasty in France, and the Protestant governments of Germany, made little or no effort to prevent the elevation of the most zealous adherents of the papal theories to the episcopal sees, and the coercion of the lower priesthood to the same views. It soon became apparent that in the Catholic Church of the 19th century councils like those of Pisa, Constance, and Basle would be impossible, and the papacy, in its conflicts with the secular governments, the representative assemblies, and the liberal spirit of the age, could at least rely on an almost unanimous support of the episcopacy and the lower clergy. But the masses of the population in a number of Catholic countries, as was shown by elections and by revolutionary movements, preferred liberal institutions in spite of all declarations and even excommunications of the papacy. This was especially apparent in the states of the Church, where only Austrian bayonets could prevent the people from overthrowing the temporal power of the popes.—The elevation of Pius IX to the papal chair (June 16, 1846) not only encouraged the hopes of those who believed that some concessions to the liberal tendencies of the political world would be compatible with the true interests of the papacy, but even called forth Utopian dreams of advanced liberals like the Italian priest and philosopher Gioberti, who enthusiastically maintained that the papacy, at the head of a confederacy of liberal Italian states, might bring about a full reconciliation between political liberalism and the papal creed, and might place Italy in the front rank of Christian nations. These hopes were bitterly disappointed when the pope first hesitated, and finally refused, in 1848, to take part in the Italian uprising against Austrian rule, and the republican government was established in Rome which decreed the deposition of the pope. It needed an interference of the French army to restore him to his throne (1850); but in 1859 and 1860 the larger part of the states of the Church concluded by popular vote to join the new kingdom of Italy, and the city of Rome itself was only prevented from following this example by French troops until 1870, when the withdrawal of the French garrison was at once followed by the declaration of the Romans in favor of annexation to Italy, and by the cessation of the temporal power of the pope.

IV. *The Papacy since the Declaration of Infallibility.*—Only one year before the downfall of the temporal power, the pope convoked a general council at Rome, which was to elevate the ultra-papal theory to its climax by proclaiming the papal infallibility as a dogma of the Catholic Church. For many centuries, even before the times of Gregory VII, the popes had acted as if they were infallible. They had not only demanded, but, as far as lay in their power, enforced submission to their doctrinal decisions. They had forbidden appeals from their tribunal to a general council, and even disallowed the plea of the Jansenists and other censured schools that the popes had erred in understanding the right sense of the censured books. The Church had practically submitted to these claims, but only from want of organized and efficient opposition, not from doctrinal concurrence, as the councils of the 15th century and the Gallican Assembly of the 17th irrefutably prove. See INFALLIBILITY. The Jesuits, since the days of Bellarmine, have been foremost in discussing and defending the infallibility theory, but no pope until Pius IX had dared to solemnly declare it as a doctrine of the Church. Pius IX had given some indication of what might be expected from him by proclaiming, in 1854, the opinion held by many Catholic theologians of the immaculate conception of the Virgin Mary as a doctrine of the Church, and by the syllabus of 1864—the most sweeping condemnation of the principles of modern civilization and progress that has emanated from any pope. Nevertheless, when the design of the pope to proclaim papal infallibility as a Church doctrine became known, many bishops, especially in the

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Teutonic countries, earnestly declared against the intended measure, not so much because they professed a personal disbelief in the doctrine, but because they regarded its promulgation as extremely inopportune, and fraught with dangers to the best interests of the Church. The Vatican Council acceded, however, on July 18, 1870, to the wishes of the pope, 536 members of the council voting for, 2 against the proposition, and 106 being absent, most of whom were unwilling to vote favorably. See VATICAN COUNCIL. All the bishops of the opposition gradually submitted to the promulgated doctrine, except a few of the United Eastern churches. In Germany and Switzerland, however, a number of distinguished theologians persisted in their opposition, and originated the Old Catholic movement. See OLD CATHOLICS. The membership of the Old Catholic Church amounted at the close of 1876 to only about 200,000, a small number in proportion to the 200,000,000 at which the nominally Catholic population of the globe is estimated. But the papacy, with its new claims no less than with its old, lacks the recognition of the largely Catholic countries, as has been abundantly proved by the history of the years since the Vatican Council. Only a few months after the proclamation of the new doctrine, the city of Rome defied the papal excommunication by voting for the abolition of the temporal power and annexation to the kingdom of Italy. The Italian government and Parliament have established their seat in the former capital of the Romish Church, and, notwithstanding all the censures of the Church, the Italian people, in October, 1876, once more elected a Parliament pledged to defend the national unity against the pretensions of the papacy. In France, where the Ultramontane party has undoubtedly made great progress even among the laity, the elections to the General Assembly held in 1875 gave a majority which is openly unfavorable to the temporal power and other papal claims. In Austria, next to France the largest among the Catholic countries, the lower house of the Vienna Parliament has declared its sympathy with the principle of religious liberty, and even with the Old Catholics. In all the other Catholic countries of Europe and America the papacy has but an uncertain hold of governments and parliaments. It has had, since 1870, more or less serious conflicts with Spain, Mexico, Brazil, Venezuela, and the United States of Colombia, and, except in the little kingdom of Belgium, where the Parliament is under the complete control of the Ultramontane party, it cannot rely on the subserviency of a single secular government. And even Ultramontane Belgium finds it necessary to accredit an ambassador at the court of the Italian king, though he is under papal excommunication for having overthrown the temporal power of the papacy.—The relations of the papacy to non-Catholic governments have been seriously affected by the Vatican Council. In view of the past history of the papacy, the governments of Germany and Switzerland have deemed it necessary to introduce new laws on the administration of the property of the Church and on public education, which have kindled new and bitter conflicts with the papacy. Russia remains in the attitude of open hostility to the papacy in which it had been for a considerable time previous to the Vatican Council. See ROMAN CATHOLIC CHURCH. Although stripped of his secular power, the pope, in 1876, was still treated by most of the Catholic and some non-Catholic governments as a sovereign, the following states having diplomatic agents accredited near the papal chair: Bavaria, Belgium, Bolivia, Brazil, the German Empire, Ecuador, France, Guatemala, Monaco, the Austro-Hungarian monarchy, Peru, Portugal, San Salvador, and Spain.

Literature.—The chief sources for the history of the Roman bishops until the 6th century are the papal catalogues. They are divided into two classes, the Greek and the Latin. Of the former, only those found in Irenæus (*Adv. Hæreses*, iii, 3, 3) and in Eusebius are of importance. Of the latter writer we have a double list, one in the *Chronicles* (only in the Armenian translation, not in the Latin translation by Jerome), from Peter to Gaius (died 296); the other in his *Church History*, from Peter to Urbanus (230). Jerome, who, in his free translation of the *Chronicles* of Eusebius, continues the list of Roman bishops down to his contemporary and patron Damasus, leans, on the whole, more on the statements of the *Eccles. History* of Eusebius, but has also availed himself of another Roman catalogue, which is closely related to the so-called Liberian Catalogue. The most important among the Latin catalogues for the history of the first three centuries is the so-called *Catalogus Liberianus*, which is found in the collective work of the chronographist of 354, and extends to Liberius. Upon it the so-called Felician Catalogue, as far as Felix IV (died 530), is based, which, in turn, may be regarded as the first edition of the *Liber Pontificalis* (q. v.). For the bishops from Peter to Pontianus the *Catalogus Liberianus* substantially followed the chronicles of Hippolytus (beginning of the third century). The *Catalogus Liberianus* was followed by the *Catalogus Leonianus*, compiled under Leo the Great (440-461), and other continuations. A thorough and exhaustive work on all papal catalogues is Lipsius's *Chronologie der römischen Bischöfe* (Kiel, 1869).—The earliest history of the popes is the *Liber Pontificalis*, which was long ascribed to Anastasius, abbot and librarian at Rome (died about 886), who, however, is the author of the last biographies of the work only. It was edited by Busæus (Mentz, 1602); Fabrotti (Paris, 1649); Bianchini (Rome, 1718 sq., 4 vols.); Muratori (in the three volumes of the *Script. Rer. Ital.*); Vignoli (Rome, 1724 sq., 3 vols.).—Among the very numerous histories of the popes we quote the following: F. Petrarca, *Vite dei Pontifici et Imperatori Romani* (Florence, 1478); Panvini, *De Vitis Rom. Pontificum* (ibid. 1626); Sacchi di Palatina, *Hist. de Vitis Pontificum Rom.* (ibid. 1626); Tempesta, *Vitæ Summ. Pontificum* (Rome, 1596); Ciacconi, *Vitæ et gesta Rom. Pontif. et Cardin.* (ibid. 1677, 4 vols.; continued by Pide Cinque and Fabrino, 1787); Palazzi, *Gesta Pontif. Rom.* (Ven. 1687 sq., 5 vols.); Pagi, *Breviarium gest. Pont. Rom.* (6 vols.); Bower, *The Lives of the Popes* (Lond. 1750, 7 vols.); Bruys, *Hist. des Papes* (Hague, 1732 sq., 5 vols.); Walch, *Gesch. der römischen Päpste* (Göttingen, 1758); Spittler, *Vorlesungen über die Geschichte des Papstthums* (Hamb. 1828); Smets, *Geschichte der Päpste* (Cologne, 1829, 4 vols.); P. Müller, *Die römischen Päpste* (Vienna, 1847-1857, 17 vols.); Artaud de Montor, *Hist. des souv. Pontifes Rom.* (Paris, 1848 sq., 8 vols.); Haas, *Geschichte der Päpste* (Tübing. 1859 sq.); Grone, *Papst-Gesch.* (Ratisbon, 1864).—Among the best works treating only of a part of the history of the papacy are: Ranke, *Die römischen Päpste, ihre Kirche und ihr Staat im 16th u. 17th Jahrhundert* (Berlin, 1834 sq., 3 vols.; 6th edit. 1874, 4 vols.; translated into English and other languages, and generally regarded as the best among all works on the papacy); Baluze, *Vitæ Paparum Avinionensium* (Paris, 1693, 2 vols.); Höfler, *Die deutschen Päpste* (Ratisbon, 1839); Christophe, *Histoire de la Papauté pendant le xiv siecle* (Par. 1852); Jaffé, *Regesta Pontif. Rom.* (Berlin, 1851; as far as 1198). Special works on the ecclesiastical supremacy claimed by the popes are: Duval, *De suprema Rom. Pontif. in Ecclesia potestate;* Bellarmine, *De potestate Rom. Pontif.* (Rome, 1610); Leitam, *Impenetrabilis pontificiæ dignitatis clypeus;* L. Veith, *De primatu et infallibilitate Rom. Pontif.;* J. a Bennettis, *Privilegiorum S. Petri vindiciæ* (Rome, 1756, 6 vols.); Orsi, *De irreformabili Rom. Pontif. judicio;* Scardi, *De Suprema Rom. Pontif. auctoritate;* Chalco, *De Rom. Pontif.* (ibid. 1837); Kempeners, *De Rom. Pontif. prim.* (ibid. 1839); Kenrick, *The Primacy of the Apostolic See Vindicated* (Phila. 1845); Ballerini, *De vi ac ratione primatus* (Augsb. 1770, 2 vols.); Barruel, *Du Pape et ses droits* (Par. 1803); Roscovany, *De primatu Rom. Pont. ejusque juribus* (Augsb. 1834); Le Maistre, *Du Pape* (Par. 1820; one

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of the principal works from an Ultramontane point of view); Rothensee, *Der Primat des Papstes* (Mentz, 1830–1834, 4 vols.); Ellendorf, *Der Primat der röm. Päpste* (Darmstadt, 1841 sq., 2 vols.); Gosselin, *Pouvoir du Pape au Moyen Age* (Louvain, 1845, 2 vols.; also transl. into German and English); Schulte, *Die Stellung der Concilien, Päpste und Bischöfe vom historischen und canonistischen Standpuncte* (Prague, 1871); Baxmann, *Gesch. der Politik der Päpste* (Leips. 1870, 2 vols. 8vo); Lanfrey, *Hist. Politique des Papes* (Paris, 1873, new ed.); Wattenbach, *Gesch. des römischen Papstthums* (Berlin, 1876). See also *English Rev.* vi, 188 sq.; *Blackwood's Mag.* March, 1868, p. 289 sq.; *Amer. Presb. Rev.* Jan. 1864, art. i; Kitto, *Journ. of Sac. Lit.* Jan. 1855; *Edinb. Rev.* July, 1858, art. i; *New-Englander*, July, 1869, p. 552; *Lond. Qu. Rev.* Jan. 1875, art. viii; *Brit. Qu. Rev.* Jan. 1875, art. i; April, 1875, art. vi. For the literature on the infallibility of the pope, see INFALLIBILITY. (A. J. S.)

Papadopoli, NICEOLA COMMENUS, a noted Italian theologian, was born Jan. 6, 1655, in the isle of Candia. When eleven years old he came to Rome, where he was educated in the college of St. Athanasius. In 1672 he joined the Order of the Jesuits, whom he afterwards left. In 1688 he was appointed professor of canon law in the University of Padua, and died in 1740 (Jan. 20). Besides a number of dissertations on ecclesiastical law, he wrote, *De differentia Græcorum et Latinorum episcoporum:—Prænotationes mystagogicæ ex jure canonico* (Venice, 1697), in which two works he endeavors to show that the difference between the Latin and Greek churches is only a very small matter. He also left in MS. *Instituta Græco-Latina divisa in ic libros;* and a voluminous work of thirteen volumes, entitled *Opus armorum*, in which he treats of the saints in the Greek Church. See Fabricius, *Bibl. Græc.* (ed. Harles), vol. xi; Jöcher, *Allgemeines Gelehrten-Lexikon*, iii, 1232; continued by Rottermund, v, 1519; *Theologisches Universal-Lexikon*, s. v.

Papæus, a Scythian name of *Zeus* (Jupiter).

Papal Catalogues are the principal source for the history of the Roman bishops down to the 6th century. These catalogues are divided into two classes, the *Greek* and the *Latin*. Of the earliest Greek are the lists given by Irenæus (*Adv. Hæres.* iii, 3, 3) and by Eusebius (*Chronica* and *Hist. Eccles.*). Jerome has depended altogether on Eusebius, and is therefore of importance only in so far as he supplements or corrects Eusebius. Of the later Greek chronicles are to be regarded the Χρονογραφεῖον σύντομον of the year 853; George Syncellus, and his continuator Theophanes, the chronography of patriarch Nicephorus; all based for the first three centuries on Eusebius. Of the Latin, and the most important for the first three centuries, is the so-called *Catalogus Liberianus*, which is found in the collection by the chronograph of the year 354, and goes down to the time of Liberius (352–356). On it is based the so-called Felician catalogue (till Felix IV, † 530), also the *Liber Pontificalis*. The *Catalogus Liberianus* was followed by the *Catalogus Leoninus* (composed under Leo the Great), which comes down to Sixtus III. Further cataloguing progressed down to the popes of the 6th century (among them one in several handwritings comes to Hormisdas, † 523). These are followed by the *Catalogus Felicianus*, of which the *Vitæ Paparum*, together with a *Codex Canonum*, coming down to Felix IV, are the first four of the *Liber Pontificalis* (q. v.). See Lipsius, *Chronologie der römischen Bischöfe* (Kiel, 1869).

Pape, GABRIEL, an American rabbi, was born in Germany about 1813. He came to this country about 1843, and, though then a young man, found favor at Philadelphia, and was at once made rabbi of the congregation *Beth Israel*. Arriving in Philadelphia when the Jews were few in number, he was enabled to continue his ministrations to a time when the local Jewish population was extensive and influential, possessing a half-dozen spacious synagogues, many charitable institutions, and a name for probity and intelligence unexcelled by any in the land. He died in 1872. In his last years of the ministry Mr. Pape did not appear much in public, limiting his efforts to mere congregational work; but he was always one of the most energetic and useful of the Jewish citizens of Philadelphia. He figured prominently in the Board of Jewish Ministers, and was beloved by his flock and esteemed by the entire community. He was a mild, estimable, and pious gentleman, of deep erudition, unaffected worth, and unobtrusive ways. See *Jewish Messenger*, N. Y., Jan. 8, 1872. (J. H. W.)

Papebroch (more correctly **Papebroek**), DANIEL, a learned Belgian Jesuit, was born at Antwerp March 17, 1628; entered the Society of Jesus in 1645, and was by that body educated. He then became a teacher for a while, but finally decided to study theology, and went to Louvain. In 1658 he was ordained priest, but instead of taking a pastorate he taught philosophy in his native place, until Bolland employed him as assistant in the *Acta Sanctorum*. In 1660 the learned editor of the *Acta* sent Papebroch to Italy to search the archives, and there he was engaged until 1662. After his return home Papebroch wrote the biography of St. Patricius, and later, with Henschen, composed the *Acta* of the month of March, then April all alone; and the first three volumes, and finally four volumes with Baert and Jenning, writing May and part of June. As Papebroch denied the pretended origin of the Carmelite Order from the prophet Elias, he was severely attacked by that order. He was also subjected to trial by the Inquisition, and its tribunal at Toledo condemned, in 1695 and 1697, the fourteen volumes of the *Acta SS.* as heretical. At Rome, however, only the chronology of the popes in the *Propylæum ad SS.*, month of May, eighth volume, was condemned. A controversy resulted, and continued until 1698, when the *Congregatio Indicis* commanded both parties to be silent, and threatened with excommunication the disobedient. This ended the strife. Papebroch died June 28, 1714. His biography is in *Acta SS.*, month of June, vol. vi. (J. H. W.)

Papellards, a term used in the 13th century to designate the party which uncompromisingly supported the papacy. It was applied chiefly to the mendicant friars and their adherents, and with special reference to their pietistic affectation of poverty and their arrogant pretence of humility. William of St. Armour (A.D. 1255) uses it not only in reference to the mendicant friars, but applies it also to "those young men and maidens itinerating about in France, who, under pretence of living only for prayer, had really no other object in view than to get rid of work and live on the alms of the pious." When Louis IX was almost persuaded by the Dominicans to enter their order, he was nicknamed *Rex Papellardus* (comp. William of St. Amour, *De periculis novissimorum temp.*, quoted in Neander's *Ch. Hist.* vii, 396, Bohn's ed.). It was also a name given to the Beguins. See Robert de Sorbonne in *Biblioth. Max. Lugd.* xxv, 350; Blunt, *Dict.* s. v.

Papendrecht, CORNELIUS P. VON, a Roman Catholic theologian, was born at Dort in the year 1686, and died in 1753, as canon of Mechlin, after having occupied for twenty-four years the office of secretary to the cardinal d'Alsace, archbishop of Mechlin. Papendrecht wrote a *History of the Church of Utrecht since the Change of Religion* (Mechlin, 1725), and *Analecta Belgica* (Hague, 1743, 6 vols.), a collection of records bearing upon the history of Belgium, enriched by his comments.

Paper. See WRITING.

Paper-reed is the false translation in the A. V. of the Heb. עָרָה, *'arâh*, a *naked place*, referring to the

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meadows on the banks of the Nile, which were for the most part destitute of trees. See NILE.

By the "paper-reed" the translators of the A. V. doubtless intended to designate the famous Egyptian *papyrus*, of which we borrow the following account chiefly from Chambers's *Cyclop.* s. v. The papyrus is a genus of plants of the natural order *Cyperaciæ*, of which there are several species, the most important being the Egyptian papyrus, or "papyrus of the ancients" (*Papyrus antiquorum*, the *Cyperus papyrus* of Linnæus), a kind of sedge, from eight to ten feet high, with a very strong woody, aromatic, creeping root; long, sharp-keeled leaves; and naked, leafless, triangular, soft, and cellular stems, as thick as a man's arm at the lower part, and at their upper extremity bearing a compound umbel of extremely numerous drooping spikelets, with a general involucre of eight long filiform leaves, each spikelet containing from six to thirteen florets. By the ancient Egyptians it was called *papu*, from which the Greek *papyrus* is derived, although it was also called by them *byblos* or *deltos*. The Hebrews called it *gomé*, a word resembling the Coptic *gom*, or "volume;" its modern Arabic name is *berdi*. So rare is the plant at the present day in Egypt, that it is supposed to have been introduced either from Syria or Abyssinia; but it has been seen till lately in the vicinity of the lake Menzâleh, and specimens have been sent to England; and as it formerly was considered the emblem of Northern Egypt or the Delta, and only grown there, if introduced it must have come from some country lying to the north of Egypt. It has been found in modern times in the neighborhood of Jaffa, on the banks of the Anapus, in the pools of the Liane, near Syracuse, and in the vicinity of the lake Thrasymenus. It is represented on the oldest Egyptian monuments, and as reaching the height of about ten feet. It was grown in pools of still water, growing ten feet above the water and two beneath it, and restricted to the districts of Sais and Sebennytus. The papyrus was used for many purposes both ornamental and useful, such as crowns for the head, sandals, boxes, boats, and cordage, but principally for a kind of paper called by its name. Its pith was boiled and eaten, and its root dried for fuel. The papyrus, or paper of the Egyptians, was of the greatest reputation in antiquity, and it appears on the earliest monuments in the shape of long rectangular sheets, which were rolled up at one end, and on which the scribe wrote with a reed called *kash*, with red or black ink made of an animal carbon. When newly prepared, it was white or brownish-white and linsom; but in the process of time those papyri which have reached the present day have become of a light or dark brown color, and exceedingly brittle, breaking to the touch. While papyrus was commonly used in Egypt for the purposes of writing, and was, in fact, the paper of the period, although mentioned by early Greek authors, it does not appear to have come into general use among the Greeks till after the time of Alexander the Great, when it was extensively exported from the Egyptian ports under the Ptolemies. Fragments, indeed, have been found to have been used by the Greeks centuries before. It was, however, always an expensive article among the Greeks, and a sheet cost more than the value of a dollar. Among the Romans it does not appear to have been in use at an early period, although the Sibylline books are said to have been written on it, and it was cultivated in Calabria, Apulia, and the marshes of the Tiber. But the staple was no doubt imported from Alexandria, and improved or adapted by the Roman manufacturers. So extensive was the Alexandrian manufactory that Hadrian, in his visit to that city, was struck by its extent; and later in the empire an Egyptian usurper (Firmus, A.D. 272) is said to have boasted that he could support an army off his materials. It continued to be employed in the Eastern and Western Empire till the 12th century, and was used among the Arabs in the 8th, but after that period it was quite superseded by parchment. At the later periods it was no longer employed in the shape of rolls, but cut up into square pages and bound like modern books. See Wilkinson, *Anc. Egypt.* ii, 95, 96. See REED; RUSH.

Papyrus antiquorum.

Paphia, a surname of *Aphrodite* (Venus), derived from a temple in honor of this goddess at Paphos, in Cyprus.

Paphnutius OF THEBAIS, a noted martyr of the early Church, flourished near the opening of the 4th century as bishop of a city in the Upper Thebais. During the Maximian persecutions he lost an eye, and was sent into the mountains. Paphnutius's ascetical life and martyrdom made him notorious, and he was brought to the attention of the emperor Constantine, who learned to highly esteem him. When quite aged he attended as delegate the Nicæan Council (A.D. 325), and there opposed the proposition for the celibate life of the clergy. The doubts as to the authenticity of Paphnutius's opposition are dispelled by Lea in his *Hist. of Sacerdotal Celibacy* (p. 54). See also Neale, *Hist. of the Eastern Church* (patriarchate of Alexandria), i, 147 sq.; Socrates, *Hist. Eccles.* i, 11. Paphnutius probably attended also the synod at Sardica in A.D. 343. He died after that event. Another Paphnutius was a follower of Theophilus, and an opponent of the extravagant anthropomorphism. He flourished about the close of the 4th century.

Pa'phos (Πάφος, of unknown etymology), a city of Cyprus, at the western extremity of the island, of which it was the chief city during the time of the Roman dominion, and there the governor resided. This functionary is called in the Acts of the Apostles (xiii, 7) "deputy," and his name is said to have been Sergius Paulus. The word *deputy* signifies *proconsul*, and implies that the province administered by such an officer was under the especial rule of the senate. See DEPUTY. Cyprus had originally been reserved by the emperor to himself, and governed accordingly by a

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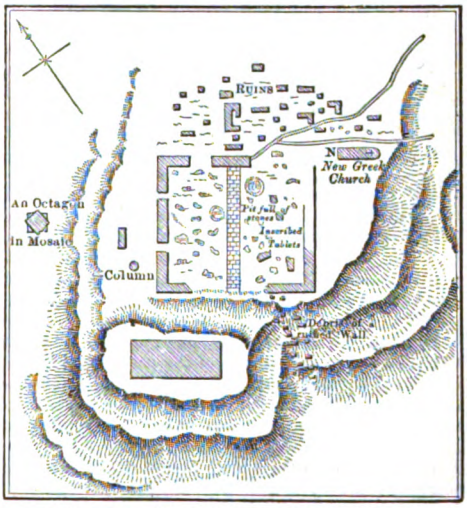
proprætor; but finding the island peaceful, and troops wanted in other parts of the empire, Augustus exchanged it with the senate for a more distant and troubled province, and the governor is therefore correctly styled in the Acts deputy or proconsul. At this time Cyprus was in a state of considerable prosperity; it possessed good roads, especially one running from east to west through the whole length of the island, from Salamis to Paphos, along which Paul and Barnabas travelled; an extensive commerce, and it was the resort of pilgrims to the Paphian shrine from all parts of the world (Fairbairn). The two missionaries found Sergius Paulus, the proconsul of the island, residing here, and were enabled to produce a considerable effect on his intelligent and candid mind. This influence was resisted by Elymas (or Bar-Jesus), one of those Oriental "sorcerers" whose mischievous power was so great at this period, even among the educated classes. Miraculous sanction was given to the apostles, and Elymas was struck with blindness. The proconsul's faith having been thus confirmed, and doubtless a Christian Church having been founded in Paphos, Barnabas and Saul crossed over to the continent and landed in Pamphylia (ver. 13). It is observable that it is at this point that the latter becomes the more prominent of the two, and that his name henceforward is Paul, and not Saul (Σαῦλος ὁ καὶ Παῦλος, ver. 9) (Smith). See PAUL.

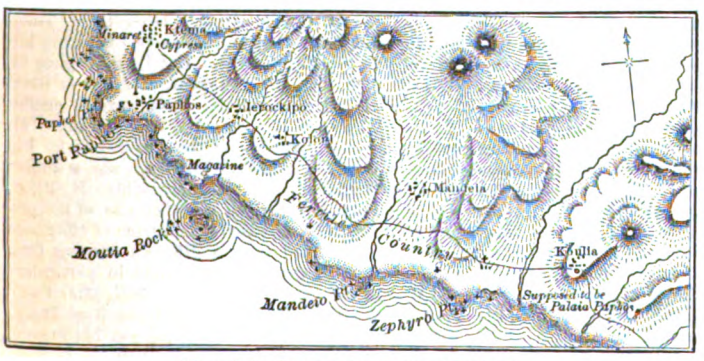
The name of Paphos, without any adjunct, is used by poets and by writers of prose to denote both *Old* and *New* Paphos, but with this distinction, that in prose writers it commonly means New Paphos, while in the poets, on the contrary—for whom the name Palæ-Paphos would have been unwieldy—it generally signifies Old Paphos, the more peculiar seat of the worship of Aphrodite. In inscriptions also both towns are called "Paphos." This indiscriminate use is sometimes productive of ambiguity, especially in the Latin prose authors.

1. *Old Paphos* (Παλαίπαφος), now *Kuk'a* or *Konuklia* (Engel, *Kypros*, i, 125), was said to have been founded by Cinyras, the father of Adonis (Apollod. iii, 14); though, acording to another legend preserved by Strabo (xi, 505)—whose text, however, varies—it was founded by the Amazons. It was seated on an eminence ("celsa Paphos," Virgil, *Æn.* x, 51), at the distance of about ten stadia, or 1¼ miles, from the sea, on which, however, it had a roadstead. It was not far distant from the promontory of Lephyrium (Strabo, xiv, 683) and the mouth of the little river Bocarus (Hesych. s. v. Βώκαρος). The fable ran that Venus had landed there when she rose from out the sea (Tacit. *Hist.* ii, 3; Mela, ii, 7; Lucan, viii, 456). According to Pausanias (i, 14), her worship was introduced at Paphos from Assyria; but it is much more probable that it was of Phœnician origin. See PHŒNICIA. It had been very anciently established, and before the time of Homer, as the grove and altar of Aphrodite at Paphos are mentioned in the *Odyssey* (viii, 362). Here the worship of the goddess centred, not for Cyprus alone, but for the whole earth. The Cinyradæ, or descendants of Cinyras—Greek by name, but of Phœnician origin—were the chief priests. Their power and authority were very great; but it may be inferred from certain inscriptions that they were controlled by a senate and an assembly of the people. There was also an oracle here (Engel, i, 483). Few cities have ever been so much sung and glorified by the poets (comp. Æschylus, *Suppl.* 525; Virgil, *Æn.* i, 415; Horace, *Od.* i, 19, 30; iii, 26; Stat. Silv. i, 2, 101; Aristoph. *Lysis.* 833, etc.). The remains of the vast temple of Aphrodite are still discernible, its circumference being marked by huge foundation-walls. After its overthrow by an earthquake, it was rebuilt by Vespasian, on whose coins it is represented, as well as on early and later ones, and especially in the most perfect style on those of Septimius Severus (Engel, i, 130). From these representations, and from the existing remains, Hetsch, an architect of Copenhagen, has attempted to restore the building (Müller's *Archäol.* § 239, p. 261; Eckhel, iii, 86). See VENUS.



Ruins of the Temple of Venus at Old Paphos.

2. *New Paphos* (Πάφος Νέα), now *Baffa*, was seated on the sea, near the western extremity of the island, and possessed a good harbor. It lay about sixty stadia, or between seven and eight miles, north-west of the ancient city (Strabo, xiv, 683). It was said to have been founded by Agapenor, chief of the Arcadians at the siege of Troy (Homer, *Il.* ii, 609), who, after the capture of that town, was driven by the storm which separated the Grecian fleet on the coast of Cyprus (Pausan. viii, 5, § 3). We find Agapenor mentioned as king of the Paphians in a Greek distich preserved in the *Analecta* (i, 181, Brunk); and Herodotus (vii, 90) alludes to an Arcadian colony in Cyprus. Like its ancient namesake, *Nea Paphos* was also distinguished for the worship of Venus, and contained several magnificent temples dedicated to that goddess. Yet in this respect the old city seems to have always retained the pre-eminence; and Strabo tells us, in the passage be-



Map of the Coast of Cyprus near Paphos.

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fore cited, that the road leading to it from Nea Paphos was annually crowded with male and female votaries resorting to the more ancient shrine, and coming not only from the latter place itself, but also from the other towns of Cyprus. When Seneca says (*Nat. Quest.* vi, 26, ep. 91) that Paphos was nearly destroyed by an earthquake, it is difficult to say to which of the towns he refers. Dion Cassius (liv, 23) relates that it was restored by Augustus, and called *Augusta* in his honor; but though this name has been preserved in inscriptions, it never supplanted the ancient one in popular use. Tacitus (*Hist.* ii, 2, 3) records a visit of the youthful Titus to Paphos before he acceded to the empire, who inquired with much curiosity into its history and antiquities (comp. Suetonius, *Tit.* c. 5). Under this name the historian doubtless included the ancient as well as the more modern city; and among other traits of the worship of the temple, he records with something like surprise that the only image of the goddess was a pyramidal stone—a relic, doubtless, of Phœnician origin. There are still considerable ruins of New Paphos a mile or two from the sea, among which are particularly remarkable the remains of three temples which had been erected on artificial eminences (Engel, *Kypros*, Berlin, 1841, 2 vols.).—Smith, *Dict. of Class. Geog.* s. v. See Pococke, *Desc. of the East*, ii, 325-328; Ross, *Reise nach Kos, Halikarnassos, Rhodos, u. Cyprus*, p. 180-192; Conybeare and Howson, *Life and Epistles of St. Paul* (2d ed.), i, 190, 191; Lewin, *St. Paul*, i, 130 sq.; and the works cited above. See CYPRUS.

Coin representing the Temple and Image of Venus at Paphos.

Papias OF HIERAPOLIS, in Phrygia, a noted Christian writer and prelate of the patristic period, is one of the most important witnesses to the authenticity of John's Gospel. Papias flourished in the 2d century, and finally suffered martyrdom. According to Irenæus he was a disciple of the apostle John; but Eusebius, who quotes (*Hist. Eccles.* ch. xxxix) the words of Irenæus, immediately subjoins a passage from Papias himself, in which the latter distinctly states that he did not receive his doctrines from any of the apostles, but from the "living voice" of such followers of theirs as "are still surviving." He was an intimate associate of Polycarp, a bishop in the same province of proconsular Asia; and as the latter was a disciple of the apostle John, it is probable that Irenæus —a somewhat hasty writer—inferred that his companion must have been the same. The *Paschal* or *Alexandrian Chronicle* states that Papias suffered martyrdom at Pergamus, A.D. 161; others put the date 165. Eusebius describes him as "well skilled in all manner of learning, and well acquainted with the Scriptures;" but a little farther on he speaks of him as a man "of limited understanding," and a very credulous chronicler of "unwritten tradition," who had collected "certain strange parables of our Lord and of his doctrine, and some other matters *rather too fabulous*." The work in which these were contained was entitled Λογίων κυριακῶν ἐξήγησις (*Five Books of Commentaries on the Sayings of our Lord*). It is now lost, but fragments of it have been preserved by Irenæus, Eusebius, Anastasius Sinaita, Andreas of Cæsarea, Maximus Confessor, and Œcumenius. These fragments are extremely interesting, because of the light which they throw on the origin of the New-Testament Scriptures, and their importance may be estimated from the fact that they contain the earliest information which we possess on the subject. Papias is our authority for the statement that the evangelist Matthew drew up a collection of Christ's sayings and doings in the Hebrew (probably Syro-Chaldaic) dialect, and that every one translated it as he was able. There can be no doubt that this is a perplexing statement, suggesting as it does the delicate question: "If Papias is correct, who wrote our present Matthew, which is in Greek, and not in Hebrew?" See MATTHEW, GOSPEL OF. Papias also tells us, either on the authority of John the Presbyter, or more probably on that of one of his followers, that the evangelist Mark was the interpreter (ἑρμηνευτής) of Peter, and wrote "whatsoever he [Peter] recorded, with great accuracy." The passage, however, is far from implying that Mark was a mere amanuensis of Peter, as some have asserted, but only, as Valesius has shown, that Mark listened attentively to Peter's preaching, culled from it such things as most strictly concerned Christ, and so drew up his Gospel. According to Eusebius (*Hist. Eccles.* iii, 39), Papias was an extreme Millenarian. See Cave, *Hist. Littér.* s. v. Papias; Lardner, *Works* (see Index in vol. viii); Alzog, *Patrologie*, § 17; Neander, *Hist. of Dogmas*; Holtzmann, *Die synoptischen Evangel.* (Leips. 1863), p. 248-251; Limbach, *Das Papias Fragment* (1875). See also *Studien u. Kritiken*, 1870; 1875; *Meth. Qu. Rev.* 1853, p. 487; 1866, p. 605; *Theological Eccles. Rev.* iii, 241; *Christ. Remembrancer*, July, 1853, p. 218.

Papillon du Rivet, NICOLAS-GABRIEL, a French Jesuit, was born in Paris January 19, 1717. He early entered the Society of Jesus, and gained a reputation by his eloquence in most of the pulpits of the capital. He retired to Tournay after the suppression of his order, and died there in 1782. The Latin poems of which he is the author are *Templum assentationis* (1742, 12mo) and *Mundus physicus, effigies mundi moralis* (1742, 12mo), in which he pretends to find in morals the image of Descartes's vortices. Among his French poems, we select the *Épitaphe de Voltaire* and the *Épitre au Comte de Falkenstein*. His sermons, of a correct and pure style, have been printed in Tournay (1770, 4 vols. 12mo), and a selection from his *Œuvres* was given in vol. lix of the *Orateurs sacrés* by the abbé Migne (1856). Papillon had intrusted to father Veron two MS. volumes containing some fugitive pieces, which are entirely lost. One peculiarity worthy of remark in the life of Papillon is, that his constitution was so delicate that for thirty years he lived only upon a little milk and white bread. See Feller, *Dict. Hist.* s. v.; Quérard, *La France Littér.* s. v.—Hoefer, *Nouv. Biog. Générale*, xxxix, 162.

Papin, ISAAC, a noted divine who flourished first in the Protestant, but later in the Roman Catholic Church, was born at Blois, France, March 24, 1657. He was a student for a while at Geneva, and later at Saumur. At the former school the professors were then divided into two parties upon the subject of grace, called "Particularists" and "Universalists," of which the former were the most numerous and the most powerful. The Universalists desired simply toleration; and M. Claude wrote a letter to M. Turretin, the chief of the predominant party, exhorting him earnestly to grant that favor. But Turretin gave little heed to it, and M. de Maratiz, professor at Groningen, who had disputed the point warmly against M. Daillé, opposed it zealously; and supported his opinion by the authority of those synods who had determined for intolerancy. There was also a dispute upon the same subject at Saumur, where M. Pajon, who was Papin's uncle, and was then one of the professors of theology, admitted the doctrine of efficacious grace, but explained it in a different manner from the Reformed in general, and Jurieu in particular; and though the synod of Anjou, in 1667, after many long debates upon the matter, had dismissed Pajon, with leave to continue his lectures, yet his interest there was none of the strongest; so that his nephew, who was a student in that university in 1683, was

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pressed to condemn the doctrine, which was branded with the appellation of Pajonism (q. v.). Papin declared that his conscience would not allow him to subscribe to the condemnation of either party; whereupon the university refused to give him the usual testimonial. All these disagreeable incidents estranged him not only from the author of them, but also from his Church, and brought him to take a favorable view of the Roman Catholic religion. In this disposition he wrote a treatise, entitled *The Faith reduced to its just Bounds;* wherein he maintained that, as the Papists professed that they embraced the doctrine of the Holy Scriptures, they ought to be tolerated by the most zealous Protestants. He also wrote several letters to the Reformed of Bordeaux, to persuade them that they might be saved in the Romish Church, to which they were reconciled. This work, as might be expected, drew upon him the intense displeasure of the Protestants, and in 1686 he crossed the water to England, where James II was then endeavoring to reestablish popery. Papin was granted deacon's and priest's orders from the hands of Turner, bishop of Ely. In 1687 Papin published a book against Jurieu. This exasperated that minister so much that, when he knew Papin was attempting to obtain some employment as a professor in Germany, he despatched letters everywhere in order to defeat Papin's applications; and, though the latter procured a preacher's place at Hamburg, Jurieu found means to get him dismissed in a few months. About this time his *Faith reduced to its just Bounds* coming into the hands of Bayle, that writer added some pages to it, and printed it: but the piece was ascribed by Jurieu to Papin, who did not disavow the principal maxims laid down in it, which were condemned in a synod. Meanwhile, an offer being made him of a professor's chair in the church of the French refugees at Dantzic, he accepted it: but after some time, it being proposed to him to conform to the synodical decrees of the Walloon churches in the United Provinces, and to subscribe them, he refused to comply; because there were some opinions asserted in those decrees which he could not assent to, particularly that doctrine which maintained that Christ died only for the elect. Those who had invited him to Dantzic were highly offended at his refusal; and he was ordered to depart as soon as he had completed the half year of his preaching which had been contracted for. This occurred in 1689. Not long after he embraced the Roman Catholic religion, putting his abjuration into the hands of Bossuet, bishop of Meaux, Nov. 15, 1690. Upon this change Jurieu wrote a pastoral letter to those of the Reformed religion at Paris, Orleans, and Blois, in which he asserts that Papin had always looked indifferently upon all religions, and in that spirit had returned to the Roman Church. In answer to this letter, Papin drew up a treatise, *Of the Toleration of the Protestants, and of the Authority of the Church* (printed in 1692). He afterwards changed its title, which was a little equivocal, and made some additions to it; but while he was employed in making collections to complete it farther, and finish other books upon the same subject, he died at Paris, June 19, 1709. His widow, who also embraced the Roman Catholic religion, communicated these papers, which were made use of in a new edition printed at large in 1719 (12mo). M. Pajon, of the Oratory, his relative, published all his *Theological works* (1723, in 3 vols. 12mo). They contain, besides his biography, *Essais de théologie sur la providence et sur la grace; La foi reduite à ses veritables principes et renformée dans ses justes bornes; La tolerance des Protestans*, afterwards under the title of *Les deux voyes opposées en matière de religion*. They are all very solidly written. Among other things Papin declares that, if the authority of a synod, as that of Dort (q. v.), has to be acknowledged, the same authority must be accorded to that of Trent (q. v.) also. See Hagenbach, *Hist. of Doctr.* (Index in vol. ii); id. *Kirchengesch.* vol. v. (J. H. W.)

Papist (Lat. *papista*, i. e. an adherent of the pope) is generally applied with some admixture of contempt to Roman Catholics. Of itself, the name Papist implies nothing more than that he is an adherent of the pope; but in its popular use it includes all the distinctive doctrines of the Roman Catholics, and especially those which are supposed to be peculiarly cherished by the supporters of the papal authority. It is therefore, in many cases, held to be synonymous with the profession of the most extreme opinions permitted in the Church of Rome, and even those which are popularly regarded as superstitious. Understood literally, no consistent Roman Catholic would disclaim it; but in the imputed signification explained above it is held to be offensive.

Pappati, a name for the New-Year's-day festival among the Parsees, which is celebrated in honor of Yezdegird, the last king of the Sassanide dynasty of Persian monarchs, who was dethroned by caliph Omar about A.D. 640. The ancient Persians reckoned a new æra from the accession of each successor, and as Yezdegird had no successor, the date of his accession to the throne has been brought down to the present time, making the current year (1876) the year 1236 of the Parsee chronology. On the Pappati, the Parsees rise early, and either say their prayers at home or repair to their fire temples, where a large congregation is assembled. After prayers they visit their relations and friends, when the *Hamma-i-jour*, or joining of hands, is performed. The rest of the day is spent in feasting and rejoicing, till a late hour at night. It is customary on this day to give alms to the poor and new suits of clothes to the servants. See Gardner, *Faiths of the World*, ii, 615.

Pappenheim, SALOMON BEN-SELIGMANN, a very eminent Hebrew grammarian and lexicographer, was born in 1740 at Breslau, where his distinguished attainments and great piety secured for him the rabbinate of the Jewish community. He died March 4, 1814. The work which has immortalized his name is a lexicon of the Hebrew synonyms of the Bible, entitled *The Curtains of Solomon* (יריעות שלמה) (3 vols. 4to). The first volume, which was published at Dyhrenförth in 1784, consists of an introduction and three parts or sections, subdivided into forty-nine paragraphs. The introduction (i–xi) contains a grammatical dissertation (תוספת אותיות האמנתיו ובטבח וא"ו חמחמכת); the first part (p. 1–33), consisting of seven paragraphs, treats on those words which denote *time*, or on such substantives, adjectives, and verbs as express the idea of *beginning, end, hurrying, tarrying, youth, age;* the second part (p. 33–66), consisting of eleven paragraphs, treats on those words which denote *space*, or on expressions conveying the idea of *place, even, straight, uneven, crooked, way, neighborhood*, etc.; while the third part (p. 66–118), consisting of thirty-one paragraphs, embraces words which convey the idea of *motion* in its various modifications, e. g. *going, flying, springing, flowing*, etc. The second volume, which was published at Redelheim in 1831, after the death of the author, with notes by the celebrated Wolf Heidenheim (q. v.), consists of an introduction and four parts, subdivided into twenty-six paragraphs. The introduction (p. 1–8) contains a psychological treatise (על אופן התקשרות הנפש עם החגוף); the first part (p. 9–39), consisting of fourteen sections, treats on words which express the idea of *speaking* or *utterance* in its various modifications; the second part (p. 39, 40) discusses words which denote *hearing;* the third part (p. 40–57), consisting of twelve sections, treats on words which refer to *sight;* while the fourth part (p. 57–75), consisting of twenty-three sections, treats on words which relate to the *touch* and *smell*. The third volume, which was published at

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Dyhrenförth in 1811, consists of a general introduction and one part, subdivided into fifty-seven sections, and treats on (שמות נרדפים המתיחסות אל המלאכה) those synonyms which convey the idea of *action*. The importance of this work can hardly be overrated. It is the only lexicon which embraces the synonyms of the whole Biblical Hebrew, as the contributions of Wessely, Luzzato, and others to this department are confined to single groups of words. Pappenheim's marvellous mastery of the Hebrew style, his keen perception, refined taste, critical acumen, and his philosophical mind, pre-eminently fitted him for this task. He also wrote a lexicon, or treatise, embracing those words and particles which are formed from the letters תאמניתיו, entitled חשק שלמה, *The Delight of Solomon*, of which, however, only one part appeared (Breslau, 1802); and he has left in MS. *A Critico-etymological and Synonymical Hebrew Lexicon*, which has not as yet been published. See Geiger, in the *Zeitschrift der deutschen morgenländischen Gesellschaft* (Leipsic, 1863), xvii, 325 sq.; Fürst, *Bibliotheca Judaica*, iii, 64, etc.—Kitto, *Cyclop. Bib. Lit.* s. v.

Pappus, Johann, *Dr.*, a Lutheran divine, was born Jan. 16, 1549, at Lindau, on the Bodensee. He studied theology at Tübingen and Strasburg. In 1570 he was appointed professor in Hebrew and minister in Strasburg; in 1578 professor of theology and pastor of the Münster. After the death of Dr. Marbach, his former teacher, he was appointed president of the church-convents, and in this position he succeeded in causing not only a Lutheran liturgy, but also the Formula of Concord (q. v.) to be adopted, thus giving the Lutheran doctrine a strong footing in Strasburg. For twenty-nine years he presided over the Strasburg Church, but he was more feared than loved. He was as severe against Papists as against Calvinists, and against the former he wrote *Contradictiones doctorum nunc Romanæ ecclesiæ, judice et teste Rob. Bellarmino* (Strasburg, 1597). His motto was *Ad finem si quis separat, ille sapit*. He died July 13, 1610. He is the author of an excellent hymn, *Ich hab' mein' Sach Gott heimgestellt* (Engl. transl. by Miss Winkworth, *Lyra Germanica*, ii, 278, "My cause is God's, and I am still"). See Fechtus, *Hist. Colloquii Emmendingensis* (Rostock, 1709); Rittelmeyer, *Die evangel. Kirchenlieder des Elsasses* (Jena, 1855, in the *Beiträgen zur theolog. Wissenschaft*, by Reuss u. Canitz, 6 vols.); Melch. Adami, *Vitæ Germ. theologorum*; *Theologisches Universal-Lexikon*, s. v.; Koch, *Gesch. d. deutschen Kirchenliedes* (Stuttgard, 1867), ii, 176. (B. P.)

Papremis, the god of war among the ancient Egyptians, who was worshipped under the figure of the hippopotamus. At Heliopolis and at Butos sacrifices are said to have been offered to this deity; and at Papremis, which was called after him, there was a festival celebrated every year in honor of him.

Papua, or, as the Dutch navigators called it, *New Guinea*, from a fancied resemblance of its inhabitants to those of the coast of Guinea in Africa, is, if we except Australia, the largest island on our globe. Papua lies in the Australian Archipelago, in 0° 30′–10° 4′ S. lat., and 131°–151° 30′ E. long., and is about 1400 miles in length from the Cape of Good Hope on the north-west to South-east Cape. In outline it is very irregular, the western part being nearly insulated by Geelvink Bay, entering from the north, and the Gulf of M'Clure from the west, while in the south it ends in a long and narrow peninsula of lofty mountains. It is indented by numerous gulfs and bays, besides the two already mentioned, and a large number of rivers, none of which have as yet been much explored. Indeed the country is still largely closed to the whites. Our knowledge has only in very recent times become definite even of the coast lines (see below). Papua is very mountainous, except certain tracts of swampy land which have been formed by the river deposits. The southern part is hardly anything else than a mountain range. It has peaks far surpassing those of Australia in altitude, Mount Owen Stanley being 13,205 feet; Obree, 10,200; Yule Mountain, 9700; and many others of the same range approaching similar elevations. The south-west coast is chiefly composed of lofty limestone hills. Along the south-west shore are many coral-banks. Nothing is accurately known

Map of the Island of Papua.

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of either the mineral or vegetable wealth of the interior, the hostile and retiring nature of the mountaineers having hitherto closed it to the naturalist. It has been said that Papua produces gold, but it is as yet uncertain, and the natives possess no ornaments or tools, except of wood, stone, and bone, but what are brought to them from Ceram. Papua is clothed with the most luxuriant vegetation, cocoa-nut, betel, sago, banana, bread-fruit, orange, lemon, and other fruit-trees that line the shores; while in the interior are reported to be an abundance of fine timber trees, as the iron-wood, ebony, canary-wood, the wild nutmeg, and the masooi, the fragrant bark of which is a leading article of export from the south-west coast. In some districts sugar-cane, tobacco, and rice are cultivated. The flower-garlanded and fruit-bearing forests are filled with multitudes of the most beautiful birds, of which are various kinds of birds-of-paradise, the crown-pigeon, parrots, lories, etc. Fish are plentiful, and are either speared or shot with the arrow, except at Humboldt Bay, where they are caught with nets made from vegetable fibres, with large shells attached as sinkers. The larger animals are unknown, but wild swine, kangaroos, the koesi-koesi (a kind of wood-cat), are plentiful, as also a small kind of domesticated dog used in hunting. Only in the trackless wilds of Papua and the adjacent islands are found the birds-of-paradise, with their marvellous development of plumage and incomparable beauty. The exports are masooi bark, trepang or bêche-de-mer, tortoise-shells, pearls, nutmegs, birds-of-paradise, crown-pigeons, ebony, resin, etc., which are brought to the islands of Sirotta, Namatotte, and Adi, on the south-west coast, where they are bartered to the traders from Ceram for hatchets, rice, large beads, printed cottons, knives, earthenware, iron pans, copper, tobacco, sago, and other necessary articles. The produce is carried to Singapore and the Arroo Islands. The climate of Papua, so far as it can now be determined, is not very unhealthy, though the temperature varies greatly, the thermometer sometimes indicating 95° Fahr. by day and falling to 75° at night. On the south-west coast the east monsoon or rainy season begins about the middle of April, and ends in September; the dry season is from September to April; and on the north coast they are just reversed. Fever-and-ague abounds all along the coast, especially in the southern portion. The most healthful place thus far found is Port Moresby, now occupied as a mission station. It is said to be free from malaria. Papua is surrounded by countless islands, some of which are of considerable size. Towards the south is the Louisiade Archipelago, stretching over several degrees of longitude, out of which Aignan rises to the height of 3000 feet, and South-east Island to 2500. Near the Great Bight is Prince Frederik Hendrik Island, separated from the mainland by the Princess Marianne Strait. Namatotte, a lofty island in Speelman Bay, in 3° 50′ S. lat. and 133° 56′ E. long., having good anchorage on the west side, and one of the chief trading-places on the coast; Aidoena, at the entrance of Triton Bay, in 134° 20′ E. long.; and Adi, or Wessels, to the south-east of Cape Van den Bosch, are the principal islands on the south-west coast. On the north, at the mouth of Geelvink Bay, lie the Schouten Islands, in 135°–137° 50′ E. long., Mafor, Jobi, and many of less importance. Salawatti is a large and populous island to the west of Papua, and further west is Batanta, separated from Salawatti by Pitt Strait; west and south is the large island of Misool, or Waigamme, in 1° 45′–2° 3′ S. lat. and 129° 30′–130° 31′ E. long., having an area of 780 square miles, and a large population. It is highly probable that at no very distant geological period the Arroo, Misool, Waigion, Jobi, and other islands formed part of the mainland of Papua, banks and soundings reached by the 100-fathom line connecting them with it.

This country was first discovered by the Portuguese commanders Antonio d'Abrew and Francisco Serram in 1511. It was in part visited by the Dutch under Schouten in 1615; in 1828 their government built a fort, called Du Bus, in Triton Bay, 3° 42′ S. lat. and 133° 51′ 5″ E. long., but it had to be abandoned after a few years on account of the unhealthy climate. In 1774 an English officer, captain Forrest, was sent by the East India Company to search for spice-producing districts, and he took up his residence at Port Davey, on the north-east coast, and there maintained constant friendly intercourse with the natives. Captain Cook, who visited the south-west coast in 1770, was the sole authority respecting the natives till 1828. In 1845 a British man-of-war surveyed a part of the Great Bight; in 1848 others surveyed the Louisiade. In 1871 the exploration of the southern part was undertaken by captain Moresby, and to him we now owe most of our knowledge of the east end of New Guinea and its adjacent islands (see our reference to his work below). Many explorations have also been made and are now making by the missionaries. The Italian naturalist D'Albertis, who returned from Papua in 1876, is now preparing reports of his observations, and they are to be supplemented by the observations of the English naturalist Octavius Stone; but none of these explorers will and can do so much to enlighten us in respect to New Guinea as the missionaries who have recently gone there. The population of Papua and the immediately adjacent islands cannot of course in our present unsettled knowledge of it be definitely stated. From what has been seen of the country it is supposed to have about 800,000 natives. The northern part of the island has been for many years occupied by the Dutch settlers from the West Indies, and is claimed by the Netherlands. It is that part of Papua which was formerly tributary to the sultans of Tidore, stretching from Cape Bonpland, on the east of Humboldt Bay, in 140° 47′ E. long., to the Cape of Good Hope, and farther west and south-west to 131° E. long., with the islands on the coast, and is estimated to have a population of about 200,000. The natives of the interior have never acknowledged the supremacy of the sultans of Tidore, but the coasts and islands are governed by rajahs and other chiefs appointed by them to certain districts or kingdoms. This power is still exercised by the sultan of Tidore, but subject to the approval of the Netherlands resident at Ternate. The southern part of Papua, as we have seen above, is not as yet claimed by any civilized power. The Australians are very much agitated about its possession, and strong colonial influence is now seeking to further the annexation scheme in Great Britain. The English press is questioning the project, and it is doubtful whether the occupation by the Dutch will be disputed. The possession of Papua by some European power seems almost a necessity if the country is ever to be reclaimed from barbarism.

According to the system of Bory de St. Vincent, the natives of Papua are a race sprung from Neptunians and Oceanians, in character, features, and hair standing between the Malays and Negroes. Dr. Latham places them under the sub-class Oceanic Mongolidæ. D'Albertis believes with Moresby and Gill that the people of Eastern New Guinea are of Polynesian origin along the coast, but that the indigenous Papuans are morally and physically inferior to the invaders of their land. Those who live on the coast and islands now go by the name of Papuans, probably from the Malay word *Papoewah* or *Poewah-Poewah*, which signifies *curly* or woolly; the inhabitants of the interior are called *Alfoers*. The Papuans are of middle stature and well made, have regular features, intelligent black eyes, small white teeth, curly hair, thick lips, and large mouth; the nose is sharp, but flat beneath, the nostrils large, and the skin dark brown. Around Humboldt Bay the men stain their hair with the red earth

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which is abundant in that locality. Generally the men are better-looking than the women, but neither are repulsively ugly, as has been repeatedly said. The Papuans of the coast are divided into small distinct tribes, frequently at war with each other, when they plant the paths to their villages with pointed pieces of bamboo or Nipa palm, called randjoes, which run into the feet of a party approaching to the attack, and make wounds which are difficult to cure. The men build the houses, hollow the trunks of trees into canoes, hunt and fish; while the women do all the heaviest work, cultivating the fields, making mats, pots, and cutting wood. Their food consists of maize, sago, rice, fish, birds, the flesh of wild pigs, and fruits. The Alfoers of the interior do not differ much in appearance from the Papuans, but, lower sunk in the savage life, are independent nomades, warlike, and said to be in some districts cannibals. They are called by the coast people *Woeka*, or mountaineers, and bring down from their forest retreats the fragrant Masooi bark, nutmegs, birds-of-paradise, and crown-pigeons to the coast, bartering them for other articles. The natives of the Arfak and Amberbakin ranges are more settled in their habits, and also cultivate sugar-cane and tobacco as articles of commerce, but never build their houses at a lower level than a thousand feet from the base of the mountains. The people of the south-west coast are perfectly honest, open-hearted, and trustworthy. They have no religious worship, though some idea of a Supreme Being, according to whose will they live, act, and die, but to whom no reverence is offered. They reckon time by the arrival and departure of the Ceram traders, or the beginning and ending of the dry and rainy seasons, and number only up to ten. Their dead are buried, and after a year or more the bones are taken up and placed in the family tomb, erected near the house, or selected from the natural caverns in the limestone rocks. The women cover the lower part of the body; the men go all but naked, have their hair plaited or frizzled out, and ornamented with shells and feathers. Marriages are contracted early, and are only dissolved by death, and the women are chaste and modest. At Doreh, on the north coast, the bridegroom leads the bride home, when her father or nearest male relative divides a roasted banana between them, which they eat together with joined hands, and the marriage is completed. They have no religion, but believe that the soul of the father at death returns to the son, and that of the mother to the daughter. The Papuans of Humboldt Bay are farther advanced than those of any other part of the island, carve wood, make fishing-nets, build good houses above the water of the bay, and connect them with the mainland by bridges; each village has also an octagonal temple, ornamented within and without with figures of animals and obscene representations, though nothing is known of their religion. The largest temple, that of Tobaldi, received in 1858 the present of a Netherlands flag, which is flying from its spires, the natives little suspecting that it is a sign of asserted foreign supremacy. The religion of these Papuans seems to consist mainly in the adoration of Karowaro, wooden idols, of which one is solemnly consecrated whenever a member of the household dies. Their temples are full of images, apparently symbolical of rude nature worship. They have charmed talismans which derive their efficacy from being talked to.

All attempts of the sultans of Tidore to introduce the Mohammedan religion into Papua have failed. Christianity was first introduced in the northern portion in 1855, on the island of Massanama, to the east of Doreh harbor, by the German missionaries Ottow and Gieszler. They did not, however, remain long, and New Guinea may be said to be dependent for Christian teaching on the missionaries sent thither by the London Church Missionary Society since 1871. The founder of this mission is the Rev. A. W. Murray, for many years a laborer in the Polynesian country. He began the work at Darnley Island July 3, 1871, and the mission there has prospered beyond the most sanguine expectations. The people now generally observe the Sabbath and attend service, and the gross and superstitious practices of heathendom have disappeared from among the inhabitants of that island. On Aug. 24, 1873, a school was opened. Many of the natives, however, still continue the peculiar disposition of their departed — customs which seem to link them to countries far remote and ages long gone by. Instead of burying their dead out of their sight, they are accustomed to preserve them. The more corruptible parts are removed, and the body is stretched upon a wooden frame, to which it is fastened, and this is placed in an erect position and *smoked* till all the juices of the body are dried up; and when this is ef-

Village in Humboldt Bay, New Guinea.

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fected it keeps for generations. Missions are now established also at the adjoining islands Stephen and Murray, Bampton and Tanau. At Murray Island the first Christian church in Papua was erected in 1874. The headquarters of this mission is at Port Moresby, and there the work has prospered gloriously. Another important place on the mainland is Mamunanu, but the work has had to be temporarily abandoned there on account of the unwholesome climate. At Katau, where a mission was begun in 1871, the laborers were murdered, and there has not yet been any attempt made to renew the work. The Revs. S. Macfarlane and W. G. Lewes are now the principal missionaries in New Guinea, and they are active in explorations as well as in Christian labors. Very interesting reports from these men may be read in the *London Academy*, Dec. 18, 1875; April 15, 1876. See Moresby, *New Guinea and Polynesia* (Lond. 1876); Murray, *Polynesia and New Guinea* (New York, 1876, 12mo); *The Leisure Hour* for August, etc., 1875. These descriptions supersede all former writings on Papua, and we therefore do not refer to older publications. Lawson's *Wanderings in the Interior of New Guinea* (Lond. 1875) is regarded as a fraud. The author probably never saw Papua or its inhabitants (see *Edinb. Rev.* Oct. 1875, art. vii; July, 1876, art. ix). (J. H. W.)

Papyrus. See PAPER-REED.

Parabaptism (παραβάπτισμα), baptism in private houses or conventicles, which is frequently condemned in the canons of ancient councils under this name.

Parable, a word derived from the Greek verb παραβάλλω, which signifies *to set side by side*, and thus comes easily to have attached to it the idea of doing so for the purpose of *comparison*. A parable therefore is literally a placing beside, a comparison, a similitude, an illustration of one subject by another. Parables or fables are found in the literature of most nations. They were called by the Greeks αἶνοι, and by the Romans *fabulæ*. In the following discussion we avail ourselves to a considerable extent of the articles on the subject in Smith's and Fairbairn's *Bible Dictionaries*. See FIGURE.

I. *Signification of the Terms in the Original.*—"Parable" is the rendering in the A. V. of the following Hebrew and Greek words.

1. In the Old Testament it answers to מָשָׁל, *mashâl*, usually rendered "proverb," which denotes (*a*) an obscure or enigmatical saying, e. g. Psa. xlix, 4:

> "I will incline mine ear to a *parable;*
> I will open my *dark saying* upon the harp;"

Psa. lxxviii, 2:

> "I will open my mouth in a *parable;*
> I will utter *dark sayings* of old."

(*b*) It signifies a fictitious narrative, invented for the purpose of conveying truth in a less offensive or more engaging form than that of direct assertion. Of this sort is the parable by which Nathan reproved David (2 Sam. xii, 2, 3); that in which Jotham exposed the folly of the Shechemites (Judg. ix, 7–15); and that addressed by Jehoash to Amaziah (2 Kings xiv, 9, 10). To this class also belong the parables of Christ. (*c*) A discourse expressed in figurative, poetical, or highly ornamented diction is called a *parable*. Thus it is said, "Balaam took up his *parable*" (Numb. xxiii, 7); and, "Job continued his parable" (Job xxvii, 1). Under this general and wider signification the two former classes may not improperly be included. See PROVERB.

2. In the New Testament it is employed by our translators as the rendering of παραβολή (derived as above), a word which seems to have a more restricted signification than the above Hebrew term, being generally employed in the second sense mentioned above, viz to denote a fictitious narrative, under which is veiled some important truth. It has been supposed, indeed, that some of the parables uttered by our Saviour narrate real and not fictitious events; but whether this was the case or not is a point of little consequence. The fact that in one instance only (the parable of Lazarus and "Dives") an actual name is given —though probably but a conventional one commonly indicative of a class—is evidence that our Lord had no particular individual in view. Each of his parables, however, was *essentially* true; it was true to human nature, and nothing more was necessary. Another meaning which the word occasionally bears in the New Testament is that of a *type* or *emblem*, as in Heb. ix, 9, where παραβολή is rendered in our version *figure*. According to Macknight, the word in Heb. xi, 19 has the same meaning, but this is probably incorrect. See EMBLEM.

The word παραβολή therefore does not of itself imply a narrative. The juxtaposition of two things, differing in most points, but agreeing in some, is sufficient to bring the comparison thus produced within the etymology of the word. The παραβολή of Greek rhetoric need not be more than the simplest argument from analogy. "You would not choose pilots or athletes by lot; why then should you choose statesmen?" (Aristot. *Rhet.* ii, 20). In Hellenistic Greek, however, it acquired a wider meaning, coextensive with that of the above-mentioned Hebrew *mashâl*, for which the Sept. writers, with hardly an exception, make it the equivalent. That word (=*similitude*), as was natural in the language of a people who had never reduced rhetoric to an art, had a large range of application, and was applied (as seen above) sometimes to the shortest proverbs (1 Sam. x, 12; xxiv, 13; 2 Chron. vii, 20), sometimes to dark prophetic utterances (Numb. xxiii, 7, 18; xxiv, 3; Ezek. xx, 49), sometimes to enigmatic maxims (Psa. lxxviii, 2; Prov. i, 6), or metaphors expanded into a narrative (Ezek. xii, 22). In Ecclesiasticus the word occurs with a striking frequency, and, as will be seen hereafter, its use by the Son of Sirach throws light on the position occupied by parables in our Lord's teaching. In the N. T. itself the word is used with a like latitude. While attached most frequently to the illustrations which have given it a special meaning, it is also applied to a short saying like "Physician, heal thyself" (Luke iv, 23), to a mere comparison without a narrative (Matt. xxiv, 32), to the figurative character of the Levitical ordinances (Heb. ix, 9), or of single facts in patriarchal history (Heb. xi, 19). The later history of the word is not without interest. Naturalized in Latin, chiefly through the Vulgate or earlier versions, it loses gradually the original idea of figurative speech, and is used for speech of any kind. Mediæval Latin gives us the strange form of *parabolare*, and the descendants of the technical Greek word in the Romance languages are *parler*, *parole*, *parola*, *palabras* (Diez, *Roman. Wörterb.* s. v. Parola). See SIMILE.

II. *Definition and Distinctions.*—From the above examinations we are prepared to find the word frequently used both by the evangelists and by the disciples of Jesus, with reference to instructions of Christ which we should call simply figurative, or metaphorical, or proverbial. In Luke vi, 39 we read, "And he spake a parable unto them, Can the blind lead the blind? Shall they not both fall into the ditch?" (comp. Matt. xv, 14, 15, where Peter speaks of the saying as "this parable"). In Mark vii, 17, after Jesus had taught that not the things entering into, but those coming out of a man defile him, we are told that, "when he was entered into the house from the people, his disciples asked him concerning the parable;" and, in Luke xiv, 7, the warning against taking the chief seats at table is introduced as "a parable put forth to those which were bidden." In all these sayings of our Lord, however, it is obvious that the germ of a parable is contained. We have only to work upon the hint given

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us, and we have the perfect story. Two blind men, for example, are seen leading each other along the road, and, after struggling for a time with the difficulties of doing so, both fall into the ditch by the wayside. A pure and noble-spirited man takes his food with unwashed hands, while a hypocrite and oppressor of the poor is careful to cleanse them before he eats; both rise up from table and return, the one to his career of benevolence, the other to his wrongs and his injustice: which is the one deserving condemnation? The banquet is spread, a vain guest enters and takes the highest seat, a meritorious but humble one follows and takes the lowest, the master of the house notes the impropriety, and requests the former to go down, the latter to come up, the attention of the whole company is directed to them, the one is shamed, the other is honored. Thus in each case we have the substance, although not the form, of the parable; in each an incident of common life is employed for the illustration of higher truth. But while comparison is thus the general meaning of the word before us, it has acquired a special sense in distinction from those other words, similitude, metaphor, allegory, fable, etc., which also imply comparison. Let us endeavor to distinguish it from these.

1. The parable is not a mere *similitude*, in which the mind rests simply upon the points of agreement between two things that are compared, and experiences that pleasure which is always afforded by the discovery of resemblances between things that differ. In such a case both terms of the similitude must be enunciated, and the pleasure springing from their agreement is all that the speaker or writer looks to as what will lend force to his instructions. See SIMILITUDE.

2. Nor is the parable a mere *metaphor*, in which a word, familiar to us in the region of sensible experience, and denoting some object possessed of particular properties, is transferred to another object belonging to a more elevated region, in order that the former may impart to us a fuller and livelier idea of the properties which the latter ought to possess. Were we to speak of the Word of God as a seed we might be said to use a metaphor, but in that case we transfer the properties of the seed to the Word; the seed itself, having suggested the particular property upon which we wish to dwell, vanishes from our thoughts. But when as a part of instruction by parable we use the same expression, the idea of the seed abides with us, and the keeping before our minds of its actual history, that we may ascend from it into another sphere, is a necessary part of the mental process through which we pass. See METAPHOR.

3. It is more difficult to draw the distinction between parable and *allegory*. It can hardly be (as in Trench, *On the Parables*, p. 8) that in the latter there is a transference of the qualities and properties of the thing signifying to the thing signified, so that the mind blends the two together, while in the former it keeps them separate. This distinction proceeds upon the idea that an allegory is only an extended metaphor, an idea which cannot be regarded as correct, for the allegory seems to differ from the metaphor especially in this, that no transference of qualities and properties takes place. In the allegory the circumstances employed for the purpose of comparison remain in their real or supposed existence; the mind does not, as in metaphor, rest at once in the final object of thought, and only travel backwards to the figure employed for giving liveliness to the representation, in order that it may fill out its idea of the higher by recalling the attributes of the lower. It starts from the facts, whether real or imaginary, which form the basis of the similitude it employs; it leaves them as they are; and only hastens to the conclusion that a corresponding order of things is to be found in the other sphere to which it ascends. The allegory thus corresponds strictly to what is involved in the derivation of the word. It is the teaching of one thing by another thing, of a second by a first; a similarity of properties is supposed to exist, a like course of events to be traceable in both; but the first does not pass off in the second; the two remain distinct. Viewed in this light, allegory, in its widest sense, may be regarded as a genus, of which the fable, the parable, and what we commonly call allegory are species. It only remains for us, therefore, to note the differences of these.

4. Between *fable* and parable the difference appears to be determined by the object which they severally propose. It is the business of the fable to enforce only some prudential maxim, some common-sense principle, some wise saw founded on the experience of the world, and to do this in such a way as shall awaken surprise and pleasure. Hence it deals mainly with plants or the lower animals, and, by clothing them with all the powers of reflection which lie within the compass of its aim, it gives not only interest but force to its lesson. If even animals or plants, we reason, can display such prudence or be the victims of such folly, how much more ought we, with our higher powers, to exhibit the one or to avoid the other? The parable has a nobler end. It would teach either religious or high moral truth. It deals with the loftiest aspect of man's being, with the nobler side of his character, with his relation not to mere earthly experience, but to a spiritual, an ideal world. Hence it cannot admit into its story those actors in which the fable mainly delights. The lesson which it would enforce is too solemn for that. It would jar upon our sense of propriety, and would be unnatural. That such actors should appear in the fable produces no feeling of incongruity, because we know that there is a side of our nature which is possessed in common with us by the beasts of the field. But it is not so with that side of it which the parable would instruct, and to introduce therefore the lower animals as our instructors there would be to destroy our sense of what chiefly distinguishes us from them, and would only produce disgust. The correctness of what has been said may still further appear if we consider that we would take no offence at a parable in which angels were actors, because, whatever points of difference there may exist between the human and angelic nature, they agree in this, that they are fitted for moving amid the same spiritual realities, and cherishing the same spiritual emotions. These considerations will also show us that, while a fable may proceed upon facts palpably fictitious, the parable can only proceed upon those which are or may be true. It deals so much with the severe majesty of truth that it cannot accept the aid of anything plainly false. It is the truthfulness, in short, of the lower side of the representation that makes it the fitting vehicle for the conveyance of the higher. Thus also we remark, in conclusion upon this point, that the parable might take the place of the fable, but not the fable of the parable. As to the distinction again between the parable and the *allegory commonly so called*, it is probably to be sought in this, that the latter is the offspring simply of a poetical imagination, while the former is conversant with the actual realities of life. See FABLE.

Thus distinguished both from similitude and metaphor, and regarded as a species of allegory, the parable may be said to be a story which, either true or possessing all the appearance of truth, exhibits in the sphere of natural human life a process parallel to one which exists in the ideal and spiritual world. It differs from the "*story*" of the modern romantic tale chiefly in the fact that its incidents are drawn from *ordinary* life, while the latter deals with unusual and marvellous conjunctures, such as rarely if ever occur in reality. The moral effect therefore is very different. See ALLEGORY.

III. *Use of Parables by our Lord.*—It will help us, however, still further to understand the meaning of the parable, and its high significance as a method of tuition,

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if we consider the grounds upon which its power to instruct us rests. For that power is not simply dependent upon the pleasure which an aptly chosen similitude always affords. It is rather dependent upon the truth, of which we become gradually more sensible as our views of religion rise, that the whole of nature and providence, the whole constitution of human life, and the laws which regulate the progress both of the individual and of society, spring from one God, and are maintained by him. All outward things thus become transfigured to us—are not merely what they are to the bodily eyes, but are pregnant with a fuller meaning, colored with a richer light to the eye of faith. Beneath the outward we see the inward; beneath the material, the spiritual; beneath the visible, the invisible; beneath the temporal, the eternal. Everywhere the same perfections of God's being, the same rules of his government, appear. We feel ourselves placed in the midst of a grand harmonious system, all the lines of which spring from the same centre, and return to it again. Whatever lesson, therefore, is associated with any one part of the Almighty's works or ways, comes to us with the weight, not of that one part only, but of all. If God reveal himself in this way here, he will reveal himself, we reason, in this way elsewhere. We call in the universe to bear witness to the truth which we may be considering; and we rest in the assurance that, could we explore it all, we should find analogous principles at work in it.

It may be said indeed that this view of parables is Christian, and that our Lord's parables were addressed to Jews. The statement is true. The feeling which we have expressed belongs, in its most developed form, to Christianity alone. In its thoroughness and completeness it was first revealed in Christ. He alone has taught us to behold in everything the tokens of our heavenly Father's presence, and yet to avoid the pantheistic error of merging the Father in his works. But although fully developed only in Christianity, this lesson was one also of Judaism. The Jew believed in a personal God, and looked upon the world as his handiwork. What he lacked was that well-grounded belief in the love of God which could alone guide him through the many perplexities and reconcile the many apparent contradictions by which he was surrounded. Still he knew enough to make him in a great degree alive to this power of the parable. Further, we must bear in mind that our Lord, as the great Teacher of man, could not, while he sought to be understood by the Jew, be limited in his teaching by the capacity of the Jew to understand. He had to speak for all ages, and all stages of advancement; for the spiritual as well as for the carnal, for full-grown men as well as babes. More than all, we must remember that in his teaching the Saviour had to present *himself*—that his lessons were not like those of an ordinary teacher, who may be more or less taught by others to speak what he himself is not. Christ was to embody in himself the highest conception of Christianity. He was to exhibit our faith in living reality, by showing how he himself felt and lived—how he himself looked on heaven and earth, on God and man. Therefore, even although the Jew might have been less favorably situated than he was for owning this particular element of the parable's power, such a method of instruction would still have possessed a divine and beautiful appropriateness in the lips of Jesus.

To understand the relation of the parables of the Gospels to our Lord's teachings, we must go back to the use made of them by previous or contemporary teachers. We have sufficient evidence that they were frequently employed by them (see Horwitz, *Hebrew Tales*, Lond. 1826; N. Y. 1847; Levi, *Parabole dai libri Talmudici*, Florence, 1861). They appear frequently in the Gemara and Midrash (comp. Lightfoot, *Hor. Heb. in Matt.* xiii, 3; Jost, *Judenthum*, ii, 216), and are ascribed to Hillel, Shammai, and other great rabbins of the two preceding centuries. The panegyric passed upon the great rabbi Meir, that after his death men ceased to speak parables, implies that up to that time there had been a succession of teachers more or less distinguished for them (*Sota*, fol. 49, in Jost, *Judenthum*, ii, 87; Lightfoot, *l. c.*). Later Jewish writers have seen in this employment of parables a condescension to the ignorance of the great mass of mankind, who cannot be taught otherwise. For them, as for women or children, parables are the natural and fit method of instruction (Maimonides, *Porta Mosis*, p. 84, in Wetstein, *On Matt.* xiii), and the same view is taken by Jerome as accounting for the common use of parables in Syria and Palestine (Hieron. *In Matt.* xviii, 23). It may be questioned, however, whether this represents the use made of them by the rabbins of our Lord's time. The language of the Son of Sirach confines them to the scribe who devotes himself to study. They are at once his glory and his reward (Ecclus. xxxix, 2, 3). Of all who eat bread by the sweat of their brow, of the great mass of men in cities and country, it is written that "they shall not be found where parables are spoken" (xxxviii, 33). For these, therefore, it is probable that the Scribes and teachers of the law had simply rules and precepts, often perhaps burdensome and oppressive (Matt. xxiii, 3, 4), formulæ of prayer (Luke xi, 1), appointed times of fasting and hours of devotion (Mark ii, 18). They, who would not even eat with common people (comp. Wetstein and Lampe, *On John* vii, 49), cared little to give even as much as this to the "people of the earth," whom they scorned as "knowing not the law," a brute herd for whom they could have no sympathy. For their own scholars they had, according to their individual character and power of thought, the casuistry with which the Mishna is for the most part filled, or the parables which here and there give tokens of some deeper insight. The parable was made the instrument for teaching the young disciple to discern the treasures of wisdom of which the "accursed" multitude were ignorant. The teaching of our Lord at the commencement of his ministry was in every way the opposite of this. The Sermon on the Mount may be taken as the type of the "words of grace" which he spake, "not as the Scribes." Beatitudes, laws, promises, were uttered distinctly, not indeed without similitudes, but with similitudes that explained themselves. So for some months he taught in the synagogues and on the seashore of Galilee, as he had before taught in Jerusalem, and as yet without a parable. But then there comes a change. The direct teaching was met with scorn, unbelief, hardness, and he seems for a time to abandon it for that which took the form of parables. The question of the disciples (Matt. xiii, 10) implies that they were astonished. Their Master was no longer proclaiming the Gospel of the kingdom as before. He was falling back into one at least of the forms of rabbinic teaching (comp. Schöttgen's *Hor. Heb.* vol. ii, "Christus Rabbinorum Summus"). He was speaking to the multitude in the parables and dark sayings which the rabbins reserved for their chosen disciples. Here, for them, were two grounds for wonder. Here, for us, is the key to the explanation which he gave, that he had chosen this form of teaching because the people were spiritually blind and deaf (Matt. xiii, 13), and in order they might remain so (Mark iv, 12). Two interpretations have been given of these words: (*a.*) Spiritual truths, it has been said, are in themselves hard and uninviting. Men needed to be won to them by that which was more attractive. The parable was an instrument of education for those who were children in age or character. For this reason it was chosen by the Divine Teacher, as fables and stories, "adminicula imbecillitatis" (Seneca, *Epist.* 59), have been chosen by human teachers (Chrysostom, *Hom. in Johann.* 34). (*b*) Others, again, have seen in this use of parables something of a penal character. Men have set them-

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selves against the truth, and therefore it is hid from their eyes, presented to them in forms in which it is not easy for them to recognise it. To the inner circle of the chosen it is given to know the mysteries of the kingdom of God. To those who are without, all these things are done in parables. Neither view is wholly satisfactory. Each contains a partial truth. All experience shows, *first*, that parables do attract, and, when once understood, are sure to be remembered; *secondly*, that men may listen to them and see that they have a meaning, and yet never care to ask what that meaning is. Their worth, as instruments of teaching, lies in their being at once a test of character, and in their presenting each form of character with that which, as a penalty or blessing, is adapted to it. They withdraw the light from those who love darkness. They protect the truth which they enshrine from the mockery of the scoffer. They leave something even with the careless which may be interpreted and understood afterwards. They reveal, on the other hand, the seekers after truth. These ask the meaning of the parable, will not rest till the teacher has explained it, are led step by step to the laws of interpretation, so that they can "understand all parables," and then pass on into the higher region in which parables are no longer necessary, but all things are spoken plainly. In this way the parable did its work, found out the fit hearers and led them on. It is also to be remembered that even after this self-imposed law of reserve and reticence, the teaching of Christ presented a marvellous contrast to the narrow exclusiveness of the Scribes. The mode of education was changed, but the work of teaching or educating was not for a moment given up, and the aptest scholars were found in those whom the received system would have altogether shut out.

If we test the parables of the Old Testament by the rules above laid down, we shall not find them wanting in any excellence belonging to this species of composition. What can be more forcible, more persuasive, and more beautiful than the parables of Jotham (Judg. ix, 7-15), of Nathan (2 Sam. xii, 1-14), of Isaiah (v, 1-5), and of Ezekiel (xix, 1-9)? There are other illustrations, like that of the city delivered by one wise inhabitant (Eccles. ix, 14, 15), which are substantially parables, although not in express form. But the parables uttered by our Saviour claim pre-eminence over all others on account of their number, variety, appositeness, and beauty. Indeed, it is impossible to conceive of a mode of instruction better fitted to engage the attention, interest the feelings, and impress the conscience than that which our Lord adopted. Among its advantages may be recapitulated the following: (1.) It secured the attention of multitudes who would not have listened to truth conveyed in the form of abstract propositions. It did so in virtue of two principles of human nature, viz. that outward and sensible objects make a more vivid impression than inward notions or ideas; and that the particular and the concrete affect the mind more than the general and the abstract. Thus a virtue or vice may be held up for abhorrence or admiration far more successfully by exhibiting its effects on the character of an individual than by eulogizing or declaiming against it in the abstract. (2.) This mode of teaching was, as we have seen, one with which the Jews were familiar, and for which they entertained a preference. They had been accustomed to it in the writings of their prophets, and, like other Eastern nations, listened with pleasure to truths thus wrapped in the veil of allegory. (3.) Some truths which, if openly stated, would have been opposed by a barrier of prejudice, were in this way insinuated, as it were, into men's minds, and secured their assent unawares. (4.) The parabolic style was well adapted to conceal Christ's meaning from those who, through obstinacy and perverseness, were indisposed to receive it. This seems to be the meaning of Isaiah in the passage quoted in Matt. xiii, 13. Not that the truth was ever hidden from those who sincerely sought to know it; but it was wrapped in just enough of obscurity to veil it from those who "had pleasure in unrighteousness," and who would not "come to the light lest their deeds should be reproved." In accordance with strict justice, such were "given up to strong delusions, that they might believe a lie." See BLINDNESS, JUDICIAL.

Accordingly, from the time indicated in the passage just cited, parables enter largely into our Lord's recorded teaching. Each parable of those which we read in the Gospels may have been repeated more than once with greater or less variation (as, e. g., those of the pounds and the talents, Matt. xxv, 14; Luke xix, 12; of the supper, in Matt. xxii, 2, and Luke xiv, 16). Everything leads us to believe that there were many others of which we have no record (Matt. xiii, 34; Mark iv, 33). In those which remain various writers have thought it possible to trace something like an order; but as these classifications must be in any case somewhat subjective and arbitrary, we refrain from presenting them, and give simply a complete list in tabular form (p. 647).

Lastly, it is to be noticed, partly as a witness to the truth of the four Gospels, partly as a line of demarcation between them and all counterfeits, that the apocryphal Gospels contain no parables. Human invention could imagine miracles (though these too in the spurious Gospels are stripped of all that gives them majesty and significance), but the parables of the Gospels were inimitable and unapproachable by any writers of that or the succeeding age. They possess a life and power which stamp them as with the "image and superscription" of the Son of Man. Even the total absence of any allusion to them in the written or spoken teaching of the apostles shows how little their minds set afterwards in that direction, how little likely they were to do more than testify what they had actually heard.

IV. *Rules of Interpretation.*—It has been usual to consider the parable as composed of two parts: viz. the *protasis*, conveying merely the *literal* sense; and the *apodosis*, containing the *mystical* or *figurative* sense. It is not necessary, however, that this second part should always be expressed. It is frequently omitted in the parables of our Lord, when the truth illustrated was such as his disciples were unable at the time fully to comprehend, or when it was his design to reveal to them something which was to be hidden from the unbelieving Jews (comp. Matt. xiii, 11-13). The excellence of a parable depends on the propriety and force of the comparison on which it is founded; on the general fitness and harmony of its parts; on the obviousness of its main scope or design; on the beauty and conciseness of the style in which it is expressed; and on its adaptation to the circumstances and capacities of the hearers. The *scope* or *design* of Christ's parables is sometimes to be gathered from his own express declaration, as in Luke xii, 16-20; xiv, 11; xvi, 9. In other cases it must be sought by considering the context, the circumstances in which it was spoken, and the features of the narrative itself, i. e. the *literal* sense. For the right understanding of this, an acquaintance with the customs of the people, with the productions of their country, and with the events of their history, is often desirable. Most of our Lord's parables, however, admit of no doubt as to their main scope, and are so simple and perspicuous that "he who runs may read."

It has been urged by some writers, by none with greater force or clearness than by Chrysostom (*Hom. in Matt.* 64), that there is a scope or purpose for each parable, and that our aim must be to discern this, not to find a special significance in each circumstance or incident. The rest, it is said, may be dealt with as the drapery which the parable needs for its grace and completeness, but which is not essential. It may be ques-

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PARABLES.	IMPORT.	OCCASION.	DATE.	PASSAGES.
1. The two buildings	The strength conferred by duty	Sermon on the Mount, at the close	May (?), A.D. 27	Matt. vii, 24–27; Luke vi, 47–49.
2. Children in the market-place	Evil of a fault-finding disposition	Rejection by the Pharisees of John's baptism	June, " "	Matt. xi, 16; Luke vii, 32.
3. The two debtors	Love to Christ proportioned to grace received	A Pharisee's self-righteous reflections	" " "	Luke vii, 41.
4. The unclean spirit	Hardening power of unbelief	The Scribes demand a miracle in the heavens	Oct. " "	Matt. xii, 43–45; Luke xi, 24–26.
5. The rich man's meditation	Folly of reliance upon wealth	Dispute of two brothers on their father's estate	" " "	Luke xii, 16.
6. The barren fig-tree	Danger in the unbelief of the Jewish Church	The tidings of the execution by Pilate of certain Galilæans.	" " "	Luke xiii, 6–9. [viii, 5–8.
7. The sower	Effects of preaching religious truth	Sermon on the sea-shore	" " "	Matt. xiii, 5–8; Mark iv, 3–8; Luke
8. The tares	The severance of good and evil reserved for the future.	The same	" " "	Matt. xiii, 24–30.
9. The seed	Internal power of truth	The same	" " "	Mark iv, 26.
10. The grain of mustard-seed	Small beginnings and future growth of Christ's kingdom	The same	" " "	Matt. xiii, 31, 32; Mark iv, 31, 32; Luke xiii, 19.
11. The leaven	Dissemination of the knowledge of Christ gradual and certain	The same	" " "	Matt. xiii, 33; Luke xiii, 21.
12. The candle	Effect of good example	To the disciples alone	" " "	Matt. v, 15; Mark iv, 21; Luke viii, 16; xi, 33.
13. The net	Mixed character of the Church on earth	The same	" " "	Matt. xiii, 47, 48.
14. The hidden treasure	Value of religion	The same	" " "	Matt. xiii, 44.
15. The pearl of great price	The same	The same	" " "	Matt. xiii, 45, 46.
16. The householder	Varied methods of teaching truth	The same	" " "	Matt. xiii, 52.
17. The marriage	The joy of the disciples in Christ's companionship	To the Pharisees, who censured the disciples for not fasting.	Nov. " "	Matt. ix, 15; Mark ii, 19, 20; Luke v, 34, 35.
18. The patched garment	The propriety of adapting actions to circumstances	The same	" " "	Matt. ix, 16; Mark ii, 21; Luke v, 36.
19. The wine-bottles	The same	The same	" " "	Matt. ix, 17; Mark ii, 22; Luke v, 37.
20. The harvest	Need of labor and prayer	View of the spiritual wants of the Jewish people	Jan. A.D. 28	Matt. ix, 37; Luke x, 2.
21. The adversary	Need of prompt repentance	Slowness of the people to believe	May, " "	Matt. v, 25; Luke xii, 58.
22. The two insolvent debtors	Duty of forgiveness	Peter's question, how far this duty extends	Sept. " "	Matt. xviii, 23–35.
23. The good Samaritan	The golden rule extends to all	The lawyer's question, Who is my neighbor?	Oct. " "	Luke x, 30–37.
24. The three loaves	Effect of importunity in prayer	The disciples ask a lesson in prayer	Nov. " "	Luke xi, 5–8.
25. The true shepherd	Christ the only way to God	The Pharisees reject the testimony of a miracle	" " "	John x, 1–16.
26. The strait gate	Difficulty of repentance	The question, Are there few that be saved?	Feb. A.D. 29	Luke xiii, 24; Matt. vii, 14.
27. The guests	Chief places not to be usurped	Eagerness of guests to take high places	March, " "	Luke xiv, 7–11.
28. The marriage supper	Rejection of those who delay, and of unbelievers	Self-righteous remark of a guest	" " "	Matt. xxii, 2–9; Luke xiv, 16–23.
29. The wedding garment	Necessity of purity	Continuation of the same discourse	" " "	Matt. xxii, 10–14.
30. The tower	Need of deliberation	Multitudes surrounding Christ	" " "	Luke xiv, 28–30.
31. The king going to war	The same	The same	" " "	Luke xiv, 30.
32. The lost sheep	Christ's peculiar love for sinners	The Pharisees murmured against his receiving the wicked.	" " "	Matt. xviii, 12–13; Luke xv, 4–7.
33. The lost piece of money	The same	The same	" " "	Luke xv, 8, 9.
34. The prodigal son	The same	The same	" " "	Luke xv, 11–32.
35. The unjust steward	Need of pious prudence in using property	To the disciples	" " "	Luke xvi, 1–9.
36. The rich man and Lazarus	Salvation not connected with wealth	Derision of the Pharisees	" " "	Luke xvi, 19–31.
37. The importunate widow	Perseverance in prayer	Teaching the disciples	" " "	Luke xviii, 2–5.
38. The Pharisee and Publican	Humility in prayer	Teaching the self-righteous	" " "	Luke xviii, 10–14.
39. The servant's office	Man's obedience not meritorious	The same	" " "	Luke xvii, 7–10.
40. The laborers in the vineyard	The same further illustrated	The same	" " "	Matt. xx, 1–16.
41. The talents	Doom of unfaithful followers	At the house of Zacchæus	" " "	Matt. xxv, 14–30; Luke xix, 11–27.
42. The two sons	Obedience better than words	The chief priests demand his authority	" " "	Matt. xxi, 28. [Luke xx, 9–16.
43. The murderous husbandmen	Guilt and rejection of the Jewish Church	The same	" " "	Matt. xxi, 33–43; Mark xii, 1–9;
44. The fig-tree	Duty of watching for Christ's appearance	In prophesying the destruction of Jerusalem	" " "	Matt. xxiv, 32; Mark xiii, 28; Luke xxi, 29, 30.
45. The watching householder	The same	The same	" " "	Matt. xxiv, 43; Luke xii, 39.
46. The man on a far journey	The same	The same	" " "	Mark xiii, 34.
47. The characters of two servants	Danger of unfaithfulness	The same	" " "	Matt. xxiv, 45–51; Luke xii, 42–46.
48. The ten virgins	Necessity of watchfulness	The same	" " "	Matt. xxv, 1–12.
49. The watching servants	The same	The same	" " "	Luke xii, 36–38.
50. The vine and its branches	The care of Christ over the Church	At the Last Supper	" " "	John xv, 1–6.

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tioned, however, whether this canon of interpretation is likely to lead us to the full meaning of this portion of our Lord's teaching. True as it doubtless is that there was in each parable a leading thought to be learned, partly from the parable itself, partly from the occasion of its utterance, and that all else gathers round that thought as a centre, it must be remembered that in the great patterns of interpretation which he himself has given us there is more than this. Not only the sower and the seed and the several soils have their counterparts in the spiritual life, but the birds of the air, the thorns, the scorching heat, have each of them a significance. The explanation of the wheat and the tares, given with less fulness—an outline as it were, which the advancing scholars would be able to fill up—is equally specific. It may be inferred from these two instances that we are, at least, justified in looking for a meaning even in the seeming accessories of a parable. If the opposite mode of interpreting should seem likely to lead us, as it has led many, to strange and forced analogies and an arbitrary dogmatism, the safeguard may be found in our recollecting that in assigning such meanings we are but as scholars guessing at the mind of a teacher whose words are higher than our thoughts, recognising the analogies which may have been, but which were not necessarily those which he recognised. No such interpretation can claim anything like authority. The very form of the teaching makes it probable that there may be in any case more than one legitimate explanation. The outward fact in nature or in social life may correspond to spiritual facts at once in God's government of the world, and in the history of the individual soul. A parable may be at once ethical, and in the highest sense of the term prophetic. There is thus a wide field open to the discernment of the interpreter. There are also restraints upon the mere fertility of his imagination. (1.) The analogies must be real, not arbitrary. (2.) The parables are to be considered as parts of a whole, and the interpretation of one is not to override or encroach upon the lessons taught by others. (3.) The direct teaching of Christ presents the standard to which all *our* interpretations are to be referred, and by which they are to be measured. He interpreted two parables, that of the sower (Matt. xiii, 3-8, 18-23; Mark iv, 3-8, 14-20; Luke viii, 5-8, 11-15) and that of the tares and the wheat (Matt. xiii, 24-30, 36-43). These interpretations must suggest the further rules of which we are in search.

1. Each parable has one leading idea to which all its parts are subordinate. For example, in the parable of the sower, this idea is the manner in which we ought to hear the Word of God. In that of the tares and the wheat, it is the struggle of the good with the evil, till the day when both shall be finally and forever parted. In subordination to these two ideas all the different incidents of the two parables are explained. It is always the same; and when we succeed in forming to ourselves such a conception of the leading idea of the narrative that all its parts easily and naturally arrange themselves around it, we have good reason to believe that our conception is correct. This idea, it may be further remarked, is to be sought in the relation of the human heart to God, and not in any local or temporary circumstances. It was so in the cases before us. Doubtless it would have been possible for the Saviour to have specified many causes which specially hindered, in those who then heard him, the true reception of his word. But he does not so. Those which he mentions were not peculiar to that age and country; they belong to every land and to all time. The devil, tribulation, and persecution, the cares of this world, the deceitfulness of riches; how general are they! they embrace the widest and most universal relations between the human heart and outward circumstances. So with the other. The field is not Judæa, but "the world;" "the good seed are the children of the kingdom, but the tares are the children of the wicked one." Again, how general! we, as well as Christ's immediate hearers, are included there. The lesson is important. What more common than for preachers to find the meaning of a parable, first in the circumstances of the time—for example, in the calling of the Jews and the rejection of the Gentiles—and then to proceed to a more general view of the truth contained in it, thus leaving upon the minds of their hearers the impression that the first is the correct interpretation, the second the wise and happy application of it? The very opposite is the case. The general is the true meaning; the particular is only one of its applications suitable at the time, just as other applications might be suitable to any age if drawn from the circumstances by which the age is marked. How completely is the beautiful parable of the prodigal son ruined when we are told that the elder son is the Jew, the younger the Gentile. The instinct of a congregation which repels such a method of interpreting is more true to the nature of the parable than the would-be archæological explorations of the pulpit.

It is possible, no doubt, that the individual parts of a parable may be full of instruction. In that of the sower, what a field of thought is opened by the expression, "The seed is the Word of God" (Luke viii, 11). In that of the prodigal son, the description of the younger son's wandering from his father's house, of the famine that came upon him in the strange land, of his want and misery, and of the degrading service to which he was subjected, form a striking representation of the nature and consequences of sin, which it is impossible to pass over. But in both cases, as in all others, the particular point to be observed is this, that such lessons must be kept subordinate to the main drift of the parable, and must be so treated as to bring more powerfully home to us its one leading idea. That in themselves they may teach more is possible. Who shall measure the infinite extent of the wisdom of Christ, or the inexhaustible meaning which may lie in the simplest utterance of him "in whom are hid all the treasures of wisdom and knowledge," who is "the same yesterday, to-day, and forever?" But, considered as parts of the parable in which they occur, such separate clauses or incidents are to be looked at in the light of the general lesson which it teaches, and may only be so treated as to lend that lesson force. This is the one great principle by which we are to be guided: and, when we hold it fast, we may at once admit that the fuller the meaning which can be naturally imparted to each individual portion of the parable the more justice do we do to it. The danger of forgetting this has been frequently illustrated. It has led to an undue and unscriptural pressing both of specific traits of parables and the want of them. Thus, in that of the laborers in the market-place, we might be easily led, by the last part of it (Matt. xx, 8-14), to the supposition that in the heavenly state the rewards of all Christ's servants will be equal—a supposition at variance with many other passages of Scripture. How often has it been argued that the doctrine of the atonement was not taught by the Redeemer, because in the parable of the prodigal son there is no mention made of expiation or intercession before the wanderer is welcomed to his father's house, and embraced in the arms of his father's love. It is of the utmost importance, therefore, to fix clearly in the mind the general lesson of a parable, and to keep everything subservient to it.

2. While there is thus one leading idea in each parable, the explanations already referred to as given by our Lord further show that there are even few of its smallest particulars which have not a meaning. The difficulty, indeed, of determining what the meaning in each case is, and the extravagant and fanciful lengths to which some interpreters have gone, has generally led to an opposite conclusion. It has been urged, and not wholly without reason, that every story

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must have some things in it which serve only to give liveliness and force to the delineation, which are mere transition points from one part of the narrative to another; and that to assign a meaning to these is to substitute simply human fancies for the teaching of God. To this the only reply is that there is danger in either extreme; but that our tendency ought to be to seek a meaning in such traits, rather than the reverse, seems clear. For, in the first place, the aim of the parable is not poetical, but ethical. The story is not told for its own sake, but for the sake of the lesson; and it is reasonable, therefore, to infer that it will be constructed in such a manner as to answer this end as far as possible in all its traits. In the second place, the course followed by our Lord is conclusive upon the point. In the parable of the sower, the field, the birds of the air, the heat of the sun, the thorns and brambles of the bad ground, the thirty, sixty, and hundred fold of the good ground, have all a meaning. Nor is it otherwise in that of the tares and the wheat. How readily might we suppose that the reapers were only subordinate to the harvest. There cannot be a harvest without reapers. Yet "the reapers are the angels;" while the field itself, the man who sowed good seed, the enemy who sowed tares, and the harvest, are each explained. There is hardly a trait in either parable that is destitute of force. The conclusion is irresistible. However difficult it may be to make the application of each, the attempt is to be made, and our main object must be to discover the limits beyond which we may not go. Here, again, we cannot offer rules which promise to be of much use, but attention to the following principles may help us.

(*a*) Traits which cannot be applied to the relation between God and man belong only to the coloring. In the parable of the laborers in the vineyard, we read that the Master said to one class of the workers, "Take that thine is, and go thy way" (Matt. xx, 14). Words like these cannot be literally applied to the relation between God and man. We have nothing of our own, no claim of our own to reward. After we have done all, we are unprofitable servants. "The *gift* of God is eternal life through Jesus Christ our Lord." This trait, therefore, is simply a part of the filling out of the narrative.

(*b*) Traits which, if interpreted, would lead to conclusions contrary to the analogy of faith belong only to the coloring. In the parable of the unmerciful servant we read, "But, forasmuch as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made" (Matt. xviii, 25). Shall we infer that wives are to suffer for their husbands', children for their fathers' sins? The analogy of faith answers, No. Such a lesson, then, cannot be associated with the particulars referred to. They spring only from the fact that, after the manner of Eastern nations, the wife and children were considered to be the husband's and father's property. Again we have simply a part of the filling out of the narrative (comp. Scholten, quoted in Lisco, *On the Parables* [Clark's translation], p. 105).

(*c*) Traits which, if interpreted, would teach doctrines not elsewhere taught in Scripture belong only to the coloring. In the parable of the ten virgins, we are informed that "five of them were wise, and five were foolish" (Matt. xxv, 2). Give a meaning to this, and we must infer that the number of the saved and of the lost will be the same. Such a doctrine is nowhere taught us in the Bible, and again we conclude that the circumstance mentioned only fills out the narrative.

(*d*) Traits to which an interpretation cannot be given without indulging in fancies and conceits belong only to the coloring. In the parable of the prodigal son, "the father said to his servants, Bring forth the best robe and put it on him; and put a ring on his hand and shoes on his feet" (Luke xv, 22). To see in this the general tokens of restoration to all the privileges of a son in his father's house is evidently required. But to understand by the "best robe" the robe of the Saviour's righteousness, by the "ring" the gift of the Spirit whereby we are sealed unto the day of redemption, and by the "shoes" those works of our calling whereby "the penitent shall be equipped for holy obedience" (Trench, *On the Parables*, p. 412), seems to be pushing interpretation to a fanciful extent. The same thing may be said of Trench's interpretation of Matt. xiii, 33, "The kingdom of heaven is like unto leaven which a woman took and hid in three measures of meal," where he makes the three measures of meal represent the three parts of the then known world, or the three sons of Noah, or the three elements, spirit, soul, and body, which together make up the man (*On the Parables*, p. 114, 115).

Bearing these cautions in mind, the more minute our interpretation of a parable is, the more do we conform to the example of Him whose parables we interpret. Our great guide, however, must be a spiritual tact and discernment cultivated by close communion with Christ himself, an intelligent perception of Christian principles, a rich experience of the practical power of the divine life as it works in ourselves, and a knowledge of the world and its working there. We must constantly bear in mind that the parables of Christ teach directly neither history nor doctrine nor morals nor prophecy. They express directly only certain great *principles* of the Saviour's divine kingdom, of the kingdom of heaven or of God, when that kingdom comes into contact with the human heart. History, doctrine, morals, prophecy, may be deduced from them, because the truth of God and the human heart are essentially the same in all ages. But it is with principles alone that the parables deal; with principles which imply doctrines, which result in morals, which appear in the history of the past, and will reappear in the future. To set forth these principles in a sphere which is wider than that of either individuals or churches, in the sphere of divine truth in contact with the heart of man, is the object of the New Testament parables. See INTERPRETATION.

V. *Literature.*—The following are strictly exegetical works on all the parables of our Lord exclusively; we designate a few of the most important by prefixing an asterisk: Roger, *Parables* (Lond. 1690, 4to; in Germ. Hafn. 1648, 4to); Keach, *Exposition* (Lond. 1701, fol.; 1856, 8vo); Bragge, *Discourses* (ibid. 1711, 2 vols. 8vo); Lyncken, *Parabelen* (Utrecht, 1712, 8vo); Vitringa, *Parabeln* (Amst. 1715, 4to; in Germ. Leips. 1717, 4to); Dodd, *Discourses* (Lond. 1751, 2 vols. 8vo); Bulkley, *Discourses* (ibid. 1771, 4 vols. 8vo); Gray, *Delineation* (ibid. 1777, 1818; in Germ. Hanov. 1781, 8vo); Bauer, *Parabeln* (Leips. 1781, 8vo); Eylert, *Homilien* (Halle, 1806, 1818, 8vo); Farrer, *Sermons* (Lond. 1809, 8vo); Collyer, *Lectures* (ibid. 1815, 8vo); Grinfield, *Sermons* (ibid. 1819, 8vo); Kromm, *Parabeln* (Fulda, 1823, 8vo); Upjohn, *Discourses* (Wells, 1824, 3 vols. 8vo); Mount, *Lectures* (Lond. 1824, 12mo); Lonsdale, *Exposition* (ibid. 1825, 12mo); Baily, *Exposition* (ibid. 1828, 8vo); Knight, *Discourses* (ibid. 1830, 8vo); *Lisco, *Parabeln* (Berlin, 1832, and often later, 8vo; in Engl. [Clark's *Bibl. Cab.*] Edinb. 1840, 12mo); Mackenzie (Mary), *Lectures* (Lond. 1833, 2 vols. 8vo); *Greswell, *Exposition* (Oxf. 1834, 5 vols. 8vo); Cubitt, *Conversations* (Lond. 1840, 18mo); Zimmermann, *Gleichnisse* (Darmst. 1840–42, 2 vols. 8vo); *Trench, *Notes* (Lond. 1841, and often later; N. Y. 1861, 8vo); Mrs. Best, *Tracts* (Lond. 1841, 12mo); De Valenti, *Parabeln* (Basle, 1841, 2 vols. 8vo); Close, *Discourses* (London, 12mo); *Arndt, *Gl ichnissreden* (Magdeb. 1842–47, 1846–60, 6 vols. 8vo); Horlock, *Exposition* (vol. i, Lond. 1844, 12mo); Burns, *Sermons* (ibid. 1847, 12mo); Krummacher, *Parables* (from the Germ. ibid. 1849, 12mo; 1853, 4to); Lord Stanley (Earl of Derby), *Conversations* (ibid. 1849, 18mo); Cumming,

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Lectures (ibid. 1852, 12mo); Newland, *Postils* (ibid. 1854, 12mo); Stevens, *Parables* (Phila. 1855, 8vo); Kirk, *Lectures* (N. Y. 1856, 12mo); Oxenden, *Parables* (Lond. 1865, 1866, 8vo); Machlachlan, *Notes* (ibid. 1870, 8vo); De Teissier, *Parables* (ibid. 1870, 12mo). For treatises and discussions on the nature and other relations of the miracles, and for practical expositions of particular miracles, see the references in Volbeding, *Index Programmatum*, p. 34; Hase, *Leben Jesu*, p. 133; Danz, *Wörterbuch*, s. v.; Darling, *Cyclop.* (see index); Malcolm, *Theological Index*, s. v.

Parabolāni, a term applied in the ancient Christian Church to those who employed themselves in visiting the sick. The name may have been given to them because they *exposed* (παρέβαλον) themselves to danger by such services, just as the Greeks applied a kindred term (παραβολοι, from παραβάλλεσθαι τὴν ζωὴν, to put one's life in jeopardy; comp. Phil. ii, 30) to those who hired themselves out to fight with wild beasts in the amphitheatre; and the former office was considered, especially in times of public pestilence, as a work of similar danger. The Parabolani belonged to the inferior clergy, and consisted of a kind of brotherhood, who were under the supervision of the bishop. They seem to have originated at Alexandria. They did not confine themselves to their legitimate sphere, but took an interest in ecclesiastical matters, frequently as supporters of the bishops to whose diocese they belonged. Thus the Parabolani appeared at the Robber Synod in Ephesus (449). At Alexandria they were, during the 4th century, in a sense the bodyguard of the patriarch. By imperial edict their number was limited there to five hundred, which was, however, in 418, during an epidemic, temporarily increased to six hundred. Jee Julius, *An Essay on the Public Care for the Sick as produced by Christianity* (1825).

Parabrahma, a term often used to denote *Brahm* (q. v.), the supreme divinity of the Hindûs.

Paracelsus, Philippus Aureolus Theophrastus Bombastus, an eccentric character of the 16th century, who as physician, magician, and theosophist exercised no inconsiderable influence on certain branches of science and theology. His father was a physician, a native of the Swiss canton of Appenzell, and bore the name William Hochener, but his more ambitious son claimed descent from a noble Suabian family, *Von Hohenheim*, and changed his patronymic by an odd Græco-Latin translation into the appellation of Paracelsus, by which he is generally known. His mother had been matron in the hospital of a convent at Einsiedeln. He was an only child, born in 1493 in that small town, in the canton of Schwytz, nine miles from Zurich, famous for a cloister and shrine of St. Mary, to which thousands of pilgrims still flock. Einsiedeln in German meaning *hermitage*, he sometimes added "Eremita" to his name, to designate his native place. It is related that as an infant of three years he had the misfortune to be mutilated by a sow in his private parts; his portrait (in Mackay's *Extraordinary Delusions*, p. 143) shows him indeed without beard, nor was he fond of female society; yet there is no mention made of a mutation of voice usually the consequence of castration. This sexual defect, however, seems not to have impaired the development of his mental faculties. He received his first instruction from his father, who tried to prepare him for the medical profession. Young Theophrastus proved an apt scholar in all that he was taught, and as he was desirous of further accomplishments, especially in alchemy, then the rage of the age, he was placed in tuition with Trithemius, the celebrated abbot of Sponheim, and later with Sigismund Fugger, who in Schwatz (Tyrol) carried on a large laboratory; and there, Paracelsus assures us, he learned spagyric operations effectually. Imbued with a most ardent desire for information of every kind, he spent several years in travelling, during which he applied to all eminent masters of alchemical philosophy, and visited the universities of Germany, France, Italy, and Spain; he even ventured to the less civilized countries of Northern Europe and Asia, and tried to gather from all sorts of people some knowledge which he might turn to advantage for his own purposes. In this pursuit of "secrets," often under difficulties, he was once taken prisoner on the confines of Russia, and brought before the khan of the Tartars. This barbaric potentate he succeeded in so impressing, and so ingratiated himself with him, that he was sent in the train of the khan's son on an embassy to Constantinople. It was there, according to his statement, that Paracelsus, in his twenty-eighth year, was initiated into the secret of the philosopher's stone. He was frequently retained as surgeon to armies in battles and sieges. Returning to Switzerland, he soon became renowned by his wonderful cures, and was introduced to such men as Erasmus, the printer Froben, Œcolampadius, and other distinguished personages. In his thirty-third year he boasted of having cured thirteen princes whose cases had been declared hopeless. By such recommendations he obtained in 1526 the appointment as professor of physic and surgery at the University of Basle. He commenced his course of lectures by denouncing Galen and Avicenna, then standard authorities, as corrupters of medicine, and, taking a brazen chafing-dish, lighted some sulphur and threw their works into the flames, exclaiming, "Sic vos ardebitis in Gehenna." For Hippocrates, on the contrary, he professed great respect. For a while the singular manners and the novelty of his opinions rendered Paracelsus extremely popular, and his room was thronged with students; but his extravagances and self-glorification soon disgusted not a few of the more sober-minded. Among other things, he declared before his audience that he would even consult the devil, if God would not assist him in finding out the secrets of physic. He pretended to have invented an elixir of life which would insure to the happy partaker the age of Methuselah, and dealt in other wonderful preparations, to which he gave pompous and strange names. An outburst of passion deprived him of his professorship. A certain canon Von Lichtenfels, afflicted with gout in the stomach, given over by his physicians, applied to Paracelsus, and promised him one hundred florins for a cure. Paracelsus gave him three small pills of his laudanum, and relieved him. When he demanded his fee, the canon refused so large a sum, as it had taken so little medicine and time to cure him. He sued the churchman; the magistrate favored the canon, and adjudged Paracelsus only a trifle of the amount; whereupon Paracelsus reproached the justice with ignorance and partiality. The insult was reported to the city council, who pronounced a verdict of expulsion. Paracelsus, urged by his friends, had anticipated the sentence by a precipitate flight, in 1528. Henceforth his career was a downward course. He recommenced a wandering life in Alsace, and other parts of Germany and Switzerland, rarely staying long in any one place. He associated with low company, abandoned himself to intemperance, and when in his cups would threaten to summon a million of souls to show his power over them. By occasional extraordinary cures he measurably maintained his reputation. In the summer of 1541 he was called by the archbishop of Salzburg to that city. Here too he ranted against the old-fashioned regular doctors. In revenge he was by the servants of the aggrieved party thrown out of the window of an inn. The fall proved fatal, and thus, Sept. 24, 1541, he ended his erratic life. He was buried in the cemetery of the hospital of St. Sebastian, to which he bequeathed the inconsiderable remnant of his property. It would be here out of place to descant on the merits or demerits of his medical practice. His epitaph tells perhaps all that can be said in commendation of it: "Lepram, podagram, hydropsin aliaque insanabilia corporis con-

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tagia mirifica arte sustulit," including his treatment of syphilis and obstinate ulcers, in which he excelled. Though Paracelsus pretended to be guided by Hippocratic principles, his action appears more that of an empiric. He taught rather a trust in experience and experiment, and ascertaining the nature of the drugs and specitic application of them, than a dependence on obsolete theory, and thus he encouraged independent observation and research. His knowledge of chemistry was equal, if not superior, to that of any adept of his time. As regards his theosophical views, they are a quaint medley of the metaphysical and physical, and it is difficult to determine them, on account no less of the subject-matter than by reason of the obscure, singular language he invented, and the peculiar sense he put upon words different from their common signification. He supposed an analogy between the universe (macrocosmus) and the human system (microcosmus, or little world). He gave currency to the opinion, still indicated in our popular almanacs, that the principal parts of a man's body stand in some relation with and under control of the planets; e. g. the heart with the sun, the brain with the moon, the spleen with Saturn, the lungs with Mercury, the kidneys and genital organs with Venus, etc., and extended this influence also to plants, minerals, and animals. He maintained a prima materia, whence spring, among other things, the seeds of plants, animals, and minerals; generation, he asserts, is only the exit of the seed from darkness to light. Besides the so-called four elements (fire, earth, air, and water), and three principles (salt, sulphur, and mercury), he taught that there is in all natural bodies something of a celestial nature, a quintessence, a substance corporeally drawn from bodies that increase, and from everything that has life, free from all impurity and mortality, the highest subtilty separated from all elements. This he calls by several names: philosophical tincture, philosopher's stone, the flower, the sun, heaven, and ethereal spirit. He believed in an internal illumination, an emanation from Divinity, and in the universal harmony of all things. His mysticism is a kind of pantheism, for which he was decried as an infidel, heretic, and atheist. He was decidedly in favor of the Reformation, as of a tendency to liberate and liberalize the mind from superstition and bigotry. Paracelsus was a contemporary of Luther, and already half a Protestant. He regarded Christ as the light of nature as well as of man, and sought to show the inward relation between the revelation given in Christianity and that manifested in nature. He also held that there is an inward relation between nature and man. Everything is contained in each individual man: he is a microcosm; he has within him even all the spirits of the stars; the only question is how to arouse them. He admitted no astrological fate over man, nor any objective magic; magic is to be found in man himself; it is the power of a man united to God by faith. Faith is omnipotent; it effects what it conceives, what it chooses. In his view, magical power, properly so called, is the imagination of faith, for God also created all things by means of imagination. He has but little to say of sin and justification, but much of the sickness of the body and the reason; this, however, is healed by the imaginative power of the spirit which has placed itself in relation to Christ, and received his Spirit. As our souls were poured into our bodies by God himself in unfathomable love, so do we also receive from Christ, through the Holy Spirit, and by means of the imagination of faith, the seed of a heavenly and spiritual body. This takes place especially in the Lord's Supper, so that Christ has his incarnations in all believers through the Spirit. A tendency towards forming spirit and corporeity into a unity is here unmistakable; but this mysticism does not see its way to such a unity except in the case of Christ's glorified body and our resurrection body. Here it finds that union of spirit and nature which it does not extend to the earthly body. This it regards as rejected and a prey to death by reason of its material nature, in which notion a still unsurmounted remnant of dualism is apparent (Dorner, *Hist. of Prot. Theol.* ii, 179). In spite of his abhorrence of book-learning, and his many peregrinations, which would not allow him much time for studied compositions, there are quite a large number of treatises extant which claim Paracelsus as their author; but they are so manifold and so unequal that it is hardly possible to believe that they proceeded from the same brain. The most of them may rather be denominated Paracelsiana—works and interpolations of Paracelsists, his disciples. During his lifetime only a few of them were printed: the first three books of his *Chirurgia magna* (Ulm, 1536):—*De natura rerum* (1539):—perhaps also *De compositionibus*, *De gradibus*, *De Tartaro*, the explanation of which constituted the subject of his lectures. The following are deemed genuine: *Chirurgia magna*:—*Chirurgia minor*:—*De peste*:—*Archidoxa medicinæ*:—*De ortu rerum naturalium*:—*De vita rerum naturalium*:—*De transformatione rerum naturalium*:—*De vita longa*:—*De mineralibus*. Many of the theological essays passing under his name are regarded as spurious. The most complete collection of his writings is the one edited by Dr. Huser in Strasburg (1616-18, 3 vols. fol.); the earliest and best is in German (Basle, 1589-90, 10 vols. 4to), followed by that in Latin (Frankf. 1603, 10 vols. 4to; Geneva, 1658, 3 vols. fol.). (C. B.)

Paraclete (Παράκλητος, lit. one *called near* for aid; A.V. "Comforter"). This word is applied in the original to Christ in 1 John ii, 1, where it is translated "advocate" (q. v.). Indeed, in that famous passage in which Christ promises the Holy Spirit as a paraclete ("comforter") to his sorrowing disciples, he takes the title to himself: "I will send you *another* paraclete" (John xiv, 16). The question then is, In what sense does Christ denominate himself and the Spirit sent from him and the Father, παράκλητος, *paraclete*? The answer to this is not to be found without some difficulty, and it becomes the more difficult from the fact that in genuine Greek the verb παρακαλεῖν has a variety of significations: (1) To call to a place, to call to aid; (2) to admonish, to persuade, to incite; (3) to entreat, to pray. To these may be added the Hellenistic signification, "to console;" "to soothe;" "to encourage." Finally, the rabbins also in their language use the word פַּרַקְלִיט (*peraklit*) for the Angel of Intercession (Job xxxiii, 23), a fact which must be taken into consideration. In the explanation of the word the leading circumstance to guide us must be to take that signification which is applicable to the different passages in which it occurs. For we may distinguish three interpretations: (1.) Origen explains it where it is applied to the Holy Spirit by "Consolator" (παραμυθητής), while in 1 John ii, 1 he adopts the signification of "Deprecator." This is the course taken by most of the Greek commentators (Suicer, *Thesaur.* s. v.), and which has been followed by Erasmus, Luther, and others. But to this Tholuck and others object that, not to insist that the signification cannot be grammatically established (for no *admissible* instance can be adduced where the passive παράκλητος is used in an active sense for παρακλήτωρ), it is suitable to a very few passages only, while to others it is either too circumscribed or altogether inappropriate. (2.) Aware of this, others, after the example of Theodore of Mopsuestia, sanctioned by Mede, Ernesti, and others, would translate it *teacher*. But neither does this sense seem adapted to all the passages. It would also be difficult to deduce it from the usages of the language; for—not to mention that in this case also the active signification would be assumed for the passive form—we are pressed with the question whether the verb παρακαλεῖν can anywhere in the New Testament be found in the sense of "to teach," as this hypothesis assumes. It is at least very certain that this sense never was transferred to the rabbinical פַּרַקְלִיטָא, *the peraklitâ, advocate* or *interpreter*

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(Buxtorf, *Lex. Talmudicum*, col. 1843). (3.) The considerations which tell against these views incline the balance in favor of a third sense, which is that of assistant, "helper," coadjutor; hence "advocate" (intercessor). Demosthenes uses it with this force in a judicial sense (see Index, ed. Reiske); and it occurs in the same sense in Philo (see Lœsner, *Observatt.*), and in the rabbinical dialect. It is supported by Rom. viii, 26, and, which is still more to the purpose, is appropriate to all the passages in the New Testament where the word occurs. After the example of the early Latin fathers, Calvin, Beza, Lampe, Bengel, Knapp, Kuinöl, Tittmann, and many others, have adopted this sense. Tertullian and Augustine have *advocate*. The A.V. renders the word by "advocate" in 1 John ii, 1, but in other places (John xiv, 16, 26; xv, 26; xvi, 7) by "comforter." How much better, however, the more extensive term "helper" (including teacher, monitor, advocate) agrees with these passages than the narrow term "comforter" may be shown by a single instance. Jesus says to his disciples, "I will send you *another* paraclete" (John xiv, 16), implying that he himself had been such to them. But he had not been in any distinguishing sense a "comforter" or "consoler," because, having him present with them, they had not mourned (Matt. ix, 15). But he had been eminently a helper, in the extensive sense which has been indicated; and such as he had been to them—to teach, to guide, and to uphold—the Holy Spirit would become to them after his removal (see the commentators above named, particularly Tholuck and Tittmann on John xiv, 16; also Knapp, *De Sp. S. et Christi Paracletis*, Halle, 1790; Hare, *Mission of the Comforter*).—Kitto, s. v. See the treatises *De Paracleto*, by Scherff (Lips. 1714), Knapp (Halle, 1790), Volborth (Götting. 1786), Hugenholz (Leyden, 1834). See HOLY SPIRIT.

Paracletĭcè (*παρακλητική*) is a book of anthems or hymns used among the Greek Christians, and derives its name from its office, as it chiefly tends to comfort the sinner, or because the hymns are partly invocatory, consisting of pious addresses to God and the saints. The hymns of the Paracletice are not appropriated to particular days, but contain something proper to be recited every day, in the mass, vespers, matins, and other offices. Allatius finds great fault with this book, and says there are many things in it disrespectful to the Virgin Mary, and many things ascribed to her against all reason and equity; that it affirms that John the Baptist, after his death, preached Christ in hell; and that Christ himself, when he descended into hell, freed all mankind from the punishments of that place, and the power of the devil.

Paradise is but an Anglicized form of the Greek word *παράδεισος*, which is identical with the Sanscrit *paradesa*, Persian *pardes*, and appears also in the Hebrew *pardês*, פַּרְדֵּס, and the Arabic *firdaus*. In all these languages it has essentially the same meaning, a *park*. It does not occur in the Old Testament, in the English version, but is used in the Sept. to translate the Hebrew *gân*, גַּן, a *garden* (Gen. ii, 8 sq.), and thence found its way into the New Testament, where it is applied figuratively to the celestial dwelling of the righteous, in allusion to the Garden of Eden (2 Cor. xii, 4; Rev. ii. 7). It has thus come into familiar use to denote both that garden and the heaven of the just. See EDEN.

I. *Literal Application of the Name* (from Kitto and Smith).—Of this word (*παράδεισος*) the earliest instance that we have is in the *Cyropædia* and other writings of Xenophon, nearly 400 years before Christ; but his use of it has that appearance of ease and familiarity which leads us to suppose that it was current among his countrymen. A wide, open park, enclosed against injury, yet with its natural beauty unspoiled, with stately forest-trees, many of them bearing fruit, watered by clear streams, on whose banks roved large herds of antelopes or sheep—this was the scenery which connected itself in the mind of the Greek traveller with the word *παράδεισος*, and for which his own language supplied no precise equivalent (comp. *Anab.* i, 2, § 7; 4, § 9; ii, 4, § 14; *Hellen.* iv, 1, § 15; *Cyrop.* i, 3, § 14; *Œconom.* 4, § 13). We find it also used by Plutarch, who lived in the 1st and 2d century of our æra. It was by these authors evidently employed to signify an extensive plot of ground, enclosed with a strong fence or wall, abounding in trees, shrubs, plants, and garden culture, and in which choice animals were kept in different ways of restraint or freedom, according as they were ferocious or peaceable; thus answering very closely to the English word *park*, with the addition of *garden*, a *menagerie*, and an *aviary*. The circumstance which has given this term its extensive and popular use is its having been taken by the Greek translators of the Pentateuch, in the 3d century B.C., and, following them, in the ancient Syriac version, and by Jerome in the Latin Vulgate, as the translation of the *garden* (גַּן, *gân*) which the benignant providence of the Creator prepared for the abode of innocent and happy man. The translators also use it, not only in the twelve places of Gen. ii and iii, but in eight others, and two in which the feminine form (גַּנָּה) occurs; whereas, in other instances of those two words, they employ *κῆπος*, the usual Greek word for a garden or an enclosure of fruit-trees. But there are three places in which the Hebrew text itself has the very word, giving it the form פַּרְדֵּס, *pardês*. These are, "the keeper of the king's *forest*, that he may give me timber" (Neh. ii, 8); "*orchards*" (Eccles. ii, 5); "an *orchard* of pomegranates" (Song of Solomon, iv, 13). Through the writings of Xenophon, and through the general admixture of Orientalisms in the later Greek after the conquests of Alexander, the word gained a recognised place, and the Sept. writers chose it for a new use, which gave it a higher worth and secured for it a more perennial life. The Garden of Eden became *ὁ παράδεισος τῆς τουφῆς* (Gen. ii, 15; ii, 23; Joel ii, 3). They used the same word whenever there was any allusion, however remote, to the fair region which had been the first blissful home of man. The valley of the Jordan, in their version, is the paradise of God (Gen. xiii, 10). There is no tree in the paradise of God equal to that which in the prophet's vision symbolizes the glory of Assyria (Ezek. xxxi, 1–9). The imagery of this chapter furnishes a more vivid picture of the scenery of a *παράδεισος* than we find elsewhere. The prophet to whom "the word of the Lord came" by the river of Chebar may well have seen what he describes so clearly. Elsewhere, however, as in the translation of the three passages in which *pardês* occurs in the Hebrew it is used in a more general sense (comp. Isa. i, 30; Numb. xxiv, 6; Jer. xxix, 5). In the apocryphal book of Susanna (a moral tale or little novel, possibly founded on some genuine tradition) the word *paradise* is constantly used for the garden. It occurs also in three passages of the Son of Sirach, the first of which is in the description of Wisdom: "I came forth as a canal dug from a river, and as a water-pipe into a *paradise*" (xxiv, 30). In the other two it is the objective term of comparisons: "Kindness is as a *paradise* in blessings, and mercifulness abideth forever—the fear of the Lord is as a *paradise* of blessing, and it adorns above all pomp" (xl, 17, 27). Josephus calls the gardens of Solomon, in the plural number, "paradises" (*Ant.* viii, 7, 3). Berosus (B.C. cent. 4), quoted by Josephus (c. *Apion*, i, 20), says that the lofty garden-platforms erected at Babylon by Nebuchadnezzar were called the *Suspended Paradise*.

The word itself, though it appears in the above form in the Song of Sol. iv, 13; Eccles. ii, 5; Neh. ii, 8, may be classed, with hardly a doubt, as of Aryan rather than of Shemitic origin. It first appears in Greek as coming straight from Persia (Xenoph. *ut sup.*). Greek lexicographers classify it as a Persian word (Julius Pollux, *Ono-*

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mast. ix, 3). Modern philologists accept the same conclusion with hardly a dissentient voice (Rénan, *Langues Sémitiques*, ii, 1, p. 153). "The word is regarded by most learned men as Persian, of the same signification as the Hebrew *gân*. Certainly it was used by the Persians in this sense, corresponding to their *darchen;* but that it is an Armenian word is shown both from its constant use in that language and from its formation, it being compounded of two Armenian simple words, *part* and *ses*, meaning *necessary grains* or *edible herbs*. The Armenians apply this word, *pardes*, to denote a garden adjoining the dwelling, and replenished with the different sorts of grain, herbs, and flowers for use and ornament" (Schrœderi *Thesaur. Ling. Armen. Dissert.* p. 56 Amsterd. 1711). With this E. F. C. Rosenmüller accords (*Bibl. Alterthumsk.* vol. i, pt. i, p. 174): "It corresponds to the Greek παράδεισος, a word appropriated to the pleasure-gardens and parks with wild animals around the palace of the Persian monarchs. The origin of the word, however, is to be sought with neither the Greeks nor the Hebrews, but in the languages of Eastern Asia. We find it in Sanscrit *paradésha*, a region of surpassing beauty; and the Armenian *pardes*, a park or garden adjoining the house, planted with trees for use and ornament." "A *paradise*, i. e. an orchard, an arboretum, particularly of pomegranates, a park, a fruit-garden; a name common to several Oriental languages, and especially current among the Persians, as we learn from Xenophon and Julius Pollux: Sanscrit, *pardésha;* Armenian, *pardez;* Arabic, *firdaus:* Syriac, *fardaiso;* Chaldee of the Targums, *pardesa*" (Fürst, *Concord. V. T.* p. 920, Leipsic, 1840). Gesenius (s. v.) traces it a step farther, and connects it with the Sanscrit *para-déça*= *high, well-tilled land*, as applied to an ornamental garden attached to a house. Other Sanscrit scholars, however, assert that the meaning of *par-déça* in classical Sanscrit is "foreign-country;" and although they admit that it may also mean "the best or most excellent country," they look on this as an instance of casual coincidence rather than derivation. Other etymologies, more fanciful and far-fetched, have been suggested: (1) from παρά and δεύω, giving as a meaning the "well-watered ground" (Suidas, s. v.); (2) from παρά and δεῖσα, a barbarous word, supposed to signify a plant, or collection of plants (Joann. Damasc. in Suidas, *l. c.*); (3) from פרח דשא, to bring forth herbs; (4) פרח חרס, to bring forth myrrh (Ludwig, *De raptu Pauli in Parad.* in Menthen's *Thesaur. Theolog.* 1702).

On the assumption that the Song of Solomon and Ecclesiastes were written in the time of Solomon, the occurrence of the foreign word may be accounted for either (1) on the hypothesis of later forms having crept into the text in the process of transcription, or (2) on that of the word having found its way into the language of Israel at the time when its civilization took a new flight under the son of David, and the king borrowed from the customs of Central Asia that which made the royal park or garden part of the glory of the kingdom. In Neh. ii, 8, as might be expected, the word is used in a connection which points it out as distinctly Persian. The account given of the hanging gardens of Babylon, in like manner, indicates Media as the original seat both of the word and of the thing. Nebuchadnezzar constructed them, terrace upon terrace, that he might reproduce in the plains of Mesopotamia the scenery with which the Median princess he had married had been familiar in her native country; and this was the origin of the κρεμαστὸς παράδεισος (Berosus, in Josephus, *c. Ap.* i, 19).

II. *The Terrestrial Paradise* (chiefly condensed from Winer).—1. *Biblical Description.*—The name was originally applied to "the garden of Eden" (Gen. ii, 8; iv, 16; comp. ii, 8), from the name of the region in which it lay; an Eastern country, the first dwelling-place of the human race. It was watered by a river which passed out from the garden in four arms or branches (Hebr. רָאשִׁים, *heads*, i. e. *streams*, not *springs*), of which one, Pison, surrounded the land of Havilah, which was rich in gold, bdellium, and the stone *shoham* [see ONYX]; the second, Gihon, surrounded the land of Cush [see ETHIOPIA]. The third, Hiddekel, flowed to the east of Assyria; and the fourth was the Euphrates; the last, being generally known, was not described (see Gen. ii, 10 sq.). Yet this account has been variously understood, Rosenmüller understanding by *heads* (רָאשִׁים, v, 10), *head-streams;* and Gesenius, *the beginnings* of distinct rivers.

These apparently exact topographical data have excited the zeal of historians and theologians, who have vied with each other in efforts to point out the precise geographical site of the garden. It is unnecessary here to adduce all the views proposed. Most of them are collected in Morini *Diss. de Paradiso Terrestri* (in the Leyden edition of Bochart, *Opp.* ii, 9 sq., and in Ugolino, *Thesaur.* vii); in the *Allgemeine Welthistor.* i, 117 sq.; in Hottinger, *Enneas Dissert.* p. 64 sq.; in Eichhorn's *Urgesch.* by Gabler, II, i, 76 sq.; in Bellerman's *Handb.* i, 143 sq.; and in Schultheiss, *Das Paradies, das irdische u. überirdische, historische, mythische, u. mystische* (Zur. 1816). Comp. also Rosenmüller, *Alterth.* I, i, 172 sq.; Marck, *Hist. Paradis. Illustrat.* (Amsterd. 1705). It was most natural, in order to have a fixed starting-point, to begin with the sufficiently known position of the rivers Euphrates (פְּרָת) and Tigris (חִדֶּקֶל). All hypotheses which do not do this are manifestly groundless, and we may omit their consideration (for example, that set forth by Latreille, in his *Mémoires sur divers sujets de l'hist. nat. des insect. de Geogr. ancienne*, etc. [Paris, 1819]; that of Kannegiesser, *Grundriss der Alterthumswissensch.* [Halle, 1815]; and likewise that of Hasse, *Preussens Ansprüche ans Bernsteinland* [Königsberg, 1709], who supposes Eden to have been on the coast of Prussia!). But a difficulty arises in attempting to find two other rivers, which, with the Tigris and Euphrates, could once have come from one source. This but few have endeavored with care to solve; as Calvin (*Comment. in Genesim*), Huetius (*De situ paradisi*, in Ugolino, *Thesaur.* vii), Bochart (*Opera*, ii, 29 sq., and in Ugolino, *Thesaur.* vii), Morinus, J. Vorst (in Ugolino as above). All these have understood the tenth verse to mean that the river in question parted, as it passed from the garden, into four rivers, two flowing northward and two southward. According to this view, we are to understand by the Pishon and Gihon the two chief mouths of the *Shat el-Arab*, the united Tigris and Euphrates; Huetius and Bochart specifying Pishon as the western and Gihon as the eastern, on etymological grounds. Calvin, Grotius, and Hottinger, on the contrary, make Pishon the Pasitigris, while they differ in identifying the others. The land of Cush was supposed by these interpreters to be the Chusistan of the Persians; or the name was found in the Cissii (Κίσσιοι), as Strabo calls the people of Susiana (xv, 728. See Grotius on Gen. ii, 10). Havilah would then be the adjacent parts of Arabia, where Strabo places the Chaulotaioi (xvi, 767), and Eden must be sought in the neighborhood of Korna (31° 0′ 28″ N. lat., 47° 29′ 18″ E. long. from Greenwich), where the Euphrates and Tigris unite. But much may be urged against this view: 1, The word *Cush*, which often occurs in the Old Testament in the sense of Æthiopia (as Nah. iii, 9; Psa. lxviii, 31. Comp. Gesen. *Thesaur.* s. v. כּוּשׁ), is here applied to an entirely different and remote land; 2, the two chief mouths of the Shat el-Arab seem to have been scarcely known to the ancients, and were not important enough at best to be named with the Tigris and Euphrates; 3, nor is this the most natural interpretation of the tenth verse, as it not only fails to explain the term *heads* (רָאשִׁים) properly, but makes the manner of expression in general very awkward. Still more could be said against the view of J. Hopkinson (*Descriptio Paradisi* [Leyd. 1593]; also

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in Ugolino's *Thesaur.* vii). He places the site of Paradise around Babylon, and, by the four streams proceeding from one, understands the two channels of the Euphrates, Nahar Malca and Maarsares (comp. Mannert, V, ii, 342 sq.); the former of which runs towards the east, being Pishon; while the latter turns westward, the Gihon. On this scheme Susiana must be considered as Havilah, and Arabia is the land of Cush. Thus this author affords a more natural interpretation of Gen. ii, 10 than those before quoted; but his view seems open to fatal objections: (1.) It is very improbable that the tradition of Paradise should connect in its topography two artificial canals with the Euphrates and Tigris, for even if they were supposed to be natural streams, yet they could not be prominent features of a country which abounds in canals and sluices. (2.) The fact that the Nahar Malca, whose course, indeed, is not clearly laid down, empties into the Tigris, which forms for a great distance the boundary of Susiana, is not a sufficient explanation of the phrase "compasseth the whole land of Havilah." (3.) There is no other reason for identifying Susiana with Havilah than because the Nahar Malca is assumed to be Pishon. (4.) The expression "*from thence*" (מִשָּׁם, Gen. ii, 10) refers more naturally to the garden (הַגָּן) than to the land of Eden (עֵדֶן). Erasmus Rask also places Paradise at Babylon (in Illgen's *Zeitschrift*, VI, ii, 94 sq.). He makes the Shat el-Arab the original river of Eden (Gen. ii, 10); the Pishon is the Karun, the Pasitigris of the ancients; and the Gihon he finds in the Karasu, the ancient Gyndes. The last two empty into the Shat el-Arab south of Korna. Cush is in his view Chusistan; Havilah is the coast beyond the mouth of the Shat el-Arab. Paradise would then stand on the western side of the latter stream, between Korna and Basra, some distance from the sea. It is plain that too much is assumed in this scheme, and that it is opposed by what we have remarked above as to the meaning of Cush.

In order to escape the difficulties presented in this account, attempts have been made to force upon the text various strange interpretations. Thus Verbrugge (*Orat. de sit. Paradis.* p. 11) understands the river (נָהָר) to mean merely a great abundance of springs; and hence one need only seek a well-watered district of Asia to find Eden at once (comp. Jahn's *Archäol.* I, i, 28). This certainly gives wide room for selection! But it is surpassed in this respect by the view, often urged, that the position of the rivers has changed in the course of ages (see Clericus, *Ad. Gen.* ii, 8; Reland; Baumgarten, *Comment.* I, i, 40). Calvin opposes this view (see *Com.* on Gen. ii, 10). This idea has been elaborated by Raumer (in the *Hertha*, 1829, xiii, 340 sq.), who adopts the idea that at one time the Black and Caspian seas were one; and, gathering together the Irtish, the Petchora, the Dwina, and the Volga, forms a Ural island, which he calls Havilah, and shows that gold is really found in that region. But this view, and in particular the beauty and pleasant climate of this region, are mere assumption (comp. with this theory that of Ephraem Syrus on Gen. ii, in his *Opera*, i, 23). Clericus understood by Pishon the Chrysorrhoas, which rises near Damascus, and appears by its very name to flow through a gold region (comp. Kohlreif, *Das wegen Erschaf. d. Mensch. denkwürd. Damask.* Lübeck, 1737). Lakemacher (*Observ. Philol.* v, 195 sq.) also places Paradise in Syria, but makes the Jordan the Pishon. Harduin, again (*De situ Paradis. Ter.* [excursus to Pliny's *Hist. Nat.* vi] i, 359 sq.), finds it in Galilee, and takes the Jordan for the original river. But his explanation of Gen. ii, 10 is too wild and trivial for refutation. Thus Gihon is the Dead Sea, and Pishon the river Achena in Arabia (mentioned by Pliny, vi, 32). But Clericus explains the details plausibly. For Havilah he refers to 1 Sam. xv, 7, where it is mentioned as a place near Palestine. He makes Cush the same with Cassiotis in Syria. (Strabo mentions a mount Casius in Seleucia, xvi, 750.) Gihon is then the Orontes (see Strabo, xvi, 750 sq.; Ammian. Marcel. xiv, 8, p. 29), and Eden also lies in Syria.

According to Reland (*Dissert. Miscell.* i, 1 sq.) and Calmet, Pishon is the Phasis, which rises in Mount Caucasus, and stands connected with the anciently famous gold land Colchis (Pliny, vi, 4; Strabo, xi, 498); and Gihon is the Araxes (modern Aras), which also arises in Armenia and flows into the Caspian. Cush is the land of the Cossæans (who are placed by the ancient geographers in the neighborhood of Media and the Caspian. Strabo, xi, 522; xvi, 744; Diod. Sic. xvii, 111; comp. Mannert, V, ii, 493 sq.). Thus all the four rivers arise in one region—in the Armenian mountains—and Armenia is Eden. Verbrugge agrees with this view for the most part, but would make Gihon the river Gyndes (see Herod. i, 189), which formed part of the boundary between Armenia and Matiana. J. D. Michaelis, who, however, is doubtful in respect to some of the rivers, was inclined to find the Gihon in the Oxus of the ancients, which is still by the Arabs and Persians called Jehûn; and compares the name Cush with the city Chath, which stood on the site of the present Balch, on the Oxus; Havilah with the Chwalisher or Chwalisser (comp. Müller in Büsching's *Magazin*, xvi, 287 sq.), the people from whom the Caspian Sea is called by the Russians the Chwalinskoje. Consistently with this view, Pishon might be the Aras (Araxes), although Michaelis does not suggest it (comp. Schlötzer, in Michaelis's *Liter. Briefwechsel*, i, 212 sq.). Jahn agrees in general with Michaelis (*Archäol.* I, i, 27 sq.), but makes Pishon the Phasis. This scheme of identification, in some form, certainly has the greatest countenance in the sacred text.

Hammer (in the *Wiener Jahrbuch d. Lit.* 1820, ix, 21 sq.; comp. Mahn in Bertholdt's *Journ.* xi, 327 sq.) finds the Mosaic Paradise in the elevated plain of Bactria. Pishon, in his view, is the river Sihon, or Jaxartes, which arises near the city Cha, and flows around the land Ilah, where lay the gold-mine of Turkistan, and where jewels and bdellium were also found. Havilah is then Chowaresm; Gihon the Oxus, the river nearest the Jaxartes, which arises in the land of Hindû-Cush, or the Indian Caucasus. Link (*Urwelt.* i, 307, 1st ed.) understands Cush of the land around the Caucasus; Pishon of the Phasis; Gihon is the Kur (the Cyrus), and, as the sources of the streams are not far apart, he finds Paradise in the highland of Armenia and Grusinia, the original home of many kinds of fruit-trees and of grain.

All the hypotheses of this class, though differing so widely among themselves, have this in common, that they understand the Mosaic account to indicate a particular region of Asia; and comparing the names Havilah, Cush, etc., with names of similar sound which now occur in Syria, Armenia, and the vicinity of the Caspian Sea, combine the results with the position of the Tigris and Euphrates. In opposition, however, to this method of inquiry, it may be urged (1) that Cush (Ethiopia) has a fixed geographical meaning, though of wide extent, and that hence every effort to give it an entirely new and special significance in this place, as is done by Clericus, Reland, Michaelis, and others, is exceedingly forced. (2) That Havilah (1 Sam. xv, 7) is certainly in Arabia, and cannot have bordered on the Chrysorrhoas. (3) The fact that the Phasis of the ancients did not arise in Armenia, but in the Caucasus range, militates against Reland's theory. (4) To explain Havilah by a name which cannot be proved to be ancient at all (as Michaelis does) is pointless. (Beke's view [in *Origines Bibl.* i, 311 sq.] is worthless.)

2. *Rationalistic Interpretations.*—Turning from such doubtful inquiries, later German interpreters have mostly agreed to consider Gen. ii, 10 sq. as a mythical description of the lost Paradise, to be compared with

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the Grecian accounts of the gardens of the Hesperides. They assume, as its possible foundation, an old tradition placing the original seat of the human race in Eastern Asia, which, however, like the Grecian myth referred to, grew by the free accretion of partial and fragmentary geographical notions, until the garden of Eden came to have a place as definite on the map of the world, in men's eyes, as the Gardens of the Hesperides, the Islands of the Blessed, or the Indian mountain Meru, from which four rivers pour forth to water the whole earth (comp. Bohlen, *Indien*, ii, 210). Credner, however, who adopts this view in the main, thinks that the account itself indicates a western position for Eden, and compares the "Islands of the Blessed," which he identifies with the Canaries! The authors of the *Universal History* receive the account in Genesis as giving Moses's geographical view, in the then imperfect state of knowledge (*Allgemeine Welthistorie*, i, 124); and it is plausibly urged that in early times the scientific method of statement, giving fragments of knowledge as such, apart from all subjective notions, was unknown. Yet this view does not shut out the inquiry what particular lands and rivers were meant by the writer; and this question has been examined especially by Sickler, Buttmann, and Hartmann. Sickler (in Augusti's *Theol. Monatsschrift*, I, i, 1 sq., 75 sq.) supposes that the author of the account meant by *the river* (נָהָר) the Caspian Sea, viewing it as an enormous stream from the East. The first river named is Pishon, which surrounds the whole earth, from the east out to the Nile. The second is the Atlantic, Mediterranean, and Black seas, including also the Phasis. This, in the writer's view, surrounded the whole earth on the west, as far as the Nile. The third and fourth rivers, Tigris and Euphrates, are merely inland streams, dividing one region from another, but making the circuit of none. Eden is then in the vicinity of the Caspian, where there are very fruitful and pleasant tracts of country. According to Buttmann, however (*Aelteste Erdkunde des Morgenl.* Berlin, 1803; also in his *Mythologus*, i, 63 sq.), this account was brought from Southern into Western Asia. The original writer conceives of the four chief streams of the world as if they proceeded from one region and were arms of a single river. In the central part of Southern Asia he was acquainted with the Indus and Ganges; while the Shat el-Arab, the united Tigris and Euphrates (called Euphrates when the story reaches Western Asia, because this river is there best known) towards the west, and the Irabatti in Ava and Pegu towards the east, were to him the limits of the known world. Pishon is compared with Besynga (*Βήσυγγα*), called by Ptolemy (vii, 2) the most considerable stream of India east of the Ganges; Havilah with Ava, a very ancient Indian kingdom (known to the Greeks as *χρυσῆ χώρα*, *land of gold*), and with the name Evilt*æ*, or Evilei, given in connection with the Chinese by an unknown author (Hudson, *Erpos. tot. Mundi*, iii, 2). Cush, like the Ethiopia of the Greeks, will then mean simply the extreme South. Gihon is the Ganges, and Hiddekel the Indus (called Hind, Hidd), the name Hiddekel being really the two names Hid, Chid, the Indus, and Dekel, the Tigris, which have been through carelessness or ignorance written together. Finally, the narrator by Assur, Assyria (v, 14), probably understood the same region which later writers refer to the Medes or Persians. Hartmann (*Aufklärung über Asien*, i, 249 sq.) attributes the whole geographical account in Gen. ii to the Babylonian or Persian period, and places Paradise in Northern India, in the famous valley of Cashmere (see Herod. iii, 17). As this valley is shut in by a chain of impassable mountains, covered with snow, from which on the north spring the tributaries of the Oxus, and on the south those of the Indus; and as the Behut (Hydaspes, modern Ihylum) flows through the valley, it is easy to suppose that a very old tradition might substitute one stream instead of one mountain chain as the source of several rivers. Now the Hebrew writer gave those names to these four streams of Paradise which seemed greatest to him; thus Gihon is the Oxus, Pishon the Phasis, Havilah is Colchis, Cush is Bactria, or Balk. Just such a fanciful conception as this tradition presents lies at the basis of the exposition of Josephus (*Antiq.* i, 1, 3), extending, however, only to the Pishon and the Gihon, which he makes to be the Ganges and the Nile respectively (comp. Epiphan. *Opera*, ii, 60; Hottinger, *Enneas Dissertat.* p. 67 sq.). The fact that Havilah is mentioned as abounding in gold might be adduced to support this view of the Pishon. But although India was known as a gold country, yet Africa, and, in Western Asia, Arabia, were far more famous in this respect; and the reference of Havilah to a special district on this ground is mere waywardness. The reference of Gihon to the Nile by Josephus is adopted by most of the fathers (see esp. Theophil. *Antol.* ii, 24; Philostorg. in Niceph. *Hist. Eccles.* ix, 19), and in this view the Ethiopian Nile, with its branches, may be understood (see Gesen. *Thesaur.* i, 282). Even the Greeks connected the Nile with the Indus (Pishon? comp. Arrian, *Alex.* vi, 1, 3; Pausan. ii, 5, 2). On the other hand (see Philostorg. *l. c.*) some have supposed Pishon to be the Indian river Hypasis.

Of the three hypotheses which we have last stated, that given by Hartmann is the most simple. Sickler's supposes a conception on the part of the ancient writer which is entirely too inconsistent with itself. That of Buttmann rests upon too many separate suppositions, improbable enough in themselves; and assumes, besides, the existence of southern Asiatic traditions among the Hebrews before the Captivity; a view that finds no support but in the hypothesis itself, which places Paradise in India. But Hartmann's view also is sufficiently met by the fact, which, however, has only recently become known, that the vale of Cashmere is, in climate and productions, very far from resembling a paradise (see Ritter, *Erdkunde*, ii, 1083 sq.; vii, 70 sq.). Thus, even if we should adopt this mythical view, there would be just as much difficulty in determining the regions which the author of Genesis intended, as more literal interpreters have found in placing them, on the supposition that the description is truly geographical. There appears no proof in this view that the writer thought at all of South Asia (although Pishon may be the Oxus); at least, it is going too far to extend his views to India, and identify Pishon with the Indus or the Ganges. Ewald (*Isr. Gesch.* i, 331) thinks that the names were changed in the passage of the tradition to the Hebrews; that they substituted the better known names of the Euphrates and Tigris for those of the unknown Indus and Ganges. Tuch (*Gen.* p. 72 sq.) would look only at the easily intelligible part of the account, the fellow-streams Euphrates and Tigris; and would look for Paradise among the heights of Armenia, which would accord well with Noah's history (see Gen. viii). But it is objected that it is uncritical to cut off half of the description given, and destroy the conception, in order to join certain historical features. It is no part of our purpose here to examine the results of historical investigation, apart from the Mosaic records, respecting the first seat of the human race.

All that is related in Genesis as having occurred from the creation of man, and his location in the garden of Eden, up to the time of his guilt and expulsion, has in like manner been viewed as a philosophical speculation, set forth in a historical form, on the origin of physical and moral evil, and the destruction of that golden age which the fancy of all nations has seen in remote antiquity (see especially Ammon, in the *Neues theol. Jour.* iii, 1 sq.; *Bibl. Theol.* ii, 300 sq.; Bauer, *Hebr. Mythol.* i, 85 sq.; Buttmann, in the *Berl. Monatsschrift*. [1804] 261 sq., and *Mythol.* i, 122 sq.; Vater, *Comment. üb. Pen-*

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tat. i, 14 sq.; Gesenius, in the *Hall. Encykl.* i, 358 sq.; Eichhorn, *Urgeschich.*; Hartmann, *Heb. Pentat.* p. 373 sq.; Colln, *Bibl. Theol.* i. 224 sq.). But more literal and historical interpreters of the passage have also appeared (as Hengstenberg, *Christol.* I, i, 26 sq.; Tiele and Baumgarten, *Comment.*). Others are but half literal in their exposition, and seek to distinguish the essential facts from the mere dress of ornament (e. g. Less, Cramer, Lüderwald, Eifert, Werner, in his *Geschichtl. Auffas. der 3 ersten Cap. d. Gen.* [Tübing. 1829]). Von Gerstenberg defends the allegorical exposition, Rosenmüller and Gamborg the hieroglyphical view, that the account is but a translation into words of old hieroglyphic sketches (see Tuch, *Gen.* p. 56 sq.; and comp. Bellerman, *Handb.* i, 37 sq.; Beck, *Comment. Rel. Chr. Hist.* p. 393 sq.). It seems scarcely necessary to refer to the views of Hüllman, in his *Theogonie*, and of Ballenstedt, in *Die neue u. jetzige Welt*, p. 222 sq., as they do not rest on the Mosaic history. The anonymous work, *Ursprüngl. Entwickelungsgang der relig. u. sittl. Bildung* (Greifsw. 1829), is simply childish.

3. *Parallel Traditions.*—The idea of a terrestrial paradise, the abode of purity and happiness, has thus formed an element in the religious beliefs of all nations. The image of "Eden, the garden of God," retained its hold upon the minds of the poets and prophets of Israel as a thing of beauty whose joys had departed (Ezek. xxviii, 13; Joel ii, 3), and before whose gate the cherubim still stood to guard it from the guilty. For interesting parallels from the philosophical speculations of other nations, see Bruns, in *Gabler's Jour. f. auserl. theol. Lit.* v, 50 sq.; Bauer, *Mythol.* i, 96 sq.; Pustkuchen, *Urgesch. der Menschh.* i, 186 sq.

(1.) *Classical.*—Descriptions of the early golden age with which man's existence on earth began, in general, are given by Hesiod, *Works and Days*, p. 95 sq.; Dicæarchus, in Porphyr. *Abstinen.* iv, 2; Virgil, *Georg.* i, 128 sq.; Ovid, *Met.* i, 89; Lucretius, v, 923 sq.; Plato, *Polit.* p. 271. Comp. Lactant. *Instit.* v, 5; S. G. Friderici *Diss. de Aurea ætat. quam poetæ finxerunt* (Leips. 1736); Tiedemann, in the *Berl. Monatsschr.* (Dec. 1796), p. 505 sq.; Carus, *Werke*, vi, 157 sq.

(2.) *Oriental.*—Arab legends tell of a garden in the East, on the summit of a mountain of jacinth, inaccessible to man; a garden of rich soil and equable temperature, well watered, and abounding with trees and flowers of rare colors and fragrance. So among the Hindûs, in the centre of Jambu-dwîpa, the middle of the seven continents of the Purânas, is the golden mountain Meru, which stands like the seed-cup of the lotus of the earth. On its summit is the vast city of Brahma, renowned in heaven, and encircled by the Ganges, which, issuing from the foot of Vishnû, washes the lunar orb, and, falling thither from the skies, is divided into four streams, that flow to the four corners of the earth. These rivers are the Bhadra, or Oby of Siberia; the Sita, or Hoang Ho, the great river of China; the Alakananda, a main branch of the Ganges; and the Chakshu, or Oxus. In this abode of divinity is the Nandana, or grove of Indra; there too is the Jambu-tree, from whose fruit are fed the waters of the Jambu river, which give life and immortality to all who drink thereof (*Vishnu Purâna*, trans. Wilson, p. 166–171). The enchanted gardens of the Chinese are placed in the midst of the summits of Houanlun, a high chain of mountains farther north than the Himalaya, and farther east than Hindu-Cush. The fountain of immortality which waters these gardens is divided into four streams, the fountains of the supreme spirit, Tychin. Among the Medo-Persians the gods' mountain Alborj is the dwelling of Ormuzd, and the good spirits, and is called "the navel of the waters." The Zend books mention a region called *Heden*, and the place of Zoroaster's birth is called *Hedenesh*, or, according to another passage, *Airjana Vidjo* (Knobel, *Genesis*).

These last-named traditions even proceed to detail the steps by which this fair abode was forfeited. According to the Zendavesta, men were so blinded by a wicked dæmon that they viewed the whole creation, and their own happiness, as the work of Ahriman. After thirty days they went hunting, with black clothing on; shot a white goat, and drank its milk, finding it pleasant. The evil spirits now brought them fruit, which they ate, and straightway lost all their excellence. After fifty years they first began sexual intercourse. (See Rhode, *Heil. Sage des Zendvolks*, p. 391 sq.; and comp. Ballenstedt, in Schröter u. Klem, *Oppositionsschr.* v, 3 sq., who connects the account of the fall of man with the conflict between Ormuzd, the principle of good, and Ahriman, that of evil; and the victory of the latter, Gen. iii, 15.) But nearest of all the fable of the Dalai Lama (see Vater, *Archiv f. Kirchengesch.* i, 15 sq.) approaches the Mosaic narrative. A plant of sweet taste appeared on the earth: first one greedy man ate of it, then all followed his example, and immediately all spirituality and all happiness were gone. The length of life decreased, and with it human stature. At last the plant disappeared, and men were left to subsist, first on a kind of reddish butter, then on reed-grass, and finally on what their own hard labor could cause the earth to produce. Virtues had fled from earth; deeds of violence, murder, and adultery had taken their place. Compare further, Rosenmüller, *Alterthum.* I, i, 180; Tuch. *Gen.* p. 50 sq. On Grecian myths, see Völker, *Mythol. d. Japhet. Geschlechts, oder d. Sündenfall des Menschen, nach Griech. Mythen* (Giesen. 1824).

All these and similar traditions are but mere mocking echoes of the old Hebrew story, jarred and broken notes of the same strain; but, with all their exaggerations, "they intimate how in the background of man's visions lay a paradise of holy joy—a paradise secured from every kind of profanation, and made inaccessible to the guilty; a paradise full of objects that were calculated to delight the senses and to elevate the mind; a paradise that granted to its tenant rich and rare immunities, and that fed with its perennial streams the tree of life and immortality" (Hardwick, *Christ and other Masters*, pt. ii, p. 133).

III. *Figurative Application of "Paradise" to the Heavenly World* (chiefly from Smith's *Dict. of the Bible*).—The term, having by a natural process become a metaphor for the abstract idea of exquisite delight, was transferred still higher to denote the happiness of the righteous in the future state. The origin of this application must be assigned to the Jews of the middle period between the Old and the New Testament. In the Chaldee Targums, "the garden of Eden" is put as the exposition of heavenly blessedness (Psa. xc, 17, and other places). The Talmudical writings, cited by the elder Buxtorf (*Lex. Chald. et Talm.* p. 1802) and John James Wetstein (*N. T. Gr.* i, 819), contain frequent references to Paradise as the immortal heaven, to which the spirits of the just are admitted immediately upon their liberation from the body. The book *Sohar* speaks of an earthly and a heavenly Paradise, of which the latter excels the former "as much as darkness does light" (Schöttgen, *Hor. Hebr.* i, 1096).

Hence we see that it was in the acceptation of the current Jewish phraseology that the expression was used by our Lord and the apostles: "To-day thou shalt be with me in Paradise;" "He was caught up into Paradise;" "The tree of life, which is in the Paradise of my God" (Luke xxiii, 43; 2 Cor. xii, 4; Rev. ii, 7).

It was natural that this higher meaning should at length become the exclusive one, and be associated with new thoughts. Paradise, with no other word to qualify it, was the bright region which man had lost, which was guarded by the flaming sword. Soon a new hope sprang up. Over and above all questions as to where the primeval garden had been, there came

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the belief that it did not belong entirely to the past. There was a paradise still into which man might hope to enter. It is a matter of some interest to ascertain with what associations the word was connected in the minds of the Jews of Palestine and other countries at the time of our Lord's teaching, what sense therefore we may attach to it in the writings of the N. T.

In this as in other instances we may distinguish several modes of thought, each with marked characteristics, yet often blended together in different proportions, and melting one into the other by hardly perceptible degrees. Each has its counterpart in the teaching of Christian theologians. The language of the N. T. stands apart from and above all. Traces of this way of looking at it had appeared previously in the teaching of the Son of Sirach. The four rivers of Eden are figures of the wide streams of Wisdom, and she is as the brook which becomes a river and waters the paradise of God (Ecclus. xxiv, 25–30). This, however, was compatible with the recognition of Gen. ii, as speaking of a fact. But in later times the figurative or celestial reference became more and more distinct. It would be a hopeless task to attempt to recite the opinions of all the commentators upon this question: their name is legion. All that we can attempt is a chronological outline of the main course of thought on the subject.

1. To the idealistic school of Alexandria, of which Philo the Jew is the representative, paradise was nothing more than a symbol and an allegory. That writer (*De Mundi Opif.* § 54) is the first who ventured upon an allegorical interpretation. To him the thought of the narrative as one of fact was unendurable. The primeval history spoke of no garden such as men plant and water. Spiritual perfection (ἀρετή) was the only paradise. The trees that grew in it were the thoughts of the spiritual man. The fruits which they bore were life and knowledge and immortality. The four rivers flowing from one source are the four virtues of the later Platonists, each derived from the same source of goodness (Philo, *De Alleg.* i). Philo conceived that by paradise is darkly shadowed forth the governing faculty of the soul; that the tree of life signifies religion, whereby the soul is immortalized; and by the faculty of knowing good and evil the middle sense, by which are discerned things contrary to nature. In another passage (*De Plantat.* § 9) he explains Eden, which signifies "pleasure," as a symbol of the soul, that sees what is right, exults in virtue, and prefers pure enjoyment, the worship of the only wise, to myriads of men's chief delights. Again (*Legis Allegor.* i, § 14) he says, "Now virtue is tropically called paradise, and the site of paradise is Eden, that is, pleasure." The four rivers he explains (§ 19) of the several virtues of prudence, temperance, courage, and justice; while the main stream of which they are branches is the generic virtue, goodness, which goeth forth from Eden, the wisdom of God. It is obvious that a system of interpretation such as this was not likely to become popular. It was confined to a single school, possibly to a single teacher. It has little or nothing corresponding to it in the N. T. The opinions of Philo, therefore, would not be so much worthy of consideration, were it not that (as we shall see) he has been followed by many of the Christian fathers.

2. The rabbinical schools of Palestine presented a phase of thought the very opposite of that of the Alexandrian writer. They had their descriptions, definite and detailed, a complete topography of the unseen world. Paradise, the garden of Eden, existed still, and they discussed the question of its locality. The answers were not always consistent with each other. It was far off in the distant East, farther than the foot of man had trod. It was a region of the world of the dead, of Sheol, in the heart of the earth. Gehenna was on one side, with its flames and torments. Paradise on the other, the intermediate home of the blessed. (Comp. Wetstein, Grotius, and Schöttgen, *In Luc.* xxiii.) The patriarchs were there, Abraham and Isaac and Jacob, ready to receive their faithful descendants into their bosoms (Joseph. *De Macc.* c. 13). The highest place of honor at the feast of the blessed souls was Abraham's bosom (Luke xvi, 23), on which the new heir of immortality reclined as the favored and honored guest. Or, again, paradise was neither on the earth nor within it, but above it, in the third heaven, or in some higher orb. See HEAVEN. Or there were two paradises, the upper and the lower—one in heaven, for those who had attained the heights of holiness—one in earth, for those who had lived but decently (Schöttgen, *Hor. Heb. in Apoc.* ii, 7), and the heavenly paradise was sixty times as large as the whole lower earth (Eisenmenger, *Entdecktes Judenth.* ii, 297). Each had seven palaces, and in each palace were its appropriate dwellers (*ibid.* p. 302). As the righteous dead entered paradise, angels stripped them of their grave-clothes, arrayed them in new robes of glory, and placed on their heads diadems of gold and pearls (*ibid.* p. 310). There was no night there. Its pavement was of precious stones. Plants of healing power and wondrous fragrance grew on the banks of its streams (*ibid.* p. 313). From this lower paradise the souls of the dead rose on sabbaths and on feast-days to the higher (*ibid.* p. 318), where every day there was the presence of Jehovah holding council with his saints (*ibid.* p. 320). (Comp. also Schöttgen, *Hor. Heb. in Luc.* xxiii.) Among the Hebrew traditions enumerated by Jerome (*Trad. Hebr. in Gen.*) is one that paradise was created before the world was formed, and is therefore beyond its limits. Moses bar-Cepha (*De Parad.*) assigns it a middle place between the earth and the firmament. Some affirm that paradise was on a mountain, which reached nearly to the moon; while others, struck by the manifest absurdity of such an opinion, held that it was situated in the third region of the air, and was higher than all the mountains of the earth by twenty cubits, so that the waters of the flood could not reach it. Others again have thought that paradise was twofold, one corporeal and the other incorporeal; others that it was formerly on earth, but had been taken away by the judgment of God (Hopkinson, *Descr. Parad.* in Ugolino, *Thesaur.* vol. vii).

3. Out of the discussions and theories of the rabbins there grew a broad popular belief, fixed in the hearts of men, accepted without discussion, blending with their best hopes. Their prayer for the dying or the dead was that his soul might rest in paradise, in the garden of Eden (Maimonides, *Porta Mosis*, quoted by Wetstein, *In Luc.* xxiii; Taylor, *Funeral Sermon on Sir G. Dalston*). The belief of the Essenes, as reported by Josephus (*War*, ii, 8, 11), may be accepted as a fair representation of the thoughts of those who, like them, were not trained in the rabbinical schools, living in a simple and more childlike faith. To them accordingly paradise was a far-off land, a region where there was no scorching heat, no consuming cold, where the soft west wind from the ocean blew forevermore. The visions of the second book of Esdras, though not without an admixture of Christian thoughts and phrases, may be looked upon as representing this phase of feeling. There also we have the picture of a fair garden, streams of milk and honey, twelve trees laden with divers fruits, mighty mountains whereon grow lilies and roses (ii, 19)—a place into which the wicked shall not enter.

It is with this popular belief, rather than with that of either school of Jewish thought, that the language of the N. T. connects itself. In this as in other instances it is made the starting-point for an education which leads men to rise from it to higher thoughts. The old word is kept, and is raised to a new dignity or power. It is significant, indeed, that the word "paradise" nowhere occurs in the public teaching of our Lord, or in his intercourse with his own disciples. Connected as it had been with the thoughts of a sensuous happiness, it

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was not the fittest or the best word for those whom he was training to rise out of sensuous thoughts to the higher regions of the spiritual life. For them, accordingly, the kingdom of heaven, the kingdom of God, are the words most dwelt on. The blessedness of the pure in heart is that they shall see God. If language borrowed from their common speech is used at other times, if they hear of the marriage-supper and the new wine, it is not till they have been taught to understand parables and to separate the figure from the reality. With the thief dying on the cross the case was different. We can assume nothing in the robber-outlaw but the most rudimentary forms of popular belief. We may well believe that the word used here, and here only, in the whole course of the Gospel history, had a special fitness for him. His reverence, sympathy, repentance, hope, uttered themselves in the prayer, "Lord, remember me when thou comest into thy kingdom!" What were the thoughts of the sufferer as to that kingdom we do not know. Unless they were supernaturally raised above the level which the disciples had reached by slow and painful steps, they must have been mingled with visions of an earthly glory, of pomp and victory and triumph. The answer to his prayer gave him what he needed most, the assurance of immediate rest and peace. The word paradise spoke to him, as to other Jews, of repose, shelter, joy—the greatest contrast possible to the thirst and agony and shame of the hours upon the cross. Rudimentary as his previous thoughts of it might be, this was the word fittest for the education of his spirit.

There is a like significance in the general absence of the word from the language of the Epistles. Here also it is found nowhere in the direct teaching. It occurs only in passages that are apocalyptic, and therefore almost of necessity symbolic. Paul speaks of one, apparently of himself, as having been "caught up into paradise," as having there heard things that might not be uttered (2 Cor. xii, 3). In the message to the first of the Seven Churches of Asia. "the tree of life which is in the midst of the paradise of God," appears as the reward of him that overcometh, the symbol of an eternal blessedness (comp. Dean Trench, *Comm. on the Epistles to the Seven Churches*, ad loc.). The thing, though not the word, appears in the closing visions of Rev. xxii.

4. The eager curiosity which prompts men to press on into the things behind the veil has led them to construct hypotheses more or less definite as to the intermediate state, and these have affected the thoughts which Christian writers have connected with the word paradise. Patristic and later interpreters follow, as has been noticed, in the footsteps of the Jewish schools. To Origen, and others of a like spiritual insight, paradise is but a synonym for a region of life and immortality—one and the same with the third heaven (Jerome, *Ep. ad Joh. Hieros.* in Wordsworth on 2 Cor. xii). So far as it is a place, it is as a school in which the souls of men are trained and learn to judge rightly of the things they have done and seen on earth (Origen. *De Princ.* ii, 12). Origen, according to Luther (*Comm. in Gen.*), imagined paradise to be heaven, the trees angels, and the rivers wisdom. Papias, Irenæus, Pantænus, and Clemens Alexandrinus have all favored the mystical interpretation (Huet. *Origeniana*, ii, 167). Ambrosius followed the example of Origen, and placed the terrestrial paradise in the third heaven, in consequence of the expression of Paul (2 Cor. xii, 2, 4); but elsewhere he distinguishes between the terrestrial paradise and that to which the apostle was caught up (*De Parad.* c. 3). In another passage (*Ep. ad Sabinum*) all this is explained as allegory. The sermon of Basil, *De Paradiso*, gives an eloquent representation of the common belief of Christians who were neither mystical nor speculative. Minds at once logical and sensuous ask questions as to the locality, and the answers are wildly conjectural. It is not in Hades, and is therefore different from Abraham's bosom (Tertull. *De Idol.* c. 13). It is above and beyond the world, separated from it by a wall of fire (id. *Apol.* c. 47). It is the "refrigerium" for all faithful souls, where they have the vision of saints and angels, and of Christ himself (Just. Mart. *Respons. ad Orthodox.* 75 and 85), or for those only who are entitled, as martyrs, fresh from the baptism of blood, to a special reward above their fellows (Tertull. *De Anim.* c. 55). It is in the fourth heaven (Clem. Alex. *Fragm.* § 51). It is in some unknown region of the earth, where the seas and skies meet, higher than any earthly mountain (Joann. Damasc. *De Orthod. Fid.* ii, 11), and had thus escaped the waters of the flood (P. Lombard. *Sentent.* ii, 17. E.). It has been identified with the φυλακή of 1 Pet. iii, 19, and the spirits in it are those of the antediluvian races who repented before the great destruction overtook them (Bishop Horsley, *Sermons*, xx). (Comp. an elaborate note in Thilo, *Codex Apocryph. N. T.* p. 754.) The word enters largely, as might be expected, into the apocryphal literature of the early Church. Where the true Gospels are most reticent, the mythical are most exuberant. The Gospel of Nicodemus, in narrating Christ's victory over Hades (the "harrowing of hell" of our early English mysteries), tells how, till then, Enoch and Elijah had been its sole inhabitants—how the penitent robber was there with his cross on the night of the crucifixion—how the souls of the patriarchs were led thither by Christ, and were received by the archangel Michael, as he kept watch with the flaming swords at the gate. In the apocryphal *Acta Philippi* (Tischendorf, *Act. Apocr.* p. 89), the apostle is sentenced to remain for forty days outside the circle of paradise, because he had given way to anger and cursed the people of Hierapolis for their unbelief. Among the opinions enumerated by Morinus (*Diss. de Parad. Terrest.* in Ugolino, *Thesaur.* vol. vii) is one that, before the fall, the whole earth was a paradise, and was really situated in Eden, in the midst of all kinds of delights. Ephraem Syrus (*Comm. in Gen.*) expresses himself doubtfully upon this point. Whether the trees of paradise, being spiritual, drank of spiritual water, he does not undertake to decide; but he seems to be of opinion that the four rivers have lost their original virtue in consequence of the curse pronounced upon the earth for Adam's transgression.

5. The later history of the word presents some facts of interest. Accepting in this as in other instances the mythical elements of Eastern Christianity, the creed of Islam presented to its followers the hope of a sensuous paradise, and the Persian word was transplanted through it into the languages spoken by them. In the West it passes through some strange transformations, and descends to baser uses. The thought that men on entering the Church of Christ returned to the blessedness which Adam had forfeited was symbolized in the church architecture of the 4th century. The narthex, or *atrium*, in which were assembled those who, not being *fideles* in full communion, were not admitted into the interior of the building, was known as the "Paradise" of the church (Alt, *Cultus*, p. 591). Athanasius, it has been said, speaks scornfully of Arianism as creeping into this paradise, implying that it addressed itself to the ignorant and untaught. In the West we trace a change of form, and one singular change of application. Paradiso becomes in some Italian dialects Parviso, and this passes into the French *parvis*, denoting the western porch of a church, or the open space in front of it (Ducange, s. v. Parvisus; Diez, *Etymolog. Wörterb.* p. 706). In the church this space was occupied, as we have seen, by the lower classes of the people. The word was transferred from the place of worship to the place of amusement, and, though the position was entirely different, was applied to the highest and cheapest gallery of a French theatre (Alt, *Cultus*, l. c.). By some, however, this use of the word is connected only with the extreme height of the gallery, just as "Chemin de Paradis" is a proverbial phrase for any specially arduous undertaking (Bescherelles, *Dictionnaire Français*).

IV. *Literature.*—In addition to the many works cited

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above, see the bibliography of the subject in Danz, *Wörterbuch*, s. v. Paradies; Darling, *Cyclop. Bibl.* col. 1038; Alger, *Future Life*, Index; the copious article in Herzog's *Real-Encyklopädie*, xx, 332–377; and Malcom, *Theological Index*, s. v. Eden. Comp. also Gould, *Myths of the Ancient World*, p. 242 sq.; Brinton, *Myths of the New World*, p. 868 sq. The following are among the pertinent monographs: Engelmann, *De Paradiso terrest.* (Jena, 1669); Eppelin, *De Parad. igne delet.* (Alt. Nori. 1735); Heinson, *De Paradiso* (Helmst. 1698); Huet, *De situ Parad.* (Amst. 1698); Neumann, *Das Paradies* (Wittenb. 1741); and especially Schulthess, *Das Paradies, d. irdische u. überird., hist., myth. u. mystische* (Zur. 1816; Leips. 1821). See EDEN; HEAVEN.

Paradise, a term applied, in ecclesiastical language, to the garden of a convent; the name is also sometimes applied to an open court or area in front of a church, and occasionally to the cloisters, and even to the whole space included within the circuit of a convent, but usually to the burial-place. Probably the word is a corruption of *Parvise*, which is still in use in France for the open space around cathedrals and churches.

Paradisi, NICCOLO, an old Venetian painter, by whom there is a picture of the *Crucifixion*, which, with the symbols of the four evangelists, is in the monastery of the Agostiniani, in the territory of Verruchio. It is inscribed "Nicholaus Paradixi miles de Venetiis pinxit, 1404." See Spooner, *Biog. Hist. of the Fine Arts*, ii, 652.

Paradiso, JACOBUS DE, a German monastic, member of the Carthusians, flourished at Erfurt near the middle of the 15th century. He died in 1465. Paradiso wrote *Tractatus de causis multarum passionum, præcipue iracundiæ, et remediis earundem* (Pez, *Bib. Ascet.* vii, 389).

Paræus, DAVID, D.D., a celebrated German theologian of the Reformation period, was born Dec. 20, 1548, at Francolstein, in Silesia. He was the son of Johann *Wängler*, but changed his patronymic, in accordance with the custom of his days (παρεῖος being the literal rendering of *Wängler;* from παρειά, German *Wange*, cheek). He was educated at Hermsberg and Heidelberg. One of his teachers, Christopher Schilling, becoming himself a convert to Protestantism, influenced young Wängler to forsake Lutheranism, and he became a most ardent disciple of the theologian of Geneva. Paræus entered on his ministry in 1571, at a village called Schlettenbach, which he soon exchanged for Hemsbach, in the diocese of Worms. It was a stormy time, owing to the contests between the papists and Protestants, Lutherans and Calvinists, and in 1577 Paræus lost his place in consequence of being a sacramentarian, or Calvinist. He went first to Frankenthal, and three years after to Witzingen; but in 1584 prince Casimir made him a professor at Heidelberg. In 1586 he commenced authorship by the publication of his *Method of the Ubiquitarian Controversy*. In 1589 he published the German Bible, with notes. He rose to the highest professorship in theology, and his fame drew students to the university from the remotest parts of Hungary and Poland. He held several disputations against the writers of the "Augsburg Confession." One of the most memorable he held in 1596, when he defended Calvin against the imputation that the Geneva Reformer favored Judaism in his "Commentaries upon several parts of Scripture." At the time of the centennial jubilee of the Reformation in 1617, which was celebrated at Heidelberg, Paræus published some pieces upon the subject, which drew upon him the resentment of the Jesuits of Mentz: they wrote a sharp censure of his works, and he published a suitable answer to it. The following year, 1618, at the instance of the states-general, he was pressed to go to the Synod of Dort, but excused himself on account of age and infirmities. After this time he enjoyed but little tranquillity. The apprehensions he had of the ruin which his patron the elector palatine would bring upon himself by accepting the crown of Bohemia caused him to change his residence. He terrified himself with a thousand bad omens; he feared the success of the Imperialists; and, considering the books he had written against the pope and Bellarmine, he looked upon it as the most dreadful calamity that could happen to him to fall into the hands of the monks; for which reason he gladly complied with those who advised him to provide in time for his own safety, and accordingly he retired to the town of Anweil, in the duchy of Zweibrücken, near Landau (October, 1621). He left that place shortly after and went to Neustadt, but did not even stay long there, but returned to Heidelberg, in order to spend his last days at his beloved home, and so to be buried near the professors of the university. He died June, 1586. The expository works of Paræus are his most numerous, and were long greatly esteemed on the Continent. They have been published collectively at Geneva and at Frankfort. Among them are commentaries on Genesis, Hosea, Matthew, several of Paul's Epistles, the Apocalypse, and *Adversaria* on other parts of the Bible. Although the Biblical writings of Paræus are superseded, it is impossible to deny to them considerable merit, both in the exegetical exposition of the sacred text and his practical deductions. The greatest drawback to this merit arises from the long theological (chiefly polemical) discussions with which the commentary is overburdened. His commentary on Romans is well known to English theologians for the anti-monarchical principles which it embodies, and which gave so much offence to king James I and the University of Oxford. All of Paræus's works were published by his son at Frankfort-on-the-Main in 1647 (3 vols. fol.). See Middleton, *Evangel. Biogr.* ii, 401 sq.; and the *Memoir* in vol. i of the works, also published separately since. (J. H. W.)

Parafrenarii, the coachmen of the higher clergy in the ancient Christian Church. They had also the care of their stables and horses. They were sometimes reckoned among the number of the clergy, but of an inferior order.

Paraguay, a republic of South America, which, as represented on most maps, is confined to the peninsula between the rivers Paraguay and Parana, as far north as about the parallel of 21° 30′, but which actually, by recent treaties with neighboring states, has so considerably enlarged that it now embraces an extensive region called the Chaco, west of the Paraguay, and as far south as the river Vermejo, and west as the meridian of 61° 20′, and a tract lying between the Parana and the Uraguay. The whole area, according to official statistics, is in round numbers 348,000 square miles, of which 131,000 square miles are comprised between the rivers Paraguay and Parana, 196,000 square miles are west of the Paraguay, and upwards of 21,000 square miles are between the Parana and Uraguay. The peninsula between the rivers is still the important part of Paraguay. A mountain-chain called Sierra Anambahy, which traverses it from north to south, and bifurcates to the east and west towards the southern extremity, under the name of Sierra Maracaju, divides the tributaries of the Parana from those of the Paraguay, none of which are very considerable, although they are liable to frequent and destructive overflows. As regards its physical character, the northern portion of the country is mountainous, especially towards the east. The southern portion is one of the most fertile districts of South America, consisting of hills and gentle slopes richly wooded, of wide savannas, which afford excellent pasture-ground, and of rich alluvial plains, some of which, indeed, are marshy, or covered with shallow pools of water (only one lake, that of Ypao, deserving special notice), but a large proportion of the land is of extraordinary fertility and highly cultivated. The banks of the rivers Parana and Par-

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aguay are occasionally belted with forest; but, in general, the low lands are destitute of trees. The climate, for a tropical country, is temperate, the thermometer occasionally rising to 100° in summer, but in winter being usually about 45°. The natural productions are very varied, although they do not include the precious metals or other minerals common in South America. Much excellent timber is found in the forests. Several trees yield valuable juices, as the India-rubber and its cognate trees; and an especially useful shrub is the Máte, or Paraguay tea-tree, which forms one of the chief articles of commerce, being in general use throughout La Plata, Chili, Peru, and other parts of South America. The tree grows wild in the north-eastern districts, and the gathering of its leaves gives employment in the season to a large number of the native population. Wax and honey are collected in abundance, as is also cochineal, and the medicinal plants are very numerous. The chief cultivated crops are maize, rice, coffee, cocoa, indigo, mandioc, tobacco, sugar-cane, and cotton.

One half of the land is national property, consisting partly of the lands formerly held by the Jesuit missions, or by other religious corporations, partly of lands never assigned to individuals, partly of lands confiscated in the course of the revolutionary ordeal through which the country has been passing. The national estates have, for the most part, been let out in small tenements, at moderate rents, the condition of the tenure being that they shall be properly cultivated. Agriculture, though it has in recent years made considerable progress, nevertheless is still far from the standard of European progress. Only about 30,000 square miles of the whole territory are in cultivation. There are few manufactures—sugar, rum, cotton and woollen cloths, and leather being the only industrial productions. Indeed, the commerce of the country is chiefly in the hands of the government, which holds a monopoly of the export of the Paraguay tea, and in great part of the timber trade. The population consists of whites of Spanish descent, native Indians, negroes, and a mixture of these several races, who call themselves "Paraguayos," but are usually called "Pardos." The Indians are most numerous. They are mostly of the friendly tribe Guaranis, whose language is also the language of the country. By a census which was taken in 1857, the population was reported at 1,337,421, but the inaccuracy of this census is now generally conceded, and the population of Paraguay, considerably reduced in recent times by war with Brazil and internal strife (see below), is now generally estimated to be about 1,000,000.

History.—The history of Paraguay is highly interesting. The country was discovered by Sebastian Cabot in 1526; but the first colony was settled in 1535 by Pedro de Mendoza, who founded the city of Assuncion, and established Paraguay as a province of the viceroyalty of Peru. The warlike native Guaranis, a people who possessed a certain degree of civilization, and professed a dualistic religion, for a long time, however, successfully resisted the Spanish arms, and refused to receive either the religion or the social usages of the invaders. In the latter half of the 16th century (since 1586) the Jesuit missionaries were sent to the aid of the first preachers of Christianity in Paraguay (who had labored since 1537); but for a long time the Jesuits also were almost entirely unsuccessful, the effect of their preaching being in a great degree marred by the profligate and cruel conduct of the Spanish adventurers who formed the staple of the early colonial population. The Jesuits, however, did not hopelessly abandon their task, as had the Franciscans, who had preceded them. With their indomitable will and keen judgment of human nature, the Jesuits were probably the only Christians who could succeed. Finding that the obstacles were almost insurmountable, they concentrated their strength on the province of Guayra, and there succeeded in winning the confidence of the natives, whom they united in settlements (*Reductiones*), and taught there not only religion, but agriculture, arts, and industries. But even these settlements failed for a long time to bring about the much-desired change. There were constant quarrels and much fighting, and as late as 1610 several settlements had to be abandoned. The Jesuits finally determined to secure the reins of government in the entire country, to bring about such a change as they had hoped for, but had found it impossible to secure, so long as they did not themselves possess the civil control. In the 17th century the home government consented to place in their hands the entire administration, civil as well as religious, of two provinces, which, not possessing any of the precious metals, were of little value as a source of revenue; and, in order to guard the natives against the evil influences of the bad example of European Christians, gave to the Jesuits the right to exclude all other Europeans from these colonies. From this time forward the progress of civilization as well as of Christianity was rapid. The legislation, the administration, and the social organization of the settlement were shaped according to the model of a primitive Christian community, or rather of many communities under one administration; and the accounts which have been preserved of its condition appear to present a realization of the ideal of a Christian Utopia. A careful inquiry into the history of the territory so ruled by the Jesuits reveals, however, that the natives had been made by them altogether helpless. True, the Jesuits were kind to their subjects, and gave them a quasi-independence in what they called a Christian republican government, but they did everything in such a guardian-like manner that the natives lost the little qualification they once possessed for independent enterprise. Besides, the great power and accumulating wealth of the Jesuits provoked envy, and finally resulted in much opposition to the Jesuits; and when in 1750 they opposed the disposition of some of their territory to Portugal, and armed the natives for defence of the land against the Spanish government, the total expulsion of the Jesuits from Paraguay resulted in 1768. The province was again made subject to the Spanish viceroys. For a time the fruits of the older civilization maintained themselves; but as the ancient organization fell to the ground, much of the work of so many years was undone; the communities lapsed into disorganization, and by degrees much of the old barbarism returned, and that in a more aggravated form. In 1776 Paraguay was transferred to the newly formed viceroyalty of Rio de la Plata; and in 1810 it joined with the other states in declaring its independence of the mother kingdom of Spain, which, owing to its isolated position, it was the earliest of them all to establish completely. In 1814 Dr. Francia, originally a lawyer, and the secretary of the first revolutionary junta, was proclaimed dictator for three years; and in 1817 his term of the office was made perpetual. He continued to hold it till his death in 1840; and although many of his measures tended to improve the condition of the country and to develop its internal resources, yet his rule was arbitrary and despotic in the highest degree; and his attempt to isolate the territory from commercial intercourse with the rest of the world was attended with a complete stagnation of commerce and the enterprise to which it leads. On his death the government was vested in consuls, and in 1844 a new constitution was proclaimed, and Don Carlos Antonio Lopez elected in that year. He held the government until his death in 1870. The condition of the country was little changed under his administration. Though he was a man of extraordinary character, he was so largely controlled by the restless and roving spirit of the white population of Paraguay that he was forced into a war with Brazil and the La Plata states, which brought the country to the very verge of destruction. It barely escaped utter ruin. A provisional government conducted the affairs of Paraguay,

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independent of Brazil, after the re-establishment of peace in 1870, until the people had time to elect Rivarola as their president. In December, 1871, Salvador Jovellanos became president. Under his administration the country was slowly recovering from the dreadful devastations in which the war had resulted, when a rebellion broke out (1874), which has only been suppressed very recently. The arbitrary measures which the unsettled condition of the country forced the government to adopt have resulted in driving many whites into the Argentine territory and the Brazilian provinces. In the spring of 1876 the most heartrending condition prevailed. Little was produced by the farmers, and the principal staple of food, maize, sold at famine prices.

The republic is divided into twenty-five departments. The central department, in which the capital, Assuncion, is situated, contained in 1857 398,698, or nearly one third of the whole inhabitants, and the capital itself 48,000. The inhabitants of the towns consist chiefly of whites, or of half-breeds (*mestizos*), who closely resemble whites; the language commonly spoken, besides that of the native Indian, the Guaranis, is the Spanish. The established religion is the Roman Catholic, the ecclesiastical head of which is the bishop of Assuncion. Education is pretty well diffused, much more than is usually the case in countries so long ruled by the Jesuits. See Muratori, *Christianesimo felice nelle missione nel Paraguai* (Ven. 1713); Ibañez, *Regno da Soced. d. J.* etc. (Lisbon, 1770); Charlevoix, *Gesch. v. Paraguay u. den Missionen der Jesuiten* (Nuremb. 1764); Dugraty, *La republique de Parag.* (Brussels, 1864); Masterman, *Seven Years in Paraguay* (Lond. 1869); and especially Washburn, *History of Paraguay* (Bost. 1871). See also *Harper's Monthly*, vol. xviii and xl. (J. H. W.)

Pa'rah (Heb. *Parah'*, פָּרָה [with the article], *heifer;* Sept. Φαρά v. r. Ἀφάρ), a city of the tribe of Benjamin, named in the north-eastern group between Avim and Ophrah (Josh. xviii, 23). Buckingham (*Travels*, p. 312) heard of a village named *Farah*, which Robinson, however, could not find; but the name exists farther to the south-east attached to the *Wady el-Fârah*, one of the southern branches of the great Wady Suweinit, and to a site of ruins at the junction of the same with the main valley (Ritter, *Pal. u. Syrien*, iii, 529). This identification is supported by Van de Velde (*Memoir*, p. 339) and Schwarz (*Palestine*, p. 126). The drawback mentioned by Dr. Robinson (*Researches*, ii, 112), namely, that the Arabic word ("mouse") differs in signification from the Hebrew ("the cow") is not of much force, since it is the habit of modern names to cling to similarity of sound with the ancient names, rather than of signification (Beit-ur, el-Aal, etc.). A view of the valley is given by Barclay (*City of the Great King*, p. 558), who proposes it for ÆNON (q. v.); but he incorrectly interprets the name ("valley of delight").

Parah. See TALMUD.

Parallelism. See POETRY, HEBREW.

Paralytic (παραλυτικός, παραλελυμένος), a class of sick persons named in the Gospels in connection with dæmoniacs and epileptics (see Matt. iv, 24; comp. Acts viii, 7), as being deprived of the power of motion, and borne for cure on couches to the Saviour (Matt. ix, 2; Mark ii, 3; Luke v, 18; comp. Acts ix, 33). Elsewhere we find paralysis mentioned as a consequence of apoplexy (1 Macc. ix, 55). In our version the word παραλυτικός is rendered "sick of the palsy," and so other versions. Modern physicians understand by *paralysis* or *palsy* the loss of power over the voluntary muscles; sometimes accompanied with the loss of sensibility in certain parts of the body, in which the muscles affected are relaxed and slack. This last symptom seems to distinguish paralysis from *catalepsy* and the various kinds of *tetanus*, in all of which the muscles are rigid and contracted. During palsy the circulation, the animal heat, and the usual secretions continue. The attack is often very sudden, following an apoplectic stroke; but sometimes comes on slowly and imperceptibly; and in either case the cure is exceedingly difficult (see Sprengel, *Instit. Pathol. Spec.* iv, 441; comp. the *Berliner Medicin. Encyclop.* xxi, 16 sq.). But the ancient physicians understood paralysis in a much wider sense, and, according to Richter's careful investigations (see his *Dissert. quat. Med.* Götting. 1775), applied the term to every disease which destroyed the power of voluntary action, without regard to the condition of the muscles; thus including under it both tetanus and catalepsy. He adduces in confirmation of this view, besides other passages of ancient physicians, the treatise of Cœlius Aurelianus (*Morb. Chron.* ii, 1), who distinguishes two kinds of paralysis—the one marked by spasms, the other by flaccidity of the muscles. This would serve to explain the case (Matt. viii, 6) of a paralytic who was in great suffering (see Ackermann, in Weise's *Material. für Gottesgelahrth.* I, ii, 57 sq.). But pain is rarely experienced in the disease now called palsy; and when it does occur it is not severe, being merely a pricking or itching sensation. On the other hand the *paralysis a conductione*, or convulsive palsy of Cœlius Aurelianus (or, as the moderns term it, the *contractura articulorum*, spasm of the joints), is an exceedingly painful disease. It is certain that the words used to denote diseases in the Gospels are to be understood as used, not with scientific definiteness, but like other words in the language of common life, as including various symptoms more or less allied to each other. It is not therefore necessary, in any case, to understand the case spoken of by Matthew as one of *tetanus* or lockjaw (as Choulant, *Spec. Pathol. u. Therap.* p. 711 sq., 2d ed.), a disease more common in hot than in temperate climates, and in Africa than in the East; and often followed quickly by death. Some, again, interpret the case of the woman who was bowed together (Luke xiii, 11) of the *tetanus emprosthotonos*, that form of the disease which bends forward stiffly the neck and the whole body. But an arthritic contraction of the body may also be meant (comp. Wedel, *Exercitat. Med. Philol.* p. 4 sq.).

On the other hand, the case of Alcimus, spoken of in 1 Macc. ix, 55, was probably one of sudden tetanus, which would account for the severe pain mentioned, a symptom not found in apoplexy, as well as for the sudden death. The tetanus (which receives its common name of *lockjaw* from its effect on the organs of speech) attacks and disables the body suddenly; is connected with severe pain in the muscles affected, and sometimes results fatally within thirty or fifty hours. Yet it is possible, with Ackermann, to refer such cases to apoplexy, understanding by the "torment" (βάσανος) the suffering which bystanders, from the visible symptoms, suppose the patient to suffer. The victim of this disease is motionless; his breathing is slow and interrupted, accompanied by a rattling sound; foam often appears in the mouth; the face is swollen and red; the eyes protrude, and are fixed, and the extremities cold (see Conradi, *Handb. d. spec. Pathol.* ii, 531). It is well known that apoplexy often kills in a few minutes. See further, on the varying views which medical men take of the *palsy* of the New Testament, Bartholini *Paralytici N. T. Medico et Philol. Commentarii, illustr.* (Hafn. 1653; 3d ed. Leips. 1685); Wedel, *Exercit. Med. Philol.* dec. 5, p. 6 sq.; dec. 8, p. 17 sq.; Ader, *Enarrat. de Ægrotis in Evang.* (Tolos. 1723), p. 10 sq.; Baier, *Animadv. physico-med. ad loca. N. T. Spec.* ii, 30 sq.; *Medic.-hermen. Untersuch.* 109 sq. (extracted from Ackermann).

The passages which speak of a *withered hand* (1 Kings xiii, 4; Matt. xii, 10; Mark iii, 1) remain to be noticed. This (Gr. χεὶρ ξηρά) in the last two passages can be understood either of *atrophy* of the limbs (see Ackermann, in Weise's *Material.* iii, 131 sq.; comp. Conradi, *op. cit.* ii, 212) or of palsy (Wedel, *Exercit.* dec. 8, p. 24 sq.; comp. Ader, *Enarrat.* p. 69 sq.; Schultheiss, in Henke's

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Museum, iii, 24 sq.). The case of Jeroboam (1 Kings xiii, 4), whose hand was suddenly so affected that he could not draw it back to him, is either one of palsy, or perhaps of tetanus, as Ackermann thinks (*l. c.*).—Winer, ii, 191. See PALSY.

Paramahansas, a species of *Sanyasi*, or Hindû ascetics, and, indeed, the most eminent of the four gradations, being solely occupied with the investigation of Brahm, and equally indifferent to pleasure, insensible to cold or heat, and incapable of satiety or want. In accordance with this definition, individuals are sometimes found who pretend to have reached this degree of perfection, and in token of it they go naked, never speak, and never indicate any natural want. They are fed by attendants, as if unable to feed themselves. They are usually classed among the Saiva ascetics, but Prof. H. H. Wilson doubts the accuracy of the classification. See Gardner, *Faiths of the World*, ii, 616.

Paramandyas, a portion of the dress of Caloyers, or Greek monks. It consists of a piece of black cloth sewed to the lining of their caps, and hanging down upon their shoulders.

Paramats, a Buddhist sect which arose in the beginning of the present century at Ava. They respect only the *Abhidharmma*, and reject the other sacred books. Kosan, the founder of the sect, with about fifty of his followers, were put to death by order of the king.

Paramo, LUIZ DE, a Spanish theologian, was born about 1545 in Borox, near Toledo. He was archdeacon and canon of the cathedral of Leon, and afterwards inquisitor of the faith in Sicily and in Spain. He consecrated his pen to history and to the defence of the Inquisition, and wrote, among other works, *De origine et progressu officii Sanctæ Inquisitionis ejusque dignitate et utilitate* (Madrid, 1598, fol.; reprinted in 1614 at Anvers). This book is the rarest and the most curious upon the tribunal of the Holy Office. Extracts have been translated from it in the sequel of the *Manuel des Inquisiteurs* (Paris, 1762, 12mo). See Antonio, *Biblioth. Hispana nova*, vol. ii.—Hoefer, *Nouv. Biog. Générale*, xxxix, 186.

Paramonarios was the name of an inferior officer belonging to the ancient Christian Church. The paramonarii are referred to in the Council of Chalcedon. Translators and critics differ as to the meaning of the word. Some of the more ancient writers consider it as equivalent to the *Mansionarius* or *Ostiarus* (q. v.). More modern critics, again, explain it by *villicus*, or steward of the lands. Walcott says the paramonarios was "in the East a bailiff of Church lands; in the West, a resident verger and porter."

Paramour is in one passage of the A. V. (Ezek. xxiii, 20) properly the rendering of פִּלֶגְשׁ, *pille'gesh* (whence the Greek παλλακίς), *a concubine* (q. v.), as elsewhere rendered, being in every other instance used only of a female.

Pa'ran (Heb. *Paran'*, פָּארָן, according to Gesenius and Fürst, *excavated*, i. e. a place of caves, from an Arab. root; according to others, from פָּאַר, *to be beautiful*; Sept. and Josephus, Φαράν; Vulg. *Pharan*), a name given in the Bible to a desert and to a mountain. The present article is based upon that of Dr. Porter in Kitto's *Cyclopædia*, with additions from other sources.

1. THE WILDERNESS OF PARAN (מִדְבַּר פָּארָן; Sept. ἡ ἔρημος τοῦ Φαράν).—The situation and boundaries of this desert are set forth with considerable exactness by a number of incidental notices in Scripture. It had Palestine on the north, the valley of Arabah on the east, and the desert of Sinai on the south. Its western boundary is not mentioned in the Bible, but it appears to have extended to Egypt and the Mediterranean.

The first notice of Paran is in connection with the expedition o the eastern kings against Sodom. After defeating the giant tribes east of the Jordan, they swept over Mount Seir (Edom) "*unto the terebinth of Paran* (עַד אֵיל פָּארָן; Sept. ἕως τῆς τερεβινθου τῆς Φαράν; Vulg. *usque ad Campestria Pharan*, A. V. "El-Paran"), which is in the wilderness" (Gen. xiv, 6). Doubtless some well-known sacred tree is here referred to. It stood on the western border of Seir, and consequently in the Arabah [see SEIR]; and it was "in the wilderness"—that is, the desert of Paran, apparently considerably south of Kadesh. From the terebinth of Paran they turned back, "and came to En-mishpat, which is Kadesh."—When Abraham sent away Hagar and Ishmael from his tent at Beersheba, they went out into "the wilderness of Paran;" and Ishmael dwelt there, allying himself doubtless with the nomad tribes who made that place their home (Gen. xxi, 14, 21).

But it is from its connection with the wanderings of the Israelites that Paran derives its chief and abiding interest: "And the children of Israel took their journeys out of the wilderness of Sinai; and the cloud rested in the wilderness of Paran" (Numb. x, 12). From this it might be thought that Paran lay close to Mount Sinai, where the Israelites had long been encamped; but the full narrative which is afterwards given shows that from the encampment at Sinai they made a four-days' march to Hazeroth (x, 33; xi. 3, 34, 35); and then the next march brought them into "the wilderness of Paran" (xii, 16). From Paran the spies were sent to survey Canaan (xiii, 3); and after completing their mission they returned to the camp "unto the wilderness of Paran, to Kadesh" (ver. 26). There is an apparent difficulty here. At first sight it would appear as if Kadesh in Paran was only a single march from Hazeroth; while Hazeroth has been identified with Ain Hudherah, which is 140 miles distant from Kadesh. The difficulty is solved by a reference to the detailed itinerary in Numb. xxxiii. Paran is not mentioned there, because it was the name of a wide region, and the sacred writer records only the names of the camp-stations. Hazeroth is mentioned, however, and so is Kadesh; and between them there are twenty stations (17–38). Most probably all these stations were in Paran, for it is said that when they "took their journeys out of the wilderness of Sinai, the *cloud rested* in the wilderness of Paran" (x, 12); and Moses also states, "When we departed from Horeb, we went through all that great and terrible wilderness which ye saw by way of the mountain of the Amorites; and we came to Kadesh-barnea" (Deut. i, 19). The wilderness of Paran in fact extended from Hazeroth, and the desert of Sinai (or Horeb) on the south, to the foot of the mountains of Palestine on the north; and its eastern border ran along the valley of the Arabah, from the gulf of Akabah to the southern shore of the Dead Sea. Through this wide region the Israelites marched, not in a straight line, but, like the modern Arab tribes, from pasture to pasture; and it was when entering upon that long and toilsome march that Moses said to his father-in-law, "Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us instead of eyes" (Numb. x, 31). Jethro was intimately acquainted with the whole wilderness. As a nomad pastoral chief he knew the best pastures and all the wells and fountains; and hence Moses was most anxious to secure his services as guide.

The reference made to Paran in 1 Sam. xxv shows that it bordered upon the southern declivities of the mountains of Judah. Probably its boundary was not very accurately defined; and whatever part of that region lay between the limits of settled habitation was called "the wilderness, or pasture-land, of Paran." It thus included a large section of the Negeb. See SOUTH COUNTRY.—The reference to Paran in Deut. i, 1 is not so clear. The object of the sacred writer is to describe the place where Moses gave his long address to the Israelites. It was "on this (the east) side of Jordan, in

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the wilderness" (or *Midbar* of Moab; comp. ver. 5). *in the plain* (the Arabah, ערבה) over against the Red Sea (or "opposite to Suf," מול סוף), *between Paran* and Tophel, etc. ("between Paran, and between Tophel and Laban," etc.). The sense appears to be that the Arabah in which Moses stood was opposite to the northern gulf of the Red Sea, and had on the one side Paran, and on the other Tophel, etc. It must not be inferred that Paran extended up to Jericho; all that seems to be meant is that it formed the western boundary of the greater part of the Arabah.—It would seem from the incidental statement in 1 Kings xi, 18 that Paran lay between Midian and Egypt. The region there called Midian was situated on the south of Edom [see MIDIAN], apparently at the head of the Ælanitic gulf; and the road taken by the fugitive Hadad was most probably that now traversed by the Egyptian Haj route, which passes through the whole desert of Tîh.

It is strange that both Eusebius and Jerome (followed by Steph. Byz.; Reland, p. 556; Raumer, and others) speak of Paran as a city, which they locate three days' journey east (*πρὸς ἀνατολάς*, but they must evidently mean *west*) of Aila (*Onomast.* s. v. Faran). They refer, doubtless, to the old town of Faran, in the valley of Feirân, at the foot of Mount Serbâl, in the desert of Sinai. In this valley there are still ruins of a town, and indeed of more than one, with towers, aqueducts, and sepulchral excavations; and here Rüppell found the remains of a church, which he assigns to the 5th century (*Reise in Nubien*, p. 263). This was the Pharan or Faran which had a Christian population, and was the seat of a bishopric so early as A.D. 400 (*Oriens Christ.* col. 735; Reland, *Palæst.* p. 219, 220, 228). The city is described, under the name of Feiran, by the Arabian historian Edrisi, about A.D. 1150, and by Makriri about A.D. 1400. The description of the latter is copied by Burckhardt (*Syria*, p. 616). He mentions it as having been a city of the Amalekites; and the history of the Hebrew pilgrimage renders it extremely probable that the Amalekites were actually stationed in this valley, from which they came forth to attack the Israelites, when encamped near it at Rephidim (Exod. xvii, 8). Feirân was thus an important place in early ages (Robinson, i, 126, 592); but it lies nearly thirty miles beyond the southern boundary of Paran. Nevertheless it seems to be a trace of the ancient name transferred to an adjoining locality. Some writers even regard it as the source of the designation of the region. Josephus mentions a valley of Paran; but it was situated somewhere in the wilderness of Judæa (*War*, iv, 9, 4).

Paran is not strictly speaking "a wilderness." The sacred writers call it *midbar;* that is, a pasture-land, as distinguished from an agricultural country. Its principal inhabitants were nomads, though it had a few towns and some corn-fields (Robinson, *Bibl. Res.* i, 190 sq.). The leading features of its physical geography are as follows: The central section, from Beersheba to Jebel et-Tîh, is an undulating plateau, from 600 to 800 feet in height, traversed by bare rounded ridges, and shallow, dry valleys, running on the one side into the Arabah, and on the other to the Mediterranean. The soil is scanty, white, and thickly strewn with nodules of flint. In early spring it is partially covered with grass, shrubs, and weeds; but during the heat and drought of summer all vegetation disappears, and the whole surface assumes that aspect of dreary desolation which led the Israelites to call it "a great and terrible wilderness" (Deut. i, 19); and which suggested in recent times the somewhat exaggerated language of Mr. Williams—"A frightfully terrific wilderness, whose horrors language must fail to describe" (*Holy City*, i, App. I, p. 464). Fountains are rare, and even wells and tanks are far apart. The plateau rises considerably towards the north-east; and, as deep glens descend from it to the Arabah, this section presents the appearance of a series of parallel ridges extending east and west. Their southern sides are mostly bluffs of naked white rock, which seem from a distance like colossal terrace-walls. These are the mountains of the Amorites mentioned in Deut. i, 19, 20, to which the Israelites approached through the wilderness, and which formed the southern border of Canaan. Besides these there is a line of bare white hills running along the whole western border of the Arabah, and forming the support of the table-land of Paran. Towards the valley they descend in steep shelving slopes and rugged precipices, averaging about a thousand feet in height; and everywhere deeply furrowed by wild ravines. The passes from the Arabah to Paran are difficult, and a comparatively small band of resolute men might defend them against an army. The southern declivities of the mountain of the Amorites would also present serious obstacles to the advance of a large host.

These natural features enable us to understand more fully some points in the history of the wilderness journey, and to illustrate many incidental expressions in the sacred narrative. They show why the Israelites feared to enter Canaan from Kadesh until they had ascertained by the report of the spies that those formidable mountain-passes were open (Deut. i, 22). They show how the Amorites, "which dwelt in that mountain," were able to drive them back when they attempted to ascend (ver. 44; comp. Numb. xiv, 40–45). They show how expressive and how natural is the language so often used by Moses at Kadesh. When he sent the spies, "he said unto them, *Get you up* this way southward, *and go up into the mountain;*" "so they *went up* . . . they *ascended* by the south." "Caleb said, *Let us go up* at once. But the men that *went up* with him said, We be not able *to go up* against the people" (xiii, 17, 21, 22, 30, 31). Again, in describing the defeat of the people—"They rose up early . . . and *gat them up into the top of the mountain*, saying, We will *go up* into the place which the Lord hath promised. . . . Moses said. *Go not up*. . . . But they presumed *to go up* . . . and the Amalekites *came down*," etc. (xiv, 40, 42, 44, 45).

The name Paran thus corresponds in general outline with the *desert Et-Tîh*. The Sinaitic desert, including the wedge of metamorphic rocks, granite, syenite, and porphyry, set, as it were, in a superficial margin of old red sandstone, forms nearly a scalene triangle, with its apex southward, and having its base or upper edge not a straight, but concave crescent line—the ridge, in short, of the Et-Tîh range of mountains, extending about 120 miles from east to west, with a slight dip, the curve of the aforesaid crescent southward. Speaking generally, the wilderness of Sinai (Numb. x, 12; xii, 16), in which the march-stations of Taberah and Hazeroth are probably included towards its north-east limit, may be said to lie south of the Et-Tîh range, the wilderness of Paran north of it, and the one to end where the other begins. That of Paran is a stretch of chalky formation, the chalk being covered with coarse gravel, mixed with black flint and drifting sand. The caravan route from Cairo to Akaba crosses the Et-Tîh desert in a line from west to east, a little south. In this wide tract, which extends northward to join the "wilderness of Beersheba" (Gen. xxi, 21; comp. ver. 14), and eastward probably to the wilderness of Zin [see KADESH] on the Edomitish border, Ishmael dwelt, and there probably his posterity originally multiplied. Ascending northward from it on a meridian to the east of Beersheba, we should reach Maon and Carmel, or that southern portion of the territory of Judah, west of the Dead Sea, known as "the South," where the waste changes gradually into an uninhabited pasture-land, at least in spring and autumn, and in which, under the name of "Paran," Nabal fed his flocks (1 Sam. xxv, 1). Between the wilderness of Paran and that of Zin no strict demarcation exists in the narrative, nor do the natural features of the region, so far as yet ascertained, yield a well-de-

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fined boundary. The name of Paran seems, as in the story of Ishmael, to have predominated towards the western extremity of the northern desert frontier of Et-Tih, and in Numb. xxxiv, 4 the wilderness of Zin, not Paran, is spoken of as the southern border of the land or of the tribe of Judah (Josh. xv, 3). If by the Paran region we understand "that great and terrible wilderness" so emphatically described as the haunt of noxious creatures and the terror of the wayfarer (Deut. i, 19; viii, 15), then we might see how the adjacent tracts, which still must be called "wilderness," might, either as having less repulsive features, or because they lay near to some settled country, have a special nomenclature of their own. For the latter reason the wilderness of Zin, eastward towards Edom and Mount Seir, and of Shur, westward towards Egypt, might be thus distinguished; for the former reason that of Zin and Sinai. It would not be inconsistent with the rules of scriptural nomenclature if we suppose these accessory wilds to be sometimes included under the general name of "wilderness of Paran;" and to this extent we may perhaps modify the previous general statement that south of the Et-Tih range is the wilderness of Sinai, and north of it that of Paran. Still, construed strictly, the wildernesses of Paran and Zin would seem to lie as already approximately laid down. If, however, as previously hinted, they may in another view be regarded as overlapping, we can more easily understand how Chedorlaomer, when he "smote" the peoples south of the Dead Sea, returned round its south-western curve to the El-Paran, or "terebinth-tree of Paran," viewed as indicating a locality in connection with the wilderness of Paran, and yet close, apparently, to that Dead Sea border (Gen. xiv, 6).

It is worthy of special note that the wanderings of the Israelites through Paran became to it as a new baptism. Its name is now, and has been for ages, *Bedu et-Tih*, "The wilderness of wandering" (Abulfeda, *Tab. Syr.* ed. Köhler, p. 4; Jaubert's *Edrisi*, i, 360). In addition to the authorities already referred to, notices of Paran will be found in the writings of Burckhardt (*Travels in Syria*, p. 444); Seetzen (Zach's *Monatl. Corresp.* ch. xvii); Ruppell (*Reisen*, p. 241); Bartlett (*Forty Days in the Desert*, p. 149 sq.); Ritter (*Pal. und Syr.* i, 147 sq., 1079 sq.); Olin (*Travels in Egypt*, etc. ii, 59 sq.); Miss Martineau (*Eastern Life*, p. 418 sq.); and especially in Palmer's *Desert of the Exodus*, (1872).

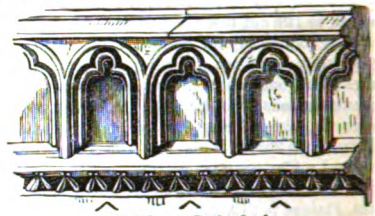
2. Mount Paran (הַר פָּארָן) is mentioned only in two passages, both sublime odes celebrating the Divine Majesty. The same glorious event, whatever it may have been, is plainly alluded to in both. Moses says, "The Lord came from Sinai, and rose up from Seir unto them; he shined forth from *Mount Paran*," etc. (Deut. xxxiii, 2); and Habakkuk writes: "God came from Teman, and the Holy One from *Mount Paran*" (iii, 3). The object of both writers is to call attention to those places where the most striking manifestations of divine power and majesty were made to Israel. Next to Sinai, Kadesh stands out as the theatre of the Lord's most remarkable workings. It lies in the valley of the Arabah, with Seir on the one side and the highlands of Paran on the other. The summits of both these ranges were, doubtless, now illumined, now clouded, like the brow of Sinai, by the divine glory (comp. Numb. xvi, 19–35, 42; xx, 1, 6–12). Teman was another name for Edom, or Seir; and hence the local allusions of Moses and Habakkuk are identical. It may therefore be safely concluded that Mount Paran is that ridge, or series of ridges, already described, lying on the north-east part of the wilderness of Tih. There is nothing in Scripture which would lead us to connect it more closely with Sinai than with Seir, or to identify it with *Jebel Serbâl*, which overlooks Wady Feirân, as is done by Stanley and some others.

Paranymph (*παρανύμφιος*), a term used in ancient Greece to denote one of the friends or relations of a bridegroom who attended him on the occasion of his marriage. Among the Jews there were two paranymphs, one a relative of the bridegroom and the other of the bride; the first was called his companion, and the other her conductor. Their business was to attend upon the parties at the marriage ceremony. See Wedding.

Parapet (Ital. *para-petto*, from *parare*, to protect, and *petto*, the breast) is an architectural term applied to a low breastwork intended for the protection of gutters,

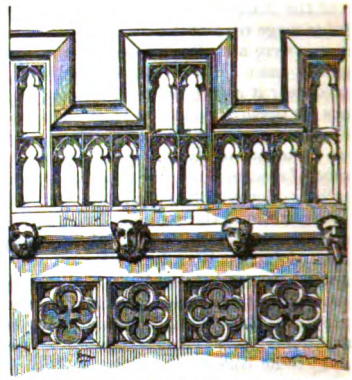
Ornamented Gothic Parapet.

and roofs. In England they are commonly battlemented or panelled, but in France they are usually pierced.



Salisbury Cathedral.

Parapets are of very ancient date. The Israelites were commanded to build a "battlement" round their flat roofs.



Tower, Merton College, Oxford, A.D. 1440.

Paraphrase. See Commentary; Targum.

Parasâra is the name of several celebrated personages of ancient India whose history is recorded or referred to in the *Mahabharata* (q. v.), the *Puranas* (q. v.), and other Hindû writings.

Parascēvè (*παρασκευή, preparation*), the day before the Saviour's passion. It is called by the Council of Laodicea the fifth day of the great solemn week, when such as were baptized, having learned their creed, were to repeat it before the bishop or presbyters in the church. This was the only day for several ages that ever the creed was publicly repeated in the Greek churches. It was also called Holy Thursday, or *Maundy Thursday* (q. v.), and is observed with great pomp in the Romish Church. See Preparation.

Parash. See Horse.

Parashioth (or *Parshiyôth*, פָּרָשִׁיּוֹת). It was the custom of the Jews to have the whole Law, or Five

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Books of Moses, read over in the synagogues in the course of every year. Hence, for the sake of convenience, the Law was divided into fifty-four sections, or *Parashioth*, as nearly equal in length as possible. These were appointed to be read in succession, one every week, till the whole was gone over. They were made fifty-four in number because the longest years contained fifty-four weeks, and it was thought desirable that no Sabbath in such a case should be left without its particular portion; but as common years were shorter, certain shorter sections were joined together so as to make one out of two, in order to bring the reading regularly to a close at the end of the year. The course of reading the Parashioth in the synagogues commenced on the first Sabbath after the feast of Tabernacles; or, rather, on the Sabbath before that, for on the same day that they finished the last course of reading they began the new course, in order, as the rabbins allege, that the devil might have no ground for accusing them to God of being weary of reading the Law. See HAPHTARAH.

Parasiti (*παράσιτοι, fellow-waiters*), assistants to certain priests among the ancient Greeks. The gods to whose service parasites were attached were Apollo, Heracles, the Anaces, and Athena of Pallene. They were generally elected from the most ancient and illustrious families, but what were the precise duties assigned to them it is difficult to discover. They were twelve in number, and received as the remuneration for their services a third part of the sacrifices offered to their respective gods. Parasites were also appointed as assistants to the highest magistrates in Greece. Thus there were both civil and priestly parasites. The term is now generally used to denotes flatterers or sycophants of any kind.—Gardner, *Faiths of the World*, ii, 617.

Paratorium, a name sometimes given to the *Oblationarium* (q. v.) of the Ordo Romanus, because when the offerings were received preparation was made out of them for the Eucharist.

Paratrapĕzon (*παραρράπιζον*) is the name given in the Greek Church to a side-table for the additional chalices. See CHALICE.

Paray-le-Monial, a little village in the eastern part of France, has become noted in recent times as the seat of a sacred shrine dedicated to a virgin who is reputed to have led a most exemplary life, and was canonized in 1864. All manner of miracles are reputed to have been wrought at the shrine of Paray-le-Monial, and so general became the enthusiasm over these wonderful (!) reports that pilgrimages were regularly organized not only in France, where the checkered fate of the last war would naturally turn the lower classes to superstitious veneration and faith in the miraculous intervention of departed saints, but also in Belgium, and in Protestant England and America. In 1873 pilgrims from all points of the compass flocked to Paray-le-Monial. Of course the English and American pilgrims attracted special attention, for it was supposed that in neither of these countries could any superstitious veneration be fostered and quickened. The general supposition of Protestants, and all who disbelieve *ecclesiastical miracles* (q. v.), is that the Ultramontanes are seeking to unite the lower classes of all countries under the papal banner, and, by awakening in them a sympathy for the Romish cause, to undermine the opposition which has developed against Jesuitism and Ultramontanism at the different European centres of influence. Inasmuch as the Jesuits and Ultramontanes generally have encouraged the people in these pilgrimages, the supposition seems reasonable.

In the article MARIE À LA COQUE we have already given the personal history of this remarkable Romish saint. It remains to be added here that the Romanists of Paray-le-Monial claim to possess her bones, and that over them stands the altar erected to her memory. A correspondent of the *New York Tribune*, who was an eyewitness, in September, 1873, of the arrival and reception of a great body of English pilgrims—a motley throng of men and women, priests and laymen, old and young, rich and poor—thus describes the saint's remains and their costly shrine:

"She lies stretched upon an altar in the splendid chapel which her devotees have endowed. When the bones already referred to were gathered up from the grave in which they had lain for two hundred years, they were committed to the charge of a cunning artificer, who reverently connected them as far as they would go with gold wire. Head, feet, and hands were formed out of wax and attached to the bones, and the body was wrapped up in wadding, with an outward covering of cloth of gold, and laid upon a magnificent marble altar enclosed in a rich case of bronze-dorè, and studded with precious stones. The eyes of the wax figure, which are made of enamel, are half open. With its right hand it presses upon its breast a burning heart of pure gold, and in its left hand it holds a branch of silver lilies. The chapel itself is almost oppressive from the richness of its decoration. The walls are hidden behind the pictures and the banners which the faithful have deposited there. The vault is of azure, studded with stars of gold. The pavement of the church is of marble, while that of the sanctuary is set with stones, in imitation of carpet-patterns. Before the wax figure burn constantly, day and night, sixteen golden lamps set with precious stones. One of the lamps burns for the preservation of the faith in Belgium, another for the conversion of England, a third represents the Order of the Sacred Heart, and the rest are severally devoted to similar 'intentions.' After this week the number of lamps will be increased by one, which the English pilgrims have brought with them, and for the endowment of which a sum of money has been invested. As things go, it takes a capital sum of forty pounds to endow a lamp with oil in perpetuity."

See PILGRIMAGE.

Par'bar (Heb. *hap-Parbar'*, הַפַּרְבָּר, with the article; Sept. *διαδεχομένους*; Vulg. *cellulæ*), a word occurring in Hebrew and A. V. only in 1 Chron. xxvi, 18, but there found twice: "At [the] Parbar westward four [Levites] at the causeway, two at [the] Parbar." From this passage, and also from the context, it would seem that Parbar was some place on the west side of the Temple enclosure, the same side with the causeway and the gate Shallecheth. The latter was close to the causeway—probably on it, being that which in later times gave place to the bridge; and we know from its remains that the bridge was at the extreme south of the western wall. Parbar therefore must have been north of Shallecheth, apparently where the *Bab Silsilis* now is. As to the meaning of the name, the rabbins generally agree (see the Targum of the passage; also Buxtorf, *Lex Talm.* s. v. פרב; and the references in Lightfoot, *Prospect of Temple*, ch. v) in translating it "the outside place;" while modern authorities take it as equivalent to the *parvarim* in 2 Kings xxiii, 11 (A. V. "suburbs"), a word almost identical with *parbar*, and used by the early Jewish interpreters as the equivalent of *migrashim*, the precincts (A. V. "suburbs") of the Levitical cities. Accepting this interpretation, there is no difficulty in identifying the Parbar with the suburb (*τὸ προάστειον*) mentioned by Josephus in describing Herod's Temple (*Ant.* xv, 11, 5), as lying in the deep valley which separated the west wall of the Temple from the city opposite it; in other words, the southern end of the Tyropœon, which intervenes between the Wailing-place and the (so-called) Zion. The two gates in the original wall were in Herod's Temple increased to four. It does not follow (as some have assumed) that Parbar was identical with the "suburbs" of 2 Kings xxiii, 11, though the words denoting each may have the same signification. For it seems most consonant with probability to suppose that the "horses of the Sun" would be kept on the eastern side of the Temple mount, in full view of the rising rays of the god as they shot over the Mount of Olives, and not in a deep valley on its western side. Parbar is probably an ancient Jebusitish name, which perpetuated itself after the Israelitish conquest of the city. Gesenius (*Thesaur.* p. 1123 *a*) and Fürst (*Handwb.* ii, 235 *b*) connect *parbar* and *parvarim* with a similar Persian word, *farvâr*, meaning a

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summer-house or building open on all sides to the sun and air.—Smith. See TEMPLE.

Parcæ (from the root *pars*, "a part"), the name given by the Romans to the powerful female divinities who presided over the birth and the life of mankind; they are called the goddesses of *Fate*, from the fact that they assigned to every one his "part" or lot. The Greek name, *Moiræ*, has the same meaning (from *μέρος, a share*). They were three in number, *Clotho*, *Lachesis*, and *Atropos*, daughters of Nox and Erebus, according to Hesiod, or of Jupiter and Themis, according to the same poet in another poem. Some make them daughters of the sea. Clotho, the youngest of the sisters, presided over the moment in which we are born, and held a distaff in her hand; Lachesis spun out all the events and actions of our life; and Atropos, the eldest of the three, cut the thread of human life with a pair of scissors. Their different functions are well expressed in this ancient verse:

"Clotho colum retinet, Lachesis net, et Atropos occat."

The name of the Parcæ, according to Varro, is derived *a partu* or *parturiendo*, because they presided over the birth of men, and, by corruption, the word *parca* is formed from *parta* or *partus;* but, according to Servius, they are called so by antiphrasis, *quod nemini parcant*. The power of the Parcæ was great and extensive. Some suppose that they were subject to none of the gods but Jupiter; while others suppose that even Jupiter himself was obedient to their commands; and indeed we see the father of the gods, in Homer's *Iliad*, unwilling to see Patroclus perish, yet obliged, by the superior power of the Fates, to abandon him to his destiny. According to the more received opinion, they were the arbiters of the life and death of mankind, and whatever good or evil befalls us in the world immediately proceeds from the Fates or Parcæ. Some make them ministers of the king of hell, and represent them as sitting at the foot of his throne; others represent them as placed on radiant thrones, amid the celestial spheres, clothed in robes spangled with stars, and wearing crowns on their heads. According to Pausanias, the names of the Parcæ were different from those already mentioned. The most ancient of all, as the geographer observes, was Venus Urania, who presided over the birth of men; the second was Fortune; Ilythia was the third. To these some add a fourth, Proserpina, who often disputes with Atropos the right of cutting the thread of human life. The worship of the Parcæ was well established in some cities of Greece, and though mankind were well convinced that they were inexorable, and that it was impossible to mitigate them, yet they were eager to show a proper respect to their divinity by raising them temples and statues. They received the same worship as the Furies, and their votaries yearly sacrificed to them black sheep, during which solemnity the priests were obliged to wear garlands of flowers. The Parcæ were generally represented as three old women with chaplets made of wool, and interwoven with the flowers of the narcissus. They were covered with a white robe, and fillets of the same color, bound with chaplets. One of them held a distaff, another the spindle, and the third was armed with scissors, with which she cut the thread which her sisters had spun. Their dress is differently represented by some authors. Clotho appears in a variegated robe, and on her head is a crown of seven stars. She holds a distaff in her hand reaching from heaven to earth. The robe which Lachesis wore was variegated with a great number of stars, and near her were placed a variety of spindles. Atropos was clothed in black; she held scissors in her hand, with clews of thread of different sizes, according to the length or shortness of the lives whose destinies they seemed to contain. Hyginus attributed to them the invention of these Greek letters, *α*, *β*, *η*, *τ*, *υ*, and others called them the secretaries of heaven, and the keepers of the archives of eternity. The Parcæ had places consecrated to them throughout all Greece, at Corinth, Sparta, Thebes, Olympia, etc. See Hesiod, *Theog. et scut. Her.;* Pausan. l. 1, c. 40; l. 3, c. 11; l. 5, c. 15; Homer, *Il.* xxiv, 49; Callimach. *in Dian.;* Ælian, *Anim.* 10; Pindar, *Olymp.* 10; *Nem.* 7; Eurip. *in Iphig.;* Plutarch, *De facie in orbe Lunæ;* Hygin. *in præf. fab.* 277; Orph. *Hymn.* 58; Apollon. 1, etc.; Claudian. *De rapt. Pros.;* Horace, *Od.* 6, etc.; Ovid, *Met.* v. 533; Lucan, 3; Virgil, *Æn.* i, 22, etc.; Senec. *in Herc. Fur.;* Stat. *Theb.* 6. See also Smith, *Dict. of Class. Biog. and Mythol.* s. v. Moira.

Parched Corn is the rendering in the A. V. of קָלִי [once קָלִיא, 1 Sam. xvii, 17], *kali'*, an edible substance (Lev. xxiii, 14; Ruth ii, 14; 1 Sam. xvii, 17; xxv, 18; 2 Sam. xvii, 28, twice, the last "parched pulse"), and of *ἄλφιτα* in Judith x, 5. The correctness of this translation has not, however, been assented to by all commentators. Thus, as Celsius (*Hierobot.* ii, 231) says, "Syrus interpres, Onkelos, et Jonathan Ebræa voce utuntur, Lev. xxiii, 14; 1 Sam. xvii, 17; xxv, 18; 2 Sam. xvii, 18." Arias Montanus and others, he adds, render *kali* by the word *tostum*, considering it to be derived from קָלָה, *kalah'*, which in Hebrew signifies "to toast" or "parch." So in the Arabic *kali* signifies anything cooked in a frying-pan, and is applied to the common Indian dish which by Europeans is called currie or curry; *kali* and *kalla* signify one that fries, or a cook. From the same root is supposed to be derived the word *kali* or *al-kali*, now so familiarly known as alkali, which is obtained from the ashes of burned vegetables. But as, in the various passages of Scripture where it occurs, *kali* is without any adjunct, different opinions have been entertained respecting the substance which is to be understood as having been toasted or parched. By some it is supposed to have been grain in general; by others, only wheat. Some Hebrew writers maintain that flour or meal, and others that *parched meal*, is intended, as in the passage of Ruth ii, 14, where the Sept. translates *kali* by *ἄλφιτον*, and the Vulg. by *polenta*. A difficulty, however, arises in the case of 2 Sam. xvii, 28, where the word occurs twice in the same verse. We are told that Shobi and others, on David's arrival at Mahanaim, in the farther limit of the tribe of Gad, "brought beds, and basins, and earthen vessels, and wheat, and barley, and flour, and *parched corn* (kali), and beans, and lentils, and *parched pulse* (kali), and honey, and butter, and sheep, and cheese of kine, for David and for the people that were with him to eat." This is a striking representation of what may be seen every day in the East: when a traveller arrives at a village, the common light beds of the country are brought him, as well as earthen pots, with food of different kinds. The meaning of the above passage is explained by the statement of Hebrew writers that there are two kinds of kali—one made of *parched corn*, the other of *parched pulse;* which are described by R. Salomon, on *Aboda Zarah*, fol. xxxviii, 2. There is no doubt that in the East a little meal, either parched or not, mixed with a little water, often constitutes the dinner of the natives, especially of those engaged in laborious occupations, as boatmen while dragging their vessels up rivers, and unable to make any long delay. Another principal preparation, much and constantly in use in Western Asia, is *burgûl*, that is, corn first boiled, then bruised in the mill to take the husk off, and afterwards dried or parched in the sun. In this state it is preserved for use, and employed for the same purposes as rice. The meal of parched corn is also much used, particularly by travellers, who mix it with honey, butter, and spices, and so eat it; or else mix it with water only, and drink it as a draught, the refrigerating and satisfying qualities of which they justly extol (Kitto, *Pictorial Bible*, ii, 537). Parched grain is also, no doubt, very common. Thus in the bazars of India not only may rice be obtained in a parched state, but also the seeds of the *Nymphæa*, and of the *Nelumbium speciо-*

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sum, or bean of Pythagoras, and most abundantly the pulse called *gram* by the English, on which their cattle are chiefly fed. This is the *Cicer arietinum* of botanists, or chick-pea, which is common even in Egypt and the south of Europe, and may be obtained everywhere in India in a parched state, under the name of *chebenne*. Belon (*Observat.* ii, 53) informs us that large quantities of it are parched and dried, and stored in magazines at Cairo and Damascus. It is much used during journeys, and particularly by the great pilgrim caravan to Mecca (comp. Hasselquist, p. 191). Considering all these points, it does not appear to us by any means certain that the *kali* is correctly translated "parched corn" in all the passages of Scripture. Thus, in Lev. xxiii, 14: "Ye shall eat neither bread, nor parched corn (kali), nor green ears, until . . ." So in Ruth ii, 14: "And he (Boaz) reached her *parched corn* (kali), and she did eat." 1 Sam. xvii, 17: "Take now for thy brethren an ephah of *parched corn*." And again, xxv, 18, where five measures of parched corn are mentioned. Bochart remarks (*Hieroz.* II, i, 7) that Jerome renders *kali* by *frixum cicer*, i. e. *the parched cicer or chick-pea;* and, to show that it was the practice among the ancients to parch the cicer, he quotes Plautus (*Bacch.* iv, 5, 7), Horace (*De Arte Poetica*, l. 249), and others; and shows from the writings of the rabbins that *kali* was also applied to some kind of pulse. The name *kali* seems, moreover, to have been widely spread through Asiatic countries. Thus in Shakspeare's *Hindee Dictionary*, *kala*, from a Sanscrit root, is translated *pulse*—leguminous seeds in general. It is applied in the Himalayas to the common field-pea. It is cultivated in the Himalayas, also in the plains of Northwest India, and is found wild in the Khadie of the Jumna, near Delhi; the *corra muttur* of the natives, called *kullae* in the hills (*Illust. of Himalayan Botany*, p. 200). Hence we are disposed to consider the pea, or the chick-pea, as more correct than parched corn in some of the above passages of Scripture.—Kitto. See also Gesenius, *Thesaur.* p. 1215; Celsius, *Hierobot.* ii, 231 sq., where other methods of interpretation are collected. Some have even supposed *kali* to be a kind of *coffee-bean!* The predominant opinion of interpreters, however, sustains the rendering of the A. V., since wheat or barley, roasted in the ears and then rubbed out, is still common among the Bedouin (see Legh, in Macmichael's *Journey*, p. 235), and in Palestine (Robinson, *Bibl. Res.* ii, 394). Thus Thomson remarks, "A quantity of the best ears, not too ripe, are plucked with the stalks attached. These are tied into small parcels, a blazing fire is kindled with dry grass and thorn-bushes, and the corn-heads are held in it until the chaff is mostly burned off. The grain is thus sufficiently roasted to be eaten, and it is a favorite article all over the country" (*Land and Book*, ii, 510). Tristram likewise observes, "We once witnessed a party of reapers making their evening meal of parched corn. A few sheaves of wheat were brought down, and tossed on the fire of brushwood. As soon as the straw was consumed, the charred heads were dexterously swept from the embers on a cloak spread on the ground. The women then beat the ears and tossed them into the air until they were thoroughly winnowed, when the wheat was eaten at once while it was hot. The dish was by no means unpalatable" (*Nat. Hist. of the Bible*, p. 492). See Ears (of Corn).

Parched Ground is the rendering of the Hebrew *sharab'*, שָׁרָב, in Isa. xxxv, 7. This word properly means "heat of the sun," as the A. V. renders it in Isa. xlix, 10. Hence it is used to designate a phenomenon which is frequent in Arabia and Egypt, and may be occasionally seen in the southern parts of Europe; called by the Arabs *Serab*, and by the French *Le Mirage*, by which name it is also commonly known in English. Descriptions of this illusion are often given by travellers. It consists in the appearance of a lake or sea in the midst of a plain where none in reality exists. It is produced by the reflection of the rays of light from strata of air heated by the sand or the sun; and it frequently exhibits, along with the undulating appearance of water, the shadows of objects within or around the plain, both in a natural and in an inverted position. The deception is most complete; and to the weary traveller who is attracted by it, it is in the highest degree mortifying, since, instead of refreshing water, he finds himself in the midst of nothing but glowing sand. It is often used proverbially, or for the sake of comparison, by the Arabs, as in the Koran (Sur. xxiv, 39): "But as for those who believe not, their works are like the *serab* of the plain: the thirsty imagines it to be water, but when he reaches it he finds it is nothing." The same figure occurs in Isa. xxxv, 7: "The *sharab* shall become a lake," i. e. the illusive appearance of a lake in the desert shall become a real lake of refreshing waters. See Gesenius and Henderson on Isaiah, and comp. the descriptions and explanations in Kitto's *Physical History of Palestine*, p. 147, 150, 151.—Kitto. See Mirage.

Parchi, Estori ben-Moses, a noted Hebrew scholar, was a native of Provence, and belonged to those exiles who were driven from France in the year 1306, under Philip IV, the Fair, one of the most rapacious, perhaps the most cruel sovereign who ever sat on the throne of France. At the time of the expulsion Parchi must have been a young man yet, for in the introduction to his work he gives us a description of the miseries which he had to undergo in the following words: "They drove me out from the college; naked I had to leave my father's house, as a young man, and was obliged to wander from country to country, from people to people, whose languages were foreign to me." Parchi found a resting-place in Palestine, where he wrote his כַּפְתּוֹר וָפֶרַח, which treats on the topography of Palestine, and is especially valuable for the geography of the Holy Scriptures, the Talmud, and the Middle Ages, for numismatics and chronology. It was first published at Venice, 1549, and has been edited with a very valuable introduction by H. Edelmann (Berlin, 1846 and 1852). See Fürst, *Bibl. Jud.* i, 259; Zunz, in Asher's *Itinerary of Benjamin of Tudela* (London, 1841), ii, 393–448; Grätz, *Gesch. d. Juden*, vii, 268; Frankel's *Monatsschrift*, 1851, 1852, p. 526; Jost, *Gesch. d. Judenth. u. s. Sekten*, iii, 62; Zunz, *Zur Geschichte u. Literatur*, p. 462, 535, 536. (B. P.)

Parchment is the rendering in the A. V. at 2 Tim. iv, 13 of the Greek μεμβράνα, *a skin*, from which the English *membrane* is derived. The apostle Paul in this passage directs Timothy to bring with him to Rome, whither he charges him to repair speedily, certain things, "but especially the parchments;" what these parchments were to which so much importance seems to be attached can only at this time be matter of conjecture.

Parchment is prepared from the skins of animals, generally sheep, in an untanned state. It "is one of the oldest inventions of writing materials, and was known at least as early as 500 years B.C. Herodotus speaks of books written upon skins in his time. Pliny, without good grounds, places the invention as late as 196 B.C., stating that it was made at Pergamos (hence the name *Pergamea*, corrupted into English *parchment*) in the reign of Eumenius II, in consequence of Ptolemy of Egypt having prohibited the exportation of papyrus. Possibly the Pergamian invention was an improvement in the preparation of skins, which had certainly been used centuries before. The manufacture rose to great importance in Rome about a century B.C., and parchment soon became the chief material for writing on; and its use spread all over Europe, and retained its pre-eminence until the invention of paper from rags, which from its great durability proved a fortunate circumstance for literature" (Chambers). Parchment is now rarely used except for literary diplomas and such

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documents as are destined for special permanence. See WRITING.

Parchon, SALOMON BEN-ABRAHAM, one of the earliest Jewish grammarians and lexicographers, who flourished about 1130 at Calatajud, in Aragon. He afterwards emigrated to the peninsula of Salerno, where he most probably died about 1180. Being anxious to furnish his co-religionists in Southern Italy with the results of the grammatical and exegetical labors of his brethren in Spain, Parchon compiled, in the year 1160, a Hebrew lexicon, entitled מחברת תערוך. Though it is substantially a translation of Ibn-Ganach's celebrated lexicon [see IBN-GANACH], yet Parchon also introduces in it the labors of Chajug, Jehudah Ha-Levi, Ibn-Ezra, etc., and explains many words by the aid of passages from the Targums, the Mishna, Tosefta, and the Talmud. The work is divided into two parts; the first containing a grammar of the Hebrew language, and the second a lexicon. It has been published by Stern (Presburg, 1844), with a valuable introduction by Rapaport, in which this erudite scholar gives a succinct history of the study of the Hebrew language, and of the different periods in which the great grammarians lived. Parchon also wrote a commentary on the Prophets and Hagiographa, which has not as yet come to light (comp. Steinschneider, *Bibliographisches Handbuch* [Leipsic, 1859], p. 108; Fürst, *Bibliotheca Judaica*, iii, 66).—Kitto.

Parcloses (or **Percloses**) is an architectural term applied to enclosures, railings, or screens, such as may be used to protect a tomb, to separate a chapel from the main body of the church (especially those at the east end of the aisle); also to form the front of a gallery, or for other similar purposes. It is either of open work or close. A distinct chapel is often formed in this manner, e. g. a chantry chapel. See CHAPEL.

Pardee, RICHARD GAY, one of the most noted Sunday-school workers of our day, and one of the most remarkable of American lay-workers in the interests of the Christian Church, was born at Sharon, Conn., Oct. 12, 1811, and was the oldest of a family of twelve children. His boyhood was spent on his father's farm, upon Sharon Mountain, and Richard attended the common district school. This was the only schooling he ever had. At the age of seventeen he went to Seneca Falls, N. Y., to live with an uncle, and was engaged for a time as a clerk in the post-office, but afterwards learned the dry-goods business. He was at this time strongly inclined to a life of gayety; but about 1831 he was converted, and ever after he most faithfully served the Church and his God. He became at once active in Sunday-school work, and being of a quick, perceptive turn of mind he fathomed the imperfections of Sunday-school training as it prevailed at that time, and applied himself to bring about improvements. While living in Palmyra, N. Y., where he had engaged in business, he became intimate with Mr. L. B. Tousley, the well-known children's missionary of that region, and the two friends made frequent missionary tours together through the western part of the state, addressing large meetings of children, teachers, and friends of Sunday-schools. Pardee was at that time a Presbyterian elder, and superintendent of the Sunday-school of the church to which he belonged, and also corresponding secretary of the "Wayne County Sunday-school Union." From 1851 to 1853 he resided at Geneva, N. Y., and then removed to New York City to enter the service of the "New York Sunday-school Union." As the agent of that organization, his business was to promote in every legitimate way a healthy activity in the cause of Sunday-schools, but especially to secure the establishment of mission-schools. The agent was well suited to the task assigned him, and the work accomplished became at once a spur and a model for Christian workers in this line of effort in other cities. The mission-schools of the New York Sunday-school Union became a notable feature in the religious movement of the great metropolis, and had a wide influence in leading to similar operations elsewhere. He resigned his position in the Union in the fall of 1863 to take a position as agent in a life insurance company, but he so conditioned his employers that he had perfect liberty to go and come when he pleased, and he became thenceforth of even greater service to the general Sunday-school interests of this country than he had previously been. He now spent more than three fourths of his time in voluntary, unpaid labor in the Sunday-school cause, going to conventions, institutes, and Sunday-school meetings of every kind to which he was invited, visiting in this way every state in the union except California, everywhere welcome, and everywhere carrying with him an influence rich in blessing. He was also sent for by the students of several of our largest theological seminaries, and delivered in each a course of familiar lectures on the practical details of Sunday-school organization and labor. Among the institutions in which he thus labored were the Presbyterian Theological Seminary at Princeton, the Union Seminary in New York, and the Episcopal Seminary in Philadelphia. These blessed labors were suddenly cut short by death, Feb. 11, 1869. A more gentle, genial, loving spirit was never met. Without being remarkably original, he was yet eminently progressive in his ideas, always keeping himself on the top of the advancing wave; and the new ideas which he gathered and scattered in such rich profusion wherever he went were in turn sent broadcast all over the country through the columns of the *Sunday-school Times*, to which he regularly contributed from the establishment of that paper until his hand ceased to hold a pen. Mr. C. C. North, the noted Methodist lay-worker, in a eulogy which he pays the much-lamented Pardee, writes (*N. Y. Christian Advocate*, Feb. 18, 1869): "It has not been within my province to write of philosophic powers, of scientific researches, of brilliant poetic conceptions, nor of splendid oratory; but of traits, virtues, and usefulness, so singular and so rare, that while the generation past produced but one Raikes, the present has given birth to but one Pardee." His two volumes, the *Sunday-school Worker* and the *Sabbath-school Index*, are widely known and prized. See Dr. John S. Hart in *Sunday-school Times*, April 3, 1869. (J. H. W.)

Pardès (פרדס, i. e. *Paradise*) is the acrostic comprising the four exegetical rules, סוד, דרוש, רמז, פשט, by which the rabbins explained the Scriptures. Immediately after the close of the canon the study of the Old Testament became an object of scientific treatment among the Jews. A number of God-fearing teachers arose, who, by their instruction, encouragement, and solemn admonitions, rooted and builded up the people in their scriptural faith. As the Bible formed the central point around which their legends, sermons, lectures, discussions, investigations, etc., clustered, a homiletico-exegetical literature was in the course of time developed, called *Midrash* (q. v.), מדרש (from דרש, "to study, expound"—a term which the A. V. renders by "Story," 2 Chron. xiii, 22; xxiv, 27), which became as mysterious in its gigantic dimensions as it is in its origin. Starting from the principle that Scripture contains all sciences, as well as the requirements of man for time and eternity, an answer to every question, and that every repetition, figure, parallelism, synonym, word, letter, nay, the very shape and ornaments of the letter or titles, must have some recondite meaning, "just as every fibre of a fly's wing or an ant's foot had its peculiar significance," the text was explained in a fourfold manner: viz. 1. פְּשַׁט; 2. רֶמֶז; 3. דְּרוּשׁ; 4. סוֹד. The one called פְּשַׁט, *simple, primary, literal*, aimed at the simple understanding of words and things, in accordance with the primary exegetical law of the Talmud, "that no verse of the Scripture ever practically travelled beyond its literal meaning." אין מקרא יוצא מידי פשוטו (*Jebamoth*, 24a), though

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it might be explained, homiletically and otherwise, in innumerable new ways. The second, רֶמֶז, means "hint," i. e. the discovery of the indications contained in certain seemingly superfluous letters and signs in Scripture. These were taken to refer to laws not distinctly mentioned, but either existing traditionally or newly promulgated. This method, when more generally applied, begot a kind of *memoria technica*, a stenography akin to the "Notarikon" of the Romans. Points and notes were added to the margins of scriptural MSS., and the foundation of the Massorah, or diplomatic preservation of the text, was thus laid. The third, דְּרוּשׁ, was homiletic application of prophetical and historical dicta to the actual condition of things. It was a peculiar kind of sermon, with all the aids of dialectics and poetry, of parable, gnome, proverb, legend, and the rest, exactly as we find it in the New Testament. The fourth, סוֹד, *secret, mystery*, was a science into which but few were initiated. It was theosophy, metaphysics, angelology, a host of wild and glowing visions of things beyond earth. Faint echoes of this science survive in Neo-Platonism, in Gnosticism, in the Cabala, in Hermes Trismegistus. It was also called "the Creation" and "the Chariot," in allusion to Ezekiel's vision. Yet here again the power of the vague and mysterious was so strong that the word Pardes or Paradise gradually indicated this last branch, "the secret science only." Comp. Keil, *Introd. to the Old Testament* (Edinb. 1870), ii, 381 sq.; Hävernick, *Introd.* (ibid. 1852), p. 362; Ginsburg, *Coheleth* (Lond. 1861), p. 80; Deutsch, *Lit. Remains* (New York, 1874), p. 14; Wähner, *Antig. Ebræorum* (Gött. 1743), i, 353 sq.; Steinschneider, *Jewish Lit.* (Lond. 1857), p. 142; Hirschfeld, *Haluchische Exegese* (Berlin, 1840), p. 114 sq.; Schürer, *Lehrbuch der neutestam. Zeitgeschichte*, p. 448; Döpke, *Hermeneutik der neutestamentlischen Schriftsteller*, p. 135 sq.; Zunz, *Gottesdienstliche Vorträge* (Berlin, 1832), p. 59; Schwab, *Traité des Berakoth ou première partie du Talmud* (Paris, 1871), p. 9 sq. (B. P.)

Pardies, Ignace Gaston, a French Jesuit, much noted for his attainments in philosophy, mathematics, and belles-lettres, was born, of distinguished parentage, at Paris in 1636. After due training at the schools in Paris, he conceived the purpose of entering the Society of Jesus, and joined the order in 1652. For several years he was employed as instructor in polite literature. His leisure he employed in speculative studies, and soon came to be noted for his mastery of the Cartesian philosophy. Pardies claimed not only to have mastered Des Cartes's views, but to have improved upon that system. He died in 1673, before he had really developed his own philosophical theories into a system, and there is not enough extant in his writings to judge of him as an original mind. Pardies had the reputation in his own day of a writer much cultivated, and with a neat and concise expression and pure diction. He had a dispute with Sir Isaac Newton regarding his *New Theory of Light and Colors* in 1672. His works are not of interest to us. A list of them is given in Hoefer, *Nouv. Biog. Générale*, xxxix, 190, 191. See also Bayle, *Hist. Dict.* s. v.; Nicéron, *Mémoires*, vol. i and ix; Chaufepié, *Nouv. Dict. histor.* s. v. (J. H. W.)

Pardo, a Jewish family, several members of which have become distinguished as rabbins and writers.

1. Abraham, a younger brother of Isaac, also a learned and pious man, who died at Jerusalem.

2. David (1), third son of Joseph (1), went with his father to Amsterdam, and officiated there, while his father was yet alive, as rabbi of the synagogue Beth Israel, which was built in 1618. Through the efforts of David Pardo, in 1639, the three synagogues were united to form from that time forward one single and inseparable community of Spanish and Portuguese Jews. In the same year a rabbinical school, "Talmud Thora," was established, which attained to eminence, and where Saul Levi Morteira, Menasse ben-Israel, Isaac Aboab, and David Pardo lectured. Pardo published the Spanish translation of the חיבות חלבבות, by Zaddik ben-Joseph Formon, the *Compendio dos Dinim* (Amst. 1610), which was also printed in Hebrew letters, in a new edition. He died in 1652, leaving behind two sons, Joseph and Josijahn.

3. David (2), perhaps a descendant of Isaac Pardo (a son of Isaac, according to Fürst, who seems to confound this David with David Pardo, No. 1), lived at Spalatro in the last century, and distinguished himself as a writer. He wrote, משכיל לדוד, a super-commentary on Rashi's commentary on the Pentateuch (Venice, 1760):—שושנים לדוד, a commentary on the Mishna (ibid. 1752):—חסדי דוד, a commentary on the six orders of the Tosefta (Livorno, 1790):—מכתם לדוד, a collection of decisions (Amst. 1756):—למנצח לדוד.

4. Isaac, son of Joseph (1), was known for his piety, in which he surpassed his father. At Salonica, his native place, he was president of the Jewish college ראש ישיבה, and acquired reputation as a good preacher. Towards the end of his life he went to Scopia, in order to be near his sons, where he died shortly after his arrival.

5. Jacob (1), son of David (2), was rabbi at Ragusa, and wrote, קחלת יעקב, a commentary on the earlier prophets, viz. Joshua, Judges, Samuel, and Kings (Venice, 1784):—מרפא לשון, prayers and religious poems (ibid. 1800):—תהלה באדש, prayers occasioned by the earthquake at Ragusa (ibid. 1780).

6. Jacob (2) Chajim (*ben-David Samuel ben-Jak. ben-Dav.*) was born at Ragusa in 1818. He was educated at the university in Padua, and was noted for his remarkable attainments. When eighteen years of age he wrote באור על מיכה, a commentary on Micah; reprinted in S. D. Luzzatto's אבני זכרון, as well as Pardo's "cinque discorsi." He died in 1839, when about to enter upon his official duties as rabbi at Verona. Pardo's death was regarded as a great loss to the Jewish community. D. Chan. Viterbo and Jos. Almanzi gave vent to their feelings in two poems, which were published (Prague, 1839). Though Pardo died so young, he was yet distinguished for his oratorical talent, and the Jews looked upon him as one of their ablest men in the pulpit. After his decease five of his discourses were published.

7. Joseph (1) of Salonica, where his parents had settled after the expulsion from Spain. When the Portuguese Jews, who had found a new home at Amsterdam, had increased to a community, they called Joseph Pardo to be the spiritual leader of the synagogue Beth Jacob, so called after Jacob Tirado, its founder. By his efforts, and with the help of Jacob Coronel, of Hamburg, in the year 1615 the foundation was laid of the afterwards famous orphan asylum, the *Hermandad de los Huerfanas*, of Amsterdam. Joseph Pardo died Feb. 10, 1619.

8. Joseph (2), son of David (1), succeeded his father in the rabbiship, and afterwards went to London, where he wrote his שלחן טהור, "The Pure Table," an abridgment of the Jewish rites, of which many editions have appeared. He died before 1680. His son David (3), who likewise officiated as rabbi at London, published the שלחן טהור at Amsterdam, dedicating it to the vestry of the London congregation.

9. Josijahn, a pupil and son-in-law of Saul Levi Morteira, also officiated as chacham or rabbi until, in 1674, he went in the same capacity to Curaçoa, and afterwards to Jamaica. His son David (4) was rabbi at Surinam, where he died about 1717.

See Kayserling, *Die Pardos*, in Frankel's *Monatsschrift*, 1859, p. 386 sq.; De Rossi, *Dizionario storico degli autori Ebrei*, p. 257 (Germ. transl. by Hamberger);

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Grätz, *Gesch. d. Juden*, ix, 272; x, 7, 9, 14; Lindo, *Hist. of the Jews in Spain and Portugal*, p. 370; Kayserling, *Sephardim*, p. 169, 201, 203, 296; Wolf, *Bibl. Hebr.* i, 325; iii, 281, 296; Fürst, *Bibl. Jud.* iii, 66 sq.; Finn, *Sephardim*, p. 462. (B. P.)

Pardon (prop. some form of סָלַח, *to cover*, i. e. forgive) is in theology the act of forgiving an offender, or removing the guilt of sin, that the punishment due to it may not be inflicted. On the *nature* of pardon, it may be observed that the Scripture represents it by various phrases: a lifting up or taking away of sin (Psa. xxxii, 1), a covering of it (Psa. lxxxv, 2), a non-imputation of it (Psa. xxxii, 2), a blotting of it out (Psa. li, 1), a non-remembrance of it (Heb. viii, 12; Isa. xliii, 25). In character, 1, It is an act of free grace (Psa. li, 1; Isa. xliii, 25); 2, a point of justice, God having received satisfaction by the blood of Christ (1 John i, 9); 3, a complete act, a forgiveness of all the sins of his people (1 John i, 7; Psa. ciii, 2, 3); 4, an act that will never be repealed (Mic. vii, 19). The *author* or cause of pardon is not any creature, angel, or man; but God. Ministers preach and declare that there is remission of sins in Christ; but to pretend to absolve men is the height of blasphemy (1 Thess. ii, 4; Rev. xiii, 5, 6). See ABSOLUTION; INDULGENCES; and the article below, PARDONS. There is nothing that man has done or can do by which pardon can be procured: wealth cannot buy pardon (Prov. xi, 4), human works or righteousness cannot merit it (Rom. xi, 6), nor can water baptism wash away sin. It is the prerogative of God alone to forgive (Mark ii, 7), the first cause of which is his own sovereign grace and mercy (Eph. i, 7). The meritorious cause is the blood of Christ (Heb. ix, 14; 1 John i, 7). It is to be sought by prayer. See FORGIVENESS.

Pardon of sin and *justification* are considered by some as the same thing, and it must be confessed that there is a close connection; in many parts they agree, and without doubt every sinner who shall be found pardoned at the great day will likewise be justified; yet they have been distinguished thus: 1. An innocent person, when falsely accused and acquitted, is justified, but not pardoned; and a criminal may be pardoned, though he cannot be justified or declared innocent. Pardon is of men that are sinners, and who remain such, though pardoned sinners; but justification is a pronouncing persons righteous, as if they had never sinned. 2. Pardon frees from punishment, but does not entitle to everlasting life; but justification does (Rom. v). If we were only pardoned, we should, indeed, escape the pains of hell, but could have no claim to the joys of heaven; for these are more than the most perfect works of man could merit; therefore they must be what the Scripture declares—"the gift of God." After all, however, though these two may be distinguished, yet they cannot be separated; and, in reality, one is not prior to the other; for he that is pardoned by the death of Christ is at the same time justified by his life (Rom. v, 10; Acts xiii, 38, 39). See Charnock, *Works*, ii, 101; Gill, *Body of Divinity*, s. v.; Owen, *On Psalm cxxx;* Hervey, *Works*, ii, 352; Dwight, *Theology;* Fuller, *Works;* Griffin, *On Atonement*, Appendix; Knapp, *Theology*, p. 385; *New-Englander*, Jan. 1875, art. iii. See JUSTIFICATION.

Pardon Bell is the same as the *Ave* (q. v.), which was tolled three times before and thrice after service; it was suppressed in the English Church by bishop Shaxton. It derived its name from the indulgences attached to the recitation of the angelus.

Pardoner. See QUÆSTOR.

Pardons, or the releasement from the temporal punishment of sin, the popes of Rome claim to have the power to grant. It is held by Romanists that the pope, in whom this power is lodged, can dispense it to the bishops and inferior clergy for the benefit of penitents throughout the Church. In the theory of pardons, the point is assumed that holy men may accomplish more than is strictly required of them by the divine law; that there is a meritorious value in this overplus; that such value is transferable, and that it is deposited in the spiritual treasury of the Church, subject to the disposal of the pope, to be, on certain conditions, applied to the benefit of those whose deficiencies stand in need of such a compensation. A distinction is then drawn between the temporal and the eternal punishment of sin; the former of which not only embraces penances, and all satisfactions for sin in the present life, but also the pains of purgatory in the next. These are supposed to be within the control and jurisdiction of the Church, and in the case of any individual may be ameliorated or terminated by the imputation of so much of the over-abundant merits of the saints, etc., as may be necessary to balance the deficiencies of the sufferer. The privilege of selling pardons we have treated in the art. INDULGENCES. We content ourselves, therefore, in this place by stating what the Romish doctrine of pardons is; and yet this is no small undertaking, for Romanists have had so many crotchets about it that one can scarce tell where to find them. We shall endeavor to explain it in these following propositions in the language of Beveridge:

"First, they assert, as Bellarmine saith, that 'many holy men have suffered more for God and righteousness' sake than the guilt of the temporal punishment which they were obnoxious to for faults committed by them could exact.'

"Secondly, hence they say, as Johannes de Turrecremata, 'That one can satisfy for another, or one can acceptably perform satisfactory punishment for another,' viz. because they suffer more than is due to their own sins; and seeing all sufferings are satisfactory, what they undergo more than is due to their own is satisfactory for other men's sins.

"Thirdly, 'Seeing they who thus undergo satisfactory punishments for others do not appoint the fruit of this their satisfaction to any particular persons, it therefore,' as Roffensis saith, 'becomes profitable to the whole Church in common, so that it is now called the common treasury of the Church, to wit, that from thence may be fetched whatsoever any others lack of due satisfaction.'

"Fourthly, 'This common treasure,' saith Bellarmine, 'is the foundation of pardons.' So that, as he saith, 'the Church hath power to apply this treasure of satisfaction, and by this to grant our pardons.'

"By this, therefore, we may have some sight into this great mystery, and perceive what they mean by pardons. For as Laymanus the Jesuit saith, 'A pardon or indulgence is the remission of a temporal punishment due to God without the sacrament, by the application of the satisfaction of Christ and the saints.' Or, as Gregorius de Valentia saith, 'An ecclesiastical pardon or indulgence is a relaxation of a temporal punishment by God's judgment due to actual sins, after the remission of the fault made without the sacrament (of penance), by the application of the superabundant satisfaction of Christ and the saints by him who hath lawful authority to do it.' But let us hear what a pope himself saith concerning these pardons. Leo X, in his decretal, ann. 1518, saith, 'The pope of Rome may, for reasonable causes, grant to the same saints of Christ who, charity uniting them, are members of Christ, whether they be in this life or in purgatory, pardons out of the superabundancy of the merits of Christ and the saints: and that he used, for the living as well as for the dead, by his apostolic power of granting pardons, to dispense or distribute the treasure of the merits of Christ and the saints, to confer the indulgence itself, after the manner of an absolution, or transfer it after the manner of a suffrage.' So that, as Durandus saith, 'The Church can communicate from this treasure to any one, or several, for their sins, in part or in whole, according as it pleases the Church to communicate more or less from the treasure.' And hence it is that we find it said in the book of indulgences or pardons, that 'popes Sylvester and Gregory, who consecrated the Lateran Church, gave so many pardons that none could number them but God; Boniface being witness, who said, "If men knew the pardons of the Lateran Church, they would not need to go by sea to the Holy Sepulchre." In the chapel of the saints are twenty-eight stairs that stood before the house of Pilate in Jerusalem. Whosoever shall ascend those stairs with devotion hath for every sin nine years of pardons; but he that ascends them kneeling, he shall free one soul out of purgatory.' So that it seems the pope can not only give me a pardon for sins past, but to come; yea, and not only give me a pardon for my own sins, but power to pardon other men's sins, else I could not redeem a soul from purgatory.

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"We have been the larger in the opening of this great Romish mystery, because we need do no more than open it: for, being thus opened, it shows itself to be a ridiculous and impious doctrine, utterly repugnant to the Scriptures. For this doctrine, thus explained, is grounded upon works of supererogation; for it is from the treasury of these good works that the Romish Church fetches all her pardons. Now this is but a bad foundation, contrary to Scripture, reason, and the fathers; as we have seen in the fourteenth article. And if the foundation be rotten, the superstructure cannot be sound. Again, this doctrine supposes one man may and doth satisfy for another; whereas the Scriptures hold forth 'Christ [as] our propitiation' (1 John ii, 2), 'Who trode the wine-press of his Father's wrath alone' (Isa. lxiii, 3). Lastly, this doctrine supposes that a pope, a priest, a finite creature, can pardon sins; whereas the Scripture holds forth this as the prerogative only of the true God. For 'who is a God like unto thee,' saith the prophet Micah, 'that pardoneth iniquities?' (Mic. vii, 18). And therefore, when the Scribes and Pharisees said, 'Who can forgive sins but God alone?' (Luke v, 21), what they said, though wickedly said by them, not acknowledging Christ to be God, and so not to have that power, yet it was truly said in itself: for, had not Christ been God, he would have had no more power to forgive sins than the pope.

"And whatsoever the doctors of the Romish Church now hold, we are sure the fathers of old constantly affirmed that it was God only could forgive sin. So Chrysostom saith, 'For none can pardon sins but only God.' Euthymius, 'None can truly pardon sins, but he alone who beholds the thoughts of men.' Gregory, 'Thou who alone sparest, who alone forgivest sins. For who can forgive sins but God alone?' Ambrose, 'For this cannot be common to any man with Christ to forgive sins. This is his gift only who took away the sins of the world.' Certainly the fathers never thought of the pope's pardons, when they let such and the like sentences slip from them. Nay, and Athanasius was so confident that it was God only could pardon sin that he brings this as an argument against the Arians, to prove that Christ was God, because he could pardon sin. 'But how,' saith he, 'if the Word was a creature, could he loose the sentence of God, and pardon sin?' it being written by the prophets that this belongs to God; for 'who is a God like to thee, pardoning sins, and passing by transgressions?' For God said, 'Thou art earth, and unto earth shalt thou return.' So that men are mortal: and how then was it possible that sin should be pardoned or loosed by creatures? Yet Christ loosed and pardoned them. Certainly had the pope's pardons been heard of in that age, this would have been but a weak argument. For Arius might easily have answered, 'It doth not follow that, because Christ could pardon sin, he was therefore God; for the pope is not God, and yet he can pardon sin.' But thus we see the fathers confidently averring it is God only can pardon sins, and therefore that the pope cannot pardon them by any means whatsoever, unless he be God, which as yet they do not assert. And so the Romish doctrine concerning pardons is a fond thing, repugnant to the Scriptures. And so is also their doctrine." See KEYS.

Pardus, GEORGIUS (or GREGORIUS), a noted Eastern prelate, who is supposed to have flourished after the 11th century, although the time is not exactly known. The only clew that we have to the period in which he lived is a passage in an unpublished work of his, *De Constructione Orationis*, in which he describes Georgius Pisida, Nicolaus Callicles, and Theodorus Prodromus as "more recent writers of iambic verse." Nicolaus and Theodorus belong to the reign of Alexius I Comnenus (A.D. 1081-1118), and therefore Pardus must belong to a still later period; but his vague use of the term "more recent," as applied to writers of such different periods as the 7th and 11th or 12th centuries, precludes us from determining how near to the reign of Alexius he is to be placed. He was archbishop of Corinth, and hence he has sometimes been called *Corinthus;* but Allatius, in his *Diatriba de Georgiis*, pointed out that Pardus was his name and Corinthus that of his see, on his occupation of which he appears to have disused his name and designated himself by his bishopric. His only published work is Περὶ διαλέκτων, *De Dialectis.* It was first published with the *Erotemata* of Demetrius Chalcondylas and of Moschopulus, in a small folio volume, without note of time, place, or printer's name, but supposed to have been printed at Milan, 1493 (Panzer, *Annal. Sypogr.* ii, 96). The full title of this edition is Περὶ διαλέκτων τῶν παρὰ Κορίνθου παρεκβληθεισῶν, *De Dialectis a Corintho decerptis.* It was afterwards frequently reprinted as an appendix to the earlier Greek dictionaries, or in the collections of grammatical treatises (e. g. in the *Thesaurus Cornucopiæ* of Aldus [Ven. 1496, fol.]; with the works of Constantine Lascaris [ibid. 1512, 4to]; in the dictionaries of Aldus and Asulanus [ibid. 1524, fol.], and of De Sessa and Ravanis [ibid. 1525, fol.]), sometimes with a Latin version. Sometimes (as in the Greek lexicons of Stephanus and Scapula) the version only was given. All these earlier editions were made from two or three MSS., and were very defective. But in the last century Gisbertus Koenius, Greek professor at Franeker, by the collation of fresh MSS., published the work in a more complete form, with a preface and notes, under the title of Γρηγορίου μητροπολίτου Κορίνθου περὶ διαλέκτων, *Gregorius Corinthi Metropolitæ de Dialectis* (Leyden, 1766, 8vo). The volume included two other treatises or abstracts on the *Dialectis* by the anonymous writers known as Grammaticus Leidensis and Grammaticus Meermannianus. An edition by G. H. Schäffer, containing the treatises published by Koenius, and one or two additional, among which was the tract of Manuel Moschopulus, *De Vocum Passionibus*, was subsequently published (Leips. 1811, 8vo), with copious notes and observations by Koenius, Bastius, Boissonade, and Schäffer, and a *Commentatio Palæographica* by Bastius. Several works of Pardus are extant in MS.; they are on grammar; the most important are apparently that Περὶ συντάξεως λόγου ἤτοι περὶ τοῦ μὴ σολοικίζειν καὶ περὶ βαρβαρισμοῦ, κ. τ. λ., *De Constructione Orationis, vel de Solœcismo et Barbarismo*, etc.; that Περὶ τρόπων ποιητικῶν, *De Tropis Poeticis;* and especially that entitled Ἐξηγήσεις εἰς τοὺς κανόνας τῶν δεσποτικῶν ἑορτῶν, κ. τ. λ., *Expositiones in Canones s. Hymnos Dominicos Festorumque totius Anni, et in Triodia Magnæ Hebdomadis ac Festorum Deiparæ*, a grammatical exposition of the hymns of Cosmas and Damascenus, used in the Greek Church—a work which has been, by the oversight of Possevino, Sixtus of Sena, and others, represented as a collection of *Homiliæ et Sermones.* See Allatius, *De Georgiis*, p. 416, ed. Paris, et apud Fabric. *Bibl. Græc.* xii, 122 sq.; Koenius, *Præf. in Gregor. Corinth.;* Fabric. *Bibl. Græc.* vi, 195 sq., 820, 341; ix, 742.—Smith, *Dict. of Gr. and Rom. Mythol.* iii, 121.

Pare THE NAILS (עָשָׂה הַצִּפָּרְנַיִם, lit. *make the nails;* Sept. περιονυχίζειν; Vulg. *circumcidere ungues*). This expression occurs in Deut. xxi, 12, in reference to female captives taken in war: "Thou shalt bring her home to thine house, and she shall shave her head and pare her nails." The margin has "or suffer to grow," which is, as Roberts observes, "I doubt not, the true meaning. This woman was a prisoner of war, and was about to become the wife of the man who had taken her captive. Having thus been taken from her native land, having had to leave her earliest and dearest connections, and now to become the wife of a foreigner and an enemy, she would naturally be overwhelmed with grief. To acquire a better view of her state, let any woman consider herself in similar circumstances. She accompanies her husband or father to the battle; the enemy becomes victorious, and she is carried off by the hand of a ruthless stranger. Poignant, indeed, would be the sorrow of her mind. The poor captive was to 'shave her head' in token of her distress, which is a custom in the East to this day. A son on the death of his father, or a woman on the decease of her husband, has the head shaved in token of sorrow. To shave the head is also a punishment inflicted on females for certain crimes. The fair captive, then, as a sign of her misery, was to shave her head, because her father or brother was among the slain, or in consequence of having become a prisoner of war. It showed her sorrow, and was a token of her submission. But this poor woman was to suffer her nails to grow as an additional emblem of her distress. That it does not mean she was to pare her nails, as the

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text has it, is established by the custom of the East, of allowing them to grow when in sorrow. The marginal reading, therefore, would have been much better for the text. When people are performing penance, or are in captivity or disgrace or prison, or are devotees, they suffer their nails to grow; and some may be seen, as were those of the monarch of Babylon in his sorrow, 'like birds' claws,' literally folding round the ends of the fingers, or shooting through the backs of their hands" (*Oriental Illustrations*, ad loc.). See NAIL (*of the Finger*).

Paré. See PARÆUS.

Pareau, JOHN HENRY, a noted Dutch Orientalist, was born, of French parentage, in the second half of the last century, probably about 1770. He was for some time preacher at Deventer, later at Utrecht. At the last-named place he became professor of Oriental literature at the university. He died in 1830. He is the author of various useful and reputable works relating to Biblical criticism and interpretation. His *Institutio Interpretis Veteris Testamenti* (Tr. ad Rh. 1822, 8vo), a valuable compendium of sacred hermeneutics, has been deemed worthy of a place in the "Edinburgh Biblical Cabinet." In 1814 he published a prize essay in Latin on the mythic interpretation of the Scriptures, in which he aimed a successful blow at the principles of interpretation adopted by modern German neologists. He also wrote on Hebrew antiquities, explained and illustrated the Lamentations of Jeremiah, the 13th chapter of 1 Corinthians, and in a dissertation on the book of Job defended the position that Job was acquainted with the doctrine of a future state, etc. (J. H. W.)

Pareia, a surname of *Athene* (Minerva), under which she was worshipped in Laconia.

Parent (γονεύς). As early as the giving of the decalogue parents were to be honored by their children as a religious duty (Exod. xx, 12; Lev. xix, 3; Deut. v, 16); but as the law was promulgated more fully, their relation to their children was more accurately defined and more firmly established in society. The respect due to parents was inviolable. A child who cursed (Exod. xxi, 17; Lev. xx, 9; comp. Deut. xxvii, 16; Prov. xx, 20; Matt. xi, 4) or struck his parents (Exod. xxi, 15) was punishable with death. Even obstinate disobedience on the part of sons, who, in spite of all parental reproofs and influence, continued to be flagrantly wicked, was, upon judicial investigation, punished with stoning (Deut. xxi, 18; Philo, *Opera*, i, 371; Joseph. *Ant.* iv, 8, 24; *Apion*, ii, 27). Parricide is not mentioned in the Mosaic law (so that of Solon [Cicero, *Pro R. Amer.* c. 25] and of Romulus [Plutarch, *Vit. Rom.* c. 22]. On the Egyptian law for this crime, see Diod. Sic. i, 77). The support of old or infirm parents was a matter of course, but in the Talmud is expressly enjoined on children (see Lightfoot, p. 908; comp. Potter, *Greek Antiq.* ii, 618 sq.). The father, as head of the family, had very great authority over his children. But the Jewish law, unlike the Egyptian (yet there the power was limited, see Diod. Sic. i, 77), and that of the ancient Gauls (Cæsar, *Bell. Gall.* vi, 19), did not allow parents the power of life and death over their children; although it has been inferred from Judah's sentence of Tamar (Gen. xxxviii, 24; comp. Liv. ii, 41) that the father of the family, during the patriarchal period, exercised also the functions of a criminal judge. (On the extent of parental authority among the Romans, Zimmern's *Geschichte d. Röm. Privatrechts*, I, ii, 665 sq., may be consulted.) Under the law, however, he not only controlled the household economy, but married his sons (Gen. xxiv; Exod. xxi, 9 sq.; Judg. xiv, 2 sq.) and daughters (Gen. xxix, 16 sq.; xxxiv, 12) at his own pleasure; could sell the latter into slavery (Exod. xxi, 7; comp. Plutarch, *Vit. Sol.* ch. 13), and could even annul any vows which they had made without his knowledge (see Numb. xxx, 6, and comp. Gans, *Erbrecht*, i, 135). But by the time of Christ the traditional expositions of the law had lessened the parent's authority (Matt. xv, 5. See VOW. Comp. Michaelis, *Mos. Rit.* ii, 108 sq.). Much value was ascribed to the blessing of a parent, and the curse of one was accounted a great misfortune (Gen. xxvii, 4. 12; xlix, 2 sq.; Sirach iii, 11. See Grotius, *ad loc.* Comp. Homer, *Od.* ii, 134; *Il.* ix, 454; Plutarch, *Timol.* vi; Plato, *Leg.* ii, 931 sq.).—Winer, i, 824. See CHILD; FAMILY; OLD.

By the old Roman law parents had power of life and death over their children, and in certain cases could sell them into slavery without redemption. The Christian emperors, however, soon modified and finally abolished this arbitrary power. In many heathen nations it still continues. Among civilized communities the duties of parents to children have in all ages, as a general rule, been recognised as relating to their health, their maintenance, their education, and morals. See EDUCATION; PÆDAGOGICS.

Parent, FRANÇOIS-NICOLAS, a French priest, was born at Melun in 1752. Being curate of Boissise-la-Bertrand, near Melun, when the Revolution broke out, he embraced its principles with ardor; and having renounced the ecclesiastical career by a letter addressed to the National Convention (Nov. 4, 1793), and inserted in the *Moniteur* of that day, he married shortly after, and became compiler of the *Journal des Campagnes*. He worked also on the *Courier Français*, which then appeared, but found small resources in these occupations. He dragged out a miserable existence until the Consulate, when he obtained a moderate employment in the police, section of customs. Having lost this place upon the Restoration, he entered a printing-house as corrector, and died in poverty, Jan. 20, 1822, at Paris. We have of his works, *Recueil d'hymnes philosophiques, civiques et moraux* (Paris, 1793, 8vo). He left several manuscript works, entitled, *L'Ennemi du sang:—Raisonnons tous:—Mon Epitaph et mes Confessions*. See Mahul, *Ann. nécrol.*; Feller, *Dict. Hist.*—Hoefer, *Nouv. Biog. Générale*, xxxix, 198.

Parentino, BERNARDO, called also *Fra Lorenzo*, an Italian painter, was born at Parenzo, in Istria, in 1487. He was a pupil of Andrea Mantegna. Lanzi says that he approached so near to Mantegna that his works might easily be mistaken for those of that master. In the cloister of Santa Giustina, at Padua, are ten *Acts from the Life of St. Benedetto*, with several little histories in chiaro-oscuro, which are highly commended by Lanzi. Parentino became a monk of the Order of the Augustines at Vicenza, where he died in 1531. See Spooner, *Biog. Hist. of the Fine Arts*, ii, 653.

Pareus. See PARÆUS.

Parez. See RIMMON-PAREZ.

Paria is the name given to the lowest class of the population of India—to that class which, not belonging to any of the castes of the Brahminical system, is shunned even by the lowest Hindû professing the Brahminical religion, as touching a Paria would render him impure. The Paria seem to belong to a negro race, as appears from their short woolly hair, flat nose, and thick lips; they are, besides, of short stature, and their propensities are of the coarsest kind. Despised by the Hindûs, and ill-used by the conquerors of India, they have, in some parts of India, gradually sunk so low that, to judge from the description which is given of their mode of living by different writers, it is scarcely possible to imagine a more degraded position than that which is occupied by these miserable beings.—Chambers, s. v. See CASTE.

Paris, COUNCILS OF (*Concilium Luteciense*, or *Parisiense*). Several such ecclesiastical synods were held at that city. Some of them are more noteworthy than others. We make room here only for those of special import.

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1. The first was held in 360, according to the most common opinion, under Julian the Apostate, who was proclaimed emperor at Paris, in May, 360. St. Hilary had lately arrived in Gaul from Constantinople, and at his entreaty the heretical formulary of Ariminum (A.D. 359) was rejected. Among the fragments which remain to us of St. Hilary, we have a synodical letter from the bishops of this council to those of the East, in which they return thanks to God for having delivered them from the Arian heresy, and for having enabled them to learn the real sentiments from the Orientals. They then give an open profession and clear exposition of the doctrine of consubstantiality; they retract all that they had, through ignorance, done at Ariminum, and promise to perform whatever the Orientals required of them, to the extent of deposing and excommunicating all in Gaul who should resist. Further, the bishops declared that those who had consented to suppress the word *οὐσία*, or *substance*, both at Ariminum and at Nice in Thrace, had been chiefly induced to do so by the false statement made by the Arian party, that the confession of faith which they were called upon to sign had had the sanction of the Oriental bishops, who, as they said, had been the first to introduce the use of this word in the controversy with the Arians, "And we," they added, "received it, and have always preserved the use of it inviolably; we have used this word *ὁμοούσιος* to express the true and actual generation of the only Son of God. When we say that he is of one and the same *substance*, it is only to exclude the idea of creation, adoption, etc. We recognise no likeness worthy of him but that of true God to true God. . . . We revoke all that we have done ill through ignorance and simplicity, and we excommunicate Auxentius, Ursaces, and Valens, Gajus Megasius and Justin." About this time several other councils were held in Gaul, by means of St. Hilary, upon the same subject. See Labbé, *Conc.* ii, 821; Baronius, p. 302, § 229; and Ragi, note 27.

2. Another important council was held at Paris in 557, under king Childebert; the archbishops of Bourges, Rouen, and Bordeaux were present. Ten canons were published. Among these are most important:

1. Against those who detain Church property.
4. Against marriages within the degrees prohibited; forbids to marry a brother's widow or wife's sister.
8. Enacts that the election of the bishop shall be left free to the people and clergy; that no one shall be intruded into a see by the prince, or contrary to the will of the metropolitan and the provincial bishops.

These canons are subscribed by fifteen bishops, among whom were S. Pretextatus of Rouen, Leo of Bordeaux, Germanus of Paris, and Euphronius of Tours. See Labbé, *Conc.* v, 814.

3. The next Parisian council of importance occurred in 573. Thirty-two bishops (six of whom were metropolitans) attended. It was called to terminate a difference between Chilperic and Sigebert, the two brothers of the king Gontram. Promotus, who had been uncanonically consecrated bishop of Châteaudun by Ogidius of Rheims, was deposed, but was not removed, apparently, until the death of Sigebert. See Labbé, *Conc.* v, 918.

4. In the spring of 577 a council of the Church was convened at Paris by Chilperic; forty-five bishops were present, who deposed Pretextatus, bishop of Rouen, upon a false accusation of having favored the revolt of Merovee, the king's son, and plotted his death. (Although Pretextatus was innocent of the charge of conspiracy against the king in favor of Merovee [or Merovig], who was his grandson, he had been guilty of marrying the latter to Brunehilde, the widow of his uncle, which was also alleged against him. Sigebert appears to have used intimidation to induce the bishops to condemn Pretextatus. The place of his banishment was probably Jersey.) St. Gregory of Tours refused his consent to the act. Pretextatus was banished and Melanius put into his place. See Labbé, *Conc.* v, 925.

5. In 615 a council was convened under king Clotaire II. This was the most numerously attended of the Gallic councils up to that period. Seventy-nine bishops from all the newly united provinces of Gaul were present. Fifteen canons have been preserved, but others probably were published. Among the most noteworthy enactments are:

1. Declares elections of bishops made without consent of the metropolitan and the bishops of the province, and of the clergy and people of the city, or made by violence, cabal, or bribery, to be null and void.
2. Forbids bishops to appoint their own successors; forbids to appoint another to the see during the lifetime of the actual bishop, except the latter be incapable of managing his Church.
4. Declares that no secular judge may try or condemn any priest, deacon, or other ecclesiastic, without first giving warning to the bishop.
14. Forbids marriage with a brother's widow, and other incestuous marriages.
15. Forbids a Jew to exercise any public office over Christians, and in case of his obtaining such an office, contrary to canon, insists upon his being baptized with all his family.

Most of the other canons refer to the property of the Church and of ecclesiastics. King Clotaire published an edict for the execution of these canons, with some modification however, since he commanded that the bishop elected according to canon 1 should not be consecrated without the leave of the prince. See Labbé, *Conc.* v, 1649.

6. In November, 825, a council convened, and the bishops who attended addressed a synodal letter to the emperors Louis and Lothaire, in which they declare their approval of the letter of Hadrian to the emperor Constantine and his mother Irene, so far as relates to his rebuke for their audacity and rashness in removing and breaking the images, but his command to adore them (eas adorare) they refuse to approve, styling all such adoration superstitious and sinful; they also declare that in their opinion the testimonies which he had collected from the holy fathers in support of his view, and had inserted in his letter, were very little to the purpose. They further declare that, without approving the acts of the Council of Constantinople in 754, they condemn the second Council of Nicæa, and hold that it was no light error on the part of those who composed it to assert not only that images should be venerated and adored (coli et adorari), and called by the title of holy, but that even some degree of holiness was to be attained through their means (verum etiam sanctimoniam ab eis se adipisci professi sunt). They declared their adhesion to the Caroline books. See Goldast, *In Dec. Imp. de Imag.*; Labbé, *Conc.* vii, 1542.

7. Another important synod was held at Paris June 6, 859, under Louis le Débonnaire. It was composed of the four provinces of Rheims, Sens, Tours, and Rouen; twenty-five bishops attended, besides the four metropolitans of the above-mentioned provinces. The council was held in the church of St. Stephen the elder. The acts of the council are divided into three Books of Canons.

Book I relates to ecclesiastical discipline.

Canon 7. Forbids to baptize except at the canonical times, without necessity.

8. Directs that persons baptized in illness, beyond the proper canonical times for baptism, shall not be admitted to holy orders, according to the twelfth canon of Neocæsarea.

16. Declares that all property amassed by bishops and priests after their ordination shall be considered as belonging to their churches, and that their heirs shall have no part of it.

18. Declares that the pastors of the Church ought to possess the property of the Church without being *possessed by it*, and that in the possession of it they ought to despise it. It condemns also those worldly people who are ever complaining that the Church is too rich.

26. Orders that one or two provincial councils shall be held annually.

27. Is intended as a check upon the chorepiscopi; forbids them to confirm and to perform any other function peculiar to the episcopate.

44. Forbids women to take the veil until thirty days after their husbands' death, at which time they were by the emperor's edict free to marry again.

45. Forbids women to touch the sacred vessels, or to give the vestments to the priests; also forbids them to

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give the *holy Eucharist* to the people: an abuse which it seems had crept in in some places.

47. Forbids to say mass in private houses, or in gardens and chapels, except when on travel, and in extreme cases when people are very far from a church.

48. Forbids priests to say mass alone.

50. Insists upon the proper observation of Sunday, and directs that a humble supplication should be addressed to the prince, entreating him to stop all pleadings and markets on that day, and to forbid all work.

Book II relates to the duties of princes and lay persons.

Canon 10. Condemns the error of those persons who think that, having been baptized, they must eventually be saved, whatever sins they may commit.

Book III contains a collection of twenty-seven of the foregoing canons, which the bishops forwarded to the emperors Louis and Lothaire, specially requesting the execution of some of the number.

See Labbé, *Conc.* vii, 1590.

8. In the autumn of the year 849 a council convened at Paris, which was composed of twenty-two bishops from the provinces of Tours, Sens, Rheims, and Rouen. These prelates addressed a letter to Nomenoi, the duke of Bretagne, concerning his proceedings in the Council of Rennes in the preceding year, on which occasion he had taken for his own use the property of the Church, which, they stated, was the patrimony of the poor. He had driven the lawful occupiers from their sees, and had put mercenaries and thieves in their places; and he had favored the revolt of Lambert, count of Nantes, against king Charles. See Labbé, *Conc.* viii, 58.

9. The next important ecclesiastical synod at Paris was held Oct. 16, 1050, in the presence of king Henry I. Many bishops attended. A letter from Beranger was read, which gave great offence to the council, and he was condemned, together with his accomplices—also a book by John Scotus upon the Eucharist, whence the errors which they had condemned were taken. The council declared that if Beranger and his followers would not retract, the whole army of France, with the clergy at their head in their ecclesiastical vestments, would march to find them, wherever they might be, and would besiege them, until they should submit to the Catholic faith, or should be taken in order to be put to death. See VERCEIL, COUNCIL OF (1050). See Labbé, *Conc.* ix, 1059.

10. Some time after Easter, 1147, a synod was convened at Paris by pope Eugenius III. Many cardinals and learned men attended it. The errors of Gilbert de Poirée, bishop of Poitiers, upon the subject of the Trinity, were examined; two doctors, Adam of Petit Pont and Hugo of Champfleuri, attacking him vigorously. He was accused chiefly on the four following grounds:

1. "Quod videlicet assereret Divinam Essentiam non esse Deum." (That the Divine Essence was not God.)
2. "Quod proprietates personarum non essent ipsæ personæ." (That the properties of the Divine Persons were not the Persons themselves.)
3. "Quod theologicæ personæ in nulla prædicarentur propositione." (That the Divine Persons are not an attribute, in any sense.)
4. "Quod Divina Natura non esset incarnata." (That the Divine Nature was not incarnate.)

St. Bernard, who was present, disputed with Gilbert; but the pope, in default of certain evidence, deferred the decision of the question to a council to be held in the year following. See Labbé, *Conc.* x, 1105, 1121.

11. A synod was held in 1186. It was an assembly of all the French archbishops, bishops, and chief seigneurs, whom the king, Philip Augustus, desired to exhort his subjects to make the voyage to Jerusalem in defence of the Catholic faith. See Labbé, *Conc.* x, 1747.

12. In another council, held three years afterwards by the same king, the payment of the Saladine tenth was ordered, i. e. the tenth of every one's revenue and goods for the succor of the Holy Land. See Labbé, *Conc.* x, 1763.

13. The next important Parisian council was held in 1201 by Octavian, the pope's legate, assisted by several bishops. Evraud of Nevers, the governor of the district, said to have been one of the Vaudois, was convicted of heresy; and having been carried to Nevers, was there burned. See Labbé, *Conc.* xi, 24.

14. A council was held in 1210, in which the errors of Amauri, lately dead, were condemned, and fourteen of his followers sentenced to be burned. Also Aristotle's *Metaphysics*, which had been brought to Paris and translated into Latin, shared the same fate; and a decree was published forbidding the book to be transcribed, read, or kept, under pain of excommunication.—Labbé, *Conc.* xi, 49.

15. In 1218 Robert de Courçon, cardinal and legate, whom the pope had sent into France to preach the Crusade, convened a synod at Paris. Several canons of discipline were published, which are divided into four parts.

Part I refers to the secular clergy, and contains twenty canons.

1. Enjoins modesty of deportment; that the hair be kept cut short; forbids talking in church.
9. Forbids to employ a priest to say mass who is unknown, except he have letters from his own bishop.
13. Forbids the division of benefices and prebends.
14. Forbids the temporary or permanent appointment of rural deans in consideration of money received.
19. Forbids to possess more than one benefice with the cure of souls.

Part II relates to the regulars, and contains twenty-seven canons.

1. Forbids to take money from any one entering upon the monastic state. Forbids monks to possess property.
2. Forbids to receive any one into the religious life under eighteen years of age.
3. Enjoins bishops to cause the suspicious little doors found in abbeys or priories to be blocked up.
4 and 5. Exhort to charity and hospitality towards the poor.
9. Forbids monks to wear white leather gloves, fine shoes and stockings, etc., like those used by the laity; to use any other cloth save white or black; and to dine out of the refectory.

Part III relates to nuns, etc., also to abbots, abbesses, etc., and contains twenty-one canons.

3. Forbids nuns to leave their convent in order to visit their relations, except for a very short time; and directs that then they shall have an attendant with them.
4. Forbids them to dance in the cloisters, or anywhere else; and declares that it is better to dig or plough on Sunday than to dance.
8. Directs that abbesses who fail in their duty shall be suspended; and, if they do not amend, shall be deposed.
9. Directs that abbots, priors, and other superiors who offend in the same manner shall be punished.
11. Directs that they who lead an irregular life shall be deposed.
17. Forbids abbots and priors to threaten or maltreat any who may propose a measure to the chapter for the reformation of the house or of its head.

Part IV relates to the duty of bishops and archbishops.

1. Directs them to keep their hair cut round, so as never to project beyond the mitre; and gives other directions for their proper conversation.
2. Forbids them to hear matins in bed, and to occupy themselves with worldly business and conversation while the holy office is being said.
4. Forbids them to hunt, etc., to wear precious furs, and to play with dice.
5. Directs that they shall cause some good book to be read at the beginning and end of their repasts.
6. Enjoins hospitality and charity.
15. Forbids them to permit duels, or hold courts of justice in cemeteries or holy places.
16. Enjoins the abolition of the Festival of Fools, celebrated every 1st of January.
17. Directs that a synod be held every year. Orders also confirmation, and the correction of disorders in the dioceses.
18. Directs that they shall not permit women to dance in cemeteries or in holy places, nor work to be done on Sundays.

See Labbé, *Conc.* xi, 57.

16. Jan. 28, 1226, another Parisian synod was convened by a papal legate to consider the affairs of England and of the Albigenses. In consequence of the decision, Louis VIII ceased from his pretensions against England, and turned his arms against the Albigenses. The legate, in the pope's name, excommunicated Raymond, count of Toulouse, with his accomplices, and confirmed to the king and his heirs forever the right to the lands of the said count, as being a condemned heretic. Amauri, count de Montfort, and Guy, his uncle, ceded to the king whatever rights they possessed over the lands in question. On March 20, same year, the king, Louis VIII, convoked

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another council upon the subject of the Albigenses.—Raynald, i, 554 (note). See Labbé, *Conc.* xi, 300.

17. A synod was convened in Paris in 1255, by Henry, archbishop of Sens, and five other archbishops, on occasion of the murder of a chanter of the cathedral church of Chartres. In this council the head of the order of preaching friars complained of certain things said and preached by some seculars, doctors in theology, to the prejudice of his order. William de S. Amour and Laurent, both doctors-regent in theology at Paris, being examined upon the subject by the prelates, denied the justice of the charge. Subsequently S. Amour wrote a book, entitled *The Perils of the Last Days*, in which he attacked the preaching friars without mercy. At last the dispute between the latter and the University of Paris became so warm that St. Louis was obliged to send to Rome to appease it. The pope, however, sided entirely with the friars. See Labbé, *Conc.* xi, 738.

18. A council was held March 21, 1260, by order of St. Louis, to implore the aid of heaven against the conquests of the Tartars. It was ordered that processions should be made, blasphemy punished, luxury in dress and at table repressed, tournaments prohibited for two years, and all sports whatever put a stop to, except practice with the bow and cross-bow. In the following year, in another council, all these acts were renewed. See Labbé, *Conc.* xi, 793.

19. A synod was held in December, 1281, composed of four archbishops and twenty bishops. Much complaint was made of the conduct of the mendicant order, who persisted in preaching and hearing confession in spite of the bishops, upon pretext of having the pope's privilege for doing so. A bull by Martin IV, bearing date Jan. 10, 1280, was, however, produced, which confirmed the claim of the Franciscan friars; but, nevertheless, with this clause, that those persons who chose to confess to the friars should be bound to confess also once a year, at the least, to their own priest, according to the order of the Council of Lateran; and that the friars should sedulously exhort them to do so. See Doboulay, iii, 465.

20. In 1302, April 10, a council convened at Paris to consider how to heal the difference between the king, Philip the Fair, and the pope, Bonifacius VIII. The former in the preceding year had thrown into prison Bernard de Saisset, bishop of Pamiers; upon which the pope wrote to Philip complaining of the act, accompanying the letter with the bull *Ausculta Fili*, in which he plainly bids him not deceive himself by thinking that he had no superior, and that he was independent of the head of the ecclesiastical hierarchy. Philip assembled his barons with the prelates at Notre Dame, and laid before them his ground of complaint against the pope and his bull, which he caused to be read. Thereupon the barons addressed a letter to the cardinals, in which, in very strong language, they complained of the pope's conduct in pretending to consider the king as his subject, and that he held his temporal authority of him. The prelates were more backward in delivering their opinion, and endeavored to excuse the pope, and to maintain peace. This, however, was not suffered, and they were clearly informed that if any one of them presumed to hold a contrary opinion to that of Philip and his lords, he would be looked upon as the enemy of the sovereign and kingdom. They then addressed to the pope a letter conceived in a much milder strain than that of the barons, in which they implored him to be cautious, and to preserve the ancient union between the Church and State; and, moreover, to revoke the mandamus by which he had cited them to appear at Rome. The answer of the cardinals to the barons was to the effect that the pope had not absolutely declared that the king ought to acknowledge that he held the temporality of him, a statement which the pope himself in his answer to the bishops by no means corroborated. This was not strictly speaking an ecclesiastical council, but a national assembly; two others of the same kind were held in the following year, upon the subject of the differences between the king and the pope. In September, in that year, the latter drew up a bull excommunicating Philip, but on the eve of the very day on which he had intended to publish it he was seized by William de Nogaret, the French general, and though released from confinement almost immediately, he never recovered the mortification and sorrow which this blow inflicted on him, and on Oct. 11, 1303, he died at Rome. See Labbé, *Conc.* xi, 1474.

21. In 1310 Philip de Marigni, archbishop of Sens, convened a synod at Paris to deliberate upon the case of the Templars; after mature consideration, it was decided that some should be merely discharged from their engagement to the order, that others should be sent freely away, after having accomplished the course of penance prescribed; that others should be strictly shut up in prison, many being confined for life; and, lastly, that some, as, for instance, the relapsed, should be given over to the secular arm, after having been degraded by the bishop if in holy orders. All this was accordingly done, and fifty Templars were burned in the fields near the abbey of St. Antony, not one of whom confessed the crimes imputed to them, but on the contrary to the last they maintained the injustice of their sentence. See Labbé, *Conc.* xi, 1335.

22. A council was held March 3, 1323; William de Melum, archbishop of Sens, presided. A statute of four articles or canons was published, which was almost word for word identical with that drawn up in the Council of Sens, A.D. 1320, under the same prelate.

Canon 1. Directs that the people shall fast on the eve of the holy sacrament.

2. Directs that an interdict shall be laid upon any place in which a clerk is detained by a secular judge.

4. Of the life, conversation, and dress of clerks.

See Labbé, *Conc.* xi, 1711.

23. On March 6, 1346, a council was held, presided over by the same archbishop, assisted by five bishops. Thirteen canons were published.

1. Complains of the treatment of the clergy by the secular judges, and sets forth that the former were continually imprisoned, put to the torture, and even to death.

10. Directs that beneficed clerks shall employ a part of their revenue in keeping in order and repairing their church and parsonage.

13. Confirms the bull of John XXII, given May 7, 1327, by which the indulgence of the Angelus is given to those who repeat it three times at night.

See Labbé, *Conc.* xi, 1908.

24. A national council was held at Paris in 1395, at which the Latin patriarchs of Alexandria and Jerusalem were present, together with seven archbishops, forty-six bishops, and a large number of abbots, deans, and doctors in theology. The object of the council, convoked by Charles VI, was to consider the best method of putting an end to the schism caused by the rival popes Benedict XIII and Clement VII. The Eastern patriarch, Simon of Alexandria, was unanimously elected to preside. The conclusion arrived at (Feb. 2) by the majority, was that the best means of securing the peace of the Church would be for both claimants to resign their pretensions. The king's uncles, the dukes of Berri and Burgundy, were in consequence sent as ambassadors to Rome to Benedict. See Labbé, *Conc.* xi, 2511, Appendix.

25. Another national council was held May 22, 1398; convoked by the same prince. There were present, besides the regular Alexandrian patriarch Simon, the Latin patriarch of Alexandria, eleven archbishops, sixty bishops, and an immense number of abbots, deputies of universities, and others of the clergy. Simon Cramand opened the council. In the second session, held in July, it was agreed that the best way of bringing Benedict to reason was to deprive him not only of

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the power of collating to benefices, but of the entire exercise of his authority. For this purpose the king published, July 27, his letters patent, entirely suspending the pope's authority in the kingdom: this edict was published at Avignon, where Benedict then was, in September. This suspension lasted until May 30, 1403, when the king revoked it, and promised, in his own name and that of his realm, true obedience to Benedict XIII. See *Spicil.* vi, 157.

26. A national council, composed of clergy from all parts of France, was held in 1406, to take measures for terminating the schism. The council resolved to demand the convocation of a general council, and to withdraw from the obedience of Benedict XIII. The withdrawal was carried into effect on August 7, and the pope was forbidden to take any money out of the country. In the following session, held at St. Martin's, certain theologians and canonists discussed the question, some speaking in favor of Benedict, and others against him; and in the last session, Dec. 20, the king's advocate declared his adhesion to the demand of the university for a general council, and an entire withdrawal from the obedience of Benedict; upon a division both these points were carried. After this, both Benedict XIII and Gregory XII severally promised to renounce the pontificate for the sake of peace, neither of them, however, really purposing to do so; and in 1408, Gregory having created four cardinals, in spite of the opposition of those then existing, the latter withdrew from his obedience, appealing to a general council and to his successor. In answer to this appeal, Benedict published a bull excommunicating all persons whatsoever, even kings and princes, who refused to resort to conference as the means of restoring peace to the Church, etc. This bull was condemned at Paris, and torn up as inimical to the king's majesty. Pedro of Luna was declared to be schismatical, obstinate, and heretical, and every person forbidden to style him any longer either Benedict, pope, or cardinal, or to obey him, etc.

27. A national council was held in 1408, convoked to deliberate upon the government of the Church, and the presentations to benefices: first, The declaration of the favorers and adherents of Pedro of Luna was read; then a great number of articles were drawn up, upon the manner in which the French Church should be governed during the neutrality. These articles come under five principal heads.

1. Concerning the absolution of sins and censures reserved ordinarily for the pope; for these the council permits that recourse be had to the penitentiary of the Holy See (the president of the penitential court at Rome, an office said to have been established by Benedict II in 684); or, if that cannot be, to the ordinary.
2. Concerning dispensations for irregularities, and for marriage. In these cases recourse was to be had to provincial councils.
3. Concerning the administration of justice, for which purpose it was ordered that the archbishops should hold a council yearly with their suffragans; the monks to do the same.
4. As to appeals, the last court of appeal was declared to be a provincial council.
5. As to presentations to benefices, it was ruled that the election of prelates should be made freely and according to right rule; that the election of bishops should be confirmed by the metropolitan, and those of archbishops by the primate, or by the provincial council. In fact, the provincial council was made the substitute in all those matters which were usually carried to the pope.

It was further resolved that the revenue of all benefices enjoyed by the followers of Pedro of Luna should be seized and put into the king's hands. See Labbé, *Conc.* xi, 2518.

28. A synod convened in 1429, from March 1 to April 23, by call of John de Nanton, archbishop of Sens, who was assisted by the bishops of Chartres, Paris, Meaux, and Troyes, his suffragans; also by the proctors of the bishops of Auxerre and Nevers, and a great number of abbots and other ecclesiastics. Forty regulations, relating to the duties and conduct of ecclesiastics, monks, and regular canons, the celebration of marriage, and the dispensation of banns, were drawn up. The following are the most remarkable:

1. Orders canons and other clerks connected with the churches to celebrate divine service in an edifying manner, to chant the Psalms reverently, pausing between the verses, so that one side of the choir should not begin before the other had finished.

4. Exhorts the clergy to act as models of piety and correct behavior to the laity; not to be careless in doing their duties, and not to accept any benefice merely for the sake of the income to be derived from it.

8. Excludes from entering the church for three months bishops who raise to the priesthood persons of irregular life and ignorant of the epistles, gospels, and other parts of the holy office.

Other regulations refer to the conduct of curates, and direct them to exhort their parishioners to confession five times a year, viz. at Easter, Whitsuntide, the Assumption, All Saints, and Christmas, and also at the beginning of the New Year; others relate to the conduct of abbots, abbesses, priors of the orders of St. Benedict and St. Augustine, prescribing annual chapters, modesty of apparel and gesture, etc.; and forbids money to be exacted from any one entering upon a monastic life.

Regulation 25. Forbids barbers, and other persons in trade, and merchants, to exercise their calling on Sundays and festivals.

32 and 33. Forbid the celebration of marriages out of the parish church, and too great laxity in dispensations of banns.

See Labbé, *Conc.* xii, 892.

29. An important synod, sometimes called the Council of Sens, was held in 1528, from Feb. 3 to Oct. 9, in the church of the Great Augustines. Cardinal Antoine du Prat, archbishop of Sens and chancellor of France, presided. He was assisted by seven bishops, viz. the bishops of Chartres, Auxerre, Meaux, Paris, Orleans, Nevers, and Troyes. The objects of the council were chiefly to condemn the errors of Luther, and to reform the discipline of the Church. Sixteen decrees were published relating to the faith, and forty upon discipline. Among the first the following are the principal:

1. Declares that the Church Catholic is one, and cannot err.
2. That it is *visible*.
3. That the Church is represented by an œcumenical council, which has universal authority in determining questions of faith, etc.
4. That to the Church it belongs to determine the authenticity of the canonical books, and to settle the sense of Holy Scripture.
5. That the apostolical traditions are certain and necessary, and to be firmly believed.
6. That the constitutions and customs of the Church are to be submitted to with respect, and her rule of conduct to be obeyed.
7. That seasons of fasting and abstinence are to be observed under pain of anathema.
8. That the celibacy of the clergy being ordered by the Latin Church, having been always practiced and enjoined by the second Council of Carthage, as a law ordained in the apostolical times; they who teach the contrary are to be treated as heretics.
9. That monastic vows are not at variance with Christian liberty, and are to be kept.
10. That they who take from the number of sacraments, and who deny their efficacy to confer grace, are to be treated as heretics. This decree treats of each sacrament in detail.
11. That the necessity of the sacrifice of the mass is supported by several passages of Holy Scripture, especially by Luke xxii. That this holocaust, this victim for sin, this continual sacrifice, is the "pure offering" of which the prophet Malachi speaks.
12. After refuting the opinions of Luther upon the subjects of purgatory and of prayer for the dead, this decree goes on to state that, after baptism, the guilt of sin being remitted, there still remains the temporal penalty to be paid, so that sinners may yet be compelled to expiate their faults in the other world, and that it is a salutary custom to offer the holy sacrifice for the dead.
13. Concerning the worship of saints, they declare it to be firmly established in the Church that the saints hear our prayers, that they are alive to our sorrows, and feel joy in seeing us happy; and that Holy Scripture proves this.
14. Declares that it is not idolatry to venerate images: that the intention is to honor them whom they represent, and remind us of and make us imitate their holy actions.
15. That man's free-will does not exclude grace: that the latter is not irresistible; that God does predestinate us and choose us, but that he will glorify those only who make their calling and election sure by good works.
16. That faith in no wise excludes works, especially

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those of charity; and that men are not justified by faith only.

Then follows a list containing thirty-nine errors maintained by the heretics of the time. Of the forty decrees on discipline the following may be noticed:

3-9. Relate to persons to be admitted to holy orders or to any benefices, and enact that they who are admitted to holy orders without being properly qualified are to be suspended until they are sufficiently instructed.

By canon 11 curates are compelled to residence, and to instruct their parishioners.

In 16 care is directed to be taken with the psalmody, and all profane tunes upon church-organs were to be scrupulously avoided.

33. Forbids printing the Holy Scriptures and works of the fathers without the consent of the diocesan.

34. Orders all persons to bring all books in their possession relating to faith or morals to their bishop for examination.

36. Of proper persons to be licensed to preach.

See Labbé, *Conc.* xiv, 432.

30. March 13, 1612, a council convened, and was presided over by cardinal du Peron, archbishop of Sens. The book of Edmund Ricker concerning the ecclesiastical power was condemned. See Labbé, *Conc.* xv, 1628.

Paris Manuscript. The only uncial MS. of the New Testament thus known consists of two fragments in the National (formerly Royal, later Imperial) Library at Paris (appended to No. 314), usually designated as W of the Gospels (formerly CODEX REGIUS), and containing Luke ix, 34–37; x, 12–23. They belong to the 8th century. They have been published by Tischendorf, *Monum. Sacra Inedita* (1846), who regards them as originally forming part of the same MS. to which the Naples fragment (W^b) belonged.—Tregelles, in Horne's *Introd.* iv, 204; Scrivener, *Introd. to N. T.* p. 117. See MANUSCRIPTS, BIBLICAL.

Paris Protestant Missionary Society. This society was formed in 1822, under the title of "Société des Missions Evangeliques de Paris." A meeting was held for the purpose at the house of S. V. S. Wilder, Esq., an American merchant, then residing in Paris, which was attended by the presidents of the Reformed and Lutheran Consistories; by other pastors, with lay members of the two churches; by various foreign Protestants then in Paris, among whom were Rev. Daniel Wilson, Rev. S. S. Wilson, and Rev. Jonas King, and by Messrs. Cook and Croggon, Wesleyan missionaries then in France. One object of the society was declared to be to enlighten the public mind, through the press, as to the character and importance of the different missions of Protestant Christians among the heathen; and another to establish an institution for young persons recommended by the different missionary societies, to whom it might be necessary to study some of the Oriental languages. Rev. Jonas King, being then in Paris, and having received an invitation from Rev. Mr. Fisk, after the death of his associate, Rev. Mr. Parsons, to join him in the mission to the Holy Land, the new society assumed, for a given period, his support. The committee issued an address, setting forth the object of the society, and soliciting contributions. They also established the monthly Concert of Prayer.

Subsequently this society directed all its efforts to Southern Africa, where their missions have been very energetically and successfully prosecuted to the present time. They have thirteen stations, among several different tribes, with fourteen missionaries, and a large number of native assistants, and about thirteen hundred communicants. See SOUTH AFRICA.

Paris Sanhedrim. See PARISIAN SANHEDRIM.

Paris, François (1), a French ascetic author, was born at Chantillon, in the neighborhood of Paris, about the middle of the 17th century. He died in 1718, at an advanced age. He was a servant in the house of Varet, grand-vicar of Sens, where, evincing great talents, he was educated for holy orders by his master, and was presented to the living of St. Lambert, near the monastery of Port-Royal-des-Champs. From this he removed—driven away, it is said, by fear of the wolves which infested the neighborhood—and became sub-vicar at Saint-Étienne-du-Mont. He finally settled in Paris, where he died, Oct. 17, 1718. He published several works, among others, *De l'Usage des sacrements de pénitence et d'eucharistie* (Paris, 1673, 1674, 12mo), in which he is said to have been assisted by his friends Arnauld and Nicole:—*Les Psaumes en forme de prières* (ibid. 1690, 12mo); this work has reached more than ten editions:—*Explication des commandements de Dieu* (ibid. 1698, 2 vols. 12mo):—*Martyrologe, ou idée de la vie des saints* (ibid. 1694, 12mo):—*L'Evangile expliqué* (ibid. 1693–1698, 4 vols. 8vo):—a good translation of the *Imitation* (ibid. 1706, 1728, 12mo). See Moréri, *Grand Dict. Hist.*—Hoefer, *Nouv. Biog. Générale*, xxxix, 205.

Pâris, François de (2), commonly known as the *Abbé Pâris*, was born at Paris June 30, 1690. His father, being an eminent counsellor of the Parliament, designed him, as his oldest son, to succeed him in his office, and consequently bade him study law. But the son, determining to be an ecclesiastic, was admitted into holy orders, and in the disputes occasioned by the bull *Unigenitus*, he attached himself vehemently to the Jansenist party. From that time, his conscience not permitting him to adhere to the rules necessary to occupy a curacy, he resolved to devote himself to retirement. Having made trial of different solitudes, he at length fixed upon a house in the suburb of St. Marceau, where he spent his time in prayer and the most rigorous acts of penance. His father having left him by will only one fourth of his wealth, François devoted himself to manual labor in order to increase the funds for charity which he distributed among the poor. He died in consequence of the severity of the discipline which he observed, May 1, 1727. He is chiefly celebrated for what occurred after his death. The Jansenists canonized him, and pretended that miracles were wrought at his tomb. One of the contemporaries of François de Pâris writes as follows regarding these strange occurrences at the grave of this departed ecclesiastic: "Several miracles have taken place, very opportunely, in cases of paralysis. The people sing of their own accord, and intone the Te Deum. This gives great pleasure to the Jansenists. A begging friar, the other day, having thought proper to pass jests upon the assembled crowd, the people drove him away, and in consequence no one in the neighborhood will bestow any alms upon him for the future. The portrait of the *bienheureux* Pâris has been engraved, and is cried about the streets. The people will make a saint of him without the help of the court of Rome if this goes on." One of the earliest of the supernatural phenomena attributed to his agency was the cure of a young female named Anne Lefranc, who seems to have been in the last stage of consumption. No sooner was she laid upon the wonder-working tomb than the most distressing symptoms disappeared instantaneously, and within a few days her recovery was pronounced complete. As the event became a subject of loud and boastful exultation among the enemies of the Constitution, archbishop de Vintimille instituted an inquiry into the facts. One hundred and twenty witnesses came forward to verify the prodigy; forty were examined—among them the mother, the brother, and the sister of the patient, and the surgeons who had attended her—and their evidence proved by no means satisfactory upon several points of essential importance. The archbishop decided that, in the face of so many inconsistencies and contradictions, the tale was unworthy of credit. On July 24, 1731, he published a mandement to that effect; he condemned a dissertation which had been circulated in defence of the miracles, and prohibited all marks of special veneration at the tomb of M. Pâris for the future. "Notwithstanding this," says Barbier, "such a crowd collect-

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ed on the morrow, St. James's day, that by four o'clock in the morning it was not possible to get into the church of St. Médard, or into the little cemetery which contains the tomb." Mademoiselle Lefranc appealed to the Parliament against the archbishop's decision; and by way of challenging further investigation, twenty-three curés of the capital laid before their diocesan reports of fresh marvels of the same kind, which now multiplied so rapidly that their very number became an argument of no small weight against them. It appears that those who resorted to the tomb were mostly females suffering under various forms of nervous disease, partially paralyzed, or subject to hysterical affections. These poor creatures were seized with spasms or convulsions, which led to a state of delirious frenzy; and not unfrequently, whether from abnormal tension of the imagination, or from the action of some occult physiological cause, such paroxysms were followed by an abatement of the morbid symptoms. The nervous system was relieved; the crippled limb resumed its functions; a healthy reaction set in, and infirmity for the time took flight. Such phenomena are, and always will be, popularly classed as supernatural; but it is evident that they are so designated in a relative sense—relatively, that is, to our own feeble ideas and apprehensions of the organic economy of nature. The terms natural and supernatural serve, in fact, only to express the limitations and imperfections of human knowledge. The noted case of the abbé Bécheran, though it was so confidently appealed to by the Jansenist agitators, will not stand the test of sober and rational criticism. Throughout the year 1731 the ferment continued to increase. One case produced an extraordinary sensation: that of a woman who, being in sound health, pretended to be paralytic, and proceeded to St. Médard in a spirit of mocking incredulity. Her folly was promptly punished; she was struck with real paralysis of the whole of the right side, and was carried away on a litter to the Hôtel Dieu, in the midst of an excited crowd, who proclaimed this novel portent through the streets. The procès-verbal recording the event was signed by twenty-six persons of established credit in various sections of society, including magistrates of the Parliament and canons of Notre Dame. Individuals of high rank were to be seen from time to time among the throng of devout suppliants at the shrine of the Jansenist saint—the princess-dowager of Conti, the marquis de Legale, the vicomte de Nesmond, the chevalier Folard (a literary writer of considerable reputation), the historian Rollin, and a councillor of the Parliament named Carré de Montgéron. The last-named personage received, according to his own account, a most memorable recompense for his assiduous pilgrimages to St. Médard. He was converted, by an inscrutable and irresistible impulse, from the extreme of scepticism to a profound acceptance of the whole cycle of Catholic belief. Montgéron recorded his own experience, together with his convictions of the truth of the miracles, and the grounds on which he formed them, in a quarto volume, entitled *La vérité des miracles operés par l'intercession de M. de Pâris*. He was imprudent enough to present this work to Louis XV, whereupon a *lettre de cachet* consigned him to the Bastile; and, after being transferred from one place of confinement to another, he ended his days a prisoner in the citadel of Valence. The convulsionist movement thus ran its course through various stages, until it reached an ultimate development of undisguised indecency, immorality, and impiety. At this point it was obviously impossible that it could be any longer defended or countenanced by men of respectable character; and the leading Jansenists were accordingly compelled to repudiate all connection with it, both for themselves and for their cause. Bishops Colbert, Caylus, and Soanen had declared in favor of the earlier manifestations; but with regard to the absurdities and excesses which followed they used the language of unqualified condemnation. The most influential of the appellant clergy took the same line; the famous Duguet, Jerôme Besoigne, author of the *Histoire de Port-Royal*, Boursier, Delan, D'Asfeld, Petitpied, and others, earnestly reprobated the prevailing mania, and deprecated the obloquy which it brought upon their party. Petitpied, a veteran controversialist of well-known ability, drew up in 1735 a consultation, which was signed by thirty doctors of the Sorbonne, to serve as a public manifesto of their sentiments at this crisis. These divines solemnly denied that the convulsions were the work of God, and declared them to be more probably a device of Satan. It was madness, they said, fanaticism, scandal, blasphemy, to attribute to God what could not possibly proceed from him. A reply was immediately put forth on behalf of the convulsionists, who taunted the doctors with deserting their colors and betraying their convictions. "Though standing on the same footing with them in point of principle, they now sought to deprive them of the most cogent proofs and arguments whereby those principles were established; after having furnished them with arms, they had cut away from them the vantage-ground on which they hoped to confound their enemies and win the battle." The appellants were thus divided against themselves; the learned, the right-minded, the moderate found it necessary to stand aloof from the thorough-paced enthusiasts, drawing a broad distinction between different epochs of the same movement. Some miracles they accepted as authentic, others they branded as delusions of the devil. The public did not fail to animadvert on the inconsistency; and the general result was to cast discredit and ridicule upon the system which had given birth to the thaumaturgic claims. The government of France, which had shown exemplary forbearance with this strange outburst of fanatical delusion, was at length obliged to put a stop to the deceptions by closing the church-yard of St. Médard, in which the bones of François de Pâris rest. It was walled up in January, 1732. Pâris is the author of several commentaries on the New Testament. They were published after his death. See Jarvis, *Hist. of the Church of France*, vol. ii, chap. viii; *Journal of Sacred Literature*, xxviii, 71 sq. See JANSENISTS. (L. B.)

Paris, Matthew, an English Benedictine monk of the Middle Ages, noted as the best Latin chronicler of the 13th century, was born about 1195. He joined the order at St. Albans in 1217. He was soon marked as a man of the highest character, and distinguished as a musician, poet, orator, theologian, painter, and architect. His practical talents were turned to the reformation of monastic discipline, on which account he was sent to Norway by the pope. After his return to England Matthew Paris stood high in the favor of king Henry III, who used to converse with him in the most familiar manner, and who derived from him much historical information. Paris had besides a large number of influential friends, and a wide circle of acquaintances among the clergy. After the departure of Roger of Wendover, in 1235, Paris was chosen to succeed him as annalist of the monastery. A man of his marked probity could not be expected to discharge this duty in any politic spirit, and he reproved vice without distinction of persons, and did not even spare the English court itself; at the same time he showed a hearty affection for his country in maintaining its privileges against the encroachments of the pope and his creatures and officers, who plied all their engines to destroy and abolish them. Of this we have a clear though unwilling evidence in Baronius, who observes that Matthew Paris remonstrated with too sharp and bitter a spirit against the court of Rome, and that, except in this particular only, his history was an incomparable production. But if it did not find hearty recognition among his learned coreligionists, the people did not withhold their approbation, and as far down as the days of the Reformation English-

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men pointed with pride to this the most considerate and trustworthy Latin chronicler. This work is entitled *Historia Major*, and consists of two parts: the first, from the creation of the world to William the Conqueror; the second, from that king's reign to 1250. He carried on this history afterwards to the year of his death in 1259. Rishauger, a monk of the monastery of St. Albans, continued it to 1272 or 1273, the year of the death of Henry III. Paris made an abridgment of his own work, which he entitled *Historia Minor*. The MS. of this work is in the British Museum. He also published some other pieces explanatory of his *Historia Major*. An account of these papers may be seen in Basle. The first edition of the *Historia Major* was published at London by archbishop Parker in 1571, and was reproduced at Zurich in 1606; later and more complete editions are those of London in 1640–41, and in 1684. An English translation was published in Bohn's Antiquarian Library. Matthew Paris died in 1259. See Inett, *Eccles. Hist. of England;* Burton, *Ch. Hist. of England.* (J. H. W.)

Parish is now generally used to designate a certain extent of territory in city or country, with its church and church equipments. The word is from the Greek *παροικία*, which signifies *habitation, sojourning*, or living as a stranger or inmate; for so it is used among the classical Greek writers. The Septuagint translates the Hebrew word גֵּר, *a foreigner*, by *πάροικος* (Gen. xv, 13, etc.), and the word מָגוּר, *a dwelling-place*, by *παροικία* (Psa. cxix, 54). The primitive Christians seem to have obtained the word from the Jews. These were in the habit of calling *sojourners in a society*—i. e. Jews who had come from foreign parts and established themselves either in a synagogue of their own or a temporary place of worship—the *παροικία*. At the beginning of Christianity its adherents were very much in the condition of these Jewish sojourners. The primitive Christians lived, as we know, in a retired condition, sequestered from the world, and little mixing with its affairs. For this reason St. Peter addresses them *ὡς παροίκους*, etc., "*as strangers and pilgrims*" (1 Pet. ii, 11). This number of strangers in the heathen cities was called the *παροικία*, over which there was set, by apostolical authority, a bishop, a *προστώς*, a *chazan*, an inspector, or a *rosh cohel*, a head of the congregation; all which names denoted the episcopal authority, and which in a little time centred in the one most usual name of *ἐπίσκοπος*, or bishop, as is plainly seen by the Ignatian epistles. Thus the *ἐπίσκοπος* and *παροικία* became relative terms; he that had the superintendency of the congregation, whether one or more, was called the bishop, and the congregation under his care was called the *παροικία*. Hence, in the earliest days of the Greek Church, the word *παροικία* was used to signify what we now call a *diocese;* and thus, in the apostolic canons, a bishop that leaves his diocese for another is to be reduced to lay-communion. Hence it is said, "The bishop of the diocese of Alexandria departed this life." And again, "the glory of the diocese of Cæsarea." The Latins took up the same way of expression, from the Greek, denoting a diocese by the word *parochia*, which mode of expression lasted until after the time of Charlemagne. But it is to be observed that when the word *parochia* signified a diocese, the word *diocesis* signified a parish. So in the Council of Agatha, *presbyter dum diocesin tenet*, "while the presbyter is in possession of his living." And in the third Council of Orleans, *diocesis* is the same with *basilica*, a parish church.

The distribution into *parishes* appears to be comparatively modern. Originally all the clergy were (in the opinion of the Episcopalian churches) but coadjutors of the bishop, and served in his church, at which all the faithful assembled. Necessity, no doubt, and convenience gave rise to the division of parishes; for when the number of believers so increased in large and populous cities that a single church could not care for them, there was a necessity of erecting other churches. At Alexandria, and afterwards at Rome, a number of minor churches were opened, which were served by the clergy, at first not permanently attached to them, but sent from the principal or bishop's church, and in progress of time permanently fixed in the charge. The city of Rome had above forty such churches, there called *tituli* (q. v.), before the end of the 3d century. In France the Council of Vaison speaks of country parishes in the beginning of the 5th century. In England we have not so early an account of them, because the records we have remaining of the ancient British Church make no mention of parishes. Dugdale and others think Honorius, the fifth archbishop of Canterbury, divided so much of the nation as was converted into parishes about the year 640; but others understand this division rather of dioceses than parishes. In England the first legislation on the subject occurs in the laws of Edgar, about 970. The parochial division of districts seems in great measure to have followed the civil distribution into manors, or other feudal divisions of territory; and it is probable that it is to the same state of things the English owe the practice of lay patronage, the priest officiating in a manorial church being chosen, with the bishop's consent, by the lord of the manor. The parochial revenue, however, by no means followed the same rules which now prevail. Settlement in a parish, whether in city or country, did not immediately entitle a man to the revenue arising from that cure, whether in tithes, oblations, or any other kind; for anciently all Church revenues were delivered into the common stock of the bishop's church, whence, by direction and approbation of the bishop, a monthly or annual division was made among the clergy under his jurisdiction. At Constantinople no parish church had any appropriated revenues till the middle of the 5th century. In the Western Church, particularly in Spain, in the middle of the 6th century, the bishops and city clergy still had their revenues out of a common fund. See MENSA. But the country clergy were upon a different footing; and from this time we may date the appropriation of revenues in Spain to the country parochial churches. In Germany and France the revenues of the parochial churches seem to have continued in the hands of the bishops some ages longer. Broughton says: "Some are of opinion that the bishops had their portion of the ecclesiastical revenues with the parochial clergy for a considerable time after the first settlement of parishes; for they suppose that originally the bishop's cathedral was the only church in a diocese from whence itinerant or occasional preachers were sent to convert the country people, who for some time resorted to the cathedral for divine worship. Afterwards, by degrees, other churches were built for the convenience of such as were at too great a distance from the cathedral, some by the liberality of the people themselves, others by the bishops, and others by the Saxon kings; but chiefly the lords of manors were the great instruments in this work of founding parish churches. The bishops seem voluntarily to have relinquished their title to parochial revenues, though whether they made any canon about it is uncertain." At first, all ecclesiastical income, from whatever district, was carried into a common fund, which was placed at the disposal of the bishop, and was generally divided into four parts—for the bishop, for the clergy, for the poor, and for the Church. By degrees, however, beginning first with the rural parishes, and ultimately extending to those of the cities, the parochial revenues were placed at the disposal of the parish clergy (subject to the same general threefold division, for the clergy, for the poor, and for the Church); and in some places an abusive claim, which was early reprobated, arose upon the part of the lord of the manor to a portion of the revenue. Properly, a parish has but one church; but when the district is extensive, one or more minor (*succursal*) churches, sometimes called "chapels of ease," are permitted,

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"In the law of England, a parish is an important subdivision of the country for purposes of local self-government, most of the local rates and taxes being confined within that area, and to a certain extent self-imposed by the parties who pay them. The origin of the division of England into parishes is not very clearly ascertained by the authorities. Some have asserted that the division had an ecclesiastical origin, and that a parish was merely a district sufficient for one priest to attend to. But others have asserted that parishes had a civil origin long anterior to ecclesiastical distinctions, advantage being merely taken to ingraft these on so convenient an existing subdivision of the country; and that a parish was a subdivision of the ancient hundred, known as a vill or town, and through its machinery the public taxes were anciently collected. Hobart fixes the date of the institution of civil parishes in 1179, and his account has been generally followed. Much difficulty has occasionally arisen in fixing the boundaries of parishes. Blackstone says the boundaries of parishes were originally ascertained by those of manors, and that it very seldom happened that a manor extended itself over more parishes than one, though there were often many manors in one parish. Nevertheless, the boundaries of parishes are often intermixed, which Blackstone accounts for by the practice of the lords of adjoining manors obliging their tenants to appropriate their tithes towards the officiating minister of the church, which was built for the whole. Even in the present day these boundaries often give rise to litigation, and the courts have always decided the question according to the proof of custom. This custom is chiefly established by the ancient practice of perambulating the parish in Rogation-week in each year. See PERAMBULATION. There are some places as to which it is uncertain whether they are parishes or not, and hence it has been usual to call them reputed parishes. There are also places called extra-parochial places, which do not belong to any parish, such as forest and abbey lands. In these cases the persons inhabiting were not subject to the usual parochial rates and taxes, and other incidents of parochial life. But in 1857 a statute was passed which put extra-parochial places upon a similar footing to parishes, by giving power to justices, and in some cases to the Poor-law Board, to annex them to adjoining parishes, after which they are dealt with in much the same way as other places. One of the chief characteristics of a parish is that there is a parish church, and an incumbent and churchwardens attached to it, and by this machinery the spiritual wants of the parishioners are attended to. These several parish churches, and the endowments connected therewith, belong in a certain sense to the nation, and the incumbents are members of the Established Church of England, and amenable to the discipline of the bishops and the spiritual courts. The private patronage, or right of presenting a clergyman to an incumbency, is technically called an advowson, and is generally held by an individual as a salable property, having a market value. The patron has an absolute right (quite irrespective of the wishes of the parishioners) to present a clerk or ordained priest of the Church of England to a vacant benefice, and it is for the bishop to see to his qualifications. The bishop is the sole judge of these qualifications, and if he approves of them, the clerk or priest is instituted and inducted into the benefice, which ceremony completes his legal title to the fruits of the benefice. The incumbents of parish churches are called rectors, or vicars, or perpetual curates, the distinction being chiefly founded on the state of the tithes. When the benefice is full, then the freehold of the church vests in the rector or parson, and so does the church-yard; but he holds these only as a trustee for the use of the parishioners. There are certain duties which the incumbent of the parish church is bound by law to perform for the benefit of the parishioners. He is bound, as a general rule, to reside in the parish, so as to be ready to administer the rites of the Church to them. The first duty of the incumbent is to perform public worship in the parish church every Sunday, according to the form prescribed by the Book of Common Prayer, which is part of the statute-law of England. He must adhere strictly to the forms and ceremonies, and even to the dress prescribed by the Book of Common Prayer and Canons. The incumbent is also bound to baptize the children of all the parishioners, and to administer the rite of the Lord's Supper to the parishioners not less than three times each year. The incumbent is also bound to allow the parishioners to be buried in the church-yard of the parish, if there is accommodation, and to read the burial-service at each interment. He is also bound to marry the parishioners on their tendering themselves, and complying with the marriage acts, within the parish church and during canonical hours, and it is said he is liable to an action of damages if he refuse. In respect to burials and marriages, certain fees are frequently payable by custom; but unless such a custom exists, no fee is exigible for performance of these duties. In many cases, where one church had become insufficient for the increased population, the old parish has been subdivided under the Church Building Acts, the first of which was passed in 1818, into two or more ecclesiastical districts or parishes, for each of which a new church was built, and an incumbent appointed. The incumbents in these ecclesiastical parishes have generally been provided for by the incumbent of the mother-parish or by voluntary benefactors, and by the aid of pew-rents. But these ecclesiastical parishes, so far as the poor and other secular purposes are concerned, make no change in the old law. Another incident of the parish church is that there must be churchwardens appointed annually, who are accordingly leading parochial officers, and whose duty is partly ecclesiastical and partly civil. Their civil duties consist chiefly in this, that they must join the overseers in many of the duties arising out of the management of the poor, and incidental duties imposed by statute. But their primary duty is to attend to the repair and good order of the fabric of the church. The common law requires that there should be two churchwardens, one of whom is appointed by the incumbent, and the other is chosen by the parishioners in vestry assembled, but sometimes this rule is varied by a local custom. The appointment and election take place in Easter-week of each year. In electing the people's churchwarden there is often much local excitement, and it is common to poll the parish, all those who pay poor-rates being entitled to vote, the number of votes varying according to the rent, but no person having more than six votes. See CHURCHWARDENS. The next most important business connected with the parish is that which concerns the poor, the leading principle being that each parish is bound to pay the expense of relieving its own poor. Another important feature of the parish is that all the highways within the parish must be kept in repair by the parish, i. e. by the inhabitants who are rated to the poor. The above duties in reference to the parish church, the poor, and the highways are the leading duties attaching to the parish as a parish; but over and above these, many miscellaneous duties have been imposed on the parish officers, particularly on the overseers and churchwardens. In nearly all cases where the parish, as a parish, is required to act, the mode in which it does so is by the machinery of a vestry. A vestry is a meeting of all the inhabitant householders rated to the poor. It is called by the churchwardens, and all questions are put to the vote. Any rate-payer who thinks the majority of those present do not represent the majority of the whole parishioners is entitled to demand a poll. At these meetings great excitement often prevails, especially in meetings respecting church-rates. Wherever a parish improvement is found to be desirable, the vestry may meet and decide whether it is to be proceeded with, in which case they have powers of rating themselves for the expense. Such is the case as to the

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establishment of baths and wash-houses, watching and lighting. Returns are made of all parish and local rates to Parliament every year. The parish property, except the goods of the parish church, which are vested in the churchwardens, is vested in the overseers, who hold and manage the same, requiring the consent of the Poor-law Board in order to sell it. Of late a statute has authorized benefactors to dedicate greens or playgrounds to the inhabitants of parishes through the intervention of trustees."—Chambers.

In Scotland the division into parishes has existed from the most ancient times, and is recognised for certain civil purposes relative to taxation and otherwise, as well as for purposes purely ecclesiastical. The Court of Session, acting as the commission of teinds, may unite two or more parishes into one; or may divide a parish, or disjoin part of it, with consent of the heritors (or landholders) of a major part of the valuation; or apart from their consent, if it be shown that there is within the disjoined part a sufficient place of worship, and if the titulars of teinds, or others who have to pay no less than three fourths of the additional stipend, do not object. By act 7 and 8 Vict. c. 44, any district where there is an endowed church may be erected into a parish *quoad sacra*, for such purposes as are purely ecclesiastical. Endowed Gaelic congregations in the large towns of the Lowlands may similarly be erected into parishes *quoad sacra*. The principal application of the parochial division for civil purposes relates to the administration of the poor-law. Under the old system the administrators of the poor-law were the kirk-session in county parishes, and the magistrates, or certain managers selected by them, in burghal parishes. The act 8 and 9 Vict. c. 83, which remodelled the poor-law of Scotland, retained the old administrative body so long as there was no assessment; but, on a parish being assessed, substituted for it a new one, consisting in rural parishes of the owners of heritable property of £20 yearly value, of the magistrates of any royal burgh within the bounds, of the kirk-session, a certain number of members chosen by the persons assessed; and in burghal parishes of members, not exceeding thirty, chosen by the persons assessed, four members named by the magistrates, and not above four by the kirk-session or sessions. The Board of Supervision may unite two or more parishes into a combination for poor-law purposes. There is not the same extensive machinery for parochial self-government that exists in England. The burden of supporting the fabric of the church falls on the heritors, and there are no churchwardens. Highways are not repairable by the parish, and there are no elections of surveyors or way-wardens. The meeting of the inhabitants in vestry, which so often takes place in England, is unknown in Scotland, and hence the rate-payers do not interest themselves so much in local affairs. Many of the duties which in England are discharged by parochial officers, are in Scotland discharged by the sheriff-clerk, a county officer. In Scotland there is a school in every parish, while in England the parochial school is unknown. See PARISH-SCHOOL.

In Ireland the parish system has undergone considerable modification. It is in its present condition far more liberal than the Church of England parochial system, and may be fairly pronounced republican in character. There is, first, in each diocese a committee of "patronage" or appointment, consisting of the bishop, with two clerical and one lay member, elected by the Diocesan Synod. Then in each parish the parishioners, who must be members of the Church of Ireland, elect three lay communicants to be nominators for the parish. When a vacancy occurs, these two bodies form a Board of Nomination, in which the diocese, in its three orders, bishop, presbyters, and laymen, and the parish, are both fairly represented. The bishop is *ex officio* president, and has both an ordinary and a casting vote. Provision is made for filling vacancies in both branches of this board. If the bishop should not be satisfied with the fitness of the clergyman so nominated, he may decline to institute; but, if required, must give him his reasons in writing. Provision is also made for an appeal in behalf of the clergyman so rejected. If no nomination is made to the bishop in three months after a vacancy, the appointment lapses to the bishop. If the nominators of any cure shall signify to the bishop, in writing, their desire to leave the nomination to him, he may institute any duly qualified clergyman whom he may think fit. A clergyman resigning cannot withdraw from the duties of his cure until his resignation has been accepted and registered by the bishop and notified to the churchwardens. Nor can an incumbent be removed without his own consent, unless upon the decision of a competent tribunal. These regulations seem fairly to consider the rights of all parties. A parish cannot be kept vacant by its own perversity or negligence, nor any loyal parish unduly obstructed in its choice. A clergyman is not to be dismissed without canonical cause, and by authority, nor yet to be obtruded upon an unwilling people. The bishop's ultimate responsibility and prerogative is recognised, and a fair opportunity given to keep the clergy employed, and to put the right man in the right place. There is besides a general sustentation fund, which is to become the chief support of the clergy, and is intended to give to the ministry an income irrespective of employment, so that congregations may not at their will withhold the pastor's salary.

In the United States the Protestant Episcopal Church adheres to the parish idea. The whole of each diocese is divided into parishes, and the spiritual wants of each geographical parish are confided to the local Church and its pastor. But the parish is of course purely ecclesiastical. There were, however, in our colonial days parishes set off and named by the civil authority. These existed in South Carolina, Virginia, and Maryland, almost coeval with their settlement as colonies of Great Britain. We find notices of such parishes in Virginia as far back as 1629, in Maryland in 1692, in South Carolina in 1708, created such by acts of the colonial assemblies. When the Church was, in process of time, established in any of these civil parishes, the ecclesiastical was made coextensive with the colonial parish. The power to divide these parishes is acknowledged to reside in the Diocesan Conventions; and in several dioceses (e. g. Virginia and Maryland) they have legislated fully on the subject. Most of the Episcopal parishes however are of the second class named, and simply mean the congregation statedly worshipping in any given church. So intermingled are the congregations in large towns and cities, that legislation upon this subject is both delicate and difficult. The 31st canon of 1832 thus speaks:

"No clergyman belonging to this Church shall officiate, either by preaching, reading prayers, or otherwise, in the parish or within the parochial cure of another clergyman, unless he have received express permission for that purpose from the minister of the parish or cure, or, in his absence, from the churchwardens and vestrymen, or trustees of the congregation. Where parish boundaries are not defined by law or otherwise, each city, borough, village, town, or township in which there is one Protestant Episcopal church or congregation, or more than one such church or congregation, shall be held, for all the purposes of this canon, to be the parish or parishes of the Protestant Episcopal clergyman or clergymen having charge of said church or churches, congregation or congregations. And in case of such a vicinity of two or more churches, as that there can be no local boundaries drawn between their respective cures or parishes, it is hereby ordained that in every such case no minister of this Church, other than the parochial clergy of said cures, shall preach within the common limits of the same, in any other place than in one of the churches thereof, without the consent of the major number of the parochial clergy of the said churches."

In Massachusetts law a *parish* signifies an ecclesiastical society, without local reference—that is, those inhabitants of a town who belong to one Church, though they live among people belonging to other churches. The

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civil functions of the parish officers are now performed in the main by the town organization. The term *parish* is also used in a popular but inaccurate way to signify the members of the congregation worshipping in any local church of any denomination.

It may not be out of place here to add that the Protestant Episcopal notion of the parish is fast dying out in this country. There is now an agitation on foot to give it greater efficiency by creating such a sustentation fund as the Irish Church has established; but if that should fail, it is likely the parish system will have to be altogether abandoned, or be confined to the narrow limits of its own *membership*. In 1867 the parochial distribution gave rise to a most animated discussion. Dr. Stephen Tyng, Jr., by invitation of the deceased principal editor of this *Cyclopædia*, preached in a Methodist church (St. James's) at New Brunswick, N. J. The rector of the Protestant Episcopal church held his ground invaded, as Dr. Tyng had not asked his consent, and the matter was carried to the highest courts in the Protestant Episcopal Church. There has never been a definite settlement reached. Dr. Tyng, though an offender against the canon, remains in that Church, and his own congregation support the action, frequently repeated since by him and other clergymen of the Protestant Episcopal Church. One of the ablest editorials for the Low-Church view was presented by the *American Presbyterian*, March 26, 1868. The High-Church view was taken by the *New York Church Journal*, and we refer to its pages for a general representation of the parish question from 1868 to our own time, especially to their publications of Dec. 9, 1875, and Feb. 3, 1876. For general inquiry on the parish system we refer to Riddle, *Christian Antiquities*, p. 727 sq.; Coleman, *Ancient Christianity Exemplified;* Bingham, *Christian Antiquities;* Siegel, *Christliche Alterthümer*, iv, 378 sq.; Hook, *Eccles. Dict.* s. v.; Blunt, *Hist. Dict.* s. v.; Green, *Short Hist. of the English People*, p. 66 sq.; Walcott, *Sacred Archæology*, s. v.; Freeman, *Comparative Politics*, p. 116, 417. (J. H. W.)

Parish Chaplain is an assistant stipendiary, temporary or permanent; the mediæval curate, whose pay was six marks a year in 1347. In 1362 they had become scarce, preference being given by unbeneficed clergy to the office of mass priests, who celebrated annals only, without cure of souls. Very stringent regulations were then made in order to secure curates, while the pay of the others was not to exceed five marks a year. —Walcott, *Sacred Archæology*, s. v.

Parish Churches existed in a monastic or cathedral church, as at Norwich, Kilkenny, Carlisle, Chester, Salisbury, and Hereford. Spanish cathedrals have usually an attached sagrario or parroquia, or parish church, which communicates with the main building; at Strengnäs, in the south aisle, there is a peasants' church. Nice, like Manchester and Ripon, are also parish churches. The Austin canons of Thornton, Carlisle, and Christchurch, and the secular canons at Hereford and Chichester, left the naves open for the parish altar; the Benedictines, who at Rochester, Westminster, St. Alban's, and other places, built a separate parish church, yet tolerated it within the nave at Bodmin and Tynemouth. At Romsey, Marrick, St. Helen's (Bishopsgate), Croyland, and Dunstable, the north aisle, and at Leominster the south aisle, formed a parish church. At Lincoln bishop Sutton removed the parishioners of St. Mary Magdalene out of the nave. In order to give still further relief at Chichester, Scarborough, and Manchester, side chapels were erected externally to the nave aisles; a large chapel at York and a church of St. Cross at Ely were appended on the north, as at Rochester and Waltham on the south, of the nave; and at Sherborne a western ante-church.—Walcott, s. v.

Parish Clerk, in England, is an officer of the parish of some importance, his duty being to lead the responses during the reading of the service in the parish church. He is appointed by the parson, unless some other custom of a peculiar kind exists in the parish. He must be twenty years of age, and has his office for life, but is removable by the parson for sufficient cause. By the statute 7 and 8 Vict. c. 59, a person in holy orders may be elected a parish clerk. Under some of the Church Building Acts governing the new churches built in populous parishes, he is annually appointed by the minister. The salary of the parish clerk is paid out of the church-rate.—Chambers, s. v.

Parish Priest. (1.) A mediæval reader in a parish church in 1127; a temporary assistant in choir to a resident incumbent, without cure of souls. In 1287 he received forty shillings a year, while the chaplain had five marks, and the mass priest was paid fifty shillings. He is called a temporary vicar in 1408. (2.) In 1362, a curate in a parish church. (3.) A rector or vicar in 1268; called by John de Athon perpetual curate or perpetual vicar. The temporary parish priests only preached if they had a license. Either of the three meanings of the word can only be ascertained by the context of the passages in which it occurs. Annual chaplains, in 1236, were required not to be removed by the rectors without reasonable cause. In 1305 these stipendiaries, or chaplains, were often maintained by their friends; they attended choir in surplice, and could only celebrate mass, bury, and hear confessions by the permission of the incumbent.—Walcott, *Sacred Archæology*, s. v. See CURATE.

Parish Schools have existed in the Church since the 6th century. Of course we refer to schools for secular instruction. Catechetical schools existed much earlier. See CATECHETICS. In the 7th century we find enactments regarding parochial or parish schools. (See Council of Constantinople, A.D. 680, and of Trulla, A.D. 692.) In later times many of these schools were abandoned, and the instruction of the young intrusted to the monastic establishments. After the Reformation parochial schools became quite common in Germany, but with the modern provisions for instruction by the state the parochial schools have been abandoned, except by the Romanists and the Jews. The latter call them Congregational Schools.

In England there is no such thing as a parish school —that is, a school existing for the benefit of the parishioners, endowed by the state, or supported by taxes on the parishioners. Every school beyond charity schools is more or less voluntary in its character, and endowed, if at all, by private benefactors. In Scotland, however, it is essential that in every parish there shall be a parish school, for a statute of 1696 made it compulsory on the heritors—i. e. the chief proprietors—to provide a school-house, and to fix a salary for the teacher. If the heritors neglected to supply a school-house, the presbytery was empowered to order one at the expense of the heritors.

In Scotland, as early as the reign of David I, there were grammar schools in the principal towns, and in many of the monasteries. There were also "lecture schools," as they were called, in which the young were taught to read the vernacular language. These seminaries were placed under the superintendence of the clergy, who held a monopoly of the learning of these remote times. We find, for example, in the cartulary of Kelso that all the churches and schools in Roxburgh were bestowed by David I on the monastery of Kelso, and the schools of Perth and Stirling were confirmed to the monks of Dunfermline by Richard, bishop of St. Andrews, from 1163 to 1173. The first effort of the Scottish Parliament to promote the education of the people was made in the year 1494, when it was enacted, under a penalty of twenty pounds Scots, that all barons and substantial freeholders "should put their eldest sons and heirs to the schools, from they be six or nine years of age, and to remain at the grammar schools until they be competently founded and have perfect Latin;

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and thereafter to remain three years at the schools of arts and jure (law), so that they have knowledge and understanding of the laws, through the whilk justice may remain universally through all the realm." No provision, however, was made for the education of the common people until the period of the Reformation. In the *First Book of Discipline*, ch. vii, the importance of schools is strongly inculcated, in order that the youth may have knowledge and learning to profit and comfort the Church. It is declared to be a matter of necessity that "every parish should have one schoolmaster appointed—such a one, at least, as might be able to teach grammar and the Latin tongue, if the town were of any reputation. If it were a country parish, where the people convened to the doctrine only once in the week, then must either the minister or the reader there appointed take care over the children and youth of the parish, to instruct them in the first rudiments, and especially in the Catechism, as we have it now translated in the *Book of Common Order*, called the 'Order of Geneva.'" It was further provided that "no father, of whatsoever rank, should use his children at his own fancy, especially in youth, but that all were to be compelled to bring up their children in learning and virtue. The rich and powerful were to be exhorted, and, by the censure of the Church, compelled to dedicate their sons to the profit of the Church and commonwealth; and this was to be done at their own expense. The children of the poor were to be supported at the charge of the Church if they showed a genius for letters." It was also appointed that when the ordinary curriculum had been passed through, "the children should either proceed to further knowledge, or else they must be set to some handie craft, or to some other profitable exercise; providing alwaies that first they have the knowledge of God's law and commandments, the use and office of the same, the chiefe articles of the beleefe, the right forme to pray unto God, the number, use, and effect of the sacraments, the true knowledge of Christ Jesus, of his offices and natures, and such other points, without the knowledge whereof neither any man deserves to be called a Christian, neither ought any man to be admitted to the participation of the Lord's table." At this period, however, there was no law which compelled the heritors or parishioners to establish schools or to provide salaries for the teachers. The Church courts of the ministers, in their several parishes, exerted themselves strenuously to supply this defect. Measures were taken by many of the kirk-sessions to provide education for the poor out of the parochial funds, and in cases of youths of promising ability and remarkable diligence, it was not uncommon to give an additional sum to prepare them for the university. It was declared that "gif ony puir refuis to come to school, help of sic thing as thay neid and requyr shall be refused to them. And as for sic as ar able to sustein ther bairnes at the school, and do ther dewtie to the teacher for them, thay shall be commandit to put them to the school, that thay may be brought up in the fear of God and virtue; quhilk if thay refuise to do, thay shall be called before the sessioun and admonished of their dewtie." A number of the ministers established and endowed schools at their own expense. Their zealous efforts to promote the education of the people were attended with great success. It appears from a report of the visitation of a number of the parishes in the synod of Fife in 1611 and 1613 that at that early period, of the parishes visited, "those which had were more than double in number to those which had not schools." In 1616 the privy council empowered the bishops, in conjunction with the heritors, to establish a school in every parish in their respective dioceses, and to assess the land for that purpose, for the advancement of true religion, and the training of children "in civility, godliness, knowledge, and learning." This act, however, was not vigorously carried out, and in 1626 an effort was made by Charles I to remedy the defect. The act of the privy council in 1616 was confirmed by the Parliament in 1633, and under its authority a number of additional schools were erected in the more cultivated districts of the country. Five years later the General Assembly gave directions "for the settling of schools in every parish, and providing entertainment for men able for the charge of teaching youth." A representation was made to his majesty that the "means hitherto appointed for schools of all sorts have both been little and ill paid," and presbyteries were ordered to see "that every parish should have a school where children are to be bred in reading, writing, and grounds of religion." The revival of the Presbyterian form of Church government, which took place at this period, gave a powerful impetus to the cause of education, and there is good reason to believe that soon after that time schools were generally established in almost every part of the Lowlands of Scotland. We are told by Kirkton that before the restoration of Charles II "every village had a school, every family almost had a Bible; yea, in most of the country all the children of age could read the Scriptures." The dissensions which soon after broke out in Scotland unfortunately prevented the nation from reaping the benefits of this judicious policy, and threatened to reduce the whole country to a state of absolute barbarism. After the Revolution, however, had established peace and order in the kingdom, an act was passed in 1696 which declared that "there be a school founded and a schoolmaster appointed in every parish (not already provided), by advice of the presbyteries; and to this purpose that the heritors do in every congregation meet among themselves and provide a commodious house for a school, and modify a stipend to the schoolmaster, which shall not be under 100 merks (£5 11*s.* 1⅓*d.*), nor above 200 merks (£11 2*s.* 2⅔*d.*), to be paid yearly at two terms." The teacher was required to subscribe the *Confession of Faith*, and to promise to conform to the worship and to submit to the discipline of the Established Church. The right of appointing the schoolmaster and selecting the branches to be taught was vested in the heritors of each parish; while the duty of examining the teacher before his induction to office, and of judging of his qualifications, and of superintending and visiting the school, was intrusted to the presbytery. This famous act laid the foundation of Scotland's proudest distinction, and has proved one main source of her subsequent prosperity. For more than a century after the enactment of this law the Scottish parochial schools were wholly overlooked by the legislature. The emoluments of the schoolmasters, in consequence, remained stationary, while those of every other profession and trade increased; and therefore their social status, acquirements, and influence were greatly deteriorated. Their depressed condition at length attracted the attention of the legislature, and in 1803 an act was passed which declared "that the salary of each parochial schoolmaster in every parish in Scotland should not be under the sum of 300 merks Scots (£16 13*s.* 4*d.*) per annum, nor above the sum of 400 merks (£22 4*s.* 5⅓*d.*), except in cases where it is necessary to have two or more parochial schoolmasters in one parish." The heritors were also required to provide a dwelling-house, of not more than two rooms, for the teacher. At the same time the right of electing the schoolmaster and managing the school was limited to those heritors who possessed a hundred pounds Scots of valued rent, and to the minister of the parish; and the teachers were placed wholly under the jurisdiction of their respective presbyteries, and were deprived of the right of appeal to the superior courts. The act further provided that the salaries are to be revised every twenty-five years, the average price of oatmeal during the preceding twenty-five regulating the salaries during the succeeding twenty-five. At the first revision, in 1828, an addition was made to the salaries of the parochial teachers—the maximum was raised to £34 4*s.* 4*d.*, and the minimum to £25 13*s.* 3*d.*; but these sums were reduced nearly one third at the second

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revision, which fell due in 1853, but was delayed by temporary acts until 1857. Various attempts were made during the interval to increase the emoluments of the schoolmasters, and to adapt the system to the existing state of the country, but the prejudices and conflicting interests of rival sects rendered them abortive. At length an act was passed in the session of 1861, mainly through the exertions of lord-advocate Moncrieff, which has made a number of important changes in the constitution of the parochial schools. The minimum salary has been raised to £35 and the maximum to £70 a year, with a house of not less than three apartments, besides the kitchen. Instead of the examination by the presbytery, the schoolmaster elect is to be examined by a board chosen by the university court of one or other of the four Scottish universities, and composed of six professors (three of whom must be professors of divinity), or by their deputies, one half of whom must be graduates of arts, and the other ministers or licentiates of the Church of Scotland. The electors may, if they shall see fit, nominate two or three persons to be tried by the examiners, whose duty it shall be to determine which of them is the best qualified for the office. The parochial teachers are not now required to subscribe the *Confession of Faith* or the formula of the Established Church, or to profess that they will submit themselves to its government and discipline. But before induction into office the schoolmaster elect must solemnly declare that in the discharge of his official duties he will never endeavor, directly or indirectly, to inculcate any opinions opposed to the divine authority of the Holy Scriptures or to the doctrines contained in the Shorter Catechism; and that he will faithfully conform thereto in the instruction of his pupils; and that he will not exercise the functions of his office to the prejudice or subversion of the Church of Scotland, as by law established, or of its doctrines and privileges. If any schoolmaster should be guilty of contravening this declaration, the secretary of state may, on the complaint of the presbytery or heritors, appoint a commission to inquire into the case, and to censure, suspend, or deprive the offender, as they shall find to be just, provided that this sentence shall not take effect until it has been confirmed by the secretary of state. A schoolmaster charged with immoral conduct, or cruel and improper treatment of his scholars, is henceforth to be tried, not by the presbytery, but by the sheriff of the county, on a complaint being made by the heritors or minister, or of any six heads of families in the parish whose children are attending the school. The sheriff's decision is final, and not subject to review. When the schoolmaster of any parish is disqualified, through infirmity or old age, or has been found, on a report by one of her majesty's inspectors of schools, to have failed, from negligence or inattention, efficiently to discharge his duties, a meeting of the heritors and ministers may compel him to resign his office. But they are empowered to grant him a retiring allowance, amounting to at least two thirds of his salary.—Eadie.

Parish, Elijah, D.D., a Congregational minister, was born Nov. 7, 1762, at Lebanon, Conn. He graduated at Dartmouth College in 1785, and was ordained pastor in Byfield, Mass., Dec. 20, 1787, where he labored until his death, Oct. 15, 1825. He published, *An Oration on the Fourth of July* (1799):—*An Oration on the Twenty-second of February* (1800):—the three following in company with the Rev. Dr. Morse, *A Gazetteer of the Eastern and Western Continents* (1802):—*A Compendious History of New England* (1809):—*A System of Modern Geography* (1810):—*A Eulogy on Professor John Hubbard, of Dartmouth College* (1810):—in company with the Rev. Dr. M'Clure, *A Memoir of the Rev. Dr. Eleazer Wheelock, first President of Dartmouth College* (1811):—*A Sacred Geography or Gazetteer of the Bible* (1813); and several occasional sermons. A volume of his sermons, with a memoir, was published in 1826. See Sprague, *Annals of the American Pulpit*, ii, 268.

Parishioners, in 1250, 1281, and 1305, were required to find in every church a chalice, principal vestment, a silk cope for principal festivals, two others for rectors of the choir on those days; a processional cross, a cross carried before the dead, a bier, a holy-water vessel, with salt and bread; osculatory, paschal candlestick, censer, lantern, and little hand-bell (for preceding the viaticum); two candlesticks for acolytes before the gospel; a legendary, antiphonar, grail, psalter, troper, ordinal, missal, and manual; high-altar frontal, three surplices, a pyx, rogation banners, bells and ropes; a font with lock and key, chrismatory, images, the image of the patron saint, the church light (before the altar); the repairs of the nave and tower, glass windows, aisles, and churchyard fence. In 1014 parishioners were called the priest's hyrmen, or hyremen. In 994 the only church furniture expressly required comprised holy books, housel, vessels, and mass vestments. The sovereign is the parishioner of the archbishop of Canterbury.—Walcott.

Parisian Sanhedrim. The year 1789, which marked an entirely new epoch in the history of Europe, was not without influence on the history and condition of the Jews. The contest between tradition and revolution, between the ancient order of things and the new lights, concerning the Jews and their position in society, began with that year in France. Two years before the Academy of Metz had convened an assembly to consider the best means of making the Jews happier and more useful to society at large. One of the prize essays on that occasion was written by the abbé Gregoire (q. v.): *Essai sur la regeneration morale, physique, et politique des Juifs* (Metz, 1789), and another by Salkind Herwitz, afterwards librarian of the Royal Library at Paris —*Apologie des Juifs* (ibid. 1789). The revolution which occurred a little while later triumphantly decided the question, and through the influence of Mirabeau and Rabaut St. Étienne, the National Assembly, in 1791, admitted the Jews of France to equal rights with other citizens. During the supremacy of Napoleon the condition of the Jews in France remained on the same footing as during the Reign of Terror. He only showed severity towards the Jewish population in the provinces of the Rhine, where they had long been in ill repute on account of their usury. Thus in 1808 he issued an imperial edict, imposing on every Jewish creditor who would go to law against a debtor the obligation to procure a certificate of good conduct, attested by the local authorities, declaring that the said creditor was not in the practice of taking usury or pursuing any disgraceful traffic. Two years prior to this edict, in 1806, Napoleon conceived the idea of turning the peculiar talents of his Jewish subjects to his own advantage. "He had doubtless discovered that their skill as financiers was unrivalled; that their commercial correspondence and intercourse throughout Europe was more rapid and trusty than any other; that the secret ramifications of their trade in various countries gave them a great advantage over all their rivals in the world of traffic; and he purposed to convert them into devoted auxiliaries by more favorable measures and more ostentatious protection." As a preliminary step, he astonished Europe by summoning a meeting of the Grand Sanhedrim, to which deputies consisting of the most eminent and learned rabbins were to be sent, not only from France, but from all those adjacent countries over which the influence of Napoleon extended. It was on July 28, 1806 (by a mistake, upon the Sabbath-day), that this Sanhedrim began to sit, and nominated as president Abraham Furtado, a distinguished Portuguese of Bordeaux. The assembly consisted of a hundred and ten members, and among these were such men of distinction as Goudchaux, Cremieux, Cerf-Beer, Cologna, Rodrigues, Avigdor, and others. This assembly being constituted by order of the emperor, three imperial commissioners — Molé, Portalis, and Pasquier — presented themselves during the sitting with twelve questions, to

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answer which was to be the first and principal occupation of the Sanhedrim. The questions were as follows:

1. Is polygamy allowed by the Jewish law?
2. Is divorce recognised and permitted among them?
3. Are Jews allowed, by their regulations, to intermarry with Christians?
4. Would the Jews in France regard the French people as strangers or as brethren?
5. In what relation would the Jews stand towards the French, according to the Jewish law?
6. Do those Jews who are born in France consider it their native land? and are they bound to obey the law and customs of the country?
7. Who are the electors of the rabbins?
8. What legal powers do the rabbins possess?
9. Are the election and authority of the rabbins grounded on law, or merely on custom?
10. Are the Jews forbidden to engage in any business?
11. Is usury to their brethren prohibited by the law?
12. Is it lawful or unlawful to practice usury with strangers?

To these twelve searching inquiries the Sanhedrim, after due and careful deliberation, sent the following answers:

1. Polygamy is unlawful, being declared such by the synod of rabbins held at Worms in 1030.
2. Divorce is allowed by the Jewish law for various causes; but on this subject the Jews cheerfully obey the decisions of the civil laws of the land in which they may happen to reside.
3. Intermarriages with Christians are not forbidden; but as differences and disputes often arise as to the ceremony of marriage and the education of children, such unions are generally regarded as inexpedient.
4. The Jews in France recognise the French people, in the fullest sense, as their brethren.
5. The relation of the Jew to the Frenchman is the same as the relation of the Jew to the Jew, the only distinction between them being that of religion.
6. The Jews, even while they were oppressed by the French monarchs, regarded France as their country. How much more readily will they do so after they have been admitted to equal rights.
7. There is no definite and uniform rule in reference to the election of rabbins. They are usually chosen by the heads of each family in the community.
8. The rabbins have no judicial power; that belongs exclusively to the Sanhedrim. As the Jews of France and Italy enjoyed the equal protection of the laws at that time, there was no necessity to confer any jurisdiction or authority on their teachers.
9. The election and authority of the rabbins are governed solely by custom.
10. There is no law which forbids the Jew to engage in any kind of business. The Talmud enjoins that every Jew shall be taught some trade.
11 and 12. The Mosaic law forbids unlawful interest; but that was a regulation intended for an agricultural people. The Talmud allows interest to be taken from brethren and strangers, but forbids usury.

Napoleon expressed himself satisfied with these answers of the Sanhedrim. On Feb. 9, 1807, the second Sanhedrim was convoked, to which Jews from other countries, and especially from Holland, were invited, that the principles laid down by the first Sanhedrim might acquire the force of law among the Jews in all parts. The answers of the former were sanctioned, and a plan of reform adopted exactly suited to the emperor's purpose. The Jews, and even the rabbins, were to be governed by consistories, which, of course, were to be governed by Napoleon.

Art. xii of this plan defines the duties of the consistories: "The functions of the consistories shall be, 1st, to see that the rabbins do not, either in public or private, give any instructions or explanations of the law in contradiction to the answers of the assembly, confirmed by the decision of the Great Sanhedrim." Art. xxi: "The functions of the rabbins are, 1st, to teach religion; 2d, to inculcate the doctrines contained in the decisions of the Great Sanhedrim; 3d, to represent military service to the Israelites as a sacred duty, and to declare to them that while they are engaged in it the law exempts them from the practices which might be incompatible with it." Art. xxii fixes the salaries of the rabbins.

It is almost inconceivable that any Jew could approve, much less praise, this system of spiritual tyranny imposed by a Gentile despot. Yet Jost says, "The effects of these deliberations, to which the emperor gave his assent, were peculiarly beneficial." See Tama, *Collection des Procès-Verbaux et Décisions du Grand Sanhedrim* (Par. 1807, 8vo); id. *Collection des Actes de l'Assemblée des Israélites de France et du Royaume d'Italie* (ibid. 1807, 8vo); Grätz, *Gesch. d. Juden*, xi, 290 sq., 620 sq.; Jost, *Gesch. d. Judenth. u. s. Sekten*, iii, 328 sq.; Deesauer, *Geschichte der Israeliten*, p. 475 sq.; Stern, *Gesch. d. Judenth. seit Mendelssohn*, p. 138 sq.; Schmucker, *History of the Modern Jews*, p. 256 sq.; Da Costa, *Israel and the Gentiles*, p. 364 sq.; Huic, *History of the Jews*, p. 216 sq.; H. Adams, *History of the Jews*, ii, 154 sq.; M'Caul, *Sketches of Judaism and the Jews*, p. 54 sq.; id. *The Old Path*, p. 366 sq.; Milman, *History of the Jews* (New York, 1870), iii, 414 sq.; Palmer, *History of the Jewish Nation* (Lond. 1874), p. 297 sq. (B. P.)

Parisis, PIERRE LOUIS, a French prelate, was one of the greatest luminaries of the French episcopacy. He was born in 1795. In 1835 he was consecrated as bishop of Arras. Later he became bishop of Boulogne and St. Omer, and those eminent positions he filled until his death, Jan. 28, 1866. Parisis was the founder and editor of the *Revue des sciences ecclésiastiques*, and the author of some apologetical works, as *Jesus Christ is God* (French and German), written against Rénan's *Vie de Jésus;* and on *Divine Truth*, also translated into German. See *Literarischer Handweiser für das katholische Deutschland*, 1864, p. 64 sq., 110; 1865, p. 117; 1866, p. 355.

Parisot, PIERRE, a noted French Capuchin missionary, was born at Bar-le-Duc in 1697. In 1736 he went as a missionary to the East Indies; but having quarrelled with the Jesuits, they had him removed to America. He returned to Europe in 1744, and soon after published a work, entitled *Historical Memoirs relative to the Missions in the Indies*, which gave such offence to his own order as well as the Jesuits that he withdrew to England, where he established two manufactories of tapestry. After visiting part of Germany and the Peninsula, he at length returned to his native country, became reconciled to his order, and again abjured it. Parisot died in 1770. His most important work is a *History of the Society of Jesus, from its First Foundation by Ignatius Loyola.*

Parity, in ecclesiastic judicial parlance, signifies the equality of rights of different religious denominations in their relations to the state; those states, therefore, are *parital* which have granted equal rights to the several churches established in their domains. The principle of parity, totally unknown to Christian antiquity and the Middle Ages, has but gradually attained recognition since the Reformation. It was at first, and that only partially, acknowledged in the relations of the Lutheran estates to the German empire, by the Augsburg (religious) compact of 1555, which however excluded the Reformed (Calvinistic) Church; yet for the single territories the professed creed of the reigning prince was determinative. In the Peace of Westphalia (1648) this territorial principle was restricted or abolished; but the denominational character, in spite of the imperial statutes, continued in the single territories with manifold restrictions. The Netherlands, after their struggle for liberation, and Cromwell and the English commonwealth of the 17th century, were the first to pronounce and practice the principle of religious *toleration* (q. v.) at least of all evangelical sects; in Germany it was the great elector who carried out the parity of the Reformed with the Lutheran Church at the Westphalian peace. But only after the principle *cujus regio, ejus religio*—the maxim prevalent in the 15th and 16th centuries—had yielded to the influence of the doctrine of universal human rights, the idea of the state parity for the different churches came to prevail, and is now incorporated in the constitutions of the European states. In Germany parity was formally declared only as late as the act of the Rhenish Confederation, by art. xvi, in 1806. In America it has been acknowledged since the establishment of the Union; in Pennsylvania it had been introduced by William Penn, who may properly be considered the founder of our parity idea. In the details,

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the position of the several religious corporations towards the state is regulated according to the constitution and law of the land; the peculiar motive idea is that every one of the generally recognised religious communities shall enjoy equal rights and equal protection in the state; and in this aspect parity is only a part of universal freedom in religious matters. Parity asks no more than that the state deal equally with every religious denomination, but by no means that it permit every one to draw the full practical consequences, irrespective of the communal life of the state. Thus, for instance, the reservation of the "placet" (q. v.) was not incompatible with parity.

Park, THOMAS, F.S.A., was born in 1759. He was brought up as an engraver, but gave his attention to literary pursuits. He was the author of one hymn that has found its way into various collections—"My soul, praise the Lord; speak good of his name." He was employed in the editorship of various books, including the *Works of J. Hammond* (1805), the *Works of John Dryden* (1806), the *Works of T. Wharton;* a work called *Nugæ Antiquæ*, by Sir J. Harrington; and the *Works of the British Poets*, in 42 small volumes (1808). The *Harleian Miscellany* was published under his direction in the same year. He died in 1834. (S. S.)

Parker, Alexander, a noted Quaker preacher, one of the most intimate friends and frequent companions of George Fox in his Gospel labors, was born about 1628. Like most of his brethren in the ministry, he suffered much for his religious testimony, and was diligently engaged in the Lord's service. There is little to be found on record concerning this saintly man. The latter part of his life he spent in London, where he died in peace with man and God, Jan. 8, 1689. See Janney, *History of the Friends*, ii, 433, 434.

Parker, Alvin H., a Presbyterian minister, was born in Castleton, Vt., in 1795. He graduated at Middlebury College, Vt.; studied divinity in the theological seminary of Princeton, N. J., and was licensed and ordained by the Philadelphia Presbytery in 1825. His first call was to the Church at Cold Spring, Cape May County, N. J.; and he afterwards preached at Salem, N. J., and Middletown and Ridley churches in Delaware County, Pa. He was without charge some time previous to his death, which occurred July 6, 1864. Mr. Parker was a good preacher and an excellent pastor. See Wilson, *Presb. Hist. Almanac*, 1866, p. 140. (J. L. S.)

Parker, Benjamin Clark Cutler, a clergyman of the Protestant Episcopal Church, son of bishop Samuel Parker of New England, was born at Boston, June 6, 1796, and was educated at Harvard University, class of 1822. He determined to enter the sacred ministry; and, after pursuing his studies very carefully and assiduously, he was ordained priest May 17, 1826. He then preached in various places, and finally took charge of the "Floating Chapel for Seamen" in New York City, where he labored fifteen years with ability and fidelity. He died at New York Jan. 28, 1859.

Parker, John, a noted minister of the Church of the New Jerusalem, was born in Harbourne, England, in 1823, and early joined the Wesleyans. He was but moderately educated, and for many years followed the trade of brass-finishing. In 1855 he was led to change his Church relations through the instrumentality of the Rev. Dr. Bailey, of London. Mr. Parker now became a most ardent advocate of Swedenborgian doctrines, and engaged in discussions both publicly and privately. In 1863 he removed to Canada, and settled in Toronto. In 1868 he finally entered the ministry. He had previously addressed large audiences on the New Jerusalem doctrines in the Toronto Park on Sunday afternoons, and became mainly instrumental in gathering the Toronto New Church Society. After his ordination he was most assiduous in his labors as the minister of the Toronto Society, making also many missionary tours into country places in Ontario and to the backwoods of Michigan, so that, besides those in Toronto who acknowledge Mr. Parker as the instrument of their introduction into the New Church, many isolated societies throughout Ontario and the West for the same reason remember him. In 1871 he severed his connection as pastor with the Toronto Society, and was engaged in missionary work for the General Association of the New Church in Canada, when, admonished by serious symptoms of disease, he returned to Toronto for medical advice, but never made any promising rally. He died Aug. 25, 1872. Mr. Parker enjoyed the confidence and esteem of his own Church people to a remarkable degree. As a speaker his manner was earnest and his voice pleasing; his reasoning powers having been of a high order, he sought truth—natural, scientific, and spiritual—very earnestly, and he had the faculty of expressing his convictions to others in simple language. He was a genial, kind-hearted man, with strong antipathies, to which he did not hesitate to give expression. See *The New Jerusalem Messenger*, New York, Oct. 2, 1872. (J. H. W.)

Parker, Matthew, an eminent English prelate, noted especially for his connection with the Nag's-Head Consecration, is so closely related to the history of his own times that the period of his activity is regarded as a chapter in Church history, or, as some have it, "archbishop Parker's history is that of the Church of England." He was born at Norwich Aug. 6, 1504, and was educated at Corpus Christi College, Cambridge. While at the university he was a distinguished student, especially of the Scriptures and of the history of the Church, even to antiquarian minuteness; yet, in spite of his strong leaning to the past, he was from an early period favorably disposed towards the doctrines of the Reformation. He was first created Bible-clerk, or scholar, and afterwards fellow of his college. He was so conspicuous for learning that he was among other eminent scholars invited by cardinal Wolsey to Oxford, to furnish and adorn his new magnificent foundation. This invitation Parker did not choose to accept; but, residing in his own college, he pursued his studies with the greatest application for five or six years; and, in this period having read over the fathers and councils, acquired a thorough knowledge of divinity. He was ordained a priest in 1527, and lived in close intimacy with some of the more ardent Reformers. In 1533 he was appointed chaplain to queen Anne Boleyn, who thought very highly of him, and not long before her death exhorted her daughter Elizabeth to avail herself of Parker's wise and pious counsel. In 1535 he obtained the deanery of the monastic college of Stoke-Clare, in Suffolk—Roman Catholicism, it must not be forgotten, being still the professed religion of the land, as Henry had not yet formally broken with the pope. Here the studious clerk continued his pursuit of classical and ecclesiastical literature, and at the same time set himself to correct the prevailing decay of morals and learning in the Church by founding a school in the locality for the purpose of instructing the youth in the study of grammar and humanity. Here, too, he appears for the first time to have definitely sided with the reforming party in the Church and State; the sermons which he then preached contain bold attacks on various Romish tenets and practices. In 1537, after the queen's death, Parker was made one of the king's chaplains, and continued in the bold and uncompromising course notwithstanding that complaint was entered against him to lord-chancellor Audley. In 1538 Parker took the doctorate in divinity; in 1541 he was installed prebend in the cathedral of Ely; in 1542 he was presented with the rectorate of Ashen, in Essex, conveniently situated both for Cambridge and Stoke; and when, in 1544, he resigned this living, he was presented with the rectorate of Birmingham, in Norfolk. In this year he also received further expression of royal favor by being made master of Corpus Christi, or Benet College, his alma mater at Cambridge. In the year following his college elevated him

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to the vice-chancellorship, and presented him with the rectory of Landbeach, in Cambridgeshire. In 1547 he renounced the obligations of priestly celibacy and married a daughter of a Norfolk gentleman. As this step caused much agitation, he drew up his defence, entitled *De Conjugio Sacerdotum*. By Edward VI he was nominated to the deanery of Lincoln in 1552; and under this prince, as under king Henry, he lived in great reputation and affluence. But in queen Mary's reign he was deprived of all his preferments, because he was married, as it was pretended; but the real cause was his zeal for the Reformation. Parker was so disliked by the papists that he was even obliged to hide himself, though it does not appear that the Romish emissaries cared to find him in his concealment. His low circumstances he endured with a cheerful and contented mind; and during his retirement turned the book of Psalms into English verse, and rewrote and considerably enlarged his *De Conjugio Sacerdotum*.

The death of Mary and the accession of Elizabeth called Parker from his learned retirement. Sir Nicholas Bacon, now lord-keeper of the great seal, and Sir William Cecil, secretary of state, both old Cambridge friends, heartily recommended Parker for the archbishopric of Canterbury, and the queen, approving of their choice, caused his consecration in Lambeth chapel, Dec. 17, 1559, by Barlow, bishop of Chichester; Scory, bishop of Hereford; Coverdale, bishop of Exeter; and Hodgkin, suffragan-bishop of Bedford. We mention this circumstance so minutely because the Romanists invented a tale afterwards that he had been consecrated at the Nag's-Head inn or tavern in Cheapside. But this notorious and improbable falsehood has been fully confuted by Mason (*Vindication of the Church of England concerning the Consecration and Ordination of Bishops* [1633, fol.]), by Bramhall (*Consecration of Protestant Bishops Vindicated*), and by Courayer (*Defence of the Validity of English Ordinations* [1728, 3 vols. 8vo]), and withal is disproved by many Catholics, so that to believe it nowadays requires more than even popish credulity. The period now opening up is one of the most remarkable in English history. Parker held the archbishopric for more than fifteen years. These were years of changes in the State and in the Church. First of all there was the restoration of the Church Establishment to the condition which it had enjoyed previous to the accession of bloody Mary (q. v.). And this of itself was no easy matter in the unsettled state of ecclesiastical affairs. The hierarchy was dissolved, and the current of religious opinions directed into strange and untravelled channels. A strong spirit of dissension had developed within the very heart of the establishment—the germs of *Puritanism* had begun to spring up. There can be no doubt that all this was attributable to the caprices of the new monarch herself. She had pledged herself to a restoration of Protestant principles, and yet was so much addicted to various popish practices, such as the idolatrous use of images, and was so strongly, we might say violently, in favor of the celibacy of the English clergy, that several parties developed within the Church, some favoring her, others opposing her; some approving her notions, others insisting upon a *less* or a *more* decided radical departure. Possibly all the factions might by wise and considerate action have been harmonized. But then came the great difficulty of satisfying also those who, having been abroad while the papists controlled, now, on their return home, desired the adoption of the Swiss or Continental doctrines and practices in toto. Parker himself, being rather of a conservative turn of mind, had been chosen for the archbishopric, just as the primates of England are generally chosen for their willingness to be passive instruments of the government. The dignity of their office has, in their judgment, culminated in obedience to the policy and the passions of the sovereign. Cranmer's chief work had been to celebrate and then to undo royal marriages, to carry out the law of the six articles, to publish the Bible when it pleased the king that his subjects should read it, and to recall that book when the king found that its circulation was becoming dangerous to his pretensions. Parker's office was to carry into execution the law which made it criminal not to conform to the Prayer-book, and high-treason itself to refuse to take the oath of spiritual supremacy. Parker assumed this task, and endeavored to carry it out to the letter. He had never seen Protestantism under any other form than that which it wore in Edward's reign. He had no thought of reconstructing a Church upon some alleged reference to Scripture merely. Imbued with a deep veneration for antiquity, he simply desired the elimination from the English religious system of what recent inquiry had detected as undeniable blemishes. Puritans and Lutherans must stand aside, the establishment must be preserved at all hazards, and everything that savored of a mutinous individualism, incompatible with a hierarchical organization, must be rigorously repressed. This very attitude forced him into intolerant and inquisitorial courses, the result of which was most damaging to the interests of English Protestantism. The Church was divided into factions, a reign of terror and persecution was inaugurated that constituted the germs of the revolution which at one time threatened to destroy the very life of the English nation.

Archbishop Parker has been, however, too severely criticised, or at least misunderstood, by the Puritans and English dissenters generally, for it must be considered that he was driven, rather by the attitude of the queen than by his own choice, into severe measures; and yet it should be borne in mind, too, by his apologists that as he grew older he became harsher, the conservative spirit increasing with his years. To forbid "prophesyings" or meetings for religious discourse was something very like persecution, though probably something very like treason to the Church was talked in these pious conventicles. The archbishop, we must remember, was not alone responsible for the severe treatment of the innovators, as those were called who dared to dissent from the Act of Uniformity. In 1565 the queen ordered the primate and other English bishops to see that uniformity was maintained in the Church of her realm. For several years the measures adopted were of so mild a nature that the dissenters maintained a passive relation; but in 1572, made bold by the encouragement of the earl of Leicester, the Puritans put forward a sarcastic *Admonition to Parliament*, in which, among denunciations of the Prayer-book and the hierarchy, they proceeded to recommend the institution of a new Church, whose "holy discipline" should copy the Presbyterian models then exhibited in Scotland and Geneva. Thus a favorable termination of the contest was made almost impossible. This was an open defiance of the whole ecclesiastical hierarchy and of the temporal constitution of England so closely interwoven therewith. The hour seemed to have brought a most important epoch, and the archbishop, though violent and determined, was yet wise enough to comprehend the situation. Severity was most unlikely to check the Disciplinarians, and hence primate Parker determined upon a literary examination of the Puritan platform. John Whitgift first prepared an answer; later, when Cartwright returned from abroad, he also answered the admonition. Both these great champions of the establishment proved most valuable aids to the archbishop, but they failed to convince their adversaries. A few concessions at the beginning of the queen's reign would have satisfied such men as Fox, Coverdale, and Humphrey; but now nothing less would have been satisfactory than an unconditional surrender of ecclesiastical patronage, ecclesiastical revenues (including those of the monasteries), and inquisitorial powers. Just as the contest waged hottest, archbishop Parker was suddenly stricken with death, May 17, 1575.

Fuller (who must have his pun, however bad) says of him: "He was a Parker indeed, careful to keep the

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fences." But if we cautiously consider the times and the circumstances, we must pronounce him to have been a good man, generally judicious, and of considerable ability. When he was first drawn from his seclusion and studies, he seemed very sincerely and persistently to say, *Nolo Episcopari*, but at last he subordinated his judgment to the peremptory will of Elizabeth. Parker rejoiced that he was the first bishop who was consecrated without any of what he calls "the old idle ceremonies of the Aaronical garments, gloves, rings, sandals, slippers, mitre, and pall." Neither must his vast literary labors be forgotten. It is to Parker we owe the *Bishops' Bible*, undertaken at his request, carried on under his inspection, and published at his expense in 1568. He had also the principal share in drawing up the *Book of Common Prayer*, for which his skill in ancient liturgies peculiarly fitted him, and which strikingly bears the impress of his broad, moderate, and unsectarian intellect. It was under his presidency, too, that the *Thirty-nine Articles* were finally reviewed and subscribed by the clergy (1562). Among other literary performances, we may mention that Parker published an old *Saxon Homily on the Sacrament*, by Ælfric of St. Alban's, to prove that transubstantiation was not the doctrine of the ancient English Church. "Parker's good fortune in putting thus to shame and eventual silence the idle boasts of Rome has earned him a place beside another metropolitan, the illustrious Rabanus Maurus" (q. v.). Parker also edited the histories of Matthew of Westminster and Matthew Paris (q. v.), and superintended the publication of a most valuable work, *De Antiquitate Britannicæ Ecclesiæ*, probably printed at Lambeth in 1572, where the archbishop, we are told, had an establishment of printers, engravers, and illuminators. He also founded the "Society of Antiquaries," and was its first president; endowed the University of Cambridge, and particularly his own college, with many fellowships and scholarships, and with a magnificent collection of MSS. relating to the civil and ecclesiastical condition of England, and belonging to nine different centuries (from the 8th to the 16th). Of this collection, Fuller said that it "was the sun of English antiquity before it was eclipsed by that of Sir Robert Cotton." There is a minute and excellent catalogue of these MS. collections in the Public Library at Cambridge which has never been printed.

Those who desire a careful but churchly estimate of archbishop Parker must consult the *Life* written by the indefatigable Strype (Oxf. 1711), and Hook, *Lives of the Archbishops*. See also Soames, *Hist. of the Ref. Ch. of England*, iv, 579 sq.; Strype, *Annals*, i, 262 sq.; Burnet, *Hist. of the Ref.* iii, 387 sq.; Soames, *Elizabethan Hist.* p. 15 sq., 174 sq., 201–218; Hallam, *Constit. Hist. of England*, i, 252 sq., et al.; Cunningham, *Reformers*; Neal, *Hist. of the Puritans*, i, 292, et al., esp. p. 299; Hardwick, *Ch. Hist.* (*Reformation*), p. 22 sq.; Middleton, *Evangel. Biogr.* ii, 171 sq.; Skeats, *Hist. of the Free Churches of England*, p. 14 sq.; Butler, *Eccles. Hist.* ii, 449 sq.; Marsden, *Ch. Hist.*; Collier, *Eccles. Hist.* ii, 542–549; Palmer, *Ch. Hist.* i, 450; Hume, *Hist. of England*, iv, 201 sq.; Green, *Short Hist. of the English People*, p. 383 sq., 464 sq.; Froude, *Hist. of England* (see Index in vol. xii); and especially Gibbon's estimate in his *Posthumous Works*, iii, 566. (J. H. W.)

Parker, Nathan, D.D., a Unitarian minister of the Congregational body, was born at Reading, Mass., June 5, 1782, and was educated at Harvard University, class of 1803. After graduation Parker spent one year in teaching at Worcester, Mass.; then studied theology; in 1805 was appointed tutor in Bowdoin College, Me.; in 1808 he was settled as pastor of a Congregational Church in Portsmouth, and there ministered until his death, Nov. 8, 1833, a little while after Andrew P. Peabody had been ordained his colleague. When the division of the Congregational body in New England into two parties was recognised, Parker took part as a professed Unitarian. Henry Ware, Jr., published a volume of Parker's *Sermons*, with a memoir (1835). See also Ware, *Biographical Sketches of Unitarian Ministers*, ii, 25; Sprague, *Annals of the Amer. Pulpit*, viii, 411.

Parker, Robert (1), a Puritan divine of considerable learning and reading, was educated at Benet College, Cambridge, and after graduation (1583) was made a fellow thereof. He was finally presented to the benefice of Wilton, in Wiltshire. In 1607 he was obliged to quit the country, and he found refuge in Holland, because he had dared to publish *A Discourse against Symbolizing with Antichrist in Ceremonies*. Parker died in 1614. After his death was published *De Politeia Ecclesiastica Christi et Hierarchica opposita, libri tres, in quibus tam veræ disciplinæ fundamenta, quam omnes fere de eadem controversiæ, summo cum judicio et doctrina methodice pertractantur* (Frankf. 1616, 4to):—*A Discourse concerning the Puritans* (1641, 4to):—*The Mystery of the Vials opened in the 16th Chapter of Revelation* (1651, 4to):—*Exposition of the Fourth Vial* (1654, 4to). See Darling, *Cyclop. Bibliog.* s. v.; Neal, *Hist. of the Puritans*.

Parker, Robert (2), a pioneer minister of the Methodist Episcopal Church, was born at Fishing Creek, Luzerne County, Pa., March 30, 1792; was converted at the age of eleven years, and joined the Methodist Church. He entered the Genesee Conference in 1820, and continued a member thereof until his death, being forty-seven years in faithful, active work, and seven years superannuated. The Genesee Conference at the time above mentioned included Western and portions of Central and Northern New York, part of Pennsylvania, the whole of Upper Canada, and a part of Michigan. His first charge was Canisteo Circuit, and included Dansville and Painted Post. His last was Rogersville, which was included in his first circuit. His earlier circuits required three hundred miles' travel, which occupied six weeks' time. Riding from morning till evening twilight through thick forests marked only by Indian trails, swimming rivers, climbing hills and mountains, and preaching nightly in log hut or school-house or barn, or out of doors, summer and winter, this veteran did an amount of labor for his Master that few modern preachers conceive of. His life was one of remarkable purity and earnestness, he being always willing to work wherever there was work to do. For the last two years of his life he was almost entirely bereft of reason by a paralytic stroke. Yet he never lost his hold on the higher life, but prayed as intelligibly and eloquently, and sang the old familiar hymns as sweetly, as when in the vigor of manhood. He died in Sparta, N. Y., Dec. 3, 1874. See *Minutes of Annual Conferences M. E. Ch.* p. 875; Conable, *Hist. General Conf.* ch. ii, § 1; Boehm, *Autobiography*. (J. H. W.)

Parker, Samuel, D.D. (1), a prelate of the English Church, was born at Northampton in September, 1640. He was of Puritan extraction, and was marked by certain Puritan notions, when, as a young man, he entered Wadham College, Oxford. He studied later at Trinity College. He was there brought in contact with persons of a very different turn of mind, particularly with Dr. Ralph Bathurst, who is said by the writers of his *Life* to have been chiefly instrumental in drawing him away from the Puritans. Parker, at the Restoration, became a zealous advocate for episcopacy. He had an active pen, which he employed about the time of the Restoration, and for a few succeeding years, in repeated attacks on the Puritan, or, as it was then become, the Nonconforming party. The controversy is almost forgotten, and we think it needless to recount the titles of his tracts. One of his writings, *A Discourse in Vindication of Bishop Bramhall* (Lond. 1670), called forth the "Rehearsal Transposed" of Andrew Marvell, in which Parker was very severely handled, and to which he replied in *A Reproof to the Rehearsal Transposed* (Lond. 1673); but Marvell's wit was too much for him, and in everything he subsequently wrote he showed how keenly he felt the castigation. He was favored and promoted in the Church. In 1667 he was made

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chaplain to archbishop Sheldon; in 1670 he became archdeacon, and in 1672 a prebendary of Canterbury, and had the livings of Ickham and Chartham. When king James II contemplated the reunion of England with the general Church, with its head in the Roman pontiff, he looked among the English divines for persons who might be willing to assist in his designs, and, among other persons, he fixed upon Parker, who was made by him bishop of Oxford in January, 1686; and when Hough was deprived of the presidency of Magdalen College, it was given to Parker. It is said that he was then inclined to popery. It is very reasonable, however, we think, to believe that these favors were really the price of his religion, which he did not scruple to offer up as a willing sacrifice to his ambition. In this new change Parker became one of the Romish mercenaries, prostituting his pen in defence of transubstantiation and the worship of saints and images. To this purpose he published a piece, Dec. 16, 1687—though, according to the printer's style, in 1688—entitled *Reasons for abrogating the Test imposed upon all Members of Parliament, anno* 1678, *Oct.* 30, *etc.; first written for the author's satisfaction, and now published for the benefit of all others whom it may concern.* The papists, it is certain, made sure of him as a proselyte, and one of them tells us that he even proposed, in council, whether it was not expedient that at least one college in Oxford should be allowed the Catholics, that they might not be forced to be at such charges by going beyond the seas to study. In the same spirit, having invited two popish noblemen, with a third of the Church of England, to an entertainment, he drank the king's health, wishing a happy success to all his affairs; adding that the religion of the Protestants in England seemed to him to be in no better condition than that of Buddha was before it was taken, and that they were next to atheists who defended that faith. Nay, so notorious was his conduct, that the cooler heads among the Romanists condemned it as too hot and hasty. Bishop Parker's authority in his own diocese was so very insignificant that when he assembled his clergy, and desired them to subscribe an "Address of Thanks to the King for his Declaration of Liberty of Conscience," they rejected it with such unanimity that he got but one clergyman to concur with him in it (Burnet's *History of my Own Times*, vol. ii). Bishop Parker encountering contempt with all good men, trouble of mind threw him into a malady of which he died at Magdalen College, March 20, 1687. Sir James Mackintosh (*Miscellaneous Works*, ii, 156) says that Parker refused on his death-bed to declare himself a Roman Catholic. However true or false this may be, it is certain he sent a "Discourse" to James, persuading him to embrace the Protestant religion, with a "Letter" to the same purpose, which was printed at London (1690, 4to). Bishop Parker's only work of any permanent reputation is entitled *De Rebus sui Temporis Commentarius*, but it is disfigured by party virulence, and is in no respect trustworthy. This treatise was not published till 1726, when it was given to the world by his son, Samuel Parker (2). A translation of it by the Rev. Thomas Newlin was published in 1727. Bishop Parker was a most inveterate opponent of Cartesianism. In his *Disputationes de Deo et divina providentia* he contended in the scholastic spirit equally against the philosophy of Des Cartes and that of Hobbes, making no distinction between the mechanical features of each, and not discerning that while the one was atheistic, the other was as strikingly theistic in its spirit and tendency. The other publications of bishop Parker are: *An Account of the Government of the Christian Church for the first Six Hundred Years, particularly showing, I. The apostolical Practice of diocesan and metropolitical Episcopacy. II. The Usurpation of patriarchal and papal Authority. III. The War of Two Hundred Years between the Bishops of Rome and Constantinople for universal Supremacy* (Lond. 1683, 8vo):—*Religion and Loyalty; or a Demonstration of the Power of the Christian Church within itself, the supremacy of sovereign Power over it, the duty of passive Obedience, or non-resistance to it, exemplified out of the Records of the Church and the Empire from the beginning of Christianity to the end of the Reign of Julian* (Lond. 1684, 8vo):—*Religion and Loyalty, the second part; or the History of the Concurrence of the imperial and ecclesiastical Jurisdiction in the Government of the Church, from the beginning of the Reign of Jovian to the end of the Reign of Justinian* (Lond. 1685, 8vo):—*History of his Own Time* [*translated*], *with an Account of his Conversion from Presbytery to Prelacy* (Lond. 1728, 8vo):—*The Æra of the Church immediately after the Apostles* (Tracts of Angl. Fathers, iii, 138). See Darling, *Cyclop. Bibliogr.* ii, s. v.; Macaulay, *Hist. of England*, ii, 321; iii. 113 sq., 124-127; Perry, *Hist. Ch. of England*, ii, 397, 448, 480, 502; Stoughton, *Eccles. Hist. of England*, i. 444 sq.; ii, 109. 134 sq.; Debury, *Hist. Ch. of England*, p. 73 sq.; (Lond.) *Gentleman's Magazine*, lxx, 7 sq. (J. H. W.)

Parker, Samuel (2), son of bishop Samuel Parker, was an excellent scholar, but a man of singular modesty. He married a bookseller's daughter at Oxford, where he resided, and appears to have had a situation in the Bodleian Library. Parker declined taking the oaths at the Revolution, and therefore did not enter into orders. He published *Bibliotheca Biblica; being a Commentary upon all the Books of the Old and New Testaments, gathered out of the genuine Writings of Fathers and ecclesiastical Historians, and Acts of Councils down to the Year of our Lord* 451, *etc.; comprehending the proper allegorical, or mystic, and moral Import of the Text, etc.* [anonymous] (Oxf. 1720, etc., 5 vols. 4to). This is a commentary of profound learning and research. It is to be regretted that it was not carried beyond the Pentateuch:—*An Abridgment of the Ecclesiastical History of Eusebius.* His son founded the bookselling establishment at Oxford which still remains in the family.—Darling, *Cyclop. Bibliogr.* ii, s. v.

Parker, Samuel (3), D.D., an American prelate, was born in Portsmouth, N. H., Aug. 28, 1744, and passed A.B. in Harvard, 1764. He then became a teacher, and after having for nine years followed this profession, determined to enter the ministry. Though educated in the Congregational Church, he repaired to England for ordination by the bishop of London, and in 1773 became assistant in Trinity Church, Boston. During the Revolution he was in imminent peril for his royalist declarations, and was at length obliged to omit the prayers for the king. In 1779 he became rector of Trinity Church, New York, and was actively engaged as agent for the propagation of the Gospel. In 1803, upon the death of bishop Bass, Parker was elected bishop. He died, however, only a little while later, Dec. 6, 1804. Bishop Parker was distinguished for his benevolence. He was a devoted and considerate friend of the poor, who in his death mourned the loss of a father. His publications are, *The Annual Election Sermon before the Legislature of Mass.* (1793):—*A Sermon for the Benefit of the Boston Female Asylum* (1803); and other occasional sermons. See Sprague, *Annals of the American Pulpit*, v, 296.

Parker, Samuel (4), a minister of the Methodist Episcopal Church, one of the most eminent pioneers of Methodism in the West, was born in New Jersey about 1774. He was converted at fourteen; in the year 1805 he entered the itinerancy; in 1809-1813 was presiding elder on Indiana District, which was then one of the most important fields of the Church, and was greatly improved and enlarged under his labors; in 1814 he was on Miami District; and in 1815-1819 on Kentucky District. An important position in the Mississippi Conference needed a strong man, and thither the bishops sent him in 1819, but he was soon stricken down with disease, and died Dec. 20 of the same year. His preaching was of the most eloquent and irresistible

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character. He possessed an exceedingly musical voice, a clear, keen mind, an imagination which, though never extravagant, afforded frequent and brilliant illustrations of his subject, while his ardent piety imparted wonderful tenderness and power to his appeals. Withal his personal appearance was striking. He was nearly six feet in height, and had a remarkably intellectual countenance, with a full forehead, and a black, piercing eye. Parker's whole life was one of ceaseless and glorious toil for the kingdom of Christ. He was one of the princes of Israel, and his early death deprived the Church of one of her most needed laborers in the West. He was a man of genius, and was called the Cicero of the Western Methodist ministry. See *Minutes of the Annual Conferences*, i, 358; *Meth. Mag.* 1825, art. Wm. Beauchamp, et al.; Stevens, *Hist. of the Meth. Epis. Church*, iv, 365, 378; Finley, *Sketches of Western Methodism*, p. 206; McFerrin, *Hist. of Methodism in Tennessee*, ii, 321 sq.; Redford, *Hist. of Methodism in Kentucky* (see Index in vol. ii). (J. H. W.)

Parker, Samuel (5), a Presbyterian minister, was born at Ashfield, Mass., April 23, 1779. He was of Puritan ancestry, noted for their piety and decided character. During 1798 and 1801 he pursued his preparatory studies under the superintendence first of the Rev. Mr. Strong, of Williamsburg, Mass., and afterwards of Dr. Smith, of Ashfield. He graduated at Williams College in 1806, taught a year in the academy at Brattleboro, Vt., and in the fall of 1807 went to Shelborough, Mass., and commenced theological study with the Rev. Theophilus Packard. In the pecuniary straits, as well as the demand for duty, he was licensed at the end of the year 1808 by the Northern Congregational Association of Hampshire County to go to Steuben County, N.Y., and to Northern Pennsylvania. After three months there, he entered the Andover Theological Seminary, and graduated with the first class of that institution, immediately after which he was sent by the Massachusetts Missionary Society to Middle and Southern New York. In 1812 he was called to Danby, N. Y.; was ordained and installed pastor Dec. 23 of that year, and continued to labor there for fifteen years, when he was called to become financial agent to New England for Auburn Theological Seminary. In 1830 he became pastor of the Church at Apulia, N. Y.; in 1833 of the Congregational Church at Middlefield, Mass.; and in 1835, 1836, and 1837 he made his exploring tour beyond the Rocky Mountains, under the American Board of Foreign Missions—the result of which was the establishment of several missions. After his return he wrote his book on Oregon, and spent several years in lecturing and supplying pulpits temporarily. He died March 24, 1866. Mr. Parker was in character a bold, decided man, full of energy and resolution, doing with his might whatever he undertook. His preaching was sound, doctrinal, and scriptural. He was a distinguished counsellor in Church polity and discipline. Naturally a fine scholar, he took an interest in languages, science, and art, as well as in the practical duties of life. He claimed to be the first to suggest the possibility of a railroad through the Rocky Mountains to the Pacific. He published the journal of an *Exploring Tour beyond the Rocky Mountains*, 1835, 1836, 1837 (Ithaca, 1838, 12mo; Lond. 1841, 8vo; 5th Amer. ed. Auburn, 1846, 12mo). See *North Amer. Rev.* Jan. 1840, p. 129; *Lond. Monthly Rev.* (Nov. 1838, p. 349; *Lond. Athen.* 1838, p. 790; Wilson, *Presb. Hist. Almanac*, 1867, p. 315; *Record of the Alumni of Dartmouth College*. (J. L. S.)

Parker, Theodore, an American theologian of the extreme rationalistic order, was possessed of one of the brightest intellects of this century, and in many respects was fitted by nature to lead and to teach. He is not noted, however, as the founder of any school in religion or philosophy.

Theodore Parker was born in Lexington, Mass., Aug. 21, 1810. He was descended from an old Puritan family. His grandfather and other near relatives were people of influence, and took a prominent part in the Revolutionary struggle. His father, John Parker, was a millwright and pump-maker by trade, but he also tilled a large farm, and was besides noted for rare intellectual culture. He possessed some scientific knowledge, and though much given to speculation in religion and philosophy, was withal a godly man. He rejected the predestination theory in toto, and as the Calvinists were then in the ascendency, he came to dislike the Church. He was disinclined to believe all the miraculous in the Scriptures, but yet reverently accepted the authority of the Bible as in a general sense, an inspired book, and not only went himself regularly to Church service, but also insisted upon daily worship in his family and their Church attendance. Theodore Parker's mother was a woman of more than ordinary ability and worth. She was well educated, and possessed of great personal beauty and poetic tastes. She was very domestic in her habits, and much devoted to her children; in short, was an example of sweet, fresh, and instructive piety. As a youth Theodore Parker also enjoyed the advantages of a wholesome influence in his physical development. He was incited to activity in his father's shop and in the open field, and while he thus acquired habits of industry he also secured a well-developed frame and great physical endurance. His intellectual training depended largely on his own choice, and that was decidedly controlled by a thirst for knowledge. He was always studying, in school and out. In the summer noons, when others were enjoying a nap under the trees, he refreshed himself with his book. The extent of his reading was astonishing. Before he was eight years old he had read the translation of Homer and Plutarch, Rollin's *Ancient History*, and all the other volumes of history and poetry that came in his way. Books of travel and adventure were eagerly devoured. He went through Colburn's *Algebra* in three weeks. Nor did books alone engage his interest. He studied the stars and the flowers. The foreign fruits in Boston market, the husks and leaves that came wrapped around bales of goods from distant parts of the world, attracted his attention. Even the structure of the hills and the formation of the stones on his father's farm excited his curiosity. In the virtues of toil and economy his whole life was a school. In the summer he was employed in the usual labors of the farm and the workshop, digging, ploughing, haying, laying stone wall, mending wheels, repairing wagons, and making pumps, with as much conscience, if not with as much delight, as in the pursuit of his studies. The book was always near to fill up the crevices of time. He wanted more books than his father could afford to give him, and he could obtain them only by work. His first Latin grammar was the gift of his father; the Latin dictionary was paid for by picking huckleberries when he was twelve years old. The gift of expression was as prompt as the gift of acquisition. He was an impassioned declaimer and a skilful mimic. While yet a schoolboy he had all the political events of the day at his tongue's end, and greatly amused the gossips of the country tavern by his wise discussions of them. But his superiority called forth no jealousy among his comrades. He was always full of fun, and took part in play with the other boys in the most robust style. The testimonies to his moral character are of this stamp. He was modest, pure, single-minded, frank, and truthful. His thoughts were busy with literature; his appetite for knowledge so eager as to preserve him from the temptations of his age.

He began to teach at seventeen, taking charge of district schools in the neighborhood for four successive winters. The last place at which he taught school was Waltham, and so determined was he to improve himself that he would frequently encourage his scholars to take up studies he was himself desirous of pursuing. Thus he formed a class in French after having

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taken only a very few lessons himself, and Spanish without having enjoyed the instruction of a master for a single hour. When just twenty he went to Cambridge to be examined for admission to Harvard College. He was admitted; but being a non-resident, and unable to pay the tuition fees, he was not entitled to the degree of A.B. In 1840, however, the degree of A.M. was conferred upon him *honoris causa*. On March 23, 1831, he went to Boston in fulfilment of an engagement to assist in the instruction of a private school. He transported thither eleven octavo volumes, his entire library, and fell to work with indomitable resolution and energy. He received fifteen dollars a month and his board for teaching Latin, Greek, French, and Spanish, mathematics, and all branches of philosophy. He taught six hours a day, and from May to September seven hours. He remained in Boston just one year; whether the engagement was closed on his motion or not we do not know; but this we do know, that the work proved too much for his strength. He needed air and exercise, but he needed society even more. He next opened a private school at Watertown, where he found much to encourage him—pleasant social relations, the friendship of the Rev. Dr. Francis, the Unitarian clergyman there, and the promise of a wife in Miss Lydia D. Cabot, whom he married in 1837. Mr. Parker's achievements in scholarship during his residence in Watertown were remarkable. He pursued the study of Latin and Greek authors, and read the most of Cicero, Herodotus, Thucydides, Pindar, Theocritus, Bion, Moschus (the last four of which he translated), and Æschylus. He wrote for a Sunday-school class a history of the Jews; increased his studies in metaphysics, taking up Cousin and the new school of French philosophers; and entered upon a course of theology. Every Saturday he walked to Cambridge and to Charlestown for instruction in Hebrew. In addition to this, he devoted a portion of his time to the German poets, Goethe, Schiller, and Klopstock, and the works of Coleridge engaged a share of his attention. An occasional novel by Sir Walter Scott or a poem of Byron beguiled his leisure hours. "His studies," says his biographer, Frothingham, "ran into the early morning. The landlady kept the lamps well supplied, but there was no oil in his lamp when the day broke." In 1834 Parker entered the Cambridge divinity school, where he remained two years and three months. He was still so poor that he was obliged to eke out his scanty means by taking four or five pupils, and to practice the most rigid economy. In his journal he says that he did not take up the theological course without many misgivings, and that he had even taken preliminary studies looking towards the law as a profession, because he felt repelled by the doctrines which were taught in the pulpits, the notorious dulness of Sunday services, and the fact that the clergy did not lead in the intellectual, moral, or religious progress of the people. In this account of his experience as a minister, however, Parker is continually substituting his later conclusions for his early impressions. In certain cases we can detect great discrepancies between the statements contained in this document and the real facts. For example, among the "five distinct denials" of the popular theology with which he alleges that he entered upon his theological education, the first is "the ghastly doctrine of eternal damnation and a wrathful God." This he states that he made way with somewhere from his seventh to his tenth year. But he had forgotten the confession of his faith which he made in a letter to his nephew, Columbus Greene, on April 2, 1834 (compare the examination on this topic in *Meth. Qu. Rer.* Jan. 1873, p. 17, 18).

At the theological school Parker made a marked impression. He soon came to be regarded as a prodigious athlete in his studies. He made daily acquaintance with books which were strange to many old Biblical scholars, and which the younger members of the school did not know even by name. He would dive into the college library, and fish up huge tomes in Latin and Greek, which he would lug off to his room, and go into them with as much eagerness as a boarding-school girl goes into a novel. His power of speech also began to attract attention. He was the best debater, if not the best writer, in Divinity Hall. He finished his term at the divinity school in the summer of 1836, and, after preaching as a candidate in Barnstable, Greenfield, Northfield, and other vacant parishes in Massachusetts, accepted a call to settle in West Roxbury, where he was ordained in June, 1837. This was a quiet country place. His parish was small, and composed mostly of plain people, and his salary of six hundred dollars afforded no bewildering temptations; but the village was near Boston and Cambridge, and promised leisure for the work on which his heart was set. The absorbing pursuit of this period was the literature of the Bible. He devoted a share of his time to the Egyptian and Phœnician alphabets; he dallied with ancient inscriptions and coins; the Orphic poems attracted his attention; but the Bible literature led all the rest. Still, *all literature* in his eyes was *sacred* literature. All facts were divine facts. He came to look upon man as a progressive being, and developed by studies a theory very much like that of the modern development theorists, Lubbock, Tylor, Hittel, etc.; only he was more considerate to Christianity. Parker's journal is filled with curious inquiries into the mysterious phenomena of nature and life. To the last he was always gleaning accounts of miracle and prophecy. His reading was universal in its range. He took up Chapman the poet, Herrick, Wither, Drummond, Wotton, Flecknoe, Surrey, Suckling. There was honey for him in every flower. The early Christian hymns, the Milesian fables, Cupid and Psyche, Campanella, biographies of Swedenborg and other famous mystics were his mental recreations. Hume, Gibbon, Robertson were trifles; Schleiermacher, Bouterwek, Baur, Hegel, Leibnitz, Laplace were more serious. Bopp's *Comparative Grammar*, Karcher's *Analecta*, Meiner's *History of Religions*, Rimannus's *History of Atheism* (Latin) are examples of the solid reading. The books that were not at hand, Abélard, for instance, and Averroës, he sought from afar. Wilkinson and Rosellini were familiar to him. Hesiod he commented on minutely. Plato was a constant companion. No book is mentioned without some notice of its contents and critical remarks. So extensive was his course of study that the truthfulness of his statements have been called in question; and Prof. Prentice, in his reviews (*Meth. Qu. Rev.* Jan.–Oct. 1873), after detailed examination, pronounces Parker guilty of exaggeration and very inaccurate in scholarship. "The truth is, that accurate scholarship was not his gift. . . . Mr. Parker read too much, his life through, to read well; he attempted too many languages to know any accurately. . . . The merest inspection will show not only that his mode of life was unfavorable to study, but also that he had more than enough to busy his mind with." We cannot endorse this harsh critique. Theodore Parker's intellectual ability has been surpassed very rarely in this country. With naturally great powers, he had subjected himself to a thorough discipline, till he attained to a surprising degree of mental strength and vigor. His memory was very retentive; and it is said that he could repeat a whole volume of poetry, and would often learn by heart a poem of four or five hundred lines from a single reading. It had been carefully cultivated, but not, as is too often the case, to the neglect of the other faculties. We must confess, however, that Parker's range of studies was too vast and too superficial to avail much, and that his intellectual constitution unfitted him for original work. True, his intellect was keen and subtle, and bored into everything, determined to find the kernel, if it had any. But it had no constructive power, and its range was lateral and horizontal, and lacked both height and depth. He saw sharply through sham reasoning

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in other people, could prick all wind-bladders with the needles of his criticism and satire, or, as Mr. Beecher has it, "he had a habit of striking at the root of things with very vigorous blows," and hence was quick to run down a falsehood, but he was just as impotent to establish a truth. His intellect was colored mainly by his tempestuous sensibilities. He had not even enough of the intuitive faculty, notwithstanding his abundant nomenclature about the consciousness, which he learned from Kant, for intellectual sympathy, and hence he could not enter into other people's beliefs so as to understand them and get their outlook.

The society which Parker found at West Roxbury was of special value to his culture. His immediate neighbors were a choice circle of cultivated persons used to the refinements of life, accomplished in literature and art, with high tone of sentiment, and "that rich flavor of character which distinguishes people well bred." In his student days at Cambridge, and in his earliest days of ministerial life, Theodore Parker had been a most ardent admirer of the Unitarian Channing. But gradually Emerson's influence came to predominate and crowded out Channing. In 1837 Parker and Channing read Strauss's *Leben Jesu* together, and in the discussion of their own views on this subject it soon developed that Channing was a conservative and Parker a radical theologian. By 1839 Emerson's influence was most decidedly in the ascendency, and fast growing, though silently, to vast power. This is very clearly apparent in an article which Parker published about this time in the *Boston Qu. Rev.* on "Palfrey's Lectures on the Jewish Scriptures and Antiquities," and in the Thursday lecture on "Inspiration," preached in January, 1840, in which he talks about the folly of thinking that the divine goodness had exhausted itself, and the probability that new Christs would be manifested among mankind. He began to hint, too, that we might equal or even transcend Jesus Christ in spiritual insight and moral excellence. In November of this year he gave further proof of his departure from conservative theology by attending the Chardon Street Convention, then held in Boston. This meeting was called to discuss the ministry, the Sabbath, and the Church. Men of all shades of opinion were invited, under the management of Edmund Quincy, to share in the deliberations. Parker was advised by Channing to keep clear of the affair, but was bent on going. Of course the convention was a motley throng, and the extremists took virtual possession of the meeting. No candid and thoughtful believer had much chance of a hearing, and a questionable fame hangs over the convention. Parker seems to have taken no active part in their discussions; but a record in his journal shows that he meant to push his peculiar views: "I have my own doctrines, and shall support them, think the convention as it may." In this mood he resolved to write a sermon on Idolatry, and he minutes the points for discussion. These will help us to detect the drift of his meditations. After a few well-delivered blows at mammon and love of a good name, he uncovers the real objects of the discourse by saying that the Church makes an idol of the Bible; that it loves Jesus Christ as God, though he is not God; that the Church, ministry, and Sabbath are regarded as divine institutions, though they are merely human. This sermon he preached on the occasion of the Rev. C. C. Shackford's ordination at Howes Place Church, South Boston, May 19, 1841. The discourse was entitled *The Transient and the Permanent in Christianity*, and in it he flatly repudiated the theory of the infallible and miraculous inspiration of the Bible. The general verdict was that the temper of the discourse was harsh and sarcastic. The more conservative Unitarians were shocked at such sentiments, and a general dissatisfaction arose that a man holding these views should be recognised as a Unitarian clergyman. His connection with them could only be an embarrassment to them and a discomfort to himself; yet, on the pretext that the rights of free thought and free speech were involved in the question, he refused to withdraw from them, as they would gladly have seen him do. They, on the other hand, refused to expel him from their association lest he should thus be afforded the position of a martyr. Yet he was punished for his heresy. For ecclesiastical and civil ostracism social proscription was substituted. People ceased to know him, ministers refused to exchange with him; he found the journals shut against him, and the effort was made to reduce him thus to silence. Debarred from the general privileges he had hitherto enjoyed, he withdrew himself altogether to his vicarage at West Roxbury, where, however the storm might rage elsewhere, he always found peace. It speaks well for him that all attempts to alienate the affections of his parishioners failed. They were his firm and constant friends. In this quiet abode he continued to study, read, think, and find domestic happiness; yet his eye watched the movement of the storm he had raised, and ever and anon he intervened in the conflict. Early in May, 1842, he sent the last sheet of his *Discourse on Matters pertaining to Religion* to the printer, and in somewhat more than a twelvemonth later his translation of De Wette's *Introduction* followed. Of the former work, we may say in this place that it was evidently an effort on the part of its author to clear what he conceives to be religion from entangling alliances. It is a vigorous rejection of the authority of the evangelical faith. The peculiar dogma of the book is the sufficiency of human nature for all its functions. "Man's religion is a joint development from the nature within him and the outward world. God, duty, and immortality are conceptions which arise of themselves in human souls. Out of these fundamental ideas all religious systems have been built up."

The autumn of 1843 found Parker so much worn out by toil that a voyage to Europe was recommended for recreation. A friend was near to supply the pecuniary needs of such a journey, and he set out September 9, to remain a whole year on the other side of the Atlantic. It proved no holiday trip for sight-seeing, but a serious pilgrimage. He returned like a student from his task. Unfortunately, however, his visit to the Old World had filled him with vast and ambitious schemes. The little church, of which he had borne a pencil-drawing on the fly-leaf of his European journal, in sight of the splendid cities with their vast cathedrals, had made him discontented with his circumscribed sphere, and he longed for broader fields and greater responsibilities. He deemed himself called to higher work. But how to get beyond his circumscribed circle of influence at West Roxbury, now that even the most radical of Unitarian clergy dared not to invite him to his pulpit, was the question. His sympathizers were numerous in all the churches, and evinced their love for him by constantly crowding his little country church Sunday after Sunday, whither many came from the city to sit under his preaching. He soon saw very clearly that he must first leaven the little lump that came to his own door, and so he wrought with them until they were powerful and enthusiastic enough to promise his support in the metropolis; and in January, 1845, about a year and a quarter after his return from Europe, Parker removed to Boston, with a view of forming a permanent congregation in that city. It was as yet simply an experiment, but it proved successful. The masses are ever ready to applaud the destructive elements in society. Those who toil quietly to build up are hardly known, but those who come to tear down and destroy are warmly welcomed, loudly proclaimed, and constantly cheered. So it happened that within a twelvemonth Parker was firmly established as a religious teacher. He preached in the Melodeon, and became the minister of what he always called "The Twenty-eighth Congregational Society of Boston." He there and then presented the extraordinary spectacle of a man who vigorously and emphatically repudiated all the fundamentals of Christianity,

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and who denied that there was "any great moral or religious truth in the New Testament which had not been previously set forth by men, for whom no miraculous help was ever claimed," still professing to be a *Christian* minister! There was no Church organization, and no sacraments were administered. The public services consisted simply of a single discourse every Sunday on some literary, philosophical, theological, or political topic, having more or less of a moral or religious bearing, with music and a certain kind of prayer. His congregation, which was large, as might be expected, was made up of men of diverse religious opinions, comparatively few of whom agreed with him, except in his thorough opposition to evangelical Christianity and his general philanthropic sentiments. The mass of his hearers were men of considerable thought, who had a taste for religious discussion, but who had reasoned themselves away from the Bible—had become dissatisfied with the churches, and had passed into various phases of unbelief. There were atheists, deists, physical and spiritual pantheists, fatalists, spiritualists, come-outers, universal sceptics, and secularists. There were many persons of high culture, wealth, and social position. The more radical reformers, dissatisfied with the indifference of some of the churches to great public vices, and the complicity of others in them, naturally gathered around a man who boldly attacked all public sins, and delighted to pour forth his scorching invective upon those religious bodies who only rebuked unpopular wickedness. Thus a large element of his congregation consisted of those who, having no especial religious or irreligious principles, were attracted by the fascinating manner, the novel matter, the trenchant wit, and other high intellectual qualities of his discourses. He was not what is popularly termed an eloquent speaker—though he was something far better. Neither his person, altitude, gesture, nor elocution indicated the great orator. There was no splendid declamation, no soaring flight, no electrifying of the audience as by some rhetorical machinery. He had learned, what so few of our scholars ever know, how to convey great thoughts in common language. Not that his vocabulary was meagre or vulgar—though there was sometimes an approach to coarseness in his expressions. On the contrary, his range of language was remarkably extensive, and his command of appropriate terms almost unlimited. He was thus able to popularize the most abstruse thought, and convey it in the most familiar words. His fertility of illustration was unbounded, and his brief similes and metaphors sometimes gave possession of a valuable idea which whole pages of writing might otherwise have failed to bring out. In reading as well as in hearing him, all felt that an ordinary man was placing before them extraordinary thoughts. It is true that sometimes when discoursing on some popular sin before which the Church and the political parties had been awed into silence, his soul would become mightily stirred, and then the momentum was almost terrible. A natural rhetoric would marshal his phrases in wonderful order; his fiery words would tingle in the ears of those who heard them; there was then an eloquence which inspired whole multitudes after the sublimest manner. Ordinarily, however, he spoke in a plain, easy, conversational way, using familiar but striking illustrations, garnishing, and yet helping the argument with strokes of irresistible humor, not sparing the terrible sarcasm in which he was an adept, often palpably extravagant in his statements, now and then violating the conventional canons of good taste, but always making his point tell, at whatever sacrifice. Besides preaching on Sunday, Theodore Parker is said to have engaged largely in parochial duties, attending to the wants of the poor and the afflicted. Of these we find no definite account; but from the benevolent character of the man we have no doubt that he devoted some time to these genial employments. In addition to the duties of his parish, his public labors were very numerous. He lectured before lyceums all through New England and many other Northern states, to the amount of eighty or one hundred times in a year; was present at and addressed many kinds of meetings for the promotion of temperance, antislavery, education, the rights of women, etc.

Though often in feeble health, Theodore Parker seldom allowed physical languor to intermit his work. He knew nothing of the necessity of sleep, exercise, or recreation. He grew up thoughtless of the simplest conditions of physical health. For more than ten years before his death he manifested symptoms that caused great anxiety to every one but himself. But it was not till the beginning of 1859 that he was compelled to relinquish his pulpit, and seek for the improvement of his health in another climate. On February 3 he sailed for Santa Cruz, where he remained until the middle of May, when he took passage from St. Thomas for Southampton. His stay in Switzerland and Italy was to no purpose. The fatal moment did not long delay to strike. After suffering intensely from the capricious climate, and still more from the spiritual atmosphere of Rome, he found a welcome resting-place in the beautiful Florence, where in the midst of flowers, which he loved so well, he died May 10, 1860. He had often expressed a desire in earlier life that, like Goethe and Channing, he might not be deterred from labor by the prospect of immediate death. Shortly before his decease he addressed to his congregation in Boston a letter containing his experience of the fourteen years' pastorate at the Melodeon. He now rests in the little cemetery outside the walls of Florence; his tombstone, at his own request, simply recording his name and the dates of his birth and death.

See, besides the preface to his works, his *Life* by Weiss (Bost. 1864, 2 vols. 8vo), and by Frothingham (1874); *A Discourse occasioned by the Death of Theodore Parker*, delivered by P. W. Perfitt in South Place Chapel, Finsbury, on Sunday evening, May 27, 1860 (1860); *The late Theodore Parker*, a discourse delivered in South Place Chapel, Finsbury, on Sunday morning, June 3, 1860, by Henry N. Barnett, published by request (1860); *Three Discourses delivered on the Occasion of the Death of Theodore Parker*, by the Rev. Messrs. Warren, Newhall, and Haven (N. Y. 1860); Hurst, *History of Rationalism*, p. 564 sq.; Farrar, *Critical History of Free Thought*, p. 323 sq.; *Methodist Qu. Rev.* April-Oct. 1873; July, 1859, p. 433; *Brit. and For. Ev. Rev.* Oct. 1857, art. viii; *Lond. Qu. Rev.* vol. iii, art. i. (J. H. W.)

Parker, Thomas, a noted Puritan divine, was son of Robert Parker, and was born June 8, 1595. He studied some time at Oxford, and in Ireland under Dr. Usher, receiving his degree of M.A. while at Leyden in 1617. He taught and preached for some time in Newbury, England. He came to New England in May, 1634; was co-pastor with Mr. Ward, of Ipswich, about a year; and then began the settlement of Newbury, Mass., and became the first minister of the Church in that place. A bitter controversy on Church government, lasting for years, unhappily divided his Church. He died April 24, 1677. He was eminent for learning and piety. He published a *Letter* to a member of the Westminster Assembly on Church government (1644):—*The Prophecies of Daniel Expounded* (London, 1646, 4to):—*Methodus Gratiæ Divinæ* (1657):—and *Theses de Traductione Peccatoris ad Vitam*, with some works of Dr. Ames. See Brooks, *Lives of the Puritans*, vol. iii; Mather, *Magnalia*; Sprague, *Annals of the Amer. Pulpit*, i, 41 sq.

Parker, William, D.D., F.R.S., an eminent English divine, was born near the opening of the 18th century. He was educated at Baliol College, Oxford (M.A. 1738; B.D. 1751; D.D. 1754). After entering the min-

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istry he became rector of Little Ilford, Essex; vicar of St. Catharine Cree, London; and rector of St. James's, Westminster. He died in 1802. Dr. Parker published *The Nature and Reasonableness of the Inward Call and Outward Mission to the holy Ministry considered* (ordination sermon), and other sermons, of which a list is given by Darling, *Cyclop. Bibliogr.* ii, 22 sq.

Parker, William H., a minister of the Methodist Episcopal Church, South, was born in Virginia in 1799. His parents, who were Presbyterians, removed to Ohio while he was still a boy. In that new and stirring population he developed into an active and industrious man. Many of his neighbors sent their produce every autumn to New Orleans in flat-boats. The love of excitement and a curiosity to see that semi-tropical region, and the hope of bettering his fortune, induced him to go frequently to that distant city, and he became so familiar with the river-bed that he was finally employed as a pilot; after a time he learned the trade of a cooper, and for many years, both in Ohio and Kentucky, carried on the business. He was fully grown to maturity before he became religious. But when he heard the Methodist doctrine of free grace he was drawn towards the cross. So anxious was he to know the plan of salvation, that even while engaged at his trade he always kept such books as Wesley's *Notes* and Clarke's *Commentaries* on his bench, that he might glean some grains of knowledge while for a moment at any time he stopped to rest his body. After joining the Church he soon became class-leader, then local preacher; and as such he was ordained deacon at Maysville in 1854, and in 1859 recommended to the Kentucky Conference. He was admitted, and, having filled his probation, was admitted into full connection in 1861. As a preacher he was studious, faithful, and full of zeal; as a pastor he was diligent. While on the New Columbus Circuit, where he labored assiduously, both in the pulpit and from house to house, he was stricken down. During his sickness he was patient in suffering, but grieved that he could not be at work. Though he suffered much in body, his soul seemed filled with the love of God. He died May 28, 1871. See *Minutes of Annual Conferences of the Meth. Epis. Church, South*, 1871, p. 592.

Parker Society is the name of an English organization of churchmen started in 1841, for the purpose of a complete republication of the writings of the Reformation. We append a list of the works published and proposed to be published by the Parker Society:

In royal octavo—Becon, Cranmer, Jewell, Whitgift, Tindal, Frith, and Barnes; Bullinger's Decades; Alley, Whittaker. In demy octavo—Ridley, Pilkington, Philpot, Fulke, Nowell, Coverdale, Parker, Bale, Rainolds, Sandys, Hutchinson, Grindal, Hooper, Latimer, Bradford, Fox, Taverner, and some others. Royal authors—Documents of the reign of Edward VI; Documents relative to the reign of queen Mary; Documents of the reign of queen Elizabeth; Zurich Letters (two series); Letters and Documents from archbishop Parker's MSS. in C.C.C.C.; occasional Services of queen Elizabeth's reign; the Homilies; some volumes of Sermons preached before king Edward VI and queen Elizabeth at Paul's Cross, in the universities, and on various occasions; several volumes of Tracts and Small Pieces; various Letters and Documents; the Reformatio legum Ecclesiasticarum; queen Elizabeth's Prayer-book; Devotional Poetry of the sixteenth century; Christian Meditations and Prayers, and some other devotional manuals. It was calculated that the works above stated might be in about eighteen or twenty volumes royal octavo, and fifty volumes demy, and the whole might be completed in sixteen years from the commencement. A few pieces of peculiar interest would probably be printed as fac-similes, and these were to be the sizes of the originals.

Parkhurst, John (1), D.D., an English prelate of some note, was born in 1511 at Guildford, in Surrey. He received his preparatory training at the grammar school of his native place, and then proceeded to Merton College, Oxford. After graduation he was tutor at his alma mater, and one of his pupils was the learned English prelate Jewell (q. v.). In 1548 Parkhurst was presented with the living of Bishop's Cleve in Gloucestershire, but on the death of Edward VI Parkhurst retired to Switzerland, and there imbibed Calvinistic views. On the accession of queen Elizabeth he returned to his native country. He now advocated Puritanic notions, yet, notwithstanding his difference of opinion, he was highly esteemed by archbishop Parker. This primate in 1560 caused Parkhurst to be elevated to the bishopric of Norwich. As Parkhurst after this favored the most liberal concessions to the Dissenters, he fell under displeasure with the archbishop and the queen, and his last years were embittered by much reviling and slander from the High-Church party. He was accused of inability for the bishopric, was declared in his dotage, and was reported very superstitious, when the truth is that he simply had faith in ecclesiastical miracles, and put a favorable construction on the failings of his fellow-beings of whatever class. He was certainly a learned and pious man. He died Feb. 2, 1574. Bishop Parkhurst was one of the translators of the "Bishops' Bible," of which his share was the Apocrypha, from the book of Wisdom to the end. Some of his letters were published by Strype, and others are still in MS. in the British Museum. His publications are, *Epigrammata in Mortem duorum Fratrum*, etc. (Lond. 1552, 4to):—*Epigrammata Seria* (1560, 4to):—*Ludicra; sive Epigrammata Juvenilia* (1573, 4to):—*Vita Christi, carm. Lat. in lib. precum privat.* (1578, 4to). See Strype, *Annals;* Wood, *Athenæ Oxon.;* Neal, *Hist. of the Puritans;* Soames, *Elizabethan History*, p. 203; Macaulay, *Hist. of England*, i, 50; Froude, *Hist. of England* (see Index in vol. xii); Hook, *Eccles. Biog.* vii, 548 sq.; Allibone, *Dict. of Brit. and Amer. Authors*, vol. ii, s. v. (J. H. W.)

Parkhurst, John (2), a noted English Biblical scholar, was born of honorable parentage in June, 1728. He was educated at Rugby Grammar School, and afterwards at Clare Hall, Cambridge, where he took the degree of B.A. in 1748, and that of M.A. in 1752. He was for some years a fellow of his college; then took orders in the Church of England, but never obtained any preferment, having succeeded to a considerable estate, which rendered him independent. He acted, without receiving any salary, as curate of the church at Catesby, the preferment of which was in his own gift. He died at Epsom March 21, 1797. Parkhurst was a man of great integrity and firmness of character. He always lived in retirement, though he possessed qualities which fitted him to shine in society. In spite of a weak constitution he was a most laborious student. His first work was *A Serious and Friendly Address to the Rev. John Wesley* (1753), remonstrating against the doctrine of the faith of assurance as held by Mr. Wesley (see Wesley's *Works*). Parkhurst, however, devoted himself chiefly to Biblical studies. In 1762 he published the first edition of his *Hebrew and English Lexicon, without Points, with a Hebrew Grammar*, which has passed through several editions. His *Greek and English Lexicon to the New Testament, with a Greek Grammar*, appeared in 1769. Of this work there are several editions, both in quarto and octavo; the first of the octavo editions was prepared by his daughter, Mrs. Thomas. A new edition, by the Rev. Hugh James Rose, B.D., was published in 1829. The only other work published by Mr. Parkhurst was *The Divinity and Pre-existence of our Lord and Saviour Jesus Christ demonstrated from Scripture, in Answer to the First Section of Dr. Priestley's Introduction to the History of Early Opinions concerning Jesus Christ* (Lond. 1787, 8vo). Dr. Priestley replied to this work in "A Letter to Dr. Horne." Parkhurst's lexicons, though now superseded, enjoyed a considerable reputation at the time of their first appearance, and certainly were very useful in their day. Their great blemish is their many fanciful and ridiculous etymologies bearing traces of the Hutchinsonian opinions of their author. See *English Cyclop.* s. v.; Kitto, *Biblical Cyclop.* s. v.; Allibone, *Dict. of Brit. and Amer. Auth.* s. v.; Horne, *Bibliotheca Biblia* (1839), p. 208 sq.; Bickersteth, *Christian Student*, p. 388; Orme, *Bibl. Bib.* s. v.; Chalmers, *Biog. Dict.* xxiv, 130; *Lond. Gent. Mag.* vol.

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lxvii and lxx; *North Amer. Rev.* xliv, 282; lxxii, 269. (J. H. W.)

Parkinson, Richard, D.D., an English divine, was born near the opening of this century, and was educated at St. John's College, Cambridge. After taking holy orders he was successively canon of Manchester, rural dean, and the principal of St. Bee's College. He died in 1858. He published *Sermons on Points of Doctrine and Rules of Duty* (1820, 2 vols. 12mo):—*Rationalism and Revelation* (Hulsean Lectures for 1837):—*The Constitution of the Visible Church of Christ considered* (Hulsean Lectures for 1838):—*Sermons on Transubstantiation and Invocation* (1841, 12mo); and miscellaneous works. See Allibone, *Dict. of Brit. and Amer. Auth.* s. v.

Parkinson, Thomas, D.D., an English divine, was born in 1745, and was educated at Christ Church, Cambridge, of which he became a fellow and tutor. In 1790 he was given the rectorate of Kegworth, and in 1794 was made archdeacon of Huntingdon. He died in 1830. Dr. Parkinson was a devoted student of higher mathematics, and his publications in that branch of science are greatly esteemed. He also published several of his *Sermons* (Chester, 1802, 4to; 1816, 8vo).

Parkinson, William, a Baptist minister, was born in Frederick Co., Md., Nov. 8, 1774; his early education was limited. After following commercial pursuits for a while, he opened a school in 1794 or 1795 at Carroll's Manor, Frederick Co., and was there ordained April 1, 1798. In 1801 he was chosen chaplain to Congress, and was re-elected for two successive years. In April, 1805, he became pastor of the First Baptist Church of New York, where he continued until his health having become too much impaired to permit of his remaining in charge of so large a congregation, he took the pastorate of the Bethesda Baptist Church in 1841. He died March 10, 1848. Mr. Parkinson published *A Treatise on the Public Ministry of the Word* (1818); and *A Series of Sermons on the Thirty-third Chapter of Deuteronomy* (1831, 2 vols. 8vo). See Sprague, *Annals of the Amer. Pulpit*, vi, 362.

Parkison, CHRISTOPHER, a minister of the Methodist Episcopal Church, was born Oct. 18, 1797, in Cecil County, Maryland. The only information we have of his early religious life is that he was converted to God and united with the Methodist Episcopal Church at the "Old Bethel Church," within the bounds of what is now the Wilmington Conference. In 1829 he was received on trial in the Baltimore Conference, and appointed to Lancaster Circuit. Thereafter the following were his successive fields of labor, viz.: 1830, Clearspring; 1831, Springfield; 1832, Christiansburg; 1833, Monroe; 1834, Fairfax; 1835, Westmoreland; 1836, Ebenezer; 1837-38, Cumberland; 1839, superannuated; 1840, Mission to colored people in Anne Arundel Co., Md.; 1841, West River; 1842, Woodstock; 1843, Augusta; 1844-45, Springfield; 1846-47, South Branch; 1848, Havre de Grace; 1849, Patapsco; 1850-51, Bath; 1852, Wardensville; 1853-54, Woodberry; 1855, Hancock; 1856, Boonsborough; 1857, supernumerary; 1858-59, Lost River; 1860-61, Charles; 1862, Bladensburg; 1863, Baltimore Circuit; 1864, St. Mary's. In 1865 he took a superannuated relation. He died April 30, 1867. Christopher Parkison was appreciated most by those who knew him best. His piety was earnest and consistent. "Intellectually he deserved to be ranked with the strong men of the Church. His mind, naturally clear and vigorous, was cultivated by habitual reading and much thought. He was a diligent student of the Scriptures, bringing out of the sacred treasury things new and old. His sermons were able expositions of the Gospel of Christ; less ornate than convincing, 'commending him as the messenger of truth to every man's conscience in the sight of God.'" See *Minutes of the Annual Conferences*, 1869.

Parkman, Ebenezer, an American Congregational minister, was born in 1703, and was educated at Harvard College, where he graduated in 1721. He entered the ministry that year as pastor of the Church at Westborough, Mass. He died in 1782. He published, *Reformers and Intercessors sought by God*, a sermon (Boston, 1752, 8vo):—*Convention Sermon* (1761, 8vo). A short account of Westborough written by him is preserved in the *Mass. Hist. Soc. Collections*.

Parkman, Francis, D.D., a Unitarian minister, was born in the city of Boston June 4, 1788. He was educated at Harvard University, class of 1807. He studied theology under Dr. William E. Channing, and at the University of Edinburgh. He was ordained Dec. 8, 1813. From 1813 to 1849 he was pastor of the New North Church in Boston. He died at Boston Nov. 12, 1852. Dr. Parkman published *The Offering of Sympathy* (1829), and some occasional sermons and addresses. The Parkman professorship of pulpit eloquence and pastoral care in the Cambridge Theological School was founded by his munificence; and he took an active part in nearly all the most important charitable institutions of his native city. See Drake, *Dict. Amer. Biog.* s. v.; Sprague, *Annals of the Amer. Pulpit*, viii, 449; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Parks, Isaac, D.D., a minister of the Methodist Episcopal Church, was born in Granville, N. Y., Sept. 6, 1803. He was converted when about twenty-two years of age, and licensed to preach in 1829 by Rev. Tobias Spicer. In 1834 he was admitted into the Oneida Conference, and appointed to East Cayuga Circuit; in 1835, to Carbondale; 1836, to Brooklyn; 1837, Nichols, and subsequently to Groton, Fleming, Newfield, Morrisville, and Skaneateles. In 1848 he was stationed in Stockbridge; in 1849 he was called to supply the place of the presiding elder on the district. From 1850 to 1854 he was presiding elder of Otsego District, and from 1854 to 1858 of the Oneida. In 1858-59 he was stationed in Canastota: in 1860-61 in Fort Plain. The General Conference of 1860 transferred Fort Plain to the Troy Conference. In 1862-63 he labored in Gloversville; 1864-65 in Cambridge; and in 1866-67 in Whitehall. In 1868 he was appointed presiding elder of Poultney District. He died April 15, 1869. He was a laborious and faithful minister of the Gospel of Jesus Christ. He took a deep interest in the cause of education, and was elected regent of the University of New York in 1857. His social qualities were very striking. He was always cheerful, and always striving to make others happy. Sullenness and gloom could not live in his presence. All who knew him loved him. See *Minutes of Conferences*, 1870, p. 140, 141.

Parks, Martin P., an American minister of the Gospel, who distinguished himself by a most consistent life and great devotion to the Christian cause, was born in North Carolina in 1804 of pious Methodist parents. He chose a military career, and was educated at West Point. While at the academy he was converted under the preaching of McIlvaine, and after having been over a year and a half in the United States service, felt obliged to enter the ministry of the Gospel by the call he experienced to this holy work. He joined the Virginia Conference, and preached for years with great success. "The force and beauty of his language, the fervor of his appeals, and the rapture that kindled in his heart while he preached, were at times almost irresistible; his hearers were borne along on the rapid, sparkling current of his eloquence." He was at the opening of Randolph Macon College appointed professor of mathematics in that institution. But after a time he determined to change his Church relations, and he finally became a clergyman in the Protestant Episcopal Church. In this new relation he was equally successful until disease closed his labors. He died on the ocean while on his way from Europe, whither he had gone to regain his health, in the year 1854. See Bennett, *Memorials of Methodism in Virginia*, p. 729-731. (J. H. W.)

Parliamentary Church is a church erected un-

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der the authority of an act of Parliament. In England such a church is generally called a district church; and the acts of Parliament authorizing such churches are known as the Church Building Acts. In Scotland similar churches are called *Quoad Sacra* churches. See PARISH.

Parlor is the rendering occasionally of three Heb. words: 1, חֶדֶר, *chéder*, an *enclosed* place (1 Chron. xxviii, 11; Sept. ἀποθήκη, Vulg. *cubiculum*), especially an *inner* room or "chamber" (as elsewhere almost invariably rendered); 2, לִשְׁכָּה, *lishkâh*, a *bedroom* (1 Sam. ix, 22; Sept. κατάλυμα, Vulg. *triclinium*), especially a corner cell or "chamber" (as elsewhere nearly constantly rendered) in a courtyard; 3, עֲלִיָּה, *aliyâh*, an *upper* room (Judg. iii, 20, 23, 24, 25; Sept. ὑπερῷον, Vulg. *cœnaculum*), especially "the chamber" (as elsewhere usually rendered) over the gate or on the roof. See CHAMBER. In Judg. iii, 20–28 the words in the original imply "an upper chamber of coolness," no doubt such as are still found in the mansions and gardens of the East, to which the owner retires to enjoy a purer air and more extensive prospect than any other part of his dwelling commands, and where he usually takes his siesta during the heat of the day. It is kept as a strictly private apartment, no one entering it but such as are specially invited. See HOUSE. Kitto observes (note in *Pict. Bible*, ad loc.) that "it appears to have been an apartment detached from the main building, but having a communication with it, and also with the exterior. It also probably enjoyed a free circulation of the air, which rendered it particularly agreeable in the heat of summer, especially in so very warm a district as the plain of Jericho." See UPPER ROOM.

Parlor (*Locutorium, spekehouse*) designates in ecclesiastical language the room in which monastics communicated with tradespeople and visitors at the convent; also with the obedientaries during reading or cloister time. See Walcott, *Sacred Archæology*, s. v.

Parma, a former duchy of Upper Italy, but now a part of the Italian kingdom, is bounded on the north by Lombardy and Venice, east by Modena, south by Genoa and Tuscany, and west by Piedmont, and contains in all 2268 English square miles, with a population (1871) of 506,000. The Apennines, which cross the southern division of the duchies, send off spurs northwards, and give to the northern part of the country the character of a plain, gently undulating, but sloping uniformly to the Po, which is the recipient of all the rivers of the country. The plain, which is very fertile, produces rich crops of grain (including rice), leguminous plants, fruits of all kinds, olives, and grapes; while marble, alabaster, salt, and petroleum are the chief mineral products. Next to agriculture, the production and manufacture of silk, the rearing of cattle and poultry, cheese-making, and the extraction of the mineral products afford the chief employment. Silk and cheese are the chief exports. The Roman Catholic religion was until its recent union with the kingdom the only one tolerated, though a few Jews are found here and there through the country. The condition of education, much improved of late, is still very defective.

History.—Parma and Piacenza, which was a part of the recent duchy, belonged in the time of the Roman empire to Cisalpine Gaul, and after its fall came under the rule of the Lombards, to whose rule succeeded that of the kings of Italy and the German emperors. In the 12th and following centuries they joined the other territories of Northern Italy which were struggling for liberty and independence, and consequently became involved in the Guelph and Ghibelline contests. Weakened by these strifes, they fell under the domination of the powerful houses of Este, Visconti, and Sforza; but in 1499 they passed under the yoke of the French monarch, Louis XII, from whom they were soon recovered by the emperor Maximilian, and handed over to pope Leo X in 1513. They continued under the sovereignty of the popes till 1543, when they were alienated by pope Paul III, and with the surrounding territory were erected into a duchy for his natural son Pier-Luigi Farnese, the grandfather of Alessandro Farnese, the celebrated regent of the Low Countries. On the extinction of the male line of Farnese in 1731, by the death of the eighth duke, Antonio, his niece Elizabeth, the queen of Philip V of Spain, obtained the duchies for her son Don Carlos, who, however, exchanged them in 1735 with Austria for the throne of the Two Sicilies. In 1748 they were restored, along with Guastalla, to Spain, and became a duchy for the infante Don Philip, with a reversion to Austria in case of the failure of his male descendants, or of any of them ascending the Spanish or Neapolitan throne. Philip was succeeded in 1765 by his son Ferdinand, who was an able and enlightened ruler, and expelled the Jesuits in 1768. He died in 1802, and his dominions were immediately taken possession of by the French, and were incorporated with France, under the designation of the department of Taro, in 1805. In 1814, by the treaty of Paris, Parma, Piacenza, and Guastalla were presented as a sovereign duchy to the ex-empress Maria Louisa, a proceeding strongly opposed by the king of Spain, who demanded them for his sister, Maria Louisa, the widow of Louis, king of Etruria, the son of duke Ferdinand. However, in 1817, it was settled that Maria Louisa of Austria should possess the duchies, and that on her death they should descend to Ferdinand Charles, duke of Lucca, the son of Maria Louisa of Spain, and the rightful heir: and on failure of his heirs Parma should revert to Austria, and Piacenza to Sardinia. The empress governed very much after the Austrian fashion, but with gentleness, though liberal sentiments were looked upon by her with little favor. On her death in 1847 the duke of Lucca succeeded as Charles II, and certain exchanges of territory, previously settled by the great powers, took place with Tuscany and Modena — the chief of which being the transfer of Guastalla to Modena in exchange for the districts of Villa Franca, Treschietto, Castevoli, and Melazzo, all in Massa-Carrara, resulting in a loss to Parma of about 77 English square miles of territory, and a gain of 193 English square miles. This transfer was not made without great discontent on the part of the inhabitants. The duke's rule was severe and tyrannical, and on an address being presented to him with a view of obtaining a reform of certain abuses, and a more liberal political constitution, similar to what Tuscany had obtained (February, 1848) from its grand-duke, he threw himself into the arms of Austria, and consented to the occupation of his territory by Austrian troops. In March, 1848, a revolution broke out, and the duke was compelled to grant the popular demands, but he almost immediately retired from the country. Parma joined with Sardinia in the war of 1848–1849 against Austria, but on the triumph of the latter power was compelled to receive Charles III (his father, Charles II, having resigned his throne, March, 1849) as its ruler. The new duke recalled the constitution which his father had been compelled to grant, and punished with great severity the active agents of the revolutionary movements in his dominions. His arbitrary measures were effectively seconded by his chief minister, an Englishman named Ward, who shared the public obloquy with his master. After Charles III's assassination in March, 1854, his widow, Louise-Marie-Therese de Bourbon, daughter of the last duke of Berry, assumed the government for the behoof of her son Robert I, and made some attempts at political reform; but owing to the excited state of the people they were little effective, and she and her son were compelled to leave the country in 1859, on the outbreak of a new war between Sardinia and Austria. On March 18 of the following year the country was annexed to Sardinia, and now forms a part of the kingdom of Italy, constituting the two provinces of Parma (area 1251 English square miles, population

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258,502) and Piacenza (area 965 English square miles, population 210,933), a few of the outlying districts, amounting to about 150 square miles, being incorporated with other provinces.—Chambers.

Parma, the chief town of the province of the same name in Italy, and formerly the capital of the duchy of Parma, is situated on both sides of the river Parma, twelve miles south from the Po, seventy-five miles south-east from Milan, and about the same distance east-north-east from Genoa. It is reported to have been the seat of a Church council in 1187, presided over by pope Gregory VIII, but nothing is known of the synodal decisions. See Hefele, *Conciliengesch.* v, 649; also iv, 791.

Parmash'ta (Heb. *Parmashtah'*, פַּרְמַשְׁתָּא, prob. from the old Pers. *fra*, very, and *mathista*, the greatest =*permagnus*; Sept. Μαρμασυμνά v. r. Μαρμασιμά), the seventh named of the sons of Haman slain by the Jews in Shushan (Esth. ix, 9). B.C. 473.

Parmelee, Ashbel, D.D., a Presbyterian divine, was born in West Stockbridge, Mass., Oct. 18, 1784. He received an early pious training, and during a revival in 1802 he was converted, and soon after entered upon a course of study, intending to obtain a liberal education and enter the ministry; but his health became impaired, and he was compelled to desist from study. In 1806, having given up the hope of a collegiate education, he began the study of theology with the Rev. Lemuel Haynes, of Rutland, Vt., where he remained for more than a year, and then completed his course with the Rev. Holland Weeks, of Pittsford, Vt. He was licensed Sept. 27, 1808; entered upon his work in Cambridge, Vt., where he labored six months, and the next six months at Hinesville, Vt.; in October, 1809, he commenced preaching in Malone, N. Y., and was ordained pastor of the Congregational Church in that place Feb. 10, 1810. After a pastorate of more than thirty-five years he resigned. In April, 1845, he became pastor at Bangor, N. Y.; in 1848, chaplain in the state prison at Clinton, N. Y.; in 1851, pastor at Champlain, N. Y.; in 1854, at Constable, N. Y.; and in 1857 he returned to Malone, and preached in his old pulpit till his death, May 24, 1862. Dr. Parmelee loved the work of the ministry with all his heart. He was an excellent minister, and naturally gifted as a speaker. See Wilson, *Presb. Hist. Almanac*, 1863, p. 306; *Congregational Quar.* 1862, p. 392. (J. L. S.)

Parmelee, David Lewis, a somewhat noted Congregational minister, was born in Litchfield, Conn., Nov. 11, 1795; received his preparatory training at the school of his native town, and then entered upon mercantile employment. He was all this time a member of the Protestant Episcopal Church, but the frequent appeals from Dr. Lyman Beecher, which he heard, for a devoted and active Christian life, influenced Parmelee finally to change his Church relations, and he became while at Goshen, whither he had removed, a member of the Congregational Church. Having amassed a tolerable competency, and feeling called of God to preach, he forsook the counting-desk, and entered upon the study of theology under the direction of his pastor, Dr. Harvey. When Parmelee finally offered himself before the Middlesex (Conn.) Association, he was by that body approved and licensed to preach. After laboring for a season in several parishes as a temporary supply, he was, at the age of thirty-five, ordained and installed as pastor of the Congregational Church and society in Bristol, Conn. Although entering on the public ministry thus, compared with many, late in life, it was evident that God had ordered his previous course of training, even in things secular as well as religious, that he might the better know how to "take care of the Church of God." His ministry of ten years in Bristol was eminently useful and successful. The congregation was largely increased. Special revivals were enjoyed, and the Church greatly strengthened and prospered. At the end of ten years' constant labor, "instant in season, out of season," he felt the need of temporary rest. He was not, however, allowed to remain long unemployed. The Church and society in Litchfield, South Farms (now Morris), soon sought his labors, and he was shortly after installed as their pastor. The Church had been feeble and divided, but his labors were blessed, promoting their union and strength; and his ministry of twenty years as their sole pastor was one of great spiritual benefit to them and to their children. "As a watchman on the walls of Zion, he was ever vigilant against the incursions of error. As a shepherd, intrusted by the great Head of the Church with the care of the flock, like his namesake of old, 'So he fed them according to the integrity of his heart, and guided them by the skilfulness of his hands.'" In consequence of waning bodily health and strength, Parmelee gave up the responsible charge of his Church, and removed to Litchfield in 1861; and there he died, June 29, 1865. "His end was peace; he rests from his labors, and his works do follow him." He was deeply interested in all benevolent and religious enterprises; and, after having made ample provision for the earthly comfort of his wife, he gave by his will valuable legacies to several of them. See *Congreg. Quar.* April, 1866, p. 211 sq. (J. H. W.)

Par'menas (Παρμενᾶς, probably a contraction for *παρμενίδης*, *constant*), the sixth named of the seven first deacons (q. v.) of the Church formed at Jerusalem (Acts vi, 5). A.D. 29. Nothing more is known of him; but the Roman martyrologies allege that he suffered martyrdom at Philippi under Trajan (Baron. *Ann.* ii, 55). Hippolytus asserts that he was at one time bishop of Soli. In the Calendar of the Byzantine Church he and Prochorus are commemorated on July 28th.

Parmenianists. See PARMENIANUS.

Parmeniānus, a Donatist prelate, flourished in the second half of the 4th century. Upon the decease of Donatus the Great in A.D. 360 Parmenianus was chosen his successor as anti-bishop of Carthage. He was, however, soon driven from this episcopal seat, and only reinstated under Julian the Apostate. He was at the head of the Donatist party until the close of the 4th century. Two of his writings are lost, but they are noteworthy, as one of them was replied to by Optatus of Milevi in his *De Schismate Donatistarum adv. Parmen.*, and the other occasioned a reply from St. Augustine (*Contra Epistolam Parmeniani*, lib. iii). The strict adherents of Parmenianus are called *Parmenianists*. See DONATISTS.

Parmenĭdes (Παρμενίδης), a noted Greek philosopher of ancient times, who belonged to the school known as the Eleatic philosophers, was a native of Elea, in Italy. He was descended from a noble family, and is said to have been induced to study philosophy by Aminias (Diog. Laert. ix, 21). He is also stated to have received instruction from Diochætes the Pythagorean. Later writers inform us that he heard Xenophanes, the founder of the Eleatic school; but Aristotle (*Met.* i, 5) speaks of it with some doubt. We read that Parmenides gave a code of laws to his native city, which was so highly esteemed that at first the citizens took an oath every year to observe it (Diog. Laert. ix, 23; Plutarch, *Adv. Colot.* 32; Strabo, vi, 252, ed. Casaub.). The time when Parmenides lived has been much disputed. According to Plato (*Parmenid.* p. 127), Parmenides, at the age of sixty-five, accompanied by Zeno, at the age of forty, visited Athens during the great Panathenæa, and stopped at the house of Pythodorus. As this visit to Athens probably occurred about B.C. 454 (Clinton, *Fast. Hell.* p. 364), Parmenides would have been born about B.C. 519. But to this date two objections are urged: first, that Diogenes Laertius (ix, 23) says that Parmenides flourished in the 69th Olympiad, that is, about B.C. 503; and consequently, if he was born B.C. 519, he would only have been about sixteen in the 69th Olympiad; and, secondly, that Socrates is stated by

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Plato, in his dialogue entitled *Parmenides*, to have conversed with Parmenides and Zeno on the doctrine of ideas, which we can hardly suppose to have been the case, as Socrates at that time was only thirteen or fourteen. Athenæus (xi, p. 505) accordingly has censured Plato for saying that such a dialogue ever took place. But in reply to these objections it may be remarked, first, that little reliance can be placed upon the vague statement of such a careless writer as Diogenes; and, secondly, that though the dialogue which Plato represents Socrates to have had with Parmenides and Zeno is doubtless fictitious, yet it was founded on a fact that Socrates when a boy had heard Parmenides at Athens. Plato mentions, both in the *Theætetus* (p. 183) and in the *Sophistes* (p. 127), that Socrates was very young when he heard Parmenides. We have no other particulars respecting the life of Parmenides. He taught Empedocles and Zeno, and with the latter he lived on the most intimate terms (Plato, *Parm.* p. 127). He is always spoken of by the ancient writers with the greatest respect. In the *Theætetus* (p. 183) Plato compares him with Homer, and in the *Sophistes* (p. 237) he calls him "the Great" (comp. Aristot. *Met.* i, 5). Parmenides wrote a poem, which is usually cited by the title *Of Nature*—Περὶ φύσεως (Sext. Empir. *Adv. Mathem.* vii, 111; Theophrastus, *Ap. Diog. Laert.* viii, 55), but which also bore other titles. Suidas (s. v.) calls it Φυσιολογία; and adds, on the authority of Plato, that he also wrote works in prose. The passage of Plato (*Soph.* p. 237) however, to which Suidas refers, perhaps only means an oral exposition of his system, which interpretation is rendered more probable by the fact that Sextus Empiricus (*Adv. Mathem.* vii, 111) and Diogenes Laertius (i, 16) expressly state that Parmenides only wrote one work. Several fragments of this work (*On Nature*) have come down to us, principally in the writings of Sextus Empiricus and Simplicius. They were first published by Stephanus in his *Poesis Philosophica* (Par. 1573), and next by Fülleborn, with a translation in verse (Züllichau, 1795). Brandis, in his *Commentationes Eleaticæ* (Altona, 1815), also published the fragments of Parmenides, together with those of Xenophanes and Melissus; but the most recent and most complete edition is by Karsten, in the second volume of his *Philosophorum Græcorum veterum, præsertim qui ante Platonem floruerunt, Operum Reliquiæ* (Brux. 1835). The fragments of his work which have come down to us are sufficient to enable us to judge of its general method and subject. It opened with an allegory, which was intended to exhibit the soul's longing after truth. The soul is represented as drawn by steeds along an untrodden road to the residence of Justice (Δίκη), who promises to reveal everything to it. After this introduction the work is divided into two parts: the first part treats of the knowledge of truth, and the second explains the physiological system of the Eleatic school. That great search concerning the substance of things occupied Parmenides; but, instead of finding unity in nature, he discovered it in mind alone. It is the reason which conceives and bestows unity on plurality; so that true reality is subjective. The scheme of Parmenides is pure idealism, and open to all the objections to which one-sided schemes are liable. He exercised much influence on the speculations of Plato. See Riaux, *Essai sur Parménide d'Élée* (1840); Ritter, *Hist. of Philos.*; Lewis, *Hist. of Philos.*; Ueberweg, *Hist. of Philos.* i, 40, 49, 54 sq., 247; Cocker, *Christianity and Greek Philosophy*, p. 307–309; Cudworth, *Intellectual System* (see Index in vol. iii); Butler, *Ancient History*, vol. ii; Smith, *Dict. of Class. Biog.* s. v.; *Journal of Spec. Philos.* Jan. 1870, art. i. See also ELEATICS, and the literature there appended.

Parmigiano, FRANCESCO MAZZUOLI, familiarly known as *Parmigianino*, a noted Italian painter, who devoted himself to the study of sacred art, was born at Parma Jan. 11, 1503. He studied under his uncles, who were artists of celebrity, and in his sixteenth year finished a picture of the *Baptism of Christ*. In 1521 Correggio's visit to Parma afforded Parmigiano the opportunity to study the style of that great artist, and thereafter the efforts of Parmigiano betray that influence. In 1522 he painted, among other works, a *Madonna with the Child*, and *St. Jerome*, and *St. Bernardin*. In 1523 he went to Rome, and there studied the works of Raffaelle. Parmigiano now aimed to combine with the grace of Raffaelle the contrasts of Michael Angelo and the grace and harmony of Correggio. By Parmigiano's admirers it was said at this time that "the spirit of Raffaelle had passed into him." In 1727 he removed to Bologna, where, among other works, he painted for the church of St. Petronius the *Madonna della Rosa*, now in the Dresden Gallery. He returned to Parma in 1531. Having engaged to execute several extensive frescos in the church of S. Maria Steccata, after repeated delays, he was thrown into prison for breach of contract, and on being released, instead of carrying out his undertaking, he fled to Casal Maggiore, in the territory of Cremona, where he died in 1540. Vasari, in his notice of Parmigiano, attributes his misfortunes and premature death to a passion for alchemy; but this oft-repeated story has been disproved by the researches of late biographers. Parmigiano executed several etchings, and some woodcuts are attributed to him. His works, especially his easel-pieces, are very scarce. The prominent features of his style are elegance of form, grace of countenance, contrast in the attitudes, perfect knowledge of the chiaroscuro, and the charm of color. But his figures are often characterized by excessive slenderness rather than real elegance of form, and his grace sometimes degenerates into affectation, and his contrasts into extravagance. Parmigiano was celebrated for the ease and freedom with which he designed, and for those bold strokes of the pencil which Albano calls divine. There are a few altar-pieces by Parmigiano; the most valued is that of *St. Margaret* in Bologna, a composition rich in figures. Guido preferred it to the *St. Cecilia* of Raffaelle. See Affo, *Vita di F. Mazzola* (1784); Bellini, *Cenni intorno alla Vita ed alle Opere di Mazzuoli* (1844); Mortara, *Memoria della Vita di Mazzuoli* (1846); Mrs. Jameson, *Memoirs of early Italian Painters*; Spooner, *Biog. Hist. of the Fine Arts*, vol. ii, s. v.; *English Cyclopædia*, s. v. (J. H. W.)

Par'nach (Heb. *Parnak'*, פַּרְנָךְ, perhaps *swift*; Sept Φαρνάχ), the father of Elizaphan, which latter was prince of the tribe of Zebulun at the close of the Exodus (Numb. xxxiv, 25). B.C. ante 1618.

Parnasîm (פַּרְנָסִים = ποιμένες, *shepherds*) is a name by which the rulers of the synagogue in the time of Christ were called. A place that had at least "ten men of leisure" (*battanim*), as they were technically called, i. e. men who could devote the whole of their time to the requirements of the synagogue, enjoyed the privilege of erecting a synagogue. These men filled the different offices required for the administration of the affairs of the synagogue, and were called *presbyters* or *elders* = πρεσβύτεροι (because old men were generally selected for those offices), or *parnasim* or shepherds (because they had both the ecclesiastical and civil affairs of their respective communities in charge). The term *parnas*, of which *parnasim* is the plural, is Aramaic, and is used in the Chaldee paraphrase for the Hebrew *roeh* (רֹעֶה), "shepherd" (comp. Ezek. xxxiv, 5, 8, 23; Zech. xi, 15, 16, etc.). This appellation was in the Old Testament already given to God, who performs the office of tending and caring for his people in the highest sense (Psa. xxiii, 1; lxxx, 1 [2]), and then to his representatives, who exercised religious and civil care over the community (e. g. Jer. iii, 15). As these rulers had to feed the poor with bread, and their respective congregations with knowledge and understanding, the title "shepherd" was appropriated to them. The

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Talmud declares that "every shepherd (פרנס) who leads his congregation in gentleness has the merit of leading them in the path for the world to come" (*Sanhedr.* 92 *a*); and that "the Holy One, blessed be he, mourns over the congregation which has a shepherd who conducts himself haughtily towards his flock" *Chagiga*, 5 *b*). From this custom of calling the administrators of the synagogue "shepherds" came the application of the name to those who bear office in the Church. See PASTOR. (B. P.)

Parnassides, a name given to the *Muses* (q. v.), from Mount Parnassus (q. v.).

Parnassus, a mountain greatly celebrated among the ancients, and regarded by the Greeks as the central point of their country. It was in Phocis. It has three steep peaks, almost always covered with snow, and seen from a great distance, the highest being fully 8000 feet above the level of the sea; but as only two of them are visible from Delphi, it was customary among the Greeks to speak of the two-peaked Parnassus. On its southern slope lay Delphi, the seat of the famous oracle, and the fountain of Castalia. The highest peak of Mount Parnassus was the scene of the orgies of the worship of Dionysus (Bacchus); all the rest of the mountain was sacred to Apollo and the Muses, whence poets were said to "climb Parnassus," a phrase still thus employed.

Parnell, THOMAS, D.D., an English divine, noted however rather in the field of belles-lettres than in theology, was born at Dublin in 1679. He was educated at Trinity College, Dublin, where he was passed as master in 1700. In the same year, though under canonical age, he was ordained deacon by dispensation from the bishop of Derry. About three years later he took orders and became archdeacon of Clogher. He received also other preferments through the interest of Swift, when he deserted the Whig party on their fall in the latter part of the reign of queen Anne. Parnell was a contributor to the *Spectator* and *Guardian*, and, after flying to London from his Irish parsonage, became intimate with the leading men of letters. His poetry comes nearer to Pope's, in sweetness of versification, than do any other verses of the time; and he has not only much felicity of diction, but also a very pleasing seriousness of sentiment, shown in such pieces as his popular allegory, *The Hermit*. His death, which occurred in 1718, is said to have been hastened by intemperate habits, and these his friends have attributed to the grief he felt for the loss of his wife. See Allibone, *Dict. of Brit. and Amer. Authors*, ii, s. v.; *English Cyclop.* s. v., for further details and references.

Parnethius, a surname of *Zeus* (Jupiter), derived from Mount Parnes in Attica.

Parnopius, a surname of *Apollo*, under which he was worshipped at Athens. The word signifies *an expeller of locusts*.

Parny, EVARISTE-DÉSIRÉ-DESFORGES, *Chevalier*, and afterwards *Vicomte de Parny*, a French writer, needs mention here for his profanity, immoral tendency, and vile blasphemy of the Bible and its teachings. He was born in the Isle of Bourbon Feb. 6, 1753. At the age of nine he was sent to France and placed at the College of Rennes; but he appears to have shown considerable indifference to the course of studies which was followed there. His imagination, which even at an early age had taken the almost entire guidance of his conduct, impressed him as he grew up with the belief that he was called upon to embrace the ecclesiastical profession, and it is said that he attempted to join the brotherhood of La Trappe. An effort of imprudent zeal, however, on the part of the confessor whom he had chosen as his spiritual guide, produced a rapid change in the mind of the young convert, and he is related to have fallen into an opposite extreme of conduct, and soon after, entering into all the dissipations of youth, finally to have enrolled himself in the military profession. He returned to his native island at the age of twenty, where he became acquainted with a young creole lady, the Eléonore of his verse, which acquaintance his fervent imagination soon converted into the most ardent attachment. Their mutual love inspired his first poetical effusions, which paint with grace and freshness, though perhaps in too vivid colors, the all-absorbing passion of his soul. The affections, however, of the lady were of an evanescent nature; a marriage of interest, which she contracted at the desire of her parents, induced Parny to return to France. Distance and time were unable to efface his sad reminiscences, and he there continued to translate into the language of poetry the feelings which appear to have taken a lasting possession of his mind. In 1775 was published his first collection of elegiac poems, which have been so much admired by his countrymen that they have earned for him the title of the French Tibullus. On the breaking out of the French Revolution he became deprived of the property which he had inherited from his father, and he was compelled to obtain a livelihood by the cultivation of his talents. A painful and striking change now appears in his writings, which he had the weakness to adapt to the prevalent taste of a corrupt age. The rival of Tibullus became the feeble copyist of Voltaire, and his *Paradis perdu*, *Galanteries de la Bible*, and *Guerre des Dieux*, by their disgusting profaneness and absence of genuine poetical feeling, will only be remembered by posterity as indications of the state of society at a period when "everything evil was rank and luxuriant." So strong indeed was the feeling excited against Parny even in France on account of the last mentioned of these three poems that his name was repeatedly passed over among the candidates for the honors of the Institute. However, he was admitted into it in 1803, in the place of Devaines. Most of his other poems are, with few exceptions, inferior to his early productions. He died in Paris Dec. 5, 1814. His works have been published in 5 vols. 18mo by Didot, Paris, 1808, and at Brussels, in 2 vols. 8vo. The best edition, however, is that by M. Boissonnade in the *Collection de Classiques Français* (Lefevre, Paris, 1827). A volume was published in 1826, entitled *Les Poésies inédites de Parny*, with a notice of his life and writings by M. Tissot. See *English Cyclop.* s. v.; St. Beuve, *Causeries du Lundi*, xv, 285 sq.; Tissot, *Notice sur la Vie et les Ouvrages de M. de Parny* (1826). (J. H. W.)

Parochial Board, in Scotland, is the board in each parish which manages the relief of the poor. In England the same duty is performed by overseers, and in some cases by guardians of the poor. See PARISH.

Parochial relief is the relief given to paupers by the parish authorities. See PAUPERISM.

Parochial Schools. See PARISH SCHOOLS.

Parolini, Giacomo, an Italian painter, was born at Ferrara. According to Baruffaldi, who wrote his life, his father died when he was five years old, and his maternal uncle took him under his protection, and, perceiving in him a genius for painting, placed him with the cavalier Peruzzini at Turin, with whom he remained until he was eighteen, when he entered the school of Carlo Cignani. On his return to Ferrara Parolini finished some pictures left incomplete at the death of Maurelio Scannavini, who had been his fellow-student under Cignani. He did this out of regard to his friend, for the relief of his orphaned family. He executed many works for the churches, and a multitude for the collections. Though inferior to Cignani in the grandeur of his conceptions and the masterly style of his chiaroscuro, he yet sustained the credit of his school by the elegance of his design and the suavity of his coloring, particularly in his flesh-tints, in which he excelled, and for which reason he was fond of introducing into his compositions the naked figure. He was unusually successful in the design of his female figures, children, and cherubs. Lanzi

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says his pictures of Bacchanals, festive dances, and Capricci partake much of the playful and elegant style of Albano, and are found in almost every collection at Ferrara. His principal works for the churches are three altar-pieces in the cathedral, and a grand fresco, representing St. Sebastian mounting into glory amid a group of angels, in the church of that saint at Verona. Lanzi pronounces this work a grand production, well executed, which greatly raised his reputation. He died in 1733, and "with him," says Lanzi, "was buried for a season the reputation of the Ferrarese school in Italy." Zani, differing from all others, calls him *Giacomo Filippo*, and says he was born in 1667, and died in 1737.—Spooner, *Biog. Hist. of the Fine Arts*, ii, 655.

Parolini, Pio, was an Italian painter of Udine. According to the abbe Titi, Parolini resided chiefly at Rome, and was admitted a member of the Academy of St. Luke in 1678. He painted the ceiling of one of the chapels of St. Carlo at Carso, representing an allegorical subject, which was ingeniously composed and well colored.—Spooner, *Biog. Hist. of the Fine Arts*, ii, 665.

Parone, FRANCESCO, an Italian painter, was born about 1600 at Milan. According to Baglioni he was the son of an obscure artist, who taught him the rudiments of the art. At an early age he went to Rome, where he had the good fortune of being taken under the protection of the marquis Giustiniani, for whom he painted several pictures. He studied the works of the best masters with great assiduity, and had already begun to distinguish himself when he died, in 1634, in the flower of his life. His principal work is an altar-piece in the church of the monastery of St. Romualdo at Rome, representing the martyrdom of that saint — a grand composition of many figures, executed in the style of Caravaggio.—Spooner, *Biog. Hist. of the Fine Arts*, ii, 655.

Paros, one of the larger islands of the Grecian Archipelago. See GREECE.

Parosh. See FLEA.

Pa'rosh (Heb. *Parosh'*, פַּרְעֹשׁ, *flea;* Sept. Φόρος, but Φαρὶς in Ezra ii, 3; A. V. "Pharosh," in Ezra viii, 3), a Jew whose retainers or descendants, in number 2172, returned from Babylon with Zerubbabel (Ezra ii, 3; Neh. vii, 8). Another detachment of 150 males, with Zechariah at their head, accompanied Ezra (Ezra viii, 3). Seven of the family had married foreign wives (Ezra x, 25). They assisted in the building of the wall of Jerusalem (Neh. iii, 25), and signed the covenant with Nehemiah (Neh. x, 14), either individually, or perhaps representatively in the person of Parosh himself, if then surviving. B.C. ante 535–445.

Paroy, JACQUES DE, a French painter on glass, was born at St. Pourçain-sur-Allier, towards the close of the 16th century. After acquiring the elements of design and painting, he visited Rome for improvement, and studied under Domenichino. It is probable that he gained his knowledge of glass painting in his native country, as that art had already been practiced in the south of France in great perfection by Frère Guillaume, or Guglielmo de Marcilla. Paroy executed several fine works in Venice, and then returned to France. At Paris he painted the windows in the choir of St. Marie, and designed the *Judgment of Susanna* for the chapel of the same church, executed on glass by Jean Nogare. There are four beautiful paintings by Paroy in the parish church of St. Croix at Gannat, representing *St. Ambrose, St. Jerome, St. Augustine,* and *St. Gregory.*—Spooner, *Biog. Hist. of the Fine Arts*, ii, 656.

Parr, Elnathan, D.D., an eminent English divine, flourished in the reign of king James I. Parr was educated at King's College, Cambridge; after taking holy orders he became rector of Palgrave, Suffolk. His exposition of the Epistle to the Romans is a useful work, "equally remarkable," says Dr. Williams, "for soundness of sentiment, familiarity of illustration, and want of taste in style and composition." His *Works* were repeatedly published (4th edit., corrected and enlarged, Lond. 1651, fol.). They contain, *Exposition on the Epistle to the Romans* (on ch. i, on the first two verses of ch. ii, and on ch. viii–xvi):—*The Grounds of Divinity expounded and applied* (8th edit. Lond. 1636, 12mo):—*Abba, Father, or a plain and short Direction concerning the Framing of Private Prayer.*

Parr, Richard (1), an English prelate, flourished in the first half of the 17th century. He was made bishop of Sodor and Man in 1635. He died in 1643. He published a *Sermon* preached at the burial of Sir Robert Spencer (Oxf. 1628, 4to), and *Concio ad Clerum* (1628, 8vo).

Parr, Richard (2), D.D., an exemplary Irish divine of note, was born at Fermoy, Ireland, in 1617. He was educated at Exeter College, Oxford. After taking holy orders he held several minor appointments, and in 1653 became vicar of Camberwell. He remained in this position for thirty-eight years. He died in 1691. In doctrine he was a Calvinist. He wrote *Life and Letters of Archbishop Usher:—The Christian Reformation* (Lond. 1660, 8vo); and published many *Sermons.* See Chalmers, *Gen. Biog. Dict.* s. v.

Parr, Samuel, LL.D., a learned English divine noted as a profound scholar, was born in 1747, at Harrow-on-the-Hill, Middlesex. He was educated at the grammar school of that place, and at Emanuel College, Cambridge. He accepted in 1767 the situation of usher at Harrow, under Dr. Sumner; at whose death in 1772 he offered himself as a candidate for the mastership, but without success. He first opened an academy at Stanmore, which began under very promising appearances; but which, ultimately failing, he gave up in 1776, and then became master of the grammar school at Colchester; whence, in 1778, he removed to that of Norwich. In 1780 he was presented to the rectory of Asterby, Lincolnshire. In 1783 he obtained the perpetual curacy of Hatton, in Warwickshire, and a prebend in St. Paul's Cathedral. In 1790 he exchanged Hatton for the rectory of Wadenhoe, in Northamptonshire, though he still continued to live at the former place, to which he was much attached, and the parish church of which he greatly ornamented. In 1802 Sir Francis Burdett gave him the rectory of Graffham, in the county of Huntingdon, and this completed the course of his Church preferment. He died in 1825. As an elegant classical scholar Dr. Parr stood pre-eminent among his contemporaries; his prodigious memory and extent of research rendered him astonishingly powerful in conversation; and it is to be regretted that the greater part of his labors as an author had reference to topics which were of a temporary nature, and therefore, though written with vigor, are fast sinking into oblivion. Dr. Parr has not left a single great work, nor will his name go down to posterity associated with any important principle or extensive literary undertaking. His fame rests upon a learning which, whatever may have been its accuracy and extent, has bequeathed to the world no memorable results. Parr was a man of great talents, of very extensive learning, and of pre-eminent conversational powers; but he was vain, arrogant, and overbearing. His friends uniformly represent him as possessing much benevolence and kindness of feeling; but he required the utmost submission, and exacted the most devoted attention from all who approached him. In his literary and political disputes he argued and declaimed with the fierceness of party feeling and the petulance of self-love, and forgot alike both the equities and the decencies of controversy. Though of unquestionable ability, he spoke and wrote with the fluency of ready knowledge, rather than with the profoundness of original thought or the compass of a philosophic spirit. He was determined and violent in his social views, as his opinions on the slave-trade and Test-Act questions fully testify. It must be stated, however,

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that on these subjects his mind underwent a change in the latter part of his life. Still his notions about civil and religious liberty were never the clearest or the most comprehensive; for while he could recommend conciliation to the Roman Catholics and the Unitarians, he did not hesitate to suggest persecution against the Methodists. Parr left a vast mass of papers behind him, consisting of his correspondence, and of historical, critical, and metaphysical disquisitions. His published writings, with a memoir by Dr. Johnstone (1828), fill eight thick octavo volumes. They relate to matters historical, critical, and metaphysical, and show a copious erudition, a ready conception, and a vigorous and ample style. He republished *Tracts by Warburton and a Warburtonian* to annoy bishop Hurd, the editor of Warburton; and felt no compunction about injuring the fame of Warburton, whom he pretended to admire and respect, if he could only annoy Hurd, who had given him no offence save what a morbid self-conceit might imagine. See Field, *Memoir of Dr. Parr* (1828); *Parriana* (1828); Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; *Blackwood's Magazine*, Jan., May, June, 1831. (J. H. W.)

Parricide (Lat. *paricida*) is rather a popular than a legal term. In the Roman law it comprehended every one who murdered a near relative; but in English the term is usually confined to the murderer of one's father, or of one who is *in loco parentis*. The parricide does not, in any respect, differ in British and American law from the murderer of a stranger; in both cases the punishment is death by hanging. In the Roman law a parricide was punished in a much more severe manner, being sewed up in a leather sack, along with a live cock, a viper, a dog, and an ape, and cast into the sea to take his fate with those companions.

Parris, SAMUEL, a Congregational minister, was born in London in 1653. He studied at Harvard University, but did not graduate, and engaged in mercantile labors. He became a successful merchant in Boston, but finally felt it his duty to enter the ministry. He was the pastor of the church at Danvers, Mass., from 1689 to 1696. The Salem witchcraft commenced in his family in 1692. His daughter, and his niece, Abigail Williams, aged eleven, accused Tituba (a South American slave), living as a servant in the family, of bewitching them. Mr. Parris beat her, and compelled her to confess herself a witch. John, Tituba's husband, for his own safety, turned accuser of others. Nineteen were hung, and Gyles Cory pressed to death. The delusion lasted sixteen months. As Mr. Parris had been a zealous prosecutor, his Church in April, 1693, brought charges against him. He acknowledged his error, and was dismissed. After preaching two or three years at Stow, he removed to Concord, and preached six months in Dunstable in 1711. He died at Sudbury, Mass., Feb. 27, 1720. See *Life of Parris*, by S. P. Fowler, read to Essex Institute (1857, 8vo).

Parrish, Daniel H., a minister of the Methodist Episcopal Church, South, was born about 1835, of pious parentage. In 1855 he joined the Baltimore Conference as an itinerant preacher, and in the various stations that he was called upon to serve he labored zealously for the cause of Christ. He commanded the attention which intelligence, piety, and warm and generous sympathies usually secure. He was uncommonly fervent in prayer and earnest in exhortation; and in none of the duties of his work did he appear to greater advantage than in the labors incident to revivals. A friend writes, "In these his soul took delight, and great success attended his efforts." He died in February, 1871. See *Minutes of Conferences of M. E. Church, South*, 1871, p. 525, 526.

Parrish, Joseph, M.D., a Quaker noted for his philanthropy, was born in Philadelphia Sept. 2, 1779. Even as a youth he distinguished himself by his pious life. In his twenty-second year he engaged in the study of medicine, and after entering the medical profession became noted for his skill. He was also an elder in the Society of Friends, and by a noble and consistent life gained the esteem of his fellows. Dr. Parrish especially interested himself in the welfare of the American Indians. He watched with deep concern those measures which affected their rights, and frequently engaged in efforts to shield them from injury. He was also the friend of the colored people, and early advocated their emancipation. He died March 13, 1840. See Janney, *Hist. of Friends*, iv, 126, 127.

Parrish, Nathan Cowrey, M.D., a minister of the Methodist Episcopal Church, was born in West Chester, Ohio, Aug. 17, 1834. When he was but thirteen years of age his father died; when about sixteen years of age he began to teach. In 1855, while a student in Brookville College (in the preparatory department of which he was at the same time a teacher), he was converted. In 1856 he received his degree in medicine. He soon after felt impressed that he was called to preach; but he hesitated long to abandon his life-plans. At last, however, his convictions became so settled and thorough that he applied for work in the Kentucky Conference, and was employed by the presiding elder on Vanceburgh Charge. In 1865 he joined the Cincinnati Conference, and was appointed to Venice Circuit. His subsequent appointments were as follows, viz.: To Wayne Street, Piqua; Carr Street, Cincinnati; Venice Circuit, Miami Circuit, Morrow Station, where he remained three years. At the conference of 1873 failing health warned him to rest for a season, and he asked a superannuated relation. He died Feb. 15, 1875. Dr. Parrish was a man of sterling worth. Of him it could be faithfully said, he was "diligent, never unemployed, never triflingly employed." During his entire ministry he was in the habit of spending from six to ten hours per day in study. As a preacher he was earnest, practical, and eloquent. As a pastor he was faithful. With the irreligious he maintained a dignified familiarity that honored his office, made him hosts of friends, and gave him large audiences. He had also a happy faculty of interesting children, and he diligently instructed them. See *Minutes of Conferences*, 1875, p. 115.

Parrocel, Étienne, a French painter, was born in Paris about 1720. He painted historical subjects, but attained little reputation. He executed several scriptural works, among which was *Christ on the Mount of Olives*. There are several etchings by him, in a bold, free style, among which is *The Triumph of Mordecai* (after De Froy).—Spooner, *Biog. Hist. of the Fine Arts*, ii, 658.

Parrocel, Pierre, a French painter and engraver, was born at Avignon in 1664. He received his first instruction in art from his uncle Joseph, also a noted painter, after which he went to Rome, and studied under Marotti. On his return home he travelled through Languedoc and the Provence, and left many valuable productions in sacred art in different churches; among them the *Resurrection* and the *Ascension* of Christ, at the chapel of the White Penitents at Avignon. He was invited to Paris, and there executed a number of magnificent works. At Marseilles he painted the *Coronation of the Virgin*, in the church of St. Maria. His engravings are inferior. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Parry, Richard, D.D., an English divine, was born about the beginning of the second quarter of last century. He was a student of Christ Church, Oxford, and obtained the degree of M.A. March 31, 1747; B.D. May 25, 1754; and D.D. July 8, 1757. After taking holy orders he was made rector of Wichampton, in Dorsetshire, and preacher at Market Harborough, in Leicestershire, for which latter county he was in the commission of the peace. Dr. Parry was a very learned, active, and able divine. He died miserably poor at Market Harborough, April 9, 1780, scarcely leaving sufficient to defray the charges of his funeral. His publications are:

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The Christian Sabbath as Old as the Creation (1753, 4to); he was then chaplain to lord Vere:—*The Scripture Account of the Lord's Supper;* the substance of three sermons preached at Market Harborough in 1755, 1756:—*The Fig-tree dried up, or the Story of that remarkable Transaction as it is related by St. Mark considered in a new light* (1758, 4to):—*Defence of the Lord Bishop of London's Interpretation of Job's "I know that my Redeemer liveth"* (against Warburton [1760, 8vo]):—*A Dissertation on Daniel's Prophecy of the Seventy Weeks* (Northampton, 1762, 8vo):—*Remarks upon a Letter from the Rev. Dr. Kennicott to the Printer of the "General Evening Post," wherein the printed Hebrew Text in Psa. xvi. 10 is vindicated, and the Doctor's Charge against the Jews of having wilfully corrupted the Prophecy is confuted* (Lond. 1763, 8vo). Other works: *Harmony of the Four Gospels:—The Genealogy of Jesus Christ in Matthew and Luke explained* (1771, 8vo). See Darling, *Cyclop. Bibliogr.* s. v.

Parry, William, some time president and theological tutor at Wymondley Academy, Herts, was born in the year 1754 at Abergavenny, in Monmouthshire. He was the eldest of twelve children, most of whom died young. When he was about seven years of age he removed with his father to London, where he attended the ministry of Dr. Samuel Stennett. At the age of seventeen he publicly professed his attachment to Christianity by becoming a member of the Church at Stepney, then under the pastoral care of Mr. Brewer, by whom, at the age of twenty, he was introduced to the academy at Homerton. Under the instructions of Drs. Condor, Gibbons, and Fisher, Mr. Parry remained during six years, pursuing, with unremitting ardor and persevering industry, the studies to which he had devoted himself. He was ordained at Little Baddow, Essex, in the year 1780. To his suggestion and benevolent activity while resident at Baddow may be attributed the formation of "The Benevolent Society for the Relief of Necessitous Widows and Children of Protestant Dissenting Ministers in the Counties of Essex and Herts," also "The Essex Union," whose object is to promote the extension of the Gospel in the county. In the year 1791, when an opposition was made to an application of the Dissenters for a repeal of the Test and Corporation Acts, more especially by the noblemen, gentlemen, and clergy of the county of Warwick, he animadverted with great eloquence and force on their resolutions in three letters addressed to the earl of Aylesford. The pamphlet on the *Inspiration of the New Testament* appeared in the year 1797, and has obtained for its author an extensive reputation. Shortly after its publication proposals were made to Mr. Parry, by the trustees of W. Coward, Esq., to become theological tutor in the dissenting academy which had for some years been conducted at Northampton and Daventry by Drs. Doddridge and Ashworth. An earnest desire of extended usefulness led Mr. Parry to accept those proposals, and in the year 1799 he took an affectionate farewell of his beloved flock at Baddow, after having labored among them for twenty years with great acceptance and fidelity. Mr. Parry entered on his new and important office at Wymondley (to which place the academy was removed) with all that intense application which naturally resulted from the high sense he entertained of its responsibility. As a lecturer Mr. Parry was distinguished by perspicuity and classical simplicity; and by a happy union of dignity and affection he secured the love and veneration of the students intrusted to his care. In undertaking the office of tutor, Mr. Parry did not resign that of a minister of Christ. Immediately after his settlement at Wymondley a small chapel was erected on the premises, where a congregation was raised and a Church formed, over which he presided as pastor till the time of his decease. With the exception of a charge delivered at the ordination of one of his students, Mr. Parry appeared but once in the character of an author after his removal to Wymondley, which was in a work of a controversial kind with Dr. Williams, of Rotherham, *On the Origin of Moral Evil.* It had been his intention to write a history of the Dissenters, a work for which he was well qualified, and for which he had made considerable preparation; but a painful nervous affection coming on, his design was interrupted, and never afterwards resumed. He died in November, 1818. The death-bed of Mr. Parry was one of calm and holy triumph; he rested with unshaken confidence on the rock of ages, and entered with a smile the gloomy valley which was to conduct him to the regions of everlasting day. The writings of Mr. Parry are characterized by clearness of conception, with great accuracy and felicity of expression.—Jones, *Chris. Biog.* s. v.

Parseeism. See PARSEES; PERSIA.

Parsees (i. e. people of *Pars*, or *Fars*, the name of ancient Persia) are a remnant of the old inhabitants of Persia, who to this day continue faithful to the ancient Persian religion as reformed by Zoroaster (q. v.). They are also called *Atesh Perest*, or fire-worshippers; *Majûs*, from their priests the Magi; and by themselves *Beh-Din*, "Those of the excellent belief;" or *Mazdaasnan*, worshippers of Ormuzd; by the Turks *Ghiaur* or *Ghaur*, which is commonly, but against all linguistic laws, derived from the Arabic *Kafir* (a word applied to all non-Mohammedans, and supposed to have been first bestowed upon this sect by their Arabic conquerors in the 7th century), but which is evidently nothing more than an ancient proper name taken from some pre-eminent tribe or locality, since the Talmud (*Jebam.* 63 *b*, *Gitt.* 17 *a*, etc.) already knows them only by this name (*Cheber*); and Origen (*Contra Cels.* vi, 291) speaks of *Kabirs* or Persians, asserting that Christianity has adopted nothing from them.

What the pre-Zoroastrian religion of Persia was is not yet determined, and in all likelihood will not soon be definitely settled. By philological research it has been made clear that in primeval or pre-historic times the religious faith of the Persians and Hindûs was identical; in other words, that Parseeism is but an outgrowth of Brahminism (q. v.). It appears that in consequence of certain social and political conflicts between the Iranians and the Aryans, who afterwards peopled Hindostan proper, an undying feud arose, in the course of which the Iranians foreswore even the hitherto common faith, and established a counter faith (Ahura). The ancient but now hostile gods were transformed into daemons, and the entire Deva religion was branded as the source of all mischief and wickedness. The founder and organizer of this new religion is reputed to be Zarathustra (Greek, Ζαραστράδης, Ζωροάστρης; Latin, *Zoroaster*; mod. Persian, *Zerdosht*, *Zerdusht*), and he is usually distinguished from his successors in the priesthood of like name by the addition of his family name, Spitama. (For a summary of what is known and speculated about the person and time of this great reformer, see the article ZOROASTER. We shall here confine ourselves to the merest essentials of Parseeism.) Zoroastrianism, as the new religion is sometimes called, is of uncertain date. The Zend-Avesta, the Parsee Bible, is ascribed to Zoroaster, but its varieties in doctrine make it evident that it was composed in different ages. Thus the dualism, which is now a characteristic of Parseeism (see below), is not found in the most ancient sections of that book, and there are very early chapters that contain traces even of a polytheistic nature-worship, in which the gods have no personal existence, but are mere powers, such as the sunshine, the wind, the earth, and fire. Hardwick takes the ground that the modifications in the religion of Indo-Persian heathenism, that give it the shape in which we now encounter it, began in the 7th century B.C., and continued until the Sassanian revival in the time of Artaxerxes, or the 3d century of the Christian æra (A.D. 226). He also holds that the *Avesta* was not given its present shape any earlier

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than the last-named period (*Christ and other Masters*, iii, 374).

Whatever the date of the origin of Parseeism, the principles of Zoroaster's theology are easily accessible, and we now turn to a consideration of these. In the article PERSIA we give the early religious history of its people. Taking for granted that such a prophet as Zoroaster flourished at some time in Persian history, we encounter him as the reformer of the Persian religion. From the too-sensuous Aryan system the Iranians had developed a distinct recognition of deities, who are real persons, possessed of self-consciousness and intelligence. But the attempt to subordinate one power to another, in order to establish the supremacy of one God, was first conceived by the author of *Zoroastrianism*. Its especial glory it is to have established as the principle of its theology a monotheism as pure as ever the followers of the Jehovistic faith enjoined. The supposed Zoroaster first taught the existence of but one deity, the Ahura, who is called Mazda [see ORMUZD], the Creator of all things, to whom all good things, spiritual and worldly, belong. Zoroaster's conception of the Supreme Deity is sublime. All the highest attributes, except that of Fatherhood, are assigned to him. He is the Creator of all earthly and spiritual life. He is the Holy God, the Father of all truth, the "Best Being of all," the Master of purity. He is supremely happy, possessing every blessing, health, wealth, virtue, immortality, wisdom, and abundance of every earthly good. All these he bestows on the good man who is pure in thought, word, and deed, while he punishes the wicked. All that is created, good or evil, fortune or misfortune, is his work. He is to be served by purity, truth, and goodness in thought, word, and deed, by prayers and offerings. The works of agriculture are especially pleasing to him. No images of him were allowed. In spite of some mixtures of physical ideas, such as the ascription to him of health, and the conception of him as in some sense light, the notion of Ahura-Mazda is truly spiritual. Under the Supreme Being are the genii, who stand between God and man; Sraosha, the instructor of the prophet, the friend of God, and the protector of the faith; and Armaiti, the genius of the earth and the guardian of piety, and perhaps some others. The existence of evil was accounted for by the supposition of two primeval causes, which, though opposed to each other, were united in every existing being, even in Ahura-Mazda himself, and by their union was produced the world of material things and of spiritual existence. The cause of good is Vohu-Mano, the good mind, from which springs Gaya, or reality; to it all good, true, and perfect things belong. The evil cause is Akun-Mano, "naughty mind," from which springs non-reality (Ajyaiti); to it all evil and delusive things belong. But, as united in Ahura-Mazda, the two principles are called Spento-Manyus, the dark spirit. No personal existence is ascribed to these; they both exist in Ahura-Mazda, but they are opposed to one another as creators of light and darkness, of life and death, of sleep and waking. In the course of time, through the operation of the principle whereby attributes become personified, this primeval doctrine became corrupted into a systematic dualism. Thus the two causes appear as distinct and opposed personal beings, Ahura-Mazda or Ormuzd, of whom Spento-Manyus is a title, and Angro-Manyus or Ahriman. These two existed separately and independently from all eternity, each ruling over a realm of his own, and constantly at war with and striving to overthrow the other. All the good and pure creations of Ormuzd are defiled and spoiled by those of Ahriman, who cannot create independently, but only brings evil into being to counterwork, ruin, and destroy the good works of Ormuzd. Under each principle is a hierarchy of ministers, personal beings created by these respective lords, whom they serve and obey in every way. The first created and chief of these to Ormuzd are his six councillors, in later times made seven by including Sraosha or Ormuzd himself. They are all called "immortal saints," and each rules over a special province of creation. These are in their origin personifications of abstractions, representing the gifts of Ormuzd to his worshippers. Ahriman has also a council of six (later seven) evil beings, the counterparts of Ormuzd's councillors, who work evil in the spheres over which the latter preside. Under these, on each side, are hosts of other spirits. Those of Ormuzd are the "good spirits," headed by Sraosha and the Fervers, invisible protectors of all created beings. Ahriman has the Devas or Divs, the exact contraries to these. The two principles are considered as co-equal and co-eternal in the past; neither is absolutely victorious as yet. Their strife extends throughout all creations; every existing thing is ranged on one side or the other; nothing can be neutral. But at the last three prophets sprung from Zoroaster will appear, who will convert all mankind to Zoroastrianism; evil will be conquered and annihilated; Ahriman will vanish forever, and creation will be restored to its primitive purity.—A later development still was made to save the unity of the Supreme. It was therefore held that the two principles emanated from a being called Zarvan-Akarana, time without bounds, into whom they will again be in the end absorbed. This doctrine rests on a misinterpretation of texts in the Avesta (see Haug, *Essay*, p. 20 sq., 264). It is, however, still held by the Parsees in India as well as in Persia. Man is represented as created by Ormuzd in purity and holiness; but through the temptation of the Divs he fell, and became exposed to sin and evil. Every man is bound to choose whether he will serve Ormuzd by good deeds, industry, and piety, or Ahriman by the contrary vices. According as he chooses, so is he rewarded or punished in another world. For Zoroaster had taught the hope of a future life. According to him, there are two intellects, as there are two lives—one *mental* and the other *bodily*; and, again, there must be distinguished an *earthly* and a *future* life. There are two abodes for the departed—Heaven (Garô-Demâna, the House of the Angels' Hymns, *Yazna*, xxviii, 10; xxxiv, 2; comp. Isa. vi, Revelat., etc.) and Hell (Drajô-Demâna, the residence of devils and the priests of the Deva religion). Between the two there is the Bridge of the Gatherer or Judge, which the souls of the pious alone can pass. There will be a general resurrection, which is to precede the last judgment, to foretell which Sosiosh (Soskyans), the son of Zoroaster, spiritually begotten (by later priests divided into three persons), will be sent by Ahura-Mazda. The world, which by that time will be utterly steeped in wretchedness, darkness, and sin, will then be renewed; death, the archfiend of creation, will be slain, and life will be everlasting and holy.

The Zoroastrian creed gradually became corrupted, until, in the time of Alexander Severus, Ardshir "Arianos" (comp. Mirkhond, ap. de Sacy, *Mémoires sur div. Ant. de la Perse*, etc., p. 59), the son of Babegan, called by the Greeks and Romans Artaxerxes or Artaxares, who founded the Sassanide dynasty, caused the complete restoration of the partly lost and partly forgotten books of Zoroaster, which he effected, it is related, chiefly through the inspiration of a Magian sage, chosen out of 40,000 Magians. The sacred volumes were then translated out of the original Zend into the vernacular, and disseminated among the people at large, and fire temples were reared throughout the length and the breadth of the land. The Magi or priests were all-powerful, and their hatred was directed principally against the Greeks. "Far too long," wrote Ardshir, the king, to all the provinces of the Persian empire, "for more than five hundred years, has the poison of Aristotle spread." The fanaticism of the priests often found vent also against Christians and Jews. The latter have left us some account of the tyranny and oppression to which they as unbelievers were exposed—such as the prohibition of fire and light in their houses on Persian

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fast-days, of the slaughter of animals, the baths of purification, and the burial of the dead according to the Jewish rites—prohibitions only to be bought off by heavy bribes. In return, the Magi were cordially hated by the Jews, and remain branded in their writings by the title of dæmons of hell (*Kidushin*, 72 *a*). To accept the instruction of a Magian is pronounced by a Jewish sage to be an offence worthy of death (*Shabb.* 75 *a*, 156 *b*). This mutual animosity does not, however, appear to have long continued, since in subsequent times we frequently find Jewish sages (Samuel the Arian, etc.) on terms of friendship and confidence with the later Sassanide kings (comp. *Moed Katon*, 26 *a*, etc.).

From the period of its re-establishment, the Zoroastrian religion flourished uninterruptedly for about four hundred years, till, in A.D. 651, at the great battle of Nahavand (near Ecbatana), the Persian army, under Yezdezird, was routed by the caliph Omar. Under Mohammedan rule, the great mass of the inhabitants were converted to the religion of Islam. A very small number, still clinging to the ancient religion, were for many centuries the victims of constant oppression. Mahmûd the Ghiznevide, Shah Abbas, and others, were conspicuous by their untiring persecution of them; and the manner in which they were held up to general detestation is best shown by the position assigned them in most popular Mohammedan tales as sorcerers and criminals. They were hunted down with such ferocity that they became nearly exterminated, and after untold suffering for two hundred years a colony found its way to India. Those that remained in Persia, being permitted to reside only in one district and under the most mortifying restrictions, gradually sank into ignorance and degradation, and procured a precarious living by performing menial labor; but, notwithstanding all this oppression, they have always maintained the character of honest, chaste, and industrious citizens. At present there are, according to the very latest information, about eight thousand *Guebres* (as they are now called) scattered over the vast dominions of their ancestors, chiefly in Yezd and twenty-four surrounding villages. There are a few at Teheran, a few at Ispahan, at Shiraz, and some at Baku, near the great naphtha mountain.

During those fierce persecutions of the 7th century many of those who still cleaved to the religion of their forefathers found a refuge in the mountainous districts of Khorassan, where, for about a hundred years, they lived in the free and undisturbed exercise of their religion. At length, however, when the sword of the persecutor overtook them even in these remote districts, and they were again compelled to seek safety in flight, a considerable number emigrated to the small island of Ormuz, at the mouth of the Persian Gulf. Here, however, they remained only a short time, when, finding that they were still within the reach of their Moslem persecutors, they went out to seek an asylum in Hindostan, where, concealing the true nature of their religion, they partly conformed to Hindû practices and ceremonies. At length, after a long series of hardships, which they endured with the most exemplary patience, they resolved to make an open profession of their ancient faith, and accordingly they built a fire-temple in Sanjan, the Hindû rajah of the district kindly aiding them in the work. The temple was completed in A.D. 721, and the sacred fire was kindled on the altar. For three hundred years from the time of their landing in Sanjan the Parsees lived in comfort and tranquillity; and at the end of that period their numbers were much increased by the emigration of a large body of their countrymen from Persia, who, with their families, located themselves in different parts of Western India, where they chiefly engaged in agricultural pursuits. Being a peaceable and industrious people, the Parsees lived in harmony with the Hindûs, though of different and even opposite faiths. Nothing of importance, indeed, occurred in their history until the beginning of the 16th century, when they were called upon to aid the rajah under whom they lived in resisting the aggressions of a Mohammedan chief residing at Ahmedabad. On that occasion they distinguished themselves by their valor and intrepidity, contributing largely to the success which at first crowned the arms of the Hindûs. Ultimately, however, the Moslems were victorious, and the Hindû government was overthrown. The Parsees, carrying with them the sacred fire from Sanjan, now removed to the mountains of Baharût, where they remained for twelve years, at the end of which they directed their course, first to Bansda, and afterwards to Nowsaree, where they speedily rose to wealth and influence. Here, however, a quarrel arose among the priests, and the sacred fire was secretly conveyed to Oodwara, a place situated thirty-two miles south of Surat, where it still exists; and being the oldest fire-temple in India, it is held in the highest veneration by the Parsees. Nowsaree is the city of the priests, members of whom are every year sent to Bombay to act as spiritual instructors of their Zoroastrian fellow-worshippers. It is difficult to ascertain the precise time at which the Parsees arrived in Bombay, but in all probability it was in the latter half of the 17th century, somewhere about the time that the island passed into the hands of the British, having been given by the king of Portugal as a dowry to his daughter Catharine when she became the wife of Charles II. Ever since this remarkable remnant of antiquity has maintained its footing in Hindostan, chiefly in Bombay, and in some of the cities of Gujerat, and a few are also to be found in Calcutta, and other large cities in India, in China, and other parts of Asia.

The Parsees of India, who, according to the latest census, form a population of 110,544, or twenty per cent. of the whole population, are recognised as the most respectable and thriving portion of the community, being for the most part merchants and landed proprietors. They bear, equally with their poorer brethren in Persia, with whom they have of late renewed some slight intercourse for religious and other purposes—such as their *rivâyets* or correspondences on important and obscure doctrinal points—the very highest character for honesty, industry, and peacefulness, while their benevolence, intelligence, and magnificence outvie those of most of their European fellow-subjects. Their general appearance is to a certain degree prepossessing, and many of their women are strikingly beautiful. In all civil matters they are subject to the laws of the country they inhabit; and its language is also theirs, except in the ritual of their religion, in which the holy language of Zend is used by the priests, although, as a rule, these have no more knowledge of it than the laity.

These are the leading fundamental doctrines as laid down by their prophet. Respecting the practical side of their religion, we cannot here enter into a detailed description of their very copious rituals, which have partly found their way into other creeds. Suffice it to mention the following points. They do not eat anything cooked by a person of another religion; they also object to beef, pork, especially to ham. Marriages can only be contracted with persons of their own caste and creed. Polygamy, except after nine years of sterility and divorce, is forbidden. Fornication and adultery are punishable with death. The Parsees stand alone in their treatment of the dead. At a certain stage of every funeral a dog is introduced to look at the corpse; and without this preliminary no spirit is presumed to rest in peace. But the dead are neither burned nor buried. However well this fact is known, it is not equally well known that the motive which deters alike from cremation and from sepulture is a fear of doing dishonor to the elements of fire and earth. Their dead are exposed on an iron grating in the Dokhma, or Tower of Silence, to the fowls of the air, to the dew, and to the sun, until the flesh has disappeared, and the bleaching bones fall through into a pit beneath, from which

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they are afterwards removed to a subterranean cavern. The Parsees having so long mingled with the Hindûs have naturally adopted many of their customs and practices, which for centuries they have continued to observe; and though the *punchâyet*, or legal council of the Parsees, about twenty-five years ago endeavored to discourage, and even to root out all such ceremonies and practices as had crept into their religion since they first settled in Hindostan, their attempts were wholly unsuccessful. So recently, however, as 1852 steps have been taken for the accomplishment of the same desirable object which are more likely to bring about the restoration of the Zoroastrian religion to its pristine purity. In that year an association was formed at Bombay, called the "Rahnumai Mazdiasna," or Religious Reform Association, composed of many wealthy and influential Parsees, along with a number of intelligent and well-educated young men. The labors of this society have been productive of considerable improvement in the social condition of the Parsees. The state of the priesthood calls for some change in that body. Many of them are so ignorant that they do not understand their liturgical works, though they regularly recite the required portions from memory. The office of the priesthood is hereditary, the son of a priest being also a priest, unless he chooses to follow some other profession; but a layman cannot be a priest. That the priests may be incited to study the sacred books, an institution has been established called the "Mulla Firoz Mudrissa," in which they are taught the Zend, Pehlvi, and Persian languages. On the whole, the Parsee community in India appears to be rapidly imbibing European customs and opinions, and rising steadily in influence and importance. Liberal as is the adoption by the Parsees of social improvements suggested by Englishmen, it is too recent in origin to be yet anything like complete. The family is still essentially shut off from the outer world; and we must refer to those who have been behind the scenes if we would know the people thoroughly under their social or domestic aspect. Here, too, marks of the influence of the Hindûs meet us at almost every turn. Noticeably is this the case as concerns astrology. Whether it be a birth or a marriage, or anything else of critical moment, the stars are to be interrogated for their reading of its future. The notion of a baby without a horoscope is quite foreign to all Parsee associations. In fact, the very naming of a child is looked upon as an impossibility without the intervention of a star-gazer. While alchemy has come to be discredited in India nearly as much as it is in Europe, astrology and palmistry are to this day gravely reckoned among Parsees in the category of rational sciences. At the early age of seven a child must be betrothed, and the wedding follows not long after. Its rites are in a large measure symbolical; but their original signification has been forgotten. Many of them are evident grafts from Hindûism; but one of them, at least, is foreign. When the bridegroom first reaches the abode of his father-in-law, some lady of the house waves over his head several times a metallic vessel containing rice and water, flings its contents at his feet, and also an egg, and finally admits him through the door, with his right foot forward. To a Hindû nothing—unless it be an onion—is more utterly impure than an egg. A priest is always employed to solemnize marriage. A Parsee, if true to the traditions of his race, can be only a monogamist. Nuptial festivities, even to the poorest Parsee, are very expensive, and often, besides exhausting his earnings of many past years, entail a heavy load of debt. But the long-established submission to this unremunerative folly is now gradually yielding to common-sense; and the Parsees, year by year, are coming more and more to conduct their espousals on a scale of outlay soberly correspondent to the real requirements of the occasion. Towards bringing about this improvement, the counsel and the example of Englishmen have doubtless been of important influence.

The traditions of the Parsees teach that the sacred fire which Zoroaster brought from heaven has been kept continually burning in the consecrated temples, and is fed with choice wood and spices. The Parsees claim to have brought that fire from the temple in Persia, and for ages to have kept it alive and burning. They are called Fire-worshippers, but they call themselves "Those of excellent belief." Their temples contain no idols, but are entirely plain, and contain nothing that they regard as sacred but the fire which is burning on the altar, and which they assert has not only been kept burning through all the ages, but will be kept burning to the end of the world. All intelligent Parsees, however, spurn the imputation that they worship the sun or fire. Ahura-Mazda being the origin of light, his symbol is the sun, with the moon and the planets, and in default of them the fire, and the believer is enjoined to face a luminous object during his prayers. Hence also the temples and altars must forever be fed with the holy fire brought down, according to tradition, from heaven, the sullying of whose flame is punishable with death. The priests themselves approach it only with a half-mask (Penom) over the face, lest their breath should defile it, and never touch it with their hands, but with holy instruments. The fires are of five kinds; but however great the awe felt by Parsees with respect to fire and light (they are the only Eastern nation who abstain from smoking), yet they never consider these, as we said before, as anything but emblems of Divinity. They assert that they worship the one true spiritual God alone, but *revere* the sun and fire as the highest manifestation of God. The ignorant Parsees, however, do not so discern in their worship, and pay adoration to the sun and fire as divinities; and the intelligent excuse them because, say they, if so ignorant as to be unable to comprehend the true God, they may as well be suffered to adore His brightest manifestations. The intelligent ones claim that when they look up to the sun, they look beyond to the great Author of all good, and worship only Him. "We see them," says Graves (in a letter from India to the *Northern Christian Advocate*, 1875), "in the street, on the docks, or anywhere that they may happen to be at the time of the going down of the sun, apparently in adoration. We have seen them in their carriages stop on the terrace and put themselves in a position of worship. They gather on the shores of the sea as the sun goes down, and raise their hands and bow with the most profound reverence. From their beautiful homes on Malabar Hill the ladies gather with their children to reverence and adore the setting sun as it sinks into the sparkling sea."

The Parsees practice also five kinds of "sacrifice," which term, however, is rather to be understood in the sense of a sacred action. These are, the slaughtering of animals for public or private solemnities; prayer; the Daruns sacrament, which, with its consecrated bread and wine in honor of the primeval founder of the law, Hom or Heomoh (the Sanscr. *Soma*), and Dahman, the personified blessing, bears a striking outward resemblance to the sacrament of the Lord's Supper; the sacrifice of Expiation, consisting either in flagellation or in gifts to the priest; and, lastly, the sacrifice for the souls of the dead. The purification of physical and moral impurities is effected, in the first place, by cleansing with holy water (Nirang), earth, etc.; next, by prayers (of which sixteen, at least, are to be recited every day) and the recitation of the divine word; but other self-castigations, fasting, celibacy, etc., are considered hateful to the Divinity. The ethical code may be summed up in the three words—purity of thought, of word, and of deed; a religion "that is for all, and not for any particular nation," as the Zoroastrians say. It need hardly be added that superstitions of all kinds have, in the course of the tribulations of ages, and the intimacy with neighboring countries, greatly defiled the original purity of this creed, and that its forms now

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vary very much among the different communities of the present time.

There are two sects of Parsees in India, the *Shensoys* and the *Kudmis*, both of whom follow in all points the religion of Zoroaster, and differ merely as to the precise date for the computation of the æra of Yezdegird, the last king of the ancient Persian monarchy. The only practical disadvantage which arises from this chronological dispute is that there is a month's difference between them in the time at which they observe their festivals. The Kudmis are few in number, but several of the most wealthy and influential of the Parsees belong to this sect. About thirty years ago a keen discussion, known among the Parsees by the name of the Kubisa controversy, was carried on in Bombay, and though argued with the greatest earnestness and acrimony on both sides, the contested point in regard to the æra of Yezdegird has not yet been satisfactorily settled. The difference was first observed about two hundred years ago, when a learned Zoroastrian, named Jamasp, came from Persia to Surat, and while engaged in instructing the Mobeds, or Parsee priests, discovered that there was a difference of one full month in the calculation of time between the Zoroastrians of India and those of Persia. It was not, however, till 1746 that any great importance was attached to this chronological difference. In that year the Kudmi sect was formed, its distinguishing tenet being an adherence to the chronological view imported by Jamasp from Persia, while the great mass of the Parsees in India still retained their former mode of calculation. At first sight this might appear a matter of too small importance to give rise to a theological dispute, but it must be borne in mind that when a Parsee prays, he must repeat the year, month, and day on which he offers his petition, and this circumstance leads to an observable difference between the prayer of a Kudmi and that of a Shensoy, and the same difference of course exists in the celebration of the festivals which are common to both sects.

Something like a very serious schism has lately broken out in the Parsee communities, and the modern terms of Conservative and Liberal, or, rather, bigot and infidel, are almost as freely used with them as in Europe. The sum and substance of these innovations, stoutly advocated by one side and as stoutly resisted by the other, is the desire to stop early betrothal and marriage, to suppress the extravagance in funerals and weddings, to educate women, and to admit them into society, and especially to abolish the purification by the Nirang—a filthy substance in itself—as well as to reduce the large number of obligatory prayers. The task of the pious Parsee in prayer is certainly no small one. He has to repeat his devotions sixteen times at least every day. First on getting out of bed, then during the Nirang operation, again when he takes his bath, again when he cleanses his teeth, and when he has finished his morning ablutions. The same prayers are repeated whenever, during the day, a Parsee has to wash his hands. Every meal—and there are three—begins and ends with prayer, besides the grace, and before going to bed the work of the day is closed by prayer. Two counter alliances or societies—the "Guides of the Worshippers of God" and the "True Guides" respectively—are contending for the objects of their different parties.

The literature of the Parsees will be found noted under PERSIA and ZEND-AVESTA. Besides the latter, which is written in ancient Zend, and its Gujarati translation and commentaries, there are to be mentioned, as works essentially treating of religious matters, the *Zerdusht-Nameh*, or Legendary History of Zoroaster; the *Sadder*, or Summary of Parsee Doctrines; the *Dabistan*, or School of Manners; the *Desatir*, Sacred Writings, etc. All these have been translated into English and other European languages. The Guebres had lost all knowledge of the literature connected with their religion, and were altogether steeped in the grossest ignorance, until the recent efforts for their elevation. As we have said above, the Parsee merchants of India sent a member of their denomination to Persia, with the view of ameliorating the condition of their poor brethren residing in that kingdom. The emissary of his people bore the name *Manokji Limdji Sahab*. This worthy man, being a British subject, enjoyed in his mission all the privileges which that mother-country of liberty so bountifully confers. Manokji visited the several settlements of the poor Guebres, and acquainted himself with their wants and burdens. Backed by his constituents in India, he made himself responsible to the Persian government for the punctual discharge of the annual poll-tax that was to be levied on the Guebre subjects of the realm. By this measure he put himself in direct connection with all the communes of Persian Guebres, and, moreover, became the medium of their political complaints to government. He thus liberated them at once from the endless troubles to which they had hitherto been subjected. He at the same time took care to establish schools for religious and secular instruction. We are informed that his success has been so complete in this undertaking as to induce Mohammedan fathers to send their children to the excellent Guebre school at Teheran.

Of works treating on the subject of this article, we mention principally, Hyde, *Veterum Rel. Pers. Historia* (Oxon. 1760, 4to); Ousely, *Travels in the East* (Lond. 1819); Anquetil du Perron, *Exposition des Usages des Parses;* Haug, *Essays on the Sacred Language, Writings, and Religion of the Parsees* (Bombay, 1862, 8vo), especially essay iv; Rawlinson, *Five Great Monarchies*, iii, 93-136; iv, 328-347; Bunsen, *God in History*, bk. iii, ch. vi, and Appendix, notes D, E; *Egypt*, iii, 474 sq.; Müller, *Chips from a German Workshop*, i, 158 sq.; also 79 sq., 115, 126 sq., 140 sq.; Narroji, *Manners and Customs of the Parsees* (Liverpool, 1861); id. *The Parsee Religion* (ibid. 1861); Framjee, *The Parsees* (Lond. 1858); Hardwick, *Christ and other Masters*, ii, 361 sq.; Clarke, *Ten Great Religions*, ch. v; *Theol. Rev.* Jan. 1871, p. 96-110; Spiegel's art. "Parsismus," in Herzog's *Real-Encyklopädie*, xi, 115 sq. (J. H. W.)

Parshan'datha [some *Parshanda'tha*] (Heb. פַּרְשַׁנְדָּתָא, *Parshandatha'*, prob. Persian, *given to Persia* [comp. Παρσώνδης, Diod. ii, 33]; Sept. Φαρσανισάν v. r. Φαρσαννές), the first named of the ten sons of Haman slain by the Jews at Shushan (Esth. ix, 7). B.C. 473.

Parsimony. See COVETOUSNESS.

Parson in English ecclesiastical law means the incumbent of a benefice in a parish. He is called parson (Lat. *persona ecclesiæ*) because he represents the Church for several purposes. He must be a member of the Established Church of England, and duly admitted to holy orders, presented, instituted, and inducted; and at least twenty-three years of age. When he is inducted, and not before, he is said to be in full and complete possession of the incumbency, and is called in law *persona impersonata*, or "parson imparsonee." The theory is that the freehold of the parish church is vested in him, i. e. he represents the church, and in the eye of the law sustains the person thereof, as well in suing as in being sued in any action touching the same. As the legal owner, the parson has various rights of control over the chancel. He is also the owner of the churchyard, and as such is entitled to the grass. As owner of the body of the church, he has a right to the control of the church bells, and is entitled to prevent the churchwardens from ringing them against his will. The distinction between a parson and a vicar is, that the parson has generally the whole right to the ecclesiastical dues in the parish, whereas the vicar has an appropriator over him, who is the real owner of the dues and tithes, and the vicar has only an inferior portion. The duty of the parson is to perform divine ser-

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vice in the parish church under the control of the bishop, to administer the sacraments to parishioners, to read the burial-service on request of the parishioners, and to marry them in the parish church when they tender themselves. He is bound to reside in the parish, and is subject to penalties and forfeiture if he without cause absent himself from the parish. He is subject to the Clergy Discipline Act, in case of misconduct. One may cease to be a parson, by death, cession in taking another benefice, consecration, promotion to a bishopric, resignation, or, lastly, deprivation, either by sentence of the ecclesiastical court, or in pursuance of divers penal statutes, which declare the benefice void for some neglect or crime. See Walcott, *Sac. Archæol.* s. v.; Hook, *Church Dict.* s. v.; Chambers, *Cyclop.* s. v. See PARISH.

Parsonage, a common term for the residence of a *parson* or minister in many churches.

Parsons, Charles Booth, D.D., a minister of the Methodist Episcopal Church, was born in 1799 near Louisville, Ky. In early life he was an actor, but having become convinced finally that he could not serve God as he should in that employment, he forsook the stage and all its associations in 1837, and joined the Church, to become a preacher of the good tidings, in 1840, as a member of the Kentucky Conference. At the time of the separation of the Southern branch of Methodism, Parsons joined the Methodist Episcopal Church, South, but at the outbreak of the war he went back to the mother Church, and gave his influence to the support of the Northern, or, rather, Union cause, and became also a most devoted friend of the freedmen, especially in the state of Kentucky, where he was then preaching. Parsons's early training as a dramatist always attracted to him large audiences, and somewhat tinctured his style as a preacher. Those who had the pleasure of hearing him in his best days bear testimony to his ability, and the scores who have been converted under his ministry are the living witnesses of his success. His favorite pulpit themes were the cardinal doctrines of the New Testament, as taught by his Church. He seemed to have a clear conception of these truths, and before large congregations he defended them with ability, and urged them with singular pathos and power. He happily united the qualities of the able debater and the attractive orator. His propositions were clearly stated, and sustained by the conclusive reasoning of the one, and sufficiently adorned by the embellishments of the other. His sermons were remarkable for the uniformity of their excellence. Nearly every effort was a success. "We shall never forget," writes one who is competent to criticise pulpit oratory, "his grim picture of 'that hardened wretch who stood at Calvary, clanking the spikes that were so soon to be driven through the hands and feet of the blessed Redeemer.'" This is a good sample of the dramatic pervading his discourses. Nor was he distinguished alone for the ability and success of his pulpit ministrations, but also for his wisdom in council and his administrative capacity. In the meridian of life he was removed from the itinerant's extensive field to the invalid's limited sphere—from the pulpit to the sick-room. In his affliction and death, which occurred near Portland, Ky., in 1866, he exemplified the truth of what he had preached in life. He was a good man, a kind friend, a popular minister, and his name will long survive. He was the author of quite an interesting volume, entitled *The Stage and the Pulpit*, now out of print. He served as one of the commissioners of the Church South to settle the claims of that Church with the Methodist Episcopal Church; but, as is well known, that settlement failed to give satisfaction, and a final arrangement was not made until 1876. (J. H. W.)

Parsons, David, D.D., a Congregational minister, was born Jan. 28, 1749, at Amherst, Mass. He graduated at Harvard College in 1771, entered the ministry in 1775, and was ordained pastor in Amherst, Oct. 2, 1782, and resigned Sept. 1, 1819. He felt much interest in the cause of education, and gave land for the site of an academy which has since become Amherst College. Parsons died May 18, 1823. He published several of his *Sermons* (1788, 1795, et al.). See Sprague, *Annals of the Amer. Pulpit*, ii, 120.

Parsons, Henry M., an American Presbyterian minister, was born at Glen's Falls, N. Y., July 27, 1813. He received a careful training from his parents; graduated at Williams College, Mass., in 1835; studied theology under Hugh N. Wilson, D.D., at Southampton, N. Y.; was licensed and ordained Oct. 8, 1847, pastor over the Moriches Church, Long Island. Soon his health began to fail him, and at the earnest solicitation of his people he tried a southern climate; he spent a winter in Cuba, where he served as a chaplain for the seamen at Havana; but after two years' absence he returned and labored another year with his people on Long Island. His health was still poor, and thinking that an inland climate would help him, in 1852 he accepted a call from Warrior Run Church, Pa., where he continued to labor for two years. At length he gave up preaching and travelled for his health, but died Aug. 10, 1859. Mr. Parsons was the author of *Christ in the Desert.* His mind was well-balanced, his descriptive powers excellent; and his letters from abroad bear evidence of nice discrimination and clearness of perception. See Wilson, *Presb. Hist. Almanac*, 1861, p. 104. (J. L. S.)

Parsons, Jonathan, an American Presbyterian minister, was born at West Springfield, Mass., Nov. 30, 1705. He was educated at Yale College, class of 1729. As a student at New Haven he gave many indications of uncommon genius. Soon after graduation Parsons began to preach. He was ordained minister in 1731 of Lyme, Conn., where he continued until 1745. The last thirty years of his life were spent at Newburyport, in one of the largest congregations in America. His labors were incessant, and he sometimes sank under his exertions. During his last sickness he enjoyed the peace of a Christian. He expressed his unwavering assurance of an interest in the favor of God through the Redeemer. He died July 19, 1776, at Newburyport. As a preacher he was eminently useful. During some of the first years of his ministry his style was remarkably correct and elegant; but after a course of years, when his attention was occupied by things of greater importance, his manner of writing was less polished, though perhaps it lost nothing of its pathos and energy. In his preaching he dwelt much and with earnestness upon the doctrines of grace, knowing it to be the design of the Christian religion to humble the pride of man and to exalt the grace of God. His invention was fruitful, his imagination rich, his voice clear and commanding, varying with every varying passion, now forcible, majestic, terrifying, and now soft and persuasive and melting. He was eminent as a scholar, for he was familiar with the classics, and he was skilled in the Latin, Greek, and Hebrew languages. He was accounted a dexterous and masterly reasoner. He published at Boston, *Letters in the Christian History* (1741): —a *Lecture* (1742):—*Lectures on Justification* (1748): *Good News from a Far Country, in seven Discourses* (1756):—*Observations*, etc. (1757):—*Manna Gathered in the Morning* (1761):—*Infant Baptism from Heaven, in two Discourses* (1765):—*A Sermon on the Death of G. Whitfield* (1770):—*Letters on Baptism* (1770):—*Freedom from Civil and Ecclesiastical Tyranny the Purchase of Christ* (1774):—*Sixty Sermons on various Subjects* (1780, 2 vols. 8vo). See Searl's *Sermon* preached at the funeral obsequies; Allen, *Amer. Biogr. Dictionary*, s. v.; Sprague, *Annals of the Amer. Pulpit*, iii, 47–52; *Amer. Qu. Reg.* xiv, 109. (J. H. W.)

Parsons, Joseph (1), a Congregational minister, flourished in the early part of last century. He was born about 1671, and was educated at Harvard College,

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where he graduated in 1697. He then studied theology, and became minister of Lebanon, Conn., in 1700. In 1708 he accepted a call to Salisbury, and there died in 1740. He published an *Ordination Sermon* (1733).

Parsons, Joseph (2), also a Congregational minister, was born about 1703, and was educated at Harvard College, where he graduated in 1720. He studied theology, and became pastor at Bradford, Mass., where he died in 1765, in the thirty-ninth year of his ministry. He published three occasional *Sermons* (1741, 1744, and 1759).

Parsons, Joseph (3), a divine of the Church of England, flourished near the middle of last century as minister of Stanton Harcourt and South Leigh, Oxford. He published. *Fast Sermon* (1760, 4to):—*Thirty Lectures on the Principles of the Christian Religion* (1761, 8vo):—*Apology for the Church of England* (1767, 4to).

Parsons, Levi, a Congregational minister, who was employed also in missionary labors, was born July 18, 1792, in Goshen, Mass. He graduated at Middlebury College in 1814; was ordained Sept. 3, 1817, and labored under the Vermont Missionary Society a year, when he was sent on an agency into Palestine by the American Board. He sailed with Rev. P. Fisk for Smyrna Nov. 3, 1819, and arrived Jan. 15, 1820, whence they went to the island of Scio, and in November Mr. Parsons started for Palestine, reaching Jerusalem Feb. 12, 1821, where he remained until May 8. After suffering severe illness on the island of Syra, he reached Smyrna Dec. 3, and sailed to Alexandria, where he died, Feb. 11, 1822. Mr. Parsons was a good scholar, and very amiable and interesting in his manners. His life was thoroughly devoted to benevolent work. His biography was written by his brother-in-law, D. V. Morton (1824). See also *Amer. Miss. Mem.* p. 263; Sprague, *Annals of the Amer. Pulpit*, ii, 644; Wilson, *Presb. Hist. Almanac*, 1866, p. 221; *Christian Monthly Spectator*, vii, 316.

Parsons, Moses, a Congregational minister, was born at Gloucester, Mass., in 1716. He graduated at Harvard College in 1736; taught school at Manchester, and subsequently at Gloucester; was ordained at Byfield, Mass., in 1744, and continued pastor of that Church until his death in 1783. He published several *Sermons* (1765, 1772, 1773). See Sprague, *Annals of the Amer. Pulpit*, i, 448 sq.; *Memoirs of Chief Justice Parsons* (his son), ch. ii, iii, vii.

Parsons, Philip, a noted English divine, was born at Dedham, Essex, in 1729. He was educated at Sidney Sussex College, Cambridge. Having taken orders, he was appointed to the Free School of Oakham, Rutlandshire. In 1761 he was presented to the school and curacy of Wye, became rector of Eastwell in 1767, and of Snave in 1776. He died in 1812. Parsons published *Dialogues of the Dead with the Living* (Anon.) (Lond. 1779, 8vo):—*Six Letters to a Friend on the Establishment of Sunday-schools* (ibid. 1786, 12mo). See Darling, *Cyclop. Bibliog.* ii, s. v.; Allibone, *Dict. of Brit. and Amer. Authors*, ii, s. v.; (Lond.) *Gentleman's Magazine*, vol. lxxxii.

Parsons, Robert, better known as *Father Parsons*, a noted English divine, originally a Protestant, but finally an ardent adherent of the Romish faith, and a most influential member of the Society of Jesus, was born of very humble parentage at Netherstowey, near Bridgewater, in Somersetshire, in 1546. He was as a boy remarkable for his native endowments and his devotion to study. The vicar of the town, interested in the promising youth, gave him instruction in Latin and Greek, and when he had been properly prepared for college contributed liberally towards Robert's support at Oxford, where he was admitted to Baliol College in 1563. In the university Parsons was remarkable as a clever disputant in scholastic exercise, then much in vogue; so that, having taken his first degree in arts in 1568, he was the same year made probationer-fellow of his college; and, taking pupils, was presently the most noted tutor in it. He entered into orders soon after, and was made socius sacerdos, or chaplain-fellow. In 1572 he proceeded M.A., was bursar that year, and the next dean of the college: but being charged by the society with incontinency and embezzling the college-money, to avoid the shame of a formal expulsion he was permitted, out of respect for his learning, to send in his resignation, Feb. 1573–4. After quitting Oxford he went first to London, and thence, June, 1574, through Antwerp to Louvain, where, meeting with the Jesuit father, William Good, his countryman, he spent a week in the spiritual exercises at the college of the Jesuits. He next proceeded to Padua, there to study medicine, in order to practice it for a support; but he had not been long at Padua before the unsettled state of his mind and of his affairs excited in him a curiosity to visit Rome. This visit fixed him heartily as a Jesuit; for here meeting with some Englishmen of the order, he became so impatient to be among them that he went back to Padua, settled his affairs there, and returning to Rome, May, 1575, was chosen a member of the Society of Jesus, and admitted into the English college. He was indeed framed by nature, as well as bent by inclination, to this society, being fierce, turbulent, and bold, and he soon made a distinguished figure in it. Having completed the course of his studies, he became one of the principal penitentiaries; and was in such credit with the pope in 1579 that he obtained a grant from his highness to raise a hospital at Rome, founded in queen Mary's time, and to establish it as a college or seminary for the English. Later he was sent, together with Campian, to England to influence the Anglican clergy towards a return to the Romish Church, and in this mission proved himself a most dexterous and wily messenger. As the law at the time forbade the admission of popish emissaries, Parsons carefully concealed his purpose, and made himself known only to those he knew he could safely trust. He at one time prided himself in having so far succeeded in his purpose, that the overture of the Anglican Church to the Romish fold was very imminent. But at this very time, so auspicious to him as he believed, his co-laborer was discovered by the watchful agents of lord Burleigh and imprisoned. Parsons thereupon hastily passed over into France, and stopped at Rouen. While in England he had found means to privately print and put in circulation books advocating the re-establishment of the papal Church in England, and on kindred subjects; and now, not being otherwise employed, he printed others, which he likewise caused to be dispersed there. In 1583 he returned to Rome, being succeeded in his office of superior to the English mission by one Heyward. However, the management of that mission was left to him by Aquaviva, the general of the order, and he was appointed prefect of it in 1592. In the interim, having procured for the English seminary before mentioned at Rome a power of choosing an English rector in 1586, he was himself elected into that office the following year. Upon the prodigious preparations in Spain to invade England, father Parsons was despatched to Madrid, to turn the opportunity of the present temper of its monarch to the best advantage of the Jesuits, whose enormities had nearly brought them into the Inquisition. Parsons found means to elude the severity of that tribunal; obtained of the king that his majesty should appoint one of the judges, and himself another, for this Inquisition, and then set about the main business of the voyage. He caused seminaries to be erected for the purpose of supplying England from time to time with priests, who should keep alive the spirit of Romanism that he had enkindled, as well as opposition to the Protestant crown, and to prepare the papists there to join with any invasion which those abroad might procure. Thus, for instance, he dealt with the duke of Guise to erect a seminary for such a purpose in Normandy; and now he prevailed with Philip II to erect such in Spain: so that in a short time they could not only boast of their

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seminaries at Rome and Rheims, but of those at Valladolid, Seville, and St. Lucar in Spain, at Lisbon in Portugal, and at Douai and St. Omer in Flanders. In all these the English Roman Catholic youth who were sent to them were educated in violent prejudices against their native country, and their minds formed to all the purposes that father Parsons had in his head; one of these was obliging them to subscribe to the title of the infanta of Spain to the crown of England. In support of this scheme he published his *Conference about the next Succession to that Crown*, advocating as lawful the intended deposition of queen Elizabeth. After the defeat of the Spanish Armada in 1588, Parsons left no means in his power untried to invite the duke of Guise, at that time all-powerful in France, to a second invasion; and when nothing effectual could be obtained that way, he endeavored to raise a rebellion in England. He tampered with the earl of Derby to appear at the head of it, and when that nobleman refused to be led into disloyal schemes he was poisoned, it is charged, by Parsons's procurement. Nor is this the only charge brought against Parsons. We find Sir Ralph Winwood informing secretary Cecil from Paris, in 1602, of an attempt to assassinate the queen that year by another English Jesuit, at the instigation of father Parsons (Winwood, *Memorials*, vol. i). Finding all his projects against queen Elizabeth blasted, he plotted the exclusion of king James by several means; one of which was exciting the people to set up a popular form of government, for which he had furnished them with principles in several of his books. Another was to engage the pope in a design of making his kinsman the duke of Parma king of England, and securing the assistance of lady Arabella by marrying her to the duke's brother, cardinal Farnese. Cardinal d'Ossat gives the king of France a large account of both these projects in one of his letters, and in another mentions a third, wherein he himself had been dealt with by Parsons, which was that the pope, the king of France, and the king of Spain should agree among themselves for a successor for England who should be a Catholic, and that they should join their forces to establish him on the throne (Ossat, *Letters*, pt. ii, lib. iii). However, the death of his friend, cardinal Allen, in 1594, drew Parsons's attention for a while off these weighty public affairs upon his own private concerns. It was chiefly by his interest that the cardinal had obtained the purple, and he conceived great hopes of succeeding him in it. The dignity was worth his utmost endeavors, and he turned every stone to compass it. For that purpose he employed some Jesuits to set about in Flanders a petition to the king of Spain, subscribed by great numbers of the lowest of the people as well as those of better rank and quality. He applied also to that monarch by John Piragues, one of his prime confidants, but received no answer; and then repaired himself to Rome in 1596, under pretence of settling some quarrels that had arisen in the English college there during his absence. He had the year before been complimented, in a letter from some of the principal persons of his order there, on the assured prospect he had of succeeding; and upon his arrival was visited, among others of the highest rank, particularly by cardinal Bellarmine, who encouraged him to wait upon the pope, as he did, with an account of the reports that were spread all over Flanders, and even at Rome, of his holiness's design to confer the purple upon him, and that the king of Spain had written to his holiness regarding this promotion. But in a personal interview with the pontiff, Parsons learned that there had been sent to his holiness so many complaints of him from the secular clergy, that, instead of bringing him into the sacred college, he had some thoughts of stripping him of the posts he was already possessed of. To avert this disgrace, Parsons withdrew on pretence of health to Naples, and did not return to Rome till after the death of the pope (Clement VIII) in 1606. Parsons now continued to devote his attention mainly to the successful termination of the English work, and under the next pontiff, Paul IV, enjoyed greater favor at Rome. When suddenly brought to a sick-bed, and his recovery was regarded as extremely doubtful, the pope indulged Parsons in all the ceremonies usually granted to cardinals at the point of death. Upon his decease at Rome in 1610 his body was embalmed, and interred, pursuant to his own request, in the chapel of his college, close to that of cardinal Allen.

The Jesuits all abound in praise of father Parsons, but there are many Romanists who impeach the integrity of his character. Thus cardinal D'Ossat, in a letter to the king of France, giving an account of Parsons's *Conference*, declares that he was a man who regarded neither truth nor reason. Pasquin also at Rome thus exposed Parsons's factious and plotting humor: "If there be any man that will buy the kingdom of England, let him repair to a merchant in a black square cap in the city, and he shall have a very good pennyworth thereof." To conclude, the imputation laid upon him by the English secular Romish priests, as well as the Protestants, that Parsons was a person of a turbulent and seditious nature, is sufficiently supported by his numerous writings, the titles of which are as follows: *A brief Discourse, containing the Reasons why Catholics refuse to go to Church, with a Dedication to Queen Elizabeth*, under the fictitious name of John Howlet, Dec. 15, 1580:—*Reasons for his coming into the Mission of England*, etc.; by some ascribed to Campian:—*A brief Censure upon two Books written against the Reasons and Proofs:—A Discovery of John Nichols, misreported a Jesuit*, all written and printed while our author was in England:—*A Defence of the Censure given upon his two Books*, etc. (1583):—*De persecutione Anglicana epistola* (Rome and Ingolstadt, 1582):—*A Christian Directory* (1583):—*A second Part of a Christian Directory*, etc. (1591); these two parts being printed erroneously at London, our author published an edition of them under this title, *A Christian Directory, guiding Men to their Salvation, etc., with many Corrections and Additions by the Author himself;* this book is really an excellent one, and was afterwards put into modern English by Dr. Stanhope, dean of Canterbury, and has gone through eight editions, the last in 1782:—*Responsio ad Eliz. Reginæ edictum contra Catholicos* (Romæ, 1593), under the name of And. Philopater:—*A Conference about the next Succession to the Crown of England*, etc. (1594), under the feigned name of Doleman:—*A temperate Wardword to the turbulent and seditious Watchword of Sir F. Hastings, Knight*, etc. (1599), under the same name:—*A Copy of a Letter written by a Master of Arts at Cambridge*, etc. (written in 1584, and printed about 1600); this piece was commonly called "Father Parsons's Green Coat," being sent from abroad with the binding and leaves in that livery:—*Apologetical Epistle to the Lords of her Majesty's Privy Council*, etc. (1601):—*Brief Apology, or Defence of the Catholic Ecclesiastical Hierarchy erected by Pope Clement VIII*, etc. (St. Omer, 1601):—*A Manifestation of the Folly and bad Spirit of secular Priests* (1602):—*A Decachordon of ten quodlibetical Questions* (1602):—*De Peregrinatione:—An Answer to O. E. whether the Papists or Protestants be true Catholics* (1603):—*A Treatise of the three Conversions of Paganism to the Christian Religion*, published (as are also the two following) under the name of N. D. [Nicholas Doleman] in 3 vols. 8vo (1603, 1604):—*A Relation of a Trial made before the King of France in* 1600 *between the Bishop of Evreux and the Lord Plessis Mornay* (1604):—*A Defence of the precedent Relation*, etc.:—*A Review of ten public Disputations, etc., concerning the Sacrifices and Sacrament of the Altar* (1604):—*The Forerunner of Bell's Downfall of Popery* (1605):—*An Answer to the Fifth Part of the Reports of Sir Edward Coke*, etc. (1606, 4to), published under the name of a Catholic Divine:—*De sacris alienis non adeundis, quæstiones duæ* (1607):—*A Treatise tending to Mitigation towards Catholic Subjects in England*, against Thomas Morton, afterwards bishop of Durham (1607):

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— *The Judgment of a Catholic Gentleman concerning King James's Apology*, etc. (1608):—*Sober Reckoning with Thomas Morton* (1609):—*A Discussion of Mr. Barlow's Answer to the Judgment of a Catholic Englishman concerning the Oath of Allegiance* (1612); this book, being left not quite finished at our author's death, was afterwards completed and published by Thomas Fitzherbert. The following are also posthumous pieces: *The Liturgy of the Sacrament of the Mass* (1620):—*A Memorial for the Reformation*, etc.; thought to be the same with *The High Court and Council of the Reformation*, finished, after twenty years' labor, in 1596, but not published till after our author's death, and republished from a copy presented to James II, with an introduction and some animadversions by Edward Gee, under the title of *The Jesuits' Memorial for the intended Reformation of the Church of England under their first Popish Prince* (1690, 8vo). There is also ascribed to him *A Declaration of the true Causes of the great Troubles presupposed to be intended against the Realm of England*, etc.; seen and allowed, anno 1581. Parsons, besides, translated from the English into Spanish, *A Relation of certain Martyrs in England*, printed at Madrid, 1590, 8vo. See Dr. James, *Jesuits' Downfall* (1612); Berington, *Memoirs of Gregor Panzani* (papal legate in England under Charles I); Henke, *Kirchengesch.* vol. iii; Dodd, *Ch. Hist.* (see Index); Lingard (Rom. Cath.), *Hist. of England;* Hallam, *Literary Hist. of Europe;* id. *Constit. Hist. of England;* Green, *Hist. of the English People*, p. 412; Ranke. *Hist. of the Papacy*, i, 439, 504; Nutt, *Ch. Hist. of England;* (Lond.) *Gentleman's Magazine*, 1823, p. 412 sq.; Allibone, *Dict. of Brit. and Amer. Authors*, ii, 1517, 1518. (J. H. W.)

Parswanatha is the name of the twenty-third of the deified saints of the Jainas in the present æra. Parswanatha and Mahavira, the twenty-fourth, are greatly revered, especially in Hindostan. In a suburb of Benares, called Belupura, there is a temple honored as the birthplace of Parswanatha. See JAINAS.

Partake, to receive a share. The saints are *partakers of Christ* and of the heavenly calling. By receiving Jesus Christ and his Spirit into their hearts, they possess them and their blessings and influences as their own, and are effectually called to the heavenly glory (Heb. iii, 1-14; vi, 4). They are *partakers* of God's promises and benefits; they have an interest in all the promises, and shall receive every blessing therein contained (Eph. iii, 6; 1 Tim. vi, 2). They are *partakers of the divine nature, and of Christ's holiness*, when, through union with Christ and fellowship with him in his righteousness and spirit, their nature is conformed to Christ (2 Pet. i, 4). They *partake of Christ's sufferings*, and of the afflictions of the Gospel, when they are persecuted for their adherence to the truth and example of Christ (1 Pet. iv, 13; 2 Cor. i, 7; 2 Tim. i, 8). They *partake* of the *grace* of Paul, and other ministers, when they receive spiritual edification from their ministry (Phil. i, 7). Hypocrites are *partakers* of the Holy Ghost. Some of them in the apostolic age enjoyed his miraculous gifts and operations; and in every age they receive such convictions, or other influences, as are separable from a state of grace (Heb. vi. 4). Men become *partakers* in other men's sins by contriving, consenting, inclining to, rejoicing in, assisting to commit, or sharing the profits or pleasures of their sin; or by occasioning them by an evil example, or offensive use of things indifferent; by provoking or tempting to, or not doing all we can to hinder their sin; or by commanding, exciting, or hiring men to sin; or by defending, extenuating, or commending their sin; by neglecting to reprove, and promote the proper punishment of sin; and by not mourning over and praying against sin (Rev. xviii, 4; Eph. v, 11).—Brown.

Parthenai (or **Parthenay**), **Anne de**, an accomplished and pious lady, the wife of Anthony de Pons, count of Marennes, was duchess of Ferrara, daughter of Louis XII, and one of the brightest ornaments of the court of Renée de France. She was a protectress of learning, and was herself, on account of her abilities and accomplishments, the delight of every society into which she entered. She understood Greek and Latin, and took great pleasure in conversing with theologians and reading the Scriptures, which induced her to turn Protestant, and to give succor to the Reformed cause.—Betham.

Parthenay, Jean de, *lord of Soubise*, a heroic leader among the Protestants of France, was descended from an ancient Romish family of his name, and was born about 1512. He chose the profession of arms, and having distinguished himself in it, was appointed to command Henry II's troops in Italy about 1550. Before he left Italy he imbibed the sentiments of the Reformed religion at the court of Ferrara, under the auspices of Renée. After his return to France lord Soubise applied himself with extraordinary zeal to propagate his principles in the town and neighborhood of Soubise, and he succeeded so well that in a little time the mass was forsaken all about the place by a great part of the people. He also held frequent conferences with Catharine de Medicis, queen-mother of Henry III, who became in her heart his proselyte, though she had not courage enough to declare it openly; and the duchess of Montpensier, who was always present at these conferences, was so much wrought upon by Soubise's discourse that she desired on her death-bed to have the sacrament administered to her according to the Calvinistical form. The queen-mother, when she came to be regent of the kingdom during the infancy of Charles IX, appointed Parthenay gentleman of the chamber to the young monarch in 1561; and he was likewise created a knight of the order of the Holy Ghost. The same year the prince of Condé, the head of the Huguenot party, was also set at liberty: and in the very beginning of the religious war that prince, looking on the large city of Lyons, which had declared for the Protestant cause, as not in safe hands under the baron D'Adret, appointed Soubise to that important command in 1562; and he answered fully all the expectations which the prince had conceived of him. He performed a hundred bold actions there, and resolutely kept the city, defending it effectually against all difficulties both from force and artifice. The duke of Nevers besieged it to no purpose, and the queen-mother attempted in vain to overreach him by negotiations. He persevered in maintaining and promoting the Protestant cause with unabated ardor till his death in 1566, when he was about fifty-four. His wife, Antoinette Bouchard, eldest daughter of the house of Aubeterre, is also noted as a most devoted advocate of the Protestant cause.

Parthenia, a surname of *Artemis* (Diana), and also of *Hera* (Juno).

Parthenius, an Eastern prelate, flourished in the second half of the 17th century. He was successor to Cyrill Lucar (q. v.) in the patriarchate of Constantinople. Parthenius was a man of unusual mental powers, and in his position held remarkable sway. Not only in the East, but also in Russia his influence was felt. Opposed to all reformatory inroads, he freed the Church from Calvinistic doctrinal tendencies, as well as everything that betrayed the influence of Protestant ideas. He was also the principal promoter of the Ὀρθόδοξος ὁμολογία, which the Russian orthodox metropolitan Peter Mogilas (q. v.) prepared, and which in the synod at Jerusalem in 1672 was adopted as the principal confession of the whole Greek Church. Parthenius died very near the close of the 17th century. See Neale, *Hist. of the Eastern Church* (patriarchate of Constantinople).

Parthĕnon is the temple which the Greeks dedicated at Athens to Minerva (q. v.). It is one of the most celebrated of the Greek temples, and is usually regarded as one of the most perfect specimens of Greek

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architecture. Many of the sculptures have been removed from the Parthenon in modern times, and the different capitals of Europe highly prize the secured relics from this historic place. See ATHENS.

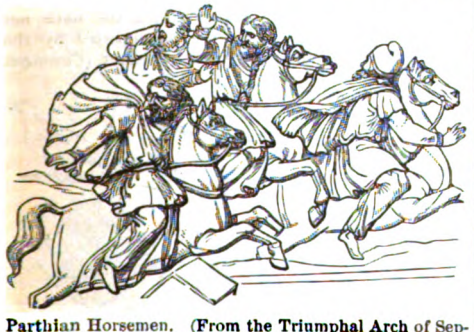
Parthĕnos (Gr. *a virgin*), a surname of *Athene* (Minerva) at Athens, where the Parthenon was dedicated to her.

Parthia. See PARTHIAN.

Par'thian (Πάρθος). Parthians are spoken of in Acts ii, 9 as being with their neighbors, the Medes and Elamites, present at Jerusalem on the day of Pentecost. The persons referred to were Jews who had settled in Parthia (Παρθία in Ptolemy, Παρθυαία in Strabo and Arrian), and the passage shows how widely spread were members of the Hebrew family in the first century of our æra. See DIASPORA. The term originally referred to a small mountainous district lying to the north-east of Media. Afterwards it came to be applied to the great Parthian kingdom into which this province expanded. To the history of the Parthians there seems to be but one allusion in the Old Testament, that in Daniel (Dan. xi, 44; comp. Tacit. *Hist.* v, 8) to the campaigns of Antiochus Epiphanes.

Parthia Proper was the region stretching along the southern flank of the mountains which separate the great Persian desert from the desert of Kharesm. It lay south of Hyrcania, east of Media, and north of Sagartia. The country was pleasant, and fairly fertile, watered by a number of small streams flowing from the mountains, and absorbed after a longer or a shorter course by the sands. It is now known as the *Atak* or "skirt," and is still a valuable part of Persia, though supporting only a scanty population. In ancient times it seems to have been densely peopled; and the ruins of many large and apparently handsome cities attest its former prosperity (see Fraser, *Khorassan*, p. 245).

The ancient Parthians are called a "Scythic" race (Strabo, xi, 9, § 2; Justin, xli, 1–4; Arrian, *Fr.* 1), and probably belonged to the great Turanian family. Various stories are told of their origin. Moses of Chorene calls them the descendants of Abraham by Keturah (*Hist. Armen.* ii, 65); while John of Malala relates that they were Scythians whom the Egyptian king Sesostris brought with him on his return from Scythia, and settled in a region of Persia (*Hist. Univ.* p. 26; comp. Arrian, *l. c.*). Really nothing is known of them till about the time of Darius Hystaspis, when they are found in the district which so long retained their name, and appear as faithful subjects of the Persian monarchs. We may fairly presume that they were added to the empire by Cyrus, about B.C. 550; for that monarch seems to have been the conqueror of all the north-eastern provinces. Herodotus speaks of them as being contained in the 16th satrapy of Darius, where they were joined with the Chorasmians, the Sogdians, and the Aryans, or people of Herat (Herod. iii, 93). He also states that they served in the army which Xerxes led into Greece, under the same leader as the Chorasmians (vii, 66). They carried bows and arrows and short spears, but were not at that time held in much repute as soldiers. In the final struggle between the Greeks and Persians they remained faithful to the latter, serving at Arbela (Arrian, *Exp. Alex.* iii, 8), but offering only a weak resistance to Alexander when, on his way to Bactria, he entered their country (*ib.* 25). In the division of Alexander's dominions they fell to the share of Eumenes, and Parthia for some time was counted among the territories of the Seleucidæ. About B.C. 256, however, they ventured upon a revolt, and under Arsaces (whom Strabo calls "a king of the Dahæ," but who was more probably a native leader) they succeeded in establishing their independence. This was the beginning of the great Parthian empire, which may be regarded as rising out of the ruins of the Persian, and as taking its place during the centuries when the Roman power was at its height. During the Syro-Macedonian period the Parthian and Jewish history kept apart in separate spheres, but under the Romans the Parthians defended the party of Antigonus against Hyrcanus, and even took and plundered Jerusalem (Josephus, *Ant.* xiv, 13, 3; *War*, i, 13).



Parthian Horsemen. (From the Triumphal Arch of Septimius Severus, Rome.)

Parthia, in the mind of the writer of the Acts, would designate this empire, which extended from India to the Tigris, and from the Chorasmian desert to the shores of the Southern Ocean. Hence the prominent position of the name Parthians in the list of those present at Pentecost. Parthia was a power almost rivalling Rome —the only existing power which had tried its strength against Rome and not been worsted in the encounter. By the defeat and destruction of Crassus near Carrhæ (the scriptural Harran) the Parthians acquired that character for military prowess which attaches to them in the best writers of the Roman classical period (see Horace, *Od.* ii, 13; *Sat.* ii, 1, 15; Virgil, *Georg.* iii, 31; Ovid, *Ars Am.* i, 209, etc.). Their armies were composed of clouds of horsemen, who were all riders of extraordinary expertness; their chief weapon was the bow. They shot their arrows with wonderful precision while their horses were in full career, and were proverbially remarkable for the injury they inflicted with these weapons on an enemy who attempted to follow them in their flight. The government of Parthia was monarchical; but as there was no settled and recognised line of succession, rival aspirants were constantly presenting themselves, which weakened the country with internal broils, especially as the Romans saw it to be their interest to foster dissensions and encourage rivalries. From the time of Crassus to that of Trajan they were an enemy whom Rome especially dreaded, and whose ravages she was content to repel without revenging. The warlike successor of Nerva had the boldness to attack them; and his expedition, which was well conceived and vigorously conducted, deprived them of a considerable portion of their territories. In the next reign, that of Hadrian, the Parthians recovered these losses; but their military strength was now upon the decline, and in A.D. 226 the last of the Arsacidæ was forced to yield his kingdom to the revolted Persians, who, under Artaxerxes, son of Sassan, succeeded in re-establishing their empire. The Parthian dominion thus lasted for nearly five centuries, commencing in the third century before, and terminating in the third century after, our æra.

It has already been stated that the Parthians were a Turanian race. Their success is to be regarded as the subversion of a tolerably advanced civilization by a comparative barbarism—the substitution of Tartar coarseness for Aryan polish and refinement. They aimed indeed at adopting the art and civilization of those whom they conquered, but their imitation was a poor travesty, and there is something ludicrously grotesque in most of their more ambitious efforts. At the same time they occasionally exhibit a certain amount of skill and taste, more especially where they followed Greek models. Their architecture was better than their sculpture. The famous ruins of Ctesiphon have a gran-

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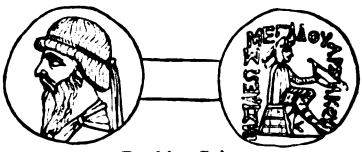
Ornamentation of Arch at Takt-i-Bortan.

deur of effect which strikes every traveller; and the Parthian constructions at Akkerkuf, El Hammam, etc., are among the most remarkable of Oriental remains. Nor was grandeur of general effect the only merit of their buildings. There is sometimes a beauty and delicacy in their ornamentation which is almost worthy the Greeks. For specimens of Parthian sculpture and architecture, see Sir R. K. Porter, *Travels*, vol. i, plates 19–24; vol. ii, plates 62–66 and 82, etc. For the general history of the nation, see Heeren, *Manual of Anc. Hist.* p. 229–305, Eng. transl.; Smith, *Dict. of Greek and Roman Geog.* s. v.; and especially Rawlinson's *Sixth Oriental Monarchy—Parthia* (Lond. 1871), on whose article in Smith's *Dict. of the Bible* the above is chiefly founded. The geography of Parthia may be studied, besides the ancient authorities, in Cellar. *Notit.* ii, 700; Mannert, v, 102; Forbiger, *Handb.* ii, 546 sq. See also *Amer. Ch. Rev.* Oct. 1873, art. iii; *Bibliotheca Sacra*, April, 1874, art. viii.



Parthian Coin.

Participation, the act of *sharing jointly* with others in any object or benefit. "Participation" is what is meant by "communion," when applied by the apostle to the body and blood of Christ sacramentally received. The "communion" is "on the part of the *receivers* of that ordinance; the Greek word which is so rendered (κοινωνία) not signifying *communication*, as from the priest, of any benefit of which he is the dispenser, but the partaking *together*, the *joint* enjoyment, of the spiritual benefits of which Christ, by the sacrifice of himself, has called us to be partakers." See COMMUNION.

Particular Baptists. See BAPTISTS.

Particular Redemption. See REDEMPTION.

Particularists, a name sometimes applied to *Calvinists* (q. v.), at least such as hold the doctrine of particular redemption and a limited atonement. See GRACE.

Partington, John, M.A., an English divine, was a native of Scotland. The time of his birth is not known to us. In 1732 he became minister of a dissenting congregation at Hampstead. He also preached at Founders' Hall, London, in 1738. He died in 1749. Partington published a *Sermon* (Jas. i, 17) *on the right Improvement of the Gifts of God's Bounty* (Lond. 1733, 8vo).

Partington, Josiah, a Presbyterian minister, was born in Manchester, England, Dec. 25, 1801. He was educated privately, and studied theology under the care of a minister. In 1832 he immigrated to the United States, was licensed and ordained by Niagara Presbytery, and preached successively for the churches of Knowlesville and Byron, N. Y.; Pelham, C. W.; and in Youngstown, N. Y., where he died, Feb. 14, 1864. Mr. Partington was a man of sterling piety and earnest zeal for the Master. He possessed special command of language, good reasoning powers, and strong concentration. He died with his armor on, and in the full triumph of faith in Jesus. See Wilson, *Presb. Hist. Almanac*, 1867, p. 317. (J. L. S.)

Partition, MIDDLE WALL OF (μεσότοιχον τοῦ φραγμοῦ), an expression used by Paul to designate the Mosaic law as the dividing line between Jews and Gentiles (Eph. ii, 14). Commentators are not exactly agreed as to the special point of the comparison, whether to the חֵיל, or sacred fence of stone pillars erected in the Temple to warn off all non-Jews (Josephus, ἱερὸν λιθίνου δρυφάκτου, *Ant.* xv, 11, 5), or the inner veil of the Most Holy Place (1 Kings vi, 21, וַיַּבְדֵּר, "he made a partition"), which was rent at the crucifixion (Matt. xxvii, 51; comp. Heb. x, 20). See TEMPLE.

Partridge (Heb. *koré*, קֹרֵא, so named from its *calling*, 1 Sam. xxvi, 20, Sept. νυκτοκόραξ, Vulg. *perdix*; Jer. xvii, 11, Sept. πέρδιξ, Vulg. *perdix*), a bird mentioned in Scripture only in the two passages referred to above. Bochart would understand by it the *snipe* (*Hieroz.* ii, 652 sq.), on the ground of the similarity of the word *koré* to the supposed Arabic *karia*; but the argument rests on a very doubtful basis, and, besides, the snipe does not seem from the context to be the bird intended (see Faber on Harmer, *Observ.* i, 306 sq.). Faber himself understands the same bird, called in Arabic *katta* or *katha* (see Hasselquist, *Travels*, p. 331 sq.; Schöder, *Spec. Hieroz.* ii, 81), which, however, is really a quail (see Oedmann, *Samml.* ii, 54 sq., who, in ii, 57, identifies the *karia* of Arabic writers with the *Merops apiaster*, or bee-eater). For the former theories on the meaning of the word, see Rosenmüller, ad Bochart, ii, 736; Gesenius, *Thesaur.* p. 1232 sq.—Winer, ii, 306.

The rock-partridge is strong on the wing, and fleet of foot. It is wild and shy, sagacious in availing itself of whatever facilities for concealment may be afforded by the district in which it happens to be. The flesh is used as food by the Arabs, though it is dry, and far inferior in flavor to that of our species. Its powers and craft make its pursuit an exciting sport, and hence it is hunted with avidity. Dr. Shaw (*Travels*, p. 236) describes the mode of hunting the partridge thus: "The Arabs have another, though a more laborious method of catching these birds; for, observing that they become languid and fatigued after they have been hastily put up twice or thrice, they immediately run in upon them, and knock them down with their zerwattys, or bludgeons, as we should call them." On this Harmer (*Observ.* ii, 76) comments as follows: "It was precisely in this manner that Saul hunted David, coming hastily upon him, and putting him up from time to time, in hopes that he should at length, by frequent repetitions of it, be able to destroy him." Egmont and Heymen (ii, 49) give an account of the manner of taking snipes in the Holy Land, very much like the Arab way of catching partridges. They say that if the company be numerous, they may be hunted on horseback, as they are then never suffered to rest till they are so tired that you may almost take them in your hand. But snipes delight in watery places. David, therefore, being in dry deserts, might rather mention the partridge (Fairbairn).

It will be seen by the marginal reading that the passage in Jeremiah may bear the following interpretation: As the *koré* "gathereth young which she hath not brought forth." This rendering is supported by the Sept. and Vulg., and is that which Maurer (*Comment.*

Partridges, from a bass-relief, Khorsabad.

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in *Jer.* l. c.), Rosenmüller (*Sch. in Jer.* l. c.), Gesenius (*Thesaur.* s. v.), and scholars generally adopt. In order to meet the requirements of this latter interpretation, it has been asserted that the partridge is in the habit of stealing the eggs from the nests of its congeners and of sitting upon them, and that when the young are hatched they forsake their false parent; hence, it is said, the meaning of the simile: the man who has become rich by dishonest means loses his riches, as the fictitious partridge her stolen brood (see Jerome *in Jerem.* l. c.). It is perhaps almost needless to remark that this is a mere fable, in which, however, the ancient Orientals may have believed. There is a passage in the Arabian naturalist Damir, quoted by Bochart (*Hieroz.* ii, 638), which shows that in his time this opinion was held with regard to some kind of partridge. The explanation of the rendering of the text of the A. V. is obviously as follows. Partridges were often "hunted" in ancient times as they are at present, either by hawking, or by being driven from place to place till they become fatigued, when they are easily captured or killed in the manner above described. Thus nests were no doubt constantly disturbed, and many destroyed: as, therefore, is a partridge which is driven from her eggs, so is he that enricheth himself by unjust means—"he shall leave them in the midst of his days." The expression in Ecclus. xi, 30, "like as a partridge taken (and kept) in a cage," clearly refers, as Shaw (*Travels*, l. c.) has observed, to "a decoy partridge," and the Greek πέρδιξ θηρευτής should have been so translated, as is evident both from the context and the Greek words; comp. Aristot. *Hist. Anim.* ix, 9, § 3 and 4. The "hunting this bird upon the mountains" (1 Sam. xxvi, 20) entirely agrees with the habits of the Greek partridge (*Caccabis saxatilis*) and the desert partridge (*Ammoperdix Heyi*). The specific name of the former is partly indicative of the localities it frequents, viz. rocky and hilly ground covered with brushwood. Our common partridge (*Perdix cinerea*), as well as the Barbary (*C. petrosa*) and red-leg (*C. rufa*), do not occur in Palestine (Smith).

Late commentators state that there are four species of the *tetrao* (grouse) of Linnæus abundant in Palestine; the francolin (*T. francolinus*), the katta (*T. alchata*), the red-legged or Barbary partridge (*T. petrosus*), and the Greek partridge (*T. saxatilis*). In this now obsolete classification there are included not less than three genera, according to the more correct systems of recent writers, and not one strictly a grouse occurs in the number, though the real *T. urogallus*, or cock of the woods, is reported as frequenting Asia Minor in winter, and in that case is probably no stranger in Libanus. There is, however, the genus *Pterocles*, of which the *P. alchata* is the *katta* (*ganga*, *cata*), and pin-tailed grouse of authors, a species very common in Palestine, and innumerable in Arabia; but it is not the only one, for the sand-grouse of Latham (*P. arenarius*) occurs in France, Spain, Barbary, Arabia, Persia, and on the north side of the Mediterranean, or all round Palestine. *P. Arabicus*, and probably *P. exustus*, or the Arabian and singed gangas, occur equally in the open districts of the south, peopling the desert along with the ostrich. All are distinguished from other genera of *Tetraonidæ* by their long and powerful wings, enabling them to reach water, which they delight to drink in abundance; and by this propensity they often indicate to the thirsty caravan in what direction to find relief. They feed more on insects, larvæ, and worms than on seeds, and, none of the species having a perfect hind toe that reaches the ground, they run fast: these characteristics are of some importance in determining whether they were held to be really clean birds, and consequently could be the *selav* of the Israelites, which our versions have rendered "quail." See QUAIL. The francolin forms a second genus, of which *F. vulgaris*, or the common tree-partridge, is the Syrian species best known, though most likely not the only one of that country. It is larger than the ganga; the male is always provided with one pair of spurs (though others of the genus have two), and has the tail longer than true partridges. This species is valued for the table, is of handsome plumage, and common from Spain and France, on both sides of the Mediterranean, eastward to Bengal. The partridge is a third genus, reckoning in Syria the two species before named, both red-legged and furnished with orange and black crescents on the sides; but the other markings differ, and the Barbary species is smaller than the Greek. They are inferior in delicacy to the common partridge, and it is probable that *Perdix rufa* and the Caspian partridge, both resembling the former in many particulars, are no strangers in Syria. The expostulation of David with Saul, where he says, "The king of Israel is come out to seek a flea, as when one doth hunt a partridge on the mountains," is perfectly natural; for the red-legged partridges are partial to upland brushwood, which is not an uncommon character of the hills and mountains of Palestine; and the *koré* sitting on her eggs and not hatching them (Jer. xvii, 11) alludes to the liability of the nest being trodden under foot, or robbed by carnivorous animals, notwithstanding all the care and interesting manœuvres of the parent birds to save it or the brood; for this genus is monogamous, nestles on the ground, and both male and female sit and anxiously watch over the safety of their young. This explanation renders it unnecessary to resort to exploded notions drawn from the ancients. Little regard is paid to specific and generic identity by the rabbinical and Arabian writers. The name קֹרֵא, *koré*, is, we think, derived from the voice of a bird, and more than one species of bustard is thereby indicated in various tongues to the extremity of Africa and of India; among which *Otis cory* and *Otis Arabs* are so called at this day, although the first mentioned resides on the plains of Western India, the second in Arabia. Both these, however, appear to be the same species. "Cory" is likewise applied in Caffraria to a bustard, which from an indigenous word has been converted by the Dutch into *knorhaan*. Notwithstanding the pretended etymology of the word, by which it is made to indicate a long beak, none of the genus, not even *Otis Denhami* (a large bird of Northern Africa), has it long, it being, in fact, middle-sized in all. Thus it would appear that the type of the name belongs to *Otis*, and it might be maintained that species of that genus were known to the Hebrews, by their name *koré*, were it not for the fact that birds bearing this name were hunted by the Hebrews, which could not well have been the case had they not included other genera; for bustards, being without a hind toe, were considered unclean, while partridges, having it, were clean. The ganga, or katta, being provided with a small, incomplete one, may have offered an instance where the judgment of the priesthood must have decided (Kitto). See UNCLEAN (BIRDS).

The following account of the bird denoted by the Heb. *koré*, taken from Tristram's *Nat. Hist. of the Bible*, s. v., is probably the most correct: "The commonest partridge of the Holy Land is the Greek partridge (*Caccabis saxatilis*), a bird somewhat resembling our red-legged partridge in plumage, with the richly barred feathers on the flanks, and deep-red legs and bill, but much larger, approaching the pheasant in size, and very distinct in habits from our gray partridge. In every part of the hill country, whether wooded or bare, it abounds, and its ringing call-note in early morning echoes from cliff to cliff alike amid the barrenness of the hills of Judæa and in the glens of the forest of Carmel. The male birds will stand erect on some boulder, sending their cheery challenge to some rival across the wady, till, the moment they perceive themselves detected, they drop down from their throne and scud up the hill faster than any dog, screening themselves from sight by any projecting rock as they run. The coveys in autumn are very large; but the birds do

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Greek Partridge (*Caccabis saxatilis*).

not pack very much in winter, probably from the necessity of dispersing themselves to obtain food. In the wilder parts of Galilee the Greek partridge is especially abundant. The Syrian bird is, I am inclined to believe, a distinct variety from any other. In coloration it closely resembles the Indian Chukor partridge, but it is much larger, exceeding even the specimens from continental Greece in size, and it has a deeper black gorget than the bird from other countries. Whether it be a species or variety, the Syrian bird is undoubtedly the largest and the finest of all the true partridges. The Greek partridge inhabits a wide range from east to west, extending from Galicia, in the west of Spain, through the Pyrenees and Alps to Greece, Asia Minor, Persia, and Northern India—at least, the species of all these countries are very closely allied.

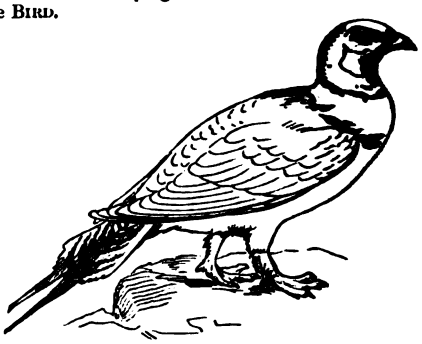
"The true partridge of the wilderness is another and very different bird (*Ammoperdix Heyi*), decidedly smaller than the common English partridge, and a bird of most delicate pencilling in its plumage. The bill and legs are a rich orange color, the back finely mottled, a bright white spot behind the eye, and the flanks striped with purple and red-brown. It is peculiar, so far as we know, to Arabia Petræa, the basin of the Dead Sea and its wadies, and to the eastern strip of the wilderness of Judæa, where it supplants in some degree the larger species, though both are found in the same localities. In the neighborhood of the Cave of Adullam it is very plentiful, and it often lays its beautiful cream-colored eggs in holes in caves, as well as under the shelter of crevices of rocks. It runs with wonderful agility up and down the cliffs, and its call-note is like that of the other partridge.

Desert Partridge (*Ammoperdix Heyi*).

"In the rich lowland plains, as of Gennesaret, Acre, and Phœnicia, the place of the partridge is taken by the francolin, a bird of the same family, well known in India as the black partridge, and formerly found in Southern Europe as far as Spain, but now quite extinct on the Continent. The francolin (*Francolinus vulgaris*) is as large and heavy as the red grouse, concealing itself in the dense herbage and growing corn of marshy plains, where its singular call can be heard, as on Gennesaret, resounding at daybreak from every part of the plain, while not a bird can be seen. It is distinguished from the *kajel*, or partridge, by the Arabs, but was doubtless included under *koré* by the Hebrews. The male bird is very beautiful, with deep black breast, flanks black with large white spots, and a rich chestnut collar fringed with black and white spots.

Syrian "Black Partridge" (*Francolinus Vulgaris*).

"With the partridges may also be included the sand-grouse (*Pterocles*), of which several species occur in great abundance in the more arid parts of the country. Some have supposed the sand-grouse to have been the 'quail' of the Israelites in the wilderness—both, as it appears, needless conjectures. The sand-grouse are recognised by very distinct names by the Orientals. They are a peculiar group of game birds, in some respects approaching the pigeons, and inhabit the sandy regions of Africa and Asia in myriads. Two species are found so far north as Spain, and in the 'Landes' in the south of France. One of these (*Pterocles arenarius*), the common sand-grouse, the *khudry* of the Arabs, inhabits the wilderness of Judæa, and the other (*P. setarius*), the pin-tailed sand-grouse, the *kata* of the Arabs, may be seen passing over the barer parts of the Jordan valley and the eastern desert by thousands at a time. It was beautifully described by Russell in the *Natural History of Aleppo*, more than a century ago. Two other species, also common in Arabia and Egypt, abound in the wilderness of Judæa and near the Dead Sea (*P. exustus* and *P. Senegalensis*), both birds remarkable for the delicate markings of their plumage, but, like all the species of the genus, of a general sandy hue, which admirably assists them in escaping observation on the bare plains." See BIRD.



Syrian "Kata Partridge" or Sand-grouse (*Pterocles Alchata* or *Setarius*).

Party-spirit is a certain limitation of that general social principle which binds together the human species. It consists in the attachment men are disposed to feel towards any association or body they may belong to, in itself, and towards the fellow-members of the same, as

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such, over and above any regard they may have for them individually. Those who are unaccustomed to clearness of distinction are, when speaking of party-spirit, apt to confound together the combination itself and the particular objects which in any particular case may be proposed. There is no party-spirit necessarily generated in the forming of a combination with others for fixed and *definite* objects, to be pursued by *specified* means, and under regulations *distinctly laid down* and strictly observed; but the party-spirit which is to be wholly removed and sedulously shunned in religious matters consists in a *general* indefinite conformity to the views and practices of some party, without limitation of time or objects. Those who disapprove of such adherence to a religious party found that disapprobation upon the opinion that it is setting up man in the place of God. "Lord, I will follow thee *whithersoever* thou goest," they consider to be the expression of precisely that sort of allegiance which is due to God, and *not* due to man. They remember the injunction, "Be not ye called Master; for one is your master, even Christ."—Eden, *Theol. Dict.* s. v.

Par'uah [some *Paru'ah*] (Heb. *Paru'ach*, פָּרוּחַ, *blessing* [Gesen.], or *increase* [Fürst]; Sept. Φαρρού, v. r. Φρυασούδ and Φαρού), the father of Jehoshaphat, which latter was Solomon's purveyor in Issachar (1 Kings iv, 17). B.C. cir. 1012.

Parva'im (Heb. *Parva'yim*, פַּרְוַיִם, a dual form from some unknown פַּרְוִי; Sept. Φαρούμ), a region producing gold used in adorning Solomon's Temple (2 Chron. iii, 6). There is very strong reason to conclude with Bochart (*Can.* i, 46) that it is the same with *Ophir*. Castell, however (*Lexic. Heptagl.* col. 3062), identifies it with *Barbatia* on the Tigris, which is named by Pliny (*Hist. Nat.* vi, 32); and Gesenius, seeking the root of the name in the Sanscrit *púrva*, "before," i. e. "eastern," concludes it to be a general term, corresponding to our *Levant*, meaning east country; so that "gold of Parvaim" means *Eastern gold* (*Thesaur.* ii, 25; so Wilford in the *Asiat. Research.* viii, 276). Knobel conjectures (*Völkert.* p. 191) that it is an abbreviated form of *Sepharvaim*, which stands in the Syriac version and the Targum of Jonathan for the Sephar of Gen. x, 30. Hitzig maintains (on Dan. x, 5) that the name is derived from the Sanscrit *parú*, "hill," and betokens the *εἴδυμα ὄρη* in Arabia mentioned by Ptolemy (vi, 7, § 11).

Parvâti, one of the names given in Hindû mythology to the consort of Siva. She was worshipped as the universal mother and the principle of fertility. She is also considered as the goddess of the moon. In consequence of her remarkable victory over the giant Durgá she was honored as a heroine with the name of *Durga*, and in this form her annual festival is most extensively celebrated in Eastern India. By the worshippers of Siva the personified energy of the divine nature is termed *Parváti*, *Bhaváni*, or *Durgá;* and the *Tautras* assume the form of a dialogue between Siva and his bride in one of her many forms, but mostly as *Una* and *Parváti*, in which the goddess questions the god as to the mode of performing various ceremonies, and the prayers and incantations to be used in them. These the god explains at length, and, under solemn cautions that they involve a great mystery, on no account to be divulged to the profane. See Gardner, *Faiths of the World*, ii, 622; Moor, *Hindû Pantheon* (see Index).

Parvin, Robert J., an Episcopal clergyman, was born at Deerfield, N. J., in 1823, and was educated for holy orders at the Protestant Episcopal Theological Seminary of Virginia, where he graduated in 1847. After ordination he was successively stationed at Christ Church, Towanda; Trinity Church, Rochester; Pittsfield, Mass.; Le Roy, N. Y.; and in 1860 went to Cheltenham, Pa. In 1866 he became general secretary of the Evangelical Education Society of the Protestant Episcopal Church, and held this position until his death on the wreck of the steamer "United States" on the Ohio river, Dec. 4, 1868. He published *Sunday-school Illustrations* (Phila. 1851, 18mo; very popular):—*The Shepherd's Voice* (1853):—*Union Notes on the Gospels* (1855-58, 2 vols. 18mo); this is based on an English work, and, like all publications of Parvin, is very largely circulated. He also contributed to many periodicals, and wrote a number of children's stories. See Newton, *God's Interest in the Death of his People* (Phila. 1869).

Parvis(e) is the name given to an enclosed space, *paradise* (q. v.), or atrium, or to the court in front of a church, which is usually surrounded with cloisters. The name is also given sometimes to a churchyard. The cloister-garth at Chichester is still called paradise; and the space around a church is usually termed parvise in France. The latter term is often, however, employed to denote a room over the porch of a church, which is often used for a library, as the residence of a chantry-priest, or as a record-room or school.

The parvise is a relic of the primitive arrangement: the ancient basilicas had a fore-court, surrounded with porticos, and containing in the centre tombs, wells, fountains, and statues. At the close of the 12th century the parvise became open, and only slightly marked out, to show the episcopal jurisdiction. On it scaffolds were erected, on which delinquent clerks were exposed, and criminals did open penance; the relics were exhibited, and the inferior clergy were ranged, while their superiors occupied the open galleries above to sing the *Gloria*. At Rheims, and Notre Dame, Paris, the parvise was enclosed with a low wall; at Amiens and Lisieux the raised platform exists; and at Rhadegund's, Poictiers, the coped wall, with kneeling angels, dogs, and lions, and its five entrances remain perfect. A trace of the same plan may be seen in front of Lichfield. At Laach, and St. Ambrose's, Milan, the parvise and cloister remain; and the fore-court at Parenzo, Salerno, Aschaffenburg, St. Clement's, and other churches at Rome. See Walcott, *Sacred Archæology*, s. v.

Pa'sach (Heb. *Pasak'*, פָּסַךְ, *cut off;* Sept. Φασέχ v. r. Φεσηχί), the first named of three sons of Japhlet, of the tribe of Asher (1 Chron. vii, 33). B.C. cir. 1618.

Pasagii or **Pas(s)agini**, a Christian heretical sect which arose in Lombardy towards the close of the 12th century, sprang out of a mixture of Judaism and Christianity, occasioned perhaps by the conquest of Jerusalem. This sect held the absolute obligation of the Old Testament upon Christians in opposition to the *Manichæans*, who maintained only the authority of the New Testament. Hence they literally practiced the rites of the Jewish law, with the exception of sacrifices, which ceased to be offered at the destruction of the Temple of Jerusalem; consequently they circumcised their followers, abstained from those meats of which the use is prohibited under the Mosaic economy, and celebrated the Jewish Sabbath. They also revived the Ebionitish and Arian doctrines on the subject of the person of Christ, maintaining that he was not equal, but subordinate to the Father, and indeed merely the highest or purest of the creatures of God. The Pasagii were condemned as heretics by the Council of Verona in A.D. 1184, and, under the name of *Circumcisi*, they are mentioned also in the laws against heresies issued by Frederick II in 1224. "The name of this sect," says Neander, "reminds one of the word *pasgium* (passage), which signifies a tour, and was very commonly employed to denote pilgrimages to the East, to the Holy Sepulchre crusades. May not this word, then, be regarded as an index, pointing to the origin of the sect as one that came from the East, intimating that it grew out of an intercourse with Palestine? May we not suppose that from very ancient times a party of Judaizing Christians had survived, of which this sect must be an offshoot? The way in which they expressed themselves concerning Christ, as being the

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first-born of creation, would point also more directly to the connection of their doctrine with some older Jewish theology than to a later purely Western origin." There are also some who believe the Pasagii to have been Jews, who, to escape persecution, assumed enough of Christian practices and doctrines to be passed unmolested, like the *Cathari* (q. v.). (J. H. W.)

Pasaginians. See PASAGII.

Pascal, Blaise, one of the most remarkable of men; sublime in his virtuous life; eloquent in his defence of the truth; wonderful in his vast acquisitions; remarkable for his genius; one, in short, associated with all that is splendid in the highest order of talent, and all that is bright and pure in the practice of holiness. Boyle characterizes him as "one of the sublimest spirits in the world." Locke calls him the "prodigy of poets;" and why should he not be called a prodigy? It is certainly not a very common thing to meet in the same mind in perfect harmony, as we see in Pascal's, the reasoning powers of a great mathematician and the imagination of a great poet—the genial warm-heartedness of a philanthropist and the playful satire of a comedian—the condensed energy of an orator and the profound and conscientious deliberations of a philosopher; or to find the canvas on which were wrought out these prodigies of genius ever aglow with the well-ordered contrasts, the graceful variety, and the rich coloring of a painter of human life and manners. Blaise Pascal was born June 19, 1623, at Clermont, in Auvergne. His family was one of considerable influence in the province, several of his ancestors having held high offices in the government of France; and his father was at the time president of the Court of Aids in Auvergne. Blaise evinced in his early childhood an inquisitiveness of mind and a penetrating acuteness far above the average standard of boys. As he was deprived of his mother when only three years of age, his father, who was an eminent mathematician, and associated much with men of learning and science, undertook the sole charge of his son's education, and to that end settled in Paris. For the purpose of concentrating all the boy's efforts upon languages, his father kept out of his reach all books treating the subject of mathematics, for which he had early evinced a decided taste; and it is recorded that by his own unaided speculations, drawing the diagrams with charcoal upon the floor, he made some progress in geometry. One account represents him as having thus mastered the first thirty-two propositions of the first book of Euclid's *Elements*, when his father suddenly surprised him in his studies, and was so moved by the boy's attainments that he no further thwarted him in the pursuit of mathematical investigations; and Blaise made such rapid progress that at the age of sixteen he composed a treatise on *Conic Sections* which displayed an extraordinary effort of mind, and evinced a strength of reasoning and knowledge of science fully equal to anything that had appeared. It extorted the almost incredulous admiration of his contemporary, Des Cartes. But this was not the only extraordinary performance of Blaise Pascal. In his nineteenth year he invented an ingenious machine for making arithmetical calculations, which excited the admiration of his times; and afterwards, at the age of twenty-four years, the conjecture of Torricelli that the atmosphere had weight, and that this quality might account for effects before ascribed to the horror of a vacuum, led him to institute many able and successful experiments on this subject, which confirmed the truth of Torricelli's idea, and established his own scientific reputation. The results of these labors were collected into two essays, which appeared after his death, *On the Equilibrium of Liquids*, and *On the Weight of the Atmosphere*. Unfortunately Pascal's health gave way before his unwearied activity; from the age of eighteen he never passed a day without suffering. Being forbidden all work by his doctors, he threw himself into the vortex of the world's pleasures. But towards the end of the year 1647 he changed his course of living. He had for some time been seriously thinking of the nature and obligations of Christianity, and of the necessity of devoting himself supremely to the service of God. His associations now tended to deepen his seriousness. His father having accepted an office at Rouen, Blaise was there brought much into intercourse with a distinguished Jansenist preacher, abbé Guillebert, but a man of great eloquence, a great master of ascetic theology, by whom, and other members of the same rigid sect, as well as by the writings of Arnauld, St. Cyran, and Nicole, Blaise Pascal's mind received a decidedly religious turn; and he finally determined to abandon all scientific study, and diverted his great mind entirely to objects of religious contemplation. He studied the Holy Scriptures, diligently examined the subject of their inspiration, and after a patient investigation became fully convinced of their truth, and of the necessity of believing all that they reveal. He used often to say, "in the Scriptures, whatever is an object of faith need not be an object of reason." Indeed, he knew exactly how to distinguish between the claims of faith and of reason. The conviction of Pascal may therefore with propriety be cited among the most striking and satisfactory examples of the deep submission of the most powerful intellects to the truths of revelation; while it may also be numbered with other illustrious exceptions to the reproach that the high cultivation of mathematical science is little favorable to piety. It is no fair objection to the value of his example that Pascal, under the nervous excitation of bodily disease, fell into many absurd excesses of fanaticism; that he practiced the most rigid abstinence from all worldly enjoyments, and wore next his skin a cincture of iron studded with points, which he struck with his elbow into his flesh as a punishment to himself whenever any sinful thought obtruded itself into his mind. Such things may be ascribed to the inherent weakness of our corporeal nature, to some of the ordinary caprices of human disposition, or to the imaginative delusions attendant upon a particular state of bodily health; but they detract nothing from the soundness of the anterior investigation which had led a pure and unclouded reason like that of Pascal to embrace the doctrines of revelation, by a process analogous to that which had conducted him to the discovery of abstract truth. The death of his father, and his sister Jacqueline's withdrawal to Port-Royal, confirmed his deep religious tendencies, and it is to this period that we owe his magnificent though unfinished *Pensées*, which have extorted the admiration even of his unbelieving and therefore unsympathizing critics. Having fully identified himself with the Jansenist party, he was induced in 1654 to take up his residence at Port-Royal, although not as a member of the body, and there he resided till his death, entirely given up to prayer and practices of mortification.

It may be counted a curious exemplification of the anomalous conditions of the human mind, that while Pascal was immersed in his superstitious observances he published his famous "Provincial Letters," in which, under the name of Louis de Montalto, he assailed the morality of the Jesuits with equal wit and argumentative acumen. He was induced to write this work by his adoption of the opinions of the Jansenists, whose principal exponent, the learned Arnauld (q. v.), was about to be condemned by the Sorbonne. There was every danger that the world, which did not trouble itself to read the obscure discussions of theologians, would abide by the judgment of the Sorbonne, and hold the Jesuits to have gained the cause. Pascal changed the order of battle. He addressed himself to the public; appealed from authority to common-sense, declaring that it was easier to find monks than reasons. Then, for the first time, men of the world, and women too, were constituted judges of great questions. The necessity of making

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one's self read and understood by such a tribunal was no small task; but Pascal disposed of it so happily that it made a *chef-d'œuvre* of *Les Lettres Provençales*. They were not hastily composed—the author was often employed twenty days on a single letter; one (the eighteenth) he wrote over more than thirteen times; and all, after being written, he transmitted to Arnauld and Nicole, to be carefully revised and corrected. We shall not stop to speak of the literary merits of the work—they have been universally acknowledged. The most distinguished French critics unite in pronouncing it a perfect model of taste and style, which has exerted a powerful influence on the literature of succeeding times. Those of other countries who are acquainted with it unite in bearing the same testimony; all agree that it is a masterpiece of the most wonderful acuteness and subtilty of genius, united with the keenest satire and the most delicate wit; an example of the precision of mathematical reasoning joined with the most convincing and persuasive eloquence. The more we study it as a literary work, the more must we be ready to adopt the language of Boileau, that "nothing surpasses it in ancient or modern times" ("Pascal surpasse tout ce qui l'a précédé, ou suivi," see Rogers in *Edinb. Rev.* Jan. 1847). These famous letters (eighteen in number, not reckoning the nineteenth, which is a fragment, and the twentieth, which is by Lemaistre) are written, as if to a provincial friend, on the absorbing controversial topic of the day. The first three are devoted to the vindication of Arnauld, and the demonstration of the identity of his doctrine with that of St. Augustine. But it was to the later letters that the collection owed both its contemporary popularity and its abiding fame. In these Pascal addresses himself to the casuistry and to the directorial system of Arnauld's great antagonists, the Jesuits; and in a strain of humorous irony which has seldom been surpassed he holds up to ridicule their imputed laxity of principle on the obligation of restitution, on simony, on probable opinions, on directing the intention, on equivocation, and mental reservation, etc.

The Jesuits and their friends loudly complain of the unfairness of the "Provincial Letters," and represent them as in great part the work of a special pleader. The quotations, with the exception of those from Escobar, were confessedly supplied by Pascal's friends. It is charged that many of the authors cited are not Jesuits at all; that many of the opinions ridiculed and reprobated as opinions of the Jesuit order had in reality been formally repudiated and condemned in the society; that many of the extracts are garbled and distorted; that it treats as if designed for the pulpit and as manuals for teaching works which in reality were meant but as private directions of the judgment of the confessor; and that, in almost all cases, statements, facts, and circumstances are withheld which would modify, if not entirely remove, their objectionable tendency. See Jesuits. There seems, however, to be no just ground for such complaint, and the frequent replies which have been made to this charge would hardly afford us an excuse for taking space here to consider this appeal. In all his exposures Pascal deals only with the maxims, and not with persons. There is nowhere the appearance of vindictiveness over a vanquished foe. If there be at times an indignation rising to the tone of awful majesty, there is mingled with it a philanthropy most tender and heartfelt; "he would take these men to his bosom and reform them, while he consigns their impious doctrines to destruction." What he says to the unsuspicious monk, when taking leave of him, is the expression of his benevolent soul to all the Jesuits: "Open your eyes at length, my dear father, and if the other errors of your casuists have made no impression on you, let these last, by their very extravagance, compel you to abandon them. This is what I desire from the very bottom of my heart for your sake, and for the sake of your doctors; and my prayer to God is that he would vouchsafe to convince them how false the light must be that has guided them to such precipices; my fervent prayer is that he would fill their hearts with that love of himself from which they have dared to give man a dispensation." What he uttered on his death-bed was the real motive which prompted him in all his controversies: "As one about to give an account of all his actions, I declare that all my conscience gives me no trouble on the score of my 'Provincial Letters;' in the composition of that work I was influenced by no bad motive, but solely by regard to the glory of God and the vindication of truth, and not in the least by any passion or personal feeling against the Jesuits." Yet we do not wonder that the Jesuits charge Pascal with malice. For these letters were the handwriting on the wall against them, and the people interpreted it, "Thou art weighed in the balance, and art found wanting." All the efforts made to suppress the letters, which had been speedily translated into the Latin, the Spanish, and the Italian languages, and had been widely spread among all the nations of Europe, served only to promote their popularity. Though they were censured at Rome, and burned by the hangman at Paris, yet they circulated freely everywhere, and their principles acquired much credit and authority among the people, and took deep root in their minds. The Society of Jesus itself felt the attacks beyond any one's calculation. From the moment of the publication of the "Provincial Letters" the order degenerated, the necessary consequence of a full discovery of its principles. It hastened to its dissolution; and if the "Provincial Letters" were not the means of the extinction of the Jesuitical brotherhood, they certainly accelerated its doom. Of course it was some time before public opinion was thoroughly aroused and the Jesuits were brought low. But the final blow came at last. In 1759 they were expelled from Portugal, in 1764 from France, in 1767 from Spain, and on July 21, 1773, they were suppressed by the papal bull. See Jesuits. If we judge of eloquence by such effects, then the "Provincial Letters" were truly eloquent. Ironical and vehement by turns, Pascal climbed to the very climax of eloquence. Sometimes he reminds us of the satire of the Dialogues of Plato; sometimes of the Philippics of Demosthenes and Cicero. Voltaire calls him the first French satirist, and says: "The first comedies of Molière have not more salt than the first *Lettres Provençales;* Bossuet has nothing more sublime than the last" (*Siècle de Louis XIV*, ch. xxxvii). "Pascal," says Hallam, "by his 'Provincial Letters,' did more to ruin the name of Jesuit than all the controversies of Protestantism, or all the fulminations of the Parliament of Paris. . . . He has accumulated so long a list of scandalous decisions, and dwelt upon them with so much wit and spirit, and yet with so serious a severity, that the order of Loyola became a byword with mankind."

The "Provincial Letters" were, however, only a pastime with Pascal. His great and favorite labors were of weightier matters. He desired purity in Christendom, and his heart longed for the strengthening of Christ's kingdom in the earth. In silence he prepared the materials for a great work, which death prevented him from accomplishing. Yet the scattered fragments which remain are sufficient to insure for their author the admiration of posterity. Persuaded that there was need of a work on the evidences of the Christian religion, he aimed in his *Pensées* to show the necessity of a divine revelation, and to prove the truth, reality, and advantage of the Christian religion. He proposed to demonstrate the evangelical system by the Cartesian method. He undertook to establish the religion of prophecy and of miracle by the most severe logical induction. He summoned reason to lead the way to those elevated regions of thought in which she must resign her charge to the guidance of faith and adoration. From a review of the relations and analogies between the nature of man and the revelation of God was to be wrought out a chain of internal evidences linking indissolubly together those

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primary verities which our consciousness attests and those ultimate verities which Christianity discloses. Des Cartes had demonstrated the existence of God. Pascal wished to go much farther than his master, and taking by the hand a doubting, indifferent reader, to seat him, docile and faithful, at the feet of religion. A pupil of Montaigne, filled with his spirit and his style, and the heir of St. Cyran, whose gloomy doctrine had been transmitted to him by Singlin and Sacy, he combined these two influences in the most remarkable manner. By a bold manœuvre he attempted to turn the scepticism of the first master against rational metaphysics to the advantage of the faith of the second. For him, then, there is neither reason, justice, truth, nor natural law. Human nature is deeply corrupted by its original fall. Grace is the only resource, faith the only refuge for reason convinced of its own impotence. Small and incomplete as is the work, it is a mine of profound thought and evangelical piety which deserves to be explored. The ideas and sentiments, though partially evolved and imperfectly developed, display an intellect of surprising energy and expansion, a richness and novelty of illustration, a depth and pregnancy truly admirable —all expressed in a style terse and simple, and abounding with examples of that serene eloquence which becomes the philosopher and the Christian. Of course the unqualified approbation of the Protestant is not expected for these *Pensées*. There are sentiments foreign and repugnant to the Protestant, arising from that system of faith in which Pascal was educated, and which, notwithstanding his high regard for Scripture authority, exerted an influence over him—sentiments on the subject of miracles, the character of the Church and some of its ceremonies, auricular confession, and the benefit of that extravagant austerity and voluntary suffering of which he was so painful an example at the close of his life. Neither can the Protestant be perfectly satisfied with the very dark view of human life which he presents. Addison has wisely pointed out our way of escape from Pascal's extreme in the one direction and the world's escape in the opposite extreme, when he says: "To consider the world as a dungeon, and the whole human race as so many criminals doomed to execution, is an idea of an enthusiast; to suppose the world to be a seat of delight, where we are to expect nothing but pleasure, is the dream of a Sybarite." Waiving all these blemishes, in the Protestant's view, the thoughts even in their unfinished state must be recognised as constituting the most effectual perhaps of all the succors by which uninspired man has relieved the human mind from the heavy burden of religious scepticism. Dr. Vinet, in his work, *Studies on Pascal* (referred to below), thus comments on Pascal's ability as a Christian apologist:

"He comprehended, he explained that it was not in the head, but in the heart of man, that the belligerent parties could meet to treat of peace; and he inaugurated, or, rather, he drew from the Gospel, and laid before us, under the form which was proper to his genius and suitable to his time, that beautiful doctrine of the knowledge and the comprehension of divine truths by the heart which is the dominant thought and the key of his apologetics. The heart! the intuition, the internal consciousness of religious truth laid hold upon immediately as first principles are! A bold and sublime proposition, which one much greater than Pascal had professed before him—'Believe my word, or else believe the works which I do.' Truth has its titles in itself; it is its own proof to itself; it demonstrates itself by showing itself. And the heart is the mirror of the truth. But this mirror, badly placed, does not reflect the light until a divine hand has turned it towards the sun. The heart requires to be inclined; that in us which receives the truth, that in us which knows, believes, loves, is not the heart such as it is, it is the heart inclined, and in the first instance the heart humbled, the heart 'offering itself by humiliation to inspiration,' as Pascal himself expresses it. Pascal here announces the advent, proclaims the authority, measures the empire of the Holy Spirit; Christianity considered as existing in man is the testimony, the reign of the Holy Spirit. The divine and the human meet here in a glorious and ineffable unity."

Of Pascal as a writer, Dr. Vinet says:

"Pascal has not treated, has scarcely even touched any subject without having in some sort rendered it a forbidden subject to all men besides. The most accomplished, after him, seem reduced to *come near him*; so closely does his thought grasp the object, so closely does his expression grasp his thought."

"The notes of Voltaire" [to Pascal's "Thoughts"], Hallam tells us, "though always intended to detract, are sometimes unanswerable; but the splendor of Pascal's eloquence absolutely annihilates, in effect on the general reader, even this antagonist."

House in which Pascal died.

The weakly frame of Pascal was reduced to premature old age by infirmities which were aggravated by his ascetic habits. But he bore his trials with exemplary patience, and died in Paris in 1662, while yet a young man. The gentle and holy spirit of Blaise Pascal then returned to him who gave it, leaving to the world a name which will ever live as the representative of splendid talents united to self-denying benevolence and ardent piety. Pascal's life was written elaborately by his sister, Madame Perier, and afforded the materials for an able and interesting article in the Dictionary of Bayle. His *Œuvres* were collected and published in 5 vols. 8vo, 1779, well edited by the abbé Bossut. They were reprinted (Paris, 1819, 5 vols. 8vo), with an essay by M. François, "Sur les meilleurs ouvrages écrits en prose dans la langue Française." As we are writing, a new edition of Pascal's works is preparing by M. Molinier for Messrs. Lemerre's collection. His *Pensées sur la Religion, et sur quelques autres Sujets*, being unfinished, were published, *with suppressions and modifications*, in 1669; but their full value was only learned from the complete edition which was published by Faugère at the instance of M. Cousin (Paris, 1844, 2 vols. 8vo). It has the fault of reproducing Pascal in his first drafts, many of which he would himself have cast aside. Since then have appeared the following editions worthy of mention here: *Pensées de Pascal, publiés dans leur texte authentique, avec un Commentaire, suivi d'une étude littéraire*, par E. Havet (Paris, 1852); *Pensées de Pascal, suivant le plan de l'auteur, d'après les textes originaux avec les additions, et les variantes de Port-Royal*, par J. M. Frantin (2d ed. ibid. 1853); *Pensées de Pascal, disposées selon un plan nouveau. Édition complète d'après les derniers travaux critiques, avec des Notes, un Index, et une Préface*, par J. F. Astié (Lausanne, 1856, 2 vols. 24mo). This is considered the best of all the editions. It was inspired by St. Beuve. Another good edition is entitled *Pensées de Pascal. Edition variorum d'après le texte du MS. autographe*, par Charles Lauandre (ibid. 1861, 18mo). Of all Pascal's works, the *Lettres Provençales* have been the most frequently reprinted. They were translated into Latin in the lifetime of Pascal by Nicole, under the pseudonym of a German professor, "Wilhelm Wendroc;" and an edition in four languages appeared

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at Cologne in 1684. See *Recueil de plusieurs pièces pour servir à l'Histoire de Port-Royal* (Utrecht, 1740); *Mémoires pour servir à l'Histoire de Port-Royal et de la Mère Angelique* (ibid. 1742); Nicole, *Éloge de Pascal;* Bouiller, *Sentiments de M. sur la Critique des Pensées de Pascal* (1741 and 1753); *Vie intéressant des Religieuses de Port-Royal* (1751); Condorcet, *Éloge de Pascal* (1776); Voltaire, *Remarques sur les Pensées de Pascal* (Geneva, 1778); Bossut (Abbé), *Discours sur la Vie et les Œuvres de Pascal* (1779 and 1781, 5 vols.); Baillet, *Vie de Des Cartes*, pt. ii, p. 330; Chateaubriand, *Génie du Christianisme*, pt. iii, bk. ii, ch. vi (Paris, 1802); Dumesnil, *Éloge de Pascal* (ibid. 1813); Raymond, *Éloge de Pascal, avec Notes* (Lyons, 1816); Monnier, *Essai sur Pascal* (Paris, 1822); Villemain, *Pascal comme écrivain et comme moraliste* [*Discours et Mélanges*] (ibid. 1823); Cousin, *Journal des Savants* (ibid. 1839), p. 554; also, *Bibliothèque de l'École de Chartres* (ibid. 1842); also, *Sur la necessité d'une nouvelle Édition des Pensées. Rapport à l'Académie Française* (ibid. 1842; reprinted with a new preface, ibid. 1843); Bordas-Demoulin, *Éloge de Pascal; Concours de l'Académie* (ibid. 1842); Faugère, *Éloge de Pascal; Concours de l'Académie* (ibid. 1842); Villemain, *Rapport sur le Concours* (ibid. 1842); Sainte-Beuve, *Port-Royal* (ibid. 1842), vol. ii and iii. bk. iii; Nodier, *Bulletin du Bibliophile* (ibid. 1843), p. 107. 108; Flottes (Abbé), *Études sur Pascal* (Montpellier, 1843–45, 8vo); Vinet, *Études sur Blaise Pascal* (ibid. 1844–47, 8vo; Engl. transl. Edinb. 1859, 12mo); Nisard, *Littérature Française; Influence de Des Cartes sur Pascal* (ibid. 1844), vol. ii, ch. iv; *Revue des Deux Mondes, Du Scepticisme de Pascal* (1844-45; March 15, 1865); Thomas. *De Pascali; an vere Scepticus fuerit?* (Thèse, 1844); Martin, *Histoire de France;* Cousin, *Jacqueline Pascal* (Paris, 1845); Lélut (Dr.), *De l'Amulette de Pascal, Études sous le Rapport de la Santé de ce grande homme à son génie* (ibid. 1845); Faugère, *Lettres, Opuscules, etc., de Madame Périer*, etc. (ibid. 1845); *Edinb. Rev.* Jan. 1847, art. vii; Collet, *Fait inédit de la Vie de Pascal* (Paris, 1848, 8vo); Lescœur, *De la Méthode Philosophique de Pascal* (1850); Recolin, *Apologétique de Pascal* (Montauban, 1850); Maynard (Abbé), *Pascal, sa Vie et son Caractère, ses écrits et son génie* (1850, 2 vols. 8vo); Chavannes, *Revue de Théologie* [S. Rôle de l'autorité dans les Pensées] (1850), vol. viii; Astié, *Revue Chrétienne* [La Méthode apologétique de Pascal peut seule renverser les arguments de J. J. Rousseau] (1854); Villemain, *Revue Chrétienne* [art. sur l'Edition des les Pensées par Astié] (1857); Rambert, *Pascal, Bibliothèque Universelle de Genève* [L'Apologétique de Pascal a fait son temps] (1858); Naville, *Réponse;* Schérer, *Quelques Questions d'Apologétique à propos de l'Article de Rambert et de Ernest Naville*, in the *Nouvelle Revue Théol.* (Strasburg, 1858), vol. ii; Pressensé, *Deux récentes Discussions sur l'Apologie de Pascal* (réponse à Schérer), in the *Revue Chrétienne* (Paris, 1858); Gérusez, *Littérature Française;* Reuchlin, *Pascal's Leben* (Stuttgard, 1840); Neander, *Ueber die Geschichtliche Bedeutung der Pensées Pascal's für die Religionsphilosophie insbesondere* (Berlin, 1847); Weingarten, *Pascal als Apologet des Christenthums* (Leips. 1863); Dreydorf, *Pascal, sein Leben u. seine Kämpfe* (Leips. 1870); Ecklin, *Pascal* (Basle, 1870); Nourisson, *Tableau des Progrès de la Pensée Humaine* (2d ed. Paris, 1859, 12mo), p. 437 sq.; Stephen, *Lectures on the History of France* (Lond. 1857, 2 vols. 8vo), ii, 165 sq.; Jervis, *Hist. of the Church of France* (ibid. 1872, 2 vols. 8vo), i, 420 sq., 428 sq.; Demogeot, *Hist. de la Littérature Française;* Bridge, *Hist. of French Literature* (Phila. 1874, 12mo), p. 171 sq.; Meomechet, *Littérature Moderne*, vol. iii; Morell, *Hist. of Modern Philosophy*, p. 196, 197; *Christian Remembrancer*, July, 1852; Kitto, *Journ. of Sacred Lit.* vol. iii; *Princeton Rev.* Jan. 1854, art. iii; *Meth. Qu.* vol. xii; *Brit. and For. Ev. Rev.* Jan. 1863, art. vii; *Biblical Repertory*, 1838, p. 170 sq.; Gérusez, *Essai d'Histoire littéraire;* Bridges, *France under Richelieu and Colbert*, lect. iv; Racine, *Hist. Ecclésiastique*, xii, 127 sq.; Ranke, *Hist. of the Papacy*, vol. ii; *Zeitschr. für hist. Theologie*, 1872, vol. iv, art. i; *North British Rev.* Nov. 1861, art. i. (J. H. W.)

Pascal, Jacqueline, a noted French female monastic, was the sister of Blaise Pascal, and greatly influenced that celebrated man in his ascetic practices. She was born at Clermont in 1625. She became religious, and entered the Port-Royal house in 1646 under the name of Sister Ste. Euphémie, and she died there in 1661. She was a most devoted sister, but her peculiar notions of an ascetic life led her to Port-Royal herself, and finally brought Blaise to the same retirement. In her youth she had enjoyed much distinction for remarkable intellectual attainments and native talent. The poet Corneille used to visit her when she was yet a girl, and aid her in the development of her poetic talent. See Cousin, *Jacqueline Pascal* (Paris, 1849); *Meth. Qu. Rev.* July, 1854, art. iv.

Pasch, a term sometimes used to denote the festival of Easter (q. v.).

Pascha. See PASSOVER.

Pascha Annotinum is an expression which was used in the Church of the early Middle Ages to designate the first anniversary day of baptism, which was observed by prayer and song by the baptized and his friends. It passed out of date in the 11th century, and the frequent efforts to re-establish the "Pascha annotinum" have failed. The Sunday Quasimodogeniti was the day appointed for such observance, and was therefore principally called *Pascha* or *Pascha Annotinum.*

Paschal, antipope of Rome, flourished in the 7th century. He was early admitted to the service of the Church, and was for some time archdeacon of the Romish Church. During the sickness of pope Conon, in order to take possession of the gold which this pontiff had bequeathed to the clergy and to the monasteries, he wrote to Jean Platys, exarch of Ravenna, and promised him this gold if he would consent to sustain his election to the pontifical throne. The exarch entered into this design, and his officers, the next day after the death of Conon (Oct. 22, 687), elected Paschal. Another party of the Roman people elected the archpriest Theodore, and took possession of the interior of the palace of Lateran, while the faction of Paschal could only occupy the exterior. In order to put an end to this scandalous struggle, the majority of the clergy, magistrates, and people voted for a priest called Sergius (Dec. 16, 687). Theodore submitted; Paschal, on the contrary, resisted, and persuaded the exarch to come to Rome with his officers. The latter arrived, but finding Sergius recognised by all, he abandoned Paschal to his unhappy fate, requiring of the new pope, in order to confirm his nomination, the hundred pounds of gold which had been promised him. Shortly after Paschal, convicted of magic, was deprived of his office of archdeacon and imprisoned in a monastery, where he died impenitent in 694. See Fleury, *Hist. Eccles.* bk. xl, ch. xxxix; Anastasius, *Vitæ Pontificum;* Artaud de Moutor, *Hist. des souver. Pontifes Rom.* vol. i.—Hoefer, *Nouv. Biog. Générale*, xxxix, 270.

Paschal I, a pope of Rome, was born at Rome near the middle of the 8th century. After taking the monastic vows he entered into holy orders, and was for several years abbot of the Benedictine monastery of St. Stephen at Rome. Pope Leo III elevated him to the cardinalate, and upon the death of pope Stephen V he ascended the papal throne, Jan. 25, 817, by the choice of both clergy and people, who in their impatience urged him to assume the functions of the office without the imperial sanction, which was then regarded as indispensable. Paschal I was wise enough not to assume the responsibility of this step, and by special messenger informed the emperor of the disloyal precipitancy of the people. Of course the imperial forgiveness was thus

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easily secured, and the pontiff became a favorite of the emperor. To Paschal the pretended donation by the emperor Louis the Pious is said to have been made. He crowned as emperor Lothaire, son of Louis the Pious, in the year 823, and died the following year. He was succeeded by Eugenius II. Shortly before his death Paschal I was subject to severe censure by the imperial friends for the summary punishment he meted out to two ecclesiastics who were believed to have been imperialists, but Paschal's position is justifiable. The punished had been guilty of disloyalty to the pope, and though they were strongly connected with the imperialists, this was no reason why the pope should not have punished them if they were treacherous subjects of his. On the re-outbreak of the iconoclastic controversy at Constantinople, Paschal granted an asylum to those Greek priests who favored the use of images in churches. He is the author of three letters which are found in the collection of the councils. See Pagi, *Breviar. Pontif. Rom.* ii, 25 sq.; Aschbach, *Kirchen-Lex.* s. v.; Bower, *Hist. of the Popes;* Riddle, *Hist. of the Papacy*, i, 328 sq.; Milman, *Hist. of Latin Christianity*, ii, 519, 529; Baxmann, *Gesch. der Politik der Päpste*, i, 331. (J. H. W.)

Paschal II, pope of Rome, was a Tuscan by birth. His family name was *Ranieri*. He was a native of Bleda, where he was born about the middle of the 11th century. He joined the Order of Clugny, and having been sent to Rome in the interests of his monastery, he was noticed by pope Gregory VII, who made him a cardinal. After Gregory's death and the short pontificate of Urban II, Paschal was elected pope. He refused the dignity, and even concealed himself, but was at last prevailed upon to accept the papal chair in 1099. He prosecuted the great contest of the investitures, begun by Gregory VII, with the emperor Henry IV, against whom he launched a fresh bull of excommunication. Henry's son and namesake, availing himself of this, revolted against his father, and, having deposed him, was acknowledged as king of the Germans by the title of Henry V. He then proceeded to Italy with an army, in order to cause himself to be crowned emperor. On the question of the investitures he was as stubborn as his father. After some conferences between him and the pope's ambassadors, Paschal proposed what appeared to be a reasonable compromise of the matter in dispute. "If the emperor," said he, "contends for his regal rights, let him resume the donations on which those rights are founded, the duchies, margraviates, countships, towns, and manors which his predecessors have bestowed on the Church. Let the Church retain only its tithes and the donations which it has received from private bounty. If Henry renounces the right of investiture, the Church shall restore all it has received from secular princes since the time of Charlemagne" (Pagi, *Vita Paschalis II;* Fleury, *Hist. Eccles.*). This proposal went to the root of the evil, and Paschal was probably sincere in making it; but the bishops, and especially the German bishops, who were possessed of large fiefs, strongly protested against it. In the mean time Henry arrived at Rome to be crowned, in 1110. He kissed the pope's feet according to custom, and entered hand in hand with him into the church of the Vatican; but here an explanation took place concerning the compromise, the result of which was that the treaty was broken off, and Paschal refused to consecrate the emperor. The particulars have been differently viewed by the Church writers. Some say that Paschal could not fulfil his proposed renunciation of the temporalities of the Church owing to the opposition of the bishops; others say that Henry would not give up the right of investiture, because his councillors, and among the rest several German bishops who were about his person, unwilling to risk their domains and revenues, persuaded him not to renounce what they represented as an essential part of the imperial prerogatives and of the splendor of the imperial dignity. After repeated messages between the pope and the emperor, the latter, who wished to be crowned at all events, determined to frighten the pope into compliance. At the suggestion, it is said, of two German prelates, one of whom was the archbishop of Metz, Henry ordered his German soldiers to lay hands on the pope. A scuffle ensued; and the people of Rome, irritated at seeing their pontiff prisoner, fell on the German soldiers, and drove them back with considerable slaughter to their camp outside of the town. Henry, however, kept possession of the person of the pope, whom he dragged after him, stripped of his pontifical ornaments and bound with cords. Paschal remained for nearly two months in a state of confinement, during which he was assailed by the remonstrances of his clergy, many of whom were prisoners with him in the German camp, until at last he yielded to their entreaties, consented to consecrate Henry unconditionally, and gave up by a bull the right of investiture to the emperor. After the ceremony Henry returned to Germany, and Paschal thought it necessary to assemble a council in the Lateran to submit his conduct to the judgment of the Church. He declared to them at the same time that he would rather abdicate than break his word to the emperor, either by excommunicating or molesting him. After much deliberation, Paschal's cession of the right of investiture was solemnly condemned; and it was declared that the investiture of churchmen by lay hands was a heresy. The prelates of France and Italy, and even some of those of Germany, approved of the proceedings of the Lateran council, and several of the turbulent German feudatories revolted against Henry. The emperor, however, kept the field, and, having defeated his revolted subjects, marched again to Italy to terminate the question with the see of Rome. Paschal, blamed and even personally insulted by the Romans because of his indulgence towards Henry, and threatened at the same time by the latter, escaped to Benevento; and Henry, entering Rome, caused himself to be crowned again by the bishop of Benevento. After Henry's departure Paschal returned to Rome, but soon fell ill of fatigue and anxiety, and died in January, 1118. The question of the investiture was settled by a compromise in 1122, under Calixtus II, the successor of Gelasius. It was agreed that the bishops, being elected according to the canonical forms, should receive their regalia at the hand of the emperor, and do homage for them; but that in this ceremony the emperor should no longer use the ring and crosier, the insignia of spiritual authority, but the sceptre only. Paschal had also been in controversy with Henry I of England on the same subject, but they had settled in 1108 on similar terms. See *Vita Paschalis* in Muratori, "Scriptores," vol. iii; Gfrörer, *Gregorius VII u. s. Zeit;* Baxmann, *Gesch. der Politik der Päpste;* Collier, *Eccles. Hist.;* Stenzel, *Gesch. Deutschl. unter den fränk. Kaisern* (Leips. 1827), i, 571, 612, 627, 667; Gervais, *Gesch. Deutschl. unter Heinrich V* (Leips. 1841); Milman, *Hist. of Latin Christianity*, iv, 67–125; iv, 291, 429–431; Hefele, *Conciliengesch.* vol. v; Aschbach, *Kirchen-Lexikon;* Riddle, *Hist. of the Papacy*, ii, 253; Bower, *Hist. of the Popes*, s. v. See INVESTITURE. (J. H. W.)

Paschal III, antipope, was elected by the influence of the emperor Frederick I, in opposition to Alexander III, in 1165. He took possession of Rome for a short time, Alexander being obliged to escape to Benevento, but with the departure of the imperial army from Rome in 1167 Paschal was obliged to quit also. He died shortly after (in 1168) at Viterbo. See Riddle, *Hist. of the Papacy*, ii, 190; Milman, *Hist. of Latin Christianity*, iv, 296, 429–431. See also ALEXANDER III.

Paschal Candle. See PASCHAL TAPER.

Paschal Controversy designates the various disputes which have agitated the Church regarding the proper reckoning of Easter. The three synoptical Gospels are unanimous (Matt. xxvi, 17, 19; Mark xiv, 12–

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16; Luke xxii, 17–19) in their statement that our Lord instituted the holy Eucharist in his last paschal supper. John is equally precise in saying that the Jews would not enter the judgment-hall "lest they should be defiled" through blood pollution, and be precluded from eating the passover in the evening (John xviii, 28). How came it, then, that our Lord should have celebrated the passover on one evening, and that the Jews should have deferred the memorial feast till the corresponding period of the next day? This is a real difficulty, which will be found discussed in full under PASSOVER. We here give the following as a possible solution. Since the appearance of the new moon determined the Jewish calendar, an assembly was held in the Temple on the closing day of each month, to receive intelligence respecting the first φάσις of the new moon. If nothing was announced a day was intercalated, yet if the appearance of the moon was afterwards authenticated the intercalation was cancelled. This naturally caused much confusion, especially in the critical month of Nisan. Hence (Talmud, *Rosh Hash.* 1) it was permitted that in doubtful cases the passover might be observed on two consecutive days. For the intercalation could hardly be known in Galilee; and, according to Maimonides (קדש חדש), in the more distant parts of Judæa the passover was in some years kept on one day, at Jerusalem on another. Our Lord, coming in from the country, followed the letter of the law; but the main body of the Jews, observing rather the "tradition of the elders," sacrificed the passover on the following day in consequence of the intercalation of a day in the preceding month. Thus our Lord ate the passover on the evening of the 14th Nisan, and was upon the same day "the very Paschal Lamb" by the death of the cross (Harvey, *Creeds*, p. 328).

Easter has been the high festival of the Church since the days of the apostles; though the primitive ritual like the primitive creed followed no invariable rule. Thus while the churches in a large majority celebrated Easter-Sunday on the first Lord's-day after the 14th of Nisan, on which our Lord suffered; others, as the Asiatic churches, commemorated our Lord's death on the 14th of Nisan as being the very day of the Saviour's cross and passion. This they did irrespectively of the day of the week on which it might fall. The paschal fast also was variously observed. Tertullian speaks of it as extending over the Holy Week (*De Jejun.* c. xiv); Epiphanius says, "The Catholic Church solemnizes not only the 14th of Nisan, but the entire week" (*Hær.* l, 3), making a distinction from the Ebionitish Quartodecimani, who kept fast only on the 14th of Nisan. The Western and more Catholic rule was to observe the Friday preceding the Easter-Sunday as a rigid fast, the Church identifying the apostles' sorrowing with their own, and the fast was not resolved till Easter-morn; while the Asiatic Quartodecimani party regarded the 14th of Nisan from a doctrinal point of view as the commemoration-day of man's redemption; and at the hour in which our Lord said "It is finished," i. e. at three o'clock in the afternoon, the fast was brought to an end (Euseb. *Hist. Eccl.* v, 23), and the day closed with the collective Agape and celebration of the Lord's Supper. Whether the fast was resumed and maintained till Easter-day does not appear, neither is it certainly known whether these churches celebrated Easter on the Lord's-day next following, or on the next day but one to the 14th of Nisan, on whatever day of the week that might fall. The latter, however, would seem to have been the practice from the decree of an early synod (Euseb. *Hist. Eccl.* v, 23) convened to consider the case, which ordained that the Feast of the Resurrection should be celebrated on the Lord's-day and on no other, and that the paschal fast should then be brought to a close; for the ordinance would not have been needed if there had been nothing in this particular to amend. Hefele, however, sees in this decree a proof that the Asiatic Easter was always celebrated on the Lord's-day. The Council of Arles, A.D. 314, at which British bishops were present, similarly decreed that Easter should only be celebrated on the Lord's-day. Irenæus declares that with respect to the paschal fast there was a great divergence of practice, some churches fasting for one day, as the Ebionites, some for two, and some for the forty hours, day and night, that immediately preceded the dawn of Easter; and he speaks of it as an old-standing discrepancy, οὐ νῦν ἐφ' ἡμῶν γεγονῖα ἀλλὰ καὶ πολὺ πρότερον ἐπὶ τῶν πρὸ ἡμῶν (*Ep. ad Victor Fragm.* c. iii, Cambr. ed.). The primitive Church, therefore, knew no fixed rule for the universal observance of the paschal fast.

With respect to the precise day on which the Lord's death should be commemorated, there was a threefold difference of practice. (1.) The Catholic Church affirmed that our Lord suffered on the 14th of Nisan; but seeing that the new creation dates from Easter-morning, the Lord's-day next following was the πάσχα ἀναστάσιμον, and the Friday preceding was the πάσχα σταυρώσιμον. Thus the rule was fixed according to the day of the week on which our Lord suffered, and was declared to be the true ordinance, τάξις ἀληθεστέρα. This was the practice of the Church of Rome, and of the generality of churches throughout Christendom, and was said to have been derived from the apostles Peter and Paul (Euseb. *Hist. Eccles.* v, 23; Socrat. *Hist. Eccles.* v, 22). (2.) The Asiatic rule was professedly based upon the authority of John the Evangelist and of Philip, and was adopted by the churches of Proconsular Asia (*Hist. Eccles.* v, 23) and those of the neighboring provinces, also in Mesopotamia, Syria, Cilicia (Athanas. *Ad Afr.* c. 2, *de Synod. Arim. et Sel.*), and, as Chrysostom says, Antioch (*In eos qui Orat. in Pascha Jej.* [ed. Bened. i, 608]). It was the belief of all the churches that our Lord was put to death on the 14th of Nisan, the day on which the paschal lamb was slain. But many denied that the Last Supper was installed at the paschal feast, or that our Lord celebrated the Passover at all in the last year of his ministry, the statements of the synoptical Gospels notwithstanding (see *Chron. Pasch.* i, 10–16). The Asiatics commemorated the Lord's death on the 14th of Nisan, being guided by the day of the Jewish month, as the more general practice followed the day of the week on which Christ died. They were taunted for the Judaizing practice, though the Church of Rome in its ritual and liturgy had more perhaps in common with the synagogue than the churches of Asia. The Quartodecimans were but a small party in the Church. Still fewer in number (3) were the Ebionitish or Judaizing Quartodecimans who held to the observances of the Mosaic law, and engrafted on them the Christian celebration, making the 14th of Nisan a day of hybrid ceremonial, in which type and antitype, shadow and substance, law and Gospel, were hopelessly confused.

These three varying rules created a plentiful source of dissension; the Church was long unconscious of the coming evil, but while men slept the tares were sown. At first the bond of charity was known to be stronger than all—the difference of calendar made no alteration in the Gospel law of love. Thus Polycarp, bishop of Smyrna, having had occasion to visit Rome (A.D. 160) to confer with pope Anicetus on other matters, found that the Asiatic rule differed essentially from that of Rome. Both could claim apostolic authority, and therefore each reverently forbore from pressing a rival claim; while Anicetus assigned to his guest as his senior the privilege of consecrating the holy elements. But immediately afterwards a change came over the spirit of Rome; for the heretical Quartodeciman rule had been introduced there by Blastus—"His omnibus (*Marcioni et Tatiano*, etc.) etiam Blastus accedens, qui latentur Judaismum vult introducere" (*Pseudo-Test. de Præscr. Her.* p. 53), and with it the whole sweep of Ebionitish perversion. Victor, bishop of Rome, therefore knew the Quartodeciman practice only in conjunction with a pestilential error, and never dissociated the two in his mind. With a

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keen perception of the truth of his own position, he was blind to all that might be advanced by others, and threatened with excommunication (A.D. 180) all those churches which commemorated their Lord's death on the first day of the week. It was the first germ of that system of aggression which reached its climax in the Hildebrandine theory and practice of the papacy. Synods were immediately held by his order (Euseb. *Hist. Eccles.* v, 23) in Palestine, Pontus, Gaul, Alexandria, Corinth, and Rome, and the more Catholic rule was everywhere pronounced to be binding. It was also determined that the feast of the resurrection was the true close of the paschal fast, and that the Lord's-day and no other should be the day for its celebration. The Asiatics remained unconverted and unconvinced, and continued to observe the 14th of Nisan as a day of mixed character, fasting till the ninth hour, and then rejoicing for the achieved work of man's redemption. In opposition to a somewhat crushing array of names, not of individuals, but of churches, Polycrates, bishop of Ephesus, and a friend of Polycarp, put forth a writing in the name of the Asiatic bishops claiming the authority of John and Philip, whose tombs were still at Ephesus and Hierapolis, and urging the precedent of Polycarp, Melito, and other venerable bishops, in favor of their own apostolic tradition. Still Victor pronounced them "heterodox," and not only essayed to cut them off from communion, *ἀποτέμνειν τῆς ἑνωσέως πειρᾶται*, as Hefele limits the words of Eusebius, but authoritatively pronounced them excommunicate, *στηλιτεύει εἰ διὰ γραμμάτων, ἀκοινωνήτους ἅρδην πάντας τοὺς ἐκεῖσε ἀνακηρύττων ἀδελφούς* (Euseb. *Hist. Eccles.* v, 24). The violent decree, however, was a mere "brutum fulmen," for none of the other churches assented to it, and Irenæus, bishop of Lyons, wrote a letter of expostulation to Victor on the subject. The result was that Rome stood alone in its extreme antagonism to the churches of Ephesine communion.

Hitherto the paschal controversy had turned upon two points: (1) the proper day for the memorial of our Lord's death, and (2) the day on which the paschal fast should be resolved in the joyful commemoration of Easter. A third difficulty, of an Ebionitish complexion, arose (A.D. 170) at Laodicea, the capital of Phrygia Pacatiana, in Asia Minor; it was stated that our Lord instituted the holy Eucharist on the 14th, and was put to death on the 15th of Nisan, the Jewish method of computing the commencement of the day from sunset having been apparently ignored (Euseb. *Hist. Eccles.* iv, 26). The paschal feast of these schismatics combined the eucharistic with the paschal rite, and was essentially of a Jewish ordinance. The Church of course affirmed that the passover, like any typical observance, had only a temporary character, and that it was merged in the Christian commemoration of the sacrifice of Christ upon the cross. It was an entirely new phase of the Quartodeciman theory, and caused an evil report of Judaizing notions to be attached to the orthodox following of John and Philip and Polycarp. But the writers of the Asiatic Church at once denounced it as wholly inconsistent with Christian principle; and fragments still exist of writings that were put forth against it by Melito, bishop of Sardis, and Apollinaris, bishop of Hierapolis, both of whom followed the more orthodox Asiatic rule. "They err," says this latter writer, "who affirm that our Lord ate the passover on the 14th of Nisan with his disciples, and that he died on the great day of unleavened bread (i. e. on the 15th of Nisan). They maintain that Matthew records the event as they have imagined it; but their notion agrees not with the law; and thereby the Gospels are made to wear a contradictory appearance" (*Chronicon Paschale*, i, 13, in Dundorf's *Byzant. Hist. Script.* xvi). This was the phase of the Quartodeciman which was introduced into Rome by Blastus, and was denounced at once by Irenæus (Euseb. *Hist. Eccles.* v, 20) in his treatise *De Schismate*. His follower, Hippolytus, took an active part against it (*Fragm. in Chron. Paschal.* i, 12, 13; and *Philosoph.* vii, 18); and Clement of Alexandria was induced by the treatise of Melito to refute the same error in his work on Easter, a few fragments of which are preserved in the *Chronicon Paschal* (ibid. 14).

The Laodicean Quartodecimans closely followed the Jewish custom, whereby in a backward season, as regards barley-harvest, or whenever the solar cycle required it, an entire month was intercalated at the vernal equinox. Hence in some years there was with them a double paschal celebration, and in others a total omission. These notions died out again before the end of the 3d century, but they caused an evil name to be attached to the orthodox Quartodeciman practice, and greatly embittered the differences that already existed between some of the Asiatic churches and the rest of the Christian world. Further, the Catholic practice, like the Eastern, divaricated into two branches, and the churches were unable to settle down upon one uniform rule. It is a question of astronomy; for the Jewish calendar ceased to be any trustworthy guide after the destruction of Jerusalem. The equinox was then taken as the fixed date from whence Easter should be calculated. But astronomers differed as to the precise incidence of the equinox. At Rome it was March 18th; at Alexandria it was the 21st, according to the Macedonian calendar. The Asiatics, retaining their old custom, commemorated the death of our Lord on the full moon after March 21st. The rest of the world celebrated Easter on the first Sunday after the equinoctial full moon; but if the moon was at the full on Sunday, then on the succeeding Sunday, for the plain reason that the full moon in such a case coincided with the lunar age on the day of our Lord's death, and not of the resurrection. Hence those churches which followed the earlier equinox occasionally found themselves rejoicing in Easter festivities while the other churches were still practicing the mortification of Lent. And worse still, when the full moon fell on March 19, Western churches celebrated their Easter accordingly; but the Alexandrian Church of necessity deferred their Easter till the next full moon, as being the first after the equinox of March 21. To obviate this difficulty various recurring cycles were devised, wherein the return of the full moon to the same solar position coincided after a certain number of years with the same day of the week, and the same day of the year. But they were more or less inaccurate. The earliest was that of Hippolytus, bishop of Portus. As a rare waif of time, this was discovered incised on the right face of the pedestal of a marble statue of Hippolytus seated on his episcopal throne, which was dug up (A.D. 1551) between Rome and Tivoli, near the church of St. Lawrence, and is now preserved in the Vatican. Eusebius (*Hist. Eccles.* vi, 22) attributes to Hippolytus the discovery of the cycle of sixteen years; and here it was found displayed for one hundred and twelve years (A.D. 222–333), Easter-Sunday in each of these years being given on the left face of the pedestal. But the cycle of sixteen years only showed the recurrence of the paschal-day with regard to the day of the year, and not of the week. The same ancient authority also shows that the paschal fast was continued till Easter-Sunday, March 18 being assumed always as the vernal equinox. Dionysius, bishop of Alexandria (A.D. 246–265), set forth an eight years' cycle, *κανόνα ὀκταετηρίδος* (Euseb. *Hist. Eccles.* vii, 20). Twelve years after his death Anatolius, an Alexandrian by birth and education, but bishop of Laodicea, in Syria, drew out the famous nineteen years' cycle, originally the observation of Meton the astronomer. The ancient Jews could only have celebrated the passover after the vernal equinox; therefore this, with him March 19, was made the basis of computation. The cycle was adopted at Alexandria, the equinox, however, being advanced two days, to March 21; and whenever the full moon happened on Saturday, the next day, contrary to the Roman custom, was declared to be Easter-Sunday. The Asiatics still

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followed the Jewish computation, as harmonizing with the Saviour's practice, and cared nothing for the equinox, which their Easter occasionally anticipated; and for this reason the term Protopaschitæ was applied to them. The confusion caused by these differences must have been very great, and especially in conterminous churches, where one custom ended and another began; but it was not till A.D. 314 that an attempt was made to produce uniformity by synodal action. In that year the Council of Arles in its first canon decreed that Easter should be solemnized "uno die et uno tempore per omnem orbem;" and the bishop of Rome sent forth an encyclical letter to enforce the desired harmony of action (Mansi, *Coll. Conc.* ii, 474; Hard. i, 263). But a provincial could speak with no authority to the Church catholic; neither was the Roman bishop as yet the supreme pontiff, and practice continued to be discordant. It then became one of the two principal subjects for discussion and arrangement in the Council of Nice. No decree on the subject appears in its canons, and it is difficult to see any reason for the omission, unless it be that the fathers were unable to make up their minds upon a point that could only be settled by the astronomical expert. Thus they delegated to Eusebius of Cæsarea the duty of determining the right rule of Easter, and of recommending the most accurate cycle to be adopted in framing the calendar. The Epistle of Constantine to the churches shows clearly the general points on which the Nicene fathers agreed, viz.: 1. That from henceforth the vernal equinox, and not the Jewish calendar, should determine the incidence of Easter. 2. That when the equinoctial full moon fell on a Sunday, Easter should be celebrated on the Sunday following; both for the reason already given, and because the Jewish festival would have been celebrated and over. Also, by making Easter by necessity subsequent to the vernal equinox, there was no longer danger of a double observance in the same year. But which equinoctial day was adopted, the Roman or the Alexandrian? The Latin translation of the *Prologus Paschalis* of Cyril of Alexandria says that the Alexandrian Church, as representing the astronomical science of the day, was ordered to announce to the Church of Rome the true incidence of Easter in each year, and that it should be notified from Rome throughout the churches (Petavius. *Doct. Temp.* ii, App.; Hefele, *Conc.* i, 313; Ideler, *Handb. d. Chronol.* ii, 258). Leo I repeats the account (*Ep.* 121 al. 94), and Ambrose virtually says the same thing; the Nicene Council having, according to his statement, adopted the cycle of *nineteen* years, which, as has been shown, was the Alexandrian computation (Ambr. *Ep. ad Epis. cop. Æm.*). But, independently of the equinox, the paschal difficulties were not yet foreclosed. The Roman Church still clung to its faulty cycle of eighty-four years, the Alexandrian to that of nineteen; and it still continued to be a matter of reproach that the two principal churches of Christendom were often found to celebrate Easter on different days. The Council of Sardica, therefore, as seen by the lately discovered Festal Letters of Athanasius (Cureton, from the Nitrian Syr. MS., A.D. 343), endeavored to compose a difference by drawing out a paschal scheme for half a century. But it only defined the lunations, and (A.D. 387) matters showed worse than ever when Rome celebrated Easter on March 21, but the Alexandrian Church, since the 21st was its equinox, postponed the celebration till after the next full moon, or till late in April. The Quartodeciman party also still survived, the Nicene injunctions notwithstanding, as may be seen by the anathemas against the τεσσαρεσκαιδεκατῖται of the Council of Antioch (A.D. 341), can. 1, and Council of Laodicea (A.D. 381), can. 1. It may be observed here that the Jews learned from the Christian Church to frame a paschal cycle, which was first adopted in the presidency of Hillel II at Tiberias, A.D. 358.

The paschal difference thus continued to cause more or less inconvenience and heart-burning for another century and a half, till Dionysius Exiguus did good service to chronology by first dating events from the Christian æra, and by giving fixity to the cycle of nineteen years for determining Easter. This he did by adopting the Alexandrian method of calculation, and reforming the Roman calendar accordingly, in which the churches of Italy readily acquiesced; while those of Gaul and Britain still held to their "old style." When the Heptarchy became Romanized, the Dionysian method was accepted in Britain, although in Wales, and in the northern parts of the island, the old eighty-four years' cycle of Rome was still retained. A council was held on the subject, A.D. 664, at Streanechalch (Whitby), king Oswy having found that his queen and her ladies were fasting in Lent while he indulged in the festivities of Easter. The Roman order was then fully confirmed in Britain. As Montalembert has justly observed, this difference had nothing to do with the Quartodeciman practice, which in fact had died away in the 6th century (*Moines de l'Occid.* iv, 159). In our present calendar, the Prime or Golden Number marks the particular year of the nineteen years' cycle; and these golden numbers, added in the margin from March 21 to April 18, indicate the days of the plenilunium on which Easter for each particular year depends, and which is the Sunday next following, unless Sunday should be the day of full moon, in which case Easter falls on the following Sunday.—Blunt, *Dict. Hist. Theol.* See also Hefele, *Conciliengesch.* vol. i; Ideler, *Handb. d. Chronol.; Chron. Paschale*, in Dindorf's *Byzant. Hist. Script.* vol. xvi and xvii; Gieseler, *Eccles. Hist.* vol. i; Cureton, *Festal Ep. of Athanasius*, transl. from the Syriac; Killen, *Hist. of the Ancient Church*, p. 611, 625; Neander, *Dogmas.* vol. ii; Riddle, *Christian Antiquities*, p. 655 sq., 675, 676; Ffoulkes, *Divisions in Christendom; Lond. Quar. Rev.* xviii, 496 sq.; *Christian Examiner*, xxxviii, 41 sq.; *Jahrb. für deutsche Theologie*, 1870, No. i. See EASTER.

Paschal Light. See PASCHAL TAPER.

Paschal Solemnity, the week preceding and the week following *Easter*.

Paschal Taper, a taper used in the Roman Catholic Church at the time of Easter. It is lighted from the *holy fire*, and receives its benediction by the priest's putting five grains of incense in the form of a cross into the taper. This blessed taper must remain on the Gospel-side of the altar from Easter-eve to Ascension-day. See LYCHNOSCOPE.

Paschal Term, a name given sometimes to *Easter-day*.

Paschali, GIOVANNI LUIGI, a martyr to the Protestant cause in Italy, was a native of Coni, in Piedmont, and was descended of respectable parentage. He was born about 1525, and in early life was a soldier. Converted to God, he forsook the army and went to Geneva, there to study Protestant theology under Calvin. Paschali became so interested in the Reformed doctrines that he wrote pamphlets in their advocacy, and also urged the translation of the Bible into the Italian, in order that the populace might be more thoroughly instructed in God's truth. From Geneva, where he received the freedom of the city, he went, with some other students, to Lausanne. At the latter place he continued his studies under Viret. About this time it happened that the poor Waldensian Christians of Calabria, in the southern part of Italy, appealed to Calvin for a teacher—for the Inquisition, first of all, robbed the flocks of their shepherds, in order the better to get the sheep into its power. The necessity was duly considered by the principal persons of the Italian congregation at Geneva, and they found no one better fitted for the task than Paschali, now at Lausanne. When he heard the news of this appointment he was on the eve of being married, but he concluded to postpone this step, and accepted the call of the Church as of the Lord. In 1559 Paschali was received with joy by the Waldenses, and he began his work among them with great

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zeal and courage. Of course the congregation had to be secretly maintained, and so it came about that when his ministrations were learned of at court he was imprisoned at Tuscaldo. His trial came off before the vicar-general, Dec. 27, 1559, but no judgment was pronounced at its conclusion, and he was simply transported to Cosenza by ship, and there was again imprisoned. A new hearing was given him on February 21; but as he refused to recant, he was, April 14, 1560, removed to Naples with other Protestants who refused to deny their faith. On their arrival in Naples they were all thrown into the common prison, where the water trickled from the ceiling. Paschali, after a long examination, remained there until May 9, and was then changed to the bishop's prison. But soon after they were informed that they must go to Rome. They made the journey by ship, and this prisoner of the Lord did not cease openly to preach the Gospel to his fellow-sufferers and the ship's crew, which act was, on his arrival in Rome, on May 15, charged against him as an additional crime. Together with his companions, he was placed in the prison of the Inquisition, a damp, subterranean vault of Torre di Nona, surrounded by the waters of the Tiber. They were obliged to lie on the damp ground, for not even a straw bed was given them. The next day Bartolomeo, the brother of Paschali, arrived from Coni with letters of recommendation to influential men of the papal court, and, among others, to the grand inquisitor, cardinal Alexandrini. But no one gave him any hope for the freedom of his brother; the writing of Protestant tracts was an offence not easily forgiven. Only with great trouble did he succeed in securing permission to see his brother in presence of an inquisitor and a monk, and that on the promise that he should try to move him to recant. Bartolomeo, who was not yet converted to Protestantism, but who clung to his brother with a natural love, and had certainly risked somewhat in taking his part, described, in a letter to his son Carlos, who was in Geneva with Paschali's betrothed, the state in which he found his brother:

"I saw him," he said, "in a narrow room, where those were kept who were shortly to be executed. There he lay with bare head, and bound hand and foot, so that the cords pressed through his skin and flesh. When I saw him in such misery, and wished to embrace him, I fell down from anguish, and could not utter a word. Thereupon he was much troubled, and said to me, 'My brother, are you a Christian? Why are you so deeply moved? Do you not know that not a leaf falls from the tree without the will of God? Let us rather comfort one another through Jesus Christ, since we know that these brief mortal lives are not to be likened to our future and eternal glory.'"

As the inquisitor saw that Paschali's visitor was more likely to become a convert to the Reformed cause than bring about the conversion of the prisoner, he harshly bade Paschali be silent, and overwhelmed him with reproaches. Of course the prisoner vainly defended himself from the teachings of the holy Gospel. At the earnest supplication of his brother he was, however, taken into another prison, containing a window, through which the two could speak together; but on this being noticed, the window was walled up. When, on his next visit, Bartolomeo wished to persuade Giovanni to submit somewhat, so that he might take him home alive, he answered: "I yearn for heavenly blessings with such a longing that I care nothing for earthly things, not even for my own life. Therefore cease your persuasions, for I have bound Jesus Christ so fast to my heart that no one can separate me from him." Bartolomeo Paschali used every effort to have his brother's sentence commuted to a few years' imprisonment, of which he would bear the expense, but it was all in vain. He visited him twice more, and on his second visit he gave him to understand that he must think of his own safety, as he had heard that he was himself "held in suspicion by the Inquisition for being of the same religion as his brother." Shortly after Paschali had overcome this additional trial, the day of his final release arrived. On Sunday, Sept. 8, 1560, he was taken to the cloister of La Minerva, where his sentence was publicly read to him. After he had acknowledged the authenticity of his declarations, and thanked God for the honor of which he was counted worthy, he was again conducted to prison. The next day, Sept. 9, the people went to the execution. The martyr was led bound to the Campo di Fiore, in sight of the castle of St. Angelo, where the pope had gone, accompanied by the cardinals and other prelates. As Paschali undertook to preach to the people, to the pope, and his prelates, there arose a great commotion, and every one demanded that he should be immediately put to death. Thereupon the executioner quickly threw the rope about his neck and strangled him, after which his corpse was burned. See Hurst, *Martyrs for the Tract Cause*, p. 28 sq.; M'Crie, *Hist. of the Ref. in Italy*. (J. H. W.)

Paschasinus, a Romish prelate of note in his day, flourished near the middle of the 5th century. We first encounter him in A.D. 451, when he was bishop of Lilybæum, in Sicily, as papal legate at the Council of Chalcedon. He there represented the interests of the Roman pontiff, together with Lucentius, bishop of Asculum, and Bonifacius, a presbyter. Paschasinus, of whose previous history and position in life we know nothing, seems to have held the chief place among the three legates, since he subscribed the acts of the council in the name of the pope before the two others. An epistle of Paschasinus, *De Quæstione Paschali*, is still extant, addressed to Leo in reply to some inquiries from the pontiff with regard to the calculations for determining the festival of Easter. It will be found under its best form in the editions of the works of Leo, published by Quesnel and by the brothers Ballerini. See Schönemann, *Biblioth. Patrum Lat.* vol. ii, § 49; Bähr, *Geschichte der röm. Literatur*, suppl. vol. pt. ii, § 166; Smith, *Dict. of Greek and Roman Biog. and Mythol.* iii, 131; Ceillier, *Hist. des Aut. Sacrés*, x, 170–175, 201 sq., 682 sq., 701.

Paschasius, a Roman Catholic divine of the 5th century, flourished at Rome as deacon of a Church about A.D. 490. He was a friend of the antipope Laurentius, and sided with him. Paschasius is reputed to have written *De Spiritu Sancto libri duo, quibus symboli enarratio continetur, adversus errores Macedonii* (in "Bibl. Max. Patr." viii, 807). Casimir Oudin ascribes the work to Faustus Regiensis.

Paschasius Radbertus, St., a noted Benedictine of the first half of the 9th century, was a native of Soissons, France. He embraced the monastic life while yet a youth, and was educated and domiciled at the convent at Corbey, in Aquitaine. He was there under the abbots Adelhard and Wala, whose favorite he was. The former of these abbots died in A.D. 826. Paschasius first came into public notice in A.D. 831, when he was still a simple monk. A little while after this he was employed as teacher, and in important missions. In A.D. 844 he was elected abbot of the convent, although he had never taken holy orders. In A.D. 851 he resigned this office, and died as simple monk in A.D. 865, at the abbey of St. Riquier, where his time was zealously devoted to the study of theology and philosophy. He is now commemorated by the Church of Rome as a saint by order of pope Alexander II (A.D. 1070). In the history of Christian dogmatics Paschasius is celebrated as the originator of the transubstantiation theory, i.e. that the bread and wine no longer exist in the elements of the Eucharist after the blood and body of Christ have become present there by the act of consecration. Paschasius may thus be said to have raised a controversy which has disturbed the Western Church for more than a thousand years. It was called out into symmetrical form, as a theory, by the inquiries of a former pupil of his named Warin (whom he addresses as Placidius), who, having become abbot of New Corbey, in Saxony, requested his old instructor

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to draw up a treatise on the Holy Eucharist for the guidance of the young community. In the year 831, therefore, Paschasius Radbertus wrote his work, *De Sacramento corporis et sanguinis Christi*, of which, when it had become the subject of controversy, he presented a large copy to the emperor, Charles the Bald, in the year 844. In this treatise Radbertus sets forth the ordinary doctrine of the Church respecting the true and real presence of Christ's body and blood in the consecrated elements, but he goes far beyond all previous writers in defining the mode of that presence and its consequences. There had been scarcely any controversy hitherto on the subject of the Holy Eucharist, although John of Damascus, followed by the second Council of Nicæa (A.D. 787) and the Council of Frankfort (A.D. 794), had seen cause to censure the application of "figure" and "type" to the elements, while a Council of Constantinople (A.D. 754) had asserted their legitimate use. This shows the dawn of such a controversy.

The dialectical subtlety which had been employed on doctrines concerning the person of Jesus the Christ and the Christian Trinity was now, however, to be engaged for many a generation on those connected with the sacrament of Christ's body and blood, and the full tide of strife was set flowing by the clear and uncompromising statements of Radbertus. The substance of these statements is as follows: (1) That the very body of Christ, which was born of the Virgin Mary, and which was immolated on the cross, together with the very blood that belonged to that body, and was shed upon the cross, are those which the communicants receive (and he does not hint at receiving in one kind only) in receiving the consecrated elements of the Holy Eucharist; (2) That the bread and wine which are consecrated are wholly and entirely converted into the body and blood of Christ, so that they are no longer to be spoken of as being in any natural sense bread and wine; (3) That this conversion ordinarily takes place in such a manner that it is not made known to the senses, God permitting the appearance and taste of the bread to remain as a veil to the great miracle which he has wrought; (4) But that under special circumstances, to confirm the faith of doubters or to satisfy the devotion of saints, the fact of the conversion is made apparent to the senses by the substance of Christ's body and blood either in the form of a lamb, or presenting the color and appearance of flesh and blood. Only one such instance is narrated, but it is said to be one out of many (Pasch. Radbert. *De Sacram. Corp. et Sang. Christi* [in "Bibl. Max. Ludg." xiv, 729]; Martene, *Vet. Script. Collect.* ix, 367; Migne, *Patrol.* vol. cxx).

This precise definition of the nature of the Eucharist was a novelty in the Church, as is shown by the catenæ of authorities respecting that sacrament which have been collected by Pamelius in his *Liturgicon*, and by Grieranger in his *Institutions Liturgiques*. It raised a controversy at once among the theologians of the Benedictine order, and Radbertus endeavored to prove his statements in a letter addressed to one of his monks named Frudegarde, in which he collected passages from the fathers (Pasch. Radbert. *Opp. Bibl. Max. Ludg.* xiv, 749; Migne's *Patrol.* cxx, 1351). The first to reply in writing to these novel opinions or definitions was Rabanus Maurus, abbot of Fulda (A.D. 822–847), and afterwards archbishop of Mentz (A.D. 847–856), in an epistle to a monk named Eigel, which has been lost (comp. Mabillon, *Act. Sanct. Ord. Bened.* sæc. iv, ii, 591). When the controversy attracted the attention of the emperor Charles the Bald, he required of Paschasius Radbertus a copy of the treatise, and it was delivered to another monk of Corbey, Ratramnus, or Bertram, for examination. The result was an answer by Ratramnus in the form of a treatise bearing the same title as that of Radbertus, the point of which is to prove that there is a difference between the manner of Christ's presence when on earth and that of his sacramental presence in eucharistic elements; that in the latter "est quidem corpus Christi sed non corporale, at spirituale;" maintaining, however, as strongly as his opponent the reality of that presence (Ratramnus, *De Corp. et Sang. Domini;* Migne's *Patrol.* cxviii, 815, Oxford ed. 1838). The great liturgical commentator, Walafrid Strabo, was also an opponent of Radbertus, and that portion of his work which deals with the subject is more in accordance with the writings of their Catholic predecessors (Walafridus Strabo, *De Reb. Eccl.* ch. xvi, xvii). Another opponent, and more radical than the others, was Erigena (q. v.). He held that the Eucharist is a mere memorial of Christ's death in past time, and not of his presence in the sacrament, a typical act of feeding, by which the mind of the faithful communicant intellectually and piously reminds him of the work of his Lord (Döllinger, *Church Hist.* iii, 73, Cox's transl.). With the death of Paschasius the controversy subsided for a while, but its revival by Berengar and Lanfranc in the 12th century makes it very evident that the doctrine pleased the superstitious tendency of those ages, and that this theory had been extending its effects far and wide on the popular mind, and finally the views of Paschasius Radbertus were stamped upon the authoritative theology of the Roman Church, under the name of *Transubstantiation*, by the fourth Council of Lateran, in the year 1215.

Paschasius was also the author of works entitled *De fide, spe et caritate*, and *De Partu virginis*. The former betrays most clearly his superstitious notions in religion. The latter is a bold defence of a doctrine held also by St. Jerome, viz. that the virginity of the Holy Virgin Mary continued after the birth of Christ, or, in other words, that Mary had given birth to Christ *utero clauso*, and that therefore she and her offspring should be regarded as free from the taint of original sin. (See Münscher, *Dogmengesch.* ed. Cöln, p. 85 sq.; Walch, *Historia Controversiæ sæculi IX de Partu B. Virginis* [Gott. 1758, 4to]; Hagenbach, *Hist. of Doctrines*, ii, 40 sq.) The complete works of Paschasius, with a short but excellent biographical sketch as introduction, were published by the Benedictines, entitled *Opera, quorum pars multo maxima nunc primum prodit ex bibliotheca Monasterii Corbiensis* (Paris, 1618, fol.). The works are reprinted in Migne's *Patrologia*, vol. cxx. Comp. besides the authors already quoted, Hagenbach, *Hist. of Doctrines* (see Index in vol. ii); Neander, *Hist. of Dogmas* (see Index in vol. ii); Rückert, in Hilgenfeld's *Zeitschr. für hist. Theologie*, 1858; Dieckhoff, *Die Abendmahlslehre im Reformationszeitalter;* Baur, *Dogmengesch.* vol. ii; Hausher, *Der h. Paschasius Radbertus* (Mainz, 1862). (J. H. W.)

Pas-Dam'mim (Heb. *Pas Dammim'*, פַּס דַּמִּים, *wrist of blood* [or *extension of brooks*, Fürst]; Sept. Φασοδομή v. r. Φασοδομίν, Vulg. *Aphesdomim*), the form in 1 Chron. xi, 13 of the name which in 1 Sam. xvii, 1 is given more at length as EPHES-DAMMIM. It will be observed that in the original of Pas-dammim the article (הַפַּס) has taken the place of the first letter of the other form (אֶפֶס). In the parallel narrative of 2 Sam. xxiii the name appears to be corrupted (Kennicott, *Dissert.* p. 137) to *charphâm* (חַרְפָם), in the A. V. rendered "there." The present text of Josephus (*Ant.* vii, 12, 4) gives it as *Arasamos* (Ἀράσαμος). The chief interest attaching to the appearance of the name in this passage of Chronicles is the evidence it affords that the place was the scene of repeated encounters between Israel and the Philistines, unless indeed we treat 1 Chron. xi, 13 (and the parallel passage, 2 Sam. xxiii, 11) as an independent account of the occurrence related in 1 Sam. xvii, which hardly seems possible. See DAVID. A ruined site bearing the name *Damûn* lies near the road from Jerusalem to Beit Jebrîn (Van de Velde, *Palest.* ii, 193; Tobler, *Dritte Wand.* p. 201), about three miles east of Shuweikeh (Socho).—Smith. Dr. Porter, how-

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ever, who visited and carefully surveyed this region, came to the conclusion that the camp of the Philistines must have been west and not east of Shochoh, and he does not therefore identify Ephes-dammim with Damûn (*Handbook for Palestine*, p. 261). See ELAH, BROOK OF.

Pase'äh (Heb. *Pase'äch*, פַּסֵּחַ, *lame*, Sept. Φεσσή v. r. Βεσσηέ in 1 Chron. iv, 12, Φασή in Ezra ii, 49, Φασίκ in Neh. iii, 6), the name of two men.

1. The second named of three sons of Eshton, among the descendants of Judah (1 Chron. iv, 12), described as "the men of Rechah," which in the Targum of R. Joseph is rendered "the men of the great Sanhedrim." B.C. post 1618.

2. The head of a family among the Nethinim who returned with Zerubbabel (Ezra ii, 49; "Phaseah" in Neh. vii, 51). Jehoiada, a member of the family, assisted in rebuilding the old gate of the city under Nehemiah (Neh. iii, 6). B.C. ante 446.

Pase-Buddhas, a name for the Buddhas who arise in the period in which there is no supreme Buddha, and discover instinctively the way to Nirwâna, but are unable to teach it to others. If alms be given to a Pase-Buddha, it produces merit greater by one hundred times than when given to a *rahat*. The peculiarities of the Pase-Buddha are thus detailed by Mr. Spence Hardy in his *Eastern Monachism:* "He has attained the high state of privilege that he enjoys by his own unaided exertions, as he has had no one to instruct him. He is called *pratyéka*, severed or separated, and is solitary, alone, like the unicorn; thus his mind is light, pure, free, towards the Pase-Buddhaship, but heavy, dull, bound, towards the state of the supreme Buddhas. He has learned that which belongs to his order, but he understands not the five kinds of knowledge that are perceived by the supreme Buddhas and by no other beings; he knows not the thoughts of others; he has not the power to see all things, nor to know all things; in these respects his mind is heavy. Thus a man, whether by day or night, arrives at the brink of a small stream, into which he descends without fear that he may cross over to the other side. But another time he comes to a river that is deep and broad; there are no stepping-stones by which he can cross; he cannot see the opposite bank. It is like the ocean. In consequence of these obstacles he is afraid to venture into the water; he cannot cross the stream. In the same way the Pase-Buddha is free as to that which is connected with his own order, but bound as to all that is peculiar to the supreme Buddhas."

Pashá, a title used in the Ottoman empire, and applied to governors of provinces, or military and naval commanders of high rank. The name is said to be derived from two Persian words—*pa*, "foot," or support, and *shah*, "ruler"—and signifies "the support of the ruler." The title was limited in the early period of the Ottoman empire to the princes of the blood, but was subsequently extended to the grand-vizier, the members of the divân, the seraskier, capitan-pasha, the beglerbegs, and other civil and military authorities. The distinctive badge of a pasha is a horse's tail waving from the end of a staff crowned with a gilt ball; in war this badge is always carried before him when he goes abroad, and is at other times planted in front of his tent. The three grades of pashas are distinguished by the number of horse-tails on their standards; those of the highest rank are pashas of three tails, and include in general the highest functionaries, civil and military. All pashas of this class have the title of vizier; and the grand-vizier is, *par excellence*, a pasha of three tails. The pashas of two tails are the governors of provinces, who are generally called by the simple title of "pasha." The lowest rank of pasha is the pasha of one tail; the sanjaks, or lowest class of provincial governors, are of this rank. The pasha of a province has authority over the military force, the revenue, and the administration of justice. His authority was formerly absolute, but recently a check was imposed on him by the appointment of local councils. The pasha is in his own person the military leader and administrator of justice for the province under his charge, and holds office during the pleasure of the sultan—a most precarious tenure, as the sultan can at any moment, in the exercise of his despotic power, exile, imprison, or put him to death; and this has frequently been done in cases where the pasha's power has excited the apprehension, or his wealth the avarice, of his royal master.—Chambers, s. v.

The word *pasha* does not occur in the A. V. of the Bible, but in the original the identical term פֶּחָה, *pechâh* (rendered "captain," "deputy," "governor"), is applied in 1 Kings x, 15 to the petty chieftains who were tributary to Solomon (2 Chron. ix, 14); to the military commander of the Syrians (1 Kings xx, 24), the Assyrians (2 Kings xviii, 24; xxiii, 6), the Chaldæans (Jer. li, 23), and the Medes (li, 38). Under the Persian viceroys, during the Babylonian captivity, the land of the Hebrews appears to have been portioned out among "governors" (פַּחוֹת, *pachôth*) inferior in rank to the satraps (Ezra viii, 36), like the other provinces which were under the dominion of the Persian king (Neh. ii, 7, 9). It is impossible to determine the precise limits of their authority, or the functions which they had to perform. They formed a part of the Babylonian system of government, and are expressly distinguished from the סְגָנִים, *seganim* (Jer. li, 23, 28), to whom, as well as to the satraps, they seem to have been inferior (Dan. iii, 2, 3, 27); as also from the שָׂרִים, *sarim* (Esth. iii, 12; viii, 9), who, on the other hand, had a subordinate jurisdiction. Sheshbazzar, the "prince" (נָשִׂיא, Ezra i, 8) of Judah, was appointed by Cyrus "governor" of Jerusalem (Ezra v, 14), or "governor of the Jews," as he is elsewhere designated (vi, 7), an office to which Nehemiah afterwards succeeded (Neh. v, 14) under the title of Tirshatha (Ezra ii, 63; Neh. viii, 9). Zerubbabel, the representative of the royal family of Judah, is also called the "governor" of Judah (Hag. i, 1), but whether in consequence of his position in the tribe or from his official rank is not quite clear. Tatnai, the "governor" beyond the river, is spoken of by Josephus (*Ant.* xi, 4, 4) under the name of Sisines, as ἔπαρχος of Syria and Phœnicia (comp. 1 Esdr. vi, 3), the same term being employed to denote the Roman proconsul or proprætor as well as the procurator (Josephus, *Ant.* xx, 8, 1). It appears from Ezra vi, 8 that these governors were intrusted with the collection of the king's taxes; and from Neh. v, 18: xii, 26, that they were supported by a contribution levied upon the people, which was technically termed "the bread of the governor" (comp. Ezra iv, 14). They were probably assisted in discharging their official duties by a council (Ezra iv, 7; vi, 6). In the Peshito version of Neh. iii, 11, Pahath Moab is not taken as a proper name, but is rendered "chief of Moab;" and a similar translation is given in other passages where the words occur, as in Ezra ii, 6; Neh. vii, 11; x, 14. The "governor" beyond the river had a judgment-seat at Jerusalem, from which probably he administered justice when making a progress through his province (Neh. iii, 7).—Smith. See GOVERNOR.

Pash'ur [some *Pa'shur*] (Heb. *Pashchur'*, פַּשְׁחוּר [Gesen., from an Arabic root, *surrounded with prosperity;* Fürst, from a Heb. root, *liberation;* the etymology, as implying something favorable, seems to be referred to in Jer. xx, 3]; Sept. Φασχώρ, Φασούρ, v. r. Φασσούρ [Ezra ii, 38; x, 22], Φασιούρ [Neh. vii. 41], Πασχώρ [in Jeremiah]), the name of two or three men.

1. A priest, the son of Immer, and a contemporary of Jeremiah, who acted so as to incur a severe threatening from that prophet. B.C. 607. Presuming on his position as "chief governor in the house of the

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Lord" (Jer. xx, 1)—that is, probably, being at the head of those who had the charge of maintaining order and decorum about the Temple—he smote Jeremiah, when he heard him prophesying of the desolations which were going to fall upon Jerusalem, and put him in the stocks. In this humiliating and painful situation the prophet remained for a night; and on being brought forth on the morrow, he declared to Pashur that the Lord no longer called his name Pashur, but *Magor-missabib*—on every side enveloped in trouble and distress. This, the prophet further intimates, was to be verified by both Pashur and his family being involved in the terrible disasters that were presently to burst on Judah and Jerusalem from the invasion of Nebuchadnezzar; they were to be all carried away into captivity to Babylon, and die in that foreign land (xx, 6). We have no specific account of the fortunes of the family; but the circumstances which soon took place leave no room to doubt that the prediction was verified.

2. Another priest in the time of Jeremiah, being the son of Melchiah (Jer. xxi, 1; xxxviii, 1). B.C. 589. He twice came in contact with the prophet: once when sent along with some others to inquire what was the mind of the Lord respecting the meditated assault of Nebuchadnezzar against Jerusalem, which drew forth an announcement of certain overthrow; and again when concurring with several others in an application to the king to have Jeremiah put to death on account of the denunciations he was uttering, as tending to discourage the people and produce in them a spirit of disaffection. The application led to Jeremiah's imprisonment, from which he was only delivered by the special interposition of Providence (1 Chron. ix, 12). Pashur's family, however, were among those who returned from the captivity of Babylon, and seem to have possessed a place of importance both as to position and numbers (Neh. vii, 41; xi, 12).

3. The father of Gedaliah, which latter took part with the Pashur last named in the accusation and imprisonment of Jeremiah (Jer. xxxviii, 1). B.C. 589. He was perhaps identical with one or the other of the foregoing.

Pas(s)inelli, Lorenzo, an Italian painter, was born in 1629 at Bologna. He first studied under Simone Cantarini, and next with Flaminio Torre. He afterwards went to Venice, where he became enamoured of the ornamental and brilliant style of Paul Veronese, and he made the works of that master his model, though he did not servilely imitate him. Lanzi says, "He borrowed from Veronese his effective and magnificent composition, but the airs of his heads and the distribution of his colors he obtained from another source; and though he never acquired the correctness of design which distinguishes the works of Torre, yet in this respect he surpassed Paolo." On his return to Bologna, Pasinelli found abundant employment in painting, principally for the churches. He was naturally inclined to create surprise by the display of copious, rich, and spirited compositions; such are his two pictures at the Certosa, representing *Christ's Entrance into Jerusalem*, and his *Return into Limbo;* and such, too, is his history of *Coriolanus*, in the Casa Ranuzzi—a piece found repeated in many collections. No one can behold these paintings without granting to Pasinelli a true painter's fire, great novelty of ideas, and an elevated character. With these gifts, he was sometimes too extravagant in his imitation of the attributes, pompous spectacles, and strange and novel draperies of Veronese, which he is thought to have carried to the extreme, as in his *Preaching of John the Baptist in the Wilderness*, which gave occasion to his rival Taruffi sarcastically to remark that, instead of the desert of Judæa, he discovered in it the piazza of St. Mark at Venice. He nevertheless knew how to moderate his fire according to his theme, as in his *Holy Family*, in the church of the Barefooted Carmelites, which partakes of the elegance and grace of Albano. The most esteemed of his paintings in the churches at Bologna are the *Resurrection*, in St. Francesca; and the *Martyrdom of St. Ursula and her Companions*, in the Palazzo Zambeccari. Pasinelli died in 1700. Basan erroneously states that Pasinelli etched some plates, and mentions two—*St. John Preaching in the Wilderness*, and the *Martyrdom of St. Ursula* and other saints; but these plates were engraved by Lorenzini, a scholar of Pasinelli. See Spooner, *Biog. Hist. of the Fine Arts*, ii, 658, 659.

Pasiphăë, a goddess worshipped among the ancient Greeks at Thalamæ, in Laconia. She was believed to give supernatural revelations or oracular responses in dreams to those who slept in her temple.

Pasithĕa, one of the Graces among the ancient Greeks.

Pasor, Georg, a learned German philologist, was born Aug. 1, 1570, at Ellar, in Nassau. In 1615 he became professor of philology at Herborn, and in 1616 at Franecker, where he died, Dec. 10, 1637. He is the author of a small lexicon of the New Testament, *Lexicon Græco-Latin. in N. Test.* (Herborn, 1622), which has been several times republished, and he left among his papers a grammar of the New Testament, which his son Matthæus published, with additions and improvements of his own, under the title, *G. Pasoris Grammatica Græca Sacra N. T. in tres libros distributa* (Groningen, 1655). This work, which is far more fitted than the lexicon to transmit the author's name to posterity, is now a literary rarity, and is not even mentioned by Foppen (*Bibliotheca Belgica*, i, 342), who gives a list of Pasor's other writings. See Fürst, *Bibl. Judaica*, iii, 68; Steinschneider, *Bibliogr. Handbuch*, p. 109; *Theologisches Universal-Lexikon*, s. v., Jöcher, *Allgemeines Gelehrten-Lexikon*, iii, 1284; continued by Rottermund, v, 1629; Kitto, *Cyclop.* s. v. (B. P.)

Pasor, Matthæus, son of the preceding, is noted also for his philological as well as mathematical attainments. He was born at Herborn in 1599, and was educated at the university in Marburg. After teaching for some time privately in Hebrew and mathematics he went to England, and was created M.A. by the University of Oxford in 1624. Not finding any opportunity there of securing a professorship he went over to France, and attended lectures at Paris. He made himself master of the Syriac and Arabic, returned to Oxford in 1625, and was shortly after made lecturer on Oriental languages. In 1626 he was made temporary professor, and exercised this function till 1629, when he accepted an invitation to the professorship of moral philosophy at Groningen, which he entered upon in August of the same year. Upon the death of Mulier, the mathematical professor, six years after, Pasor succeeded to that chair, and in 1645 he was raised to that of divinity, of which faculty he was then created doctor. On this occasion he resigned his mathematical professorship, but retained that of moral philosophy. In 1653 he made a visit to Nassau, his native country; and, going as far as Heidelberg, was entertained with great civility by the elector palatine. He died in January, 1657–8, at Groningen, having never been married. He published no books, for which he gave two admirable reasons: first, "Because he was not willing that youth should be diverted from reading the good books already published;" and, secondly, "Because he did not care that the booksellers should risk their money." (J. H. W.)

Pasquali, Filippo, an Italian painter, was a native of Forli, and flourished in the second half of the 17th century. He studied under Carlo Cignani at Bologna, and afterwards associated himself with Marc Antonio Franceschini, in conjunction with whom he painted many works at Bologna, Rimini, and other places, in which he executed the ornamental parts. Some of his earlier works are to be seen in the portico of the Serviti at Bologna. Lanzi highly commends his altar-piece in the church of S. Vittore at Ravenna, which he executed alone at a more advanced age. He is supposed to have

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died about 1690.—Spooner, *Biog. Hist. of the Fine Arts*, ii, 657.

Pasqualini, Felice, a Bolognese painter, who flourished about 1575. According to Malvasia, he was the scholar of Lorenzo Sabbatini, whose style he adopted. He executed some works for the churches, which Lanzi thinks might justly be attributed to Sabbatini, such was the part he took in their execution.—Spooner, *Biog. Hist. of the Fine Arts*, ii, 659.

Pasqualini (or **Pascalini**), **Giovanni Battista,** an Italian painter and engraver, was born at Cento, near Bologna, in the latter part of the 16th century. His earliest print is dated 1619, and the latest 1630. He studied painting under Ciro Ferri, but does not seem to have acquired much eminence in that art. He executed many etchings, mostly after Guercino, in which he endeavored to imitate with the point the masterly pen-drawings of that master, but he did not possess a sufficient command of his instrument to accomplish it with much success. He frequently signed his plates J. B. Centensis. Nagler gives a list of forty prints by him, of which the following are of interest to us: *Christ dictating the Gospel to St. John; the Resurrection of Lazarus; Christ giving the Keys to St. Peter; Christ taken in the Garden; Angels showing Mary Magdalene the Instruments of the Passion; Christ with the Disciples at Emmaus; the Incredulity of Thomas; the Virgin and Infant, with an Angel presenting Fruit; the Virgin and Infant, to whom St. John presents an Apple; St. Charles Borromeo; St. Felix resuscitating a Dead Child.* All these are after Guercino. Besides, Pasqualini elaborated *St. Felix kneeling before the Virgin and Infant*, after L. Caracci; *St. Diego working a Miracle*, after Ann. Caracci; *the Death of St. Cecilia*, after Domenichino. See Spooner, *Biog. Hist. of the Fine Arts*, ii, 659.

Pasqualis, MARTINEZ, chief of the sect of the *Illuminati* (q. v.), was born about 1715 in Portugal. Of Jewish origin, he had submitted himself in 1754 for admission to the cabalistic body, and afterwards became famous by his introduction of cabalistic rites into several masonic lodges of France—at Marseilles, Toulouse, and Bordeaux. In the latter city he initiated operations which he called *theurgic*. One of his most devoted admirers there was Louis-Claude de Saint-Martin, then an officer in the regiment of Foix, with whom he has often been confounded, in consequence of the analogy of their names. Martinez, who presented his doctrine as a secret Biblical teaching which he had received by tradition, brought it in 1768 to Paris, and made a large number of adepts, who in 1775 took the name of *Martinists*. In their reunions they engaged in exercises which announced *active virtues*, to use consecrated language. They obtained, by sensible means, manifestations *of an intellectual order*, which revealed to the proselytes a science of *minds*, as the visions of Swedenborg, *of a sentimental order*, revealed a science of *souls*. One may conclude from Pasqualis's unpublished writings, and from those of his disciples, that he believed, or made his disciples believe, that it is possible for men in a devoted state to produce supernatural effects, or miracles. Martinez Pasqualis left Paris in 1778 for St. Domingo, where he was called to succeed one of his relatives, and died at Port-au-Prince the following year. See Saint-Martin, *(Euvres diverses*, passim.—Hoefer, *Nour. Biog. Générale*, xxxix, 295.

Pasqualotto, CONSTANTINO, an Italian painter, flourished at Vicenza about 1700. He studied at Venice, and on returning to his native city he executed some fine works for the churches. Lanzi says he was more distinguished for the richness of his draperies and the brilliancy of his coloring than for the correctness of his design. See Spooner, *Biog. Hist. of the Fine Arts*, ii, 659.

Pass (or **Passe**), **Crispin de,** called the Younger, a Dutch painter, was born at Utrecht about 1637. Little is known with certainty of him. He studied design and engraving in 1659. There are only a few prints by him, among which are three of a set of four plates of the *History of the Rich Man and Lazarus*; the fourth was engraved by his father. See Spooner, *Biog. Hist. of the Fine Arts*, ii, 660.

Pass (or **Passe**), **Magdalena de,** daughter of Crispin de Passe, was born about 1583. She learned engraving of her father, and elaborated some small plates of portraits and other subjects in such a neat, finished style that they possess considerable merit. Among her works are, *the Wise and the Foolish Virgins*, after Elsheimer; fine.—Spooner, *Biog. Hist. of the Fine Arts*, ii, 661.

Passage, in the A. V., is the representative in certain places of several forms from the root עָבַר, *abár, to cross*: 1, the simple verb (Numb. xx, 21, "give passage," elsewhere usually "pass"); 2, עֶבֶר, *éber, a crossing* (Josh. xxii, 11; in the plur. Jer. xxii, 20, *Abarim* [q. v.]; elsewhere "beyond," etc.) [see also EBER]; מַעֲבָר, *maabár*, fem. מַעֲבָרָה, *a transit*, either by water (Judg. xii, 5, 6; Jer. li, 32), *a ford* (as rendered often), or by land, a *pass* through mountains (Isa. x. 29), as at Michmash (q. v.) (1 Sam. xii, 23; xxiv, 4).

Passalorynchites, a party of Montanists who observed perpetual silence, giving literal obedience to Psa. cxli, 3: "Set a watch, O Lord, before my mouth: keep the door of my lips." Jerome found some of them in Galatia, obeying this miserable literalism. Their name is derived from the Greek πάσσαλος, *a nail*, and ῥίν, *a nostril*, because when they put their finger to their mouth, which they did to keep their mouth from giving utterance to their thoughts, they touched their nose. The Passalorynchites did not even pray audibly.

Passau, a picturesque fortified frontier town of Bavaria, containing 12,000 people, and situated at the confluence of the Inn and the Ilz with the Danube, ninety miles east-north-east of Munich, and rising like an amphitheatre on the most beautiful spot of the Danube, is strikingly effective and picturesque. The place is especially celebrated in Protestant Church history, for it was here that the treaty of Passau was signed, Aug. 2, 1552, by the emperor Charles V on the one side, and the Protestant princes of Germany on the other, giving public recognition to the Lutheran faith as among the ecclesiastical institutions of the empire. Among the chief buildings are the cathedral, the bishop's palace, the post-office (where the treaty of Passau was signed in 1552); the Jesuits' College, a large building now used as a school; and the church of St. Michael's. In the Cathedral Square (Domplatz) is a bronze statue of king Maximilian Joseph, of recent erection. Passau contains also numerous picture-galleries, collections of antiquities, and benevolent and charitable institutions. The natural advantages of this site, in a military point of view, were appreciated at an early period by the Romans, who erected a strong camp here, garrisoned it with Batavian troops, and from this circumstance named it *Batava Castra*. Passau was long the seat of a bishopric founded in the 7th century, but secularized in 1803. The cathedral of Passau and great part of the town were consumed by fire in 1662. During the Reformation period many advocates of the new cause flourished in Passau, but the Jesuits of Vienna, who in 1612 succeeded in establishing a college at Passau, used all means at their command to reinstate Romanism at this place in its wonted glory and power, and they succeeded so well that the Protestant fold has been reduced to a mere trifle. See Spieker, *Gesch. des Augsburger Religionsfriedens* (Schlitz, 1854): Ranke, *Reformationsgesch.* vol. vii; Soames, *Hist. of the Ref.* iii, 747; Hefele, *Conciliengesch.* v, 26 sq.; Fisher, *Hist. of the Ref.* p. 167; Gieseler, *Eccles. Hist.* iv, 206. See PROTESTANTISM; REFORMATION. (J. H. W.)

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Passavanti, JACOPO, an Italian ascetic writer, died June 13, 1357, at Florence, his native place. He belonged to the order of the Dominicans, and rendered his name celebrated in Italy by a treatise entitled *Specchio della vera penitenza*, which Leonardi Salviati had printed in 1585. The Academy of La Crusca placed this treatise among the classical works for its excellence of style, and published an edition of it in 1681, which was reproduced in 1725 (Florence, 4to). See Échard et Quétif, *Script. ord. Prædicat.* vol. i.—Hoefer, *Nouv. Biog. Générale*, xxxix, 304.

Passerani, ALBERTO RADICATI, *Count of*, was an Italian philosopher, born in Piedmont, who lived in the last century. Attached to the house of king Victor Amadeus II, he was concerned in the differences which arose between that prince and the holy chair on the subject of consistorial benefices, and wrote against the court of Rome pamphlets so violent that, in consequence of a suit which was brought against him, the tribunal of the Inquisition ordered the seizure of his goods. But he was enabled to escape the effect of this judgment, and fled to England, where he allied himself with Collins, Tindal, and other freethinkers. He died in Holland, and bequeathed all that he possessed to the poor. We have several works of his in French, in which are found a singular mixture of invectives against the clergy, plans of reform, and philosophical ideas; of these we quote *Dissertation sur la mort* (Rotterdam, 1733). This tract, advocating materialism, justifying suicide, and denying human responsibility, was suppressed. We quote again of his works a *Recueil de pièces curieuses* (ibid. 1736, 8vo), and a supposed translation under the title of *La Religion Mohammedane comparée à la Païenne* (1737, 8vo). See *Factum* prefixed to the *Recueil* of 1736.—Hoefer, *Nouv. Biog. Générale*, xxxix, 205.

Passeri, Andrea, an Italian painter of Como, flourished about 1505. In the cathedral of his native city is a picture of *The Virgin surrounded by the Apostles*, in which the composition and expression of the heads are good; but Lanzi says there is a dryness in the hands, with the use of gilding, unworthy of the age in which Passeri painted. See Spooner, *Biog. Hist. of the Fine Arts*, ii, 661.

Passeri, Giovanni Battista, a distinguished painter and ecclesiastic, is author of one of the best collections of biographies of Italian artists. He was born at Rome about 1610. He received a good education, and, according to his own account, did not take up painting until comparatively late. He was first engaged in the capacity of a painter in 1635 by Canini, in the Villa Aldobrandini, at Frascati, where he contracted an intimate friendship with Domenichino, then returned from Naples. When Domenichino died in Naples, in 1641, Passeri was president of the Academy of St. Luke, and he read a funeral oration on him, and painted a portrait of him, now in the gallery Degli Uffizi, at Florence. At the close of his life Passeri entered into holy orders, and obtained in 1675 a benefice in the college of Santa Maria, in Via Lata. He died in 1679. Passeri is one of the best of the Italian historians of art; his theoretical knowledge was good, and his statements are believed to be very correct. The circumstance of his book lying for nearly a century unnoticed, or rather unpublished, was owing to its unfinished state and the severity of many of his remarks, especially on Bernini. It was first published in Rome by an anonymous editor (supposed to be Bottari, editor of the *Lettere Pittoriche*) in 1772, with some omissions, under the title, *Vite de Pittori, Scultori, ed Architetti che anno lavorato in Roma, morti dal* 1641 *fino al* 1673, *di Giambattista Passeri, Pittore e Poeta* (492 pp. 4to), thus constituting a continuation to the work of Baglione. It contains thirty-six lives, from Domenichino to Salvator Rosa inclusive. There is only one public picture by Passeri in Rome, a *Crucifixion*, between two saints, in the church of San Giovanni della Malva. See *English Cyclop.* s. v.; Spooner, *Biog. Hist. of the Fine Arts*, ii, 661.

Passeri, Giuseppe, a nephew of the preceding, was born at Rome in 1654. According to Pascoli, he was a scholar of Carlo Maratti, and one of the most successful followers of his style. He painted many works for the churches at Rome, and at different places in the Roman territory. In the church of the Vatican he painted a pendant to the *Baptism* of Maratti, representing *St. Peter baptizing the Centurion*. This work, after being copied in mosaic, was sent to the church of the Coventuals at Urbino. It was executed under the direction of Maratti himself, and is admirably colored; but in his other works at Rome, such as the *Conception*, in the church of St. Tommaso in Parione, the coloring is comparatively feeble. At Pesara is one of his most esteemed works, representing *St. Jerome meditating on the Last Judgment*. He painted for the collections, and was also an excellent portrait painter. Passeri lived in general esteem, and his house was much frequented by persons of the first rank for taste and literature. He died at Rome in 1714. See Spooner, *Biog. Hist. of the Fine Arts*, ii, 661.

Passeroni, GIAN CARLO, an Italian writer, for some time in the service of the Church, was born in 1713 at Condamine, in the county of Nizza; he studied at Milan in the Jesuits' College, and afterwards took orders as a priest. He went to Rome with the papal nuncio, and afterwards returned to Milan, where he spent the rest of his life in a state of poverty often bordering upon destitution; but he was so used to be content with little that he felt no inconvenience from his condition, and constantly refused the offers of his numerous Milanese friends to relieve his wants. Passeroni was fond of study, and especially of poetry, and he had a great share in reforming the taste of the Italian writers of his age. Parini, who in his youth was intimate with Passeroni, afterwards admitted that to his precepts and example he owed the formation of his own style. The principal work of Passeroni is a half burlesque, half moral poem, styled *Il Cicerone*, in one hundred and one cantos. It is full of digressions, something similar in manner to Sterne's *Tristram Shandy*; but Passeroni's digressions are clearly intelligible, and have all a moral scope. A kind of parody of Cicero's life is used by the author as a thread whereon to hang his disquisitions. Passeroni ridicules or reproves the numerous follies and vices of society in a good-humored and often highly amusing strain, and his verses, like those of Ovid, seem to flow naturally and without effort from his pen. This facility, and the unaffected simplicity of the style, constitute the principal charm of the poem. Passeroni also wrote seven volumes of fables in verse, chiefly imitations of those of Æsop, Phædrus, and Avienus. He died at Milan in 1803.—*English Cyclop.* s. v.

Passerotti, Bartoloméo, an Italian painter, was born about 1540 at Bologna. He studied under Taddeo Zuccara at Rome, and is mentioned by Vasari as one of the assistants of that master. He is also commended by Borghini and Lomazzo. Passerotti resided in the early part of his life at Rome, where he executed some works for the churches, the most esteemed of which is the *Martyrdom of St. Paul*. On his return to Bologna he painted many altar-pieces for the churches, the most celebrated of which are, the *Adoration of the Magi*, in St. Pietro; the *Annunciation*, in St. Martino Maggiore; *The Virgin on a Throne, surrounded by St. John the Baptist and other Saints*, in St. Giacomo Maggiore, which last work was avowedly painted in competition with the Caracci, and elicited their praise. The exquisite degree of diligence and refinement which Passerotti displayed in this work he rarely used; but he generally painted in a bold, free style, with remarkable facility of execution. He also excelled in portraits,

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and in this branch Guido ranked him next to Titian, preferring him before the Caracci themselves. He opened a school at Bologna, which was attended by many distinguished masters. Lanzi says "he was the first at Bologna to make a grander display, and began to vary Scripture histories by drawing from the naked torsi." Passerotti possessed remarkable skill in designing with his pen, a gift which drew to his school Agostino Caracci. He also wrote a book, from which he taught the symmetry and anatomy of the human body essential to the artist. His pictures are distinguished by a sparrow, in allusion to his name—a custom derived from the ancients, and practiced by many modern artists. Zani describes Passerotti as a designer and engraver. He says, also, that he is called *Il Mæstro al Passera* (the Master of the Sparrow), from his having used a sparrow between the letters B. and P. as his rebus, but this is not mentioned by any other writer. Bartsch commends Passerotti highly for his ability as a designer, and for the freedom and boldness of his manner of engraving. He enumerates and describes fifteen prints by him, also two mentioned by Gori and Rost, and one doubtful; but he does not consider the catalogue complete. He says that Passerotti's prints have at all times been sought for by artists and connoisseurs, and that they have become extremely scarce, the richest collections possessing one or two at most. We append a list of Passerotti's etchings, as given by Bartsch (*Peintre-Graveur*, tom. xviii): *The Chastity of Joseph*, after Parmiggiano:—*The Visitation*, after F. Salviati:—*The Virgin, with the Infant and St. John;* marked P. F.:—a similar subject, with the letters B. P.:—*The Virgin*, sitting on the ground, with the infant Jesus on her knees; signed B. Pasarot.:—*Jesus Christ holding a Banner;* signed B. Pasarot. This and the five following are supposed to be part of a suite of thirteen, representing *Christ and his Apostles:—St. Peter;* the letters B. P. on the left at bottom:—*St. Andrew;* signed B. Pasarot. at bottom:—*St. John the Evangelist;* ditto:—*St. Bartholomew;* ditto:—*St. Paul;* the letters B. P. on the right at bottom:—*Religion*, represented by a woman seated, and surrounded by the sun; the letter B. on the right at bottom:—*Painting*, represented by a young female with wings; the letters B. P. on the right at bottom:—*The Young Woman in Bed;* B. Passarot. written backwards, the letter B. reversed and joined to the P.:—*The Sacrifice*, in which there are eight figures; the letters B. P. on the left at bottom:—*The Charity*, mentioned by Gori:—*The Marriage of Isaac and Rebecca*, after Perugino; mentioned by Rost:—*A Holy Family*, doubtful:—*St. Peter delivered from Prison by an Angel.* St. Peter is seated, and the angel, without wings, has placed the left hand on Peter's shoulder, and directs the way with the right; at the bottom, in the corner, are the letters B. P. See Spooner, *Biog. Hist. of the Fine Arts*, ii, 661, 662.

Passerotti, Tiburzio, an Italian painter, son of the preceding, was born at Bologna in 1575. He was instructed by his father, whose manner he adopted, though he wrought with a less bold, free, and rapid pencil. He executed some works for the churches, which were admired for their beautiful composition, and which Lanzi says possess real merit. The principal are, *The Assumption*, in S. Maria Mascarella; *The Virgin, with St. Francis and St. Jerome*, in S. Cecilia; *The Annunciation*, in S. Christina; and *The Martyrdom of St. Catharina*, in S. Giacomo Maggiore, which last is his most celebrated performance. He was also an excellent portrait-painter. He died in the prime of life in 1612. See Spooner, *Biog. Hist. of the Fine Arts*, ii, 662.

Passignano, Domenico da, or Domenico Cresti, *Cavaliere*, an Italian painter of note, was born at Florence about the middle of the 16th century. Some accounts give 1560, but this is probably too late; Baglione says he was eighty years old when he died in 1638, which would place his birth in 1557 or 1558. He was the pupil of Federigo Zucchero, and lived some time in Venice, where he acquired a decided preference for the Venetian school of painting, and especially the works of Paolo Veronese. He acquired a great reputation at Rome, where he was employed by the popes Paul V and Urban VIII; he painted *The Crucifixion of St. Peter* for the Capella Clementina in the great church of St. Peter at the Vatican, for which he was created Cavaliere dell' Abito di Cristo. He spent the latter part of his life at Florence, and he was one of the most influential of those painters who contributed towards the reform of the Florentine school by improving the taste for color, and rendering the mannered anatomical school less popular. Passignano was the friend and associate of Cigoli, and is said to have been the master of Lodovico Caracci while in Florence. He had many scholars, of whom Pietro Sorri of Siena was the most distinguished.—*English Cyclop.* s. v. See Spooner, *Biog. Hist. of the Fine Arts*, vol. i, s. v. Cav. Domenico Cresti.

Passing Bell, the bell which in former times was tolled when any person was dying or passing out of this life. It is tolled in England at the burial of any parishioner, the practice being enjoined in the sixth canon of the Church of England. In the United States the practice of tolling the bell on the occurrence of death and at the funeral service was formerly very general, but it is gradually becoming rare, especially in large places. In hamlets and villages, where greater intimacy prevails among the people than in the cities, the tolling of the bell to register the death-stroke will probably continue for some time yet. One of the peculiar features of this practice is the notice by the bell of the age of the deceased.

Passion (Gr. *πάσχω, to suffer*) expresses really the contrary of action. But first in the plural form, and now even in the singular, the word is used to describe a violent commotion or agitation of the mind—emotion, zeal, ardor. In its widest sense it denotes all the states or manifestations of the sensibility—every form and degree of feeling. In a more restricted psychological sense it is confined to those states of the sensibility which are turbulent, and weaken our power of self-command. This is also the popular use of the phrase, in which *passion* is opposed to reason. (*a.*) Plato arranged the *passions* in two classes, the concupiscible and irascible—*ἐπιθυμία* and *θῦμος*; the former springing from the body and perishing with it, the latter connected with the rational and immortal part of our nature, and stimulating to the pursuit of good and the avoiding of excess and evil. Aristotle included all man's active principles under one general designation of oretic, and distinguished them into the appetite irascible, the appetite concupiscible, which had their origin in the body, and the body rational (*βούλησις*), which is in the will, under the guidance of reason. Descartes and Malebranche have each given a theory and classification of the *passions*, also Dr. Isaac Watts, Dr. Cogan, and Dr. Hutcheson and Le Brun. The last named makes the number of passions about twenty: 1. Attention; 2. admiration; 3. astonishment; 4. veneration; 5. rapture; 6. joy, with tranquillity; 7. desire; 8. laughter; 9. acute pain; 10. pains, simply bodily; 11. sadness; 12. weeping; 13. compassion; 14. scorn; 15. horror; 16. terror or fright; 17. anger; 18. hatred; 19. jealousy; 20. despair. All these may be represented on canvas by the pencil. Some make their number greater, adding aversion, love, emulation, etc.; these, however, may be considered as included in the above list. They are divided by some into public and private, proper and improper, social and selfish passions. (*b.*) The *origin* of the passions is from impressions on the senses; from the operations of reason, by which good or evil is foreseen; and from the recollections of memory. (*c.*) The *objects* of the passions are mostly things sensible, on account of their near alliance to the body; but objects of a spiritual nature also, though in-

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visible, have a tendency to excite the passions: such as the love of God, heaven, hell, eternity, etc. (*d.*) As to the *innocency* of the passions; in themselves they are neither good nor evil, but according to the good or ill *use* that is made of them, and the degrees to which they rise. (*e.*) The *usefulness* of the passions is considerable; they were given us for a kind of spring or elasticity to correct the natural sluggishness of the corporeal part. They give birth to poetry, science, painting, music, and all the polite arts, which minister to pleasure; nor are they less serviceable in the cause of religion and truth. "When sanctified," says Dr. Watts, "they set the powers of the understanding at work in the search of divine truth and religious duty; they keep the soul fixed to divine things; render the duties of holiness much easier, and temptations to sin much weaker; and render us more like Christ, and fitter for his presence and enjoyment in heaven." (*f.*) As to the *regulation* of the passions: to know whether they are under due restraints and directed to proper objects, we must inquire whether they influence our opinions; run before the understanding; are engaged in trifling, and neglectful of important objects; express themselves in an indecent manner; and whether they disorder our conduct. If this be the case, they are out of their due bounds, and will become sources of trial rather than instruments of good. To have them properly regulated, we should possess knowledge of our duty, take God's Word for our rule, be much in prayer and dependence on the Divine Being. (*g.*) Lastly, we should *study* the passions. To examine them accurately, indeed, requires much skill, patience, observation, and judgment; but to form any proper idea of the human mind, and its various operations; to detect the errors that arise from heated temperament and intellectual excess; to know how to touch their various strings, and to direct and employ them in the best of all services—to accomplish these ends, the study of the passions is of the greatest consequence.

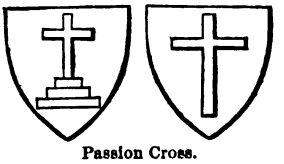
"Amid the numerous branches of knowledge," says Mr. Cogan, "which claim the attention of the human mind, no one can be more important than this. Whatever most intimately concerns ourselves must be of the first moment. An attention, therefore, to the workings of our own minds; tracing the power which external objects have over us; discovering the nature of our emotions and affections; and comprehending the reason of our being affected in a particular manner, must have a direct influence upon our pursuits, our characters, and our happiness. It may with justice be advanced that the happiness of ourselves in this department is of much greater utility than abstruser speculations concerning the nature of the human soul, or even the most accurate knowledge of its intellectual powers; for it is according as the passions and affections are excited and directed towards the objects investigated by our intellectual natures that we become useful to ourselves and others; that we rise into respectability or sink into contempt; that we diffuse or enjoy happiness, diffuse or suffer misery. An accurate analysis of these passions and affections, therefore, is to the moralist what the science of anatomy is to the surgeon. It constitutes the first principles of rational practice; it is, in a moral view, the anatomy of the heart; it discovers why it beats, and how it beats; indicates appearances in a sound and healthy state; detects diseases with their causes, and it is infinitely more fortunate in the power it communicates of applying suitable remedies."

See Hutcheson, Watts, Le Brun, Cogan, and Davan *On the Passions;* Grove, *Moral Philos.* vol. i, chap. vii; Reid, *Active Powers of Man;* Fordyce, *Elements of Moral Philos.;* Burke, *On the Sublime and Beautiful*, p. 50; M'Cosh, *Hist. of Scottish Philos.;* Ueberweg, *Hist. of Philos.* (see Index in vol. ii); *Southern Rev.* Oct. 1874, art. iii; *New-Englander*, Oct. 1872, p. 289. (J. H. W.)

Passion is a term ecclesiastically applied to our Lord's crucifixion (as in Acts i, 3, *παθεῖν, suffering*, as elsewhere rendered). For the detailed circumstances connected with this event, see AGONY; CRUCIFIXION; FLAGELLATION, etc. Monographs on the various points may be seen cited in Volbeding, *Index Programmatum*, p. 50, 52, 60, 62; Hase, *Leben Jesu*, p. 158, 174. See also Blunt, *Hist. Dict.* s. v.; *Lond. Qu. Rev.* January, 1875, p. 106 sq.; Liddon, *Div. of Christ;* Bunsen, *Die heilige Leidensgeschichte* (Leips. 1861); Farrar, *Life of Christ.* For the history, see JESUS CHRIST.

PASSION, SYMBOLS OF THE, are numerous, and, although rarely seen in the Catacombs and in early sculpture, they are constantly found in churches. They are—the two swords of the apostles, the ear of Malchus, St. Peter's sword, the pillar and cord, the scourge, the crown of thorns, the three dice, the spear, the sponge, the nails, the cross, the thirty pieces of silver, the hammer and pincers, the ladder, the lantern, the boxes of spice for embalming, the seamless garment, the purse and the cock; the five wounds are represented by the hands and feet with a heart in the centre, each pierced with one wound, or by a heart alone with five wounds.

Passion Cross, a cross of the form of that on which our Saviour suffered, with a long stem and a short traverse near the top. It is of occasional occurrence as a heraldic charge, though less frequent than many other varieties of cross. A passion cross, when elevated on three steps or degrees (which have been said by heralds to represent the virtues of Faith, Hope, and Charity), is called a *Cross Calvary.*



Passion Cross.

Passion Day. See GOOD FRIDAY.

Passion, Orders of the, were founded in the Church during the Crusades. One of these was originated by king Richard II of England in 1380; another by king Charles VI of France in 1400, composed of soldiers against the Saracens. They were finally merged into orders of knighthood. A female order of the Passion was founded in 1538 by Maria Laurentia Longa at Naples, and was composed of nuns. They were governed by the rule of the Tertiaries of St. Francis. Pope Clement VIII in 1600, and Gregory XV in 1622, confirmed this order, and it still exists in Italy. See also PASSIONISTS.

Passion Plays. See MYSTERIES.

Passion Week, a name in Church language for the week preceding Easter, because with it, in strict sense, the commemoration of the passion of Jesus the Christ is observed by the Christian churches that observe holidays. The week was by the early Church called *Hebdomas Magna*, or the *Great Week.* St. Chrysostom says that it was so called, not because it consisted of longer days or more in number than other weeks, but because at this time great things were wrought for us by Christ; for in this week the ancient tyranny of the devil was dissolved, death was extinct, the strong man was bound, his goods were spoiled, sin was abolished, the curse was destroyed, paradise was opened, heaven became accessible, men and angels were joined together, the middle wall of partition was broken down, the barriers were taken out of the way, the God of peace made peace between things in heaven and things in earth. Many of the early Christians were accustomed to fast much more strictly in this than in the other weeks of Lent. Epiphanius says that in his time the people confined their diet during that week to dried meats, namely, bread and salt and water. Nor were these used during the day, but in the evening. In another place the same ancient writer says, "Some continue the whole week, making one prolonged fast of the whole; others eat after two days; and others every evening." Chrysostom mentions that during this week it was customary to make a more liberal distribution of alms to the poor, and the exercise of all kinds of charity to those who had need of it. To servants it was a time of rest and liberty, and the same privilege extended to

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the week following as well as to the week preceding Easter. The emperors, also, granted a general release to prisoners at this season, and commanded all suits and processes at law to cease. The Thursday of the Passion Week, being the day on which Christ was betrayed, was observed with some peculiar customs. In some of the Latin churches the communion was administered on this day in the evening, in imitation of Christ's last supper, a provision being made for this in one of the canons of the third Council of Carthage. On this day the *competentes*, or candidates for baptism, publicly recited the creed in the presence of the bishop or presbyters in the church. Such public penitents, also, as had completed the penance enjoined by the Church, were then absolved. On this day, too, it was customary for servants to receive the communion. (The modern ritualists call it *Maunday Thursday*, q. v.) The Friday was called *Good Friday* (q. v.), or *Pasch of the Cross*, in opposition to *Easter*, or the *Pasch of the Resurrection*. From the canons of the fourth Council of Toledo it would appear that a general absolution was proclaimed to all those who observed the day with fasting, prayers, or true contrition. The Saturday, or Sabbath, in Passion Week, was commonly known by the name of the Great Sabbath. It was the only Sabbath throughout the year that the Greek churches, and some of the Western, kept as a fast. The fast was continued not only until evening, but protracted till cock-crowing in the morning, which was supposed to be the time of Christ's resurrection. The previous part of the night was spent in religious exercises of various kinds. Eusebius tells us that in the time of Constantine this vigil was kept with great pomp; for he set up lofty pillars of wax to burn as torches all over the city, and lamps burning in all places, so that the night seemed to outshine the sun at noonday. Gregory Nazianzen also speaks of the custom of hanging up lamps and torches both in the churches and in the private houses, which, he says, they did as a forerunner of that great Light the Sun of Righteousness arising on the world on Easter-day. This night was famous above all others for the baptism of catechumens. The fifth Sunday in Lent is sometimes called Passion Sunday, that name being applied to it in reference to Christ's prediction on that day of his approaching passion. Some persons call the week, of which Passion Sunday is the first, Passion Week, to distinguish it from the real Passion Week, which they call Holy Week.

Passion Week (or *Holy Week*, as it is often called, though incorrectly; for Passion Week, by the proper rubrical usage, is that which precedes Holy Week) is observed with great pomp in the Romish Church. The ceremonies of the season commence on *Palm-Sunday* (q. v.), when the commemoration takes place of the Saviour's triumphal entry into Jerusalem. On Wednesday of this week, in the afternoon, there is the service of the *Tenebræ*, a kind of funeral service, which is repeated at the same hour on the Thursday and Friday. The ceremonies of the Thursday consist principally of a representation of the burial of our Saviour. This is followed, in Rome, by the ceremony of the pope washing the feet of thirteen pilgrims, in imitation of our Saviour's washing the feet of his disciples; this ceremony being followed by the same pilgrims being served by his holiness at dinner. A singular ceremony takes place on the Thursday at St. Peter's at Rome — the washing of the high-altar with wine. On Good Friday the ceremony of uncovering and adoring the cross is observed, at the close of which a procession is marshalled to bring back the host from the sepulchre in which it was deposited on the previous day. The pope and cardinals also adore the three great relics, which are glittering caskets of crystals, set in gold and silver, and sparkling with precious stones, and which are said to contain a part of the true cross, one half of the spear which pierced the Saviour's side, and the *Volto Santo*, or holy countenance. On the Saturday of Passion Week, at Rome, converted Jews and heathen are baptized after holy water has been consecrated for the purpose. Young men are also ordained to various sacred offices. The chief employment of the day, however, consists of services in honor of the resurrection. For the ceremonies of Easter Sunday, see EASTER. The Great Week closes usually with an illumination and fireworks. See Wheatley, *Commentary on Book of Common Prayer;* Schaff, *Church History*, vol. i; Procter, *Commentary on Book of Common Prayer*. For monographs, see Volbeding, p. 120; Hase, p. 177 sq. For the events, see JESUS CHRIST. (J. H. W.)

Passionālè is the title of a work, by an unknown author (probably of the 14th century), which, in three books, sings of the lives of Jesus and of the Virgin, of the apostles and evangelists, and of seventy-five saints, "to incite men to adoration, and to strengthen their virtuous habits." Luther edited and published it.

Passionei, DOMINIC, a learned Italian cardinal, was born of an ancient noble family at Fossombrone, in the duchy of Urbino, Dec. 2, 1682, and was educated in the Clementine College at Rome under the direction of Tomasi and Fontanini. In 1706 he went with Gualterio, the nuncio, to Paris, and, having passed two years in the French capital with the legate, he was sent in 1708 to La Haye as diplomatic agent of the pope. He was appointed in 1712 to the Congress of Utrecht, and in 1714 to that of Baden. He formed ties of friendship with prince Eugene. On his return to Rome in 1715 he resumed his studies upon classical and ecclesiastical antiquity, and entered into an active correspondence with the principal learned men of Europe. Pope Innocent XIII made him titular archbishop of Ephesus. He was also the same year appointed nuncio to the Catholic cantons of Switzerland, and interposed in the debate which arose in 1725 between the bishop of Constance and the government of Lucerne regarding the deposition of a curé who had forbidden his parishioners to dance. Things went so far that Passionei removed his residence from Lucerne to Altorf, and a monitory letter, which must precede suspension, was issued against the council of Lucerne. Finally, by the interposition of the cardinal du Fleury, the affair was settled in 1727 by a favorable consideration of the claims of the Lucerne government. Passionei took exception to the arrangement, and did not return to Lucerne. In 1730 he was appointed nuncio to the imperial court; recalled to Rome in 1738, he was created cardinal by pope Clement XII. In 1755 pope Benedict XIV appointed Passionei librarian of the Vatican, in which situation he promoted Dr. Kennicott's great undertaking by causing the Hebrew manuscripts to be collated for his use, and the Academy of Inscriptions and Belles-Lettres chose him in the same year one of its foreign associates. At the conclave of 1758 he obtained eighteen votes; and but for his antipathy to the Jesuits, on which subject several extravagant anecdotes are related, he might have been elected pope. He warmly opposed the canonization of cardinal Bellarmine, and is said to have proscribed from his library all works written by Jesuits. He died near Rome July 5, 1761. His death was attributed to chagrin at signing the brief of condemnation issued against the "Exposition of Christian Doctrine" by the Jansenist Mesengui (q. v.). Passionei had gathered in his villa at Frascati a rich collection of inscriptions and objects of antiquity. His books were published after his death by the Augustine monastery, and added to their fine library, which is styled the Angelica, and is one of the principal public libraries at Rome. His nephew, Benedict Passionei, published a volume containing all the Latin and Greek inscriptions collected by the cardinal (Lucca, 1765, fol.). We have of his works, *Acta apostolicæ legationis Helveticæ* (Zug, 1724; Rome, 1738, 4to); in which nothing is found concerning the contest of Passionei with the council of Lucerne:—*Oratio funebris in Principem Eugenium* (Vienna, 1787; in Italian, Padua, 1787):—*Letters*

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in different collections, such as the *Tempe Helvetica* (vol. iv), in the *Commercium Epistolicum* of Uffenbach, etc. See Goujet, *Eloge du Cardinal Passionei* (La Haye, 1763, 12mo); Galetti, *Memoire per la Vita del Cardinal Passionei* (Rome, 1762, 4to); Le Beau, *Eloge du Cardinal Passionei* (in vol. xxxi of *L'Histoire de l'Académie des Inscriptions*); Moréri, *Dict. Hist.* s. v.—Hoefer, *Nouv. Biog. Générale*, xxxix, 310 sq. See Hook, *Eccles. Biog.* vol. vii, s. v.; Darling, *Cyclop. Bibliog.* vol. ii, s. v.

Passionists, Congregation of the, are regulated clergy of the society of the *Holy Cross* (q. v.) *and Sufferings of Christ.* Their purpose is made clear in the fourth vow on assuming membership—a most faithful remembrance of Christ's life and saving passion and death, and the promotion of his cause. The duty, then, of the Passionists clearly is preaching and mission work. The founder of this congregation is Paulus Franciscus (*de cruce*) of Danni, born in 1694 at Ovada, in Sardinia. Their first house was founded in 1737 at Orbitello. Pope Pius VI acknowledged them in 1775. They now have a monastery at Rome, the mother-house of the congregation, do mission work in Bulgaria and Wallachia (since 1782), and have settlements in Italy, England, Belgium, New Holland, and the United States. The Passionists wear a black habit, on the left breast of which is the badge—a heart surmounted by a white cross, and inscribed, "*Jesu XR. passio*" (=passion of Jesus Christ). The "fathers" or priests, who strictly constitute the "congregation," act as missionaries, while the lay-brothers do the house-work, tailoring, shoemaking, carpenter-work, etc. The Passionists, according to Webster's Dictionary, "unite the mortified life of the Trappists with the activity and zeal of the Jesuits and Lazarists." The special object of the institute is to instil into men's minds by preaching, by example, and by devotional practices, a sense of the mercy and love of God as manifested in the passion of Christ. Hence the cross appears everywhere as their emblem, in their churches, in their halls, and in the courts and public places of their monasteries. A large crucifix, moreover, forms part of their very striking costume. They go barefooted, and practice many other personal austerities, rising at midnight to recite the canonical hours in the church; and their ministerial work consists chiefly in holding what are called "missions" wherever they are invited by the local clergy, in which sermons on the passion of Christ, on sin, and on repentance, together with the hearing of confessions, hold the principal places. They have four establishments in this country. They have eight or nine priests, "with twenty-five students, lay-brothers and novices," at "Blessed Paul's Monastery," Birmingham (near Pittsburgh), Pa., where they have two churches. They have also at Carrollton (near Baltimore) a monastery, seven priests, six students of philosophy, and five lay-brothers, and a church; a monastery, with nine priests, six clerics, and three lay-brothers, and two churches at Dunkirk, N. Y.; also a monastery, "St. Michael's Retreat," at West Hoboken, N. J. (opposite New York City). Passionist monasteries in the United States are intended to train priests for missionary purposes, and to give assistance to pastors of such churches as need it, and to have a chapel always open for such as may need spiritual assistance or counsel. The order, though very old in the Church, was introduced into the United States about 1855 by Rev. Father O'Connor, S. J., then bishop of Pittsburgh, and now numbers nearly one hundred members. (J. H. W.)

Passive Obedience of Christ. See Obedience, and Sufferings of Christ.

Passive Power, a phrase employed to denote a power of producing change, not actively, but negatively. Dr. Williams, who has revived the use of it in theology, understands by it what some philosophers have denominated *malum metaphysicum*, by which is meant the immediate cause of defectibility, mutability, or limitation in creatures. Every created being and property must necessarily be limited. Limitation is as essentially an attribute of a creature as infinity is of the Creator. This limitedness implies defectibility, fallibleness, and mutability. It is to this principle, which is entirely of a negative character, that evil is ultimately to be referred. It is not communicated to the creature by his Maker, nor could any act of will or power prevent its connection with any created nature, any more than such an act of will or power could change the very essence of creatureship, or cause an uncaused being. As the principle is not communicated or caused by the Creator, so neither are its results. They can be traced no higher than to the being in whom they are developed. To himself alone must every one ascribe them; to himself as a creature, in relation to the principle; but to himself as sinful in relation to the moral results. Gilbert, *Life of Dr. Williams*, note C.

Passive Prayer, among the mystic divines, is a total suspension or ligature of the intellectual faculties, in virtue whereof the soul remains of itself, and, as to its own power, impotent with regard to the producing of any effects. The passive state, according to Fénelon, is only passive in the same sense as contemplation; i. e. it does not exclude peaceable, disinterested acts, but only unquiet ones, or such as tend to our own interest. In the passive state the soul has not properly any activity, any sensation of its own. It is a mere flexibility of the soul, to which the feeblest impulse of grace gives motion. See Mysticism.

Passmore, John C., D.D., an American clergyman of the Protestant Episcopal Church, was born at Lancaster, Pa., and was a descendant of the Rev. S. Cook, a missionary of the Virginia Society for Propagating the Gospel, at Shrewsbury, N. J., in 1776. Passmore was educated at Dr. Muhlenberg's school, Flushing, N. Y. He studied law, and removed to Vicksburg, Miss. At the age of twenty-six he was chosen professor of rhetoric and philosophy in St. James College, Maryland, and remained as professor and vice-rector eighteen years. He was ordained deacon by bishop Whittingham in 1848, and priest by the same bishop, in Grace Church, Elk Ridge Landing, June 3, 1849. In 1862 he accepted a professorship at Racine (Wis.) College, and later added to this task the rectory of St. John's, Elkhorn, Wis. He died at Racine Aug. 12, 1866. He published a *Poem*, and a *Life of Bishop Butler*, and also edited an edition of his *Sermons*, with a preface. A sketch of the life of the Rt. Rev. Bishop Bowman in vol. xiv of the *Church Review* is from his pen, and bears the marks of his scholarly tastes and his pure and noble spirit. See *Ch. Rev.* 1866; Appleton's *Annual Cyclop.* 1866, p. 612.

Passoire is in ecclesiastical language a cullender, or strainer, for the wine and water when poured into the chalice. It dates from the 7th century.

Passover, the first and most important of the three great annual festivals—the other two being Pentecost and the Feast of Tabernacles—on which the male population appeared before the Lord in Jerusalem. (The present article is founded on that of Ginsburg in Kitto's *Cyclopædia*, with large modifications, and additions from other sources, especially from Clark's article in Smith's *Dict. of the Bible.*) See Festival.

I. *Name and its Signification.*—The Heb. word פֶּסַח, *Pésach* (from פָּסַח, *pasách, to pass through, to leap, to halt* [2 Sam. iv, 4; 1 Kings xviii, 21], then tropically *to pass by* in the sense of *sparing, to save, to show mercy* [Exod. xii, 13, 23, 27; Isa. xxxi, 5]), denotes—1. *An overstepping, passover*, and is so rendered by Josephus (*Ant.* ii, 14, 6, ὑπερβασία), Aquila (ὑπέρβασις), and the English version. 2. It signifies *the paschal sacrifice*, by virtue of which, according to the divine appointment, *the passing over*, or *saving*, was effected (Exod. xii, 21, 27, 48; 2 Chron. xxx, 15). 3. It designates the *paschal meal* on the evening of the 14th of Nisan, while the seven following days are called חַג הַמַּצּוֹת, *the feast*

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of unleavened bread (Lev. xxiii, 5, 6), and hence the expression מִמָּחֳרַת הַשַּׁבָּת, *the morrow of the Passover*, for the 15th of Nisan (Numb. xxxiii, 3; Josh. v, 11). It is used synecdochically for the whole *festival of unleavened bread*, which commenced with the paschal meal (Deut. xvi, 1–3; comp. also Ezek. xlv, 21, where פֶּסַח is explained by חַג שָׁבֻעוֹת יָמִים), written fully חַג הַפֶּסַח (Exod. xxxiv, 25). The whole feast, including the paschal-eve, is also denominated חַג הַמַּצּוֹת, *the festival of unleavened bread*, ἡ ἑορτὴ τῶν ἀζύμων, ἡμέραι τῶν ἀζύμων, *festum azymorum* (Exod. xxiii, 15; Lev. xxiii, 6; 2 Chron. viii, 13; Ezra vi, 22; Luke xxii, 1, 7; Acts xii, 3; xx, 6; Josephus, *War*, ii, 1, 3); or simply הַמַּצּוֹת, *τὰ ἄζυμα* (Exod. xii, 17; Mark xiv, 1). The simple name *Pésach* (פֶּסַח=*φασέκ*; Sept. 2 Chron. xxx, 15; xxxv, 1, 11; Aramæan פַּסְחָא=*τὸ πάσχα*; Mark xiv, i), however, is the one commonly used by the Jews to the present day to denote the festival of unleavened bread; and it is for this reason that this appellation is retained untranslated in the Sept. and N. T.

Some have taken the meaning of פֶּסַח, the root of פָּסַח, to be that of "passing through," and have referred its application here to the passage of the Red Sea. Hence the Vulgate has rendered פֶּסַח by *transitus*, Philo (*De Vit. Mosis*, lib. iii, c. 29) by *διαβατήρια*, and Gregory of Nazianzum by *διάβασις*. Augustine takes the same view of the word; as do also Von Bohlen and a few other modern critics. Jerome applies *transitus* both to the *passing over* of the destroyer and the *passing through* the Red Sea (in Matt. xxvi). But the true sense of the Hebrew substantive is plainly indicated in Exod. xii, 27; and the best authorities are agreed that פָּסַח never expresses "passing through," but that its primary meaning is "leaping over." Hence the verb is regularly used with the preposition עַל. But since, when we jump or step over anything, we do not tread upon it, the word has a secondary meaning, "to spare," or "to show mercy" (comp. Isa. xxxi, 5 with Exod. xii, 27). The Sept. has therefore used *σκεπάζειν* in Exod. xii, 13; and Onkelos has rendered וְזָבַח־פֶּסַח, "the sacrifice of the Passover," by וְדַבַח חֵיָס, "the sacrifice of mercy." In the same purport agree Theodotion, Symmachus, several of the fathers, and the best modern critics. Our own translators, by using the word "Passover," have made clear Exod. xii, 12, 23, and other passages, which are not intelligible in the Sept. nor in several other versions. (See Bähr, *Symbolik*, ii, 627; Ewald, *Alterthümer*, p. 390; Gesenius, *Thes.* s. v.; Drusius, *Notæ Majores*, in Exod. xii. 27; Carpzov, *App. Crit.* p. 394.)

Some of the Church fathers, not knowing the Heb. signification, have derived *πάσχα* from the Greek *πάσχω*, *to suffer*. Thus Chrysostom tells us, *πάσχα λέγεται, ὅτι τότε ἔπαθεν ὁ Χριστὸς ὑπὲρ ἡμῶν* (*Homil.* v, *in* 1 *Tim.*); Irenæus says: "A Moyse ostenditur Filius Dei, cujus et diem passionis non ignoravit, sed figuratim pronunciavit eum *pascha* nominans" (*Adv. Hær.* iv, 22); Tertullian affirms, "Hanc solemnitatem—præcanebat (sc. Moyses) et adjecit, Pascha esse Domini, id est, passionem Christi" (*Adv. Judæos*, c. x, s. f.). Chrysostom appears to avail himself of it for a paronomasia in the above passage, as in another place he formally states the true meaning: *ὑπέρβασίς ἐστι καθ' ἑρμηνείαν τὸ πάσχα*. Gregory of Nazianzum seems to do the same (*Orat.* xlii), since he elsewhere (as is stated above) explains *πάσχα* as = *διάβασις* (see Suicer, s. v.). Augustine, who took this latter view, has a passage which is worth quoting:

"Pascha, fratres, non sicut quidam existimant, Græcum nomen est, sed Hebræum; opportunissime tamen occurrit in hoc nomine quædam congruentia utrarumque linguarum. Quia enim *pati* Græce *πάσχειν* dicitur, ideo Pascha *passio* putata est, velut hoc nomen a passione sit appellatum; in sua vero lingua, hoc est in Hebræa, Pascha *transitus* dicitur; propterea tunc primum Pascha celebravit populus Dei, quando ex Ægypto fugientes, rubrum mare transierunt. Nunc ergo figura illa prophetica in veritate completa est, cum sicut ovis ad immolandum ducitur Christus, cujus sanguine illitis postibus nostris, id est, cujus signo crucis signatis frontibus nostris, a perditione hujus sæculi tanquam a captivitate vel interemptione Ægyptia liberamur; et agimus saluberrimum transitum, cum a diabolo transimus ad Christum, et ab isto instabili sæculo ad ejus fundatissimum regnum, Col. i, 13" (*In Joan. Tract.* iv).

II. *Biblical Institution and Observance of the Passover* (from the time of Moses to the Captivity).—The following are the principal passages in the Pentateuch relating to the Passover: Exod. xii, 1–51, in which there is a full account of its original institution and first observance in Egypt; Exod. xiii, 3–10, in which the unleavened bread is spoken of in connection with the sanctification of the first-born, but there is no mention of the paschal lamb; Exod. xxiii, 14–19, where, under the name of the feast of unleavened bread, it is first connected with the two other great annual festivals, and also with the Sabbath, and in which the paschal lamb is styled "My sacrifice;" Exod. xxxiv, 18–26, in which the festival is brought into the same connection, with immediate reference to the redemption of the first-born, and in which the words of Exod. xxiii, 18, regarding the paschal lamb, are repeated; Lev. xxiii, 4–14, where it is mentioned in the same connection, the days of holy convocation are especially noticed, and the enactment is prospectively given respecting the offering of the first sheaf of harvest, with the offerings which were to accompany it, when the Israelites possessed the Promised Land; Numb. ix, 1–14, in which the divine word repeats the command for the observance of the Passover at the commencement of the second year after the Exodus, and in which the observance of the Passover in the second month, for those who could not participate in it at the regular time, is instituted; Numb. xxviii, 16–25, where directions are given for the offerings which were to be made on each of the seven days of the festival; Deut. xvi, 1–6, where the command is prospectively given that the Passover, and the other great festivals, should be observed in the place which the Lord might choose in the Land of Promise, and where there appears to be an allusion to the Chagigah, or voluntary peace-offerings. There are five distinct statutes on the Passover in the 12th and 13th chapters of Exodus (xii, 2–4, 5–20, 21–28, 42–51; xiii, 1–10).

1. *At the Exode.*—In the first institution of the Passover it was ordained that the head of each family was to select, on the 10th of Nisan (i. e. four days beforehand, supposed to represent the four generations which had elapsed since the children of Israel had come to Egypt, Gen. xv, 16), a male lamb or goat of the first year, and without blemish, to kill it on the eve of the 14th, sprinkle the blood with a sprig of hyssop on the two side-posts and the lintel of the door of the house—being the parts of the house most obvious to passers-by, and to which texts of Scripture were afterwards affixed [see MEZUZAH]—to roast (and not boil) the whole animal with its head, legs, and entrails, without breaking a bone thereof, and when thoroughly done, he and his family were to eat it on the same evening together with unleavened bread and bitter herbs, having their loins girt, their sandals on their feet, and their staves in their hands. If the family, however, were too small in number to consume it, a neighboring family might join them, provided they were circumcised sons of Israel, or household servants and strangers who had been received into the community by the rite of circumcision. The whole of the *Pesach* was to be consumed on the premises, and if it could not be eaten it was not to be removed from the house, but burned on the spot on the following morning. The festival was to be celebrated seven days, i. e. till the twenty-first of the month, during which time unleavened bread was to be eaten, but cessation from all work and trade was only to be on the first and seventh day of the festival. Though instituted to exempt them from the general destruction of

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Egypt's first-born, the Israelites were told to regard the Passover as an ordinance forever, to teach its meaning to their children, and that the transgression of the enactments connected therewith was to be punished with excision (Exod. xii, 1–28, 48–51).

The precise meaning of the phrase בין הערבים, *between the two evenings*, which is used with reference to the time when the paschal animal is to be slain (Exod. xii, 6; Lev. xxiii, 5; Numb. ix, 3, 5), as well as in connection with the offering of the evening sacrifice (Exod. xxix, 39, 41; Numb. xxviii, 4), and elsewhere (Exod. xvi, 12; xxx, 8), is greatly disputed. The Samaritans, the Karaites, and Aben-Ezra, who are followed by Michaelis, Rosenmüller, Gesenius, Maurer, Kalisch, Knobel, Keil, and most modern commentators, take it to denote the space between the setting of the sun and the moment when the stars become visible, or when darkness sets in, i. e. between six and seven o'clock. Accordingly, Aben-Ezra explains the phrase *between the two evenings* as follows: "Behold we have two evenings, the first is when the sun sets, and that is at the time when it disappears beneath the horizon; while the second is at the time when the light disappears which is reflected in the clouds, and there is between them an interval of about one hour and twenty minutes" (*Comment. on Exod.* xii, 6). Tradition, however, interprets the phrase *between the two evenings* to mean from afternoon to the disappearing of the sun, the first evening being from the time when the sun begins to decline from its vertical or noontide point towards the west; and the second from its going down and vanishing out of sight, which is the reason why the daily sacrifice might be killed at 12 30 P.M. on a Friday (Mishna, *Pesachim*, v, 1; Maimonides, *Hilchoth Korban Pesach.* i, 4). But as the paschal lamb was slain after the daily sacrifice, it generally took place from 2 30 to 5 50 P.M. (Joseph. *War*, vi, 9, 3). We should have deemed it superfluous to add that such faithful followers of Jewish tradition as Saadia, Rashi, Kimchi, Ralbag, etc., espouse this definition of the ancient Jewish canons, were it not for the assertion which is made in some of the best Christian commentaries that "Jarchi [= Rashi] and Kimchi hold that the two evenings were the time immediately before and immediately after sunset, so that the point of time at which the sun sets divides them." Now Rashi most distinctly declares, "From the sixth hour [= twelve o'clock] and upwards is called *between the two evenings* (בין הערבים), because the sun begins to set for the evening. Hence it appears to me that the phrase *between the two evenings* denotes the hours between the evening of the day and the evening of the night. The evening of the day is from the beginning of the seventh hour [= immediately after noontide], when the evening shadows begin to lengthen, while the evening of the night is at the beginning of the night" (*Commentary on Exod.* xii, 6). Kimchi says almost literally the same thing: "בין הערבים is from the time when the sun begins to incline towards the west, which is from the sixth hour [= twelve o'clock] and upwards. It is called ערבים because there are two evenings, for from the time that the sun begins to decline is one evening, and the other evening is after the sun has gone down, and it is the space between which is meant by *between the two evenings*" (*Lexicon*, s. v. ערב). Eustathius, in a note on the seventeenth book of the *Odyssey*, shows that the Greeks too held that there were two evenings, one which they called the latter evening (δείλη ὀψία), at the close of the day; and the other the former evening (δείλη πρωΐα), which commenced immediately after noon (see Bochart, *Hieroz.* pt. i, lib. ii, cap. 1; *Oper.* ii. 559, ed. 1712).

2. In the *post-exodus legislation* on this festival several enactments were introduced at different times, which both supplement and modify the original institution. Thus it is ordained that all the male members of the congregation are to appear in the sanctuary before the Lord with the offering of firstlings (Exod. xxiii, 14–19; xxxiv, 18–26); that the first sheaf of the harvest (עמר) is to be offered on "the morrow after the Sabbath" (Lev. xxiii, 4–14); that those who, through defilement or absence from home, are prevented from keeping the Passover on the 14th of Nisan, are to celebrate it on the 14th of the following month (Numb. ix, 1–14); that special sacrifices are to be offered on each day of the festival (Numb. xxviii, 16–25); that the paschal animals are to be slain in the national sanctuary, and that the blood is to be sprinkled on the altar instead of the two door-posts and lintels of the doors in the respective dwellings of the families (Deut. xvi, 1–8). The ancient Jewish canons, therefore, rightly distinguished between *the Egyptian Passover* (פסח מצרים) and *the Permanent Passover* (פסח דורות), and point out the following differences between them: (*a*) In the former the paschal animal was to be selected on the tenth of Nisan (Exod. xii, 3). (*b*) It was to be killed by the head of each family in his own dwelling, and its blood sprinkled on the two door-posts and the lintel of every house (Exod. xii, 6, 7, 22). (*c*) It was to be consumed in haste, and the eaters thereof were to be dressed in their journeying garments (Exod. xii, 11). (*d*) Unleavened bread was to be eaten with the paschal animal only on the first night, and not necessarily during the whole seven days, although the Israelites were almost compelled to eat unleavened bread, because they had no time to prepare leaven (Exod. xii, 39). (*e*) No one who partook of the *Pesach* was to go out of the house until the morning (Exod. xii, 22). (*f*) The women might partake of the paschal animal. (*g*) Those who were Levitically impure were not necessarily precluded from sharing the meal. (*h*) No firstlings were required to be offered. (*i*) No sacrifices were brought. (*j*) The festival lasted only one day, as the Israelites commenced their march on the 15th of Nisan (Mishna. *Pesachim*, ix, 5; Tosiftha, *Pesachim*, vii; Maimonides, *Iad Ha-Chezaka, Hilchoth Korban Pesach.* x, 15). Now these regulations were peculiar to the first Passover, and were afterwards modified and altered in the Permanent Passover. Elias of Byzantium adds that there was no command to burn the fat on the altar, that neither the Hallel nor any other hymn was sung, as was required in later times in accordance with Isa. xxx, 29, and that the lambs were not slain in the consecrated place (quoted by Carpzov, *App. Crit.* p. 406. For other Jewish authorities, see Otho's *Lexicon*, s. v. Pascha).

Dr. Davidson, indeed (*Introduction to the O. T.* i, 84, etc.), insists that the Deuteronomist (xvi, 1–7) gives other variations—that he mentions both צאן, *small cattle*, and בקר, *oxen*, as the paschal sacrifice, and states that the paschal victim is to be *boiled* (בשל), while in the original institution in Exod. xii it is enacted that the paschal sacrifice is to be a שה only, and is to be *roasted*. But against this is to be urged (1) That the word פסח in Deut. xvi, 1, 2, as frequently, is used for the whole festival of unleavened bread, which commenced with the paschal sacrifice, and which indeed Dr. Davidson a little farther on admits, and that the sacrifices of sheep and oxen in question do not refer to the paschal victim, but to all the sacrifices appointed to be offered during the seven days of this festival. This is evident from ver. 3, where it is distinctly said, "Thou shalt eat no leavened bread therewith (עליו) [i. e. with the פסח in ver. 2], seven days shalt thou eat therewith (עליו) [i. e. with the פסח] unleavened bread," thus showing that the sacrifice and eating of פסח is to last seven days, and that it is not the paschal victim which had to be slain on the 14th and be consumed on that very night (Exod. xii, 10). (2) בשל

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simply denotes *to cook, dress*, or *fit for eating in any manner*, and here unquestionably stands for בשל באש, *to roast in fire* (as in 2 Chron. xxxv, 13). This sense is not only given in the ancient versions (Sept., Vulg., Chaldee paraphrase of Jonathan ben-Uzziel, etc.), and by the best commentators and lexicographers (Rashi, Rashbam, Aben-Ezra, Ibn-Saruk, Kimchi, Fürst, Keil, etc.), but is supported by Knobel (*Comment. on Exod. and Levit.* p. 98), who is quite as anxious as Dr. Davidson to establish the discrepancy between the two accounts. (3) We know from the non-canonical records that it has been the undeviating practice of the Jews during the second Temple to offer a שה only as a paschal sacrifice, and *to roast* it, but not *to boil* it. Now the Deuteronomist, who, as we are assured by Dr. Davidson and others, lived at a very late period, would surely not contradict this prevailing practice of a later time. Besides, if the supposed variations recorded by the Deuteronomist describe practices which obtained in later times, how is it that the non-canonical records of the Jewish practices at a later period agree with the older description, and not with the supposed variations in Deuteronomy?

That the Israelites kept the Passover on the evening before they left Egypt is distinctly declared in Exod. xii, 28. Bishop Colenso, however, argues against the Mosaic institution of the Passover, and against the possibility of its having been celebrated, because—(1) Moses having received the command about the Passover on the very day at the close of which the paschal lambs were to be killed, could not possibly have communicated to every head of a family throughout the entire country the special and strict directions how to keep it; (2) The notice to start at once in hurried flight in the middle of the night could not suddenly and completely be circulated; and (3) As the people were 2,000,000 in number, and, if we take fifteen persons for each lamb, there must have been slain 150,000 paschal lambs, all males, one year old; this premises that 200,000 male lambs and 200,000 ewe-lambs were annually produced, and that there existed a flock of 2,000,000 (*The Pentateuch and Book of Joshua critically examined*, pt. i, chap. x). But (1) from Exod. xii, 2, 3 it is evident that, so far from receiving the command on the 14th of Nisan, Moses received it at the very beginning of the month, and that there was therefore sufficient time for the elders (comp. Exod. xii, 1, 2 with ver. 21) to communicate the necessary instruction to the people, who were a well-organized body, presided over by the heads of families and leaders (Exod. v, 6–23; Numb. i, 1, etc.; Josh. vii, 14, etc.). The expressions בלילה הזה (xii, 12) and כחצות הלילה (xi, 4), on which Dr. Colenso lays so much stress, do not refer to the night following the day of the command, but to the night following the day when the command was to be executed. הזה here, as frequently elsewhere, denotes *the same*, and expresses simultaneousness, whether past, present, or future, inasmuch as in historical narrative not only that which one can see, or, as it were, point his finger at, is regarded as present, but that which has just been mentioned (Gen. vii, 11, 13; Exod. xix, 1; Lev. xxiii, 6, 21; Job x, 13), and that which is immediately to follow (Gen. v, 1; vi, 15; xlv, 19; Isa. lxvi, 2; Jer. v, 7; Psa. lxxiv, 18). (2) The notice to quit was not momentary, but was indicated by Moses long before the celebration of the Passover (Exod. xi, 1–8), and was most unmistakably given in the order to eat the paschal meal in travelling attire, so as to be ready to start (Exod. xii, 11). (3) The average of fifteen or twenty persons for each lamb, based upon the remark of Josephus (*War*, vi, 9, 3), is inapplicable to the case in question, inasmuch as those who, according to later legislation, went up in after-times to Jerusalem to offer the paschal sacrifice were all full-grown and able-bodied men, and every company of twenty such persons, when the Jews were in their own land, where there was every facility for obtaining the requisite flocks, might easily get and consume a sheep in one night. But among the several millions of Israelites in Egypt and in the wilderness there were myriads of women, children, invalids, uncircumcised and unclean, who did not partake of the Passover, and those who did eat thereof would fully obey the divine command if one or two hundred of them simply ate a morsel of one and the same animal when they found any difficulty in obtaining flocks, inasmuch as the paschal sacrifice was only to be commemorative; just as one loaf suffices for hundreds of persons at the sacrament of the Lord's Supper. Instead, therefore, of 150,000 being required for this purpose, 15,000 animals would suffice. Moreover, Dr. Colenso, misled by the A. V., which renders שה by *lamb*, makes a mistake in restricting the paschal sacrifice of Egypt to a *lamb*. Any Hebrew lexicon will show that it denotes *one of the flock*, i. e. *either a sheep or a goat*, and it is so used in Deut. xiv, 4, שה כבשים ושה עזים, *one of the sheep and one of the goats* (comp. Gesenius's and Fürst's *Lexicons*, s. v. שה). This mistake is all the more to be deplored, since at the institution of the Passover it is expressly declared that it is to be שה . . . מן הכבשים ומן העזים, *one of the sheep or of the goats* (Exod. xii, 5). It is well known to scholars that the Jewish canons fixed *a lamb* for this purpose long after the Babylonian captivity. Hence the Targumist's rendering of שה by אמר or אמרא, which is followed by the A. V. It is well known also that goats have always formed a large admixture in Oriental flocks, and in the present which Jacob sent to Esau the proportion of sheep and goats is the same (Gen. xxxii, 14). Now the fifteen thousand paschal-sacrifices divided between the lambs and the goats would not be such an impossible demand upon the flocks.

3. *Subsequent Notices before the Exile.*—After the celebration of the Passover at its institution (Exod. xii, 28, 50), we are told that the Israelites kept it again in the wilderness of Sinai in the second year after the exodus (Numb. ix). Between this and their arrival at Gilgal under Joshua, about thirty-nine years, the ordinance was entirely neglected, not because the people did not practice the rite of circumcision, and were therefore legally precluded from partaking of the paschal meal (Josh. v, 10, with Exod. xii, 44–48), as many Christian expositors will have it, since there were many thousands of young people that had left Egypt who were circumcised, and these were not legally disqualified from celebrating the festival; but because, as Rashi, Aben-Ezra, and other Jewish commentators rightly remark, Exod. xii, 25, and xiii, 5–10 plainly show that after the first Passover in the wilderness, the Israelites were not to keep it again till they entered the land of Canaan. Only three instances, however, are recorded in which the Passover was celebrated between the entrance into the Promised Land and the Babylonian captivity, viz. under Solomon (2 Chron. viii, 13), under Hezekiah, when he restored the national worship (2 Chron. xxx, 15), and under Josiah (2 Kings xxiii, 21; 2 Chron. xxxv, 1–19). Later Biblical instances are the one celebrated by Ezra after the return from Babylon (Ezra vi), and those occurring in the life of our Lord.

III. *Rabbinical Regulations.*—After the return of the Jews from the captivity, where they had been weaned from idolatry, the spiritual guides of Israel reorganized the whole religious and political life of the nation, and defined, modified, and expanded every law and precept of the Mosaic code, so as to adapt them to the altered condition of the people. The celebration of the Passover, therefore, like that of all other institutions, became more regular and systematic during this period, while the different colleges which were now established, and which were attended by numerous disciples [see

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EDUCATION], have faithfully transmitted to us all the sundry laws, rites, manners, and customs connected with this and all other festivals, which it was both impracticable and impossible to record in the limited space of the canonical books of the O. T. Hence it is that the manners and customs of this period, which were those of our Saviour and his apostles, and which are therefore of the utmost importance and interest to Christians, and to the understanding of the N. T., can be more easily ascertained and more minutely described. Hence, also, the simple summary notice of the fact that the Israelites kept the Passover after their return from Babylon, contained in the canonical Scriptures (Ezra vi, 19–22), may be supplemented by the detailed descriptions of the manner in which this festival was celebrated during the second Temple, given in the non-canonical documents. The various practices will be better understood and more easily followed if given in connection with the days of the festival on which they were respectively observed.

1. *The Great Sabbath* (שַׁבָּת חֲגָדוֹל, *Shabbáth Hag-Gadól*) is the Sabbath immediately preceding the Passover. It is so called in the calendar because, according to tradition, the tenth of the month on which the Lord commanded every head of a family to select the paschal sacrifice (Exod. xii, 3) originally happened to fall on the Sabbath; and though in later legislation the animal was not required to be set aside four days beforehand, yet the Jewish canons determined that the Sabbath should be used to instruct the people in the duties of this great festival. Hence special prayers (יוצרות) bearing on the redemption from Egypt, the love of God to Israel, and Israel's obligations to keep the Passover, have been ordained for this Sabbath, in addition to the ordinary ritual. Mal. iii, 1–18; iv, 1–6, was read as *Maphtir* (מפטיר) = the lesson for the day [see HAPHTARAH], and discourses were delivered by the spiritual guides of the community explanatory of the laws and domestic duties connected with the festival (*Tur Orach Chajim*, sec. 430). Though the present synagogal ritual for this day is of a later date, yet there can be no doubt that this Sabbath was already distinguished as the great Sabbath (*μεγάλη ἡ ἡμέρα τοῦ σαββάτου*, John xix, 31) in the time of the second Temple, and was used for preparing the people for the ensuing festival. See SABBATH.

2. *The 13th of Nisan.*—On the evening of the 13th, which, until that of the 14th, was called *the preparation for the Passover* (עֶרֶב פֶּסַח, *παρασκευὴ τοῦ πάσχα*, John xix, 14), every head of the family searched for and collected by the light of a candle all the leaven (Mishna, *Pesachim*, i, 1). Before beginning the search he pronounced the following benediction: "Blessed art thou, O Lord our God, King of the universe, who hast sanctified us with thy commandments, and hast enjoined us to remove the leaven" (Talmud, *Pesachim*, 7 a; Maimonides, *Yad Ha-Chezaka, Hilchoth Chamez U-Maza*, iii, 6). After the search he said, "Whatever leaven remains in my possession which I cannot see, behold it is null, and accounted as the dust of the earth" (Maimonides, *ibid.*). What constituted leaven will be understood when the ancient definition of unleavened bread is known. According to the Jewish canons, the command to eat unleavened bread (Exod. xiii, 6; xxiii, 15; xxxiv, 18; Lev. xxiii, 6; Numb. xxviii, 17; Deut. xvi, 3) is executed by making the cakes (מצות) which are to be eaten during the seven days of this festival of wheat, barley, spelt, oats, or rye (Mishna, *Pesachim*, ii, 5). They appear to have been usually made of the finest wheat flour (Buxtorf, *Syn. Jud.* c. xviii, p. 397). It was probably formed into dry, thin biscuits, not unlike those used by the modern Jews. From these five kinds of grain (מיני דגן חמשת), which can be used for actual fermentation, the cakes are to be prepared before the dough begins to ferment; anything else made from one of these five kinds of corn with water constitutes leaven, and must be removed from the house and destroyed. Other kinds of produce and preparations made therefrom do not constitute leaven, and may be eaten. Thus we are told, "Nothing is prohibited on the Feast of Passover because of leaven except the five kinds of corn, viz. wheat, barley, spelt, oats, and rye. Leguminous plants, such as rice, millet, beans, lentils, and the like, in these there is no leaven; and although the meal of rice or the like is kneaded with hot water and covered with cloths till it rises like leavened dough, yet it may be eaten, for this is not leaven, but putrefaction. Even the five kinds of corn, if simply kneaded with the liquor of fruit, without water, are not accounted leaven. Though the dough thus made stands a whole day and rises, yet it may be eaten, because the liquor of fruit does not engender fermentation but acidity. The fruit-liquor, oil, wine, milk, honey, olive-oil, the juice of apples, of pomegranates, and the like, but no water, is to be in it, because any admixture of water, however small, produces fermentation" (Maimonides, *Yad Ha-Chezaka, Hilchoth Chamez U-Maza*, v, 1, 2).

3. *The 14th of Nisan.*—On this day, which, as we have seen, was till the evening called *the preparation for the Passover*, and which was also called the first day of Passover or of unleavened bread (Lev. xxiii, 5, 6; Numb. ix, 3; xxviii, 16; Josh. v, 10; Ezek. xlv, 21; 2 Chron. xxx, 15; xxxv, 1; Joseph. *War*, v, 3, 1), for the reason stated under the 13th of Nisan, handicraftsmen, with the exception of tailors, barbers, and laundresses, were obliged to relinquish their work either from morning or from noon, according to the custom of the different places in Palestine (Mishna, *Pesachim*, iv, 1–8). Leaven was only allowed to be eaten till mid-day, when all leaven collected on the previous evening and discovered on this day had to be burned. The time for desisting from eating and burning the leaven was thus indicated: "Two desecrated cakes of thanksgiving-offering were placed on a bench in the Temple: as long as they were thus exposed all the people ate leaven; when one of them was removed they abstained from eating, but did not burn it; and when the other was removed all the people began burning the leaven" (*ib.* i, 5). It was on this day that every Israelite who was not infirm, ceremonially impure, uncircumcised, or who was on this day fifteen miles without the walls of Jerusalem (Mishna, *Pesachim*, ix, 2; Maimonides, *Hilchoth Korban Pesach.* v, 89), appeared before the Lord in Jerusalem with an offering in proportion to his means (Exod. xxiii, 15; Deut. xvi, 16, 17). Though women were not legally obliged to appear in the sanctuary, yet they were not excluded from it (1 Sam. i, 7; Luke ii. 41, 42). The Israelites who came from the country to Jerusalem to celebrate the Passover were gratuitously accommodated by the inhabitants with the necessary apartments (Luke xxii, 10–12; Matt. xxvi, 18); and the guests left in return to their hosts the skins of the paschal lambs, and the vessels which they had used in their religious ceremonies (*Joma*, 12 a). It was, however, impossible to house all the pilgrims in Jerusalem itself, since the circumference of the city was little more than one league, and the number of the visitors was exceedingly great. Josephus tells us that there were 3,000,000 Jews at the Passover A.D. 65 (*War*, ii, 14, 3), and that at the Passover in the reign of Nero there were 2,700,000, when 256,500 lambs were slain (*ib.* vi, 9, 3), and most of them must therefore have encamped in tents without the walls of the town, as the Mohammedan pilgrims now do at Mecca. It is therefore not surprising that seditions broke out on these occasions, and that the Romans, fearing lest these myriads of pilgrims should create a disturbance, and try to shake off the foreign yoke when thus massed together, took all the precautionary measures of both force and conciliation during the festival (Joseph. *Ant.* xvii, 9, 3; *War*, i, 3, etc.; Matt.

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xvi, 5; Luke xiii, 1). In confirmation of Josephus's statement, which has been impugned by sundry writers, it is to be remarked that ancient *Baraitha*, preserved in *Tosiftha Pesachim*, cap. iv (s. f.), and the *Babylon Pesachim*, 64 b, relate as follows: Agrippa was anxious to ascertain the number of the Jewish population. He therefore ordered the priests to put down the number of the paschal lambs, which were found to be 1,200,000; and as there was to every lamb a company of no less than ten persons, the number of Jews must have been tenfold.

4. *The Offering of the Paschal Lamb.*—Having selected the lamb, which was neither to be one day above a year nor less than eight days old (Maimonides, *Hilchoth Korban*, i, 12, 13)—being an extension of the law about firstlings and burnt-offerings (Exod. xxii, 30; Lev. xxii, 27)—and agreed as to the exact number of those who were to join for one lamb, the representatives of each company went to the Temple. The daily evening sacrifice (Exod. xxix, 38, 39), which was usually killed at the eighth hour and a half (= 2 30 P.M.), and offered up at the ninth hour and a half (= 3 30 P.M.), was on this day killed at 1 30, and offered at 2 30 P.M., an hour earlier; and if the 14th of Nisan happened on a Friday, it was killed at 12 30 and offered at 1 30 P.M., two hours earlier than usual (Mishna, *Pesachim*, v, 1; Maimonides, *Hilchoth Korban Pesach.* i, 4). All the representatives of the respective companies were divided into three bands or divisions. "The first division then entered with the paschal sacrifices, until the court of the Temple was filled, when the doors of the court were closed, and the trumpets were sounded three times, differing in the notes (תקיעו ותריעו ותקיעו). The priests immediately placed themselves in two rows, holding bowls of silver and gold in their hands, i. e. one row holding silver bowls and the other gold ones. These bowls were not mixed up, nor had they stands underneath, in order that they might not be put down and the blood become coagulated. The Israelites themselves killed their own paschal sacrifices, the nearest priest caught the blood, handed it to his fellow-priest, and he again passed it on to his fellow-priest, each receiving a full bowl and returning an empty one, while the priest nearest to the altar sprinkled it in one jet towards the base of the altar. Thereupon the first division went out, and the second division entered; and when the second again went out, the third entered; the second and third divisions acting in exactly the same way as the first. The Hallel was recited [see HALLEL] the whole time, and if it was finished before all the paschal animals were slain, it might be repeated a second and even a third time. . . . The paschal sacrifice was then suspended on iron hooks, which were affixed to the walls and pillars, and its skin taken off. Those who could not find a place for suspending and skinning it had pieces of wood provided for them, which they put on their own shoulders and on the shoulders of their neighbor, and on these they suspended the paschal sacrifice, and thus took off its skin. When the 14th of Nisan happened on a Sabbath, on which it was not lawful to use these sticks, one of the offerers put his left hand on the right shoulder of his fellow-offerer, while the latter put his right hand on the shoulder of the former, whereon they suspended the paschal sacrifice, and took off its skin." As soon as it was opened, the viscera were taken out with the internal fat. The fat was carefully separated and collected in the large dish, and the viscera were washed and replaced in the body of the lamb, like those of the burnt sacrifices (Lev. i, 9; iii, 3–5; comp. *Pesachim*, vi, 1). Maimonides says that the tail was put with the fat (*Not. in Pesach.* v, 10). The fat was burned on the altar, with incense, that same evening. On the Sabbath, the first division, after leaving the court, remained on the Temple Mountain, the second between the ramparts (i. e. the open space between the walls of the court of the women and the trellis-work in the Temple, comp. Mishna, *Middoth*, ii, 3), while the third remained in its place. When it became dark, they all went out to roast their paschal sacrifices (Mishna, *Pesachim*, v, 5–10). A spit, made of the wood of the pomegranate-tree, was put in at the mouth of the paschal lamb, and brought out again at its vent; it was then carefully placed in the oven so as not to touch its sides, lest the cooking should be affected (comp. Exod. xii, 9; 2 Chron. xxxv, 13), and if any part of it happened to touch the earthenware oven, it had to be pared off; or if the fat which dripped from it had fallen on the oven, and then again fallen back on the lamb, the part so touched had also to be cut out (*Pesachim*, vii, 1, 2). If any one broke a bone of the paschal lamb, so as to infringe the command in Exod. xii, 46, he incurred the penalty of forty stripes (*Pesachim*, vii, 11). The bone, however, for the breaking of which the offender was to receive the stripes, must either have some flesh on it or some marrow in it, and he incurred the penalty even if some one had broken the same bone before him (Maimonides, *Hilchoth Korban Pesach.* x, 1, 3). The oven was of earthenware, and appears to have been in shape something like a bee-hive, with an opening in the side to admit fuel. According to Justin Martyr, a second spit, or skewer, was put transversely through the shoulders, so as to form the figure of a cross. As Justin was a native of Flavia Neapolis, it is a striking fact that the modern Samaritans roast their paschal lambs in nearly the same manner at this day. "The lambs (they require six for the community now) are roasted all together by stuffing them vertically, head downwards, into an oven which is like a small well, about three feet in diameter, and four or five feet deep, roughly stoned, in which a fire has been kept up for several hours. After the lambs are thrust in, the top of the hole is covered with bushes and earth, to confine the heat till they are done. Each lamb has a stake or spit run through him to draw him up by; and, to prevent the spit from tearing away through the roast meat with the weight, a cross piece is put through the lower end of it" (Miss Rogers's *Domestic Life in Palestine*). Vitringa, Bochart, and Hottinger have taken the statement of Justin as representing the ancient Jewish usage; and, with him, regard the crossed spits as a prophetic type of the cross of our Lord. But it would seem more probable that the transverse spit was a mere matter of convenience, and was perhaps never in use among the Jews. The Rabbinical traditions relate that the lamb was called *Galeatus*, "qui quum totus assabatur, cum capite, cruribus, et intestinis, pedes autem et intestina ad latera ligabantur inter assandum, agnus ita quasi armatum repræsentaverit, qui galea in capite et ense in latere est munitus" (Otho, *Lex. Rab.* p. 503).

5. *The Paschal Supper.*—The paschal sacrifices having been taken to the respective abodes of the companies, and the meals prepared, the parties arranged themselves in proper order, reclining at ease on the left side, round the table. A cup of wine was filled for every one, over which the following benediction was pronounced: "Blessed art thou, O Lord our God, King of the universe, who hast created the fruit of the vine! Blessed art thou, O Lord our God, King of the universe, who hast chosen us above all nations, and exalted us above all peoples, and hast sanctified us with thy commandments. Thou hast given us, O Lord our God, appointed seasons for joy, festivals and holydays for rejoicing, such as the feast of unleavened bread, the time of our liberation, for holy convocation, to commemorate our exodus from Egypt. Yea, thou hast chosen us, and hast sanctified us above all nations, and hast given us thy holy festivals with joy and rejoicing as an inheritance. Blessed art thou, O Lord, who hast sanctified Israel and the festivals! Blessed art thou, O Lord our God, King of the universe, who hast preserved us and kept us, and hast safely brought us to this period!" The cup of wine was then drunk, and a basin of water and a towel were handed round, or the celebrators got up to wash their hands

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(John xiii, 4, 5, 12), after which the blessing belonging thereto was pronounced. A table was then brought in, upon which were bitter herbs and unleavened bread, *the Charôseth* (see below), the body of the paschal lamb, and the flesh of the *Chagigâh*, or feast offering. The president of the meal then took the herb, dipped it in *the Charôseth*, and, after thanking God for creating the fruits of the earth, he ate a piece of the size of an olive, and gave a similar portion to each one reclining with him at the table (Matt. xxvi, 23; John xiii, 26). A second cup of wine was then poured out, and the son, in accordance with Exod. xii, 26, asked his father as follows: "Wherefore is this night distinguished from all other nights? On all other nights we may eat either leavened or unleavened bread, but on this night unleavened bread only; on all other nights we may eat every kind of herbs, but on this night bitter herbs only; on all other nights we may eat meat either roasted, boiled, or cooked in different ways, but on this night we must eat roasted meat only; on all other nights we may dip once what we eat, but on this night twice. On all other nights we may eat either sitting or reclining, but on this night reclining only." To this the father replied: "Once we were slaves to Pharaoh in Egypt, but the Lord our God delivered us therefrom with a strong hand and outstretched arm. If the Holy One—blessed be he—had not delivered our fathers from Egypt, we and our children, and our children's children, might still be in Egyptian bondage; and although we may all be sages, philosophers, elders, and skilled in the law, it is incumbent upon us to speak of the exodus from Egypt, and whoso dwells much on the exodus from Egypt is all the more to be praised." The father then expounded Deut. xxvi, 5–12, as well as the import of the paschal sacrifice, the unleavened bread, and the bitter herbs; saying with regard to the latter, "The paschal sacrifice is offered because the Lord passed over the houses of our ancestors in Egypt, in accordance with Exod. xii, 27; the unleavened bread is eaten because our ancestors were redeemed from Egypt before they had time to leaven their dough, and the bitter herbs are eaten because the Egyptians embittered the lives of our ancestors. It is therefore incumbent on every one, in all ages, to consider as if he had personally gone forth from Egypt, as it is said in Exod. xii, 27. We are therefore in duty bound to thank, praise, adore, glorify, extol, honor, bless, exalt, and reverence him who wrought all these miracles for our forefathers and for us; for he brought us forth from bondage to freedom. He changed our sorrow into joy, our mourning into a feast; he led us from darkness into a great light, and from servitude to redemption. Let us therefore sing in his presence Hallelujah!" The first part of the Hallel was then recited (see below), i. e. Psa. cxiii and cxiv, and the following blessing pronounced: "Blessed art thou, O Lord our God, King of the universe, who hast redeemed us, and redeemed our forefathers from Egypt," etc. A third cup of wine was then poured out, and the grace after meals was recited. After pouring out the fourth cup the Hallel was finished (i. e. Psa. cxv–cxviii), and the blessing of the song (i. e. נשמת and יהללוך) was said. The meal being ended, it was unlawful for anything to be introduced in the way of dessert (Mishna, *Pesachim*, x, 1–8; Maimonides, *Yad Ha-Chezaka Hilchoth Chomez U-Maza*, viii, 1-3).

In this connection it is proper to notice more in detail several points relating to the meal under consideration.

(*a*) *The Bitter Herbs and the Sauce.*—According to *Pesachim* (ii, 6), the bitter herbs (מְרוֹרִים; Sept. πικρίδες; Vulg. *lactucæ agrestes*, Exod. xii, 8) might be endive, chicory, wild lettuce, or nettles. These plants were important articles of food to the ancient Egyptians (as is noticed by Pliny), and they are said to constitute nearly half that of the modern Egyptians. According to Niebuhr they are still eaten at the Passover by the Jews in the East. They were used in former times either fresh or dried, and a portion of them is said to have been eaten before the unleavened bread (*Pesach.* x, 3).

The sauce into which the herbs, the bread, and the meat were dipped as they were eaten (John xiii, 26; Matt. xxvi, 23), is not mentioned in the Pentateuch. It is called in the Mishna חֲרוֹסֶת, *charôseth*. According to Bartenora it consisted of only vinegar and water; but others describe it as a mixture of vinegar, figs, dates, almonds, and spice. The same sauce was used on ordinary occasions thickened with a little flour; but the Rabbinists forbade this at the Passover, lest the flour should occasion a slight degree of fermentation. Some say that it was beaten up to the consistence of mortar or clay, in order to commemorate the toils of the Israelites in Egypt in laying bricks (Buxtorf, *Lex. Tal.* col. 831; *Pesachim*, ii, 8; x, 3, with the notes of Bartenora, Maimonides, and Surenhusius).

(*b*) *The Four Cups of Wine.*—There is no mention of wine in connection with the Passover in the Pentateuch; but the Mishna strictly enjoins that there should never be less than four cups of it provided at the paschal meal even of the poorest Israelite (*Pesach.* x, 1). The wine was usually red, and it was mixed with water as it was drunk (*Pesach.* vii, 13, with Bartenora's note; and Otho's *Lex.* p. 507). The cups were handed round in succession at specified intervals in the meal (see above). Two of them appear to be distinctly mentioned in Luke xxii, 17, 20. "The cup of blessing" (1 Cor. x, 16) was probably the latter one of these, and is generally considered to have been the third of the series, after which a grace was said; though a comparison of Luke xxii, 20 (where it is called "the cup after supper") with *Pesach.* x, 7, and the designation כּוֹס הַגַּלָּל, "*cup of the Hallel*," might rather suggest that it was the fourth and last cup. Schöttgen, however, is inclined to doubt whether there is any reference in either of the passages of the N. T. to the formal ordering of the cups of the Passover, and proves that the name "cup of blessing" (כּוֹס שֶׁל בְּרָכָה) was applied in a general way to any cup which was drunk with thanksgiving, and that the expression was often used metaphorically, e. g. Psa. cxvi, 13 (*Hor. Heb.* in 1 Cor. x, 16; see also Carpzov, *App. Crit.* p. 380).

The wine drunk at the meal was not restricted to the four cups, but none could be taken during the interval between the third and fourth cups (*Pesach.* x, 7).

(*c*) *The Hallel.*—The service of praise sung at the Passover is not mentioned in the law. The name is contracted from הַלְלוּ־יָהּ (*Hallelujah*). It consisted of the series of Psalms from cxiii to cxviii. The first portion, comprising Psa. cxiii and cxiv, was sung in the early part of the meal, and the second part after the fourth cup of wine. This is supposed to have been the "hymn" sung by our Lord and his apostles (Matt. xxvi, 30; Mark xiv, 26; Buxtorf, *Lex. Tal.* s. v. חלל, and *Syn. Jud.* p. 48; Otho, *Lex.* p. 271; Carpzov, *App. Crit.* p. 374). See HALLEL.

(*d*) *Persons Partaking.*—No male was admitted to the table unless he was circumcised, even if he was of the seed of Israel (Exod. xii, 48). Neither, according to the letter of the law, was any one of either sex admitted who was ceremonially unclean (Numb. ix, 6; Joseph. *War*, vi, 9, 3). But this rule was on special occasions liberally applied. In the case of Hezekiah's Passover (2 Chron. xxx), we find that a greater degree of legal purity was required to slaughter the lambs than to eat them, and that numbers partook "otherwise than it was written," who were not "cleansed according to the purification of the sanctuary." The Rabbinists expressly state that women were permitted, though not commanded, to partake (*Pesach.* viii, 1; *Chagigah*, i, 1; comp. Joseph. *War*, vi, 9, 3), in accordance with the instances in Scripture which have been mentioned of Hannah and Mary. But the Karaites, in more recent times, excluded all but full-grown men. It was customary for the number of a party to be not less than ten (Joseph. *War*, vi, 9, 3). It was

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perhaps generally under twenty, but it might be as many as a hundred, if each one could have a piece of the lamb as large as an olive (*Pesach.* viii, 7).

(*e*) *Position at the Table.*—When the meal was prepared, the family was placed round the table, the paterfamilias taking a place of honor, probably somewhat raised above the rest. There is no reason to doubt that the ancient Hebrews sat, as they were accustomed to do at their ordinary meals (see Otho, *Lex.* p. 7). But when the custom of reclining at table had become general, that posture appears to have been enjoined, on the ground of its supposed significance. The Mishna says that the meanest Israelite should recline at the Passover "like a king, with the ease becoming a free man" (*Pesach.* x, 1, with Maimonides's note). He was to keep in mind that when his ancestors stood at the feast in Egypt they took the posture of slaves (R. Levi, quoted by Otho, p. 504). Our Lord and his apostles conformed to the usual custom of their time, and reclined (Luke xxii, 14, etc.).

6. *The 15th of Nisan.*—On this day there was a holy convocation, and it was one of the six days on which, as on the Sabbath, no manner of work was allowed to be done; with this exception, however, that while on the Sabbath the preparation of the necessary articles of food was not allowed (Exod. xvi, 5, 23, 29; xxxv, 2, 3), on holy convocation it was permitted (Exod. xii, 16; Lev. xxiii, 7; Numb. xxviii, 18). The other five days on which the Bible prohibits servile work are the seventh day of this festival, the day of Pentecost, New-Year's day, and the first and last days of the feast of Tabernacles. The needful work which was lawful to be done on these days is defined by the Jewish canons to be such as killing beasts, kneading dough, baking bread, boiling, roasting, etc.; but not such work as may be done in the evening of a fast-day, as, for instance, reaping, threshing, winnowing, or grinding; while servile work is building, pulling down edifices, weaving, etc. If any one engaged in servile work he was not to be stoned to death, as in the case of violating the Sabbath (Numb. xv, 32, 35), but received forty stripes save one (Maimonides, *Yad Ha-Chezaka, Hilchoth Yom Tob.* i, 1, etc.). In addition to the daily ordinary sacrifices, there were offered on this day and on the following six days two young bullocks, a ram, and seven lambs of the first year, with meat-offerings for a burnt-offering, and a goat for a sin-offering (Numb. xxviii, 19-23).

Besides these public sacrifices, there were the voluntary offerings which were made by every private individual who appeared before the Lord in Jerusalem, in accordance with the injunction in Exod. xxiii, 15; Deut. xvi, 16. The Jewish canons ordained that this free-will-offering from every attendant at the sanctuary (ראיה) was to be a threefold one: 1, A burnt-offering of not less value than one *meah* silver = 16 grains of corn; 2, a festive offering, called *Chagigâh* (see below), of not less value than two *meahs* = 32 grains of corn; and 3, a peace or joyful offering (Deut. xxvii, 7), the value of which was entirely left to be determined by the good-will of the offerer, according to Deut. xvi, 16. The last two were alike denominated *peace-offerings.* They were generally offered on the first day of the festival, and if any one failed to bring them on this day, they might be brought on any other day of the festival; but if they were neglected during the festival, they could not be offered afterwards (*Chagigah*, 1, 6; Maimonides, *Hilchoth Chagigah*, i, 4, 5). Those who contracted any legal impurity were not allowed to offer the *Chagigâh* (Mishna, *Pesachim*, vi, 3).

The special sort of sacrifice named above as connected with the Passover, as well as with the other great festivals, is called in the Talmud חגיגתא (*Chagigâh*, i. e. "festivity"). It was a voluntary peace-offering made by private individuals. The victim might be taken either from the flock or the herd. It might be either male or female, but it must be without blemish. The offerer laid his hand upon its head and slew it at the door of the sanctuary. The blood was sprinkled on the altar, and the fat of the inside, with the kidneys, was burned by the priest. The breast was given to the priest as a wave-offering, and the right shoulder as a heave-offering (Lev. iii, 1-5; vii, 29-34). What remained of the victim might be eaten by the offerer and his guests on the day on which it was slain, and on the day following: but if any portion was left till the third day, it was burned (Lev. vii, 16-18; *Pesach.* vi, 4). The connection of these free-will peace-offerings with the festivals appears to be indicated in Numb. x, 10; Deut. xiv, 26; 2 Chron. xxx, 22, and they are included under the term Passover in Deut. xvi, 2: "Thou shalt therefore sacrifice the Passover unto the Lord thy God, of the flock and of the herd." Onkelos here understands the command to sacrifice from the flock to refer to the paschal lamb, and that to sacrifice from the herd to the Chagigah. But it seems more probable that both the flock and the herd refer to the Chagigah, as there is a specific command respecting the paschal lamb in ver. 5-7 (see De Muis's *note* in the *Crit. Sac.*; and Lightfoot, *Hor. Heb.* on John, xviii, 28). There are evidently similar references in 2 Chron. xxx, 22-24; xxxv, 7. Hezekiah and his princes gave away at the great Passover which he celebrated two thousand bullocks and seventeen thousand sheep; and Josiah, on a similar occasion, is said to have supplied the people at his own cost with lambs "for the Passover offerings," besides three thousand oxen. From these passages and others, it may be seen that the eating of the Chagigah was an occasion of social festivity connected with the festivals, and especially with the Passover. The principal day for sacrificing the passover Chagigah was the 15th of Nisan, the first day of holy convocation, unless it happened to be the weekly Sabbath. The paschal lamb might be slain on the Sabbath, but not the Chagigah. With this exception, the Chagigah might be offered on any day of the festival, and on some occasions a Chagigah victim was slain on the 14th, especially when the paschal lamb was likely to prove too small to serve as meat for the party (*Pesach.* iv, 4; x, 3; Lightfoot, *Temple Service*, c. xii; Reland, *Ant.* iv, c. ii, § 2).

That the Chagigah might be boiled, as well as roasted, is proved by 2 Chron. xxxv, 13, "And they roasted the passover with fire according to the ordinance; but the other holy offerings sod they in pots, and in caldrons, and in pans, and divided them speedily among all the people."

7. *The 16th of Nisan.*—On the 16th, or the day after the holy convocation, called "*the morrow after the Sabbath*" [see PENTECOST], the omer (עֹמֶר, τὰ ἐράγματα, *manipulus epicarum*) of the first produce of the harvest was brought to the priest, to be waved before the Lord in accordance with the injunction in Lev. xxiii, 10-14—which was of barley, being the grain which ripened before the wheat (Exod. ix, 31, 32; 2 Sam. xxi, 9; Ruth ii, 23; 2 Kings iv, 42; *Maemachoth*, 84 a). The omer had to be from the best and ripest standing corn of a field near Jerusalem. The measure of an omer had to be of the meal obtained from the barley offering. Hence three *seahs* = one *ephah*, or ten omers, were at first gathered in the following manner: "Delegates from the Sanhedrim went [into the field nearest to Jerusalem] a day before the festival, and tied together the ears in bundles, while still fastened to the ground, so that they might easily be cut. [On the afternoon of the 16th] the inhabitants of the neighboring towns assembled together, that the reaping might take place amid great tumult. As soon as it became dark, each of the reapers asked, Has the sun gone down? To this the people replied, Yes. He asked again, Has the sun gone down? To this the people again replied, Yes. Each reaper then asked, Is this the scythe? To this the people replied, Yes. Is it the scythe? Yes, was again the reply. Is this the box? Yes, they replied. Is it the box? Yes, was again the reply. Is this the Sabbath? Yes, it is the Sab-

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bath, they replied. Is it the Sabbath? Yes, this is the Sabbath, was again the reply. Shall I cut? Yes, cut, they replied. Shall I cut? Do cut, they again replied. Every question was asked three times, and the people replied to it each time. This was done because of the Boëthuseans (בייתוסים), who maintained that the reaping of the omer was not to be at the exit of the festival. When cut it was laid in boxes, brought into the court of the Temple, threshed with canes and stalks, that the grains might not be crushed, and laid on a roast with holes, that the fire might touch each grain; it was then spread in the court of the Temple for the wind to pass over it, and ground in a barley-mill [which left the hulls unground]. The flour thus obtained was sifted through thirteen different sieves [each one finer than its predecessor], and in this manner was the prescribed omer, or tenth part, got from the *seah*. The residue was redeemed, and could be used by every one. They mixed the omer of meal with a log [=half a pint] of oil, put on it a handful of frankincense (Lev. ii, 15), as on other meat-offerings, waved it, took a handful of it, and caused it to ascend in smoke (Lev. ii, 16), and the residue was eaten by the priests." Immediately after the ceremony, bread, parched corn, green ears, etc., of the new crop were exposed for sale in the streets of Jerusalem, as prior to the offering of the omer no use whatever was allowed to be made of the new corn (Mishna, *Menachoth*, x, 2-5; Maimonides, *Yad Ha-Chezaka*, *Hilchoth Tamidin U-Mosaphin*, vii, 4-21; comp. also Josephus, *Ant.* iii, 10, 5). From this day the fifty days began to be counted to the day of Pentecost (Lev. xxiii, 15).

8. *The 17th to the 20th of Nisan.*—This period was half-holyday (חול המועד), called the *middle days of the festival*, or *the lesser festival* (מועד קטן), which had already commenced with the 16th. The people either left Jerusalem and returned to their respective homes, or remained and indulged in public amusements, as dances, songs, games, etc., to fill up the time in harmony with the joyful and solemn character of the festival. The work allowed to be done during the middle days of the festival was restricted to irrigating dry land, digging watercourses, repairing conduits, reservoirs, roads, market-places, baths, whitewashing tombs, etc. Dealers in fruit, garments, or in utensils were allowed to sell privately what was required for immediate use. Whatever the emergencies of the public service required, or was necessary for the festival, or any occupation the omission of which might cause loss or injury, was permitted. Hence no new graves were allowed to be dug, nor wives espoused, nor houses, slaves, or cattle purchased, except for the use of the festival. Mourning women, though allowed to wail, were not permitted to clap their hands together. The work allowed to be done during these days of the festival is strictly regulated by the Jewish canons contained in the Mishna, *Moed Katon*. In the Temple, however, the additional sacrifices appointed for the festival were offered up, except that the lesser *Hallel* was now recited, and not *the Great Hallel*.

9. *The 21st of Nisan.*—On the last day of the festival, as on the first, there was again a holy convocation. It was in all respects celebrated like the first day, except that it did not commence with the paschal meal. As at all the festivals, cheerfulness was to prevail during the whole week, and all care was to be laid aside (Deut. xxvii, 7; comp. Joseph. *Ant.* xi, 5; Michaelis, *Laws of Moses*, art. 197).

10. *The Second or Little Passover.*—According to the injunction in Numb. ix, 9-12, any one who was prevented by legal impurity, or by being at too great a distance from Jerusalem, from celebrating the regular Passover on the eve of the 14th of Nisan, was obliged to keep it on the 14th of the following month. This is called by the ancient Jewish tradition *the Second* or *the Little Passover* (פֶּסַח שֵׁנִי, פֶּסַח קָטוֹן), and the Jewish canons also add, most justly, that those who have been prevented from observing the first or ordinary Passover through error or compulsory force, are absolutely bound to keep the second Passover. The difference between the two Passovers is thus summed up in these canons: "In the case of the first Passover no leaven was to be seen or found in the house, the paschal sacrifice could not be offered with leaven, no piece thereof was allowed to be removed from the house in which the company ate it, the *Hallel* had to be recited at the eating thereof, the *Chagigâh* had to be brought with it, and it might be offered in uncleanness in case the majority of the congregation contracted it by contact with a corpse; while in the case of the second Passover both leavened and unleavened bread might be kept with it in the house, the *Hallel* had not to be recited at the eating of it, portions thereof might be removed from the house in which the company ate it, no *Chagigâh* was brought with it, and it could not be offered under the above-named legal impurity" (Mishna, *Pesachim*, ix, 3; Maimonides, *Hilchoth Korban Pesach.* x, 15).

11. *Release of Prisoners.*—It is a question whether the release of a prisoner at the Passover (Matt. xxvii, 15; Mark xv, 6; Luke xxiii, 17; John xviii, 39) was a custom of Roman origin, resembling what took place at the lectisternium (Livy, v, 13), and in later times on the birthday of an emperor; or whether it was an old Hebrew usage belonging to the festival, which Pilate allowed the Jews to retain. Grotius argues in favor of the former notion (on Matt. xxvii, 15). But others (Hottinger, Schöttgen, Winer) consider that the words of St. John — ἐστι δὲ συνήθεια ὑμῖν — render it most probable that the custom was essentially Hebrew. Schöttgen thinks that there is an allusion to it in *Pesachim* (viii, 6), where it is permitted that a lamb should be slain on the 14th of Nisan for the special use of one in prison to whom a release had been promised. The subject is discussed at length by Hottinger, in his tract *De Ritu dimittendi Reum in Festo Paschatis*, in the *Thesaurus Novus Theologico-Philologicus*.

IV. *The Manner in which the Passover is Celebrated at the Present Day.*—With the exception of those ordinances which were legal, and belonged to the Temple, and the extension and more rigid explanation of some of the rites, the Jews to the present day continue to celebrate the feast of Passover as in the days of the second Temple. Several days before the festival all the utensils are cleansed (חגעלת כלים); on the eve of the 13th of Nisan the master of the family, with a wax candle or lamp in his hand, searches most diligently into every hole and crevice throughout the house, lest any crumb of leavened bread should remain in the premises (בדיקת חמץ). Before the search commences he pronounces the benediction, and after this he recites the formal renunciation of all leaven given in the former part of this article. On the 14th of Nisan, the Preparation Day (ערב פסח), all the first-born males above thirteen years of age fast in commemoration of the sparing of the Jewish first-born at the time when all Egypt's first-born were destroyed. On this evening the Jews put on their festive garments, resort to the synagogue, and offer up the prayers appointed for the occasion, after which they return to their respective homes, where they find the houses illuminated and the tables spread. Three of the thin, round, and perforated unleavened cakes, which are made of wheaten flour, resembling the oatmeal bread made in Scotland, and which are eaten during the whole of the Passover week, are put on a plate, wrapped up in a napkin in such a manner as to be separated from each other, though lying one above the other. These three cakes represent the division of the Jews into the three orders, viz. Priests, Levites, and Israelites. See HAPHTARAH. A shank-bone of a shoulder of lamb, having a small bit of meat thereon roasted on the coals to commemorate the paschal lamb, and an egg roasted hard in hot ashes, to signify that it was to be roasted whole, are put on

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another dish; the bitter herbs are on a third dish, while *the Charóseth* (חרוסת), in remembrance of the bricks and mortar which the Israelites made in Egypt, and some salt water or vinegar in memory of their passage through the Red Sea, are put into two cups. When all the family have sat round the table, including the servants, to remind them that they were all alike in bondage, and should equally celebrate their redemption; and when the paterfamilias, arrayed in his death-garments, has reclined at the head of the table to indicate the freedom of Israel, the following order is gone through: 1. (קדש) Each one has a cup of wine, over which they all, standing up and holding their respective cups in their hand, pronounce the blessing for the juice of the grape, welcome the festival, and drink the first cup leaning on the left side; 2. (רחץ) Thereupon the head of the family washes his hands; 3. (כרפס) Takes the parsley or shervil, dips it into the salt water, and hands it round to every one at the table, pronouncing the following benediction: "Blessed art thou, O Lord our God, King of the universe, who hast created the fruit of the earth;" 4. (יחץ) He then breaks in two the middle of the three unleavened cakes on the dish, conceals one half for an after-dish (אפיקומן = *ἐπίγενμα*), and leaves the other half on the dish; 5. (מגיד) He then uncovers the unleavened cake, takes the egg and the bone of the lamb from the dish, holds them up and says, "Lo! this is the bread of affliction which our forefathers ate in the land of Egypt. Whosoever is an hungered let him come and eat with us; whosoever is needy let him come and celebrate with us the Passover. This year we are here, next year we shall be in the land of Israel; this year we are servants, next year we shall be free children." The second cup is then filled, and the son asks the father the meaning of this festival, who replies to him in the manner described above. Having given a summary of the Egyptian bondage, and the deliverance therefrom, they all, lifting up the cup, exclaim, "Therefore it is our duty to give thanks," etc. The cup is then put down, the unleavened cakes covered, and the first part of the *Hallel* is recited. The unleavened cakes are again uncovered, the cups of wine taken up, and the following benedictions are pronounced: "Blessed art thou, O Lord our God, King of the universe, who hast redeemed us and redeemed our forefathers from Egypt, and preserved us this evening to eat thereon unleavened bread and bitter herbs. Let us thus, O Lord our God, and our fathers' God, also peacefully reach other festivals and holy days, to which we look forward. Cause us to rejoice in the rebuilding of thy city, and to be joyful in thy service, so that we may there eat of the thanksgiving offering and the paschal sacrifices, whose blood was sprinkled on the sides of thine altar as an acceptance. Then shall we sing unto thee a new song for our redemption and deliverance. Blessed art thou, O Lord, who redeemeth Israel!" The blessing over, the second cup is then filled, a blessing pronounced, and the wine drunk, whereupon each one washes his hands, and says, "Blessed art thou, O Lord our God, King of the universe, who hast sanctified us with thy commandments, and enjoined us to wash the hands." The master of the family takes up all the three unleavened cakes together in the order in which they are arranged, pronounces the following blessing over the uppermost cake: "Blessed art thou, O Lord our God, King of the universe, who bringest forth food from the earth!" and then pronounces the blessing for eating unleavened bread over the middle broken cake, which is as follows: "Blessed art thou, O Lord our God, King of the universe, who hast sanctified us with thy commandments, and enjoined us to eat unleavened cakes!" He next breaks off a piece from the upper whole cake, and a piece from the half central cake, dips them in salt, and eats the two pieces in a reclining position. He then takes some of the bitter herbs, dips them in the *Charóseth*, pronounces the blessing over them, distributes them all round, and they eat them, not reclining. The master then takes a piece from the undermost cake and some of the bitter herbs, and eats them in a reclining position, saying, "In remembrance of the Temple according to Hillel! Thus Hillel did at the time when the Temple still existed. He wrapped up unleavened cakes with bitter herbs and ate them together, in order to perform what is said, It shall be eaten with unleavened cakes and bitter herbs." This concludes the first part of the ceremony, and the supper (שלחן עורך) is now served. After the supper the master takes the half cake, which has been concealed (צפון) for the after-dish (אפיקומן), eats thereof the size of an olive, and gives each one of the household a similar piece; whereupon (ברך) the third cup is filled, the usual grace after meals is said, the blessing over the fruit of the vine is pronounced, and the third cup drunk in a reclining position. A cup of wine is now poured out for the prophet Elijah, when profound silence ensues for a few seconds: then the door is opened for this harbinger of the Messiah to enter, and the following passages of Scripture are recited at the moment when he is expected to make his appearance: "Pour out thy wrath upon the heathen that have not known thee, and upon the kingdoms that have not called upon thy name, for they have devoured Jacob and laid waste his dwelling-place (Psa. lxxix. 6, 7). Pour out thine indignation upon them, and cause thy fierce anger to overtake them; pursue them in wrath, and destroy them from under the heavens of the Lord" (Lam. iii, 66). The fourth cup is then filled and the *Hallel* is finished, pieces are recited which recount the power and goodness of God, the wonderful things which he wrought at midnight in Egypt, and in connection with the Passover; the blessing is pronounced over the fourth cup, which is drunk, and after which the following last blessing is said: "Blessed art thou, O Lord our God, King of the universe, for the vine and for the fruit of the vine, and for the increase of the field, and for that desirable good and broad land wherein thou hast pleasure, and which thou hast given to our forefathers as an inheritance, to eat of its fruit and be satisfied with its goodness. Have mercy, O Lord our God, on Israel thy people, on Jerusalem thy city, on Zion the habitation of thy glory, on thine altar. Rebuild Jerusalem, the holy city, speedily in our days; bring us back to it; cause us to rejoice in it, that we may eat its fruit, be satisfied with its goodness, and we shall bless thee for it in holiness and purity. Cause us to rejoice on this day, the feast of unleavened bread, for thou, O Lord, art good and gracious to all. We will therefore praise thee for the land and the fruit of the vine. Blessed art thou, O Lord, for the land and for the fruit of the vine!" The whole is concluded with the singing of the soul-stirring Paschal Hymn:

"He is mighty, He will rebuild his house speedily;
Quickly, quickly in our days, speedily,
God build, God build, O build thy house speedily," etc.

The same service is gone through the following evening, as the Jews have doubled the days of holy convocation. In the morning and evening of the festive week the Jews resort to the synagogue and recite the prayers appointed for the feasts. The lessons from the law and prophets read on the days of holy convocations, as well as on the middle days of the festival, are given in the article HAPHTARAH. It must be remarked that, in accordance with the injunction in Lev. xxiii, 10, 11, 15, 16, the Jews to the present day begin to count the forty-nine days until Pentecost at the conclusion of the second evening's service, when they pronounce the following benediction: "Blessed art thou, O Lord our God, King of the universe, who hast sanctified us with thy commandments, and has enjoined us to count the omer! This day is the first day of the omer. May it please thee, O Lord our God, and the God of our fathers, to rebuild the sanctuary speedily in

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our days, and give us our portion in thy law!" There are many curious particulars in the mode in which the modern Jews observe this festival to be found in Buxtorf, *Syn. Jud.* c. xviii, xix; Picart, *Cérém. Religieuses*, vol. i; Mill, *The British Jews* (Lond. 1853); Stauben, *Scènes de la vie Juive en Alsace* (Paris, 1860).

V. *Christ's last Passover.*—Whether or not the meal at which our Lord instituted the sacrament of the Eucharist was the paschal supper according to the law is a question of great difficulty. No point in the Gospel history has been more disputed. See PASCHAL CONTROVERSY.

1. *Statement of the Case.*—(1.) If we had nothing to guide us but the first three Gospels, no doubt of the kind could well be raised, though the narratives may not be free from difficulties in themselves. We find them speaking, in accordance with Jewish usage, of the day of the supper as that on which "the passover must be killed," and as "the first day of unleavened bread" (Matt. xxvi, 17; Mark xiv, 12; Luke xxii, 7). (Josephus in like manner calls the 14th of Nisan the first day of unleavened bread [*War*, v, 3, 1]; and he speaks of the festival of the Passover as lasting eight days [*ib.* ii, 15, 1]. But he elsewhere calls the 15th of Nisan "the commencement of the feast of unleavened bread" [*Ant.* iii, 10, 5]. Either mode of speaking was evidently allowable: in one case regarding it as a matter of fact that the eating of unleavened bread began on the 14th, and in the other distinguishing the feast of unleavened bread, lasting from the first day of holy convocation to the concluding one, from the paschal meal.) Each of the three evangelists relates that the use of the guest-chamber was secured in the manner usual with those who came from a distance to keep the festival. Each states that "they made ready the Passover," and that, when the evening was come, our Lord, taking the place of the head of the family, sat down with the twelve. He himself distinctly calls the meal "this Passover" (Luke xxii, 15, 16). After a thanksgiving, he passes round the first cup of wine (ver. 17), and, when the supper is ended, the usual "cup of blessing" (comp. ver. 20; 1 Cor. x, 16; xi, 25). A hymn is then sung (Matt. xxvi, 30; Mark xiv, 26), which it is reasonable to suppose was the last part of the Hallel.

If it be granted that the supper was eaten on the evening of the 14th of Nisan, the apprehension, trial, and crucifixion of our Lord must have occurred on Friday the 15th, the day of holy convocation, which was the first of the seven days of the Passover week. The weekly Sabbath on which he lay in the tomb was the 16th, and the Sunday of the resurrection was the 17th.

(2.) But, on the other hand, if we had no information but that which is to be gathered from John's Gospel, we could not hesitate to infer that the evening of the supper was that of the 13th of Nisan, the day preceding that of the paschal meal. It appears to be spoken of as occurring before the feast of the Passover (xiii, 1, 2). Some of the disciples suppose that Christ told Judas, while they were at supper, to buy what they "had need of against the feast" (xiii, 29). In the night which follows the supper, the Jews will not enter the prætorium lest they should be defiled, and so not be able to "eat the passover" (xviii, 28). When our Lord is before Pilate, about to be led out to crucifixion, we are told that it was "the preparation of the Passover" (xix, 14). After the crucifixion, the Jews are solicitous, "because it was the preparation, that the bodies should not remain upon the cross on the Sabbath day, for that Sabbath day was a high day" (xix, 31).

If we admit, in accordance with the first view of these passages, that the last supper was on the 13th of Nisan, our Lord must have been crucified on the 14th, the day on which the paschal lamb was slain and eaten; he lay in the grave on the 15th (which was a "high day" or double Sabbath, because the weekly Sabbath coincided with the day of holy convocation), and the Sunday of the resurrection was the 16th.

It is alleged that this view of the case is strengthened by certain facts in the narratives of the synoptical Gospels, as well as that of John, compared with the law and with what we know of Jewish customs in later times. If the meal was the paschal supper, the law of Exod. xii, 22, that none "shall go out of the door of his house until the morning," must have been broken, not only by Judas (John xiii, 30), but by our Lord and the other disciples (Luke xxii, 39). (It is true that, according to Jewish authorities, this law was disused in later times. But even if this were not the case, it does not seem that there can be much difficulty in adopting the arrangement of Greswell's *Harmony*, that the party did not leave the house to go over the brook till after midnight.) In like manner it is said that the law for the observance of the 15th, the day of holy convocation with which the paschal week commenced (Exod. xii, 16; Lev. xxiii, 35, etc.), and some express enactments in the Talmud regarding legal proceedings and particular details, such as the carrying of spices, must have been infringed by the Jewish rulers in the apprehending of Christ, in his trials before the high-priest and the Sanhedrim, and in his crucifixion; and also by Simon of Cyrene, who was coming out of the country (Mark xv, 21; Luke xxiii, 26); by Joseph, who bought fine linen (Mark xv, 46); by the women who brought spices (Mark xvi, 1; Luke xxiii, 56), and by Nicodemus, who brought to the tomb a hundred pounds weight of a mixture of myrrh and aloes (John xix, 39). The same objection is considered to lie against the supposition that the disciples could have imagined, on the evening of the Passover, that our Lord was giving directions to Judas respecting the purchase of anything or the giving of alms to the poor. The latter act (except under very special conditions) would have been as much opposed to rabbinical maxims as the former (Lightfoot, *Hor. Heb.* on Matt. xxvii, 1).

It is further urged that the expressions of our Lord, "My time is at hand" (Matt. xxvi, 18), and "*this* Passover" (Luke xxii, 15), as well as Paul's designating it as "the same night that he was betrayed," instead of *the night of the Passover* (1 Cor. xi, 23), and his identifying Christ as our slain paschal lamb (v, 7), seem to point to the time of the supper as being peculiar, and to the time of the crucifixion as being the same as that of the killing of the lamb (Neander and Lücke).

(3.) It is not surprising that some modern critics should have given up as hopeless the task of reconciling this difficulty. Several have rejected the narrative of John (Bretschneider, Weisse), but a greater number (especially De Wette, Usteri, Ewald, Meyer, and Thiele) have taken an opposite course, and have been content with the notion that the first three evangelists made a mistake, and confounded the meal with the Passover.

2. The *reconciliations* which have been attempted fall under the following principal heads:

(1.) Those which regard the supper at which our Lord washed the feet of his disciples (John xiii) as having been a distinct meal eaten one or more days before the regular Passover, of which our Lord partook in due course according to the synoptical narratives. This method has the advantage of furnishing the most ready way of accounting for John's silence on the institution of the Holy Communion. It has been adopted by Maldonat (*On John xiii*, 1), Lightfoot, and Bengel, and more recently by Kaiser (*Chronologie und Harmonie der vier Ev.*; mentioned by Tischendorf, *Synop. Evang.* p. xlv). Lightfoot identifies the supper of John xiii with the one in the house of Simon the leper at Bethany two days before the Passover, when Mary poured the ointment on the head of our Saviour (Matt. xxvi, 6; Mark xiv, 3); and quaintly remarks, "While they are grumbling at the anointing of his head, he does not scruple to wash their feet" (*Ex. Heb.* on John xiii, 2, and Matt. xxvi, 6). Bengel supposes that it was eaten only the evening before the Passover (*On Matt. xxvi*, 17, and *John xviii*, 28).

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But any explanation founded on the supposition of two meals appears to be rendered untenable by the context. The fact that all four evangelists introduce in the same connection the foretelling of the treachery of Judas with the dipping of the sop, and of the denials of Peter and the going out to the Mount of Olives, can hardly leave a doubt that they are speaking of the same meal. Besides this, the explanation does not touch the greatest difficulties, which are those connected with "the day of preparation."

Dernburg (in Juynboll, Roorder, etc., *Orientalia*, Amsterdam, 1840, i, p. 175 sq.) has endeavored to unite both views, namely, that Jesus slew the passover at the same time with the Jews, but only ate the customary supper, in the following manner: In that year in which the first paschal day fell on a Sunday, the paschal lamb could not be slain on the previous day, the Jewish Sabbath; nor could it conveniently have been slain on Friday, the preparation for the Sabbath. Suppose, then, that it was slain on Thursday, to be eaten on Sunday, the 14th of Nisan; but that Jesus, in view of his own approaching death, chose to anticipate the day. But we are expressly assured by the Mishna (*Pesach.* vi, 1) that the passover could be slain on Sunday, and this authority cannot be overthrown by a passage of the Gemara. Besides, the expression "eat the passover" (see esp. Luke xxii, 7, 11) cannot well be referred to such a customary meal. This reconciliation of the Synoptics with John thus depends upon a makeshift supposition that the former expressed themselves very inaccurately. Under such a view, how is it possible that the day on which Jesus slew and ate the paschal lamb could be called "the first day of unleavened bread?" (Matt. xxvi, 17; Mark xiv, 12; Luke xxii, 7). (For a careful discussion of this question, see the art. on "The alleged discrepancy," etc., in the *Biblioth. Sac.* 1845, p. 406 sq.)

(2.) The current of opinion in modern times (Lücke, Ideler, Tittmann, Bleek, De Wette, Neander, Tischendorf, Winer, Ebrard, Alford, Ellicott; of earlier critics, Erasmus, Grotius, Suicer, Carpzov) has set in favor of taking the more obvious interpretation of the passages in John, that the supper was eaten on the 13th, and that our Lord was crucified on the 14th. It must, however, be admitted that most of those who advocate this view in some degree ignore the difficulties which it raises in any respectful interpretation of the synoptical narratives. Tittmann (*Meletemata*, p. 476) simply remarks that ἡ πρώτη τῶν ἀζύμων (Matt. xxvi, 17; Mark xiv, 12) should be explained as πρωτέρα τῶν ἀζύμων. Dean Alford, while he believes that the narrative of John "absolutely excludes such a supposition as that our Lord and his disciples ate the usual passover," acknowledges the difficulty and dismisses it (*On Matt. xxvi*, 17).

Those who thus hold that the supper was eaten on the 13th day of the month have devised various ways of accounting for this circumstance, of which the following are the most important. It will be observed that in the first three the supper is regarded as a true paschal supper, eaten a day before the usual time; and in the other two, as a meal of a peculiar kind.

(*a.*) It is assumed that a party of the Jews, probably the Sadducees and those who inclined towards them, used to eat the passover one day before the rest, and that our Lord approved of their practice. But there is not a shadow of historical evidence of the existence of any party which might have held such a notion until the controversy between the Rabbinists and the Karaites arose, which was not much before the 8th century. Iken (*Dissertationes*, vol. ii, diss. 10 and 12), forgetting the late date of the Karaite controversy, supposed that our Lord might have followed them in taking the day which, according to their custom, was calculated from the first appearance of the moon. Carpzov (*App. Crit.* p. 430) advocates the same notion, without naming the Karaites. Ebrard conjectures that some of the poorer Galilæans may have submitted to eat the passover a day too early to suit the convenience of the priests, who were overdone with the labor of sprinkling the blood and (as he strangely imagines) of slaughtering the lambs.

(*b.*) It has been conjectured that the great body of the Jews had gone wrong in calculating the true Passover-day, placing it a day too late, and that our Lord ate the passover on what was really the 14th, but what commonly passed as the 13th. This was the opinion of Beza, Bucer, Calovius, and Scaliger. It is favored by Stier. But it is utterly unsupported by historical testimony.

(*c.*) Calvin supposed that on this occasion, though our Lord thought it right to adhere to the true legal time, the Jews ate the passover on the 15th instead of the 14th, in order to escape from the burden of two days of strict observance (the day of holy convocation and the weekly Sabbath) coming together (*Harm.* in Matt. xxvi, 17; ii, 305, edit. Tholuck). But that no practice of this kind could have existed so early as our Lord's time is satisfactorily proved in Cocceius's note to *Sanhedrim*, vol. i, § 2 (Surenhusius's *Mishna*, iv, 209).

(*d.*) Grotius (*On Matt. xxvi*, 19, and *John xiii*, 1) thought that the meal was a πάσχα μνημονευτικόν (like the paschal feast of the modern Jews), and such as might have been observed during the Babylonian captivity, not a πάσχα θύσιμον. But there is no reason to believe that such a mere commemorative rite was ever observed till after the destruction of the Temple.

(*e.*) A view which has been received with favor far more generally than either of the preceding is that the Last Supper was instituted by Christ for the occasion, in order that he might himself suffer on the proper evening on which the paschal lamb was slain. Neander says, "He foresaw that he would have to leave his disciples before the Jewish Passover, and determined to give a peculiar meaning to his last meal with them, and to place it in a peculiar relation to the Passover of the Old Covenant" (*Life of Christ*, § 265). This view is substantially the same as that held by Clement, Origen, Erasmus, Calmet, Kuinöl, Winer, and Alford. Dean Ellicott regards the meal as "a paschal supper" eaten twenty-four hours before that of the other Jews, "within what were popularly considered the limits of the festival," and would understand the expression in Exod. xii, 6, "between the two evenings," as denoting the time between the evenings of the 13th and 14th of the month. A somewhat similar explanation is given in the *Journal of Sacred Literature* for October, 1861. Erasmus (*Paraphrase on John xiii*, 1; *xviii*, 18; *Luke xxii*, 7) and others have called it an "anticipatory Passover," with the intention, no doubt, to help on a reconciliation between John and the other evangelists. But if this view is to stand, it seems better, in a formal treatment of the subject, not to call it a Passover at all. The difference between it and the Hebrew rite must have been essential. Even if a lamb was eaten in the supper, it can hardly be imagined that the priests would have performed the essential acts of sprinkling the blood and offering the fat on any day besides the legal one (see Maimonides, quoted by Otho, *Lex.* p. 501). It could not therefore have been a true paschal sacrifice.

(3.) Those who take the facts as they appear to lie on the surface of the synoptical narratives (Lightfoot, Bochart, Reland, Schöttgen, Tholuck, Olshausen, Stier, Lange, Hengstenberg, Robinson, and Davidson) start from a simpler point. They have nothing unexpected in the occurrences to account for, but they have to show that the passages in John may fairly be interpreted in such a manner as not to interfere with their own conclusion, and to meet the objections suggested by the laws relating to the observance of the festival. We shall give in succession, as briefly as we can, what appear to be their best explanations of the passages in question.

(*a.*) John xiii, 1, 2. Does πρὸ τῆς ἑορτῆς limit the

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time only of the proposition in the first verse, or is the limitation to be carried on to verse 2, so as to refer to the supper? In the latter case, for which De Wette and others say there is "a logical necessity," *εἰς τέλος ἠγάπησεν αὐτούς* must refer more directly to the manifestation of his love which he was about to give to his disciples in washing their feet; and the natural conclusion is that the meal was one eaten before the paschal supper. Bochart, however, contends that *πρὸ τῆς ἑορτῆς* is equivalent to *ἐν τῷ προεορτίῳ*, "quod ita præcecedit festum, ut tamen sit pars festi." Stier agrees with him. Others take *πάσχα* to mean the seven days of unleavened bread as not including the eating of the lamb, and justify the limitation by Luke xxii, 1 (*ἡ ἑορτὴ τῶν ἀζύμων ἡ λεγομένη πάσχα*). But not a few of those who take this side of the main question (Olshausen, Wieseler, Tholuck, and others) regard the first verse as complete in itself; understanding its purport to be that "Before the Passover, in the prospect of his departure, the Saviour's love was actively called forth towards his followers, and he gave proof of his love to the last." Tholuck remarks that the expression *δείπνου γενομένου* (Tischendorf reads *γινομένου*), "while supper was going on" (not as in the A. V., "supper being ended"), is very abrupt if we refer it to anything except the Passover. The evangelist would then rather have used some such expression as *καὶ ἐποίησαν αὐτῷ δεῖπνον*; and he considers that this view is confirmed by xxi, 20, where this supper is spoken of as if it were something familiarly known and not peculiar in its character—*ὃς καὶ ἀνέπεσεν ἐν τῷ δείπνῳ*. On the whole, Neander himself admits that nothing can safely be inferred from John xiii, 1, 2 in favor of the supper having taken place on the 13th.

(*b.*) John xiii, 29. It is urged that the things of which they had "need against the feast" might have been the provisions for the Chagigah, perhaps with what else was required for the seven days of unleavened bread. The usual day for sacrificing the Chagigah was the 15th, which was then commencing. But there is another difficulty, in the disciples thinking it likely either that purchases could be made, or that alms could be given to the poor, on a day of holy convocation. This is of course a difficulty of the same kind as that which meets us in the purchases actually made by the women, by Joseph and Nicodemus. Now it must be admitted that we have no proof that the strict rabbinical maxims which have been appealed to on this point existed in the time of our Saviour, and that it is highly probable that the letter of the law in regard to trading was habitually relaxed in the case of what was required for religious rites, or for burials. There was plainly a distinction recognised between a day of holy convocation and the Sabbath in the Mosaic law itself, in respect to the obtaining and preparation of food, under which head the Chagigah might come (Exod. xii, 16); and in the Mishna the same distinction is clearly maintained (*Yom Tob*, v, 2, and *Megilla*, i, 5). It also appears that the school of Hillel allowed more liberty in certain particulars on festivals and fasts in the night than in the day time (*Pesachim*, iv, 5. The special application of the license is rather obscure. See Bartenora's note. Comp. also *Pesachim*, vi, 2). And it is expressly stated in the Mishna that on the Sabbath itself wine, oil, and bread could be obtained by leaving a cloak (עֲלִית) as a pledge, and when the 14th of Nisan fell on a Sabbath the paschal lamb could be obtained in like manner (*Sabbath*, xxiii, 1). Alms also could be given to the poor under certain conditions (*ib.* i, 1).

(*c.*) John xviii, 28. The Jews refused to enter the prætorium lest they should be defiled, and so disqualified from eating the passover. Neander and others deny that this passage can possibly refer to anything but the paschal supper. But it is alleged that the words *ἵνα φάγωσι τὸ πάσχα* may either be taken in a general sense, as meaning "that they might go on keeping the Passover," or that *τὸ πάσχα* may be understood specifically to denote the Chagigah. That it might be so used is rendered probable by Luke xxii, 1; and the Hebrew word which it represents (פֶּסַח) evidently refers equally to the victims for the Chagigah and the paschal lamb (Deut. xvi, 2), where it is commanded that the passover should be sacrificed "of the flock and the herd." In the plural it is used in the same manner (2 Chron. xxxv, 7, 9). It is moreover to be kept in view that the passover might be eaten by those who had incurred a degree of legal impurity, and that this was not the case in respect to the Chagigah. (See 2 Chron. xxx, 17; also *Pesachim*, vii, 4, with Maimonides's note.) Joseph appears not to have participated in the scruple of the other rulers, as he entered the prætorium to beg the body of Jesus (Mark xv, 43). Lightfoot (*Ex. Heb.* in loc.) goes so far as to draw an argument in favor of the 14th being the day of the supper from the very text in question. He says that the slight defilement incurred by entering a Gentile house, had the Jews merely intended to eat the supper in the evening, might have been done away in good time by mere ablution; but that as the festival had actually commenced, and they were probably just about to eat the Chagigah, they could not resort even to such a simple mode of purification. Dr. Fairbairn takes the expression "that they might eat the passover" in its limited sense, and supposes that these Jews, in their determined hatred, were willing to put off the meal to the verge of, or even beyond, the legal time (*Herm. Manual*, p. 341).

In opposition to this view it may be argued, (i.) That according to the Mishna (*Pesach.* vi, 4) the flesh of these voluntary offerings might be eaten at any time within two days and one night; and even this might be postponed for individuals. (ii.) By the same passage, since the 14th of Nisan fell in that year on a working-day, these sacrifices might have been brought at the same time with the paschal lamb, and the sacrificial meal must already have been eaten by many of the Jews. In this case the expression of the evangelist is too general, and the Sanhedrim would certainly have sent to the heathen procurator such delegates as had no further reason to fear the uncleanness thus contracted. (iii.) Since the paschal lamb must be slain in the Temple by those who offered it, this, according to the prescribed regulations, was done from the first to the fifth hour, and could be done only by those who were clean; such uncleanness continuing until evening was a hinderance, and would certainly be avoided in the general fear of an impurity, which would disturb this festival (comp. Lücke, *Op. cit.* 725). (iv.) Again, the mode of speech in Deut. xvi, 2, "Thou shalt sacrifice the passover," cannot prove any wider meaning of the words "eat the passover" than the common one, least of all a technical or short use of the term Pascha (*πάσχα*) itself for the customary thank-offerings alone, *to the exclusion of the paschal lamb;* and indeed the effect of the loose use of these words in the second verse is completely removed by the strict use of the same phrase in the sixth. (v.) In the same manner the argument from 2 Chron. xxx, 22 is without force, since "eating throughout the feast" (ver. 22) is distinguished clearly enough from "eating the passover" (ver. 18).

(*d.*) John xix, 14. "The preparation of the Passover" at first sight would seem as if it must be *the preparation for the Passover* on the 14th, a time set apart for making ready for the paschal week and for the paschal supper in particular. It is naturally so understood by those who advocate the notion that the last supper was eaten on the 13th. But they who take the opposite view affirm that, though there was a regular "preparation" for the Sabbath, there is no mention of any "preparation" for the festivals (Bochart, Reland, Tholuck, Hengstenberg). The word *παρασκευή* is expressly explained by *προσάββατον* (Mark xv, 42;

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Lachmann reads πρὸς σάββατον). It seems to be essentially connected with the Sabbath itself (John xix, 31). It cannot, however, be denied that the days of holy convocation are sometimes designated in the O. T. simply as Sabbaths (Lev. xvi, 31; xxiii, 11, 32). It is therefore not quite impossible that the language of the Gospels considered by itself might refer to them. There is no mention whatever of the preparation for the Sabbath in the O. T., but it is mentioned by Josephus (*Ant.* xvi, 6, 2), and it would seem from him that the time of preparation formally commenced at the ninth hour of the sixth day of the week. The προσάββατον is named in Judith viii, 6 as one of the times on which devout Jews suspended their fasts. It was called by the rabbins עֶרֶב שַׁבָּת, *quia est* (Buxtorf, *Lex. Talm.* col. 1659). The phrase in John xix, 14 may thus be understood as the preparation of the Sabbath which fell in the Passover week. This mode of taking the expression seems to be justified by Ignatius, who calls the Sabbath which occurred in the festival σάββατον τοῦ πάσχα (*Ep. ad Phil.* 13), and by Socrates, who calls it σάββατον τῆς ἑορτῆς (*Hist. Eccles.* v, 22). If these arguments are admitted, the day of the preparation mentioned in the Gospels might have fallen on the day of holy convocation, the 15th of Nisan. (Comp. Reland, iv, 3, 11; Gabler, *Op. cit.* 445 sq.; Baur, *Gottesd. Verfass.* ii, 227; Tholuck, *John*, p. 300 sq.; Jahn, *Archæol.* iii, 314; Guericke, in the *Neues krit. Journ. der Theol.* iii, 257 sq.; Olshausen, *Bibl. Com.* ii, 417 sq.; Hengstenberg, in the *Evang. Kirchenzeit.* 1838, No. 98 sq.; Kern, in the *Tübinger Zeitschr.* 1836, iii, 7 sq.; Crusius, *John* ii, 138, 148; Wieseler, *Chron. Synops.* p. 339 sq.; Ebrard, on the *Evang. Joh.* p. 42 sq.; Von Ammer, *Leben Jesu* iii, 295, 411 sq.)

All this, however, seems forced, and contradicts the *usus loquendi* (see Thiele, in *Neues krit. Journ.* v, 129 sq.). The explanation of "the preparation of the Passover," also, by the Sabbath of the Passover (comparing Ignat. *ad Philip.* c. 13), cannot well be accepted; for Ignatius, a Christian writer, simply calls the Saturday before Easter the preparation for Easter, which is altogether analogous to the preparation of the Passover, in the usual sense; nor indeed is the reference certain (Bleek, *Op. cit.* p. 119). It would seem that Greek readers would understand this phrase (παρασκευὴ τοῦ π.) only of the preparation for the Passover. It would require good proof to lead even a Jew to understand it as an abridged way of saying "the preparation for the Passover-Sabbath." But suppose this proof discovered, how could John use this mode of speech, intelligible to none but Jews, in his Gospel?

(*e.*) John xix, 31. "That Sabbath-day was an high day"—ἡμέρα μεγάλη. Any Sabbath occurring in the Passover week might have been considered "a high day," as deriving an accession of dignity from the festival. But it is assumed by those who fix the supper on the 13th that the term was applied owing to the 15th being "a double Sabbath," from the coincidence of the day of holy convocation with the weekly festival. Those, on the other hand, who identify the supper with the paschal meal, contend that the special dignity of the day resulted from its being that on which the omer was offered, and from which were reckoned the fifty days to Pentecost. One explanation of the term seems to be as good as the other.

(*f.*) The difficulty of supposing that our Lord's apprehension, trial, and crucifixion took place on the day of holy convocation has been strongly urged, especially by Greswell (*Dissert.* iii, 156). If many of the rabbinical maxims for the observance of such days which have been handed down to us were then in force, these occurrences certainly could not have taken place. But the statements which refer to Jewish usage in regard to legal proceedings on sacred days are very inconsistent with each other. Some of them make the difficulty equally great whether we suppose the trial to have taken place on the 14th or the 15th. In others, there are exceptions permitted which seem to go far to meet the case before us. For example, the Mishna forbids that a capital offender should be examined in the night or on the day before the Sabbath or a feast-day (*Sanhedrim*, iv, 1). This law is modified by the glosses of the Gemara (see the notes of Cocceius in Surenhusius, iv, 226). But if it had been recognised in its obvious meaning by the Jewish rulers, they would have outraged it in as great a degree on the preceding day (i.e. the 14th) as on the day of holy convocation before the Sabbath. It was also forbidden to administer justice on a high feast-day, or to carry arms (*Yom Tob*, v, 2). But these prohibitions are expressly distinguished from unconditional precepts, and are reckoned among those which may be set aside by circumstances. The members of the Sanhedrim were forbidden to eat any food on the same day after condemning a criminal (Bab. Gem. *Sanhedrim*, quoted by Lightfoot on Matt. xxvii. 1). Yet we find them intending to "eat the passover" (John xviii, 28) after pronouncing the sentence (Matt. xxvi, 65, 66). The application of this prohibition to the point in hand will, however, hinge on the way in which we understand it not to have been lawful for the Jews to put any man to death (John xviii, 31), and therefore to pronounce sentence in the legal sense. If we suppose that the Roman government had not deprived them of the power of life and death, it may have been to avoid breaking their law, as expressed in *Sanhedrim*, iv, 1, that they wished to throw the matter on the procurator. (See Biscoe, *Lectures on the Acts*, p. 166; Scaliger's note in the *Critici Sacri* on John xviii, 31; Lightfoot, *Ex. Heb.* Matt. xxvi, 3, and John xviii. 31, where the evidence is given which is in favor of the Jews having resigned the right of capital punishment forty years before the destruction of Jerusalem.) It was, however, expressly permitted that the Sanhedrim might assemble on the Sabbath as well as on feast-days, not indeed in their usual chamber, but in a place near the court of the women (Gemara, *Sanhedrim*). And there is a remarkable passage in the Mishna in which it is commanded that an elder not submitting to the voice of the Sanhedrim should be kept at Jerusalem till one of the three great festivals, and then executed, in accordance with Deut. xvii, 12, 13 (*Sanhedrim*, x. 4). Nothing is said to lead us to infer that the execution could not take place on one of the days of holy convocation. It is, however, hardly necessary to refer to this, or any similar authority, in respect to the crucifixion, which was carried out in conformity with the sentence of the Roman procurator, not that of the Sanhedrim.

But we have better proof than either the Mishna or the Gemara can afford that the Jews did not hesitate, in the time of the Roman domination, to carry arms and to apprehend a prisoner on a solemn feast-day. We find them at the feast of Tabernacles, on the "great day of the feast," sending out officers to take our Lord, and rebuking them for not bringing him (John vii, 32-45). St. Peter also was seized during the Passover (Acts xii, 3, 4). And, again, the reason alleged by the rulers for not apprehending Jesus was, not the sanctity of the festival, but the fear of an uproar among the multitude which was assembled (Matt. xxvi, 5).

On the whole, then, notwithstanding the express declaration of the law and of the Mishna that the days of holy convocation were to be observed precisely as the Sabbath, except in the preparation of food, it is highly probable that considerable license was allowed in regard to them, as we have already observed. It is very evident that the festival times were characterized by a free and jubilant character which did not belong, in the same degree, to the Sabbath, and which was plainly not restricted to the days that fell between the days of holy convocation (Lev. xxiii, 40; Deut. xii, 7; xiv, 26). It should also be observed that while the law of the Sabbath was enforced on strangers dwelling

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among the Israelites, such was not the case with the law of the festivals. A greater freedom of action in cases of urgent need would naturally follow, and it is not difficult to suppose that the women who "rested on the Sabbath-day according to the commandment" had prepared the spices and linen for the entombment on the day of holy convocation. To say nothing of the way in which the question might be affected by the much greater license permitted by the school of Hillel than by the school of Shammai, in all matters of this kind, it is remarkable that we find, on the Sabbath-day itself, not only Joseph (Mark xv, 43), but the chief priests and Pharisees coming to Pilate, and, as it would seem, entering the prætorium (Matt. xxvii, 62).

(*g.*) Finally, it must be admitted that the narrative of John, so far as the mere succession of events is concerned, bears consistent testimony in favor of the last supper having been eaten on the evening before the Passover. That testimony, however, does not appear to be so distinct, and so incapable of a second interpretation, as that of the synoptical Gospels in favor of the meal having been the paschal supper itself, at the legal time (see especially Matt. xxvi, 17; Mark xiv, 1, 12; Luke xxii, 7). Whether the explanations of the passages in John, and of the difficulties resulting from the nature of the occurrences related, compared with the enactments of the Jewish law, be considered satisfactory or not, due weight should be given to the antecedent probability that the meal was no other than the regular Passover, and that the reasonableness of the contrary view cannot be maintained without some artificial theory, having no proper foundation either in Scripture or ancient testimony of any kind.

3. *Evidence of Later Writers.* — There is a strange story preserved in the Gemara (*Sanhedrim*, vi, 2) that our Lord, having vainly endeavored during forty days to find an advocate, was sentenced, and, on the 14th of Nisan, stoned, and afterwards hanged. As we know that the difficulty of the Gospel narratives had been perceived long before this statement could have been written, and as the two opposite opinions on the chief question were both current, the writer might easily have taken up one or the other. The statement cannot be regarded as worth anything in the way of evidence. Other rabbinical authorities countenance the statement that Christ was executed on the 14th of the month (see Jost, *Judenth.* i, 404). But this seems to be a case in which, for the reason stated above, numbers do not add to the weight of the testimony.

Not much use can be made in the controversy of the testimonies of the fathers. But few of them attempted to consider the question critically. Eusebius (*Hist. Eccles.* v, 23, 24) has recorded the traditions which were in favor of John having kept Easter on the 14th of the month. It has been thought that those traditions rather help the conclusion that the supper was on the 14th. But the question on which Eusebius brings them to bear is simply whether the Christian festival should be observed on the 14th, the day ἐν ᾗ ἔθυεν τὸ πρόβατον Ἰουδαίοις προηγόρευτο, on whatever day of the week it might fall, or on the Sunday of the resurrection. It seems that nothing whatever can be safely inferred from them respecting the day of the month of the supper or the crucifixion. Clement of Alexandria and Origen appeal to the Gospel of John as deciding in favor of the 13th. Chrysostom expresses himself doubtfully between the two. St. Augustine was in favor of the 14th. Numerous patristic authorities are stated by Maldonat *On Matt. xxvi.*

On this question respecting the Lord's Supper, see, in addition to the works cited above, Robinson, *Harmony of the Gospels*, and *Bibliotheca Sacra* for Aug. 1845; Tholuck, *On John xiii;* Stier, *On John xii;* Kuinöl, *On Matt. xxvi;* Neander, *Life of Christ*, § 265; Greswell, *Harm. of the Evang.* and *Dissertations;* Wieseler, *Chronol. Synopsis der vier Evang.;* Tischendorf, *Syn. Evang.* p. xlv; Bleek, *Dissert. über den Monatstag des Todes Christi* (*Beiträge zur Evangelien-Kritik*, 1846); Frischmuth, *Dissertatio*, etc. (*Thes. Theol. Philolog.*); Harenberg, *Demonstratio*, etc. (*Thes. Novus Theol. Phil.* vol. ii); Eude, *Demonstratio quod Chr. in Cœn. σταυρωσίμῳ agnum paschalem non comederit* (Lips. 1742); Ellicott, *Lectures on the Life of our Lord*, p. 320; Fairbairn, *Hermeneutical Manual*, ii, 9; Davidson, *Introduction to the N. T.* i, 102; Andrews, *Life of our Lord*, p. 425 sq.; Lewin, *Fasti Sacri*, p. xxxi sq.; Ebrard, *Kritik d. evang. Gesch.* p. 615 sq.; Caspari, *Chronol.-geogr. Einleit.* p. 164 sq.; Westcott, *Introd. to the Gosp.* p. 335 sq.; *Stud. und Krit.* 1832, iii, 537; Isenberg, *Der Todestag des Herrn* (Hannov. 1868; maintains that Jesus died on the 14th of Nisan according to the *Roman* reckoning). See LORD'S SUPPER.

VI. *Origin and Import of the Feast of Passover.*—1. *Naturalistic Interpretation.*—Each of the three great festivals contained a reference to the annual course of nature. Two, at least, of them—the first and the last—also commemorated events in the history of the chosen people. The coincidence of the times of their observance with the most marked periods in the process of gathering in the fruits of the earth has not unnaturally suggested the notion that their agricultural significance is the more ancient; that, in fact, they were originally harvest feasts observed by the patriarchs, and that their historical meaning was superadded in later times (Ewald).

Hupfeld has devised an arrangement of the passages in the Pentateuch bearing on the Passover so as to show, according to this theory, their relative antiquity. The order is as follows: (1) Exod. xxiii, 14–17; (2) Exod. xxxiv, 18–26; (3) Exod. xiii, 3–10; (4) Exod. xii, 15–20; (5) Exod. xii, 1–14; (6) Exod. xii, 43–50; Numb. ix, 10–14.

It may seem at first sight as if some countenance were given to the notion that the feast of unleavened bread was originally a distinct festival from the Passover, by such passages as Lev. xxiii, 5, 6: "In the fourteenth day of the first month at even is the Lord's Passover; and on the fifteenth day of the same month is the feast of unleavened bread unto the Lord: seven days ye must eat unleavened bread" (see also Numb. xxviii, 16, 17). Josephus, in like manner, speaks of the feast of unleavened bread as "following the Passover" (*Ant.* iii, 10, 5). But such language may mean no more than the distinction between the paschal supper and the seven days of unleavened bread, which is so obviously implied in the fact that the eating of unleavened bread was observed by the country Jews who were at home, though they could not partake of the paschal lamb without going to Jerusalem. Every member of the household had to abstain from leavened bread, but some only went up to the paschal meal (see Maimonides, *De Fermentato et Azymo*, vi, 1). It is evident that the common usage, in later times at least, was to employ, as equivalent terms, *the feast of the Passover*, and *the feast of unleavened bread* (Matt. xxvi, 17; Mark xiv, 12; Luke xxii, 1; Josephus, *Ant.* xiv, 2, 1; *War*, ii, 1, 3).

That the feast of Passover, as such, was instituted to commemorate the deliverance of the Israelites from Egypt will be admitted by all who give credence to the historical veracity of the Pentateuch. Its institution, however, to commemorate this great historical fact has been thought by some by no means to preclude the idea that a festival, of somewhat similar rites, was celebrated by the Jews at this season, in common with other nations of antiquity, containing a reference to the annual course of nature. The following circumstances are adduced to sustain this view. When the first appeal was made to Pharaoh to let the Israelites go, it was that they might celebrate an approaching festival (Exod. iii, 19; v, 1). Moreover, it is a well-known fact that all the Eastern nations, who were dependent upon the course of the sun, celebrated two principal annual festivals referring to the seasons: viz. the spring festival, at the time when the sun *passes over* (פָּסַח) into the sign

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of Aries, and when the corn began to ripen; and the other, the autumn festival, when the last fruits were gathered in, which is identical with the feast of Tabernacles (סֻכּוֹת). We are told that, since the time of this spring festival was both an occasion of gratitude and anxiety—inasmuch as not only was the barley gathered, but it decided the fertility or the barrenness of the year—the spring festival was celebrated in a double manner: (*a*) As a token of gratitude, the fresh grains of barley were quickly ground into flour, bread was made of the dough at once, before it had time to leaven, and thus offered; and (*b*) as an expression of anxiety, and of a desire to conciliate the divine favor, an expiatory sacrifice was offered for the transgressions of the past year. Indeed Epiphanius declares (*Adv. Hær.* cap. xix, 3) that the Egyptians on this occasion marked their sheep with red, because of the general conflagration which once raged at the time when the sun passed over into the sign of Aries, thereby to symbolize the fiery death of those animals which were not actually offered up; while Von Bohlen assures us that the ancient Peruvians marked with blood the doors of the temples, royal residences, and private dwellings, to symbolize the triumph of the sun over the winter (*Altes Indien*, i, 140; also *General Introduction to the Pentateuch*, p. 140; comp. Kalisch, *Commentary on Exodus*, p. 184; Ewald, *Alterthümer*, p. 390). Now it is admitted that two of the three great Jewish festivals—viz. Pentecost and Tabernacles—refer to the annual course of nature [see FESTIVAL], and that the festival of New Moon, which existed prior to the Mosaic legislation, was introduced by the inspired legislator into the cycle of Jewish festivals. See NEW MOON, FEAST OF THE. There can therefore be no difficulty in admitting that the third festival was also celebrated in the patriarchal age as a barley-harvest festival, which is indicated by the very name, Abib (אָבִיב), of this month, and that God in his infinite wisdom and goodness chose to redeem Israel at the time of this festival, and thus connected with the celebration of the regeneration of nature the celebration of the birth of the nation (Isa. xliii, 1, 15–17; Ezek. xvi, 4; Hos. ii, 5), superadding thereto rites and ceremonies commemorative of the historical event, as well as assigning to some already existing ceremonies a spiritual and original significance. This explains the fact why the unleavened bread, which was undoubtedly connected with sacrifices before the institution of the Passover, and which was enjoined to be eaten with the paschal sacrifices, without giving to it any significance in the original ordinance (Exod. xii, 1–20), was *afterwards* made to symbolize the haste in which the children of Israel had to leave Egypt (Exod. xii, 34; Deut. xvi, 3). That the unleavened bread could not from the first have been the symbol of the fact that there was no time for the dough to leaven (Exod. xii, 33, 34, 39) is evident from Exod. xii, 8, 15, where the Israelites were commanded to eat unleavened bread *before* their departure, and when there was plenty of time for the dough to leaven. Moreover, the fact that this primeval festival has been divested of many old superstitions, and invested with new ideas of a most exalting tendency, in being made to commemorate the exodus as well as the barley harvest, sets aside the arguments brought against the possibility of its having been celebrated at the exodus, inasmuch as the people were quite prepared for the celebration, so far as arrangements and cattle were concerned.

On the other hand, the above view of Baur, that the Passover was an astronomical festival and the lamb a symbol of the sign Aries, and that of Von Bohlen, that it resembled the sun-feast of the Peruvians, are well exposed by Bähr (*Symbolik*). Spencer has endeavored in his usual manner to show that many details of the festival were derived from heathen sources, though he admits the originality of the whole. It must be admitted that the relation to the natural year expressed in the Passover was less marked than that in Pentecost or Tabernacles, while its historical import was deeper and more pointed. It seems hardly possible to study the history of the Passover with candor and attention, as it stands in the Scriptures, without being driven to the conclusion that it was, at the very first, essentially the commemoration of a great historical fact. That part of its ceremonies which has a direct agricultural reference—the offering of the omer—holds a very subordinate place. But as regards the whole of the feasts, it is not very easy to imagine that the rites which belonged to them connected with the harvest were of patriarchal origin. Such rites were adapted for the religion of an agricultural people, not for that of shepherds like the patriarchs. It would seem, therefore, that we gain but little by speculating on the simple impression conveyed in the Pentateuch, that the feasts were ordained by Moses in their integrity, and that they were arranged with a view to the religious wants of the people when they were to be settled in the Land of Promise.

2. *Historical Significance of the Festival as a Whole.*—The deliverance from Egypt was regarded as the starting-point of the Hebrew nation. The Israelites were then raised from the condition of bondmen under a foreign tyrant to that of a free people owing allegiance to no one but Jehovah. "Ye have seen," said the Lord, "what I did unto the Egyptians, and how I bare you on eagles' wings and brought you unto myself" (Exod. xix, 4). The prophet in a later age spoke of the event as *a creation* and *a redemption* of the nation. God declares himself to be "the creator of Israel," in immediate connection with evident allusions to his having brought them out of Egypt; such as his having made "a way in the sea, and a path in the mighty waters," and his having overthrown "the chariot and horse, the army and the power" (Isa. xliii, 1, 15–17). The exodus was thus looked upon as the birth of the nation; the Passover was its annual birthday feast. Nearly all the rites of the festival, if explained in the most natural manner, appear to point to this as its primary meaning. It was the yearly memorial of the dedication of the people to him who had saved their first-born from the destroyer, in order that they might be made holy to himself. This was the lesson which they were to teach to their children throughout all generations. When the young Hebrew asked his father regarding the paschal lamb, "What is this?" the answer prescribed was, "By strength of hand the Lord brought us out from Egypt, from the house of bondage: and it came to pass, when Pharaoh would hardly let us go, that the Lord slew all the first-born in the land of Egypt, both the first-born of man and the first-born of beast; therefore I sacrifice to the Lord all that openeth the womb, being males; but all the first-born of my children I redeem" (Exod. xiii, 14, 15). Hence, in the periods of great national restoration in the times of Joshua, Hezekiah, Josiah, and Ezra, the Passover was observed in a special manner, to remind the people of their true position, and to mark their renewal of the covenant which their fathers had made.

3. *Import of the Details.*—(1.) The *paschal lamb* must of course be regarded as the leading feature in the ceremonial of the festival. Some Protestant divines during the last two centuries (Calov, Carpzov), laying great stress on the fact that nothing is said in the law respecting either the imposition of the hands of the priest on the head of the lamb, or the bestowing of any portion of the flesh on the priest, have denied that it was a sacrifice in the proper sense of the word. They appear to have been tempted to take this view, in order to deprive the Romanists of an analogical argument bearing on the Romish doctrine of the Lord's Supper. They affirmed that the lamb was a *sacramentum*, not a *sacrificium*. But most of their contemporaries (Cudworth, Bochart, Vitringa), and nearly all modern critics, have held that it was in the strictest sense a sacrifice. The

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chief characteristics of a sacrifice are all distinctly ascribed to it. It was offered in the holy place (Deut. xvi, 5, 6); the blood was sprinkled on the altar, and the fat was burned (2 Chron. xxx, 16; xxxv, 11). Philo and Josephus commonly call it θῦμα or θυσία. The language of Exod. xii, 27; xxiii, 18; Numb. ix, 7; Deut. xvi, 2, 5, together with 1 Cor. v, 7, would seem to decide the question beyond the reach of doubt.

As the original institution of the Passover in Egypt preceded the establishment of the priesthood and the regulation of the service of the tabernacle, it necessarily fell short in several particulars of the observance of the festival according to the fully developed ceremonial law (see II, 1). The head of the family slew the lamb in his own house, not in the holy place; the blood was sprinkled on the doorway, not on the altar. But when the law was perfected, certain particulars were altered in order to assimilate the Passover to the accustomed order of religious service. It has been conjectured that the imposition of the hands of the priest was one of these particulars, though it is not recorded (Kurtz). But whether this was the case or not, the other changes which have been stated seem to be abundantly sufficient for the argument. It can hardly be doubted that the paschal lamb was regarded as the great annual peace-offering of the family, a thank-offering for the existence and preservation of the nation (Exod. xiii, 14–16), the typical sacrifice of the elected and reconciled children of the promise. It was peculiarly the Lord's own sacrifice (Exod. xxiii, 18; xxxiv, 25). It was more ancient than the written law, and called to mind that covenant on which the law was based. It retained in a special manner the expression of the sacredness of the whole people, and of the divine mission of the head of every family, according to the spirit of the old patriarchal priesthood. No part of the victim was given to the priest as in other peace-offerings, because the father was the priest himself. The custom, handed on from age to age, thus guarded from superstition the idea of a priesthood placed in the members of a single tribe, while it visibly set forth the promise which was connected with the deliverance of the people from Egypt, "Ye shall be unto me a kingdom of priests and a holy nation" (Exod. xix, 6). In this way it became a testimony in favor of domestic worship. In the historical fact that the blood in later times sprinkled on the altar had at first had its divinely appointed place on the lintels and door-posts, it was declared that the national altar itself represented the sanctity which belonged to the house of every Israelite, not that only which belonged to the nation as a whole. As regards the mere place of sprinkling in the first Passover, on the reason of which there has been some speculation, Bähr reasonably supposes that the lintels and door-posts were selected as the parts of the house most obvious to passers-by, and to which inscriptions of different kinds were often attached (comp. Deut. vi, 9).

A question, perhaps not a wise one, has been raised regarding the purpose of the sprinkling of the blood on the lintels and door-posts. Some have considered that it was meant as a mark to guide the destroying angel. Others (especially Bochart and Bähr) suppose that it was merely a sign to confirm the faith of the Israelites in their safety and deliverance. Surely neither of these views can stand alone. The sprinkling must have been an act of faith and obedience which God accepted with favor. "Through faith (we are told) Moses kept the Passover and the sprinkling of blood, lest he that destroyed the first-born should touch them" (Heb. xi, 28). Whatever else it may have been, it was certainly an essential part of a sacrament, of an "effectual sign of grace and of God's good-will," expressing the mutual relation into which the covenant had brought the Creator and the creature. That it also denoted the purification of the children of Israel from the abominations of the Egyptians, and so had the accustomed significance of the sprinkling of blood under the law (Heb. ix, 22), is evidently in entire consistency with this view.

No satisfactory reason has been assigned for the command to choose the lamb four days before the paschal supper. Kurtz (following Hofmann) fancies that the four days signified the four centuries of Egyptian bondage. As in later times the rule appears not to have been observed, the reason of it was probably of a temporary nature.

That the lamb was to be roasted and not boiled has been supposed to commemorate the haste of the departure of the Israelites (so Bähr and most of the Jewish authorities). Spencer observes on the other hand that, as they had their cooking-vessels with them, one mode would have been as expeditious as the other. Some think that, like the dress and the posture in which the first Passover was to be eaten, it was intended to remind the people that they were now no longer to regard themselves as settled down in a home, but as a host upon the march, roasting being the proper military mode of dressing meat. Kurtz conjectures that the lamb was to be roasted with fire, the purifying element, because the meat was thus left pure, without the mixture even of the water, which would have entered into it in boiling. The meat in its purity would thus correspond in signification with the unleavened bread.

It is not difficult to determine the reason of the command, "not a bone of him shall be broken." The lamb was to be a symbol of unity; the unity of the family, the unity of the nation, the unity of God with his people whom he had taken into covenant with himself. While the flesh was divided into portions, so that each member of the family could partake, the skeleton was left one and entire to remind them of the bonds which united them. Thus the words of the law are applied to the body of our Saviour, as the type of that still higher unity of which he was himself to be the author and centre (John xix, 36).

The same significance may evidently be attached to the prohibition that no part of the meat should be kept for another meal, or carried to another house. The paschal meal in each house was to be one, whole and entire.

(2.) The *unleavened bread* ranks next in importance to the paschal lamb. The notion has been very generally held, or taken for granted, both by Christian and Jewish writers of all ages, that it was intended to remind the Israelites of the unleavened cakes which they were obliged to eat in their hasty flight (Exod. xii, 34, 39). But there is not the least intimation to this effect in the sacred narrative. On the contrary, the command was given to Moses and Aaron that unleavened bread should be eaten with the lamb before the circumstance occurred upon which this explanation is based (comp. Exod. xii, 8 with xii, 39).

It has been considered by some (Ewald, Winer, and the modern Jews) that the unleavened bread and the bitter herbs alike owe their meaning to their being regarded as unpalatable food. The expression "bread of affliction," לֶחֶם עֹנִי (Deut. xvi, 3), is regarded as equivalent to *fasting-bread*, and on this ground Ewald ascribes something of the character of a fast to the Passover. But this seems to be wholly inconsistent with the pervading joyous nature of the festival. The *bread of affliction* may mean bread which, in present gladness, commemorated, either in itself, or in common with the other elements of the feast, the past affliction of the people (Bähr, Kurtz, Hofmann). It should not be forgotten that unleavened bread was not peculiar to the Passover. The ordinary "meat-offering" was unleavened (Lev. ii, 4, 5; vii, 12; x, 12, etc.), and so was the shewbread (Lev. xxiv, 5–9). The use of unleavened bread in the consecration of the priests (Exod. xxix, 23), and in the offering of the Nazarite (Numb. vi, 19), is interesting in relation to the Passover, as being apparently connected with the consecration of the person.

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On the whole, we are warranted in concluding that unleavened bread had a peculiar sacrificial character, according to the law, and it can hardly be supposed that a particular kind of food should have been offered to the Lord because it was insipid or unpalatable. Hupfeld imagines that bread without leaven, being the simplest result of cooked grain, characterized the old agricultural festival which existed before the sacrifice of the lamb was instituted.

It seems more reasonable to accept Paul's reference to the subject (1 Cor. v, 6-8) as furnishing the true meaning of the symbol. Fermentation is decomposition, a dissolution of unity. This must be more obvious to ordinary eyes where the leaven in common use is a piece of sour dough, instead of the expedients at present employed in this country to make bread light. The pure dry biscuit, as distinguished from bread thus leavened, would be an apt emblem of unchanged duration, and, in its freedom from foreign mixture, of purity also. The root יָצַץ signifies "to make dry." Kurtz thinks that *dryness* rather than *sweetness* is the idea in מַצּוֹת. But *sweet* in this connection has the sense of *uncorrupted*, or *incorruptible*, and hence is easily connected with dryness. Perhaps our authorized version has lost something in expressiveness by substituting the term "unleavened bread" for the "sweet bread" of the older versions, which still holds its place in 1 Esd. i, 19. If this was the accepted meaning among the Jews, "the unleavened bread of sincerity and truth" must have been a clear and familiar expression to Paul's Jewish readers. Bähr conceives that as the blood of the lamb figured the act of purifying, the getting rid of the corruptions of Egypt, the unleavened bread signified the abiding state of consecrated holiness.

(3.) The *bitter herbs* are generally understood by the Jewish writers (Maimonides in *Pesach.* viii, 4) to signify the bitter sufferings which the Israelites had endured (Exod. i, 14). But it has been remarked by Aben-Ezra that these herbs are a good and wholesome accompaniment for meat, and are now, and appear to have been in ancient times, commonly so eaten.

(4.) The *offering of the omer*, though it is obviously that part of the festival which is immediately connected with the course of the seasons, bore a distinct analogy to its historical significance. It may have denoted a deliverance from winter, as the lamb signified deliverance from the bondage of Egypt, which might well be considered as a winter in the history of the nation. This application of the rite perhaps derives some support from the form in which the ordinary first-fruit offering was presented in the Temple. See FIRST-FRUITS. The call of Jacob ("a Syrian ready to perish"), and the deliverance of his children from Egypt, with their settlement in the land that flowed with milk and honey, were then related (Deut. xxvi, 5-10). It is worthy of notice that, according to *Pesachim*, an exposition of this passage was an important part of the reply which the father gave to his son's inquiry during the paschal supper. The account of the procession in offering the first-fruits in the Mishna (*Bikurim*), with the probable reference to the subject in Isa. xxx, 29, can hardly have anything to do with the Passover. The connection appears to have been suggested by the tradition mentioned by Aben-Ezra that the army of Sennacherib was smitten on the night of the Passover. Regarding this tradition, Vitringa says, "Non recipio, nec sperno" (*In Isaiam* xxx, 29).

Again, the consecration of the first-fruits, the first-born of the soil, is an easy type of the consecration of the first-born of the Israelites. This seems to be countenanced by Exod. xiii, 2-4, where the sanctification of the first-born, and the unleavened bread which figured it, seem to be emphatically connected with the time of year, Abib, *the month of green ears* (see Gesenius, *Thesaur.* In the Sept. it is called μὴν τῶν νίων, *sc.* καρπῶν). If *Nisan* is a Shemitic word, Gesenius thinks that it means *the month of flowers*, in agreement with a passage in Macarius (*Hom.* xvii), in which it is called μὴν τῶν ἀνθῶν. But he seems inclined to favor an explanation of the word suggested by a Zend root, according to which it would signify *the month of New-year's day*.

4. *Typical Import of the Festival.*—No other shadow of good things to come contained in the law can vie with the festival of the Passover in expressiveness and completeness. Hence we are so often reminded of it, more or less distinctly, in the ritual and language of the Church. Its outline, considered in reference to the great deliverance of the Israelites which it commemorated, and many of its minute details, have been appropriated as current expressions of the truths which God has revealed to us in the fulness of times in sending his Son upon earth.

It is not surprising that ecclesiastical writers should have pushed the comparison too far, and exercised their fancy in the application of trifling or accidental particulars either to the facts of our Lord's life or to truths connected with it. The crossed spits on which Justin Martyr laid stress are noticed above. The subject is expanded by Vitringa (*Observat. Sac.* ii, 10). The time of the new moon, at which the festival was held, has been taken as a type of the brightness of the appearing of the Messiah; the lengthening of the days at that season of the year as figuring the ever-increasing light and warmth of the Redeemer's kingdom; the advanced hour of the day at which the supper was eaten, as a representation of the fulness of times; the roasting of the lamb, as the effect of God's wrath against sin; the thorough cooking of the lamb, as a lesson that Christian doctrine should be well arranged and digested; the prohibition that any part of the flesh should remain till the morning, as a foreshowing of the haste in which the body of Christ was removed from the cross; the unfermented bread, as the emblem of an humble spirit, while fermented bread was the figure of a heart puffed up with pride and vanity (see Suicer, sub πάσχα). In the like spirit Justin Martyr and Lactantius take up the charge against the Jews of corrupting the O. T., with a view to deprive the Passover of its clearness as a witness for Christ. They specifically allege that the following passage has been omitted in the copies of the book of Ezra: "Et dixit Esdras ad populum: Hoc pascha salvator noster est, et refugium nostrum. Cogitate et ascendat in cor vestrum, quoniam habemus humiliare eum in signo; et post hæc sperabimus in eum, ne deseratur hic locus in æternum tempus" (Just. Mart. *Dialog. cum Tryp.*; Lact. *Inst.* iv, 18). It has been conjectured that the words may have been inserted between vers. 20 and 21 in Ezra vi. But they have been all but universally regarded as spurious.

But, keeping within the limits of sober interpretation indicated by Scripture itself, the application is singularly full and edifying. The deliverance of Israel according to the flesh from the bondage of Egypt was always so regarded and described by the prophets as to render it a most apt type of the deliverance of the spiritual Israel from the bondage of sin into the glorious liberty with which Christ has made us free. The blood of the first paschal lambs sprinkled on the doorways of the houses has ever been regarded as the best defined foreshadowing of that blood which has redeemed, saved, and sanctified us (Heb. xi, 28). The lamb itself, sacrificed by the worshipper without the intervention of a priest, and its flesh being eaten without reserve as a meal, exhibits the most perfect of peace-offerings, the closest type of the atoning Sacrifice who died for us and has made our peace with God (Isa. liii, 7; John i, 29; comp. the expression "my sacrifice," Exod. xxxiv, 25, also Exod. xii, 27; Acts viii, 32; 1 Cor. v, 7; 1 Pet. i, 18, 19). The ceremonial law, and the functions of the priest in later times, were indeed recognised in the sacrificial rite of the Passover; but the previous existence of the rite showed that they were not essential for the personal approach of the worshipper to God (Isa. lxi, 6; 1 Pet. ii,

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5, 9). The unleavened bread is recognised as the figure of the state of sanctification which is the true element of the believer in Christ (1 Cor. v, 8). The haste with which the meal was eaten, and the girt-up loins, the staffs and the sandals, are fit emblems of the life of the Christian pilgrim, ever hastening away from the world towards his heavenly destination (Luke xii, 35; 1 Pet. i, 13; ii, 11; Eph. v, 15; Heb. xi, 13).

It has been well observed by Kurtz (on Exod. xii, 38), that at the very crisis when the distinction between Israel and the nations of the world was most clearly brought out (Exod. xi, 7), a "mixed multitude" went out from Egypt with them (Exod. xii, 38), and that provision was then made for all who were willing to join the chosen seed and participate with them in their spiritual advantages (Exod. xii, 44). Thus, at the very starting-point of national separation, was foreshadowed the calling in of the Gentiles to that covenant in which all nations of the earth were to be blessed.

The offering of the omer, in its higher signification as a symbol of the first-born, has already been noticed. But its meaning found full expression only in that Firstborn of all creation, who, having died and risen again, became the first-fruits of them that slept" (1 Cor. xv, 20). As the first of the first-fruits, no other offering of the sort seems so likely as the omer to have immediately suggested the expressions used in Rom. viii, 23; xi, 16; James i, 18; Rev. xiv, 4.

The crowning application of the paschal rites to the truths of which they were the shadowy promises appears to be that which is afforded by the fact that our Lord's death occurred during the festival. According to the divine purpose, the true Lamb of God was slain at nearly the same time as "the Lord's Passover," in obedience to the letter of the law. It does not seem needful that, in order to give point to this coincidence, we should (as some have done) draw from it an *à priori* argument in favor of our Lord's crucifixion having taken place on the 14th of Nisan. It is enough to know that our own Holy Week and Easter stand as the anniversary of the same great facts as were foreshown in those events of which the yearly Passover was a commemoration.

As compared with the other festivals, the Passover was remarkably distinguished by a single victim essentially its own, sacrificed in a very peculiar manner. (The only parallel case to this, in the whole range of the public religious observances of the law, seems to be that of the scapegoat of the day of atonement.) In this respect, as well as in the place it held in the ecclesiastical year, it had a formal dignity and character of its own. It was the representative festival of the year, and in this unique position it stood in a certain relation to circumcision as the second sacrament of the Hebrew Church (Exod. xii, 44). We may see this in what occurred at Gilgal, when Joshua, in renewing the divine covenant, celebrated the Passover immediately after the circumcision of the people. But the nature of the relation in which these two rites stood to each other did not become fully developed until its types were fulfilled, and the Lord's Supper took its place as the sacramental feast of the elect people of God. (It is worthy of remark that the modern Jews distinguish these two rites above all others, as being immediately connected with the grand fulfilment of the promises made to their fathers. Though they refer to the coming of Elijah in their ordinary grace at meals, it is only on these occasions that their expectation of the harbinger of the Messiah is expressed by formal observances. When a child is circumcised, an empty chair is placed at hand for the prophet to occupy. At the paschal meal a cup of wine is poured out for him; and at an appointed moment the door of the room is solemnly set open for him to enter.) Hupfeld well observes: "En pulcherrima mysteriorum nostrorum exempla: circumcisio quidem baptismatis, scilicet signum gratiæ divinæ et fœderis cum Deo pacti, quo ad sanctitatem populi sacri vocamur; Paschalis vero agnus et ritus, continuatæ quippe gratiæ divinæ et servati fœderis cum Deo signum et pignus, quo sacra et cum Deo et cum cæteris populi sacri membris communio usque renovatur et alitur, cœnæ Christi sacræ typus aptissimus!"

VII. *Literature.*—The Mishna, *Pesachim* (with the notes by Surenhusius), *Chagiga*, and *Moed Katon;* and the Talmud or Gemara on these Tractates; Maimonides, *Iad Ha-Chezaka*, *Hilchoth Chamez U-Maza;* *Hilchoth Korban Pesach.*, and *Hilchoth Chagiga;* Lightfoot, *The Temple Service*, cap. xii–xiv, p. 951, 961, vol. i, fol. ed.; Hupfeld, *De Fest. Hebr.;* Bochart, *De Agno Paschali* (vol. i of the *Hierozoicon*); Ugolini, *De Ritibus in Cœn. Dom. ex Pasch. illustr.* (vol. xvii of the *Thesaurus*); Maimonides, *De Fermentato et Azymo;* Rosenmüller, *Scholia in Exod. xii*, etc.; Otho, *Lex. Rab.* s. v. Pascha; Carpzov, *App. Crit.;* Vitringa, *Obs. Sac.* lib. ii, 3, 10; Reland, *Antiq.* iv, 3; Spencer, *De Leg. Hebr.* ii, 4; Kurtz, *Hist. of the Old Covenant*, ii, 288 sq. (Clark's ed.); Hottinger, *De Ritu dimittendi Reum in Fest. Pasch.* (*Thes. Nov. Theologico-Philolog.* vol. ii); Buxtorf, *Synag. Jud.* xviii; Cudworth, *True Notion of the Lord's Supper;* Meyer, *De tempp. sacris Hebræorum*, p. 278 sq.; Bähr, *Symbolik des Mosaischen Cultus*, ii, 613 sq., 627 sq.; Saalschütz, *Das Mosaische Recht* (Berlin, 1853), p. 406 sq.; Ewald, *Die Alterthümer des Volkes Israel* (Göttingen, 1854), p. 390 sq.; Kalisch, *Historical and Critical Commentary on Exodus*, p. 178, etc.; Keil, *Handbuch der biblischen Archäologie*, p. 380 sq.; Knobel, *Die Bücher Exodus und Leviticus*, p. 91 sq., 532 sq.; *The Jewish Ritual*, entitled *Derech Ha-Chajim* (Vienna, 1859), p. 233 sq.; Landshuth, *Hagada, Vortrag für die beiden Pessachabende*, which contains a masterly dissertation on the respective ages of the different portions constituting the Passover service, written in Hebrew by the editor, and a valuable treatise on the bibliography of the Passover service, written in German by the erudite Steinschneider; also the monographs cited by Volbeding, *Index Programmatum*, p. 50, 52, 59, 60, 62, 121, and by Hase, *Leben Jesu*, p. 138, 174. See EASTER.

Pastophŏri, a title among the ancient Greeks for those of their priests whose duty it was to carry the *Pastos* (q. v.) in the sacred rites of heathen antiquity. The priests of Isis and Osiris among the ancient Egyptians, who were so denominated, were arranged in incorporated colleges, which again were divided into lesser companies, each consisting of ten Pastophori, headed by an officer, who was appointed every five years, to preside over them. Along with the Egyptian worship, the Pastophori were long after found in Greece. The duty of this class of priests was to carry in their religious processions the pastos, or sacred shawl, often employed in covering and concealing from public view the *adytum* or shrine containing the god. It was customary for the Pastophori to chant sacred music in the temple, and to draw aside the pastos that the people might behold and adore their deity. Generally speaking, this order of priests had the custody of the temple and all its sacred appurtenances. The Pastophori were looked upon by the Egyptians as eminently skilled in the medical art.

Pastophoria has been applied in ecclesiastical language to different purposes: (1) It designates that which was borne on a shrine. (2) A small chapel (*pastum*), the sacristy of the Greek chapel (from *πάσσω*, in the sense of an embroidery which was wrought upon the curtain that hung before it). It comprehended the *διακονικόν* and *σκηνοφυλάκιον*. (3) The watcher's chamber. The ancient (i. e. classical) Greeks used the term to denote the residence within an Egyptian temple appropriated to the *Pastophori* (q. v.). The same word occurs in the Septuagint translation of the Old Testament, where in Ezek. xl, 17 it is used for the chambers in the outward court of the Temple. Jerome, in commenting upon the passage, says that in the translations of Aquila and Symmachus it is rendered *Gazo-*

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phylacium and *Exedra*, and signified chambers of the treasury, and habitations for the priests and Levites round about that court of the Temple. This explanation of the word was probably derived from the writings of Josephus, who mentions the pastophorium as a part of the Temple at Jerusalem, constituting the treasury, in which the offerings of the people were deposited. Jerome, in another passage in his commentary on Isaiah, terms the pastophorium the chamber or habitation in which the ruler of the Temple dwelt. It is plain, therefore, that the word must have been employed in a very extensive signification.

Pastor (רֹעֶה, *roêh*, from רָעָה, *to feed*, Jer. ii, 8; iii, 15; x, 21; xii, 10; xvii, 16; xxii, 22; xxiii, 1, 2; ποιμήν, Eph. iv, 11), *a shepherd* (as elsewhere rendered). Besides this literal sense, the word is employed figuratively in the Scriptures in somewhat the same way as it is now used to denote a stated minister appointed to watch over and instruct a congregation. See SHEPHERD.

PASTOR, CHRISTIAN, literally *a shepherd*, from *pastor* in Latin. It may be considered the exact equivalent of ποιμήν in Greek and רֹעֶה in Hebrew. See above.

No idea has been for ages more familiar in Oriental countries than that of the shepherd as the feeder and guide of a flock. Yet the terms expressing it seem never to have been applied in the Old Testament in their figurative sense to the Jewish priests except by the later prophets, more especially Jeremiah, Ezekiel, and Zechariah, whose writings have a strong Messianic tinge. Those prophets denounced terrible woes against the "brutish pastors" who sought not the Lord, but who destroyed and scattered the sheep of his pasture. That they were also authorized to announce the glorious coming day of "the Lord our righteousness," and to promise that he should "feed his flock like a shepherd," "gather the lambs with his arm, and carry them in his bosom," "seek that which was lost," "bind up that which was broken," "strengthen that which was sick," "feed them with judgment," and "be their shepherd." They also recorded God's promise, in which he said, evidently with reference to the days of the Messiah, "I will give you pastors according to mine heart, which shall feed you with knowledge and understanding" (Jer. iii, 15). Under the new dispensation the Lord Jesus Christ was prominently recognised as "the great Shepherd of the sheep," "the chief Shepherd," and "the Shepherd and Bishop of souls." In this character Christ portrayed himself when he said, "I am the good Shepherd and know my sheep, and am known of mine." "The good Shepherd giveth his life for the sheep" (John x, 11, 14). He employed a similar idea when giving his parting injunctions to his disciples: "Feed my lambs," "Feed my sheep."

The foregoing injunctions, taken in connection with the great commission, "Go teach all nations," show at once the nature and importance of the pastoral office in Christianity. That office is a function of the Christian ministry supplementary to the preaching of the Word. In order to make full proof of his ministry, the man of God must be both a preacher and a pastor. Preaching and the pastoral care have a common object. Nevertheless they employ somewhat different though never antagonistic means for its accomplishment. Their relations and correspondences will be better understood from a comparative view. Preaching is the initial work. It awakens attention, arouses conscience, proclaims the terrors of the law, offers the mercy of salvation, and persuades men to be reconciled to God. Pastoral care feeds the flock of Christ, nourishes and cherishes the lambs of his fold, gives milk to babes, and strong meat to them that are of full age. Preaching introduces the Gospel. Pastoral care establishes and perpetuates the institutions of Christianity. Preaching enlarges the area of Christian influence. Pastoral care individualizes the application and consolidates the results of pulpit labor. Pastoral care increases attendance upon preaching, and secures interested hearers. Preaching attracts hearers within the circle of pastoral influence, and pastoral care waters the seed sown in their hearts. Preaching is aggressive. It is the pioneer work of the Church. Pastoral care follows as the work of occupation. Preaching challenges attention and awakens inquiry. Pastoral care removes doubts, settles anxieties, and imparts consolation and instruction. Preaching attacks error in its various forms, and unfolds and defends the truth of God. Pastoral care folds, watches, and guards the gathered flock. Preaching not followed, or not duly sustained by pastoral care, fails of its ultimate objects. Pastoral care, without preaching, is insufficient to accomplish the designs of a Christian Church. Churches in which preaching is neglected decline both in numbers and spirituality. Those in which preaching is depreciated, or becomes powerless, verge over into ritualistic ceremonies and profitless formalities. Churches in which pastoral care is neglected lose their organic power, and tend to dissolution. Preaching and the pastoral care are, in fact, so closely correlated, and so reciprocal to each other, that they should always be maintained in unison, and in mutual co-operation. Yet there are some particulars in which the administration of the two functions widely differs.

Preaching, in some important senses, is a universal duty, whereas the pastoral care is committed to comparatively few. All God's people may be prophets, to the extent that they may, by their lives, their example, and their influence, preach Christ, and make known the knowledge of his name and the power of his grace, thus multiplying Christian activities at every point of contact between the Church and the world. Pastoral duties cannot be thus subdivided and made diffusive. They are limited in extent of territory, and for completeness and efficiency they must necessarily focalize in an individual pastor, however he may be aided by assistant pastors or lay helpers. Not merely is a pastor to take the spiritual oversight of his flock, but also to stimulate and guide the individual efforts of its members. Into this responsibility a stranger cannot enter, however good or great as a preacher. The spirit of true Christianity always demands illustration, by private as well as public labor, for the propagation of the faith and the salvation of men. It is therefore important that such labor be under wise direction, and not wasted through circumscribed views or impulses, lacking a worthy and specific aim. As well might there be many heads to an army as many pastors for a single flock. The apostle James rebuked this error when he said, "My brethren, be not many masters." Rather should the energies of an entire flock be guided by the wisdom and zeal of a single responsible head. In this view Christian churches should not be too large, so that individual talent will be in danger of being overlooked or unemployed. When, however, by internal growth or centripetal attraction, a pastorate becomes too large for efficient superintendence or practical work, preaching, as a centrifugal force, should come to its relief by going forth with colonies to plant new centres of Church action. While in all these respects the wise pastor will encourage and guide the efforts of his people, he will not forget that he, too, is a preacher, and that, in order to make full proof of his ministry, he must personally "preach the Word; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine" (2 Tim. iv, 2).

The administration of the ordinances, whether of baptism or of the Lord's Supper, is peculiarly a pastoral function, and its right discharge involves no little solicitude and personal attention to their subjects. The ordinances of Christianity are not to be administered heedlessly or by mere routine, but rather with a just discrimination as to their design and significance. Nor is the minister to act merely as a judge in discriminating character, but also as an instructor to the ignorant,

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a helper to the weak, a guide to the erring, and as an appointed agent, by appropriate means, to turn men from the service of Satan to the obedience of the truth and the service of God.

The exercise of the preaching office is a primary requirement of the divine call. Whoever has received that call should preach wherever hearers can be found, and whether invested with the pastoral office or not. Faithful preaching will usually, if not invariably, create the necessity of the pastoral care, but that care will not necessarily devolve on the original preacher. Many useful preachers, in fact, never accept the pastoral oversight of a flock. Some feel themselves unadapted to it. Others are prevented from engaging in it by the demands of the Church in other departments of labor. Some, from constitutional or cultivated preferences, choose to labor wholly as evangelists, while other good men may not be chosen or accepted as pastors by the people. The last remark develops a distinctive peculiarity of the pastoral office. It cannot exist, in any proper sense, without the consent of those who are embraced within its jurisdiction. There are, indeed, various ways in which the pastoral relation may be established; as, for example, by a formal compact between churches and ministers, or by the routine of a system accepted by both. In other instances the pastoral relation may be imposed by government authority or private patronage, and may have a legal and ceremonial existence, even contrary to the wishes of the people; but in no case can it be fully exemplified without the personal and cordial consent of its proper subjects. The pastoral relation, as between a minister and his people, being practically a matter of agreement, is capable of dissolution by either party. Owing to this fact, good ministers are sometimes dismissed or excluded from pastorates through misapprehension or the untowardness of circumstances. In such cases their pastoral functions may be involuntarily suspended for a longer or a shorter time, but not necessarily their duty of preaching. They may go forth and seek other fields, found other churches, and again resume pastoral relations under more favorable auspices. But if from any cause the pastoral relation should not be resumed, the preaching office, so far from being abandoned, may still be maintained, and great usefulness result from even its occasional exercise.

The ultimate rather than the primary order of pastoral labor in the Church is indicated by the New-Testament record. The whole period of our Lord's earthly ministrations was that of preparatory and missionary effort, and the pastoral office was not definitely established till near its close, while that of preaching was appointed at its beginning. It was during the last six months of Christ's public ministry that the Saviour distinctly illustrated to his disciples, then somewhat prepared to understand it, his own character as the good Shepherd who was to lay down his life for the sheep. It was not till the night before his betrayal that the Saviour instituted the Holy Eucharist and commanded its perpetuation in the Church, and not till after his resurrection that he gave to his disciples, through Peter, the urgent and comprehensive command, "Feed my lambs," "Feed my sheep"—commands speedily and significantly followed by the great commission, "Go teach all nations, baptizing them in the name of the Father, and the Son, and the Holy Ghost." When our Lord sent forth his disciples on a mission of evangelization, he sent them two by two, thus indicating that in the early stages of evangelical labor a plurality of preachers is needed. In like manner the apostles, in their more important missionary tours, went not singly, but accompanied by one or more assistants. Modern efforts for the propagation of Christianity, whether in pagan nations or in nations nominally Christian, illustrate a similar necessity for a preponderance of evangelical rather than pastoral effort up to the time when churches become established. After that, a single pastor can take the oversight of a flock that has been gathered by multiplied labors, of which preaching is usually the leading and principal agency.

While preaching is not limited to the Sabbath, yet the regular and most impressive occasions for its exercise occur on that day; whereas the most laborious duties of the pastoral office, such as pastoral visiting and the visitation of the sick, are necessarily to be performed on week-days.

Summarily stated, the chief duties of a pastor are: 1. To feed the flock of God; 2. To guide its members in the pathway of duty and holiness; 3. To guard them so far as may be possible from moral and spiritual evil of every kind. In the discharge of these duties, not only ministerial but personal influence must be employed with the greatest diligence. In this manner only may be illustrated the design of the Saviour's gift of pastors and teachers as supplementary to that of apostles and evangelists, viz. "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" (Eph. iv, 12). The coupling of the terms pastor and teacher together in this connection is in itself a comment on the meaning of both. It shows that the pastor is to feed his flock with intellectual and spiritual food, while as a religious teacher he is to communicate the saving knowledge of the Son of God as a means of edifying, singly and collectively, the body of Christ. Pastors are also to be watchmen, as indicated in the apostolic injunction, "Obey them that have the rule over you, and submit yourselves: for they watch for your souls as they that must give account" (Heb. xiii, 17). The idea of watchfulness for souls had been strikingly illustrated in connection with the prophetic office among the Jews. "I set watchmen over you, saying, Hearken to the sound of the trumpet" (Jer. vi, 17). "If the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come and take any person from among them, he is taken away in his iniquity, but his blood will I require at the watchman's hand" (Ezek. xxxiii, 6). Paul, in the last epistle written by his inspired pen, specially enjoins watchfulness on Timothy as essential to the accomplishment of his ministerial work. "Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry" (2 Tim. iv, 5). The human mind cannot grasp a higher sense of responsibility than that with which the watchman for souls is invested. He should recognise himself and should be recognised by his flock as, in an important sense, his brother's keeper. The care of souls rests upon him as an anxiety for which he can have no relief but in their salvation. Yet how has this sacred idea been trifled with in the perfunctory discharge or habitual neglect of pastoral duties! True pastors, according to St. Paul, are made overseers of the flock of God by the Holy Ghost. Peter also enjoins the duty of oversight, not by constraint, but willingly, and thus teaches that pastoral oversight is not that of a taskmaster lording it over God's heritage, but rather that of the tenderest and most disinterested solicitude for the welfare of each member of the flock. It is the solicitude of the nurse for her charge. "We were gentle among you, even as a nurse cherisheth her children; so, being affectionately desirous of you, we were willing to have imparted unto you not the Gospel of God only, but also our own souls, because ye were dear unto us" (1 Thess. ii, 7, 8). The apostolic tenderness and solicitude rose higher than even that of the nurse, and became parental. "Ye know how we exhorted and comforted, and charged every one of you as a father doth his children" (1 Thess. ii, 11). Again the same apostle says to the Corinthians, "My beloved sons, I warn you. For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Jesus Christ I have begotten you through the Gospel" (1 Cor. iv, 14, 15). Paul also enjoins upon Timothy filial respect towards elders in the Church:

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"Rebuke not an elder, but entreat him as a father" (1 Tim. v, 1). Few ideas are more beautiful than that of a pastor attaining parental influence over his flock, and of his people gladly according to him parental oversight of their most sacred interests.

The Greek and Roman churches apply the term *pastor* to all who assume the clerical office, and in so doing indicate what the office and its possessor ought to be. Yet there is reason to think that the apostolic idea of spiritual fatherhood as an attribute of the pastoral office is less comprehended in those old and spiritually dead churches than in the living churches of Protestant countries. On the part of the people there is a greater appreciation, amounting, indeed, to a superstitious reverence for the clerical office, but on the part of the clergy, priests so-called, lax views of spiritual experience and obligation, and still looser practice. Happy would it be if the character of the true Christian father were consistently illustrated by pastors of every name and every branch of the Church.

The pastoral office has thus far been considered in the light of a personal agency, and as such alone it is sublime. But it rises to a still grander importance when seen to be invested with organic power. Pastors die, but the Church is immortal. Nevertheless, each true pastor, by faithful service, contributes not only to the perpetuation, but to the wider extension of the Church. A Christian shepherd takes the oversight of souls. Aggregately they form a single flock. But the flock is designed to increase in numbers, and with its growth to become divisible, forming additional flocks and founding other churches, each of which will have expansive and self-multiplying power. Individuals in the original flock and in every Church that may grow out of it may, under pastoral influence, be themselves called to the ministry, and become, in due time, the founders and pastors of other churches which shall go on multiplying to the end of time.

> "So shall the bright succession run
> Through all the courses of the sun."

See what glorious results have followed from the faithful ministry of the apostles, and also from the initial labors of apostolic men in the various countries of the world—results which would have been impossible to individual and disconnected effort, but which flowed as legitimate consequences of evangelical and pastoral effort, working through the divinely appointed agency of the Church of the Lord Jesus Christ. (D. P. K.)

Pastoral Letter, a letter addressed either at certain stated times, or on the occurrence of some notable occasion, by a "pastor," but especially by a bishop to the clergy under his jurisdiction, to the laity of his flock, or to both. Of the former class, in the Church of Rome, are the so-called *Lenten Mandates*, or *Instructions*, issued before the commencement of Lent, and making known the regulations enacted for the observance of the Lenten fast, the dispensations granted, and the devotions and other pious works prescribed. Such also are the letters issued by a bishop on many of the chief festivals of the year. It is usual for bishops, besides their stated letters, to address to their clergy or people instructions suited to any particular emergency which may arise, and sometimes to take occasion from the issuing of the stated pastoral letter to offer instruction on some topic of importance which may engage public attention at the time, on some prevalent abuse or scandal, or some apprehended danger to the faith or to morals. To this class belong many of the remains of the early fathers, especially in the Western Church. In some countries the government, as formerly in Austria, claimed a right to exercise a censorship over the pastoral letters to be issued by the bishops. This right, however, is regarded by churchmen as a usurpation, and, although submitted to, is admitted only under protest.

Pastoral Staff, sometimes also, although not properly, called *crosier* (q. v.) (Lat. *baculus pastoralis*, cambuca, pedum, crocia, virga, ferula, cambutta in Gregory's *Sacramentary*), is one of the insignia of the episcopal office, sometimes also borne by an abbot. It is a tall staff of metal, or of wood ornamented with metal, having, at least in the Western Church, the head curved in the form of a shepherd's crook, as a symbol of the pastoral office. The head of the pastoral staff of an archbishop, instead of the crook, has a double cross, from which its name of *crosier* is derived. In the Greek Church the staff is much shorter, and the head is either a plain Greek cross of the form of the letter *Tau*, or it is a double-headed crook, which sometimes appears in the shape of the upsilon, Υ. It is difficult to determine the time at which the pastoral staff first came into use. The first distinct allusion to it is in St. Augustine's commentary on Psa. cxxiv. Gregory of Tours, in his life of St. Martin, mentions the pastoral staff of St. Severinus, who was bishop of Cologne at the end of the 4th century.

Pastoral Staff.

From an early time the pastoral staff was connected with the actual possession of the jurisdiction which it symbolizes. The giving of it was one of the ceremonies of investiture: its withdrawal was part of the form of deprivation: its voluntary abandonment accompanied the act of resignation; its being broken was the most solemn form of degradation. So also the veiling of the crook of an abbot's pastoral staff during the episcopal visitation signified the temporary subjection of his authority to that of the bishop. An abbot being required to carry his pastoral staff with the crook turned inwards, showed that his authority was purely domestic. In the 4th century the pastoral staff resembled a simple cane with a knob, or else a crutch-like staff, like a Tau. After the 12th century the staffs increased in height and ornamentation, but the abbots, especially those of the Order of St. Anthony, long retained the Tau-shaped one. The pope gave up the use of the staff in the middle of the 12th century, and cardinal-bishops no longer carry it. The early staffs were generally made of cypress-wood. In the later mediæval period the material was often extremely costly, and, referring to the relaxation of the times, it was said "that formerly the Church had wooden pastoral staffs and golden bishops, but that now the staffs are of gold and the bishops of wood." The workmanship was sometimes extremely beautiful. We annex as a specimen of the highest art the pastoral staff of William of Wykeham, now in New College, Oxford. This is a sample of the Norman pastoral staff. The Saxon was by no means so tall. The Irish pastoral staff is of a type quite peculiar, and some of the sculptured specimens preserved in the British Museum, at the Royal Irish Academy, and elsewhere, are very interesting as illustrating the ecclesiastical costume of the period.

Pastoral Theology. The recognition of four great divisions of the subject of theology (q. v.), viz. Exegetical, Historical, Systematic or Dogmatic, and Practical (q. v.), is now very general among theological writers and teachers. On this plan of division pastoral becomes a subdivision of practical theology. Whereas practical theology embraces whatever relates to the organization and the outward life and influence of the Church, e. g. polity, liturgics, homiletics (q. v.), and missionary agencies, foreign and domestic, pastoral theology limits itself to the personal and official duties of the pastors of churches. Even with this limitation, it covers a very wide field of study and discussion. The pastor, as the acknowledged head of a Church, not only has relations with its individual members touching their whole moral and religious life, but also with whatever is done by the

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Church in its public capacity. Hence, though he does not form the polity of the Church to which he belongs, unless it be a single and independent congregation, yet he is expected to administer that polity, while at the same time he is the chief celebrant or director of its worship, whether with or without prescribed forms. Such duties require him to be educated in the science of theology in all its branches, and skilled in such an application of its teachings as will produce appropriate practical results.

While it is generally conceded that the character and work of pastors should be modelled after the scriptural idea, yet there are wide variations in the development of that idea, growing out of different systems of Church polity, as well as of divergent doctrinal theories.

I. In the Roman Catholic Church, while the term "priest" has superseded that of "pastor," yet the idea of pastoral obligation is strongly expressed in the term "curate," which is officially given to the priest of a parish, or one to whom is committed the cure of souls. According to high Roman Catholic authority, the following are the duties of curates:

1. *Instruction*, including (1) catechization; (2) preaching.

2. *The administration of the sacraments*, viz. of baptism, of the Eucharist, of penance, which involves confession and absolution, of extreme unction, and of marriage. The sacraments of confirmation and of orders are administered by bishops. The sacraments first named being regarded as essential means of salvation, curates are most solemnly charged with the obligation to administer them through whatever danger of war, pestilence, or peril of life. It is specially enjoined on curates to visit the sick, and to be constantly in a state of grace to administer the sacraments appropriately.

3. *Pastoral vigilance.*—Vigilance, or watch-care, is one of the most essential parts of pastoral obligation. It is not enough for the curate to preach the Word of God, to administer the sacraments, he must also be attentive to watch over the conduct of his parishioners, considering the welfare of all in general, and of each one in particular, that he may answer to God for their souls.

4. *The saying of masses for their parishioners.*—This duty is rigorously prescribed for Sundays and feast-days. Votive masses, masses for the dead, and private masses may be said on other days.

Besides these special duties, curates are held to certain other obligations common to all ordained ecclesiastics of the Roman Catholic Church, such as celibacy, the wearing of ecclesiastical dress, and the recitation of the divine offices. This latter duty consists in the daily recitation of the prayers prescribed in the (Latin) *Breviary* (q. v.) for the several canonical hours, viz. *matins* before light, *primes* at sunrise, *tierces* at 9 A.M., *sextes* at mid-day, *nones* at 3 P.M., *vespers* at sunset, and *compline* on retiring for the night.

The minuteness of prescription in ecclesiastical law for all these duties leaves little to the discretion of the clerics who are subject to them; and had it been possible for Church law to supply right dispositions of heart corresponding to so many outward ceremonies, the system above described might be pronounced perfect, except in its departures from scriptural truth, as in the pretended veritable sacrifice of the Lord Jesus Christ in the mass, and in the assumption of human power to forgive sins.

II. The Reformation reacted with great force against the whole system of priestly prerogatives which had become incorporated in the Church of Rome, and especially against auricular confession. In the Protestant churches, therefore, not only was the mass rejected, but all the so-called sacraments, except baptism and the Lord's Supper. Celibacy was not enjoined on the clergy, nor the ceremonious recitation of long prayers in a dead language. On the other hand, positive demands were made upon all who proposed devoting themselves to the service of the Church that they should have a pure and established religious character, that they should lead holy lives, and give evidence not only of true faith in Christ, but of a divine call to the ministry of the Gospel. Correspondingly to this, they were required to be diligent in the reading and study of the Scriptures, and in all moral and religious duties.

Some churches, as the Lutheran and the Church of England, retained, in their ritual, forms of general confession, not for private utterance in the ear of a priest, but for the public acknowledgment of sin before Almighty God. In the High-Church or Romanistic reaction of recent times, efforts have been made in both those churches to re-establish at least a modified confessional.

In the Church of England, notwithstanding the abolition of the mass, the term priest was retained, and with it various customs which have ever since been available to Romanizing reactionists. Hence, although the preponderating theory of that Church in reference to the ministry has been strongly Protestant, yet there have often, if not always, been those among its clergy who were not far removed from the spirit and practice of Romanism.

In all Protestant churches connected with state governments the duties and relations of pastors are modified, to a greater or less extent, by the prescriptions of civil law, whereas in voluntary churches laws and regulations are made and modified with exclusive reference to spiritual ends. As the Church of England, for example, appropriated to itself not only the colleges and churches which had previously been built, but also the foundations and benefices by which they were supported, so it received with them an entailment of modes of appointment to ecclesiastical offices quite unknown to voluntary churches. Statutes passed during the reign of Henry VIII, and ostensibly enacted to prevent persons from having pluralities of livings, provided, "That all spiritual men now being, or which hereafter shall be, of the king's council, may purchase license or dispensation, and take, receive, and keep three parsonages or benefices, with cure of souls." The same act proceeds to specify a numerous list of dignitaries whose chaplains, to the number specified, may every one in like manner purchase, "retain, and keep two benefices, with cure of souls." The following are specimens of the parties who may each buy and hold two of the benefices in question: "King's chaplains not sworn of his council; chaplains of queen, prince, or princess, or of any of the king's children, brethren, sisters, uncles, or aunts; six chaplains of every archbishop and duke; five of every marquis and earl; four of every viscount and other bishop; three of every chancellor, baron, and knight of the Garter; two of every duchess, marchioness, countess, and baroness, being widows; also all doctors and bachelors of divinity, doctors of law, and bachelors of the law canon, and every of them which shall be admitted to any of the said degrees by any of the universities of this realm, may purchase license, and take, have, and keep two parsonages or benefices, with cure of souls." Thus, for the convenience and profit of the royal court, the aristocracy of the nation, and the scholars of the universities, a large number of benefices for the cure of souls were placed in the market like secular property, and thus subjected to a traffic that has existed ever since. Not only so, but by long custom, sustained by legal decisions, it has been settled that the owners of estates charged with the payment of the salaries of incumbents in churches have the nomination of persons who are to receive the livings. According to a recent authority, there are now in the Church of England about 11,000 parishes. For these 952 of the pastors are chosen by the crown, 1248 by bishops and archbishops, 787 by deans and chapters, 1851 by other dignitaries, 721 by colleges, and 5996 by private patrons. When a patron presents a minister to a bishop to be settled as the pastor of a Church, the

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Church has no voice in the transaction, and the bishop is almost as powerless. That the nominee is offensive to the people, either from incompetence or objectionable habits, is not a legal disqualification. Unless the bishop can prove him to be heretical or immoral, he must admit him to be the pastor, or the patron may obtain damages in a temporal court, and the rejected nominee in an ecclesiastical court. It is obvious that under such laws the chances of a true pastoral relation subsisting between pastors and their flocks are greatly diminished, if not wholly ignored. That the prevalence of this custom of patronage in England, and in other countries where Church and State are united, together with the subjection of the clergy in many spiritual matters to the mandates of civil law, has greatly and unfavorably affected the spirituality of pastoral influence, is beyond question. Nevertheless, some excellent works setting forth the nature and duties of the pastoral office have been written, and many superior examples of pastoral zeal and success have been furnished, by clergymen of state churches.

In churches formed and governed on the voluntary principle, pastors can only assume spiritual relations to the members of their flock by consent of the latter, and when their duties are unworthily administered the pastoral relation can usually be severed without much delay, and better services secured. Thus the principle enunciated by the apostle Paul that they who preach the Gospel should live of the Gospel is brought to bear in securing a higher grade of pastoral service than as a rule can be expected where pastors live on independent endowments. In free churches, the modes of pastoral appointment differ widely. In some, settlements, theoretically, for life prevail. In others contracts are made to last during mutual satisfaction, while still others have a system of regulated and periodical exchanges. See ITINERANCY. These variations of the mode of ministerial appointment, and consequently of the tenure of the pastoral office, are not without their influence upon minor customs connected with pastoral duty. It can hardly be questioned that the most favorable circumstances for the free and full development of pastoral character after the scriptural model are not only in voluntary churches, but in countries free from any intimate connection between Church and State. Hence it has been claimed, and not without reason, that in the United States of America, where the Christian faith has its freest and fullest development, and where the separation of Church and State is real, the Christian ministry has secured a fairer and more general development than it has ever assumed or can assume amid the repressive influences of the Old-World civilization. Certain it is that in this country whoever would cultivate and exemplify a truly apostolic character has every advantage for so doing, and open fields of effort are before him. It is equally certain that the standard of pastoral character as demanded by universal public sentiment is higher in this than in any other country.

But in whatever mode the pastoral relation is established or maintained, it carries with it responsibilities of the gravest import, demanding on the part of the pastor a character of the highest excellence, deportment the most exemplary, diligence untiring, quenchless zeal, whole-hearted consecration to his work, discretion equal to any emergency, and the highest skill in resolving doubts, and patient perseverance in settling differences and removing difficulties. In short, he needs to be a workman that needeth not to be ashamed, possessing the mind that was also in Christ, and rightly dividing the word of truth to all with whom he may have to do.

III. To set forth these responsibilities and duties in their varied aspects and applications is the task of pastoral theology, and to this task many minds and pens have been devoted from the apostolic age down to the present. In fact, the pastoral epistles of Paul to Timothy and Titus form the inspired basis of all that can be wisely written upon the subject, unless it be founded upon other portions of the Scriptures. Nevertheless it is interesting to trace the deviations and correspondences of views that have prevailed in reference to so important a subject at different periods and in different circumstances.

Notwithstanding the very considerable number of books which may be enumerated as belonging to the literature of this subject, very few of them will be found to treat it systematically or from a strictly theological point of view. By far the greater number are simply preceptive and explanatory, addressed in didactic form to young ministers. Some embrace preaching among the pastoral duties, and give homiletical advices to a greater or less extent. Others leave the subject of pulpit address to the more full discussion of treatises on homiletics. Aside from the books to be named below, much that is valuable relating to this subject may be gleaned from clerical biography, especially from the lives of ministers who have had marked success as pastors. Summary views, often very forcibly expressed, are also to be found in many pamphlets, such as ordination and installation sermons, and the official charges of bishops to candidates for ordination. Occasionally sermons and charges of this nature are to be found in the published works of their authors. See, for example, the works of archbishop Secker and of Rev. Robert Hall, also the *Remains* of Richard Cecil.

Incidental references to the subject of this article, and occasional fragments bearing upon it, may be found in patristic and mediæval literature, representing each successive century from the first to the sixteenth. Some of the fragmentary treatises referred to are embodied in letters, some in sermons, and some in manuals relating to the moral or ceremonial obligations of the clergy of different orders. The only ancient books of any value at the present time are those by Chrysostom on the Priesthood, and by Gregory of Nazianzum entitled ἀπολογητικός, especially ch. lvii–lxv. These books, both in title and contents, prove how completely the scriptural idea of the Christian ministry had been perverted as early as the 4th century. Nevertheless a few interesting and excellent things may be gleaned from them. Between the 5th and 15th centuries inclusive the greater portion of what was written on the subject related to the mysteries, the sacraments, the vestments, and the ceremonies of the Church. Another considerable portion of the writings in question was of a melancholy type, indicating the low and declining condition of ministerial character. In the 5th century, Salvianus of Marseilles inveighed against the avarice of priests, and Gildas the Wise wrote against the vices of the clergy. In the 8th century John Damascenus contrasted the good and the bad bishop. The Roman Catholic Church relies mainly on the *Offices* by Ambrose, the *De pastorali cura* of pope Leo the Great, and especially on the *Cura pastoralis* of Gregory the Great. With the opening of the second chiliad (i. e. the 11th century) better and more numerous productions in pastoral theology appeared—Bernard's *Libri v de consideratione*, his works *De moribus et officio episcoporum* and *De vita et moribus clericorum*. But pastoral theology then ran in a narrow groove—that of confession; all pastoral works were guides for the confessors (materials of this class of literature in the German are given by Geffcken, *Bilder-Katechismus des* 15. *Jahrh.* vol. i). The reformatory tendencies of the Middle Ages found expression in works which pointed out the pastoral neglect Thus in the 14th century Alvarus Pelagii produced a work on the Grief of the Church, describing the depraved manners and vices of ecclesiastics. Others subsequently wrote on the Wounds of the Church and the Vices of the Clergy. A more cheerful book was that of Thomas Cantimpratensis of the 15th century, who wrote on the Proprieties of the Bees, describing under that figure the office and endowment of prelates. From and after the period of the Reformation this class of writings appeared much more numerously, and now the literary, more or less systematic,

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treatment became a distinguishing feature. At the beginning of the 16th century Erasmus published his *Enchiridion Militis Christiani*, in which he described and satirized the loose habits and vices of the monks and clergy. In 1535 he issued his *Ecclesiastes sive Concionator Evangelicus*. Luther in 1523 wrote a tract entitled *De Instituendis Ministris Ecclesiæ*. Bucer wrote *De animarum curâ*. Melancthon, besides his *Ratio brevissima Concionandi*, published a small work entitled *De Officiis Concionatoris*. Zwingli also published a tract entitled *Pastor, quo docetur quibus notis veri pastores a falsis discerni possint*. In fact, most of the Reformers treated the subject of ministerial life and duties to a greater or less extent in some form, most frequently, however, in sermons and comments on the Scriptures, as did Wickliffe and Latimer.

At a later period more formal works began to appear, of which the following are the principal, as published in the English language, arranged in chronological order: Herbert, *A Priest to the Temple, or the Country Parson's Character and Rule of Holy Life* (1632); Bowles, *Pastor Evangelicus* (1649); Baxter, *Gildas Salvianus, or the Reformed Pastor* (1656); Bp. Edward Stillingfleet, *Duties and Rights of the Parochial Clergy* (1689); Bp. Gilbert Burnet, *A Discourse of the Pastoral Care* (1692); Edwards, *The Preacher and the Hearer* (1705–9, 3 vols.); Watts, *An Exhortation to Ministers* (1728); Mason, *The Student and Pastor* (1755); Fletcher of Madeley, *The Portrait of St. Paul* (1786); Eades, *The Gospel Ministry* (1787); Orton, *Letters to a Young Clergyman* (1791); Smith, *Lectures on the Sacred Office* (1798); Gerard, *Pastoral Care* (1799); Erskine, *Sermons on the Pastoral Character and Office* (1800); Bp. Thomas Coke, *Discourses on the Duties of a Minister of the Gospel* (1810); Campbell, *Lectures on the Pastoral Character* (1811); Brown, *Christian Pastor's Manual* (Edinb. 1826, 12mo); Edmondson, *The Christian Ministry* (1828); Jerram, *The Christian Minister* (1829); Adam Clarke, *Letter to a Preacher* (1830); Bp. R. Mant, *The Clergyman's Obligations* (1830); Morrison, *The Christian Pastor* (1832); Thompson, *Pastoralia* (1832); J. D. Coleridge, *Practical Advice to the Young Parish Priest* (1834); Dale, *The Young Pastor's Guide* (1835); Barrett, *Essay on the Pastoral Office* (1839); Pike, *The Christian Ministry* (1839); Simpson, *Clergyman's Manual* (1842); Henderson, *Pastoral Vigilance* (1843); Pond, *The Young Pastor's Guide* (1844); Bridges, *The Christian Ministry* (1844); Humphrey, *Letters to a Son in the Ministry* (1845); Leifchild, *Counsels to a Young Minister* (1846); Sawbridge, *Manual for the Parish Priest* (1846); Bp. Meade, *Lectures on the Pastoral Office* (1849); John Angell James, *An Earnest Ministry* (1849); Wallace, *A Guide to the Christian Ministry* (1849); Cannon, *Lectures on Pastoral Theology* (1853); J. J. Blunt, *Obligations and Duties of the Parish Priest* (1856); Oxenden, *The Pastoral Office* (1859); Archbp. Whateley, *The Parish Pastor* (1860); Wayland, *Letters on the Ministry of the Gospel* (1863); Burgon, *The Pastoral Office* (1864); J. H. Blunt, *Directorium Pastorale* (1865); Hoppin, *Office and Work of the Christian Ministry* (1869); Kidder, *The Christian Pastorate* (1871); Tyng, *The Office and Duty of a Christian Pastor* (1874); Plumer, *Hints and Helps in Pastoral Theology* (1874).

Protestant French writers on this subject have not been numerous. Those whose works are best known are Ostervald (1781) and Vinet (1850); but the most important is Matter, *Le Ministère ecclésiastique et sa Mission spéciale dans ce siècle* (Paris. 1852). (D. P. K.)

We append the leading modern German writers on pastoral theology. The stagnation of Protestant life in the 16th and 17th centuries prevented a lively activity in this line of theological thought. One of the most important productions of this period is Valentin Andreä's *Das gute Leben eines rechtschaffenen Dieners Gottes* (Hamb. 1619), and his *Paræneseis ad ecclesiæ ministros*. In Spener's day pastoral theology first came to reassert its sway as in the period of the Reformation. His *Desiderien u. Bedenken* opens the list. It was succeeded by Hartmann's *Pastorale evangelicum* (1678), which divides the whole material into four rubrics: (1) *De pastoris persona;* (2) *vita;* (3) *sparta;* (4) *fortuna;* and was brought out in enlarged form by Francke, who in 1723 himself published *Idea studiosi theologiæ et monita pastoralia theologica*. Other important contributions of this period are: Quenstedt's *Ethica pastoralis;* Mayer's *Museum ministri ecclesiæ* (1690); Kortholt's *Pastor fidelis* (1696); Deyling, *Institutiones* (1734); Fecht, *Instructio pastoralis* (1717); Mieg's *Meletemata sacra de officio pastoris*, etc. (Frankf. 1747); Baumgarten-Crusius, *Casuistische Past.-Theol.* (2d ed. by Hasselberg, 1752); Jakobi, *Beiträge* (2d ed. 1768). The orthodox and pietistic theologians vied with each other to give prominence to the pastoral office, and however great the chasm between Gottfried Arnold and an orthodox Lutheran pastor, in the *Geistliche Gestalt eines evangelischen Lehrers* (1723), as the former depicted it, the latter was obliged—in so far as it concerned only the pastoral and not the dogmatical and liturgical—to recognise its services to Christian truth. Quite a different atmosphere greets us in the works of the rationalistic period, even when the authors have not exchanged the evangelical fundamental principles for the current and popular neology. Of the latter, Peter Miller's *Anleit. zur weisen u. gewissenhaften Verwaltung* (1777) is an interesting example. The pastors of this period saw their avocation principally in *public enlightenment*, as seen in Nikolai's *Sebaldus Nothanker* (1773); Achatius Nitzsch's *Anweisung zur Pastoralklugheit* (1791). But a better and higher view of the office was taken by Spalding, *Nutzbarkeit des Predigtamtes* (1772); Seiler, *Grundsätze zur Bildung künftiger Volkslehrer* (1783), and especially Rosenmüller, *Anleit. f. angehende Geistliche* (1792), and Niemeyer, *Handbuch f. christl. Religionslehrer* (1790); also Oemler, *Repertorium* (1796–1800). Still higher ground is taken by Griffe, *Die Past.-Theol. in ihrem ganzen Umfange* (1803); Schwarz, *Der christl. Religionslehrer* (1800); Kaiser, *System der Past.-Theol.* (1816); Hüffell, *Wesen u. Beruf des evangel. Geistlichen* (1822, and often); Haas, *Wissensch. Darstellung des geistl. Berufes* (1834). Herder was the first to recognise in the minister the priest and prophet, and not simply the useful servant of the public (see his *Briefe ü. das Studium der Theologie*). But it took fifty years before Herder's ideas were appreciated. The first to so treat the pastor was Harms, *Past.-Theol.* (1830–31), and he may be denominated the father of the modern German idea of the pastoral office. Excellent and more recent productions are Lohe's *Evangel. Geistlich.* (1852, etc.); Nitzsch, *Praktische Theologie*, vol. iii, pt. i; also under the special title, *Die eigenthümliche Seelenpflege des evangel. Hirtenamtes* (Bonn, 1857); Zimmermann, *Des Amtes Würde u. Bürde* (Zurich, 1859); Palmer, *Evangel. Pastoral-Theol.* (Stuttg. 1860; 2d ed. 1863). There are besides some periodicals devoted specially to this subject, as Vilmar u. Müller, *Pastoraltheol. Blätter*, since 1861. To the pastoral-theology literature of Germany belong also some biographical works: the life of Oberlin, Hofacker, Flattich, etc. Burk's *Past.-Theol. in Beispielen* (1838), and his *Spiegel edler Pfarrfrauen* (1842), bring together rich biographical matter under the rubrics of pastoral theology. What has been done for certain departments of pastoral theology we have not space to enumerate here. Yet reference might be made to Kündig, *Erfahrungen am Kranken- u. Sterbebette* (1856; 2d ed. 1859); Hase, *Gesch. der christl. Krankenpflege* (1857); also Wyss, *Etwas vom Kern u. Stoff der Seelsorge* (Basle, 1858); Beck, *Das christl. Leben u. geistl. Amt* (1859). The Roman Catholic Church possesses in the works of Powandra, Lüpschitz, Hinterberger, and especially Sailer's *Past.-Theol.* (1788, 1820, 1835), and in the more recent productions by Vogl and Amberger, most important works. A critique of pastoral-theology literature from a scientific standpoint has been furnished by Graf in his *Krit. Darstellung*, vol. i

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(1841). See also Hagenbach, *Encykl. u. Methodol.* p. 109-111; *Stud. u. Krit.* 1838, i, 753. (J. H. W.)

Pastorate is the state or relation of being a pastor (q. v.). In the Roman Catholic Church this depends upon the will of the bishop, who appoints, removes, and transfers priests at pleasure. In those Protestant countries where the Church is established by the State, the incumbency and term of office are regulated by statute. See PATRONAGE. In the non-Catholic churches of this country the pastoral relation is formed or dissolved by various processes, all substantially consisting of an express or implied assent or compact between the pastor and the flock. Among Congregationalists and Baptists this agreement is direct and formal; in the Presbyterian, Reformed, and several other churches, it is effected through the co-operation or sanction of certain ministerial bodies; and among Protestant Episcopalians, Methodists, and some others, through the intervention of bishops. In the Methodist Episcopal Church the term is limited to three years. See ITINERANCY.

Pastorelli. See PASTOUREAUX.

Pastos (παστός) is the word designating a shawl frequently used in the religious ceremonies of the ancient Egyptians as well as the heathens of Greece and Rome. It was generally figured with various symbolical representations corresponding to the particular rites in which it was used. The word *pastos* was also used to denote a small shrine or chapel in which a god was contained.

Pastoureaux or **Pastorells**, the name assumed by the fanatical hordes of peasants and vulgar classes who appeared in the north of France about A.D. 1251, and devastated France, ostensibly moved by loyal motives, but really actuated by blind religious zeal and hatred of priest and monk and Jew. They were specially animated by a thorough hatred of the clergy, who already in the 13th century were, in the minds of the peasants, associated with the tyrannous lay proprietary. Partly also they were called out by the crusading frenzy to which the piety of St. Louis had given a marked impetus. They expressed, in an irrational way, the peasants' genuine loyalty to their king, whose absence in Egypt served to aggravate their misery. Their name originated in the fact that most of them were shepherds. The movement commenced in Flanders. Suddenly a mysterious personage, who bore the name of "the Master of Hungary," appeared in the villages, inviting all shepherds, herdsmen, and laborers to join in the work of the rescue of the king and the recovery of the Holy Sepulchre. He was an aged man, with a long beard, and pale, emaciated face, who, it was said, spoke all languages by miracle, and claimed to act by direct authority of the Virgin. When he preached, the divine letter containing his instructions was kept clasped in one of his hands, the fingers of which were never even for a moment unclosed, lest he should lose the supernatural commission. This conduct readily imposed on the credulous multitude, while terror among the higher orders spread the wildest rumors as to his origin and character. He was said to be an apostate Cistercian monk; in his youth he had denied Jesus Christ; he had been, nay, was a Mohammedan; he it was that, in his youth, had led the crusade of children, who had plunged by thousands into the sea, or been sold into slavery to the Saracens; finally, he was an emissary of the Soldan of Egypt. Most of this is manifest fable; but this person's faculty for preaching makes it probable that he was really a monk, while his title, "the Master of Hungary," leads to the suspicion that he was in some way connected with the Bulgarian Manichees. He certainly had great powers of organization; for, as he proceeded through France, and as his retinue of credulous boors was augmented by numbers of profligate desperadoes, he appears to have instituted and maintained a tolerable discipline. Two lieutenants, who bore the title of masters, and numerous captains of thousands, received his orders and transmitted them to the obedient multitude. Marching through Flanders and Picardy, he entered Amiens at the head of thirty thousand men; thence he passed to the Isle of France, gathering the whole laboring population in his wake. None of the cities dared to close their gates against him; the horde of shepherds had become an army. On their banners were emblazoned the Lamb and the Cross, the Virgin with her angels appearing to the "master." In battle array they reached Paris to the number of one hundred thousand men. Blanche, the queen-regent, in some wild hope that these fierce peasants might themselves aid in achieving or compel others to achieve the deliverance of her son, suffered them to be admitted into the capital. But now their hostility to the Church became apparent. They not only usurped all the priestly functions, performed marriages, distributed crosses, offered absolution to those who joined their crusade, but they inveighed against the vices of the priesthood. "They taunted," says Matthew Paris, "the Minorites and the friar-preachers as vagabonds and hypocrites; the white monks" (the Cistercians) "as covetous of lands, and the robbers of flocks; the black monks" (the Benedictines) "as proud and gluttonous; the canons as half-laymen, given to all manner of luxury; the bishops as hunters, hawkers, and voluptuaries." It is noteworthy that the popularity of the Pastoureaux, at least in the cities, was won by thus heaping reproaches on the mediæval clergy. The master, emboldened by impunity (he had actually been admitted into the presence of the queen), now worked his way to Paris. Mounted in the pulpit of the church of St. Eustache, wearing a bishop's mitre, he preached and blessed and consecrated, married and granted divorces, while his swarming followers mercilessly slew the priests who endeavored to oppose them. After a short stay they quitted the city. The unwieldy host divided into three bodies. One went towards Orleans and Bourges; one towards Bordeaux; one to the Mediterranean coast. The first troop, led by the master in person, entered Orleans, notwithstanding the resistance of the bishop and clergy. Finding the populace favorable to the insurgents, the bishop issued his inhibition to all clerks, ordering them to keep aloof from the profane assembly. Unfortunately, the command was not obeyed. Some of the younger scholars were induced to attend the preaching which had awed Paris and her university. One of them foolishly interrupted the preacher; he was immediately struck down; the scholars were pursued: many were killed. The bishop laid the city under an interdict and fled. Leaving Orleans they shortly reached Bourges, where, penetrating into the Jewish quarter, they plundered the houses and massacred the inhabitants. Here the executive, at length convinced of their danger, decided to act. The moment selected was judicious, for the Pastoureaux were not expecting opposition. The master was about to or had failed to perform some pretended miracle, when the assault was commenced. A soldier rushed forth and clove the head of the master; the royal bailiff and his men-at-arms fell on the panic-stricken followers; the excommunion was read; such of the shepherds as were not massacred were hanged. Simon de Montfort at Bordeaux adopted similar measures with the second division. The leader was seized and thrown into the Garonne, and his followers cut down by the soldiery or hanged by the magistrates. The third division, which reached Marseilles about the same time, met with a similar fate.

Seventy years later, in the time of Philip V, this spasm of fanaticism was repeated. This rising, which was almost identical in character with that already described, took place under the pretence of a crusade, though under a very different king. Again the leader was a priest and monk who claimed supernatural gifts; again the disciples were found among the miserable peasants. The insurrection, perhaps more extended in scope, meeting with no encouragement, was less terrible in result. These enthusiasts commenced their career as mere mendicants,

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and it was not until many of them had been hanged that, in self-defence, they displayed any violence. It was with this object that the large body which reached Paris in the spring of A.D. 1320 commenced hostilities. Encamping in the Pré-aux-Clercs, they claimed the release of their imprisoned brothers, and, in default, they forced the prison of St. Martin, St. Germain, and the Chatalet, and set at liberty the inmates. Having succeeded in this rescue, they set off southward. This time they appear to have passed by the great cities of Central France; about 40,000 entered Languedoc and commenced a massacre of the Jews. At Verdun, on the Garonne, a royal castle, whither the Jews had fled for protection, a frightful butchery took place. At Auch, Gimont, Castel Sarrasin, Toulouse, and Gaillac similar cruelties were perpetrated. They then hurried to Avignon, but failed to enlist the sympathies of the pope. John XXII excommunicated them, alleging as the ground of this measure that they had taken the cross without papal authority. Further, he invoked the civil power, and found the seneschal of Carcassonne only too obedient. By his orders all the roads in the district were rendered impassable, and all the supplies of provisions stopped. Thus hemmed in on all sides in a malarious and barren country, the greater part of the Pastoureaux perished of famine and disease, and the survivors were put to death. So suddenly began and ended these two outbreaks of religious Jacquerie. The original authorities as to the early fanatics are Matthew Paris and William of Nangis, of the latter, the *Continuator Nangii*. Of modern accounts, the most valuable are, Sismondi's *History of France*, vol. vii and ix; Ducange, s. v. Pastorelli; Milman, *Hist. of Latin Christianity*, vi, 57–63; vii, 64 sq.; Blunt, *Dict. Hist. Theol.* s. v.

Pasture (prop. מַרְעִית or מִרְעֶה, from רָעָה, *to feed*, νομή). In the first period of their history the Hebrews led an unsettled pastoral life, such as we still find among many Oriental tribes. One great object of the Mosaical polity was to turn them from this condition into that of fixed cultivators of the soil. Pasturage was, however, only discouraged as a pursuit unfriendly to settled habits and institutions, and not as connected with agriculture. Hence, although in later times the principal attention of the Hebrews was given to agriculture, the tending of sheep and cattle was not at any time neglected. See CATTLE.

The shepherds who move about with their flocks from one pasture-ground to another, according to the demands of the season, the state of the herbage, and the supply of water, are called *nomads* — that is, not merely *shepherds*, but *wandering shepherds*. They feed their flocks on the "commons," or the deserts and wildernesses, which no settled or cultivating people have appropriated. At first no pastoral tribe can have any particular property in such tracts of ground in preference to another tribe; but in the end a particular tract becomes appropriated to some one tribe, or section of a tribe, either from long occupation, or from digging wells therein. According to the ideas of the East, the digging of a well is so meritorious an act that he who performs it acquires a property in the waste lands around. In the time of the patriarchs Palestine was but thinly peopled by the Canaanites, and offered many such tracts of unappropriated grounds fit for pasturage. In these they fed their flocks, without establishing any exclusive claims to the soil, until they proceeded to dig wells, which, being considered as an act of appropriation, was opposed by some of the inhabitants (Gen. xxi, 25, 26). After the conquest of Canaan, those Israelites who possessed large flocks and herds sent them out, under the care of shepherds, into the "wildernesses," or commons, of the east and south, where there are rich and juicy pasturages during the moist seasons of the year (1 Sam. xvii, 28; xxv, 4–15; 1 Chron. xxvii, 29–31; Isa. lxv, 10; Jer. l, 39). The nomads occupy, successively, the same stations in the deserts every year. In summer, when the plains are parched with drought, and every green herb is dried up, they proceed northwards, or into the mountains, or to the banks of rivers; and in winter and spring, when the rains have reclothed the plains with verdure, and filled the watercourses, they return. When these pastors remove, they strike their tents, pack them up, and convey them on camels to the next station. Nearly all the pastoral usages were the same anciently as now. The sheep were constantly kept in the open air, and guarded by hired servants, and by the sons and daughters of the owners. Even the daughters of emirs, or chiefs, did not disdain to tend the sheep (Gen. xxiv, 17–20; xxix, 9; Exod. ii, 16). The principal shepherd was responsible for the sheep intrusted to his care, and if any were lost he had to make them good, except in certain cases (Gen. xxxi, 39; Exod. xxii, 12; Amos iii, 12). Their services were often paid by a certain proportion of the young of the flock (Gen. xxx, 30). On the more dangerous stations towers were erected, from which the approach of enemies might be discovered. These were called the Towers of the Flock (Gen. xxv, 21; 2 Chron. xxvi, 10; Micah iv, 8).—Kitto. See SHEPHERD.

Pastushkoe Soglasia is the name of a Russian sect of Dissenters. They were founded by a shepherd, and their chief peculiarities were that they held the marriage tie to be indissoluble by any human power, and that it is sinful to carry fasting so far as to injure health or destroy life.

Patæci, Phœnician gods, whose images were used as ornaments to their ships.

Patagonia, the most southern country of South America, in lat. 38°–53° S., and in long. 62° 40′–75° 40′ W., bounded on the north by the Argentine Republic and the Rio Negro, which separates it from the Pampas; on the north-west by the Chilian territories; on the west by the Pacific; on the south by the Strait of Magellan, which separates it from Tierra del Fuego; and on the east by the Atlantic; has an area of about 350,000 square miles, and a population estimated at about 100,000. The coast of the Atlantic is much broken by extensive bays and inlets, none of which, however, are of much importance or advantage in a commercial point of view. Along the western coast, and stretching from 42° S. to the Strait of Magellan, are numerous islands, of which the principal are Chiloé, the Chonos Archipelago, Wellington Island, the Archipelago of Madre de Dios, Queen Adelaide's Archipelago, and Desolation Island. These islands — which, together with several peninsulas, form a coast almost as rugged as that of Norway—are mountainous; but in none of them, except in Desolation Island, do the mountains rise to the snow-line.

Surface, Soil, etc.—The country is divided by the great mountain-range of the Andes into Eastern and Western Patagonia. The latter, comprising the coast districts and the islands, is rugged and mountainous. Opposite the island of Chiloé are two active volcanoes, one of which, Minchinmavida, is 8000 feet high. The slope of the country from the Andes to the Pacific is so steep, and the strip of shore so narrow, that the largest river of this district has its origin only about thirteen miles from its embouchure on the coast. In the island of Chiloé, in the north of Western Patagonia, the mean temperature of winter is about 40°, that of summer rather above 50°; while at Port Famine, in the extreme south of this region, and 800 miles nearer antarctic latitudes than Chiloé, the mean temperature is not much lower, being in winter about 33°, and in summer about 50°. This unusually small difference in the mean temperature of the extremes of Western Patagonia, which extends over about 14° of latitude, is due to the great dampness of the atmosphere all along the coast. The prevailing winds of this region blow from the west; and, heavily surcharged with the moisture they have drawn from the immense wastes of the Pacific Ocean,

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they strike against the Andes, are thoroughly condensed by the cold high mountains, and fall in rains that are almost perpetual from Chiloé to the Strait of Magellan. South of 47° S. latitude hardly a day passes without a fall of rain, snow, or sleet. This continual dampness has produced forests of almost tropical luxuriance. A kind of deer wanders on the east side of the mountains; pumas and water-fowl are met with; and, along the coast, seals, otters, sea-elephants, fish, and shell-fish are found.

Eastern Patagonia, called *the plains*, comprises by far the larger portion of Patagonia, and extends eastward from the Andes to the Atlantic. Its surface has not yet been thoroughly explored, and is described only in the most general terms. According to these accounts Eastern Patagonia, from its northern to its southern limits, is an immense stony, shingly waste, generally level, but gradually rising in terraced steppes from the Atlantic to the Cordilleras. The elevation of the highest of these terraces is about 3000 feet. The surface is covered with stones and pebbles, mixed with earth of a whitish color, overlying great masses of porphyry, and strewn with immense boulders. Thorny brushwood, tufts of coarse brown grass, and towards the west basaltic ridges, break the dead level of the dreary landscape. The soil is strongly impregnated with saltpetre. Salt lakes of every variety of extent and level abound. Many of these lakes are surrounded by a brilliant snow-white crust; the waters of some of them are cold in summer and hot in winter, while in others the waters are poisonous. Extending along the south coast for several hundred miles there is a great deposit of tertiary strata, underlying a stratum of a white pumaceous substance, a tenth part of which is marine infusoria. Sea-shells are scattered everywhere across the country, and salt is everywhere abundant, from which circumstance it has been inferred that this tract was once a sea-bottom. The air of Eastern Patagonia is generally dry and hot, deriving no moisture from the prevailing west winds, which pass over the plains after having been drained by the Andes. Hurricanes, however, cutting and frigid, sweep over the plains with great fury, stripping the hides from the roofs of the *roukahs* or huts, and paralyzing the inhabitants with cold and fear. The above account, though in general correct, must be supplemented as well as modified by a few facts as to the surface from one who recently lived for three years in Patagonia and its vicinity. According to M. Guinnard, the country along the banks of the Rio Negro is for the most part mountainous, and is intersected by deep ravines; but it is not, as has hitherto been believed, completely sterile, for, on the contrary, the escarped banks of the river are sometimes abundantly fertile. The same traveller further estimates that one third of the entire area of this country—which has hitherto been described as barren—is of great fertility, especially the regions on the east coast and on the Strait of Magellan in the south. Along the eastern base of the Andes also, the great tract of territory called *Los Serranos* is astonishingly picturesque and fertile. Here great forests abound, to which the Indians retire for shelter from the freezing winds of winter. There are also deep valleys furrowed by mountain torrents; and numerous lakes, the haunts of wild duck and other water-fowl, which would delight the European sportsman, but which are never disturbed by the Indians, and are almost as tame as barn-yard fowls. Except pasture, Eastern Patagonia has no productions. However fertile the soil in some places may be, it is nowhere cultivated. The Indians live upon the produce of the chase alone, and seem to desire no better sustenance. The principal rivers are the Rio Negro; the Chupat, which flows through a good soil, producing excellent pasture and good firewood; and the Santa Cruz, which flows through a barren district, in a valley from one to five miles wide, and 1400 feet below the level of the plain. All these rivers rise in the Andes; the Chupat flows east, and the others south-east. Herds of horses are reared, dogs abound, and in the more favored regions cattle are bred; pumas and foxes are met with, as well as condors, hawks, partridges, and water-fowl in Los Serranos. But by far the most important animals are the guanaco (wild llama), the nandou (Patagonian ostrich), and the gama, a kind of deer.

Inhabitants.—The Patagonians have hitherto been described only in the most general terms, and in many cases very inaccurately. Patagonia was visited at an early period by captains Byron, Wallis, and Cook in succession, and the accounts which they brought to Europe of the appearance, habits, and manners of the natives of Patagonia were of a marvellous character. Later accounts, however, greatly modify these extravagant statements. Captain Wallis, who went out after Byron's return, has been much more judicious and careful in his inquiries. So also Bougainville, who sailed along the coast in 1767. The next to enrich our knowledge of Patagonia was captain Falkner, and by this information we are enabled to definitively class the Patagonian monster of the early voyagers with Gulliver's giants. The tallest of the tribes are composed of men who, on an average, are nearly six feet in height; while in other tribes the average height is an inch or two less. There is reason to believe, however, that instances of unusual height are as rare in Patagonia as in Europe. The peculiar costume of the Patagonians, which in most instances consists of a long mantle of hide, drooping with unbroken outline from their shoulders almost to the ground, gives them the appearance of extraordinary height. Many of the tribes also are large in body, while they have comparatively short extremities; and these, when seen on horseback, covered with their long mantles, seem almost gigantic in stature. Their color is a reddish brown. Their shoulders are large, and well thrown back; the chest is well expanded; the head large, the forehead open and prominent; the mouth large; the eyes black, and generally large; the nose frequently hooked, long, and thin, though among some tribes it is, as a rule, broad at the nostrils; the ears are large, and elongated by the heavy ornaments of their own manufacture which they wear in them, and which are so large that they often rest on the shoulders. The hair, generally black, coarse, and lank, is sometimes rolled together on the top of the head. Their houses, called *roukahs*, are formed of three rows of stakes driven into the ground. The middle row is higher than the others, and the three rows are tied together with strings of hide, and so kept in their place. This frail framework is covered with hides which reach the ground on all sides, and are fastened to it by small stakes of bone. At nightfall guanaco hides are spread on the ground within the tents, and the men and women, laying aside their mantle, their only garment, and which sometimes serves as a blanket, go to sleep under the same roof and in the same apartment. Bathing in cold water every morning, throughout the whole year, is a custom to which men, women, and children conform; and although the morning bath may not free them from vermin—a national characteristic—yet it has the effect of preventing disease, and of enabling them the more easily to endure the severities of winter. The men, when out on the hunt, show wonderful courage and adroitness; when not so engaged they live in perfect idleness. They are incredibly greedy and voracious. They deck their heads, and ornament them into the perfection of ugliness, greasing their hair with the fat of the horse. They pull out the hair of the eyebrows and beard, and paint their bodies with black, red, and other colors. The Patagonians are nomads; some of the tribes, however, as the *Puelches*, are nomads from choice, not from necessity, for their district or headquarters is abundantly fertile. The more important tribes are nine in number; and each tribe is led and governed by a cacique, whose power extends also to numerous sub-tribes. Each family and each man, however, is entirely free,

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and can remain attached to a certain tribe or separate from it at pleasure. The Patagonians form themselves into these communities for the purpose of self-defence. Wars are so frequent that security is found only in union. The chiefs are considered as the fathers, the leaders, and the rulers of the tribe; and are selected chiefly on account of their bravery in battle. The more powerful tribes frequently make raids upon settlements, and carry off great numbers of horses and cattle. They subsist upon the flesh of horses, nandous, gamas, and guanacos; the flesh they eat is generally raw. Their choice morsels are the liver, the lungs, and the raw kidneys, which they prefer to eat dished in the warm blood of the animal, or in curdled milk seasoned with salt. Roots and fishes are also eaten, but raw flesh is the staple. They are hospitable among themselves, though bitterly hostile to Christians. Their only manufactures are mantles of guanaco hide, and saddles, bridles, stirrups, and lassos. The lassos and the articles of harness are chiefly plaited, and evince wonderful ingenuity and nicety of execution. The mantles are made for the most part by a tribe called the *Cheouelches*. They are mainly made by women, who first in a rude and primitive manner tan the leather, then put the hides together, and sew them with the small sinews of the animal itself. Afterwards the men rub them with a stone for the purpose of suppling them and flattening the seams, and then ornament them with capricious designs in red and black paint. The Indians obtain a few cattle and horses in exchange for these mantles, which are no less prized by neighboring tribes than they are by Hispano-Americans. Clothed in one of them, the natives expose themselves to the most intense cold without receiving any injury.—Chambers.

The *religion* of the Patagonians is dualistic. They believe in two gods or superior beings—the God of Good and the God of Evil; or, in their own language, *Vitaventru*—the Great Man, and *Huucuvu* or *Gualichu*—the Cause of Evils. The former they consider the creator of all things, and they believe that he sends the sun to them as his representative, as much to examine what takes place among them, as to warm their bodies and renew the brief spring verdure. The moon is another representative, whose office it is to watch them and give them light. Believing that they themselves require a great deal of "watching," they further imagine that every country on the globe has its own sun and moon, or special watchers. They have no idols. Their faith is transmitted from father to son, and its observances are strictly attended to. They are full of strange superstitions. They dread the north and the south, believing that from the south come evil spirits, who take possession of the souls of the dying, and bear them off to the north. They fancy that the best means of ensuring a long life is to go to sleep with the head lying either to the east or to the west. They also regard all natural phenomena as being caused by their own conduct, and all misfortunes as sent in punishment for moral delinquencies. Thus the fearful tempests that sweep over their plains inspire them with the greatest dread. During the prevalence of the hurricane they crouch together in their huts; fear makes them inactive, and they do not stir from their grovelling position even to cover themselves with the hides which the tempest strips from their huts. The Patagonian never eats or drinks without turning to the sun, and throwing down before him a scrap of meat or a few drops of water, and using a form of invocation. This form of invocation is not fixed, but it hardly ever varies, and is to the following effect: "O Father, Great Man, King of this earth! give me favor, dear friend, day by day; good food, good drink, good sleep. I am poor myself; are you hungry? Here is a poor scrap: eat if you wish." The Patagonians observe two great religious fêtes—one in summer, in honor of the Benevolent Deity; and another in autumn, in honor of the God of Evil. On the occasion of these fêtes the Indians assemble on horseback, dressed in the most ceremonious manner, with their hair newly greased, and their bodies freshly painted. On such occasions it is customary to wear whatever vestments they may have obtained either in war or by stealth from civilized men; and a Patagonian chief may be seen wearing above his mantle of hide the shirt of the European, or casing his legs in a pair of pantaloons. The Patagonians are much given to gambling and to drinking. They make intoxicating beverages from the berries which they find in their woods, and they obtain liquor from the Hispano-Americans in exchange for mantles. See *Trois Ans d'Esclavage chez les Patagons*, by A. Guinnard.

Missionary Labors in Patagonia, etc.—In 1844 a society was organized in Great Britain (at Brighton), mainly by the exertions of captain A. F. Gardiner, R.N., an eccentric but pious and upright Christian man, for the prosecution of mission work in Patagonia. Captain Gardiner had spent some time in the Zulu country, south-eastern Africa, and had zealously attempted to engage in missionary work there, but had been compelled to leave the country along with some other missionaries by the treachery of the notorious chief Dingaam, who, on giving a large party of Dutch boers an entertainment, ostensibly for concluding arrangements for their settling in the country, suddenly fell upon and murdered his guests. The captain had made two exploratory tours along the coast, but did not succeed in finding a suitable opening for missionary enterprise. On returning to England he unsuccessfully applied to the Church, the London, the Wesleyan, and the Moravian societies, the directors of which he failed to bring over to his views. He therefore formed an independent association for the benefit of the Indian tribes of South America generally. A clergyman could not be found to go forth on the perilous enterprise, but a catechist was at length secured, and captain Gardiner defrayed his own expenses. They were not above a month in the field, however, before they hailed a vessel on her homeward course, and gladly made their escape, having been in constant alarm for their lives from the warlike attitude of the natives. In January, 1848, captain Gardiner sailed from England to plant a mission among the wild Patagonians inhabiting the extreme part of the continent of South America, called Tierra del Fuego. He took with him four seamen, a carpenter, and provisions for seven months. They had no sooner landed than the savage natives set themselves to the work of plunder, and robbed them of nearly all that they possessed. Feeling that there was no security for either life or property, and seeing no probability of doing any good, captain Gardiner and his companions again fled from the inhospitable shores of South America, where their sojourn had extended over little more than a week. Nothing daunted by previous reverses, captain Gardiner again organized a missionary expedition to Patagonia. This time he took with him four seamen and two catechists. They sailed from England in the month of September, 1850. On reaching their destination, it is said that the sight of the savage natives struck the whole party with absolute terror. In attempting to explore the coast in search of the most eligible site for a mission station, they endured many hardships both from the rigor of the climate and the unfriendly disposition of the natives, who were ever ready to pilfer their property, but who refused to supply them with provisions, or to assist them in any way whatever. When at length they ventured on shore, they were driven to the greatest extremities for want of food, which soon brought on disease, and death laid his icy hand on three of their number in the course of five days. The efforts of one of the survivors to inter the remains of his departed comrades exhausted his little strength, and he lay

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upon the ground as helpless as a child. At length, one after another, the whole party perished from starvation. Several entries in captain Gardiner's journal, which was recovered, witness to the personal piety and singular devotedness of the little band of sufferers. One of the catechists, Mr. Richard Williams, was a Wesleyan local preacher and a man of remarkable zeal and devotedness to God. He went out as surgeon to the mission, and Dr. James Hamilton published a beautiful memorial of his sufferings and death. Thus mournfully ended the Patagonian mission; and thus also ended the remarkable career of captain Gardiner. After the death of this good man and his companions, the friends of the Patagonian mission reorganized the society as "the South American Missionary Society," and stations were established at Keppel Island (one of the Falkland Isles), Patagones, Lota, Callao, and Panama, and laborers sent to those places. Laborers were also sent to the Chincha Islands. This society is now in successful operation, and hopes are entertained for good results from its fields. At first the Patagonians were reached indirectly. Natives were induced to go over to Keppel Island, and there taught. Gradually the influence of the civilized natives made its way, until now a station is maintained on Navarin Island. The missionaries minister not only to the Patagonians, but also to the European Protestants and the Roman Catholics. See Grundemann, *Missions-Atlas*, No. 9, pt. iv; Brown, *Hist. of Missions*, iii, 458 sq.; *Missionary World*, p. 115 sq.; Wappaeus, *Patagonia, geographisch u. statistisch* (Leips. 1871, 4to); Littell, *Living Age*, June 12, 1852, art. iv. (J. H. W.)

Patâla (from *pat*, "fall"), is, in Hindû mythology, the name of those inferior regions which have seven, or, according to some, eight divisions, each extending downwards ten thousand *yojanas*, or miles. The soil of these regions, as the *Vishnu-Purâna* relates, is severally white, black, purple, yellow, sandy, stony, and of gold; they are embellished with magnificent palaces, in which dwell numerous Dânavas, Daityas, Yakshas, and great snake-gods, decorated with brilliant jewels, and happy in the enjoyment of delicious viands and strong wines. There are in these regions beautiful groves and streams and lakes, where the lotus blows, and the skies are resonant with the kokila's songs. They are, in short, so delightful that the saint Narada, after his return from them to heaven, declared among the celestials that Patala was much more delightful than Indra's heaven. Prof. Wilson, in his *Vish u-Purâna*, says "that there is no very copious description of Patâla in any of the *Purânas;* that the most circumstantial are those of the *Vâyu* and *Bhâgavata Purânas;* and that the *Mahabhârat* and these two *Purânas* assign different divisions to the Dânavas, Daityas, and Nâgas. . . . The regions of the Patâla and their inhabitants are oftener the subjects of profane than of sacred fiction, in consequence of the frequent intercourse between mortal heroes and the serpent-maids. A considerable section of the *Vrihat-Kathâ* consists of adventures and events in this subterraneous world" (Chambers, s. v.). For inferior regions of a different description, see NARAKA.

Patanjali is the name of two celebrated authors of ancient India, who are generally looked upon as the same personage, but apparently for no other reason than that they bear the same name. The one is the author of the system of philosophy called Yoga (q. v.), the other the great critic of Katyâyana (q. v.) and Pânini (q. v.). Of the former, nothing is known beyond his work—for which see the article YOGA. The few historical facts relating to the latter, as at present ascertained, may be gathered from his great work, the *Maha'bhâshya*, or "the great commentary." The name of his mother was Gonikâ; his birthplace was Gonarda, situated in the east of India, and he resided temporarily in Cashmere, where his work was especially patronized. From circumstantial evidence, Prof. Goldstücker has, moreover, proved that he wrote between B.C. 140 and 120 (*Pânini, his Place in Sanscrit Literature*, p. 235 sq.). The *Mahabhâshya* of Patanjali is not a full commentary on Pânini, but, with a few exceptions, only a commentary on the Vârtikas, or critical remarks of Katyâyana on Pânini. "Its method is analogous to that of other classical commentaries: it establishes, usually by repetition, the correct reading of the text, in explaining every important or doubtful word, in showing the connection of the principal parts of the sentence, and in adding such observations as may be required for a better understanding of the author. But frequently Patanjali also attaches his own critical remarks to the emendations of Katyâyana, often in support of the views of the latter, but not seldom, too, in order to refute his criticisms, and to defend Pânini; while again, at other times, he completes the statement of one of them by his own additional rules." Patanjali being the third of the grammatical triad of India [see PÂNINI], and his work, therefore, having the advantage of profiting by the scholarship of his predecessors, he is looked upon as a paramount authority in all matters relating to classical Sanscrit grammar; and very justly so, for, as to learning, ingenuity, and conscientiousness, there is no grammatical author of India who can be held superior to him. The *Mahabhâshya* has been commented upon by Kaiyyata, in a work called the *Bhâshya-Pradîpa;* and the latter has been annotated by Nagojibhatta, in a work called the *Bhâshya-Pradîpodyota*. So much of these three latter works as relates to the first chapter of the first book of Pânini, together with the Vârtikas connected with them, has been edited at Mirzapore (1856) by the late Dr. J. R. Ballantyne, who also gave a valuable literal translation of the first forty pages of the text.—Chambers, s. v.

Pat'ara (Πάταρα, neut. plur.), a considerable town of Lycia, in Asia Minor, opposite the island of Rhodes. Patara was a very ancient city, and is said to have been founded by *Patarus* (Strabo, xiv, 3, p. 665), a son of Apollo (Steph. Byz. s. v.). It was already celebrated in the time of Herodotus for a temple and oracle of this deity (i, 182), who is called by Horace on this account *Patareus* (lib. iii, ode iv, l. 64), and the coins of Patara bear the representation of his temple. In fact, the worship of this divinity prevailed in Lycia to an extent nearly equal to that of Diana in the neighboring province of Lydia. It appears to have been colonized by the Dorians. Strabo tells us that Ptolemy Philadelphus repaired it, and called it the *Lycian Arsinoë*, but its old name was retained (l. c.). Patara was situated on the south-western shore of Lycia, not far from the left bank of the river Xanthus. The coast here is very mountainous and bold. Patara was practically the seaport of the city of Xanthus, which was ten miles distant (Appian, *B. C.* iv, 81). Its inhabitants availed themselves of the great commercial advantages of their situation, and carried on an extensive trade with Egypt, Syria, and Cyprus. The river Xanthus was navigable beyond the city of that name for vessels of large tonnage, and the whole valley was thickly peopled by a cultivated and lux-

Coin of Patara.

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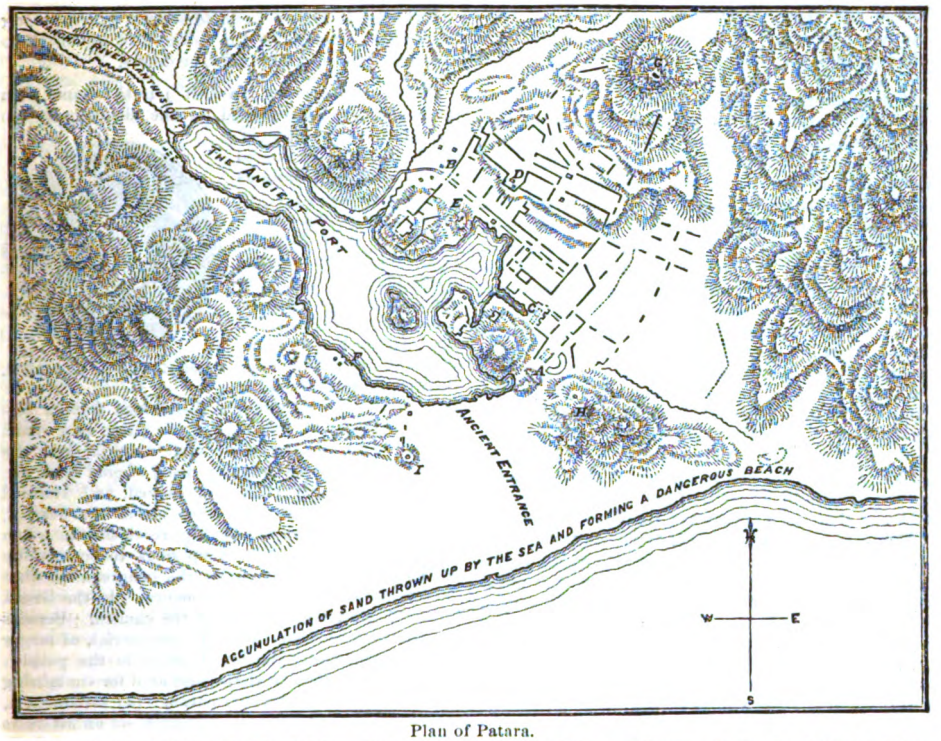

Plan of Patara.

A, Theatre. *B*, Arch. *C*, Buildings (baths?). *D*, Column; Doric temple. *E*, Tomb of Mr. Bedford. *F*, Horreum. *G*, Acropolis. *H*, Citadel. *I*, Pharos.

urious race. The beauty of the scenery, the fertility of the soil, and the healthiness of the climate, all tended to make the valley of the Xanthus a favorite residence, and the magnificent ideas and taste of its inhabitants are proved by the extensive remains of antiquity found along the whole course of the river. Patara derived great benefit from the independence of the country of which it was the chief seaport, and it was not reduced to the ordinary condition of a Roman province till the reign of the emperor Claudius. The coast of Lycia about this city is rocky and picturesque, and the rugged spurs of the Taurian chain terminate here in the abrupt promontories of Cragus and Anticragus, the one on the east and the other on the west of the river Xanthus. Patara preserved its importance as a seaport through all the revolutions which affected Lycia. It furnished a considerable fleet in that memorable war waged against the Greeks by Persia, of which empire Lycia formed a part. In later and more anarchical times its inhabitants addicted themselves to piracy, and acquired an unenviable reputation by their depredations. These notices of its position and maritime importance introduce us to the single mention of the place in the Bible (Acts xxi, 1, 2). Paul was on his way to Jerusalem at the close of his third missionary journey. He had just come from Rhodes (ver. 1); and at Patara he found a ship, which was on the point of going to Phœnicia (ver. 2), and in which he completed his voyage (ver. 3). This illustrates the mercantile connection of Patara with both the eastern and western parts of the Levant. A good parallel to the apostle's voyage is to be found in Livy (xxxvii, 16). The commercial dealings of Lycia and Phœnicia made it extremely probable that Patara would be the place from whence such a passage could be made with the most certainty, and from hence the apostle sailed to Tyre. At the time of Paul's visit it must have been a splendid as well as an influential and populous city. Some of its ruins are of great extent and beauty; and Livy, speaking of Lycia, calls Patara "caput gentis" (xxxvii, 15; comp. Pomp. Mela, i, 15; Polyb. xxii, 26). In sailing from Rhodes to Patara, Paul had before him some of the grandest scenery in the East. Crossing the channel from the little harbor of Rhodes, the vessel would skirt for a time the bold coast, and then, passing a noble headland, it would open up the rich valley of the Xanthus, and the little plain at its mouth, which extends some eight miles along the shore, and six or seven inland. Near the eastern extremity of this plain stood Patara, close upon the beach, separated from the river Xanthus by a broad belt of loose sand, which the wind and waves have drifted up into bare mounds and hills. The site of the city is now a desert; many of its principal buildings are almost covered with sand; and its harbor, into which Paul sailed, is now a dismal, pestilential marsh. The walls of Patara can still be traced. The triple arch of one of its gates is standing; so also are the remains of a theatre scooped out in the side of a hill (Leake, *Asia Minor*, p. 320); of baths near the sea; of an old castle commanding the harbor; and of temples, altars, columns, and houses, now ruined and mutilated. A Greek inscription over the great city gateway mentions, "Patara the metropolis of the Lycians" (Fellows, *Lycia*, p. 222 sq.; Beaufort, *Karmania*, p. 2 sq.; Spratt and Forbes, *Travels in Lycia*, i, p. 30 sq.; ii, 189). The desolate ruins now bear the same name. Paul did not remain long at Patara; he probably left a few hours after his arrival; yet Christianity obtained a footing in the city, and it subsequently became the seat of a bishop, and was represented in the Council of Nice (Hierocl. p. 684). See in addition to the works above cited, Conybeare and Howson, *St. Paul*, ii, 226; Lewin, *St. Paul*, ii, 99; Smith, *Dict. of Class. Geog.* s. v. See LYCIA.

Patara. See ALMS-BOWL.

Patarenes or **Patareni**, a name used in Italy during the 12th and 13th centuries as a general appellation to denote sects contending against the dominant

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Church and clergy. Different opinions have been entertained in regard to the origin of the name, some believing that it is derived from a certain place called *Patara*, where the heretics, as they were considered, held their meetings. The word *Pataria* (q. v.), however, in the dialect of Milan, signified a popular faction; and as the sects in question were generally held in favor with the common people, it must be that the name was applied in derision by the aristocracy. It may also have been used because, after the contest between the Pataria at Milan and the clergy, the term implied in general a spirit of hostility to the priesthood. The name of *Tisserands* originated from the circumstance that many of their adherents were weavers by trade. The common characteristic of all these sects was opposition to the clergy and the hierarchy. They differed in the extent to which, and the grounds on which, they opposed the prevailing ecclesiasticism, and attempted to set up a Church of their own. The Patareni should be especially recognised as the Italian Manichæans, who were condemned by the Lateran Council of A.D. 1179. As in the East, so in the West, Gnostic speculations had in all probability continued to exist, though by secret tradition. In point of fact, we know that the Vandals had transported shiploads of Manichæans to the shores of Italy, while the Priscillianists openly avowed their tenets in Spain as late as the 7th century. Probably, however, the movement issued again from the East, in all likelihood from Bulgaria, where, since the time when the Paulicians had settled in that district, Gnostic and Manichæan views were widely entertained and zealously propagated. Even the names of these sects prove the correctness of this assertion. The most general designation was that of Cathari (καθαροί); but they were also called Bulgari (whence, in popular parlance, the opprobrious name Bougre) or Gazari, perhaps after the inhabitants of the Crimea (the Chazars), or else a different mode of pronouncing the word καθαροί, and Publicani, probably a transposition by which the foreign term of Paulicians was converted into a well-known term of reproach. The *Duchobortzi* (q. v.) of Russia are by Krasinski conjecturally referred to the Patarenes, who existed in Russia also to the middle of the 18th century. See Mosheim, *Eccles. Hist.* ii, 33; Neander, *Ch. Hist.* vol. v; Hardouin, *Concilia*, vii, 163; Hardwick, *Church Hist. of the Middle Ages*, p. 204, 305. (J. H. W.)

Patareus, a surname of *Apollo*, derived from the town of Patara, in Lycia, where he had an oracle.

Pataria OF MILAN. Among the Lombard clergy simony, concubinage, and marriage of priests were very common. Accordingly the changes introduced by Hildebrand met with most strenuous resistance from them. The opposition was headed by archbishop Guido of Milan, whom Henry III had, in 1046, appointed to that diocese. Guido was supported by the nobility and clergy. But two deacons, Arialdo and Landulf Cotta, organized a conspiracy among the common people, which their opponents, by way of derision, designated *pataria*, *paterini* (i. e. blackguards). The papal party adopted this name, and began a warfare against married priests, which for thirty years led to continual scenes of violence and bloodshed. See Giesebrecht, *Deutsch. Gesch.* vol. iii, pt. i; Hefele, *Conciliengesch.* vol. iv and v; Lea, *Hist. of Sacerdotal Celibacy*; Alzog (Rom. Cath.), *Kirchengesch.*; Baxmann, *Gesch. der Politik der Päpste*, vol. ii. (J. H. W.)

Patch (ἐπίβλημα, something *put on*, "piece," Matt. ix, 16; Mark ii, 21; Luke v, 36), taken (*torn off*, from ῥήγνυμι) from a fragment or remnant (ῥάκος, literally *rag*, "cloth") of new material, to mend a rent in a garment. See SEW.

Patella, a surname of *Ops* (Plenty), as opening the stems of the corn-plant, that the ears might sprout out.

Patellarii Dii, a name sometimes given among the ancient Romans to the *Lares*, because offerings were made to them in *patellæ*, or dishes.

Paten (Lat. *patina*, "a dish") is the name of a small plate, or salver, used for the elements of the bread in the celebration of the Eucharist. It was so formed in ancient times as to fit the chalice (q. v.) or cup as a cover, and was invented by pope Zephyrinus. While the practice of the Offertory (q. v.) continued, there was a special paten for the bread-offering. In the Roman Catholic Church, in which the unleavened wafer-bread is used, and the communion is distributed from a distinct vessel called Pyx (q. v.), the paten is a small circular plate, always of the same material with the chalice. It is most commonly made of gold or silver, and is often richly chased or carved, and studded with precious stones. In some places the deacon, after the Lord's Prayer, having received the paten from the subdeacon, lifts it up so as to be seen by the people, in order to notify the congregation that the communion is about to commence. In the Greek Church it stands on the left of the chalice. Besides the altar-patens, there were (1) ministerial, of larger size, for containing the bread given to the people; (2) chrismal, hollow in shape, and used for containing chrism for baptismal confirmation; (3) ornamental, with carvings and symbolical images, set on altars as decorations. The word is retained in the Prayer-book of the English Episcopal Church, the (American) Protestant Episcopal Church, and the Reformed Episcopal Church. The Lutherans also retain the name. (J. H. W.)

Paten, Chichester Cathedral.

Paterini. See PATARENES.

Paterniāni is the name of Manichæan heretics mentioned by St. Augustine and Prædestinatus as believing that the upper and intellectual part of the body was created by God, and the lower or sensual part by the evil one. They were also called *Venustiani* (from Venus, the heathen goddess, who patronized unchastity), and were condemned for their immorality as well as their heresy by Damasus in a council held at Rome in A.D. 367. See Augustine, *Hæres.* lxxxv; Prædest. *Hæres.* lxxv; Labbé, *Concilia*, ii, 1088.

Pater-Noster (Lat. for *Our Father*), the name among the Romanists for the LORD'S PRAYER (q. v.). It is claimed by many Protestants that this prayer was not intended by Christ as a formula of Christian prayer, because it contains no allusion to his atonement, nor recognises the offices of the Holy Ghost. It has nevertheless been generally adopted by the Protestant churches in worship on account of its beauty and terseness, and because Christ gave it in illustration of the simplicity of Christian prayer. But Protestants condemn the too general use made of it by the Romanists. Since the 13th century they have used it in the opening of divine service, and by the Council of Trent a catechism was published which contains a detailed exposition and commentary of it; and in all the services not only of the Roman Missal, Breviary, Ritual, Processional, and Ordinal, but in all the occasional services prescribed from time to time, it is invariably introduced. In the Rosary (q. v.) of the Virgin Mary it is combined with the Hail Mary, the prayer addressed to the Virgin (whence the larger beads of the "Rosary" are sometimes called *Pater-Nosters*), and perhaps the most usual of all the formal shorter devotions among Roman Catholics is the recitation *a stated number of times* of the "Pater," with one or more "Ave Marias,"

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generally concluding with the Doxology. The Roman Catholics do not use the concluding form of this prayer as commonly used by Protestants, "For thine is the kingdom, and the power, and the glory forever. Amen." (J. H. W.)

Paternus, St. (1), a French prelate of the early mediæval period, was born about 365. He was the founder of the Church of Vannes, and was taken from the solitude in which he lived to ascend the episcopal chair, then but recently established by king Mériadec. Constrained by persecution to leave his church, Paternus returned to his hermitage, where he died about 448. His remains were successively carried to Marmontier, Issoudun, and to the church of his own name at Vannes. He is honored by the Roman Catholic Church on April 13.

Paternus, St. (2), flourished in the second half of the 5th century. He was consecrated, in 461, in his own church by St. Perpet, archbishop of Tours. The bishops assembled for this ceremony dressed according to the discipline of the sixteenth canon published by the Council of Vannes. Paternus died towards the close of the 5th century, after having experienced great annoyances from the people of his diocese.

Paternus, St. (3), called also St. Païr, or Paer, or Pois, was born at Poitiers about the year 482. His father, Patranus, with the consent of his wife, went to Ireland, where he ended his days in holy solitude. Paternus, fired by this pious example, early embraced a monastic life in the abbey of Ansion, called in succeeding ages Marnes, and at present, after the name of a holy abbot of that house, St. Jovin des Marnes, in the diocese of Poitiers. After some time, burning with a desire to extend the monastic influence, he passed over to Wales, and in Cardiganshire founded a convent called Llan-patern-vaur. He made a visit to his father in Ireland, but was soon recalled to the monastery. Shortly afterwards he retired with St. Scubilion, and embraced an austere anchoretical life in the forest of Sciey, in the diocese of Coutances, near the sea. This desert, which was then of great extent, but has since been gradually gained upon by the sea, was anciently a favorite resort of the Druids. St. Paternus converted to the faith the idolaters of that and many neighboring parts, as far as Bayeux, and prevailed upon them to demolish a pagan temple in this desert which was held in great veneration by the ancient Gauls. St. Senier, St. Gaud, and St. Aroastes, holy priests, were his fellow-hermits in this wilderness, and his fellow-laborers in these missions. Paternus assisted in 557 at the third Council of Paris. He was consecrated bishop of Avranches by Germanus, bishop of Rouen. The Church of Avranches prospered greatly under his administration, and became noted. Paternus occupied the episcopal chair of Avranches for thirteen years, and died April 16, 565, on the same day with St. Scubilion. Both were buried at the same place, in the oratory of Sciey, now the parish church of St. Pair, a village much frequented by pilgrims, near Granville, on the sea-coast. Paternus is titular saint of a great number of churches in those parts of France. He is commemorated by the Roman Catholic Church on April 16. See *Gallia Christiana*, vol. xi; Abbé Tresvau, *L'Église de Bretagne*; Bolland, *Acta Sanctorum*, April 15 and 16; Butler, *Lives of the Fathers, Martyrs, and Saints*, April 16. — Hoefer, *Nouv. Biog. Générale*, xxxix, 326.

Path, the general course of any moving body. So we say the path of the sun in the heavens; and to this the wise man compares the path of the just, which is, he says, like daybreak; it increases in light and splendor till perfect day. It may be obscure, feeble, dim, at first, but afterwards it shines in full brilliancy (Prov. iv, 18). The course of a man's conduct and general behavior is called the path in which he walks, by a very easy metaphor; and as when a man walks from place to place in the dark, he may be glad of a light to assist in directing his steps, so the Word of God is a light to guide those in their course of piety and duty who otherwise might wander or be at a loss for direction. Wicked men and wicked women are said to have paths full of snares. The dispensations of God are his paths (Psa. xxv, 10). The precepts of God are paths (Psa. xvii, 5; lxv, 4). The phenomena of nature are paths of God (Psa. lxxvii, 19; Isa. xliii, 16), and to those depths which are beyond human inspection the course of God in his providence is likened. If his paths are obscure in nature, so they may be in providence, and in grace too (Calmet). See Causeway.

Pathae'us (Παθαῖος v. r. Φαθαῖος), a Græcized form (1 Esdr. ix, 23) of Pethahiah (q. v.) the Levite (Ezra x, 23).

Path'ros [some *Pa'thros*] (Heb. *Pathrós*, פַּתְרוֹס, prob. Egyptian [see below]; Sept. Παθούρης, but in Ezek. Φαθωρῆς, in Isa. xi, 11, Βαβυλωνία; Vulg. *Phetros, Phatures, Phathures*), a district of Egypt, mentioned by the prophets Jeremiah (xliv, 1, 15) and Ezekiel (xxix, 14; xxx, 14), is supposed to be the same as was afterwards called by the Greeks *Thebais*, and is now known as *Sais*, or *Upper Egypt*. It gave its name to Pathrusim, descendants of Mizraim, who peopled it (Gen. x, 14). From Pathros it is said God would recall the Jews to their own land (Isa. xi, 11), the expression here denoting the whole of Egypt (see *Jour. Sac. Lit.*, Oct. 1851, p. 161). The following account of the country is from Smith's *Dict. of the Bible*.

That Pathros was in Egypt admits of no question: we have to attempt to decide its position more nearly. In the list of the Mizraites, the Pathrusim occur after the Naphtuhim, and before the Casluhim; the latter being followed by the notice of the Philistines, and by the Caphtorim (Gen. x, 13, 14; 1 Chron. i, 12). Isaiah prophesies the return of the Jews "from Mizraim, and from Pathros, and from Cush" (xi, 11). Jeremiah predicts the ruin of "all the Jews which dwell in the land of Egypt, which dwell at Migdol, and at Tahpanhes, and at Noph, and in the country of Pathros" (xliv, 1), and their reply is given, after this introduction, "Then all the men which knew that their wives had burned incense unto other gods, and all the women that stood by, a great multitude, even all the people that dwelt in the land of Egypt, in Pathros, answered Jeremiah" (xliv, 15). Ezekiel speaks of the return of the captive Egyptians to "the land of Pathros, into the land of their habitation" (xxix, 14), and mentions it with Egyptian cities, Noph preceding it, and Zoan, No, Sin, Noph again, Aven (On), Pi-beseth, and Tehaphnehes following it (xxx, 13–18). From the place of the Pathrusim in the list of the Mizraites, they might be supposed to have settled in Lower Egypt, or the more northern part of Upper Egypt. Four only of the Mizraitish tribes or peoples can probably be assigned to Egypt, the last four, the Philistines being considered not to be one of these, but merely a colony: these are the Naphtuhim, Pathrusim, Casluhim, and Caphtorim. The first were either settled in Lower Egypt or just beyond its western border; and the last in Upper Egypt, about Coptos. It seems, if the order be geographical, as there is reason to suppose, that it is to be inferred that the Pathrusim were seated in Lower Egypt, or not much above it, unless there be a transposition; but that some change has been made is probable from the parenthetic notice of the Philistines following the Casluhim, whereas it appears from other passages that it should rather follow the Caphtorim. If the original order were Pathrusim, Caphtorim, Casluhim, then the first might have settled in the highest part of Upper Egypt, and the other two below them. The mention in Isaiah would lead us to suppose that Pathros was Upper Egypt, if there were any sound reason for the idea that Mizraim or Mazor is ever used for Lower Egypt, which we think there is not. Rödiger's con-

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jecture that Pathros included part of Nubia is too daring to be followed (*Encyclop. Germ.* § iii, vol. xiii, p. 312), although there is some slender support for it. The occurrences in Jeremiah seem to favor the idea that Pathros was part of Lower Egypt, or the whole of that region; for although it is mentioned in the prophecy against the Jews as a region where they dwelt after Migdol, Tahpanhes, and Noph, as if to the south, yet we are told that the prophet was answered by the Jews "that dwelt in the land of Egypt, in Pathros," as if Pathros were the region in which these cities were. We have, moreover, no distinct evidence that Jeremiah ever went into Upper Egypt. On the other hand, it may be replied that the cities mentioned are so far apart that either the prophet must have preached to the Jews in them in succession, or else have addressed letters or messages to them (comp. Ezek. xxix). The notice by Ezekiel of Pathros as the land of the birth of the Egyptians seems to favor the idea that it was part or all of Upper Egypt, as the Thebaïs was probably inhabited before the rest of the country (comp. Herodot. ii, 15); an opinion supported by the tradition that the people of Egypt came from Ethiopia, and by the first dynasty's being of Thinite kings.

Pathros has been connected with the Pathyritic nome, the Phaturite of Pliny (*Hist. Nat.* ix, 47), in which Thebes was situated. The first form occurs in a Greek papyrus written in Egypt (Παδυρίτης τῆς Θηβαΐδος, Papyr. Anast. vid. Reuvens, *Lettres à M. Letronne*, 3 let. p. 4, 30, ap. Parthey, *Vocab.* s. v.). This identification may be as old as the Sept.; and the Coptic version, which reads *Papithoures*, *Papiptoures*, does not contradict it. The discovery of the Egyptian name of the town after which the nome was called puts the inquiry on a safer basis. It is written HA-HAT-HER, "The Abode of Hat-her," the Egyptian Venus. It may perhaps have sometimes been written P-HA-HAT-HER, in which case the P-H and T-H would have coalesced in the Hebrew form, as did T-H in Caphtor. See CAPHTOR. Such etymologies for the word Pathros as *P-et-res*, "that which is southern," and for the form in the Sept. *Patoures* (Gesen. *Thes.* s. v.), must be abandoned.

On the evidence here brought forward, it seems reasonable to consider Pathros to be part of Upper Egypt, and to trace its name in that of the Pathyritic nome. But this is only a very conjectural identification, which future discoveries may overthrow. It is spoken of with cities in such a manner that we may suppose it was but a small district, and (if we have rightly identified it) that when it occurs Thebes is especially intended. This would account for its distinctive mention. See EGYPT.

Pathru'sim (Heb. *Pathrusim*, פַּתְרֻסִים, plur. of *Pathros*; Sept. Παδρωσανιείμ; in Chron. Πατροσανιείμ v. r. Φαδερωείμ, Πετροσανιείμ; Vulg. *Phetrusim*), given in Gen. x, 14; 1 Chron. i, 50, as the fifth in order of the sons (i. e. descended tribes) of Mizraim, who founded Egypt. See PATHROS.

Paths, The Four. See NIRVÂNA.

Paticchi, ANTONIO, an Italian painter, was born at Rome in 1762. He acquired the elements of design from his father, and made such rapid progress that at the age of twenty he was commissioned to execute the painting in the Refectory of the Carnes at Veletri. On one of the walls he painted *The Last Supper:* on another, *The Virgin, surrounded by Saints;* and in the vault, *Elijah ascending to Heaven in a Chariot of Fire.* This great work gained for Paticchi so high a reputation that count Toruzzi, of Veletri, immediately commissioned him to paint the gallery of his palace, where he represented the Car of Night, and several fabulous subjects. He wrought with wonderful rapidity; and perceiving that his facility of execution had led him to neglect excellence of coloring, he devoted his energies partially to this branch of art. He died in 1788. Paticchi possessed a great talent for imitating the designs of great masters, and he executed very many in the style of Polidoro da Caravaggio, which, according to the *Biographie Universelle*, are attributed to that master by the best judges, and have a place in many fine collections. See Spooner, *Biog. Hist. of the Fine Arts*, ii, 663, 664.

Patience is that calm and unruffled temper with which a good man bears the evils of life. We have set before us in the Scriptures the most powerful motives to excite us to the attainment of this grace: (1) God is a God of patience (Rom. xv, 5). (2) It is enjoined by the Gospel (Rom. xii, 12). (3) The present state of man renders the practice of it absolutely necessary (Heb. x, 36). (4) Eminent examples of it are presented for our encouragement (Job i, 22; Heb. xii, 2). (5) Lastly, we are to remember that all our trials borne with patience will terminate in triumph (Rom. ii, 7; James v, 7, 8).

PATIENCE OF GOD. Thus may be considered the divine long-suffering or forbearance with sinners. The Lord is called the God of patience, not only because he is the author and object of the grace of patience, but because he is patient or long-suffering in himself, and towards his creatures. It is not, however, to be considered as a quality, accident, passion, or affection in God, as in creatures, but belongs to the very nature and essence of God, and springs from his goodness and mercy (Rom. ii, 4). It is said to be exercised towards his chosen people (Isa. xxx, 18; Rom. iii, 25; 2 Pet. iii, 9). The end of his forbearance to the wicked is that they may be without excuse, to make his power and goodness visible (Gen. xviii, 32; 2 Pet. iii, 9). His patience is manifested by giving warnings of judgments before he executes them (Hos. vi, 5; Amos i, 1; 2 Pet. ii, 5); in long delaying his judgments (Eccles. viii, 11); in often mixing mercy with them. There are many instances of this patience recorded in the Scriptures, as with the old world (Gen. vi, 3); the inhabitants of Sodom (Gen. xviii); with Pharaoh (Exod. v); with the people of Israel in the wilderness (Acts xiii, 18); with the Gentile world (Acts xvii, 30); with fruitless professors (Luke xiii, 6, 9); with Antichrist (Rev. ii, 21).

Pat'mos (Πάτμος, etymology unknown), a rocky and bare island in that part of the Ægean called the Icarian Sea, about twenty miles south of Samos, and about twenty-four west of the coast of Asia Minor, near Miletus, reckoned as one of the Sporades (Pliny, *Hist. Nat.* iv, 23; Strabo, x, 480). On account of its isolation the island was used, under the Roman empire, as a place of banishment, which accounts for the exile of the apostle John thither "for the testimony of Jesus" (Rev. i, 9). See JOHN. He was here favored with those visions which are contained in the Apocalypse, and to which the place owes its scriptural interest. We may add that Patmos must have been conspicuous on the right when St. Paul was sailing (Acts xx, 15; xxi, 1) from Samos to Cos.

The island is about twenty-five miles in circumference, has a deeply indented sea-line, and possesses one of the best harbors in the archipelago; lat. 37° 17′ N., long. 26° 35′ E. On the north-eastern side of the island was a town of the same name with the harbor, and the southernmost point formed the promontory Amazoniun. It is deficient in trees, but abounds in flowering plants and shrubs. Walnuts and other fruit-trees are grown in the orchards; and the wine of Patmos is the strongest and best flavored of any in the Greek islands. Maize and barley are cultivated, but not in a quantity sufficient for the use of the inhabitants, and for the supply of their own vessels and others which often put in at the great harbor for provisions. On the ridge of a hill overlooking the harbor of La Scala stand the ruins of the ancient acropolis, and round its

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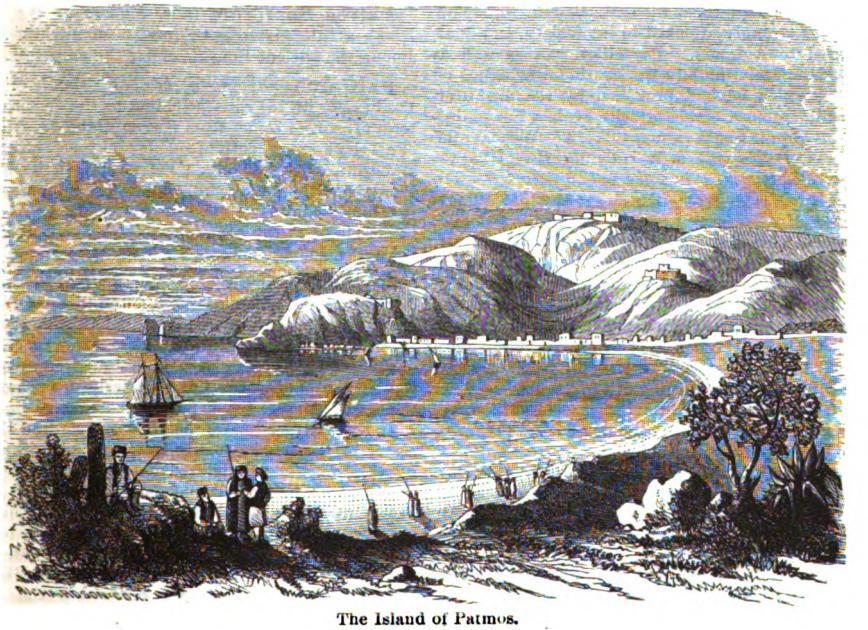
base lies the town, which contains more than half the population of the island. Its inhabitants are about six hundred in number, and between three and four hundred are scattered about the island besides. They subsist by fishing and the poor harvest their fields afford them. They wander away in the autumn months to richer soils, and work as agricultural laborers; or carry on a small commerce, leaving their homes to the care of the women; but this migration has diminished of late years. The educational state of the island is anomalous; the inhabitants are, as they ever have been, ignorant and superstitious, although quiet and peaceable; but the monastery in which Sonnini found eighty monks, only three of whom could read, has now a staff of teachers, who afford their pupils a course of instruction comprising classic Greek, Italian, general literature, and logic. They have a considerable class from the neighboring islands, and even a few from the mainland. Patmos has been in one respect singularly favored. The Turks have never visited it, none dwell on the island; and the moderate tribute which they exact has been punctually paid, and sent by the islanders themselves to Smyrna. No mosque has ever been erected on the spot rendered sacred by the vision of the Apocalypse. Slavery has been unknown, piracy has never been practiced, and the orderly life of the inhabitants has rendered unnecessary the interference of any other police than that which they supply themselves: their poverty has stood them in good stead. The air of Patmos is pure and wholesome; and the plague, so fatal in the islands round about, has never been known there.

The aspect of the island is peculiarly rugged and bare. Such a scene of banishment for St. John in the reign of Domitian is quite in harmony with what we read of the custom of the period. It was the common practice to send exiles to the most rocky and desolate islands ("in asperrimas insularum"). See Sueton. *Tit.* 8; Juven. *Sat.* i, 73. Such a scene, too, was suitable (if we may presume to say so) to the sublime and awful revelation which the apostle received there. It is possible indeed that there was more greenness in Patmos formerly than now. Its name in the Middle Ages was *Palmosa*. But this has now almost entirely given place to the old classical name in the form *Patmo;* and there is just one palm-tree in the island, in a valley which is called "the Saint's Garden" (ὁ κῆπος τοῦ Ὁσίου). Here and there are a few poor olives, about a score of cypresses, and other trees in the same scanty proportion.

Patmos is divided into two nearly equal parts, a northern and a southern, by a very narrow isthmus, where, on the east side, are the harbor and the town. On the hill to the south, crowning a commanding height, is the celebrated monastery which bears the name of "John the Divine." It was built by Alexius Comnenus, and in the library are a great many printed books. There were in it formerly also 600 MSS.; there are now 240. Two ought to be mentioned here, which profess to furnish, under the title of *αἱ περίοδοι τοῦ Θεολόγου*, an account of St. John after the ascension of our Lord. One of them is attributed to Prochorus, an alleged disciple of St. John; the other is an abridgment of the same by Nicetas, archbishop of Thessalonica. Various places in the island are incorporated in the legend, and this is one of its chief points of interest. There is a published Latin translation in the *Bibliotheca Maxima Patrum* (1677, tom. ii), but with curious modifications, one great object of which is to disengage St. John's martyrdom from Ephesus (where the legend places it), and to fix it in Rome. Half-way up the ascent of the mountain on which the monastery stands is the cave or grotto where tradition says that St. John received the revelation, and which is still called *τὸ σπήλαιον τῆς Ἀποκαλύψεως*. A view of it (said to be not very accurate) will be found in Choiseul-Gouffier (i, pl. 57). In and around it is a small church, connected with which is a school or college, where the ancient Greek literature is said to be well taught and understood.

Among the older travellers who have visited Patmos we may especially mention Tournefort and Pococke, and later Dr. Clarke and Prof. Carlisle. See also Turner, *Journal of a Tour*, iii, 98–101; Schubert, *Reise ins Morgenland*, i, 424–434; Walpole, *Turkey*, ii, 43; and Stanley, *Sermons in the East*, p. 225. Ross visited it in 1841, and describes it at length (*Reisen auf den griechischen Inseln des ägäischen Meeres*, ii, 123–139). Guérin, some years later, spent a month there, and enters into more detail, especially as regards ecclesiastical antiquities and traditions (*Description de l'Ile de Patmos et de l'Ile de Samos* [Paris, 1856], p. 1–120).



The Island of Patmos.

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Patornay, Léonard, a French Jesuit, was born in Salins in 1569. He joined the Jesuits at the age of seventeen, and for several years taught theology and the Holy Scriptures in different houses of his order. A skilful controvertist, he opposed the Lutheran heresy, and cardinal Richelieu, who esteemed his talent, several times employed him to reply to the ministers of the Reformed doctrine. Patornay died at Besançon in 1639. He published, under a fictitious name, *Declarationes aliquæ multorum delictorum ad Ecclesiæ casira*. See Backer, *Biblioth. des Écriv. de la Comp. de Jésus*, s. v.—Hoefer, *Nouv. Biog. Générale*, xxxix, 336.

Patornay, Philippe, a French prelate, was born at Salins in 1593. He joined the Order of Minims in 1611, and, after having taught philosophy and theology, devoted himself to preaching. His success in the pulpit caused him to be chosen by Ferdinand de Rye, archbishop of Besançon, for one of his suffragans, who consecrated him in 1632, under the title of Bishop of Nicopolis. He continued the same duties under the archbishops Francis de Rye and Claude d'Achery. He died at Besançon Aug. 1, 1639. This prelate, versed in ancient languages, only published some *Theses* upon theology, and left in manuscript several *Sermons* and an *Abrégé des Controverses* of cardinal Bellarmine. See Dunod, *Hist. de l'Église de Besançon*.—Hoefer, *Nouv. Biog. Générale*, xxxix, 336.

Patouillet, Louis, a French Jesuit, was born at Dijon, March 31, 1699. His studies were finished in the College of Dijon, where he had father Oudin among his teachers. He was admitted into the Order of the Jesuits, taught philosophy at Laon, and devoted himself at the same time to preaching. After several years, being recalled to Paris, he retired to the monastery, and took an active part in the religious quarrels of the time. From 1734 to 1748 he was one of the principal editors of the *Supplément aux Nouvelles ecclésiastiques*, which the Jesuits opposed to the publication of the *Gazette Janséniste*. The most of the articles written by him upon the refusal of the sacraments or for the defence of his order appeared anonymously, and it is difficult to distinguish exactly those that belong to him. The ardor with which he espoused the cause of M. de Beaumont against the parliaments drew upon himself, in 1756, the order to leave Paris. He lived some time with M. de la Mothe, bishop of Amiens, then with M. Banyn, bishop of Usez, both strongly attached to his society, and finally retired to Avignon. Patouillet was, as well as father Nounotte, a butt to the continual sarcasms of Voltaire, which he had provoked by the unskilfulness and virulence of his attacks against the philosophers. He died at Avignon in 1779. We have of his works, *Poésies sur le mariage du Roi* (1725):—*Cartouche, ou le scélérat justifié par la grâce du P. Quesnel* (La Haye, 1731, 8vo):—*Vie de Pélage* (1551, 12mo):—*Dictionnaire des livres Jansénistes* (by P. de Colonia), a new and enlarged edition (Antwerp, 1752, 4 vols. 12mo); this work, in which the accusation of Jansenism is carried to excess, was forbidden at Rome in 1754; father Rulié has given a refutation of it:—*La progrès du Jansénisme* (Quilva, 1753, 12mo):—*Histoire du Pélagianisme* (Avignon, 1763 or 1767, 2 vols. 12mo), dedicated to pope Clement XIII. This Jesuit, charged with continuing the collection of *Lettres édifiantes* after the death of father Halde, published vols. xxiii, xxiv, xxvii, and xxviii; vol. xxxi, which he had prepared, was published by father Maréchal.

Two brothers of the same name, natives of Salins, and also Jesuits, have distinguished themselves in the pulpit. The older, Nicolas Patouillet, born in 1622, was for a long time superior of the French mission to London, and died at Besançon Nov. 1, 1710. He has left *Sentiments d'une âme pour se recueillir à Dieu* (1700, 12mo). The younger, Étienne Patouillet, was born in 1634, and became abbé of Acey (diocese of Besançon). See *Lettres édifiantes*, tom. vi (ed. Du J. Quesneuf); Feller, *Dict. Hist.*; De Backer frères, *Bibl. des Écriv. de la Comp. de Jésus*.—Hoefer, *Nouv. Biog. Générale*, xxxix, 336.

Patres (Lat. for *fathers*) is a transfer of the Oriental idiom by which every teacher or governor is respectfully entitled *abba*, father. The officers of the early Church were termed *Patres Ecclesiæ* or *Patres Clericorum*. Presbyters were called *Patres Laicorum*, and simply *patres*. Thus the name *papa*, pope, is a term of reverence and affection, corresponding to ἀββᾶ, πάππας. This title of papa was first given to the bishop of Alexandria, and the first bishop of Rome who assumed it in any public document was Siricius, A.D. 384. It was not, however, employed officially until the time of Leo the Great; and it was afterwards applied exclusively to the bishop of Rome, according to an order of Gregory the Great. This ancient title was attributed to all bishops alike until about the 6th century. Jerome, for example, in writing to Augustine, salutes him as *Domine vere sancte et beatissime* (*Ep.* 94); and he gives the same title to other bishops. The bishop of Constantinople was anciently called *urbis papa*; and the bishop of Rome, in like manner, *urbis papa*, or *Romanæ urbis papa*, and simply *papa*. The title continued in general use through the 5th and 6th centuries. It was also frequently applied to the *primates* (q. v.) of the Christian Church in Africa; and there was a peculiar reason for giving them this name, as the primacy in the African churches was not attached, as in other places, to the civil metropolis, but went along with the oldest bishop of the province, who succeeded to this dignity by virtue of his seniority, in whatever place he lived. The only exception to this was the Church at Carthage, where the bishop was a fixed and standing metropolitan for the province of Africa, p operly so called. The term *patres* was also applied to the fathers of the monasteries, as Jerome and Augustine called them. See Father. (J. H. W.)

Patres Patrum (Lat. for *Fathers of the Fathers*), a designation sometimes given to bishops in the ancient Christian Church. Gregory of Nyssa was called by this name in the canons of the second Council of Nice; and others say that Theodosius, the emperor, gave Chrysostom the same title after death. See Patres.

Patres Sacrōrum (i. e. *Fathers of the Sacred Rites*), a title given to the priests of Mithras (q. v.) among the ancient Romans under the emperors.

Patriarch (πατριάρχης, *head of a family* or tribe). Paul (Eph. iii, 15) calls attention to the fact that the term of πατριά comes from Πατήρ, "the great Father of all the πατριαί, both of angels and men" (Ellicott); and thus, constructively, "Patriarch," in its highest sense, is a title of him whose offspring all men are. In common use it is applied in the N. T. to Abraham (Heb. vii, 4), to the sons of Jacob (Acts vii, 8, 9), and to David (ii, 29); and is apparently intended to be equivalent to the phrase רֹאשׁ בֵּית אֲבוֹת, the "head" or "prince of a tribe," so often found in the O. T. It is used in this sense by the Sept. in 1 Chron. xxiv, 31; xxvii, 22; 2 Chron. xxiii, 20; xxvi, 12. In common usage the title of patriarch is assigned especially to those whose lives are recorded in Scripture previous to the time of Moses.

In the early history of the Hebrews we find the ancestor or father of a family retaining authority over his children, and his children's children, so long as he lived, whatever new connections they might form. When the father died the branch-families did not break off and form new communities, but usually united under another common head. The eldest son was generally invested with this dignity. His authority was paternal. He was honored as the central point of connection, and as the representative of the

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whole kindred. Thus each great family had its patriarch or head, and each tribe its prince, selected from the several heads of the families which it embraced.

By the "patriarchal system" is accordingly meant that state of society which developed itself naturally out of family relations, before the formation of nations properly so called, and the establishment of regular government; and by the "patriarchal dispensation" the communion into which God was pleased to enter with the families of Seth, Noah, and Abraham, before the call of the chosen people. In the following account we chiefly follow the articles in Smith's and Kitto's *Dictionaries*.

I. In the history of the *antediluvian patriarchs*, the Scripture record contains, after the first family, little except the list of the line from Seth, through Enos, Cainan, Mahalaleel, Jared, Enoch, Methuselah, and Lamech, to Noah; with the ages of each at their periods of generation and at their deaths. See CHRONOLOGY. To some extent parallel to this is given the line of Cain: Enoch, Irad, Mehujael, Methusael, Lamech, and the sons of Lamech, Jabal, Jubal, and Tubal-Cain. To the latter line are attributed the first signs of material civilization, the building of cities, the division of classes, and the knowledge of mechanical arts; while the only moral record of their history obscurely speaks of violence and bloodshed. See LAMECH. In the former line the one distinction is their knowledge of the true God (with the constant recollection of the promised "seed of the woman"), which is seen in its fullest perfection in Enoch and Noah; and the only allusion to their occupation (Gen. v, 29) seems to show that they continued a pastoral and agricultural race. The entire corruption, even of the chosen family of Seth, is traced (in Gen. vi, 1-4) to the union between "the sons of God" and "the daughters of men" (Heb. "of Adam"). This union is generally explained by the ancient commentators of a contact with supernatural powers of evil in the persons of fallen angels; most modern interpretation refers it to intermarriage between the lines of Seth and Cain. The latter is intended to avoid the difficulties attaching to the comprehension of the former view, which, nevertheless, is undoubtedly far more accordant with the usage of the phrase "sons of God" in the O. T. (comp. Job i, 6; xxxviii, 7), and with the language of the passage in Genesis itself (see Maitland's *Eruvin*, essay vi). See ANTEDILUVIANS.

Descending from this general view to particulars, we find Adam and Eve driven out of Paradise, and having their first child, Cain, born to them, without any more exact indication of their whereabouts in the world than may be derived from what had already been said of Paradise itself. Nor, up to the deluge, is there any landmark supplied, except that mention is made of Nod, the country of Cain's wandering, to the east of Eden (Gen. iv, 16). The ark itself, which had probably, from its construction, not floated very far from the country in which it was built, rested on the mountains of the region of Ararat; and when, after the flood, men arrived in the land of Shinar or Babylonia, they had journeyed from the east (xi, 2). If at the flood the waters of "the great deep" were those of the Persian Gulf, we might suppose the country inhabited by the patriarchs at that time to have possibly been bounded eastward by the nearest range of mountains, and to have extended to the west but little beyond the valley of the Euphrates. See FLOOD.

As to their numbers, we have for our guide the enumeration of ten males in one direct line from Adam, through Seth, to Noah, and of eight through Cain to Jabal. There is, of course, nothing to forbid us supposing that many other children were born besides those enumerated. This indeed is taken for granted in the case of women. The names of the wives are not mentioned, until the case of Lamech, who appears to have been the first polygamist, brings them into unenviable notice; and Cain found a wife, though we have no notice of any woman having been born into the world (see also Gen. v, 4).

One of the main questions raised as to the antediluvian period turns on the longevity assigned to the patriarchs. With the single exception of Enoch (whose departure from the earth at 365 years of age is exceptional in every sense), their ages vary from 777 (Lamech) to 969 (Methuselah). It is to be observed that this longevity disappears gradually after the flood. To Shem are assigned 600 years; and thence the ages diminish down to Terah (205 years), Abraham (175), Isaac (180), Jacob (147), and Joseph (110). This statement of ages is clear and definite. To suppose, with some, that the name of each patriarch denotes a clan or family, and his age its duration, or, with others, that the word שָׁנָה (because it properly signifies "iteration") may, in spite of its known and invariable usage for "year," denote a lunar revolution instead of a solar one (i. e. a month instead of a year) in this passage, appears to be a mere evasion of the difficulty. It must either be accepted as a plain statement of fact or regarded as purely fabulous, like the legendary assignment of immense ages to the early Indian, or Babylonian, or Egyptian kings. The latter alternative is adopted without scruple by many of the German commentators, some of whom attempt to find such significance in the patriarchal names as to make them personify natural powers or human qualities, like the gods and demigods of mythology. This belongs, of course, to the mythical view of Scripture, destroying its claim, in any sense, to authority and special inspiration. In the acceptance of the literal meaning, it is not easy to say how much difficulty is involved. With our scanty knowledge of what is really meant by "dying of old age," with the certainty that very great effects are produced on the duration of life, both of men and animals, by even slight changes of habits and circumstances, it is impossible to say what might *à priori* be probable in this respect in the antediluvian period, or to determine under what conditions the process of continual decay and reconstruction, which sustains animal life, might be indefinitely prolonged. The constant attribution in all legends of great age to primeval men is at least as likely to be a distortion of fact as a mere invention of fancy. But even if the difficulty were greater than it is, it seems impossible to conceive that a book, given by inspiration of God to be a treasure for all ages, could be permitted to contain a statement of plain facts, given undoubtingly, and with an elaborate show of accuracy, and yet purely and gratuitously fabulous, in no sense bearing on its great religious subject. If the divine origin of Scripture be believed, its authority must be accepted in this, as in other cases; and the list of the ages of the patriarchs be held to be (what it certainly claims to be) a statement of real facts. See LONGEVITY.

When we endeavor to picture to ourselves the sort of life which these first patriarchs led, we seem invited to think of them as wearing at first coats of skins (Gen. iii, 21), and at a later time probably some woven garment (ix, 23), tilling the ground (iv, 2), keeping sheep (*ibid.*), building cities (iv, 17), and in later times handling the harp and organ, and working in brass and iron (iv, 21, 22). But the great proof of the acquaintance of the primeval patriarchs with mechanical arts is to be found in the construction of the ark itself, which, from its enormous dimensions, must have made huge demands both upon the architect himself and the numerous workmen employed by him. See ARK.

As regards their *spiritual condition*, there is enough to prove that their knowledge of God was intimate, and their trust in God eminently real. But by the knowledge of God must not be understood such knowledge as consists in accurate theological definition.

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The Reformer Bullinger says: "Out of all this it is easy to understand what faith and knowledge Adam had of our Lord Christ; namely, that he knew in him very Godhead and manhood, and that he saw in faith his passion and cross afar off." He even attributes to the "holy fathers" the teaching of the doctrine "that the Father, the Son, and the Holy Ghost are one God in the most reverend Trinity." Doubtless the first intimations of a Mediator were such as to include within them all subsequent revelation, but there is nothing to show that they were so understood by those who then received them. At the same time God did reveal himself to Adam, to Enoch, and to Noah, as well as to Abraham afterwards, and perhaps to many others. "The traditionary knowledge concerning a promised Mediator was no doubt carefully cherished, and served to enlighten much which in the law, and even in the prophets, might otherwise have been unintelligible. Hence the Mediator, though but faintly shadowed out, was yet firmly believed in. We have our Lord's assurance that 'Abraham rejoiced to see his day; he saw it, and was glad' (John viii, 56). We have Paul's assurance that the same Abraham, having received the promise of the Redeemer, believed in it, and was justified by faith (Rom. iv, 1-20; Gal. iii, 6-9, 14-19). And we may well suppose that the faith which guided Abraham guided others, both before and after him" (Bp. Browne, *On Art. vii*). Then, as to their knowledge of a future state, we have (Gen. v, 24) a statement concerning Enoch which seems to show that the antediluvian patriarchs were familiar with the idea of a better life than the present. It has been argued that the very brevity and obscurity of the phrase "God took him" prove this familiarity. His being "taken" was a reward for his piety, a still greater blessing than the long life vouchsafed to so many of his contemporaries. "Now people who knew of the translation of Enoch must have known something of that state of bliss to which he was removed" (Bp. Browne). But, besides, in the first 930 years of the world, Adam still lived, and the communion which he had enjoyed with God could by him never have been forgotten. Is it possible that Adam was not well acquainted with a future life? This communion of God with man is again noticeable in the case of Noah (Gen. vi, 13; vii, 1; viii, 16; ix), as with Abraham and others afterwards. In a general way the earliest patriarchs appear therefore to have lived the simple lives of a pastoral and also agricultural people, furnished with clothing, provided with houses, using herbs and grain and fruits, and probably also, by sufferance, animals for food, offering to God both of the produce of the earth and also slain beasts in sacrifice, able to distinguish the clean from the unclean, speaking one language, holding firmly to the promise of a great blessing to come, familiar with the idea of God's presence in the world, and looking for some better life when this should be ended.

II. *The Patriarchs after the flood* were at first, in all, but four persons, with each his wife. Noah became the second father of the human race. They were exceedingly fruitful, as God had ordained they should be. The tenth chapter of Genesis is a wonderful document, describing the vast emigrations of the families of the sons of Noah. The number of nations there enumerated is reckoned by the Hebrew expositors as seventy; from Japheth fourteen, from Ham thirty, and from Shem twenty-six. But they no longer lived to the age of their antediluvian forefathers. Abraham was 90 at the birth of Ishmael, and about 100 at the birth of Isaac; Isaac was 60 at the birth of Esau and Jacob, and died at 180; Jacob died at 147, and Joseph at 110. It will be observed that as human life was shortened, children were usually born at an earlier period in the life of their parents. A providential compensation was thus supplied, by which the human family was multiplied, and large portions of the earth occupied. The language of men was, however, no longer one. When an attempt was made to concentrate the race, instead of occupying the earth and replenishing it, the scheme was defeated by the miraculous confusion of tongues. From that time the patriarchal state was preserved, or revived in its purity, chiefly, if not wholly, in the family of Abraham, the friend of God. Nations grew up on the right hand and on the left. In Assyria there arose the kingdom of Nimrod. "Out of that land he went forth to Asshur and builded Nineveh." Without notice from the sacred historian the marvellous civilization of Egypt then sprang up, and the thirty pyramids themselves were probably already built when Abraham first arrived in that land. Idolatry, moreover, was fast taking the place of the primeval religion, and if the name of the true God was ever in danger of being wholly forgotten in the world, it was probably then, when Abraham was called to go forth from Ur of the Chaldees. In the book of Joshua (xxiv, 2, 14) we read that the original fathers of the Jewish race, who dwelt beyond the Euphrates, served other gods. Such was probably the case with Terah, the father of Abraham. "If we are asked," says professor Max Müller, "how this one Abraham passed through the denial of all other gods to the knowledge of the one God, we are content to answer that it was by a special divine revelation." "It is true," adds dean Stanley, "that Abraham hardly appears before us as . . . a teacher of any new religion. As the Scripture represents him, it is rather as if he were possessed of the truth himself than as if he had any call to proclaim it to others. His life is his creed; his migration is his mission. . . . His faith transpires not in any outward profession of faith, but precisely in that which far more nearly concerns him and every one of us—in his prayers, in his actions, in the righteousness, the 'justice,' . . . the '*uprightness*,' the moral '*elevation*' of soul and spirit which sent him on his way straightforward, without turning to the right hand or to the left.' Indeed, Abraham must be regarded as the type, 'the hero,' as he has been called, of the patriarchal state. He was acquainted with civilization and organized government, but in his own person and family adhered to the simple habits of a nomad life. With him and his, the father of the family was the patriarchal priest, the family itself the patriarchal Church."

POSTDILUVIAN PATRIARCHS.	HEBREW TEXT.			SAMARITAN TEXT.			SEPTUAGINT VERSION.		
	Years before birth of Son.	Rest of Life.	Extent of whole Life.	Years before birth of Son.	Rest of Life.	Extent of whole Life.	Years before birth of Son.	Rest of Life.	Extent of whole Life.
1. Shem	100	500	600	100	500	600	100	500	600
2. Arphaxad	35	403	438	135	303	438	135	400	535
3. (Καϊνάν)	—	—	—	—	—	—	130	330	460
4. Salah	30	403	433	130	303	433	130	330	460
5. Eber	34	430	464	134	270	404	134	270	404
6. Peleg	30	209	239	130	109	239	130	209	339
7. Reu	32	207	239	132	107	239	132	207	339
8. Serug	30	200	230	130	100	230	130	200	330
9. Nahor	29	119	148	79	69	148	179	125	304
10. Terah	70	135	205	70	75	145	70	135	205
11. Abraham	—	—	—	—	—	—	—	—	—

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Dean Stanley has remarked how exactly, when Abraham and Lot "went forth" to go into the land of Canaan, they resembled two Arabian chiefs at the present day on a journey or a pilgrimage. He notes how at this day, as so many centuries ago, "the chief wife, the princess of the tribe, is there in her own tent, to make the cakes, and prepare the usual meal of milk and butter; the slave or the child is ready to bring in the red lentile soup for the weary hunter, or to kill the calf for the unexpected guest. Even the ordinary social state is the same: polygamy, slavery, the exclusiveness of family ties; the period of service for the dowry of a wife; the solemn obligations of hospitality; the temptations, easily followed, into craft or falsehood" (*Lectures on Jewish Church*, lect. i, p. 12).

But if Abraham was in all outward respects like any other sheik, there was that which distinguished him, as it did Noah before him, and Isaac, Jacob, Joseph, and others, after him, from all the world. This distinction consists partly in *the covenant* whereby these men were especially bound to God, and secondarily in the *typical character* of their recorded actions. Thus God made a league or covenant (q. v.) with Noah (Gen. ix, 8, 9), and afterwards with Abram (Gen. xv, 8-18), when, as dean Stanley says, "the *first* covenant, 'the *Old* Testament,' was concluded between God and man, and when there was represented by outward signs that which had its 'highest fulfilment' in one who, far more than the Jewish people, reflected in his own 'union of suffering and of triumph, the thick darkness of the smoking furnace, the burning and the shining light.'" This league was often renewed, as with Abraham when circumcision was enjoined (xvii, 10), and with Isaac prospectively (xvii, 19), but with each of these as being themselves types of "another seed . . . and another son of promise, in whom the covenant was to be accomplished" (see dean Jackson, *Creed*, bk. ix, ch. xvi).

From the postdiluvian periods more may be gathered as to the nature of the patriarchal history. It is at first general in its scope. The "covenant" given to Noah is one, free from all condition, and fraught with natural blessings, extending to all alike; the one great command (against bloodshed) which marks it is based on a deep and universal ground; the fulfilment of the blessing, "Be fruitful and multiply, and replenish the earth," is expressly connected, first with an attempt to set up a universal kingdom round a local centre, and then (in Gen. x) with the formation of the various nations by conquest or settlement, and with the peopling of all the world. But the history soon narrows itself to that of a single tribe or family, and afterwards touches the general history of the ancient world and its empires, only so far as bears upon this.

Hence in this last stage the principle of the patriarchal dispensation is most clearly seen. It is based on the sacredness of family ties and paternal authority. This authority, as the only one which is natural and original, is inevitably the foundation of the earliest form of society, and is probably seen most perfectly in wandering tribes, where it is not affected by local attachments and by the acquisition of wealth. It is one, from the nature of the case, limited in its scope, depending more on its sacredness than its power, and giving room for much exercise of freedom; and, as it extends from the family to the tribe, it must become less stringent and less concentrated, in proportion to its wider diffusion. In Scripture this authority is consecrated by an ultimate reference to God, as the God of the patriarch, the Father (that is) both of him and his children. Not, of course, that the idea of God's Fatherhood carried with it the knowledge of man's personal communion with his nature (which is revealed by the Incarnation); it rather implied faith in his protection, and a free and loving obedience to his authority, with the hope (more or less assured) of some greater blessing from him in the coming of the promised seed. At the same time, this faith was not allowed to degenerate, as it was prone to do, into an appropriation of God, as the mere tutelary God of the tribe. The Lord, it is true, suffers himself to be called "the God of Shem, of Abraham, of Isaac, and of Jacob;" but he also reveals himself (and that emphatically, as if it were his peculiar title) as the "God Almighty" (Gen. xvii, 1; xxviii, 3; xxxv, 11); he is addressed as the "Judge of all the earth" (xviii, 25), and as such is known to have intercourse with Pharaoh and Abimelech (xii, 17; xx, 3-8), to hallow the priesthood of Melchizedek (xiv, 18-20), and to execute wrath on Sodom and Gomorrah. All this would confirm what the generality of the covenant with Noah, and of the promise of blessing to "all nations" in Abraham's seed, must have distinctly taught, that the chosen family were, not substitutes, but representatives, of all mankind, and that God's relation to them was only a clearer and more perfect type of that in which he stood to all.

Still the distinction and preservation of the chosen family, and the maintenance of the paternal authority, are the special purposes, which give a key to the meaning of the history, and of the institutions recorded. For this the birthright (probably carrying with it the priesthood) was reserved to the first-born, belonging to him by inheritance, yet not assured to him till he received his father's blessing; for this the sanctity of marriage was jealously and even cruelly guarded, as in Gen. xxxiv, 7, 13, 31 (Dinah), and in xxxviii, 24 (Tamar), from the license of the world without; and all intermarriage with idolaters was considered as treason to the family and the God of Abraham (Gen. xxvi, 34, 35; xxvii, 46; xxviii, 1, 6-9). Natural obedience and affection are the earthly virtues especially brought out in the history, and the sins dwelt upon (from the irreverence of Ham to the selling of Joseph), are all such as offend against these.

The type of character formed under such a dispensation is one imperfect in intellectual and spiritual growth, because not yet tried by the subtler temptations, or forced to contemplate the deeper questions of life; but it is one remarkably simple, affectionate, and free, such as would grow up under a natural authority, derived from God and centring in him, yet allowing, under its unquestioned sacredness, a familiarity and freedom of intercourse with him, which is strongly contrasted with the stern and awful character of the Mosaic dispensation. To contemplate it from a Christian point of view is like looking back on the unconscious freedom and innocence of childhood, with that deeper insight and strength of character which are gained by the experience of manhood. We see in it the germs of the future, of the future revelation of God, and the future trials and development of man.

It is on this fact that the *typical* interpretation of its history depends—an interpretation sanctioned directly by the example of Paul (Gal. iv, 21-31; Heb. vii, 1-17), indirectly supported by other passages of Scripture (Matt. xxiv, 37-39; Luke xvii, 28-32; Rom. ix, 10-13, etc.), and instinctively adopted by all who have studied the history itself. By this is not meant, of course, that in themselves the patriarchs were different from other men, but that the record of their lives is so written as to exhibit this typical character in them. "The materials of the history of Genesis are so selected, methodized, and marshalled as to be like rays converging steadily from various points to one central focus. The incidents in the lives of the patriarchs, which seem trivial when read literally, and which would never have been recorded unless they had possessed a prospective value, and unless he who guided the writer had perceived them to have that prospective value, all fall into their proper place when they are read by the light which is shed

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on them by the Gospel of Christ. . . . They are so selected as to be full of instruction" (Wordsworth, *Introd. to Gen.* etc. p. xxxiv). To this may be added, from the same authority, the beautiful illustration of Augustine (comp. Faust. *Manich.* xxii, 94: "As it is in a harp, where only the strings which are struck emit the sound, and yet all things in the instrument are so fitted together as to minister to the strings which send forth the music, so in these prophetic narratives of the Pentateuch, the incidents which are selected by the prophetic spirit either send forth an articulate sound themselves, and pre-announce something that is future, or else they are there inserted in order that they may bind together the strings which produce the sounds."

Even in the brief outline of the antediluvian period we may recognise the main features of the history of the world, the division of mankind into the two great classes, the struggle between the power of evil and good, the apparent triumph of the evil, and its destruction in the final judgment. In the postdiluvian history of the chosen family is seen the distinction of the true believers, possessors of a special covenant, special revelation, and special privileges, from the world without. In it is therefore shadowed out the history of the Jewish nation and Christian Church, as regards the freedom of their covenant, the gradual unfolding of their revelation, and the peculiar blessings and temptations which belong to their distinctive position. It is thus but natural that the unfolding of the characters of the patriarchs under this dispensation should have a typical interest. Abraham, as the type of a faith, both brave and patient, gradually and continuously growing under the education of various trials, stands contrasted with the lower character of Jacob, in whom the same faith is seen, tainted with deceit and selfishness, and needing therefore to be purged by disappointment and suffering. Isaac, in the passive gentleness and submissiveness which characterize his whole life, and is seen especially in his willingness to be sacrificed by the hand of his father, and Joseph, in the more active spirit of love, in which he rejoiced to save his family and to forgive those who had persecuted and sold him, set forth the perfect spirit of sonship, and are seen to be types especially of him in whom alone that spirit dwelt in all fulness.

This typical character in the hands of the mythical school is, of course, made an argument against the historical reality of the whole; those who recognise a unity of principle in God's dispensations at all times will be prepared to find, even in their earliest and simplest form, the same features which are more fully developed in their later periods. See TYPE.

See Maier, *De viracitate patriarcharum* (Kiel, 1669); Frondin, *De patriarchis Hebræorum* (Greifsw. 1709); Michaelis, *De antiquitatibus œconomiæ patriarchalis* (Halle, 1728-9); Hess, *Gesch. der Patriarchen* (Zürich, 1785); Sommerfeld, *Leben der Patriarchen* (Elbing. 1841); Walch, *Hist. patriarcharum Jud.* (Jena, 1752); Heidegger, *Hist. Patriarcharum* (Amst. 1667); Cumming, *Lives and Lessons of the Patriarchs* (Lond. 1865); Maurice, *Patriarchs and Lawgivers of the O. T.* (ibid. 1855); and the literature referred to in Darling, *Cyclop. Bibliog.* col. 1841.

Patriarchal Cross, a cross which, like the patriarchal crosier, has its upright part crossed by two horizontal bars, the upper shorter than the lower. A patriarchal or fimbriated cross was a badge of the Knights Templars.

Patriarchal Cross.

Patriarchs (Gr. *πατριά, family*, and *ἄρχων, head* or *ruler*) are in the Christian Church ecclesiastical dignitaries, or bishops, so called from the paternal authority which they are claimed to have exercised. In the ancient Christian Church patriarchs were next in order to metropolitans or primates. They were originally styled archbishops and exarchs, and were the bishops of certain great metropolitan sees, and though they held rank next to the metropolitans, they enjoyed a jurisdiction almost identical with that of the metropolitan in his own province. The territory over which they ruled was after their own office called a patriarchate.

The title Patriarch, which is of Eastern origin, is almost synonymous with *primate* (q. v.), and is by those who use it derived from Acts vii, 8. They claim that the apostles were so called because they were regarded by the apostolic Christians as the fathers of all other churches. Baronius and Schelstraate derive it from St. Peter only, as they do the pope's supremacy [see POPE], but other Romanists assert that the patriarchs took their rise a short time previous to the Council of Nice; and a third party, among whom is Balzamon and other Greek writers, maintain that they were first instituted by that council. In confutation of the last opinion, it may be stated that the evidence in favor of an earlier origin is too strong to be easily set aside; and, further, that the words of Jerome, upon which the error is founded, refer to the canonical confirmation of those rights, titles, and privileges which custom had already established, and not to the creation of any new dignities. The patriarchal sees were by the sixth canon of the Council of Nice acknowledged as of "ancient custom." Originally the name *patriarch* seems to have been given commonly to bishops, or at least was certainly given in a less special sense than what it eventually bore. The date at which the title first assumed its now accepted use we think cannot be exactly determined. It is certain, however, that even as late as the time of the Council of Nice no *supremacy* was recognised in the patriarchs over the provincial metropolitans, and that the authority which the patriarchs have since exercised was arrogated by them at a later period. It was by degrees that the supremacy of the patriarchate rose paramount to all other ecclesiastical dignities; for we find that about the close of the 4th century the established privileges of the patriarchs included, among other things, the right of consecrating bishops, summoning district councils, appointing vicars for remote provinces, invested with their own authority, and giving a decisive judgment in those cases of appeal which came before them from other courts. In short, nothing was done without consulting them, and their decrees were executed with the same regularity and respect as those of princes. The first time we meet with the name patriarch given to any bishop by public authority of the Church is in the Council of Chalcedon, A.D. 451, which mentions the most holy patriarchs, particularly Leo, patriarch of great Rome. Among private authors, the first who mentions patriarchs by name is Socrates, who wrote his history about the year 440, eleven years before the Council of Chalcedon. At first each quarter of the Christian world had its patriarch—Europe, Rome; Asia, Antioch; Africa, Alexandria: at a later period there were two more—those of Jerusalem, as the mother of all churches, "the apostolical see" of St. James the First, founded by the Council of Chalcedon: and Constantinople, by the Council of Constantinople (A.D. 451), as Byzantium was then another Rome and imperial city. All these were independent of one another, till Rome by encroachment, and Constantinople by law, gained a superiority over some of the rest. The subordinate patriarchs nevertheless still retained the title of exarchs of the diocese, and continued to sit and vote in councils. The contests between the patriarchs of Rome and Constantinople were among the chief causes of the Greek schism. See GREEK CHURCH. After the Greek schism, and particularly after the establishment of the Latin kingdom of Jerusalem, Latin prelates were appointed with the title and rank of patriarch in the four great Eastern sees. It was hoped that the union of the churches, effected at the Council of Florence, would have put an end to the con-

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test thus created; but that union proved transitory, and the double series of patriarchs has been continued to the present day. The Nestorian and Eutychian sections of the Eastern churches, too, have each their own patriarch, and the head of that portion of the former which in the 16th century was reconciled with the Roman see, although known by the title of *Catholicos*, has the rank and authority of patriarch. See NESTORIANS. Besides these, which are called the Greater Patriarchates, there have been others in the Western Church known by the name of Minor Patriarchates. Of these the most ancient were those of Aquileia and Grado. The latter was transferred to Venice in 1451; the former was suppressed by Benedict XIV. France also had a patriarch of Bourges; Spain, for her colonial missions, a patriarch of the Indies, and Portugal a patriarch of Lisbon. These titles, however, are little more than honorary. The Armenians likewise have their own patriarch at Jerusalem.

In the non-united Greek Church the ancient system of the three patriarchates of Constantinople, Antioch, and Jerusalem is nominally maintained, and the authority of the patriarchs is recognised by their own communion. But the jurisdiction-limits of the patriarch of Constantinople, who is acknowledged as the head, have been much modified. The patriarch resides at Constantinople, and is styled the thirteenth apostle. The right of election is vested in the archbishops and bishops, but the power of confirming the appointment is exercised by the sultan of Turkey, who exacts twenty-five thousand crowns, and sometimes more, on the occasion of the patriarch's installation. Besides this immense sum, the various fees of the ministers of state and other officers swell the oppressive amount so much that the patriarch is generally encumbered with heavy debts during the period of his patriarchate. Before an election, it is usual for the bishops to apply to the grand vizier for his license to proceed; he replies by summoning them to his presence, when he demands if they are fully determined to proceed with the election. Being answered in the affirmative, his consent is then given. The election over, the vizier presents the patriarch with a white horse, a black capuche, a crosier, and an embroidered caftan. A pompous and magnificent procession is then formed, consisting of the patriarch, attended by a long train of Turkish officers, the Greek clergy, and a vast concourse of people. The patriarch is received at the church door by the principal archbishops, who hold wax tapers in their hands; and the bishop of Heraclea, as chief archbishop, takes him by the hand and conducts him to his throne, and he is then invested with the insignia of his office. When the patriarch subscribes any ecclesiastical document his title is, "By the mercy of God, archbishop of Constantinople, the new Rome, and œcumenical patriarch." The sultan retains the unmitigated power of deposition, banishment, or execution; and it is needless to add that even the paltry exaction on institution is motive sufficient for the frequent exertion of that power; and it has sometimes happened that the patriarch, on some trifling dispute, has been obliged to purchase his confirmation in office. He possesses the privilege (in name, perhaps, rather than in reality) of nominating his brother patriarchs; and, after their subsequent election by the bishops of their respective patriarchates, of confirming the election; but the *barât* of the sultan is still necessary to give authority both to themselves and even to every bishop whom they may eventually appoint in the execution of their office. The election of the other patriarchs, as they are farther removed from the centre of oppression, is less restrained, and their deposition less frequent. But this comparative security is attended by little power or consequence; and two at least of the three are believed to number very few subjects who remain faithful to the orthodox Church.

The patriarch of Antioch has two rivals who assume the same title and dignity; the one as the head of the Syrian Jacobite Church, the other as the Maronite patriarch, or head of the Syrian Catholics. The patriarch of Alexandria, who resides generally at Cairo, has also his Coptic rival; and the few who are subject to him are chiefly found in the villages or capital of Lower Egypt. The patriarchs of Antioch and Jerusalem reside usually at Constantinople, and enjoy very slender and precarious revenues. The Russo-Greek Church withdrew from the patriarchate of Constantinople partially in the 17th, and finally in the 18th century. There was then established at Moscow a metropolitan, whose name and authority was finally transformed into that of patriarch. But the emperor Peter the Great eventually abolished the titles altogether. See RUSSIA. Greece

Patriarch of Constantinople.

Maronite Patriarch.

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Patriarch of Jerusalem.

proper has been practically separated from the patriarchate of Constantinople since the independent establishment of the kingdom of Greece (q. v.), but its formal separation took place later.

In the Roman Catholic Church the title of patriarch is now little more than an honorary title. The dress of the five patriarchs of Rome, Constantinople, Antioch, Alexandria, and Jerusalem, ranking next to cardinals, resembles that of cardinals except that the color is purple. In the papal chapel they wear over their soutane and rochets amices and a purple serge cappa, gathered up with a fold under the left arm, with a white ermine tippet, and when the pope officiates, plain linen mitres and copes of the color of the day. The Greek patriarchs have a lampadouchon, or lighted candlestick, carried before them. In the 12th century the right, hitherto exclusively attached to the pontificate, of having a cross borne before them was conceded to all patriarchs and metropolitans, and granted to all archbishops from the time of Gregory IX. See Bingham, *Origines Eccles.* bk. ii, ch. xvii, § 12, 19; Morin, *De Patriarcharum origine Exerc. iii*, etc.; Ziegler, *Pragmat. Gesch. der kirchl. Verf.-Formen*, p. 164 sq.; Siegel, *Christl. Alterthümer*, iii, 288; iv, 195 sq.; Riddle, *Christian Antiquities*, p. 219, 228 sq.; Neale, *Hist. Eastern Church* (*Introd.*), ch. i. (J. H. W.)

Patriarchs (THE TWELVE), TESTAMENT OF. See TESTAMENT.

Patricians, a Christian sect named by all the early heresiologists as followers of *Patricius*, of A.D. 410-412, are charged with believing, like all Manichæan heretics in after-times, that the devil made man's body *altogether;* and that therefore a Christian may kill himself to become perfect through separation from his evil body (Augustine, *Hæres.* c. lxi; Prædestinatus, *Hæres.* c. lxi). These tales, though they originated with the saints and fathers of the Church, may seem too absurd to be believed in the 19th century, and it is even probable they were founded on *hearsay;* yet the recent existence of *Muggletonians* and *Southcottians* shows that nothing is too ridiculous to find credit with some people. St. Augustine also classes the Patricians with Basilides, Carpocrates, Marcion, and other precursors of the Manichees, as repudiating the Holy Scriptures (*Contra Adversar. Leg. et Proph.* c. ii). Nothing is known of Patricius himself beyond the bare statement of Philaster; and as the heresy of which he is said to be the founder is not mentioned by Epiphanius, Damarius thinks it probable that it arose after his time, perhaps about A.D. 380. Prædestinatus says that the Patricians sprang from the northern parts of Numidia and Mauritania. See Turner's *Hist.* p. 188, 189. (J. H. W.)

Patricius. See PATRICIANS.

Patrick, ST., one of the most noted of Christian saints, is distinguished as a missionary of the 5th century, and is commonly designated as the Apostle of Ireland. There is much uncertainty as to his personal history, and great difference of opinion regarding his religious sentiments. About his life we know very little, except what is derived from his own writings. He left only two short compositions, his *Confession* and his *Epistle to Coroticus*, both of which are well authenticated. Of the former the *London Quarterly* for April, 1866, says, "There is now almost a universal agreement in regard to St. Patrick's *Confession*. Its genuineness is admitted by bishop Usher, Sir James Ware, Spelman, Tillemont, Mabillon, Ducange, Lanigan, and a long list of both Roman Catholics and Protestants. Formerly there was some difference in regard to the place of his birth; at present the best authorities are nearly unanimous in believing that he was born in Armoric Gaul, about A.D. 387." According to his own account of himself (*Conf.* 5): "I had for my father Calphornius, a deacon, the son of Potitus, a presbyter in the Church, who lived in the village of Benavem of Tibernia, near the hamlet of Enon, where I was captured." In his *Epistle to Coroticus*, he adds (sect. 5), "I was born free according to the flesh; I was the son of a father who was a decurio (a Roman magistrate). I sold my nobility for the advantage of this nation. But I am not ashamed, neither do I repent; I became a servant for Jesus Christ our Lord, so that I am not recognised in my former position." Elsewhere (*Conf.* 1) he says, "I was about sixteen years old; but I knew not the true God, and was led away into captivity to Hibernia, with a great many men according to our deservings." Uncontradicted tradition says he was bought by Milcho, who lived in Dalvidda, now the county of Antrim. He lived with him six years. His occupation was herding or keeping cattle. His conversion and employment are thus described (*Conf.* 6): "My constant business was to keep the flocks; I was frequent in prayers. The love and fear of God more and more inflamed my heart. My faith and spirit were enlarged; so that I said a hundred prayers in a day, and nearly as many at night. And in the woods and on the mountain I remained, and before the light I arose to my prayers, in the snow, in the frost, and in the rain; and I experienced no evil at all. Nor was I affected with sloth, for the spirit of God was warm in me." Near the close of the sixth year of his captivity he dreamed that he was soon to return to his parents, and that on the sea-coast he would find a vessel to take him to them. He readily found the vessel, but at first he was very roughly refused a passage. On retiring he began to pray; soon one from the ship came after him, and kindly offered to take him with them. On the third day of their voyage they reached land, but he does not tell us what land, and immediately adds that they entered the desert, which required twenty-eight days to pass through it. At last he reached home. His parents received him very affectionately, and entreated him never again to leave them. In regard to his return we have no trustworthy account, except that in his *Confession*, which is wholly defective in dates and places, and seems to have been intended merely as an acknowledgment of God's goodness in his deliverance. There is here a hiatus of unknown length in his life; a chasm, however, which his mediæval biographers have filled up according to the

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liveliness of their fancy, or the supposed credulity of their readers. They wrote of his studying with St. Germain, of his attending a monastery near the Mediterranean, and finally of his going to Rome and receiving ordination from the pope. All these are mere inventions, and were not put forth till more than five hundred years after St. Patrick's death, and all of them are presented without a shadow of proof. They are not worthy the time or the space to disprove them. All that is really known of St. Patrick during this interval is from himself. Some time during this long interval St. Patrick had a dream. He says (*Conf.* 10), "I saw in my dream a man coming to me from Ireland, whose name was Victoricus, with a great number of letters. He gave me one of them, in the beginning of which was this word, *Hiberniœcum*. While I was reading this, I thought I heard the voices of the inhabitants who lived near the woods of Floclu crying with one voice, 'We entreat thee, holy youth, that you come here and walk among us.' I was greatly touched in my heart, and could read no more; and then I awoke." This dream, and the several accompanying circumstances, led him to believe that it was a call to Ireland, and about it he was variously exercised, sometimes very happy, again strangely perplexed, till he felt "that the Spirit helped his infirmities to pray as he ought." At some time in this interval, he says (*Conf.* 12), "I was brought down; but it was rather good for me, for from that time, by the help of God, I began to mend, and he prepared me that day for what I should be, which before had been far from me, to wit, that I should have a care and anxiety for the salvation of others. After this I did not think of myself." Perhaps it was on this occasion that he made the vow to God (*Conf.* 15) "that he would go and preach to the Gentiles, and that he would never leave them." Afterwards (*Conf.* 15) he says, "I left my country, my parents, and the many rewards which had been offered to me, and with tears and weeping I displeased them, and some of these were older than myself; but I did not act contrary to my vow (sed gubernante Deo nullo modo consensi neque acquidvi illis, ut ego venirem ad Hiberniam). God directing me, I consented to no one, nor yielded to them, nor what was grateful to myself. God had overcome me, and restored all things. So I went to Ireland, to pagans, to preach the Gospel." Thus it would seem that he was sent by no one, but relying wholly on his divine call, without bishop, pope, or council, he went to win a pagan nation to Christ, and he did it. Of the time or events of his passage to Ireland we have no trustworthy account. From tradition and contemporary history it appears that St. Patrick commenced his ministry in Ireland about A.D. 432, when nearly forty-three years of age. His early movements were not noticed. Gildas (A.D. 540) never alludes to him. The venerable Bede (A.D. 731) never mentions his name, but does that of Palladius, his predecessor, and rather tries to attribute the success of St. Patrick to him. There is ample evidence that the early Irish Church was not in repute among the Roman Catholic clergy of the 6th, 7th, and 8th centuries, nor, indeed, fully until the 12th. Then his mediæval biographers, in their legendary tales, write much about his movements generally; they represent the whole nation as immediately bowing to the new religion, so that Geraldus, in the 12th century, doubted the genuineness of the Irish Church because it had not been founded in blood and persecution. But St. Patrick and the early Irish converts were persecuted, while the common people received the new faith with great readiness; there is evidence that among the ruling classes and the higher order of the Druids there still existed a secret though smothered opposition to Christianity, which was only kept in check by the masses of the people. St. Patrick writes thus (*Conf.* 22): "At a certain time they even desired to kill me, but my time had not come. Everything they found with us they seized, and bound myself with fetters; but on the fourteenth day the Lord delivered me, and what was ours they returned." In *Conf.* 18, he "thanks God who had given grace to his servants to persevere, and that although they were threatened with terrors, they stood the firmer." Other instances of persecution might be presented. The Irish saint was very taciturn, scarcely ever alluding to his trials, unless to thank God for his deliverance from them. In the establishment of his Church, St. Patrick in no instance ever appealed to any foreign Church, pope, or bishop. In his *Epistle to Coroticus* (sect. 1), he simply announces himself as bishop: "Ego Patricus, indoctus, scilicet, Hibernione, constitutum episcopum me esse reor: à Deo accepi, id quod sum" ("I, Patrick, an unlearned man, to wit, a bishop constituted in Ireland: what I am I have received from God"). Here is no appeal to any foreign authority; and solely on this authority he superintended the Irish Church for thirty-four years, and while in office he excommunicated the British pirate who had carried off some of his recent converts into slavery. These well-authenticated statements of St. Patrick concerning himself are wholly at variance with those of Probus and Joscelyn, who, for the first time, put forth their fabrications full five hundred years after his death. In regard to his studying with St. Germain at Tours, and of his going to Rome for ordination, all these stories were invented in the 10th or 12th century. Joscelyn, who wrote the fullest life of the saint, about A.D. 1130, has, in one sense, really the praise or dispraise of bringing the Irish Church into that of Rome. The abbé, not being embarrassed with facts, dates, or contemporary history, wrote easily and readily, and presented a life of the Irish saint that exactly suited his times, in the beginning of the 12th century. He represented St. Patrick and the early Church of Ireland in the 5th century as exact models of his own in the 12th. This life of the saint was readily received and adopted as the only true one by the Roman Catholic Church, and it has been ever since the "storehouse" from which his numerous and papal biographers have drawn their materials. After the publication, and the general reception of this book, there was no hesitation in the full acknowledgment of all the Irish Christians, and of St. Patrick among them. Archbishop Usher, on the *Religion of the Early Irish*, asks (iv, 320): "Who among them [the early Irish] was ever canonized before St. Malachias, or Malachy, was?" (A.D. 1150). St. Patrick himself seems never to have been sainted till all Ireland was sainted or canonized. From this mere papal acknowledgment the old evangelical Church of St. Patrick rapidly passed through several transformations. St. Malachy went all the way to Rome, and obtained for it the palliums, or papal investures. Lanfranc, archbishop of Canterbury, disregarding the old Irish ministerial line of seven hundred years, ordained several Dano-Irish bishops for the new hierarchy just set up, and in 1167 Henry II of England, by commission from pope Adrian, landed five thousand steel-clad soldiers in Ireland, and, after several sanguinary battles, called, in 1172, a synod at Cashel, to bring the Irish Church to papal conformity. But the old Irish Church was not yet extinct, for in 1170 they held a synod in Armagh, in which they confessed their sins, deprecated the "scourge of God," as they called the English papal soldiers, and liberated all English slaves then held in Ireland. Yet conformity to "papal practices" was very tardy; "Celtic tenacity" predominated in religious as it had in civil matters. The same Brehon laws which St. Patrick heard proclaimed on the hills in the 5th century were again, despite the most barbarous penalties of the English, proclaimed on the same hills and in the same language one thousand years afterwards.

It has been asked, "Did St. Patrick give the Irish,

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in whole or in part, a translation of the Scriptures in their own language?" To this we reply, there is no positive proof that he did; but *à priori* arguments ought not to be despised. 1. St. Patrick was a great Bible reader; in his two short compositions he quotes the Scriptures forty-three times. 2. In his day the Irish had a written language; their annals were then written in it. 3. In his *Epistle to Coroticus* he "calls upon every family to read it to the people." 4. Can we suppose that St. Patrick and his immediate followers, who founded Iona, "the star of the west," and who were enlightening Central Europe with religion and letters, could have left their own Church and country without at least some portion of God's Word in Irish. Towards the close of his life, about A.D. 455, St. Patrick in Ireland wrote his *Confession* in what some call "homely Latin." He directed it (*Conf.* 6) to his "Gallican brethren, and the many thousand spiritual children whom God had given him." Most probably some copy of this and of his *Epistle* found their way to the Continent, and finally to some of the monasteries, then almost the only repositories of letters, where it seems to have remained unnoticed for a thousand years. When the Bollandists, in A.D. 1660, began their collections of the writings of the fathers, those of St. Patrick were collected, and thus preserved from extinction. In 1848–60 they were copied into abbé Migné's *Patrology*, and are in vol. liii of that great work.

According to tradition and contemporary history, St. Patrick died near Armagh, March 17, A.D. 455, in the seventy-eighth year of his age. The anniversary of his death has ever been held as a festive day by the Irish, not only on their own green isle, but in every other part of the wide world to which wars and oppression have driven them. The early Irish, like the Asiatic Christians, celebrated the dying day of their saints, rather than, as with us, the day of their birth. He was the honored means of introducing Christianity to a people who, more than any other in proportion to their number, have spread themselves over the globe, and who have always carried their religion with them, whether in its pure and primitive state, or unhappily in its later and vitiated form. St. Patrick's piety was deep and abiding. He would have been a saint in any age or country. He was a man of great meekness; in his government of the Church and his intercourse among men, love and humility were always and everywhere predominant. His religion lifted him above the love of wealth or of worldly honor. Like the prophet Samuel in the Old Testament, he used to appeal to the people, after living with them thirty years: "If in any way I have taken aught from you, tell me, and I will restore you fourfold." He kept his vow to God "never to leave Ireland." During his mission of thirty-four years among them he nearly lost the use of his mother tongue. He was perhaps the most successful missionary of the 5th century. The Roman Catholics have proudly and exclusively claimed St. Patrick, and most Protestants have ignorantly or indifferently allowed their claim, thus giving to error a gratuity which it is difficult to recover. But he was no Romanist. His life and evangelical Church of the 5th century ought to be better known. The familiar story of the expulsion of the reptiles from Ireland by this saint has the signification of many other legends and allegories, and figures the triumph of good over evil. His resting-place at Down, in the province of Ulster, is still venerated by the people, and his remains were preserved many years, but his church at Down was destroyed in the reign of Henry VIII, and such relics of him as remained were scattered either by the soldiers of Elizabeth or by those under Cromwell. When represented as bishop, he wears the usual dress with the mitre, cope, and crosier, while a neophyte regards him with reverence. As the apostle of Ireland, he should wear a hooded gown and a leathern girdle. The staff, wallet, standard with the cross, and the Gospel are all his proper attributes. A serpent should be placed beneath his feet.

Those who desire all the knowledge so far obtained regarding this noted man and his relation to the Church must consult Potthast, *Biblioth. Hist. Med. Ævi*, p. 840 sq. Of the latest biographies, that by Miss Cusack (1870) gives the Roman Catholic side of the case; that by Todd (Dublin, 1863) the Protestant view. Besides these, consult De Vinne's *Hist. of the Irish Primitive Church, together with the Life of St. Patrick* (New York, 1870, 12mo), where the authorities on St. Patrick's life, labors, and doctrines are given. See also Todd, *Hist. of the Irish Church*; Inett, *Hist. of the Early English Church*; Mrs. Jameson, *Legends*; Lea, *Hist. of Sacerdotal Celibacy*; Hill, *Hist. of Eng. Monasticism*, p. 63, and Append. iii; Maclear, *Hist. of Missions in the Middle Ages*; *Contemp. Rev.* Sept. 1868; *Westminster Rev.* Oct. 1868, p. 240; *Brit. Qu. Rev.* Oct. 1867, art. i; *Harper's Monthly*, Oct. 1871; *Friends' Review*, iv, 427 sq. (D. D.)

Patrick (St.), Knights of, is the title of the members of an Irish order of knighthood founded by king George III of Great Britain on Feb. 5, 1783, in honor of the great Irish apostle. As originally constituted, the order consisted of the sovereign, the grand-master (who was always the reigning lord-lieutenant of Ireland), and fifteen knights; but in 1833 the number of knights was increased to twenty-two. The order is indicated by the initials "K. P." Their dress is as follows: The *collar* (of gold) is composed of roses alternating with harps, tied together with a knot of gold, the roses being enamelled alternately white within red, and red within white, and in the centre is an imperial crown surmounting a harp of gold, from which the badge is suspended. The *badge* or *jewel* is of gold, and oval; surrounding it is a wreath of shamrock proper on a gold field; within this is a band of sky-blue enamel charged with the motto of the order, "*Quis separabit. mdcclxxxiii.*" in gold letters, and within this band a saltire gules (the cross of St. Patrick), surmounted by a shamrock or trefoil slipped vert, having on each of its leaves an imperial crown or. The field of the cross is either argent or pierced and left open. A sky-blue *ribbon*, worn over the right shoulder, sustains the badge when the collar is not worn. The *star*, worn on the left side, differs from the badge only in being circular in place of oval, and in

Badge of the Order of St. Patrick.

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substituting for the exterior wreath of shamrocks eight rays of silver, four of which are larger than the other four. The *mantle* is of rich sky-blue tabinet, lined with white silk, and fastened by a cordon of blue silk and gold with tassels. On the right shoulder is the *hood*, of the same materials as the mantle.—Chambers.

Patrick, John, D.D., an English divine, brother of the succeeding, was born at Gainsborough, in Lincolnshire, about 1640, and was educated at Cambridge University. After taking holy orders he was preacher at the Charter-house, London. He died about the opening of the 18th century. Like his brother the bishop, Dr. John Patrick was a decided opponent of the papists. He wrote, *Reflections upon the Devotions of the Roman Church, with the Prayers, Hymns, and Lessons themselves, taken out of their authentic Books; in three Parts, this first Part containing their Devotions to Saints and Angels* [all ever published]; *with two Digressions concerning the Reliques and Miracles in Mr. Cressy's late History* [anonymous] (Lond. 1674, 8vo):—*The Virgin Mary misrepresented by the Roman Church; in the Traditions of that Church concerning her Life and Glory, and in the Devotions paid to her as the Mother of God; both showed out of the Offices of that Church, the Lessons on her Festivals, and from their allowed Authors; Part I, wherein Two of her Feasts, h r Conception and Nativity, are considered* [anonymous] (Lond. 1688, 4to); also in Gibson's *Preservative*, xv, 292, and xvi, 1. Dr. Patrick also published *The Psalms in metre* (Lond. 1710, 12mo).

Patrick, Symon, D.D., a celebrated English prelate of the orthodox school, flourished during the important events of the 17th century, and stands next to Tillotson in influence and learning. Burnet, his contemporary, ranks Patrick with the most worthy of the English nation, and pronounces him one who was an honor to the Church and the age in which he lived. Symon Patrick was born at Gainsborough, in Lincolnshire, in 1626. His father was a mercer of good credit, and sent him, with a view to affording the boy all the educational advantages of his time, early to school. He received his first educational training in his native place, under one Merriweather, the translator of Sir T. Browne's *Religio Medici*. At the age of eighteen Patrick was admitted into Queen's College, Cambridge, where he studied with great diligence and unceasing perseverance. At the usual time he took the degrees of M.A. and B.A., and was chosen fellow of his college; and very shortly after received holy orders from Hall, bishop of Norwich, in his retirement at Heigham, after his ejection from his bishopric, which, having never vacated, he continued to regard as his see. Very soon after his ordination, Patrick was received as chaplain into the family of Sir Walter St. John, of Battersea, who gave him that living in 1658. In 1661 he was elected, by a majority of fellows, master of Queen's College, in opposition to a royal mandamus appointing Mr. Anthony Sparrow to that place; but the affair, being brought before the king and council, was soon decided in favor of Mr. Sparrow; and some of the fellows, if not all, who had formerly agreed with Mr. Patrick, were ejected. His next preferment was the rectory of St. Paul's, Covent Garden, London, given him by the earl of Bedford in 1662, where he endeared himself much to the parishioners by instruction and example, and particularly by continuing all the while among them during the plague in 1665. He studied, preached, visited the sick, and distributed alms as composedly as if there had not been a plague thought of, and upon a review of the awful season and his own peril, recorded the following words: "I suppose you think I intend to stay here still; though I understand by your question you would not have me. But, my friend, what am I better than another? Somebody must be here; and is it fit I should set such a value upon myself as my going away and leaving another will signify? For it will, in effect, be to say that I am too good to be lost; but it is no matter if another be. Truly, I do not think myself so considerable to the world: and though my friends set a good price upon me, yet that temptation hath not yet made me of their mind; and I know their love makes me pass for more with them than I am worth. When I mention that word, love, I confess it moves me much, and I have a great passion for them, and wish I might live to embrace them once again; but I must not take any undue courses to satisfy this passion, which is but too strong in me. I must let reason prevail, and stay with my charge, which I take hitherto to be my duty, whatever come." A little later he writes: "During my confinement with these afflicted people I had many heavenly meditations in my mind, and found the pleaure wherewith they filled the soul was far beyond all the pleasures of the flesh. Nor could I fancy anything that would last so long, nor give me such joy and delight, as those thoughts which I had of the other world, and the taste which God vouchsafed me of it" (*Autobiography*, p. 52). It is said, further, that, out of a special regard to these people, he refused the archdeaconry of Huntingdon. Having sufficient reasons for dislike to his college at Cambridge, he went to Oxford for his degrees in divinity; and, entering himself of Christ Church, took his doctor's degree there in 1666. He was made chaplain in ordinary to the king about the same time. In 1672 he was made prebendary of Westminster, and dean of Peterborough in 1679. In 1680 the lord-chancellor, Finch, offered him the living of St. Martin's in the Fields; but Dr. Patrick refused it, and recommended Dr. Thomas Tenison. In 1682 Dr. Lewis de Moulin, who had been history professor at Oxford, and had written many bitter books against the Church of England, sent for Patrick upon his sick-bed, and solemnly declared his regret upon that account, which declaration, being signed, was published after his death. During the reign of James II Dr. Patrick was one of those champions who defended the Protestant religion against the papists. In the proposed revision of the Liturgy, his special share was the remodelling of the Collects; the process employed for which purpose is described in Birch's *Life of Tillotson*, who at that time was dean of St. Paul's, and was the soul of the commission. In Tillotson's commonplace-book was found a paper in short-hand, entitled "Concessions which will probably be made by the Church of England for the union of Protestants; which I sent to the earl of Portland by Dr. Stillingfleet, Sept. 13, 1689." There were seven heads, which it may not be foreign to our subject to transcribe, as Patrick was one of the most active commissioners:

"1. That the ceremonies enjoined or recommended in the Liturgy or Canons be left indifferent.

"2. That the Liturgy be carefully reviewed, and such alterations and changes therein made as may supply the defects, and remove, as much as possible, all grounds of exception to any part of it, by leaving out the apocryphal lessons, and correcting the translation of the Psalms, used in the public service, where there is need of it; and in many other particulars.

"3. That, instead of all former declarations and subscriptions to be made by ministers, it shall be sufficient for them that are admitted to the exercise of their ministry in the Church of England to subscribe one general declaration and promise to this purpose, viz. that we do submit to the doctrine, discipline, and worship of the Church of England as it shall be established by law, and promise to teach and practice accordingly.

"4. That a new body of ecclesinstical canons be made, particularly with a regard to a more effectual provision for the reformation of manners both in ministers and people.

"5. That there be an effectual regulation of ecclesiastical courts to remedy the great abuses and inconveniences which, by degrees and length of time, have crept into them; and, particularly, that the power of excommunication be taken out of the hands of lay officers, and placed in the bishop, and not to be exercised for trivial matters, but upon great and weighty occasions.

"6. That for the future those who have been ordained in any of the foreign Reformed churches be not required to be re-ordained here to render them capable of preferment in this Church.

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"7. That for the future none be capable of any ecclesiastical benefice or preferment in the Church of England that shall be ordained in England otherwise than by bishops. And that those who have been ordained only by presbyters shall not be compelled to renounce their former ordination. But because many have and do still doubt of the validity of such ordination, where episcopal ordination may be had, and is by law required, it shall be sufficient for such persons to receive ordination from a bishop in this or the like form: If thou art not already ordained, I ordain thee, etc.; as in case a doubt be made of any one's baptism, it is appointed by the Liturgy that he be baptized in this form: If thou art not baptized, I baptize thee," etc.

At the Revolution in 1688 great use was made of dean Patrick, who was very active in settling the affairs of the Church: he was called upon to preach before the prince and princess of Orange, and soon afterwards was appointed one of the commissioners for the review of the liturgy. In 1689 he was made bishop of Chichester, and employed, with other bishops, to compose the disorders of the Church of Ireland. In 1691 he was translated to the see of Ely, in the room of Turner, who was deprived for refusing the oaths to the government. Here he continued to perform all the offices of a good bishop, as well as a good man, which he had proved himself to be. In his early life he had regarded the Nonconformists with little favor, and had even written against them in a pamphlet entitled *A friendly Debate between a Conformist and Nonconformist* (1668), but in his latter years, especially while in the episcopate, he had had occasion to change his opinion. He had even a great share in the comprehension projected by archbishop Sancroft, in order to gain over the Dissenters. This may appear strange, as in the preface to his dialogue between a Conformist and a Nonconformist he had opposed such a design, and thereby given great offence to lord chief-justice Hale, who was zealous for it. His notices of the comprehension proceedings, in his autobiographical detail, are meagre, and cast no light upon the subject. The chief particulars may be found in Calamy's *Life of Baxter*, Birch's *Life of Tillotson*, Burnet's *Own Time*, and other publications. Says Harris, the biographer of Dr. Manton: "Bishop Patrick, in advanced age, remarked, in a speech in the House of Lords in favor of the 'Occasional Conformity' Bill, that 'He had been known to write against the Dissenters in his younger years, but that he had lived long enough to see reason to alter his opinion of that people, and that way of writing.'" The reason was, probably, his more intimate, and therefore more accurate knowledge of the Nonconformists. Many of these with whom he was brought into personal contact he was disappointed, happily, not to find violent political partisans, but men who professed the constitutional principles of the Revolution of 1688; men of devout and exemplary life; men who held the doctrinal articles of the Church of England, and lamented that a few things—and only a few—prevented their embracing its communion; for they entertained no opposition as to the utility of national ecclesiastical establishments. Indeed it remains an open question at this day whether Dissent might not have been forever ended in that period of English history had not the Altitudinarians, or Tractarians as we now call them, been so powerful in the Anglican Church. Indeed, we think, had there not been such moderate men as Tillotson and Patrick to allay the storm which was then preparing again, there might have been a renewal of the melancholy scenes of the days of Charles I. Bishop Patrick's services to the English Church, and the English people as well, cannot, then, be too highly prized. He died at Ely May 31, 1707, and was interred in the cathedral, where a monument is erected to his memory. Bishop Patrick was one of the most learned men as well as best writers of his time. He published many and various works: some of the devotional kind, many *Sermons*, *Tracts against Popery*, and *Paraphrases and Commentaries upon the Holy Scriptures*. These last are excellent in their way, and perhaps the most useful of any ever written in the English language. They were published at various times, but as this prelate did not proceed beyond the Song of Solomon, the commentaries of Lowth, Arnald, Whitby, and Lowman are generally added to complete the work. In this enlarged or completed form it is published, entitled *A critical Commentary and Paraphrase on the Old and New Testament and the Apocrypha*, by Patrick, Lowth, Arnald, Whitby, and Lowman; corrected by the Rev. J. R. Pitman (Lond. 1822, 6 vols. 4to). The historical and poetical books of the Old Testament are by Bp. Patrick; the Prophets, by W. Lowth; the Apocrypha, by Arnald; the New Testament (with the exception of the Revelation), by Whitby; the Revelation, by Lowman. There is a new edition, with the text printed at large (not formerly given), 4 vols. imp. 8vo, 1853, and other dates. There are various editions in folio, which are esteemed for the large type with which they are printed; but none of them contain Lowman, and but few copies contain Arnald. In that size the work is in 6 vols. without Arnald, which makes a seventh when added. An edition of all Bp. Patrick's works was brought out in 1858 by the Rev. Alexander Taylor, A.M. (Oxf. 9 vols. 8vo). His *Autobiography* was published at Oxford in 1839. A list of all his writings is given by Darling, *Cyclop. Bibl.* ii, 2304-2307. See Debary, *Hist. of the Ch. of England*, 1685-1717, p. 20, 81, 203, 380; Perry, *Hist. of the Ch. of England*, ii, 397; iii, 82; Stoughton, *Eccles. Hist. of England*, i, 338; ii, 140, 354; *Christian Observer*, Nov. 1843, art. i. (J. H. W.)

Patrii Dei (Lat. *pater*, "a father," and *Dii*, "gods"), a name applied in heathen antiquity to the gods from whom tribes were believed to be sprung, or to gods worshipped by their ancestors. Sometimes the name was given to the spirits of their deceased ancestors. Among the ancient Romans the term was sometimes used to denote the Furies or Eumenides.

Patrimi and **Matrimi** are names applied among the ancient Romans to children whose parents had been married according to the religious ceremony called Confarreatio. These were generally considered as more suitable for the service of the gods than the children of other marriages.

Patrimony is the term anciently given to *Church estates* or revenues. Thus we find mentioned, in the letters of St. Gregory, not only the patrimony of the Roman Church, but those likewise of the churches of Rimini, Milan, and Ravenna. This name, therefore, does not peculiarly signify any foreign dominion or jurisdiction belonging to the Roman Church or the pope. Churches, in cities whose inhabitants were but of modern existence, had no estates left to them out of their own district; but those in imperial cities, such as Rome, Ravenna, and Milan, where senators and persons of the first rank inhabited, were endowed with estates in divers parts of the world. St. Gregory mentions the patrimony of the Church of Ravenna, in Sicily, and another of the Church of Milan, in that kingdom. The Roman Church had patrimonies in France, Africa, Sicily, in the Cottian Alps, and in many other countries. The same St. Gregory had a lawsuit with the bishop of Ravenna for the patrimonies of the two churches, which afterwards ended by agreement.

Patriots in Christ, an appellation given to certain Würtemberg Separatists, originated by the abbé Gregoire, who appeared in 1801, during the rising popularity of Bonaparte, and maintained that he was the second and true Messiah, who was to destroy the spiritual Babylon and give freedom to the nations. They formed themselves into an order of knighthood, called the Knights of Napoleon, but as the ambitious personage on whom their expectations rested made no pretensions to the dignity which they had marked out for him, they met with no encouragement, and speedily fell into oblivion.

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Patripassians (from *Patre Passo*, "a suffering Father"), a title given by their opponents to those Christians who deny the distinct personality of the Father, Son, and Holy Ghost. The first to whom it was applied were the followers of Praxeas, against whom Tertullian published, about the year 200, one of his celebrated treatises. Praxeas was a Phrygian, who had come to Rome, and exerted himself there with great effect against the Montanists, whom the Roman bishop was almost on the point of admitting into the communion of the Church. His peculiar views on the Trinity were overlooked at the time. But Tertullian shortly afterwards became a Montanist, and as such had a double motive for attacking Praxeas and his followers. His treatise is our chief authority for the opinions they held, but there is some obscurity about it. From some passages it would appear that Praxeas admitted no distinctions in the Godhead previous to the appearing of God in the person of Christ. From others it rather seems that he supposed him to have manifested himself as the Son under the old dispensation. But there can be no doubt that Praxeas believed, as the Sabellians did after him, that Father, Son, and Holy Ghost were merely names for the different modes under which one and the same person operated or was manifest. Tertullian argued that if this view was carried out to its legitimate consequences, it must be admitted that the Father was born of the Virgin Mary, and suffered on the cross. See MONARCHIANS; NOETUS; SABELLIANS; and SABELLIUS. The followers of Praxeas were also called *Monarchians*, because of their denying a plurality of persons in the Deity; and Patripassians, because they believed that the Father was so intimately united with the man Christ, his Son, that he suffered with him the anguish of an afflicted life, and the torments of an ignominious death. It does not appear that this sect formed to itself any separate place of worship, or removed from the ordinary assemblies of Christians. See Neander, *Hist. of Dogmas* (see Index); *Planting and Training*, vol. ii; Milman, *Hist. of Latin Christianity*, i, 73; Alzog, *Kirchengesch.* i, 112; Schaff, *Church Hist.* vol. i; Liddon, *Divinity of Christ* (see Index); Haag, *Hist. des Dogmes*; Hagenbach, *Hist. of Doctrines* (see Index in vol. ii). (J. H. W.)

Patristics is a department of ecclesiastical history, and more particularly of doctrinal history. It is an account of the lives, writings, and theological opinions of the Christian authors of the ancient Græco-Latin Church before the separation into two antagonistic bodies. The terms are sometimes so distinguished that Patrology is defined to be biographical and literary, Patristics doctrinal and ethical. A complete work must cover both. There is a difference of opinion concerning the precise boundaries. Patristics begins with the apostolic fathers, and closes with Gregory I in the West, and with John of Damascus in the East. John of Damascus cannot be omitted, since he is the last authoritative divine of the Greek Church who sums up the labors of the earlier Greek fathers. But it is improper to carry patristics down to the Middle Ages, so as to comprehend Anselm, Peter the Lombard, Thomas Aquinas, and other schoolmen. It must be strictly confined to the fathers, i. e. to those writers who produced the Catholic dogmas, as distinguished from the schoolmen who digested, analyzed, and systematized these dogmas. The title *father*, *Church father* (*pater ecclesiæ* corresponding to the Heb. אָב), is relative. Every Church has its fathers and founders. But it is usually applied to those divines of the early Christian centuries who excelled in learning, judgment, piety, and orthodoxy. Some of them were not only luminaries (*luminaria*), but also princes (*primates*) and saints of the Church (*sancti patres*). In a wider sense it is extended to other ecclesiastical writers of merit and distinction. The line of the Greek fathers is usually closed with John of Damascus (d. 754), the line of the Latin fathers with Gregory I (d. 604).

The Roman Church makes a distinction between *pater ecclesiæ*, *doctor ecclesiæ*, and *auctor ecclesiasticus*. (1.) *Patres ecclesiæ* are all ancient teachers who combine *antiquitas*, *doctrina orthodoxa*, *sanctitas vitæ*, and *approbatio ecclesiæ* (which may be expressed or silent). These requisites, however, are only imperfectly combined even in the most eminent of the fathers; some excel in learning (Origen, Jerome), some in piety (Polycarp), some in orthodoxy (Irenæus, Athanasius, Leo I), some in vigor and depth (Tertullian, Augustine), some in eloquence (Chrysostom), but none could stand the test of Roman orthodoxy of the Tridentine or Vatican stamp, and many of them would have to be condemned as heretics. This is especially the case with the fathers of the ante-Nicene age (see Schaff, *Church Hist.* i, 455). (2.) *Doctores ecclesiæ* are the most authoritative of the Church fathers, who, in addition to the above requisites, excel in learning (*eminens eruditio*), and have the express approbation of the Church (*expressa ecclesiæ declaratio*). The recognised Greek Church doctors are: Athanasius, Basil the Great, Gregory of Nazianzum, Chrysostom, Cyril of Alexandria, John of Damascus. The Latin Church doctors are: Ambrose, Augustine, Jerome, Leo the Great, Gregory the Great, also Hilary of Poitiers, to whom are added the leading mediæval divines, Bernard of Clairvaux, Thomas Aquinas, Bonaventura. (Among more recent divines, Bellarmine, Bossuet, and Perrone would deserve a place among the doctors of the Roman Catholic Church.) (3.) *Auctores ecclesiastici*: those ancient Christian writers who are less important for didactic theology, or held questionable or heterodox opinions, as Tertullian, Clement of Alexandria, Origen, Eusebius, Arnobius, Lactantius, Theodoret.

Patristics may be divided into three periods: (1.) The *Apostolic* fathers, i. e. the immediate disciples of the apostles, who flourished at the end of the 1st and the beginning of the 2d century, and represent a faint echo of the age of inspiration. These are Clement of Rome, Polycarp, Ignatius (and Pseudo-Ignatius), Pseudo-Barnabas, Papias, Hermas, and the anonymous author of the beautiful Epistle to Diognetus. Important literary discoveries, which throw some light on doubtful questions of the sub-apostolic age, have recently been made, viz. the Syriac Ignatius, the Greek Hermas, the Greek of the first five chapters of Barnabas, and a new MS. of the Clementine Epistles, edited by Bryennios (1876). The best edition, now in course of publication, is *Patrum Apostolicorum Opera* (ed. P. de Gebhardt, Ad. Harnack, Th. Zahn, Leips. 1876 sq.). (2.) The *ante-Nicene* fathers, i. e. the apologists and theologians of the 2d and 3d centuries, who were chiefly engaged in the defence of Christianity against Jews and Gentiles, and the refutation of the Ebionitish and Gnostic heresies (see Otto, *Corpus Apologetarum Christianorum* [2d ed. Leips. 1876 sq.]; and the Ante-Nicene Library published by Clark [Edinb. 1867–72, 25 vols.]). (*a*) Greek fathers: Justin Martyr (d. 166), Irenæus (d. 202), Hippolytus (d. 236), Clement of Alexandria (d. 220), Origen (d. 254), and others of less importance. Of these Irenæus is the soundest divine, Origen the greatest scholar. (*b*) Latin fathers: Tertullian (d. about 220), Cyprian (d. 258), Minucius Felix, Arnobius. (3.) The *Nicene* fathers of the 4th century, who chiefly developed and defended the doctrines of the Trinity and Incarnation in the Arian conflict from 325 to 381. (*a*) Greek fathers: Eusebius (the historian, d. 340), Athanasius (the father of orthodoxy, d. 373), Gregory of Nazianzum (the theologian, d. 391), Gregory of Nyssa (d. 395), Basil the Great (d. 379), Cyril of Jerusalem (d. 386), Chrysostom (the prince of pulpit orators, d. 407), Epiphanius (the orthodox zealot, d. 403), and others. (*b*) Latin fathers: Hilary of Poitiers ("the Athanasius of the West," d. 368), Ambrose of Milan (d. 397). (4.) The *post-Nicene* fathers, who developed the orthodox

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christology and the fundamental doctrines of Christian anthropology and soteriology. (*a*) Greek Church: Cyril of Alexandria (d. 444), Theodoret (d. 458), John of Damascus (d. about 750). (*b*) Latin Church: Jerome (d. 419), Augustine (d. 430), Leo the Great (d. 461), Gregory the Great (d. 604).

Literature.—Patristics began with the work of Jerome (d. 419), *De viris illustribus s. de scriptoribus ecclesiasticis*, which contains biographical sketches of the most eminent Christian authors down to the 5th century. It was continued by Gennadius (490), Isidore of Spain, and other mediæval writers. Since the Reformation this study was especially cultivated by Roman Catholic scholars, as Bellarmine, Oudin, Du Pin, C. Nourry, Tillemont, Ceillier, Lumper, Sprenger, Möhler, Fessler, Alzog; and by some Anglican divines, as Cave, Pearson, Fell, and the Tractarian school. The Germans have cultivated the biographical and critical department, and furnished a number of valuable patristic monographs, as Tertullian and Chrysostom by Neander, Origen by Thomasius and Redepenning, Gregory of Nazianzum by Ullmann, Jerome by Zöchler, Augustine by Bindemann. The best editions of the fathers are the Benedictine, as far as they go, and the most complete and convenient (though by no means the most critical) is Migne's *Patrologiæ Cursus completus s. Bibliotheca Universalis . . . omnium SS. Patrum, Doctorum, Scriptorumque ecclesiasticorum*, embracing the ecclesiastical literature from the apostolic fathers down to the age of Innocent III (Paris, 1844 sq.). A more critical edition of the Latin fathers was begun under the auspices of the Academy of Vienna (1866), and embraces so far Sulpicius Severus, Minucius Felix, and Cyprian. Of modern works on patristics, the principal are: Möhler, *Patrologie* (ed. Reithmayr, Regensburg, 1850, only 1 vol. to close of 300); Fessler, *Institutiones Patrol.* (Oenip. 1850, 2 vols., to Gregory the Great); Alzog, *Grundriss d r Patrologie* (2d ed. Freiburg, 1869; 3d ed. 1876); Donaldson, *A Critical History of Christian Literature and Doctrine from the Death of the Apostles to the Nicene Council* (Lond. 1864–66, 3 vols.). A biographical Dictionary of the first ten centuries, under the editorship of William Smith, will shortly be published in London as a sequel to the *Dictionary of Christian Antiquities*, of which the first volume was issued in 1875. See FATHERS OF THE CHURCH; PATROLOGY. (P. S.)

Patrizi, CONSTANTIN, a modern Italian prelate, the intimate companion of pope Pius IX, and cardinal-vicar, was born at Siena Sept. 4, 1798. He was the scion of a noble family, and was intended for military service, but being of a serious turn of mind he preferred the service of the Church, and in her ranks rapidly rose to places of responsibility and influence. In 1834 he was honored with a bishopric, and two years later was created a cardinal. Five years after this he was made the vicar-general of his holiness the pope, whom he served most faithfully his life long. Patrizi had been instrumental in the election of Pius IX, and became the most devoted, laborious, and perhaps important official, after Antonelli, in this pontificate. He was, however, the decided foe of the Jesuits, and in these latter years, when the Jesuits rule with high hand at Rome, Patrizi has had but little to say that was not carefully weighed, lest it were intended in injury to the Society of Jesus. But the pope himself never wavered in his affection for Patrizi. Pius IX knew him to be an honest man whose counsels were worth heeding, and to the last esteemed his friend the vicar-general. Patrizi died Dec. 17, 1876. Besides the offices above referred to, he was bishop of Porto and Rufinus, prefect of the Congregation of the Episcopal Residence, prefect of the Congregation of Rites, archpriest of the Maria Majoria, and, besides, dean of the Sacred College. His last years were embittered by the presence of a Methodist church just across the way from his vicarial palace. A few days before his death a mutual friend informed the pope that Patrizi avowed his "illness afflicted him only for two reasons: because it prevented his saying mass and seeing his holiness." Pius IX, greatly moved by this declaration, resolved to break his voluntary imprisonment to attest in person his affection for his best friend. He gave orders accordingly, but his physicians effectively interfered, and Patrizi was denied this last favor. (J. H. W.)

Pat'robas (Πατρόβας, probably for Πατρόβιος, *life of* his *father*, see Wolf, *Curæ*, ad loc.), a Christian at Rome to whom Paul sent his salutation (Rom. xvi, 14). A.D. 55. According to late and uncertain tradition, he was one of the seventy disciples, became bishop of Puteoli (Pseudo-Hippolytus, *De Sept. Apostolis*), and suffered martyrdom together with Philologus on November 4 (Estius). Accordingly the Roman martyrology assigns that day as his anniversary. Like many other names mentioned in Rom. xvi, this was borne by at least one member of the emperor's household (Sueton. *Galba*, 20; Martial, *Ep.* ii, 32, 3).

Patrocinium is a name for the festival annually observed by the Romanists to commemorate those saints under whose protection a church has been built or founded. See PATRON.

Patroc'lus (Πάτροκλος, a frequent Greek name since the time of Homer), the father of Nicanor, the famous adversary of Judas Maccabæus (2 Macc. viii, 9).

Patroclus OF ARLES, a French Roman Catholic prelate, flourished in the early part of the 5th century as bishop of the diocese from which he is named. A dispute of long standing then existed between the bishops of Arles and Vienne with regard to metropolitan jurisdiction. The question was brought before a council at Turin in the year 401, when it was decided, for the sake of peace, that the dignity of metropolitan should belong to that prelate who could prove his see to be the civil capital of the province; and that meanwhile each should execute the office in the dioceses nearest to his own. The strife was thus suspended for the time; but in 417 Patroclus addressed himself to pope Zozimus, to obtain restitution of the rights which he maintained to be originally inherent in his see; and that pontiff, probably without sufficient examination, granted his request. He wrote to the bishops of Gaul, directing that the bishop of Arles should exercise metropolitan jurisdiction over these provinces, Viennensis, and Prima and Secunda Narbonensis; that he should preside at the consecration of their bishops; that all clergy travelling abroad should obtain from him *litteræ formatæ*, or commendatory letters; and that he should decide ecclesiastical causes, with the exception of those which were important enough to be reserved to the cognizance of the pope himself. These distinctions he declared to rest upon the apostolic foundation of the see; Trophimus having been despatched from Rome to be the first bishop of Arles, and the Christian faith having been diffused from that original source throughout Gaul. See Jarvis, *Hist. of Ch. of France*, i, 6 sq.; Riddle, *Hist. of the Papacy*.

Patrology, a term which properly applies to the doctrinal and ethical systems found in the writings of the Christian Church fathers; while *Patristics* strictly relates to their life, history, and literary character. The two words, however, are generally used interchangeably. The writings of the ante-Nicene fathers are remarkable for their deference to the teaching of the Scriptures. Their doctrines and exhortations are based upon the New Testament, and fortified by citations from the Gospels and Epistles. This peculiarity aids one in determining how far the New Testament was regarded as of divine authority, and what approach had then been made towards the settlement of the canon. The ante-Nicene fathers agree in their testimony to the reformation wrought by Christianity in private morals and in public manners. Thus Tertullian, in his *Apology*, boldly challenges the enemies of Christians to point out any evil in their lives that

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can be fairly ascribed to their religion, and refers with exultation to their domestic purity, their integrity in business, their sobriety and order, and their abounding charities, as fruits of the Gospel. Nor are there wanting in the ante-Nicene fathers traces of that spirit of philosophy and of erudition which in their successors shaped the doctrinal germs of the New Testament into elaborate systems of theology, varying according to the influence of Plato and of Aristotle upon the thought of the age, though in general one finds in that period rather the elementary and practical truths that belong to an age of missionary zeal. But though we may not look to the early fathers for classic elegance of style or the perfection of rhetorical art, one is charmed with their simple fervor, with their earnestness of purpose, with their unflinching devotion to the cause they had espoused; and something of roughness, even of violence, may be pardoned in men who lived in stormy times, and spoke and wrote in view of the torture, the block, the arena. We owe to them a living picture of Christianity as a working power in human thought and society at the beginning of its triumphs. See PATRISTICS.

Patron (Lat. *patronus*, from *pater*, "father") among the Romans originally signified a citizen who had dependents that under the name of *clients* were attached to him. Before the time of the Laws of the Twelve Tables, the most frequent use of the term *patronus* was in opposition to *libertus*, these two words being used to signify persons who stood to one another in the relation of master and manumitted slave. The Roman was not denuded of all right in his slave when he freed him: a tie remained somewhat like that of parent and child, and the law recognised important obligations on the part of the *libertus* towards his patron, the neglect of which involved severe punishment. In some cases the patron could claim a right to the whole or part of the property of his freedman. The original idea of a patron apart from the manumitter of slaves continued to exist. A Roman citizen, desirous of a protector, might attach himself to a patron, whose client he thenceforward became; and distinguished Romans were sometimes patrons of dependent states or cities, particularly where they had been the means of bringing them into subjection. Thus the Marcelli were patrons of the Sicilians, because Claudius Marcellus had conquered Syracuse and Sicily. The patron was the guardian of his client's interest, public and private; as his legal adviser, he vindicated his rights before the courts of law. The client was bound, on various occasions, to assist the patron with money, as by paying the costs of his suits, contributing to the marriage portions of his daughters, and defraying in part the expenses incurred in the discharge of public functions. Patron and client were under an obligation never to accuse one another; to violate this law amounted to the crime of treason, and any one was at liberty to slay the offender with impunity. One obvious effect of the institution of *clientela* was the introduction of an element of union between classes of citizens who were otherwise continually brought into opposition to each other. As the patron was in the habit of appearing in support of his clients in courts of justice, the word *patronus* acquired, in course of time, the signification of advocate, or legal adviser and defender, the client being the party defended; hence the modern relation between counsel and client.

Patron, in time, came to be a common designation of every protector or powerful promoter of the interests of another; thus also the saints, who were believed to watch over particular interests of persons, places, trades, etc., acquired in the Middle Ages the designation of patron saints. These patron saints of professions, trades, conditions, and callings were called, in Church language, *Defensores*. Several such are clearly connected by a sort of pun (as St. Clair, of lamplighters; St. Cloud, of the nailmakers; and St. Blanc, or Blanchard, of laundresses), or are derived from some incident in their life (as St. Peter, of fishmongers), or in their legends (as St. Dunstan, of goldsmiths; St. Sebastian, of archers; St. Blaise, of combmakers; St. Lawrence, of girdlers and cooks; SS. Hubert and Eustace, of huntsmen; St. Cecilia, of musicians; St. Catharine, of philosophers). Some preside over different trades, as St. Eloi, patron of hangmen, coachmen, tinmen, nail and shoeing smiths, and metal-workers; St. George, of soldiers, clothiers, and horsemen; St. Anne, of grooms, toymen, turners, and combmakers; St. Michael, of fencing-masters and pastry-cooks; St. John at the Latin Gate, of printers, attorneys, and papermakers; IV Coronati, of masons and builders; SS. Cosmas and Damian, of physicians and surgeons; SS. Crispin and Crispinian, of cordwainers and embroiderers; St. Nicholas, of butchers, scholars, seamen, and thieves; St. Vincent, of vinedressers and vinegar-makers.

We append a list of patron saints, as given by Walcott (*Sacred Archæol.* s. v.):

Artillery, and engineers and mechanics, and married women, St. Barbara.
Bakers, SS. Wilfred and Honorius.
Basketmakers, St. Anthony.
Blind men, St. Thomas à Becket.
Bookbinders, the Ascension.
Booksellers, St. John the Evangelist.
Boys, St. Gregory.
Brewers, SS. Honorius and Clement.
Brokers, St. Maurice.
Builders, SS. Coronati, Severus, Severianus, Carpophorus, and Victorius.
Butchers, SS. Anthony the Abbot and Francis.
Carpenters, SS. Joseph and Andrew.
Carters, St. Catharine.
Chandlers, the Purification (Candlemas).
Charcoal-cutters, St. Anthony.
Children, the Holy Innocents, St. Felicitas.
Chimamen, St. Anthony of Padua.
Common women, SS. Bride and Afra.
Confectioners, the Purification.
Coopers, SS. Mary Magdalen and Hilary.
Captives, SS. Leonard and Barbara.
Curriers, SS. Simon and Jude.
Divines, St. Thomas Aquinas.
Drapers, SS. Blaise and Leodegar.
Drunkards, SS. Martin and Urban.
Falconers, St. Tibba.
Ferrymen, St. Christopher.
Fools, St. Mathurin.
Fullers, St. Severus.
Gardeners, SS. Urban of Langres and Fiacre.
Girls, St. Catharine.
Glaziers, St. James of Germany.
Granarers and millers, St. Anthony.
Grocers, the Purification, St. Anthony.
Hairdressers, St. Louis.
Hatters, SS. James and William.
Horsedealers, St. Louis.
Hotel-keepers, St. Theodotus.
Jockeys, St. Eulogе.
Laborers, SS. Walstan and Isidore.
Lawyers, St. Ives.
Locksmiths, St. Peter-ès-Liens.
Lovers, St. Valentine.
Master-shoemakers, St. Martin.
Matmakers, the Nativity.
Mercers, St. Florian.
Millers, SS. Martin and Arnold.
Mowers and reapers, St. Walstan.
Nurses, St. Agatha.
Painters, SS. Luke and Lazarus.
Paviors, St. Roche.
Peasants, St. Lucia.
Physicians, St. Pantaleon.
Pilgrims, St. Julian.
Pinmakers, St. Sebastian.
Plasterers, IV Coronati.
Ploughmen, St. Urban.
Potters, St. Gore.
Saddlers, St. Gualfard.
Seamen and fishermen, SS. Nicholas, Dismas, Christopher, and Elmo.
Shepherds, SS. Neomaye, Drugo, and Wendolin.
Spinners, St. Catharine.
Spurriers, St. Giles.
Students and scholars, SS. Jerome, Lawrence, Mathurin, Mary Magdalene, Catharine, Gregory the Great, Ursula.
Tailors, SS. John Baptist, Goodman, and Anne.
Tanners, SS. Simon, Jude, and Clement.
Taverners, St. Lawrence.

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Theologians, SS. Augustine and Thomas Aquinas.
Thieves, St. Dismas.
Travellers, St. Julian.
Virgins, St. Winifred.
Washerwomen, SS. Hunna and Lidoise.
Weavers, St. Stephen.
Woolcombers, SS. Blaise and Mary Magdalene.

The saint in whose name a church is founded is considered its patron saint. But the dedication of a church often commemorates the patron of the staple trade of the vicinity.

Patrons in Diseases, etc.:

St. Agatha presided over fire and valleys; St. Barbara, over hills; St. Florian, over fire; St. Anne, over riches; St. Osyth, over house-keys; St. Sylvester, over woods; St. Vincent and St. Anne, over lost goods; St. Urban, over vineyards; St. Anthony, over pigs; St. Gall, St. Leodegar, or St. Ferriol, over geese; St. Leonard, over ducks; St. German, over hen-roosts; St. Gertrude, over eggs; St. Huldeth, over mice; St. Hubert, over dogs; St. Magnus, over locusts; St. Pelagius, over oxen; St. Wendoline, over sheep.
St. Barbara took care that none died without the viaticum.
St. Judocus preserved from mildew; St. Magnus, from grasshoppers; St. Mark, from sudden death.
St. Leonard broke prison chains.
St. Otilia watched over the head; St. Blaise, over the neck; St. Erasmus, the chest; St. Catharine, the tongue; St. Lawrence, the back; St. Burghart, the lower members.
St. Romain drove away spirits.
St. Roche cured pestilence; St. Apollonia, toothache; St. Otilia, bleared eyes; St. Entropius, dropsy; St. Chiacre, emerods; St. Wolfgang, the gout; St. Valentine, the falling sickness; St. Erasmus, the colic; St. Blaise, the quinsy; St. John, shorn; St. Pernel, the ague; St. Vitus, madness; St. Lawrence, rheumatism; SS. Wilgford and Uncumber, bad husbands.
St. Susanna helped in infancy; St. Florian, in fire.

Patrons of Countries, Cities, and Towns:

Asturia, St. Ephrem.
Austria, SS. Colman and Leopold.
Bavaria, SS. George, Mary, and Wolfgang.
Bohemia, SS. Norbert, Wenceslaus, John Nepomuc, Adalbert, Cosmas, Damian, Cyril, and Methodius.
Brabant, SS. Peter, Philip, and Andrew.
Brandenburg, St. John Baptist.
Brunswick, St. Andrew.
Burgundy, SS. Andrew and Mary.
Denmark, SS. Anscharius and Canute.
England, SS. George and Mary.
Flanders, St. Peter.
France, SS. Mary, Michael, and Denis.
Germany, SS. Martin, Boniface, and George.
Hanover, St. Mary.
Holland, St. Mary.
Holstein, St. Andrew.
Hungary, SS. Mary and Louis.
Ireland, St. Patrick.
Italy, St. Anthony.
Leon, SS. Isidore, Pelagius, Ramiro, and Claude.
Luxemburg, SS. Peter, Philip, and Andrew.
Mecklenburg, St. John the Evangelist.
Naples, St. Januarius.
Navarre, SS. Fermin and Xavier.
Norway, SS. Anscharius and Olaus.
Oldenburg, St. Mary.
Parma, SS. Hilary, John Baptist, Thomas, and Vitalis.
Poland, SS. Stanislaus and Hederiga.
Pomerania, SS. Mary and Otho.
Portugal, SS. Sebastian, James, and George.
Prussia, SS. Mary, Adalbert, and Andrew.
Russia, SS. Nicholas, Andrew, Wladimir, and Mary.
Sardinia, St. Mary.
Savoy, St. Maurice.
Scotland, St. Andrew.
Sicily, SS. Mary, Vitus, Rosalie, and George.
Spain, SS. James the Great, Michael, Thomas à Becket, and Edward.
Suabia, St. George.
Sweden, SS. Bridget, Eric, Anscharius, and John.
Switzerland, SS. Martin, Gall, and Mary.
Venice, SS. Mark, Justina, and Theodore.
Wales, St. David.

Many cities and towns bear the name of their patron saint, to whom the principal church is dedicated, as St. Remo, St. Sebastian, St. Malo, St. Omer, St. Quentin, St. Die, Peterborough, Bury St. Edmund's, St. David's, St. Asaph, St. Alban's, Boston (St. Botolph's town), Kircudbright (St. Cuthbert's Church), Malmesbury (Maidulph's town), St. Neot's, St. Ive's, St. Burean's, St. German's, St. Marychurch, St. Andrew's. Others have special saints: St. Fredeswide, of Oxford; St. Sebald, of Nuremberg; St. Giles, of Edinburgh; SS. Peter and Paul, of Rome; St. Mark, of Venice; St. Stephen, of Vienna; St. Geneviève, of Paris; St. Januarius, of Naples; St. Nicholas, of Aberdeen; St. Gudule, of Brussels; St. Norbert, of Antwerp; St. George, of Genoa; St. Ursula, of Cologne; St. Bavon, of Ghent; St. Ambrose, of Milan; St. Vincent, of Lisbon; St. Boniface, of Mentz; St. Domatian, of Bré; St. Romuold, of Mechlin, etc.

The term patron has also been applied to those who endowed or supported churches and convents. See PATRONAGE, ECCLESIASTICAL. (J. H. W.)

Patronage, ECCLESIASTICAL, is a term for the right of presenting a fit person to a vacant ecclesiastical benefice. See PATRON. In the early period of Christianity's successes the countries where the new religion had been adopted were parcelled out into large districts or dioceses, under the superintendence of a bishop, who usually resided in the neighborhood of one of the religious houses. Within such district the bishop had the nomination of the priests, who supplied religious instruction to the people. The priests were paid out of the episcopal treasury, and travelled about in the exercise of their duties, having their residence with the bishop, and forming that *episcopi cl rus* which constituted the notion of cathedral churches and monasteries in their simplest form. Occasionally a bishop endowed a church in his diocese, and attached a priest permanently to it; and in Gaul, in the 5th century, a bishop who founded a church in a neighboring diocese was allowed to appoint an incumbent of his choice. As Christianity became more universal, and the population increased, the means of worship supplied by the bishoprics, the monasteries, and occasional episcopally endowed churches, became inadequate for the demands of the people, and the proprietors of lands began to build and endow churches in their own possessions. In such cases the chaplain or priest was not paid by the bishop, but was allowed to receive for his maintenance, and for the use of his church, the whole or a part of the profits of the lands with which the founder had endowed it, and the offerings of those who frequented the church for worship. A district was defined by the founder, within which the functions of the officiating priest were to be exercised; and both the burden and the advantages of his ministry were limited to the inhabitants of that district. As these pious foundations tended both to the advancement of religion and to the relief of the episcopal treasury, they were encouraged by the bishops, who readily consecrated the churches thus established, and consented that the incumbent should be resident at the church, and receive the tithes and offerings of the inhabitants and what endowment the founder had annexed to the church. Eventually it came also to be stipulated with the bishop that the founder and his heirs should have a share in the administration of the property, and have the right to nominate a person in holy orders to be the officiating minister whenever a vacancy occurred. It also became a not unusual arrangement that when owners of estates rebuilt such churches as were dependent on the cathedral, or undertook to pay the incumbent, to the relief of the cathedral, the right of presentation was transferred from the bishop to these persons, who thenceforward stood in the same relation to these churches as if they had been the original founders. Out of these private endowments arose the parochial divisions of a later time, which thus owe their origin rather to accidental and private dotation than to any legislative scheme for the ecclesiastical subdivision of the country. The bounds of a parish (q. v.) were at first generally commensurate with those of a manor, and the lord of the manor was the hereditary patron. The person enjoying the privileges of a founder was called *patronus* and *advocatus*. He had a pre-eminent seat and a burial-place in the church; he enjoyed a precedence among the clergy in processions; his name and arms were engraved on the church and on the

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church bells, and he was specially named in the public prayers. He had the right to a certain portion of the Church funds, called *patronagium*, and enjoyed the fruits of the benefice during a vacancy. In the course of time it sometimes happened that, with the concurrence of all parties interested, the patronage, and the church with its revenues and appurtenances, were made over to a religious house, which thus became both patron and perpetual incumbent of the parish, while the immediate duties of the cure were devolved on a vicar or stipendiary curate. In France the right of patronage was often extended to churches not originally private foundations by the necessities of the sovereigns, which led them to take possession of Church property, and bestow it in fee on laymen, who appropriated the greater part of the revenues, and took the appointment of the clergy into their own hands. For a length of time not merely the nomination but the investiture of the clergy came to be exercised by lay patrons, a state of things which roused the indignation of successive popes and councils; until it was at last ruled by the third and fourth Lateran councils (A.D. 1179 and 1215) that the presentation of the patron should not of itself suffice to confer any ecclesiastical benefice, even when qualified by the discretionary power of rejection given to the bishop, when the presentee was a layman. It was declared necessary that the presentee should not merely have the temporalities of the benefice conferred on him by induction, but also be invested with the spiritualities by institution. When the bishop was patron of the benefice, the ceremonies of induction and institution were united in that of collation.

With the growth of the papal power, however, a practice arose by which the right of presentation or induction, which had nominally been left to the patrons, became in some degree nugatory. Towards the close of the 12th century, letters of request, called mandates or expectatives, began to be issued by the popes to patrons, praying that benefices should be bestowed on particular persons. What had at first been requested as a favor was soon demanded as a right, and a code of rules was laid down with regard to grants and revocations of expectatives. In the 13th century the patronage of all livings whose incumbents had died at the court of Rome (*vacantia in curiâ*) was claimed by the pope; and as ecclesiastics of all ranks from every part of Europe frequently visited Rome, the number of benefices *vacantia in curiâ* was always very great. Clement V went so far as broadly to declare that the pope possessed the full and free disposal of all ecclesiastical benefices. The practice next arose of the pope making reversionary grants, called provisions of benefices, during the lifetime of the incumbent, and reserving what benefices he thought fit for his private patronage. By means of permissions to hold benefices *in commendam*, and dispensations for non-residence and holding of pluralities, upwards of fifty benefices were often held by one person; and throughout all Europe the principal benefices were filled by Italian priests, nominees of the popes, who were often ignorant even of the language of the people among whom they ministered. In the 14th century these claims encountered much opposition. England took the lead in an organized resistance, which was in the end successful. A series of English statutes was passed, beginning with the Statute of Provisors, 25 Edw. III, c. 6, solemnly vindicating the rights of ecclesiastical patronage, and subjecting to severe penalties [see PRÆMUNIRE] all persons who should attempt to enforce the authority of papal provisions in England. The principles adopted by the third and fourth Lateran councils have since been substantially the law of patronage in Roman Catholic countries. A lay patron is, by the canon law, bound to exercise his right of presentation within four, and an ecclesiastical patron within six months, failing which the right to present accrues *jure de voluto* to the bishop of the diocese. Patronage has always been more or less subject to alienation, transmission, and the changes incident to other kinds of property. The modern practice of patronage in the Roman Catholic Church is detailed under the head PROVISION.

In England, where the modified canon law, which was in use before the Reformation, is still in force, the rights of patrons do not materially differ from those which they possess in Roman Catholic countries. When, in the reign of Henry VIII, the monasteries were abolished and their Church property confiscated, it passed into the hands of the friends and supporters of the king, and so has descended to laymen to the present time. Thus in England the lay patrons were greatly increased in number, and in many cases the tithes and other income which before belonged to the Church, and went to the support of its incumbent, passed directly into the hands of laymen. At the present time there is no common law governing the various parishes, but the financial government of each one depends largely upon its historical foundation. In some cases the patron has simply the right to present a candidate for the office of parson, who, when appointed, receives all the income of the parish, and who in such case is called rector (q. v.). In some cases a portion of the income belongs to the patron, while a portion is set apart to the incumbent, who in that case is called a vicar (q. v.). In some cases the incumbent is dependent on the will of the patron for his salary, in which case he is called curate (q. v.). The ecclesiastical living or preferment is called a benefice (q. v.), and the patron's right of presentation an advowson (q. v.). There has been of late years some earnest agitation in the Church of England to get rid of patronage altogether; and the evils of a system which places the appointment of the clergy in the hands of laymen, who are often indifferent to the spiritual interests of the Church, are conceded by all parties. But the vested rights are so immense, and the system is so incorporated into the whole organization of the Established Church, that for the abuses of patronage no adequate remedy has yet been discovered; and it is hardly too much to say that there is no radical remedy except in the abolition of the Church Establishment, and the substitution of the voluntary system of Church support as maintained in the United States. In order to prevent the transfer of patronage from the laity to the episcopal dignitaries of the Church of England, some of its laity formed themselves in 1875 into an association called "The Church Private Patronage Association," the object of which is to counteract by every available means the invasion of the immemorial rights of private patrons, and the consequent monopoly, in case of its success, tending to deter independent clergymen from entering the service of the Established Church. It is a special object of the association to disabuse the public mind of many errors on the subject, fostered by much ignorance and prejudice, to correct prevailing fallacies as to the nature of simony, to show the obvious distinction between a spiritual office and a temporal qualification required for its exercise, and to make it clear that the unfettered transfer of benefices, under certain approved regulations, is the most likely means to improve the quality of the clerical profession, and to add increased stability to the Established Church of England.

In Scotland, at the Reformation, the rights of patrons were reserved, and presbyteries were bound by several statutes to admit any qualified person presented by the patron. The principle of these statutes was retained in the enactments introducing Episcopacy. On the establishment of Presbyterianism under favor of the civil war, patronage was abolished by act 1649, c. 23, and the election of the clergy was committed to the kirk-session. At the Restoration this statute fell under the act rescissory, and patronage was replaced on its

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former footing. On the reintroduction of Presbyterianism at the Revolution, patronage was again cancelled, and the right to present conferred on the Protestant heritors and the elders of the parish, subject to the approval or rejection of the whole congregation. In consideration of being deprived of the right of presentation, patrons were to receive from the parish a compensation of 600 merks (£33 6*s.* sterling), on payment of which they were to execute a formal renunciation of their rights. Only three parishes effected this arrangement with the patron, and patronage was permanently restored in all the parishes where no renunciation had been granted, by 10 Anne, c. 12. This act, with modifications introduced by 6 and 7 Vict. c. 61, is now law. Should a patron fail to present for six months after the occurrence of a vacancy, the right to present falls to the presbytery *jure de voluto*. The presentee, before he acquires a right to the emoluments of the benefice, must be admitted to it by the presbytery of the bounds. He is first appointed to preach certain trial sermons, after which a day is fixed within six weeks for moderating in his call. On that day the people are invited to sign a written call to the presentee to be their minister, and however few the signatures to the call may be, the presbytery are accustomed to pronounce a formal judgment sustaining it. They then proceed to examine into the qualifications of the presentee, and, provided the result be satisfactory, the ordination follows (if he have not been previously ordained), and he is formally admitted minister of the parish by the presiding minister. Soon after the above-mentioned act of queen Anne, a feeling which had sprung up in favor of popular election, in opposition to patronage, led to various acts of resistance to the settlement of presentees, and brought about two considerable secessions from the Church of Scotland. It continued for a length of time to be a subject of dispute how far the right of the Church to judge of the fitness of presentees could entitle her to make rules tending to disqualify them, and in particular whether she could legally make the dissatisfaction of the congregation a disqualification. For a long time prior to 1834 there had been no attempt to give effect to any dissent on the part of the congregation. In that year the law of patronage again became a ground of contention, when a majority of the General Assembly embodied their views on the subject in the so-called Veto Act, which declared that no minister was to be imposed on a congregation when a majority of heads of families and communicants should dissent from his admission. The decision of the Court of Session, confirmed by the House of Lords, making this act to be *ultra vires* of the General Assembly, provoked the secession of 1843 and the formation of the *Free Church* (q. v.). After that event an act, 6 and 7 Vict. c. 71, commonly called Lord Aberdeen's Act, was passed to fix by a legislative provision the effect which the Church courts were in future to be entitled to give to the dissent of the congregation in the collation of ministers. It is there enacted that after the trial sermons the presbytery shall give to the parishioners, being members of the congregation, an opportunity to state objections which do not infer matter of charge to be proceeded against according to the discipline of the Church. The presbytery are either to dispose of the objections, or to refer them to the superior Church judicatory; and if the objections be considered well founded, the presbytery may reject the presentee. No power is, however, given to reject him on the ground of mere dislike as such on the part of any portion of the congregation. In Scotland, patronage is in all cases a heritable right; it is transferable by disposition without enfeudation, but is capable of being feudalized, after which it can be completely conveyed only by infeudation.

In the Protestant churches of Germany, Sweden, and Denmark, patronage exists to some extent, subject to restrictions, which differ much in different localities. The right to present is sometimes divided between the patron and the consistory. The parishioners have in many instances a voice: the appointment may be entirely in their hands, or they may have merely a right to reject the presentee after he has been subjected to the ordeal of a trial sermon; and in either case this right may be exercised, according to local usage, either by the parishioners at large, by a committee of their number, or by the Bürgermeister. When there is no patron, the choice generally rests with the consistory in East, and with the parishioners in West Germany. Induction by the superintendent completes the right of the presentee.

In the Greek Church the right to present is generally in the hands of the bishops, excepting in Russia, where lay patronage exists to a limited extent.—Chambers, *Cyclop.* s. v. See Lippert, *Versuch einer historisch-dogmatischen Entwickelung der Lehre vom Patronat* (Giessen, 1819); Hinschius, *Das Kirchenrecht der Katholiken u. Protestanten* (Berl. 1870); *Brit. Qu. Rev.* Oct. 1874, art. vi (on England); Eadie, *Eccles. Dict.* s. v. (on Scotland); Gardner, *Faiths of the World*, ii, 633 sq.; Alzog, *Kirchengesch.* i, 335, 502 (on Roman Cath. Ch.); Riddle, *Christian Antiquities*, and Bingham, *Origines Ecclesiasticæ* (Patristic period). (J. H. W.)

Patrophilus OF SCYTHOPOLIS, one of the leaders of the Eusebian or semi-Arian party in the 4th century, flourished as bishop of Scythopolis until A.D. 359, when he was deposed by the Council of Seleucia for contumacy, having refused to appear before that body to answer the charges of the presbyter Dorotheus (Socrates, *Hist. Eccles.* ii, 40; Sozomen, iv, 22). He must have died soon after, for his remains were disinterred and insultingly treated (Theophanes, *Chronographia*) during the reaction which followed the temporary triumph of paganism (A.D. 361–363) under Julian the Apostate. See JULIAN. Patrophilus appears to have been eminent for scriptural knowledge. Eusebius of Emesa is said to have derived his expositions of Scripture from the instructions of Patrophilus and Eusebius of Cæsarea (Socrates, ii, 9); but Sixtus Senensis is mistaken in ascribing to Patrophilus a translation of the Old Testament from Hebrew into Greek (Sixtus Senens. *Biblioth. Sacra*, recensita ab A. G. Masch. pt. ii. vol. ii, div. 1, § 23; Fabricius, *Bibl'oth. Græc.* iii, 716). The scanty notices of the life of Patrophilus have been collected by Tillemont, *Mémoires*, vol. vi and vii.—Smith, *Dict. of Gr. and Rom. Biog. and Mythol.* s. v.

Pattalorynchites. See PASSALORYNCHITES.

Pattée, CROSS, in heraldry (Lat. *patulus*, spreading), also called *Cross Formée*, a cross with its arms expanding towards the ends, and flat at their outer edges.

Cross, Pattée.

Patten, Robert, an English divine, flourished under the reign of queen Anne. He was minister at Allendale, Northumberland, and private chaplain to Mr. Forster. He was the author of a *History of the Rebellion of* 1715 (Lond. 1745), which is reviewed in the *London Retrospective Review*, xi (1825), 220–239.

Patten, Thomas, D.D., an English divine, was born about the first quarter of the 18th century. He was educated at the University of Cambridge, and was honored with a fellowship by Corpus Christi College of that university. After taking holy orders he became rector at Childrey, in Berkshire. He died in 1790. His *Sermons and Theological Treatises* were published from 1755–62 at Oxford. He wrote principally on Christian evidences. See Darling, *Cyclop. Bibliogr.* ii, 2309.

Pattern (מַרְאֶה, *marêh*, Numb. viii, 4, *appearance*, as often rendered; properly תַּבְנִית, *tabnith*, Exod. xxv, 9, 40; Josh. xxii, 28; 2 Kings xvi, 10; 1 Chron. xxviii, 11, 12, 18, 19, *a structure*; once תָּבְנִית,

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toknith, Ezek. xliii, 10, *an arrangement; τύπος, a type*, Tit. ii, 7; Heb. viii, 5; elsewhere "example," etc.; *ὑπόδειγμα, a specimen*, Heb. ix, 23, elsewhere "example;" *ὑποτύπωσις, a representation*, 1 Tim. i, 16; "form," 2 Tim. i, 13; *ὁμοίωμα, resemblance*, Eccles. xxxviii, 28), *a model*, as of the Tabernacle, shown to Moses on the Mount (Numb. viii, 4; Heb. viii, 4), or a life to *copy* after (Tit. ii, 7).

Patterson, A. O., D.D., a Presbyterian clergyman and home missionary, was born in Fayette Co., Pa., July 1, 1794. He graduated at Washington College, Pa., and afterwards at Princeton Theological Seminary, and began to preach in 1820. His labors were varied and his pastorates numerous. First, as a missionary, he travelled from Pittsburgh, through Steubenville, Wheeling, Marietta, Oxford, Hamilton, Zanesville, Cleveland, and intermediate points, preaching the Gospel of Christ. During the succeeding fourteen years he was pastor at Mount Pleasant and Swickly, Pa., when, after much persuasion, he again engaged in missionary work. He, however, remained in this field only a short time; and returning to his pastoral work, he labored successively at Beaverstown, Pa., New Lisbon and Bethel, Ohio, and West Newton, Pa. The record of his labors in all these places, and also in connection with the Board of Missions, fully demonstrates his usefulness and efficiency. In 1864 he went to Oxford, Ohio, where he died, Dec. 14, 1868. See Appleton's *Amer. An. Cyclop.* viii, 584.

Patterson, James, a Presbyterian minister, was born at Ervina, Bucks Co., Pa., March 17, 1779. His early educational opportunities were very limited, yet, having entered Jefferson College, he graduated in 1804; studied theology at Princeton, and was licensed to preach Oct. 5, 1808. On August 9 following he was ordained, and installed pastor of the Church of Bound Brook, N. J., which charge he resigned in June, 1813. In September following he was unanimously chosen pastor of the First Presbyterian Church of the Northern Liberties, in Philadelphia, where his ministrations were successful, and where he continued until his death, Nov. 17, 1837. His publications consist of a *Missionary Sermon* and several *Tracts*. A *Memoir* of his life was published by Rev. Robert Adair (Phila. 1840, 8vo). See also Sprague, *Annals of the Amer. Pulpit*, iv, 423 sq.

Patterson, James Cowan, D.D., a Presbyterian divine, was born in Abbeville District, S. C., Oct. 26, 1803. He was the child of pious parents, who brought him up in the nurture and admonition of the Lord. In early life he felt called to the ministry, and obeyed. He graduated among the first of his class at Franklin College, under the presidential care of his early friend and pastor, the Rev. Dr. Moses Waddel. Immediately after graduating he was elected to a tutorship in his alma mater. During the years of his connection with the college he studied theology under Dr. Waddel, and was licensed to preach by Hopewell Presbytery; was ordained Oct. 11, 1828, and called to the care of the Presbyterian churches of Macon and Milledgeville, Ga. He afterwards removed to Forsyth, and associated the duties of teacher with those of the ministry; subsequently he preached at Lawrenceville and Decatur, and was called to the presidency of the Gwinnett Institute, a high school for boys and young men. From Gwinnett he was called as president of the Synodical Female College at Griffin, Ga., which, under his devoted care and management, became a complete success and ornament to society and the Church. His health soon after began to fail, and he died July 18, 1866. Dr. Patterson possessed a mind clear, retentive, and accurate. As a preacher he was direct, instructive, and unimpassioned; as a teacher, faithful and thorough, so uniting decision with kindness as to gain the respect and love of his scholars. His steady, uniform piety was the distinguishing feature of his life, and elicited the confidence of all who knew him. See Wilson, *Presb. Hist. Almanac*, 1867, p. 449. (J. L. S.)

Patterson, James H., M.D., a minister of the Methodist Episcopal Church, was born in Peru, N. Y., March 16, 1810. His earlier days were spent in Canada and Vermont. He was converted in 1826, licensed to preach in 1829, and received on probation into the New Hampshire Conference shortly after. He was admitted to full Conference connection in 1836. His appointments in the ministry were as follows: South New Market, Peterborough, Francistown, and Greenland, in New Hampshire; Peacham, White River, Corinth, and Linden, in Vermont. While at Linden the Conference was divided, and he became member of the Vermont. His next appointments were to Northfield and Woodstock. During his pastorate at the latter place he studied medicine, and took his degree. His voice failing him in 1848, he practiced medicine until recovered strength permitted his resumption of the pastoral work. He now joined the Vermont Conference, and was in 1851 appointed to Glen's Falls, N. Y. His next appointment was Castleton, Vt., and then he went to Cambridge, N. Y. In 1857 he located at Schenectady to supervise the collegiate education of his sons. In the spring of 1857 he was appointed, as effective, to the City Mission in Albany; in 1858 and 1859, to Amsterdam; in 1860, to Schaghticoke; but in 1861 he was superannuated, and he continued in this relation until his death, Dec. 24, 1873, at Glen's Falls, N. Y., where he had settled in 1863. Dr. Patterson was a man of more than usual ability. Had his early training been collegiate, it is likely that he would have risen to great prominence in any profession. He was much respected as a man, and his Christian virtues are praised by all who were brought into fellowship with him. See *Minutes of Conferences*, 1874, p. 64, 65. (J. H. W.)

Patterson, John Brown, an English divine, celebrated as a student of antiquities, especially those of Greece, was born at Alnwick, Northumberland, Jan. 29, 1804, of pious parentage. From his earliest years John gave indications of superior talents, of fine taste, and of a pure and elevated tone of moral feeling, qualities which, as he advanced in age, became more and more conspicuously developed in his character. In 1810 his father died, and his mother removed to Edinburgh, and John was entered a student at the high school of that northern Athens. He rose to the first place in his classes, and at graduation carried off the highest honors. At the university he sustained these early acquired distinctions, and, having become deeply convinced of his call to Gospel labors, he entered, in 1824, the divinity hall, then under the charge of the able and learned Dr. Ritchie. He now considered all other pursuits secondary to the study of theology, and applied the full energies of his mind to the subjects of that sacred science. He endeavored by unremitting application to increase his stock of theological acquirements, and engaged successively in the study of natural history, chemistry, and anatomy, both human and comparative, from an anxiety to render all the talents he possessed and all his acquirements subservient to the duties of that holy profession to which he had dedicated his future life. Mr. Patterson, after becoming a licentiate, deferred all thoughts of an immediate settlement, and accepted a proposal made to him, in 1828, to superintend the studies of the young lord Cranstoun at Oxford. After a brief absence Mr. Patterson returned to Scotland, and had not been long established at home, when Mr. Peel, then the home secretary, made him an unexpected offer of the vacant parish of Falkirk; and from the moment of entering on the duties of the parish, which Patterson did in 1830, his ministry fully realized the highest expectations that had been formed of him. The exquisite beauty, the sparkling imagery, and the fine taste displayed every Sabbath in

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his pulpit compositions; the laborious visitations he made from house to house, in the town as well as in the country; the lively interest he took in the religious education of the young; and the many judicious plans he formed for the temporal as well as the spiritual well-being of the people, rendered him every day more dear to the affections of all. But his bright career on earth was destined to be brief. He died suddenly, June 29, 1835, greatly mourned by all his people. Patterson wrote, besides a prize essay *On the National Character of the Athenians* (Lond. 1828; new ed. with *Memoir* by Prof. Pillans, Lond. 1859, cr. 8vo), *Lectures on St. John's Gospels* (Lond. 1840, 12mo). His other *Literary Remains* were published with a *Life* (Edinb. 1837, 2 vols. 8vo). See Jamieson, *Cyclop. of Relig. Biogr.* s. v.; Allibone, *Dict. of Brit. and Amer. Authors*, s. v. (J. H. W.)

Patterson, Joseph, a Presbyterian minister, was born in the north of Ireland, March 20, 1752. Little is known of his youth. In 1772 he emigrated to this country, taught school for a while, joined the Revolutionary army, from which he retired in 1777, and having gone West, was, in 1785, induced to turn his attention to the study of theology; he was licensed to preach in August, 1788, and for ten or twelve years from the following April had charge of the united churches of Raccoon and Montour's Run, Washington County, O., after which period he confined himself to the former. At the same time he made frequent missionary tours, spending several months among the Shawnee Indians in 1802. In 1816 his health compelled him to resign his charge, and he retired to Pittsburgh, where he still preached occasionally until his death, Feb. 4, 1832. See Sprague, *Annals of the Amer. Pulpit*, iv, 522.

Patterson, Joseph A., a Presbyterian minister, was born near Academia, Juniata County, Pa., in 1833. He received his preparatory education at Tuscarora Academy, and in 1853 entered Lafayette College, Pa. After graduating, he spent a year teaching in Tuscarora Academy, and while there, and during a great revival, he received a fresh baptism, which, along with other influences, determined him to study for the ministry. In 1860 he graduated at the theological seminary at Princeton, N. J., and immediately went into the employ of the Board of Domestic Missions, laboring for several months in the vicinity of Luzerne, Warren County, N. J. Subsequently he accepted a unanimous call from Lick Run Church, Jacksonville, Pa.; was ordained and installed July, 1862; and, after a short pastorate of two years and a half, died Dec. 31, 1864. Mr. Patterson was a systematic, practical, earnest minister. See Wilson, *Presb. Hist. Almanac*, 1866, p. 140. (J. L. S.)

Patterson, Nicholas, a Presbyterian minister, was born in Path Valley, Cumberland County, Pa., Oct. 1, 1792. He pursued his preparatory studies first in Chambersburg, Pa., then in the academy at Summersville, N. J.; graduated in the college at Princeton, N. J.; studied theology in the Princeton Theological Seminary; was licensed in 1818, and ordained in 1821. He labored for many years in Delaware, and died in Wilmington, Del., Jan. 7, 1865. Mr. Patterson was a simple-hearted, good man, an excellent preacher, and a favorite pastor. See Wilson, *Presb. Hist. Almanac*, 1866, p. 222. (J. L. S.)

Patterson, Robert, LL.D., an American philanthropist and educator, was born in the north of Ireland, May 30, 1743. In 1768 he emigrated to Philadelphia. In 1774 he was appointed principal of the academy at Wilmington, Delaware. In the Revolutionary war he acted as brigade major. In 1779 he was appointed professor of mathematics in the University of Pennsylvania, and then vice-provost. In 1805 he was appointed director of the Mint of the United States. In 1819 he was chosen president of the American Peace Society, and later president of the American Philosophical Society. He died July 22, 1824. A remarkable trait of Mr. Patterson's character, and its crowning excellence, was his fervent piety. It influenced all his conduct from his youth. He was an elder of the Scotch Presbyterian Church nearly half a century. In the transactions of the Philosophical Society he published many papers.

Patterson, Stearns, a minister of the Methodist Episcopal Church, was born in Dunstable, now Nashua, N. H., Jan. 2, 1813. He was converted in 1826, and connected himself with the Congregationalist Church, to which his parents belonged. In 1829 he entered the academy at Hopkintown, and a few years later he entered Yale College; but his health failing, he was compelled to relinquish his studies and engage in other pursuits. From 1837 to 1840 he filled a clerkship in the city of New York. In November, 1840, he went to Maryland and engaged in teaching. In August, 1841, Rev. Enos R. Williams held a camp-meeting on Kent Island. Patterson attended, and was inclined towards Methodism. In 1842 he joined the Methodist Episcopal Church on Kent Island. In August of the same year he removed to St. Michaels, Talbot County, Maryland, and took charge of a school. On Dec. 7, 1843, he was licensed to exhort, and on Feb. 15, 1844, he was licensed to preach, and recommended to the Philadelphia Conference. He was admitted in 1844, and appointed to Strasburgh. His subsequent appointments were as follows: Brandywine, Cecil, two years supernumerary, Grove, Mount Zion, Manayunk, Phœnixville, Marietta, six years professor in Wesleyan Female College in Wilmington, Del., then to Merion Square, and afterwards to Radnor and Bethesda. In 1866 he was granted the relation of superannuate, and so continued until his death, May 19, 1871. He united in himself all the qualifications necessary for success in the ministry. He was devoted to God and the Church, scholarly in his habits of study, systematic in the performance of his duties, and kind towards all with whom he was brought into fellowship. See *Minutes of Conferences*, 1872, p. 24, 25.

Patterson, William D., a Presbyterian minister, was born near Mercersburg, Pa., July 22, 1833. He received a careful parental training, graduated at Marshall College, Pa., in 1852, and at the Western Theological Seminary in 1856; was licensed June 17, 1858, and having preached with great acceptance for a year to the churches of Dillsburg and Petersburg, Pa., a call for his services as pastor was presented to him, which being accepted, the Presbytery met, Aug. 14, 1860, to ordain and install him. But his health gave way so seriously about the time of the meeting of the Presbytery that he could not be present to be ordained; nor was he ever able after this to resume his labors. He spent some time in travelling, and died Nov. 24, 1861. Mr. Patterson was a man of deep piety, cultivated mind, and genial disposition, and was more than ordinarily endowed for the work to which he had been called. See Wilson, *Presb. Hist. Almanac*, 1863, p. 194. (J. L. S.)

Patteson, John Coleridge, an English divine, whose life was one of remarkable self-denial, unremitting labor, and repeated exposure to perils by land and sea, was born April 1, 1827. His maternal great-uncle was the celebrated Samuel Taylor Coleridge. His father, judge Patteson, was a lawyer, unsurpassed in his day. Under his immediate supervision John Coleridge was trained until ready for Eton. He was then a bright, conscientious, painstaking boy, "ever ready for fun, but never for mischief." He was the leader in his class and of his playmates. In 1845 he entered Merton College, at Oxford University, and distinguished himself as he had at Eton. In 1849 he obtained at Merton College a classical second-class, and subsequently a fellowship. After the examination for his degree he went abroad and travelled, in the companionship of a family whom he served as tutor, in Germany and Italy. In 1853, after his return home, he was ordained for the priesthood, and was made country parson at Alfington. He had not been there

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long when he encountered bishop Selwyn, of New Zealand, who was home on a visit, and who induced him to return with him. On March 29, 1855, they sailed from Gravesend together. Patteson went without parade of feeling or many words. First at Auckland (New Zealand), and later at Norfolk Island, and still later at the island of Mota (Banks's Islands), bishop Selwyn was supporting a missionary college, whither he brought youth from Melanesia for civilization and mental and religious training. In this work principally Patteson assisted until 1860, when the Melanesian company was transferred to Kohimarama, near Auckland, and he was placed in charge. A short time afterwards Patteson was rewarded for his faithfulness by promotion to the episcopal dignity as bishop of the Melanesian islands. From this time he directed and conducted the annual voyages of all the missionary operations in those islands, though, of course, with the full counsel and support of bishop Selwyn, both as his primate and as the original pioneer. The facility with which Patteson learned the languages of the islands, which is mentioned as remarkable, afforded him blessed opportunities for efficiency, and he lost none of them, as we shall presently see. He reduced the different dialects to writing, obtained a printing-press and types, and printed the grammars of nearly thirty of them. He also prepared translations of portions of the Scriptures, and rendered hymns into the tongue of Mota, which, remarks Sir W. Martin, "are described to me by competent judges as of singular excellence." He also comprehensively considered, as appears from many passages in his letters, the principles on which the numerous tongues of that region might be placed in mutual relation. Even the eminent philologist, Prof. Max Müller, bears warm testimony to the great attainments and capacities of bishop Patteson, whom he affectionately esteemed. There was no office or function, however high or however humble, to which bishop Patteson could not turn, and turn effectively, his mind or hand. An adept in early life at games, exercises, and amusements, his gift of corporal versatility thus acquired fitted him for handicraft and labor of all kinds. Almost amphibious in his habits, he became, while disliking the physical conditions of sea-life, a hardy seaman and an accomplished navigator. When ashore he was farmer, gardener, woodman, porter, carpenter, tailor, cook, or anything else that necessity demanded and his large experience taught. In higher regions of exertion he was, amid the severest trials of epidemic dysentery or typhus, or in the crisis of some dangerous visit to an untried island, physician, surgeon, and the tenderest of nurses, all in one; without ever intermitting his sleepless activity in the most personal duties of a pastor, or the regular maintenance of the more public offices of religion, or abating his readiness to turn to that which was evidently the most laborious and exacting of all his duties, the duty of the schoolmaster, engaged upon the double work of opening the understanding of his pupils, and of applying the mental instrument thus improved to the perception and reception of Christian truth. Mota, one of Banks's Islands, was recognised as the missionary headquarters of Melanesia. From this place excursions were frequently made to the different Melanesian islands for the purpose of reaching their inhabitants, and preparing them for Christianity. Such visitations were always attended with great peril. Besides the danger of shipwreck, was the hazard in approaching islands where the temper of the inhabitants was either unknown or known to be fierce, or islands whose inhabitants had been recently ill-used by other Europeans. In April, 1871, bishop Patteson set out again on such a voyage of visitation. On Sept. 16 he found himself off the Santa Cruz group. He had long been anxious for the planting of the cross among its savage inhabitants, but he was aware also of the many obstacles in his way. The natives, by reason of the capture of many of their number annually by the traders from Australia, whither they were virtually carried as slaves, had become very distrustful of the whites. But the danger this time was much aggravated, though the bishop was unaware of it. The traders had painted their ship like the bishop's, and had enticed a number of the Melanesians to go on board the vessel, and had thus carried them off. Though the bishop had visited before at Nackapu, the natives mistook the last visit also to have been made by him, and therefore they were no sooner in a position to revenge the loss of their friends than they embraced it. As the missionary party came near to Nackapu four canoes were seen hovering about the coral reef which surrounded the island. The vessel had to feel her way; so, lest the men in the canoes should be perplexed, bishop Patteson ordered the boat to be lowered, and when asked to go into one of the native boats, as this was always found a good mode of disarming suspicion, he did it, and was carried off towards the shore. The boat from the schooner could not get over the reef. The bishop was seen to land on the beach, and was seen no more alive. Eventually his body was recovered. The placid smile was still on the face; there was a palm-leaf fastened over the breast, and when the mat in which the body was wrapped was opened, there were five wounds. All this is an almost certain indication that his death was the vengeance for five of the natives. The sweet, calm smile preached peace to the mourners who had lost his guiding spirit, but they could not look on it long. The next morning, St. Matthew's Day, the body of John Coleridge Patteson was committed to the waters of the Pacific, his "son after the faith," Joseph Atkin, reading the burial service (*Life*, ii, 569-571). We are fully conscious that no summary can do justice to the character and career of bishop Patteson, but we trust that enough has been given to set forth an outline of the man. In bishop Patteson were singularly combined the spirit of chivalry, the glorious ornament of a bygone time; the spirit of charity, rare in every age; and the spirit of reverence, so seldom seen in our day. He was eminently and entirely an English Churchman. But, while he was an Anglican, the ductile and thoughtful character of his mind preserved him from all rigidity and narrowness. His indulgence in judgment of men overleaped all boundaries of opinion. He evinced his liberality most clearly in his refusal to set up rival missions. He corresponded with a Wesleyan missionary on a subject of common interest to both. He declined applications for pastoral care from the people of Lifû, where the agency of the London Missionary Society had existed, but had for some time been suspended, on learning that two missionaries were on the way from Sidney. In that same island, too, he attended (in 1858) the service conducted by a native teacher acting under the society, and only officiated himself when he had found from good authority that there would be no objection. His costume on this occasion was only distinguished by a black coat and white tie, and he pursued the manner of service common among the Presbyterians and Dissenters, though employing freely the language of the Prayer-book in his extempore prayer. "I felt," he says, in his diary, "quite at my ease while preaching, and Joseph (his companion) told me that it was all very clear" (*Life*, i, 366). See Miss Yonge, *Life of John Coleridge Patteson, Missionary Bishop of the Melanesian Islands* (Lond. 1874, 2 vols. 8vo); *Life of Bishop Patteson*, published by the (London) "Christian Knowledge Society," and republished at New York in 1873. See also the *Spirit of Missions*, Jan. 1872, p. 58; *The (Lond.) Quart. Rev.* Oct. 1874, art. vi. (J. H. W.)

Pattison, Robert Everett, D.D., an American Baptist divine who distinguished himself in the pulpit and the rostrum, was born at Benton, Vt., Aug. 19, 1800, and was educated at Amherst College, Mass.,

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class of 1826. He was at once made tutor in Columbian College, Washington, D. C. He was ordained for the work of the holy ministry at Salem, Mass., in 1829, and in 1830 became pastor of the First Baptist Church in Providence, R. I.—a most important charge. He was elected in 1836 president of Waterville College, Me., holding the position till 1840, when he was recalled to his pastorate in Providence. In 1843 he was appointed one of the corresponding secretaries of the Baptist Board of Foreign Missions. He returned to his educational labors as a professor in the Covington Theological Seminary, Ky., in 1846. But in 1848 the legislature of that state (by an act afterwards declared unconstitutional) reconstructed the board of trustees, compelling his resignation. He was shortly after elected professor of theology in the Newton Theological Institution, Mass., resigning his chair in 1853 to serve a second term as president of Waterville College. He was subsequently at the head of Onead Female Institute, Worcester, Mass., and a professor successively in the theological department of Shurtleff College, Me., and in the Baptist Theological Seminary, Chicago. He died in 1874. Dr. Pattison was an eminently pious and modest man. He wrote considerably for periodicals, and was the author of a *Commentary on the Epistle to the Ephesians* (1859). (L. E. S.)

Pattison, Robert H., D.D., a minister of the Methodist Episcopal Church, was born near Cambridge, Md., Jan. 22, 1824. He was the child of Methodist parents, at the early age of ten was converted, and at once joined the Methodist Episcopal Church. At fourteen he entered the preparatory department of Dickinson College, and, after passing successfully through the entire curriculum of study, he graduated in the class of 1843. During his residence at Carlisle he was licensed to preach. At the close of his collegiate career he taught for two years at Baltimore. He was admitted into the Philadelphia Conference in April, 1846. His first appointment was Dorchester Circuit as junior preacher. His subsequent appointments were: Seaford, Princess Anne, Church Creek, Quantico, Snow Hill, Middletown, and Cantwell's Bridge, Del.; Asbury, Philadelphia; Kensington; Twelfth Street, Philadelphia: Port Deposit; St. George's, Philadelphia; Tabernacle, Philadelphia; St. Peter's, Reading, Harrisburg District; West Philadelphia, where he died, Feb. 14, 1875. At the conference of 1858 Dr. Pattison was chosen its secretary, and he continued to hold that office until his death. In 1868 he was a delegate to the General Conference, and was chosen by that body as one of its assistant secretaries. He was also associated with the management of most of the various religious and benevolent organizations connected with the Philadelphia Conference, and was for several years a member of the Parent Missionary Board at New York. "Dr. Pattison was a good man, a true Methodist, a faithful pastor, an acceptable and earnest preacher, and a Christian gentleman, whom to know was to esteem and love. Less brilliant, perhaps, than some, he was wiser and more consistent than many, while his sound judgment, unswerving integrity, unfailing courtesy, unwearying diligence, kindly sympathy, and unwavering loyalty to religion, friendship, and patriotism, made him a man to honor, trust, and love." See *Minutes of Conferences*, 1875, p. 40. (J. H. W.)

Patton, Samuel, D.D., a distinguished minister of the Methodist Episcopal Church, South, was born in Lancaster District, S. C., Jan. 27, 1797, of Presbyterian parents. His childhood was serious. He was converted in 1816 in a Methodist revival which he happened to attend. He was soon persuaded of his duty to preach the Gospel, but for a time strove much against these impressions. He emigrated with his parents to Georgia, and from thence to Tennessee, in 1819. Soon after he was licensed to preach, and joined the Tennessee Conference, and was stationed at Sequachy Valley, Tenn.; he was next successively preacher in charge at Clinch, West Va.; Tuscaloosa Circuit, Ala.; and the so-called Alabama Circuit. His health failing him, he located, and finally removed to Holston Conference, East Tennessee, in 1825, and was presiding elder on Abingdon District the same year; was on stations and districts till 1838–9, when he was made agent for Holston College; then on districts and stations till 1847, when he was made editor of the *Holston Christian Advocate*, in which work he died, August, 1854, in holy peace, trusting in the merits of Christ, and declaring "all is well." Dr. Patton was a studious and earnest man and preacher. He stood in the first ranks of the ministry of his Church. See Deems, *Annals of Southern Methodism* for 1855, p. 341. (J. H. W.)

Pattrick, George, LL.B., a pious Calvinistic English divine, was born near Colchester in 1746. He was educated at St. Paul's School; studied the law and practiced at Dedham, but relinquished his profession, received orders in 1770, and entered himself at Sidney Sussex College, Cambridge. He became vicar of Aveley, Essex, in 1772; chaplain of Morden College, Blackheath, in 1787. In 1790 he was suddenly dismissed for being a Methodist, but was finally reinstated as lecturer of Woolwich in 1792, and of St. Bride's, Fleet Street, and of St. Leonard's, London, in 1797. He died in 1800. His *Sermons, with a Help to Prayer; to which are prefixed Memoirs of the Life of the Author* (Lond. 1801, 8vo), were published after his death. See Darling, *Cyclop. Bibliog.* s. v.

Pa'ū (Heb. *Päu'*, פָּעוּ, *a bleating*, or *yawning*; but in 1 Chron. i, 50, Pai, פָּעִי, though some copies agree with the reading in Gen.; Sept. Φογώρ, i. e. *chasm*; Vulg. *Phau*), the capital of Hadar, king of Edom (Gen. xxxvi, 39). The only name that bears any resemblance to it is *Phauara*, a ruined place in Idumæa mentioned by Seetzen.

Paul (Παῦλος, the Greek form of the common Latin name *Paulus*), originally (see below) *Saul* (q. v.), the specially appointed "Apostle to the Gentiles." (In the following treatment of this important character, we adopt, for the most part, the article in Smith's *Dict. of the Bible*, with important additions from Winer, Kitto, Fairbairn, and other sources.)

I. *Preliminary Inquiries.*—1. *Original Authorities.*—Nearly all the authentic materials for the life of the apostle Paul are contained in the Acts of the Apostles and in the Pauline Epistles. Out of a comparison of these authorities the biographer has to construct his account of the really important period of the apostle's life. The early traditions of the Church appear to have left almost untouched the space of time for which we possess those sacred and abundant sources of knowledge; and they aim only at supplying a few particulars in the biography beyond the points at which the narrative of the Acts begins and terminates.

The inspired history and the Epistles lie side by side, and are to all appearance quite independent of one another. It was not the purpose of the historian to write a life of Paul, even as much as the received name of his book would seem to imply. The book called the Acts of the Apostles is an account of the beginnings of the kingdom of Christ on the earth. The large space which the apostle occupies in it is due to the important part which he bore in spreading that kingdom. As to the Epistles, nothing can be plainer than that they were written without reference to the history; and there is no attempt in the canon to combine them with it so as to form what we should call in modern phrase the apostle's "Life and Letters." What amount of agreement and what amount of discrepancy may be observed between these independent authorities is a question of the greatest interest and importance, and one upon which various opinions are entertained. The most adverse and extreme criticism is ably represented by Dr. Baur of Tü-

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bingen (*Paulus der Apostel Jesu Christi* [Stuttg. 1845]), who finds so much opposition between what he holds to be the few authentic Pauline Epistles and the Acts of the Apostles that he pronounces the history to be an interested fiction. But his criticism is the very caricature of captiousness. We have but to imagine it applied to any history and letters of acknowledged authenticity, and we feel irresistibly how arbitrary and unhistorical it is. Putting aside this extreme view, it is not to be denied that difficulties are to be met with in reconciling completely the Acts and the received Epistles of Paul. What the solutions of such difficulties may be, whether there are any direct contradictions, how far the apparent differences may be due to the purpose of the respective writers, by what arrangement all the facts presented to us may best be dovetailed together—these are the various questions which have given so much occupation to the critics and expositors of Paul, and upon some of which it seems to be yet impossible to arrive at a decisive conclusion. We shall assume the Acts of the Apostles to be a genuine and authentic work of Luke, the companion of Paul, and shall speak of the Epistles at the places which we believe them to occupy in the history.

2. *Name.*—There can be no doubt that the apostle's name, as a Jew, was *Saul;* but when or how he received the Roman name *Paul*, which he bears in the Acts of the Apostles from ch. xiii, 9, which he uses in his Epistles, and by which he is called by Peter (2 Pet. iii, 15), is unknown. It is quite probable that he had borne the name of Paul as a Roman citizen; and it is no objection to this view that then this name would have appeared first, and that of Saul later (Witsius, *Meletem. Leid.* p. 47). If it is not merely accidental that Luke first calls him Paul in the passage mentioned, the reason may be that the apostle then first commenced his public and separate ministry; and Paul, a Gentile name, was that which the apostle of the Gentiles always bore in Church history (Baur, *Paul.* p. 93). Even if the Jews still used the old Jewish name, there was afterwards no occasion for Luke to mention it. The account of Jerome that Paul assumed this name upon the conversion by him of Sergius Paulus (Acts xiii, 7; comp. August. *Confess.* viii, 4; Bengel and Olshausen, *on Acts* xiii, 9) is perhaps not a tradition, but a mere suggestion of that father himself, on the ground that the name Paul first appears in the passage following that account. Indeed, Baur (p. 93) would have us believe that this was the view of Luke himself, and that the whole account of the conversion of Sergius Paulus was built up to illustrate this change of name! But if there had been any connection between the two events, it would have been natural for the writer to indicate it (see Neander, p. 108). It is easy to suppose simply that, in becoming a Christian, according to the Eastern custom [see NAME], he assumed the name Paul, as one common among Greeks and Romans, and quite similar in sound to Saul (comp. Chrysost. and Theophyl. in Suicer, *Thesaur.* ii, 648), perhaps with some reference to the etymological signification of the name (comp. 1 Cor. xv, 9; *Paulus*, Lat. *small, little;* comp. Gr. παῦρος). Yet we should then expect that Luke would employ the name Paul from Acts ix, 19 onward. (For another view, see Kuinöl, *Comment.* ad loc.) See SERGIUS PAULUS.

II. *Personal History.*—We purpose under this head to gather together all the information given either directly or incidentally in the Acts and Epistles concerning the apostle's life, relegating to a subsequent head the various disputes that have been raised on some of them.

1. *Youth and Early Career.*—Paul was a native of Tarsus, a city of Cilicia (Acts xxii, 3, etc.), and was of Jewish descent, of the tribe of Benjamin (Phil. iii, 5). From his father he inherited the rights of Roman citizenship, which had probably been earned by some of his ancestry through services rendered to the Roman state (Lardner, *Works*, i, 228, ed. 1788, 8vo; Grotius, *ad Acta* xxii, 28). The supposition that he enjoyed them in virtue of being a native of Tarsus is not well founded; for though that city had been created by Augustus an *urbs libera* (Dion. Chrysost. ii, 36, ed. Reiske; Pliny, *Hist. Nat.* v, 27), it does not follow from this that all its natives enjoyed the privilege of Roman citizenship; and besides, from Acts xxi, 39 compared with xxii, 24, 27, it may be inferred that, as the chief captain knew Paul to be a native of Tarsus, and yet was not aware of his Roman citizenship, the latter of these was not necessarily associated with the former. From his receiving the name *Saul* it has been supposed that he was the first-born son of his parents, and that they had long desired and often asked for such a favor from God; that he was not their only child, however, appears from the mention made (Acts xxiii, 16) of his "sister's son." Whether Andronicus, Junia, and Herodion, whom he terms, in the Epistle to the Romans (xvi, 7, 11), συγγενεῖς μου, were of the number of his blood relations, or only belonged to the same tribe with him, is a question on which learned men have taken different sides (comp. Lardner, *Works*, vi, 235; Estius, *Comm.* ad loc.). (See below.)

At that time Tarsus was the rival of Athens and Alexandria as a place of learning and philosophical research (Strabo, xiv, 5); but to what extent the future "Apostle of the Gentiles" enjoyed the advantage of its schools we have no means of accurately determining. Attempts have been made to show from his writings that he was familiar with Greek literature, and Dr. Bentley has not hesitated to affirm that "as Moses was learned in all the wisdom of the Egyptians, so it is manifest from this chapter alone (Acts xxvii), if nothing else had been now extant, that Paul was a great master in all the learning of the Greeks" (*Boyle Lectures*, serm. iii, *sub init.*). An authority like that of Bentley in a question of Greek literature is not to be lightly set aside; yet on referring to the evidence in support of this opinion it will not be found to justify it. It must be allowed, however, that the mere circumstance of his having spent his early years in such a city as Tarsus could not but exert a very powerful influence on the mind of such a man as Paul, in the way of sharpening his faculties, refining his tastes, and enlarging the circle of his sympathies and affections. "If even to the meanest citizen," as Eichhorn remarks, "such a circumstance affords—unless he be by nature utterly unobservant—much information which otherwise he could not have obtained, and in consequence of this a certain activity of mind, how much greater may not its effect be supposed to have been on a great mind like that of Paul? To his birth and early residence in Tarsus may be traced the urbanity which the apostle at no time laid aside, and of which he was frequently a perfect model, many insinuating turns which he gives to his epistles, and a more skilful use of the Greek tongue than a Jew born and educated in Palestine could well have attained" (*Einleit. ins N. T.* iii, 5). (See below.)

But whatever uncertainty may hang over the early studies of the apostle in the department of Greek learning, there can be no doubt that, being the son of a Pharisee, and destined, in all probability, from his infancy to the pursuits of a doctor of Jewish law, he would be carefully instructed from his earliest years in the elements of Rabbinical lore. It is probable also that at this time he acquired his skill in that handicraft trade by which in later years he frequently supported himself (Acts xvii, 3; 1 Cor. iv, 12, etc.). This trade is described by Luke as that of a σκηνοποιός, a word regarding the meaning of which there has been no small difference of opinion. (See below.) It does not follow that the family were in the necessitous condition which such manual labor commonly implies; for it was a wholesome custom among the Jews to teach every child some trade, though there might be little prospect of his depending upon it for his living. See HANDICRAFT.

When Paul made his defence before his countrymen

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at Jerusalem (Acts xxii), he told them that, though born in Tarsus, he had been "brought up" (ἀνατεθραμμένος) in Jerusalem. He must, therefore, have been yet a boy when he was removed, in all probability for the sake of his education, to the Holy City of his fathers. We may imagine him arriving there—perhaps at some age between ten and fifteen, already a Hellenist, speaking Greek and familiar with the Greek version of the Scriptures, possessing, besides the knowledge of his trade, the elements of Gentile learning—to be taught at Jerusalem "according to the perfect manner of the law of the fathers." He learned, he says, "at the feet of Gamaliel." He who was to resist so stoutly the usurpations of the law had for his teacher one of the most eminent of all the doctors of the law. Gamaliel is supposed to be the person of that name who is celebrated in the writings of the Talmudists as one of the seven teachers to whom the title "Rabban" was given (Lightfoot, *Horæ Hebr. in Act.* v, 34; Neander, *Apostol. Zeitalter*, p. 62; Otho, *Lex. Rabbinico-Phil.* s. v. Rabbi). Besides acquaintance with the Jewish law, and a sincere conviction of the supreme excellence of Judaism, Gamaliel appears to have possessed a singularly calm and judicious mind, and to have exercised a freedom of thought as well as pursued a range of study very unlike what was common among the party to which he belonged (Acts v, 34–39; comp. Neander, *l. c.*). How much the instructions and the example of such a teacher may have influenced the mind of Paul favorably we may imagine, but cannot affirm. See GAMALIEL. It is singular that on the occasion of his well-known intervention in the apostolical history the master's counsels of toleration are in marked contrast to the persecuting zeal so soon displayed by the pupil. The temper of Gamaliel himself was moderate and candid, and he was personally free from bigotry; but his teaching was that of the strictest of the Pharisees, and bore its natural fruit when lodged in the ardent and thoroughgoing nature of Saul. Other fruits, besides that of a zeal which persecuted the Church, may no doubt be referred to the time when Saul sat at the feet of Gamaliel. A thorough training in the Scriptures and in the traditions of the elders under an acute and accomplished master must have done much to exercise the mind of Saul, and to make him feel at home in the subjects in which he was afterwards to be so intensely interested. Nor are we at all bound to suppose that, because his zeal for the law was strong enough to set him upon persecuting the believers in Jesus, he had therefore experienced none of the doubts and struggles which, according to his subsequent testimony, it was the nature of the law to produce (see Rom. vii). On the contrary, we can scarcely imagine these as absent from the spiritual life of Saul as he passed from boyhood to manhood. Earnest persecutors are, oftener than not, men who have been tormented by inward struggles and perplexities. The pupil of Gamaliel may have been crushing a multitude of conflicts in his own mind when he threw himself into the holy work of extirpating the new heresy. See MORAL SENSE.

Paul is introduced to our notice by the sacred historian for the first time in connection with the martyrdom of Stephen, in which transaction he was, if not an assistant, something more than a mere spectator. A.D. 29. He is described at this time (Acts vii, 58) as "a young man" (νεανίας); but this term was employed with so much latitude by the Greeks that it is impossible from the mere use of it to determine whether the party to whom it was applied was under thirty, or between that and forty. The probability is that Paul must have reached the age of thirty at least; for otherwise it is not likely that he would have shared the counsels of the chief priests, or been intrusted by them with the entire responsibility of executing their designs against the followers of Jesus, as we know was the case (Acts xxvi, 10, 12). For such a task he showed a painful aptitude, and discharged it with a zeal which spared neither age nor sex (Acts xxvi, 10, 11). At that time the Church experienced the sudden expansion which was connected with the ordaining of the Seven appointed to serve tables, and with the special power and inspiration of Stephen. Among those who disputed with Stephen were some "of them of Cilicia." We naturally think of Saul as having been one of these, when we find him afterwards keeping the clothes of those suborned witnesses who, according to the law (Deut. xvii, 7), were the first to cast stones at Stephen. "Saul," says the sacred writer, significantly, "was consenting unto his death." The angelic glory that shone from Stephen's face, and the divine truth of his words, failing to subdue the spirit of religious hatred now burning in Saul's breast, must have embittered and aggravated its rage. Saul was passing through a terrible crisis for a man of his nature. But he was not one to be moved from his stern purpose by the native refinement and tenderness which he must have been stifling within him. He was the most unwearied and unrelenting of persecutors. "As for Saul, he made havoc of the Church, entering into every house (κατὰ τοὺς οἴκους, *house by house*), and haling men and women, committed them to prison" (Acts viii, 3).

2. *Conversion.*—But while thus, in his ignorance and unbelief, he was seeking to be "injurious" to the cause of Christ, the great Author of Christianity was about to make him a distinguished trophy of its power, and one of the most devoted and successful of its advocates. The persecutor was to be converted. A.D. 30. What the nature of that conversion was we are now to observe.

Having undertaken to follow up the believers "unto strange cities," Saul naturally turned his thoughts to Damascus, expecting to find among the numerous Jewish residents of that populous city some adherents of "the way" (τῆς ὁδοῦ), and trusting, we must presume, to be allowed by the connivance of the governor to apprehend them. What befell him as he journeyed thither is related in detail three times in the Acts, first by the historian in his own person, then in the two addresses made by Paul at Jerusalem and before Agrippa. These three narratives are not repetitions of one another: there are differences between them which some critics choose to regard as irreconcilable. Considering that the same author is responsible for all the accounts, we gain nothing, of course, for the authenticity of their statements by bringing them into agreement; but it seems quite clear that the author himself could not have been conscious of any contradictions in the narratives. He can scarcely have had any motive for placing side by side inconsistent reports of Paul's conversion; and that he should have admitted inconsistencies on such a matter through mere carelessness is hardly credible. Of the three narratives, that of the historian himself must claim to be the most purely historical: Paul's subsequent accounts were likely to be affected by the purpose for which he introduced them. Luke's statement is to be read in Acts ix, 3–19, where, however, the words, "It is hard for thee to kick against the pricks," included in the Vulgate and English version, ought to be omitted. The sudden light from heaven; the voice of Jesus speaking with authority to his persecutor; Saul struck to the ground, blinded, overcome; the three days' suspense; the coming of Ananias as a messenger of the Lord; and Saul's baptism—these were the leading features, in the eyes of the historian, of the great event, and in these we must look for the chief significance of the conversion.

Let us now compare the historical relation with those which we have in Paul's speeches (Acts xxii and xxvi). The reader will do well to consider each in its place. But we have here to deal with the bare fact of agreement or difference. With regard to the light, the speeches add to what Luke tells us that the phenomenon occurred at mid-day, and that the light shone round, and was visible to Saul's companions as well as to him-

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self. The second speech says that at the shining of this light the whole company ("we all") fell to the ground. This is not *contradicted* by what is said (ix. 7), "The men which journeyed with him stood speechless," for there is no emphasis on "stood," nor is the standing antithetical to Saul's falling down. We have but to suppose the others rising before Saul, or standing still afterwards in greater perplexity, through not seeing or hearing what Saul saw and heard, to reconcile the narratives without forcing either. After the question, "Why persecutest thou me?" the second speech adds, "It is hard for thee to kick against the goads." Then both the speeches supply a question and answer—"I answered, Who art thou, Lord? And he said, I am Jesus (of Nazareth), whom thou persecutest." In the direction to go into Damascus and await orders there, the first speech agrees with Acts ix. But whereas according to that chapter the men with Saul "heard the voice," in the first speech it is said "they heard not the voice of him that spake to me." It seems reasonable to conclude from the two passages that the men actually heard sounds, but not, like Saul, an articulate voice. With regard to the visit of Ananias, there is no collision between the ninth chapter and the first speech, the latter only attributing additional words to Ananias. The second speech ceases to give details of the conversion after the words, "I am Jesus, whom thou persecutest. But rise, and stand on thy feet." Paul adds, from the mouth of Jesus, an exposition of the purpose for which he had appeared to him. It is easy to say that in ascribing these words to Jesus, Paul or his professed reporter is violating the order and sequence of the earlier accounts. But, if we bear in mind the nature and purpose of Paul's address before Agrippa, we shall surely not suppose that he is violating the strict truth, when he adds to the words which Jesus spoke to him at the moment of the light and the sound, without interposing any reference to a later occasion, that fuller exposition of the meaning of the crisis through which he was passing, which he was not to receive till afterwards. What Saul actually heard from Jesus on the way as he journeyed was afterwards interpreted, to the mind of Saul, into those definite expressions. For we must not forget that, whatever we hold as to the external nature of the phenomena we are considering, the whole transaction was essentially, in any case, a *spiritual* communication. That the Lord Jesus manifested himself as a living person to the man Saul, and spoke to him so that his very words could be understood, is the substantial fact declared to us. The purport of the three narratives is that an actual conversation took place between Saul and the Lord Jesus. It is remarkable that in none of them is Saul said to have *seen* Jesus. The grounds for believing that he did so are the two expressions of Ananias (Acts ix, 17), "The Lord Jesus, who appeared unto thee in the way," and (Acts xxii, 14) "That thou shouldest see the Just One," and the statement of Paul (1 Cor. xv, 8), "Last of all he was seen of me also." Comparing these passages with the narratives, we conclude either that Saul had an instantaneous vision of Jesus as the flash of light blinded him, or that the "seeing" was that apprehension of his presence which would go with a real conversation. *How* it was that Saul "saw" and "heard," we are quite unable to determine. That the light, and the sound or voice, were both different from any ordinary phenomena with which Saul and his companions were familiar, is unquestionably implied in the narrative. It is also implied that they were specially significant to Saul, and not to those with him. We gather therefore that there were real outward phenomena, through which Saul was made inwardly sensible of a presence revealed to him alone. (See below.) Externally, there was a flash of light. Spiritually, "the light of the Gospel of the glory of the Christ, who is the image of God," shone upon Saul, and convicted the darkness of the heart which had shut out love and knew not the glory of the cross. Externally, Saul fell to the ground. Spiritually, he was prostrated by shame, when he knew whom he had been persecuting. Externally, sounds issued out of heaven. Spiritually, the Crucified said to Saul, with tender remonstrance, "I am Jesus, why persecutest thou me?" Whether audibly to his companions, or audibly to the Lord Jesus only, Saul confessed himself in the spirit the servant of him whose name he had hated. He gave himself up, without being able to see his way, to the disposal of him whom he now knew to have vindicated his claim over him by the very sacrifice which formerly he had despised. The Pharisee was converted, once for all, into a disciple of Jesus the Crucified.

The only mention in the Epistles of Paul of the outward phenomena attending his conversion is that in 1 Cor. xv, 8, "Last of all he was seen of me also." But there is one important passage in which he speaks distinctly of his conversion itself. Dr. Baur (*Paul.* p. 64), with his readiness to find out discrepancies, insists that this passage represents quite a different process from that recorded in the Acts. It is manifestly not a repetition of what we have been reading and considering, but it is in the most perfect harmony with it. In the Epistle to the Galatians (i, 15, 16) Paul has these words, "When it pleased God, who separated me from my mother's womb, and called me by his grace, *to reveal his Son in me*, that I might preach him among the heathen" . . . (*ἀποκαλύψαι τὸν υἱὸν αὐτοῦ ἐν ἐμοί*). What words could express more exactly than these the spiritual experience which occurred to Saul on the way to Damascus? The manifestation of Jesus as the Son of God is clearly the main point in the narrative. This manifestation was brought about through a removal of the veils of prejudice and ignorance which blinded the eyes of Saul to a crucified Deliverer conquering through sacrifice. Whatever part the senses may have played in the transaction, the essence of it in any case must have been Saul's inward vision of a spiritual Lord close to his spirit, from whom he could not escape, whose every command he was henceforth to obey in the spirit.

It would be groundless to assume that the new convictions of that mid-day immediately cleared and settled themselves in Saul's mind. It is sufficient to say that he was then *converted*, or turned round. For a while, no doubt, his inward state was one of awe and expectation. He was "led by the hand" spiritually by his Master, as well as bodily by his companions. Thus entering Damascus as a servant of the Lord Jesus, he sought the house of one whom he had, perhaps, intended to persecute. Judas may have been known to his guest as a disciple of the Lord. Certainly the fame of Saul's coming had preceded him; and Ananias, "a devout man according to the law," but a believer in Jesus, when directed by the Lord to visit him, wonders at what he is told concerning the notorious persecutor. He obeys, however; and going to Saul in the name of "the Lord Jesus, who had appeared to him in the way," he puts his hands on him that he may receive his sight and be filled with the Holy Ghost. Thereupon Saul's eyes are immediately purged, and his sight is restored. "The same hour," says Paul (Acts xxii, 13), "I looked up upon him. And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see the Just One, and shouldest hear the voice of his mouth. For thou shalt be his witness unto all men of what thou hast seen and heard." Every word in this address strikes some chord which we hear sounded again and again in Paul's Epistles. The new convert is not, as it is so common to say, converted from Judaism to Christianity—*the God of the Jewish fathers chooses* him. He is chosen *to know God's will*. That will is manifested *in the Righteous One*. Him Saul *sees and hears*, in order that he may be *a witness of him* to all men. The eternal will of the God of Abraham; that will revealed in a righteous Son of God; the testimony concerning him, a Gospel to mankind—these are

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the essentially Pauline principles which are declared in all the teaching of the apostle, and illustrated in all his actions.

3. *Sojourn in Damascus and Arabia.*—After the recovery of his sight, Saul received the external symbol of the washing away of his sins in baptism. He then broke his three days' fast, and was strengthened—an image, again, of the strengthening of his faint and hungering spirit through a participation in the divine life of the Church at Damascus. He was at once received into the fellowship of the disciples, and began without delay the work to which Ananias had designated him; and to the astonishment of all his hearers he proclaimed Jesus in the synagogues, declaring him to be the Son of God. This was the natural sequel to his conversion: he was to proclaim Jesus the Crucified, first to the Jews as their own Christ, afterwards to the world as the Son of the living God.

The narrative in the Acts tells us simply that he was occupied in this work, with increasing vigor, for "many days," up to the time when imminent danger drove him from Damascus. From the Epistle to the Galatians (i, 17, 18) we learn that the many days were at least a good part of "three years," and that Saul, not thinking it necessary to procure authority to preach from the apostles that were before him, went after his conversion into Arabia, and returned from thence to Damascus. We know nothing whatever of this visit to Arabia—to what district Saul went, how long he stayed, or for what purpose he went there. (Stanley suggests, *Sin. and Pal.* p. 50, that he may even have visited Mount Sinai.) From the antithetical way in which it is opposed to a visit to the apostles at Jerusalem, we infer that it took place before he deliberately committed himself to the task of proclaiming Jesus as the Christ; and also, with some probability, that he was seeking seclusion, in order that, by conferring "not with flesh and blood," but with the Lord in the Spirit, he might receive more deeply into his mind the commission given him at his conversion. That Saul did not spend the greater portion of the "three years" at Damascus seems probable, for these two reasons: (1) that the anger of the Jews was not likely to have borne with two or three years of such a life as Saul's now was without coming to a crisis; and (2) that the disciples at Jerusalem would not have been likely to mistrust Saul as they did if they had heard of him as preaching Jesus at Damascus for the same considerable period. We can hardly resist the conviction that the time was spent in private preparation, perhaps in receiving those remarkable disclosures which he afterwards called "my gospel" (2 Tim. ii, 8), analogous to the corresponding period of the other apostles' personal intercourse with the Lord. Thus we may venture to suppose he received that Gospel which afterwards he preached "by revelation" from Christ (Gal. i, 12). Neander (*l. c.* sec. 121) and Anger (*De Tempp. in Actis App. Ratione*, p. 123) have endeavored to show that Paul went into Arabia to preach the Gospel; but the reasons they adduce have little weight (comp. Olshausen, *on Acts* ix, 20–25).

Now that we have arrived at Saul's departure from Damascus, we are again upon historical ground (A.D. 33), and have the double evidence of Luke in the Acts (ix, 21 sq.) and of the apostle in his Second Epistle to the Corinthians (xi, 32). According to the former, the *Jews* lay in wait for Saul, intending to kill him, and watched the gates of the city that he might not escape from them. Knowing this, the disciples took him by night and let him down in a basket from the wall. According to Paul (2 Cor. xi, 32), it was the *ethnarch* under Aretas the king who watched for him, desiring to apprehend him. There is no difficulty in reconciling the two statements. We might similarly say that our Lord was put to death either by the Jews or by the Roman governor. There is more difficulty in ascertaining how an officer of king Aretas should be governing in Damascus, and why he should lend himself to the designs of the Jews. But we learn from secular history that the affairs of Damascus were, at the time, in such an unsettled state as to make the narrative not improbable. See ARETAS. Having escaped from Damascus, Saul betook himself to Jerusalem, and there "assayed to join himself to the disciples; but they were all afraid of him, and believed not that he was a disciple." In this natural but trying difficulty Saul was befriended by one whose name was henceforth closely associated with his. Barnabas became his sponsor to the apostles and Church at Jerusalem, assuring them—from some personal knowledge, we must presume—of the facts of Saul's conversion and subsequent behavior at Damascus. It is noticeable that the *seeing* and *hearing* are still the leading features in the conversion, and the name of Jesus in the preaching. Barnabas declared how "Saul had seen the Lord in the way, and that he had spoken to him, and how that he had preached boldly at Damascus in the name of Jesus." Barnabas's introduction removed the fears of the apostles, and Paul "was with them coming in and going out at Jerusalem." His Hellenistical education made him, like Stephen, a successful disputant against the "Grecians;" and it is not strange that the former persecutor was singled out from the other believers as the object of a murderous hostility. He was therefore again urged to flee; and by way of Cæsarea took himself to his native city, Tarsus (Acts ix, 26–30. In Gal. i, 20, the order of the localities is not strictly observed).

In the Epistle to the Galatians (i, 17–23) Paul adds certain particulars, in which only a perverse and captious criticism could see anything contradictory to the facts just related. He tells us that his motive for going up to Jerusalem rather than anywhere else was that he might see Peter; that he abode with him fifteen days; that the only apostles he saw were Peter and James the Lord's brother; and that afterwards he came into the regions of Syria and Cilicia, remaining unknown by face, though well known for his conversion, to the churches in Judæa which were in Christ. Paul's object in referring to this connection of his with those who were apostles before him was to show that he had never accepted his apostleship as a commission from them. On this point the narrative in the Acts entirely agrees with Paul's own earnest asseverations in his Epistles. He received his commission from the Lord Jesus, and also mediately through Ananias. This commission included a special designation to preach Christ to the Gentiles. Upon the latter designation he did not act until circumstances opened the way for it. But he at once began to proclaim Jesus as the Christ to his own countrymen. Barnabas introduced him to the apostles, not as seeking their sanction, but as having seen and heard the Lord Jesus, and as having boldly spoken already in his name.

4. *Ministry at Antioch.*—During this stay of Paul at Tarsus, which lasted several years, occupied doubtless with those elsewhere unrecorded labors to some of which he occasionally alludes (2 Cor. xi, 24, 25), a movement was going on at Antioch which raised that city to an importance second only to that of Jerusalem itself in the early history of the Church. In the life of the apostle of the Gentiles Antioch claims a most conspicuous place. It was there that the preaching of the Gospel to the Gentiles first took root, and from thence that it was afterwards propagated. Its geographical position, its political and commercial importance, and the presence of a large and powerful Jewish element in its population, were the more obvious characteristics which adapted it for such a use. There came to Antioch, when the persecution which arose about Stephen scattered upon their different routes the disciples who had been assembled at Jerusalem, men of Cyprus and Cyrene, eager to tell all who would hear them the good news concerning the Lord Jesus. Until Antioch was reached, the word was spoken "to none but unto Jews only" (Acts xi, 19). But here the Gentiles also (οἱ

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"Ελληνες)—not, as in the A. V., "the Grecians"—were among the hearers of the word. A great number believed; and when this was reported at Jerusalem, Barnabas was sent on a special mission to Antioch.

As the work grew under his hands, and "much people was added unto the Lord," Barnabas felt the need of help, and went himself to Tarsus to seek Saul. Possibly at Damascus, certainly at Jerusalem, he had been a witness of Saul's energy and devotedness, and skill in disputation. He had been drawn to him by the bond of a most brotherly affection. He therefore longed for him as a helper, and succeeded in bringing him to Antioch. There they labored together unremittingly for "a whole year," mixing with the constant assemblies of the believers, and "teaching much people." All this time, as Luke would give us to understand, Saul was subordinate to Barnabas. Until "Saul" became "Paul," we read of "Barnabas and Saul" (Acts xi, 30; xii, 25; xiii, 2, 7). Afterwards the order changes to "Paul and Barnabas." It seems reasonable to conclude that there was no marked peculiarity in the teaching of Saul during the Antioch period. He held and taught, in common with the other Jewish believers, the simple faith in Jesus the Christ, crucified and raised from the dead. Nor did he ever afterwards depart from the simplicity of this faith. But new circumstances stirred up new questions; and then it was to Saul of Tarsus that it was given to see, more clearly than any others saw, those new applications of the old truth, those deep and world-wide relations of it, with which his work was to be permanently associated. In the mean time, according to the usual method of the divine government, facts were silently growing, which were to suggest and occasion the future developments of faith and practice, and of these facts the most conspicuous was the unprecedented accession of Gentile proselytes at Antioch.

An opportunity soon occurred, of which Barnabas and Saul joyfully availed themselves, for proving the affection of these new disciples towards their brethren at Jerusalem, and for knitting the two communities together in the bonds of practical fellowship. A manifest impulse from the Holy Spirit began this work. There came "prophets" from Jerusalem to Antioch: "and there stood up one of them, named Agabus, and signified by the Spirit that there should be great dearth throughout all the world." The "prophets" who now arrived may have been the Simeon and Lucius and Manaen mentioned in xiii, 1, besides Agabus and others. The prediction of the dearth need not have been purposeless; it would naturally have a direct reference to the needs of the poorer brethren and the duty of the richer. It is obvious that the fulfilment followed closely upon the intimation of the coming famine. For the disciples at Antioch determined to send contributions immediately to Jerusalem; and the gift was conveyed to the elders of that Church by the hands of Barnabas and Saul. The time of this dearth is vaguely designated in the Acts as the reign of Claudius. It is ascertained from Josephus's history that a severe famine did actually prevail in Judæa, and especially at Jerusalem, at the very time fixed by the event recorded in Acts xii, the death of Herod Agrippa. This was in A.D. 44. See AGABUS.

It could not have been necessary for the mere safe conduct of the contribution that Barnabas and Saul should go in person to Jerusalem. We are bound to see in the relations between the Mother-Church and that of Antioch, of which this visit is illustrative, examples of the deep feeling of the necessity of union which dwelt in the heart of the early Church. The apostles did not go forth to teach a system, but to enlarge a body. The spirit which directed and furthered their labors was essentially the spirit of fellowship. By this spirit Saul of Tarsus was practically trained in strict co-operation with his elders in the Church. The habits which he learned now were to aid in guarding him at a later time from supposing that the independence which he was bound to claim should involve the slightest breach or loosening of the bonds of the universal brotherhood.

Having discharged their errand, Barnabas and Saul returned to Antioch, bringing with them another helper, John surnamed Mark, sister's son to Barnabas. The work of prophesying and teaching was resumed. Several of the oldest and most honored of the believers in Jesus were expounding the way of God and organizing the Church in that busy metropolis. Travellers were incessantly passing to and fro. Antioch was in constant communication with Cilicia, with Cyprus, with all the neighboring countries. The question must have forced itself upon hundreds of the "Christians" at Antioch, "What is the meaning of this faith of ours, of this baptism, of this incorporation, of this kingdom of the Son of God, *for the world?* The Gospel is not for Judæa alone: here are we called by it at Antioch. Is it meant to stop here?" The Church was pregnant with a great movement, and the time of her delivery was at hand. We forget the whole method of the divine work in the nurture of the Church if we ascribe to the impulses of the Holy Ghost any theatrical suddenness, and disconnect them from the thoughts which were brooding in the minds of the disciples. At every point we find both circumstances and inward reasonings preparing the crisis. Something of direct expectation seems to be implied in what is said of the leaders of the Church at Antioch, that they were "ministering to the Lord, and fasting," when the Holy Ghost spoke to them. Without doubt they knew it for a seal set upon previous surmises, when the voice came clearly to the general mind, "Separate me Barnabas and Saul for the work whereunto I have called them." That "work" was partially known already to the Christians of Antioch: who could be so fit for it as the two brothers in the faith and in mutual affection, the son of exhortation, and the highly accomplished and undaunted convert who had from the first been called "a chosen vessel, to bear the name of the Lord before the Gentiles, and kings, and the people of Israel?"

When we look back, from the higher ground of Paul's apostolic activity, to the years that passed between his conversion and the first missionary journey, we cannot observe without reverence the patient humility with which Saul waited for his Master's time. He did not say for once only, "Lord, what wilt thou have me to do?" Obedience to Christ was thenceforth his ruling principle. Submitting, as he believed, to his Lord's direction, he was content to work for a long time as the subordinate colleague of his seniors in the faith. He was thus the better prepared, when the call came, to act with the authority which that call conferred upon him. He left Antioch, however, still the second to Barnabas. Everything was done with orderly gravity in the sending forth of the two missionaries. Their brethren, after fasting and prayer, laid their hands on them, and so they departed. A.D. 44.

5. *First Missionary Journey.*—Much must have been hidden from Barnabas and Saul as to the issues of the journey on which they embarked. But one thing was clear to them, that *they were sent forth to speak the Word of God.* They did not go in their own name or for their own purposes; they were instruments for uttering what the Eternal God himself was saying to men. We shall find in the history a perfectly definite representation of what Paul announced and taught as he journeyed from city to city. But the first characteristic feature of his teaching was the absolute conviction that he was only the bearer of a heavenly message. It is idle to discuss Paul's character or views without recognising this fact. We are compelled to think of him as of a man who was capable of cherishing such a conviction with perfect assurance. We are bound to bear in mind the unspeakable influence which that conviction must have exerted upon his nature. The writer of the Acts proceeds upon the same assumption. He

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Paul's First Missionary Route.

tells us that as soon as Barnabas and Saul reached Cyprus, they began to "announce the Word of God."

The second fact to be observed is, that for the present they delivered their message in the synagogues of the Jews only. They trod the old path till they should be drawn out of it. But when they had gone through the island, from Salamis to Paphos, they were called upon to explain their doctrine to an eminent Gentile, Sergius Paulus, the proconsul. This Roman officer, like so many of his countrymen, had already come under the influence of Jewish teaching; but it was in the corrupt form of magical pretensions, which throve so luxuriantly upon the godless credulity of that age. A Jew, named Barjesus, or Elymas, a *magus* and false prophet, had attached himself to the governor, and had no doubt interested his mind, for he was an intelligent man, with what he had told him of the history and hopes of the Jews. See ELYMAS. Accordingly, when Sergius Paulus heard of the strange teachers who were announcing to the Jews the advent of their true Messiah, he wished to see them, and sent for them. The impostor, instinctively hating the apostles, and seeing his influence over the proconsul in danger of perishing, did what he could to withstand them. Then Saul, "who is also called Paul," denouncing Elymas in remarkable terms, declared against him God's sentence of temporary blindness. The blindness immediately fell upon him; and the proconsul, moved by the scene and persuaded by the teaching of the apostle, became a believer.

There is a singular parallelism in several points between the history of Paul and that of Peter in the Acts. Baur presents it in a highly effective form (*Paul.* p. 91 etc.), to support his theory of the composition of this book; and this is one of the services which he has incidentally rendered to the full understanding of the early history of the Church. Thus Paul's discomfiture of Elymas reminds us of Peter's denunciation of Simon Magus. The two incidents bring strongly before us one of the great adverse elements with which the Gospel had to contend in that age. Everywhere there were counterfeits of the spiritual powers which the apostles claimed and put forth. It was necessary for the preachers of Christ, not so much to prove themselves stronger than the magicians and soothsayers, as to guard against being confounded with them. One distinguishing mark of the true servants of the Spirit would be that of *not trading* upon their spiritual powers (Acts viii, 20). Another would be that of shunning every sort of concealment and artifice, and courting the daylight of open truth. Paul's language to Elymas is studiously directed to the reproof of the tricks of the religious impostor. The apostle, full of the Holy Ghost, looked steadily on the deceiver, spoke in the name of a God of light and righteousness and straightforward ways, and put forth the power of that God for the vindication of truth against delusion. The punishment of Elymas was itself symbolical, and conveyed "teaching of the Lord." He had chosen to create a spiritual darkness around him; and now there fell upon him a mist and a darkness, and he went about seeking some one to lead him by the hand. If on reading this account we refer to Peter's reproof of Simon Magus, we shall be struck by the differences as well as the resemblance which we shall observe. But we shall undoubtedly gain a stronger impression of this part of the apostolic work, viz. the conflict to be waged between the Spirit of Christ and of the Church and the evil spirits of a dark superstition to which men were surrendering themselves as slaves. We shall feel the worth and power of that candid and open temper in which alone Paul would commend his cause; and in the conversion of Sergius Paulus we shall see an exemplary type of many victories to be won by truth over falsehood.

This point is made a special crisis in the history of the apostle by the writer of the Acts. Saul now becomes Paul, and begins to take precedence of Barnabas. Nothing is said to explain the change of name. No reader could resist the temptation of supposing that there must be some connection between Saul's new name and that of his distinguished Roman convert. But on reflection it does not seem probable that Paul would either have wished, or have consented, to change his own name for that of a distinguished convert. If we put Sergius Paulus aside, we know that it was exceedingly common for Jews to bear, besides their own Jewish name, another borrowed from the country with which they had become connected (see Conybeare and Howson, i, 163, for full illustrations). Thus we have Simeon also named Niger, Barsabas also named Justus, John also named Marcus. There is no reason therefore why Saul should not have borne from infancy the other name of Paul. In that case he would be Saul among his own countrymen, Paulus among the Gentiles. We must understand Luke as wishing to mark strongly the transition point between Saul's activity among his own countrymen and his new labors as the apostle of the Gentiles, by calling him Saul only during the first, and Paul only afterwards. (See above.)

The conversion of Sergius Paulus may be said, perhaps, to mark the beginning of the work among the Gentiles; otherwise, it was not in Cyprus that any change took place in the method hitherto followed by Barnabas and Saul in preaching the Gospel. Their public addresses were as yet confined to the synagogues; but it was soon to be otherwise. From Paphos "Paul and his company" set sail for the mainland, and arrived at Perga in Pamphylia. Here the heart of their companion John failed him, and he returned to Jerusalem. From Perga they travelled on to a place, obscure in secular history, but most memorable in the history of the kingdom of Christ—Antioch in Pisidia (q. v.). Here "they went into the synagogue on the Sabbath-day, and sat down." Small as the place was, it contained its colony of Jews, and with them proselytes who worshipped the God of the Jews. The degree to which the Jews had spread and settled themselves over the world, and the influence they had gained over the more

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respectable of their Gentile neighbors, and especially over the women of the better class, are facts difficult to appreciate justly, but are proved by undoubted evidence, and are very important for us to bear in mind. This Pisidian Antioch may have been more Jewish than most similar towns, but it was not more so than many of much greater size and importance. What took place here in the synagogue and in the city is interesting to us not only on account of its bearing on the history, but also because it represents more or less exactly what afterwards occurred in many other places. It cannot be without design that we have single but detailed examples given us in the Acts of the various kinds of addresses which Paul used to deliver in appealing to his different audiences. He had to address himself, in the course of his missionary labors, to Jews, knowing and receiving the Scriptures; to ignorant barbarians; to cultivated Greeks; to mobs enraged against him personally; to magistrates and kings. It is an inestimable help in studying the apostle and his work that we have specimens of the tone and the arguments he was accustomed to use in all these situations. These will be noticed in their places. In what he said at the synagogue in Antioch we recognise the type of the addresses in which he would introduce his message to his Jewish fellow-countrymen.

The apostles sat silent with the rest of the assembly, while the Law and the Prophets were read. They and their audience were united in reverence for the sacred books. Then the rulers of the synagogue sent to invite them, as strangers but brethren, to speak any word of exhortation which might be in them to the people. Paul stood up, and beckoning with his hand, he spoke. (The speech is given in Acts xiii, 16-41.) The characteristics we observe in it are these: The speaker begins by acknowledging "the God of this people Israel." He ascribes to him the calling out of the nation and the conduct of its subsequent history. He touches on the chief points of that history up to the reign of *David*, whom he brings out into prominence. He then names JESUS as the promised Son of David. To convey some knowledge of Jesus to the minds of his hearers, he recounts the chief facts of the Gospel history; the preparatory preaching and baptism of John (of which the rumor had spread perhaps to Antioch); the condemnation of Jesus by the rulers "who knew neither him nor the prophets," and his resurrection. That Resurrection is declared to be the fulfilment of all God's promises of life, given to the fathers. Through Jesus, therefore, is now proclaimed by God himself the forgiveness of sins and full justification. The apostle concludes by drawing from the prophets a warning against unbelief. If this is an authentic example of Paul's preaching, it was impossible for Peter or John to start more exclusively from the Jewish covenant and promises than did the apostle of the Gentiles. How entirely this discourse resembles those of Peter and of Stephen in the earlier chapters of the Acts! There is only one specially Pauline touch in the whole—the words in ver. 39, "By Him all that believe are justified from all things, from which ye could not be justified by the law of Moses." "Evidently foisted in," says Baur (p. 103), who thinks we are dealing with a mere fiction, "to prevent the speech from appearing *too* Petrine, and to give it a slightly Pauline air." Certainly, it sounds like an echo of the Epistles to the Romans and Galatians. But is there therefore the slightest incongruity between this and the other parts of the address? Does not that "forgiveness of sins" which Peter and Paul proclaimed with the most perfect agreement connect itself naturally, in the thoughts of one exercised by the law as Saul of Tarsus had been, with justification not by the law but by grace? If we suppose that Saul had accepted just the faith which the older apostles held in Jesus of Nazareth, the Messiah of the Jews, crucified and raised from the dead according to the teaching of the prophets, and in the remission of sins through him confirmed by the gift of the Holy Ghost; and that he had *also* had those experiences, not known to the older apostles, of which we see the working in the Epistles to the Romans and Galatians, this speech, in all its parts, is precisely what we might expect: this is the very teaching which the apostle of the Gentiles must have everywhere and always set forth, when he was speaking "God's Word" for the first time to an assembly of his fellow-countrymen.

The discourse thus epitomized produced a strong impression; and the hearers (not "the Gentiles," which the best MSS. omit) requested the apostles to repeat their message on the next Sabbath. During the week so much interest was excited by the teaching of the apostles that on the Sabbath-day "almost the whole city came together to hear the Word of God." It was this concern of the Gentiles which appears to have first alienated the minds of the Jews from what they had heard. They were filled with envy. They probably felt that there was a difference between those efforts to gain Gentile proselytes in which they had themselves been so successful and this new preaching of a Messiah in whom a justification which the law could not give was offered to men. The eagerness of the Gentiles to hear may have confirmed their instinctive apprehensions. The Jewish envy once roused became a power of deadly hostility to the Gospel; and these Jews at Antioch set themselves to oppose bitterly the words which Paul spoke. We have here, therefore, a new phase in the history of the Gospel. In these foreign countries it is not the cross or Nazareth which is most immediately repulsive to the Jews in the proclaiming of Jesus. It is the wound given to Jewish importance in the association of Gentiles with Jews as the receivers of the good tidings. If the Gentiles had been asked to become Jews, no offence would have been taken. But the proclamation of the Christ could not be thus governed and restrained. It overleaped, by its own force, these narrowing methods. It was felt to be addressed not to one nation only, but to mankind.

The new opposition brought out new action on the part of the apostles. Rejected by the Jews, they became bold and outspoken, and turned from them to the Gentiles. They remembered and declared what the prophets had foretold of the enlightening and deliverance of the whole world. In speaking to the Gentiles, therefore, they were simply fulfilling the promise of the Covenant. The gift, we observe, of which the Jews were depriving themselves, and which the Gentiles who believed were accepting, is described as "eternal life" (ἡ αἰώνιος ζωή). It was the life of which the risen Jesus was the fountain, which Peter and John had declared at Jerusalem, and of which all acts of healing were set forth as signs. This was now poured out largely upon the Gentiles. The Word of the Lord was published widely, and had much fruit. Henceforth Paul and Barnabas knew it to be their commission, not the less to present their message to Jews first, but in the absence of an adequate Jewish medium to deal directly with the Gentiles. But this expansion of the Gospel work brought with it new difficulties and dangers. At Antioch now, as in every city afterwards, the unbelieving Jews used their influence with their own adherents among the Gentiles, and especially the women of the higher class, to persuade the authorities or the populace to persecute the apostles, and to drive them from the place.

With their own spirits raised, and amid much enthusiasm of their disciples, Paul and Barnabas now travelled on to Iconium, where the occurrences at Antioch were repeated, and from thence to the Lycaonian country, which contained the cities Lystra and Derbe. Here they had to deal with uncivilized heathens. At Lystra the healing of a cripple took place, the narrative of which runs very parallel to the account of the similar act done by Peter and John at the gate of the Temple. The agreement becomes closer, if we insert here, with Lachmann, before "Stand upright on thy feet," the

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words, "I say unto thee in the name of the Lord Jesus Christ." The parallel leads us to observe more distinctly that every messenger of Jesus Christ was a herald of life. The spiritual life—the *ζωὴ αἰώνιος*—which was of faith, is illustrated and expounded by the invigoration of impotent limbs. The same truth was to be conveyed to the inhabitants of Jerusalem, and to the heathens of Lycaonia. The act was received naturally by these pagans. They took the apostles for gods, calling Barnabas, who was of the more imposing presence, Zeus (Jupiter), and Paul, who was the chief speaker, Hermes (Mercurius). This mistake, followed up by the attempt to offer sacrifices to them, gives occasion to the recording of an address in which we see a type of what the apostles would say to an ignorant pagan audience. Appeals to the Scriptures, references to the God of Abraham and Isaac and Jacob, would have been out of place. The apostles name the living God, who made heaven and earth and the sea, and all things therein: the God of the whole world, and all the nations in it. They declare themselves to be his messengers. They expatiate upon the tokens of himself which the Father of men had not withheld, in that he did them good, sending rain from heaven and fruitful seasons, the supporters of life and joy. They protest that in restoring the cripple they had only acted as instruments of the living God. They themselves were not gods, but human beings of like passions with the Lycaonians. The living God was now manifesting himself more clearly to men, desiring that henceforth the nations should not walk in their own ways, but his. They therefore call upon the people to give up the vanities of idol worship, and to turn to the living God (comp. 1 Thess. i, 9, 10). In this address the name of Jesus does not occur. It is easy to understand that the apostles preached him as the Son of that living God to whom they bore witness, telling the people of his death and resurrection, and announcing his coming again.

Although the people of Lystra had been so ready to worship Paul and Barnabas, the repulse of their idolatrous instincts appears to have provoked them, and they allowed themselves to be persuaded into hostility by Jews who came from Antioch and Iconium, so that they attacked Paul with stones, and thought they had killed him. He recovered, however, as the disciples were standing round him, and went again into the city. The next day he left it with Barnabas, and went to Derbe, and thence they returned once more to Lystra, and so to Iconium and Antioch, renewing their exhortations to the disciples, bidding them not to think their trials strange, but to recognise them as the appointed door through which the kingdom of heaven, into which they were called, was to be entered. In order to establish the churches after their departure, they solemnly appointed "elders" in every city. Then they came down to the coast, and from Attalia they sailed home to Antioch in Syria, where they related the successes which had been granted to them, and especially the "opening of the door of faith to the Gentiles." Thus the First Missionary Journey ended.

6. *Apostolic Council at Jerusalem* (Acts xv; Gal. ii). —Upon that missionary journey follows most naturally the next important scene which the historian sets before us—the council held at Jerusalem to determine the relations of Gentile believers to the law of Moses. A.D. 47. In following this portion of the history, we encounter two of the greater questions which the biographer of Paul has to consider. One of these is historical, What were the relations between the apostle Paul and the twelve? The other is critical, How is Galatians ii to be connected with the narrative of the Acts?

The relations of Paul and the twelve will best be set forth in the narrative. But we must explain here why we accept Paul's statements in the Galatian epistle as additional to the history in Acts xv. The *first* impression of any reader would be a supposition that the two writers might be referring to the same event. The one would at least bring the other to his mind. In both he reads of Paul and Barnabas going up to Jerusalem, reporting the Gospel preached to the uncircumcised, and discussing with the older apostles the terms to be imposed upon Gentile believers. In both the conclusion is announced that these believers should be entirely free from the necessity of circumcision. These are main points which the narratives have in common. On looking more closely into both, the *second* impression upon the reader's mind may possibly be that of a certain incompatibility between the two. Many joints and members of the transaction as given by Luke do not appear in the account of Paul. Others in one or two cases are substituted. Further, the visit to Jerusalem is the third mentioned in the Acts, after Saul's conversion; in Galatians, it is apparently mentioned as the second. Supposing this sense of incompatibility to remain, the reader will go on to inquire whether the visit to Jerusalem mentioned in Galatians coincides *better* with any other mentioned in the Acts—as the second (xi, 30) or the fourth (xviii, 22). He will, in all probability, conclude without hesitation that it does *not*. Another view will remain, that Paul refers to a visit not recorded in the Acts at all. This is a possible hypothesis; and it is recommended by the vigorous sense of Paley. But where are we to place the visit? The only possible place for it is some short time before the visit of ch. xv. But it can scarcely be denied that the language of ch. xv decidedly implies that the visit there recorded was the first paid by Paul and Barnabas to Jerusalem after their great success in preaching the Gospel among the Gentiles. We suppose the reader, therefore, to recur to his first impression. He will then have to ask himself, "Granting the considerable differences, are there after all any plain *contradictions* between the two narratives, taken to refer to the same occurrences?" The answer must be, "There are *no plain contradictions*." This, he will perceive, is a very weighty fact. When it is recognised, the resemblance first observed will return with renewed force to the mind. (The chronological question will be considered below.)

We proceed then to combine the two narratives. While Paul and Barnabas were staying at Antioch, "certain men from Judæa" came there and taught the brethren that it was necessary for the Gentile converts to be circumcised. This doctrine was vigorously opposed by the two apostles, and it was determined that the question should be referred to the apostles and elders at Jerusalem. Paul and Barnabas themselves, and certain others, were selected for this mission. In Gal. ii, 2 Paul says that he went up "by revelation" (*κατ' ἀποκάλυψιν*), so that we are to understand him as receiving a private intimation from the Divine Spirit, as well as a public commission from the Church at Antioch. On their way to Jerusalem, they announced to the brethren in Phœnicia and Samaria the conversion of the Gentiles; and the news was received with great joy. "When they were come to Jerusalem, they were received by the Church, and by the apostles and elders, and they declared all things that God had done with them" (Acts xv, 4). Paul adds that he communicated his views "privately to them which were of reputation," through anxiety as to the success of his work (Gal. ii, 2). The apostles and the Church in general, it appears, would have raised no difficulties; but certain believers who had been Pharisees thought fit to maintain the same doctrine which had caused the disturbance at Antioch. In either place, Paul would not give way to such teaching for a single hour (Gal. ii, 5). It became necessary, therefore, that a formal decision should be reached upon the question. The apostles and elders came together, and there was much disputing. Arguments would be used on both sides; but when the persons of highest authority spoke, they appealed to what was stronger than arguments—the course of *facts*, through which the will of God had been manifestly shown. Peter, reminding his hearers that he himself had been first employed to

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open the door of faith to Gentiles, points out that God had himself bestowed on the uncircumcised that which was the seal of the highest calling and fellowship in Christ, the gift of the Holy Ghost. "Why do you not acquiesce in this token of God's will? Why impose upon Gentile believers ordinances which we ourselves have found a heavy burden? Have not we Jews left off trusting in our law, to depend only on the grace of our Lord Jesus Christ?"—Then, carrying out the same appeal to the will of God as shown in facts, Barnabas and Paul relate to the silent multitude the wonders with which God had accompanied their preaching among the Gentiles. After they had done, James, with incomparable simplicity and wisdom, binds up the testimony of recent facts with the testimony of ancient prophecy, and gives a practical judgment upon the question.

The judgment was a decisive one. The injunction that the Gentiles should abstain from pollutions of idols and from fornication explained itself. The abstinence from things strangled and from blood is desired as a concession to the customs of the Jews who were to be found in every city, and for whom it was still right, when they had believed in Jesus Christ, to observe the law. Paul had completely gained his point. The older apostles, James, Cephas, and John, perceiving the grace which had been given him (his effectual apostleship), gave to him and Barnabas the right hand of fellowship. At this point it is very important to observe precisely what was the matter at stake between the contending parties (comp. Prof. Jowett on "St. Paul and the Twelve," in *St. Paul's Epistles*, i, 417). Peter speaks of a heavy yoke; James of troubling the Gentile converts. But we are not to suppose that they mean merely the outward trouble of conforming to the law of Moses. That was not what Paul was protesting against. The case stood thus: Circumcision and the ordinances of the law were witnesses of a separation of the chosen race from other nations. The Jews were proud of that separation. But the Gospel of the Son of Man proclaimed that the time had come in which the separation was to be done away, and God's good-will manifested to all nations alike. It spoke of a union with God, through trust, which gave hope of a righteousness that the law had been powerless to produce. Therefore to insist upon Gentiles being circumcised would have been to deny the Gospel of Christ. If there was to be simply an enlarging of the separated nation by the receiving of individuals into it, then the other nations of the world remained as much on the outside of God's covenant as ever. Then there was no Gospel to mankind; no justification given to men. The loss, in such a case, would have been as much to the Jew as to the Gentile. Paul felt this the most strongly; but Peter also saw that if the Jewish believers were thrown back on the Jewish law, and gave up the free and absolute grace of God, the law became a mere burden, just as heavy to the Jew as it would be to the Gentile. The only hope for the Jew was in a Saviour who *must be* the Saviour of mankind. It implied therefore no difference of belief when it was agreed that Paul and Barnabas should go to the heathen, while James and Cephas and John undertook to be the apostles of the circumcision. Paul, wherever he went, was to preach "to the Jew first;" Peter was to preach to the Jews as free a Gospel, was to teach the admission of the Gentiles without circumcision as distinctly as Paul himself. The unity of the Church was to be preserved unbroken; and in order to nourish this unity the Gentiles were requested to remember their poorer brethren in Palestine (Gal. ii, 10). How zealously Paul cherished this beautiful testimony of the common brotherhood we have seen in part already (Acts xi, 29, 30), but it is yet to appear more strikingly.

The judgment of the Church was immediately recorded in a letter addressed to the Gentile brethren in Antioch and Syria and Cilicia. That this letter might carry greater authority, it was intrusted to "chosen men of the Jerusalem Church, Judas surnamed Barsabas, and Silas, chief men among the brethren." The letter speaks affectionately of Barnabas and Paul (with the elder Church Barnabas still retained the precedence, xv, 12, 25) as "men who have hazarded their lives for the name of our Lord Jesus Christ." So Judas and Silas came down with Paul and Barnabas to Antioch, and comforted the Church there with their message, and when Judas returned "it pleased Silas to abide there still."

It is usual to connect with this period of the history that rebuke of Peter which Paul records in Gal. ii, 11–14. The connection of subject makes it convenient to record the incident in this place, although it is possible that it took place before the meeting at Jerusalem, and perhaps most probable that it did not occur till later, when Paul returned from his long tour in Greece to Antioch (Acts xviii, 22, 23). (The presence of Peter, and the growth of Jewish prejudice, are more easily accounted for, if we suppose Paul in the meanwhile to have left Antioch for a long time; and there was but a very short interval between the council at Jerusalem and his second missionary tour.) Peter was at Antioch, and had shown no scruple about "eating with the Gentiles," until "certain came from James." These Jerusalem Christians brought their Jewish exclusiveness with them, and Peter's weaker and more timid mood came upon him, and through fear of his stricter friends he too began to withdraw himself from his former free association with the Gentiles. Such an example had a dangerous weight, and Barnabas and the other Jews at Antioch were partly seduced by it. It was an occasion for the intrepid faithfulness of Paul. He did not conceal his anger at such weak dissembling, and he publicly remonstrated with his elder fellow-apostle. "If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?" (Gal. ii, 14). Peter had abandoned the Jewish exclusiveness, and deliberately claimed common ground with the Gentile: why should he, by separating himself from the uncircumcised, require the Gentiles to qualify themselves for full communion by accepting circumcision? This "withstanding" of Peter was no opposition of Pauline to Petrine views; it was a faithful rebuke of blamable moral weakness.

7. *Second Missionary Journey.*—The most resolute courage, indeed, was required for the work to which Paul was now publicly pledged. He would not associate with himself in that work one who had already shown a want of constancy. This was the occasion of what must have been a most painful difference between him and his comrade in the faith and in past perils, Barnabas. After remaining a while at Antioch, Paul proposed to Barnabas to revisit the brethren in the countries of their former journey. Hereupon Barnabas desired that his nephew John Mark should go with them. But John had deserted them in Pamphylia, and Paul would not try him again. "And the contention was so sharp between them that they departed asunder one from the other; and so Barnabas took Mark, and sailed unto Cyprus; and Paul chose Silas, and departed." A.D. 47. Silas, or Silvanus, now becomes a chief companion of the apostle. The two went together through Syria and Cilicia, visiting the churches, and so came to Derbe and Lystra. Here they found Timotheus, who had become a disciple on the former visit of the apostle, and who so attracted the esteem and love of Paul that "he would have him go forth with him." Him Paul took and circumcised. If this fact had been omitted here and stated in another narrative, how utterly irreconcilable it would have been, in the eyes of some critics, with the history in the Acts! Paul and Silas were actually delivering the Jerusalem decree to all the churches they visited. They were no doubt triumphing in the freedom secured to the Gentiles. Yet at this very time our apostle had the wisdom and largeness of heart to consult the feelings of the Jews by circumcising Timothy. There were many Jews in those parts, who knew that Tim-

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Paul's Second Missionary Route.

othy's father was a Greek, his mother a Jewess. That Paul should have had, as a chief companion, one who was uncircumcised, would of itself have been a hinderance to him in preaching to Jews; but it would have been a still greater stumbling-block if that companion were half a Jew by birth, and had professed the Jewish faith. Therefore in this case Paul "became unto the Jews as a Jew that he might gain the Jews."

Luke now steps rapidly over a considerable space of the apostle's life and labors. "They went throughout Phrygia and the region of Galatia" (xvi, 6). At this time Paul was founding "the churches of Galatia" (Gal. i, 2). He himself gives us hints of the circumstances of his preaching in that region, of the reception he met with, and of the ardent though unstable character of the people, in the following words: "Ye know how through infirmity of the flesh (ὅτι δι' ἀσθένειαν τῆς σαρκός) I preached the Gospel unto you at the first (τὸ πρότερον), and my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus. Where is then the blessedness ye spake of (ὁ μακαρισμὸς ὑμῶν, q. d. *your beatification of me*)? for I bear you record that, if it had been possible, ye would have plucked out your own eyes, and have given them to me" (iv, 13). It is not easy to decide as to the meaning of the words δι' ἀσθένειαν τῆς σαρκός. Undoubtedly their grammatical sense implies that "weakness of the flesh"—an illness—was the *occasion* of Paul's preaching in Galatia; and De Wette and Alford adhere to this interpretation, understanding Paul to have been detained by illness, when otherwise he would have gone rapidly through the country. On the other hand, the form and order of the words are not what we should have expected if the apostle meant to say this; and professor Jowett prefers to assume an inaccuracy of grammar, and to understand Paul as saying that it was *in* weakness of the flesh that he preached to the Galatians. In either case Paul must be referring to a more than ordinary pressure of that bodily infirmity of which he speaks elsewhere as detracting from the influence of his personal address. It is hopeless to attempt to determine positively what this infirmity was. But we may observe here (1) that Paul's sensitiveness may have led him to exaggerate this personal disadvantage; and (2) that, whatever it was, it allowed him to go through sufferings and hardships such as few ordinary men could bear. It certainly did not repel the Galatians; it appears rather to have excited their sympathy and warmed their affection towards the apostle. (See below.)

Paul at this time had not indulged the ambition of preaching his Gospel in Europe. His views were limited to the peninsula of Asia Minor. Having gone through Phrygia and Galatia, he intended to visit the western coast [see Asia]; but "they were forbidden by the Holy Ghost to preach the Word" there. Then, being on the borders of Mysia, they thought of going back to the north-east into Bithynia: but again "the Spirit *of Jesus* (so the best MSS. read in Acts xvi, 6) suffered them not." So they passed by Mysia, and came down to Troas. A.D. 48. Here the Spirit of Jesus, having checked them on other sides, revealed to them in what direction they were to go. Paul saw in a vision a man of Macedonia, who besought him, saying, "Come over into Macedonia and help us." The vision was at once accepted as a heavenly intimation; the help wanted by the Macedonians was believed to be the preaching of the Gospel. It is at this point that the historian, speaking of Paul's company, substitutes "we" for "they." He says nothing of himself; we can only infer that Luke, to whatever country he belonged, became a companion of Paul at Troas. It is perhaps not too arbitrary a conjecture that the apostle, having recently suffered in health, derived benefit from the medical skill and attendance of "the beloved physician." The party, thus reinforced, immediately set sail from Troas, touched at Samothrace, then landed on the continent at Neapolis, and from thence journeyed to Philippi. They hastened to carry the "help" that had been asked to the first considerable city in Macedonia. Philippi was no inapt representative of the Western world. A Greek city, it had received a body of Roman

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settlers, and was politically a Colonia. We must not assume that to Saul of Tarsus, the Roman citizen, there was anything very novel or strange in the world to which he had now come. But the name of Greece must have represented very imposing ideas to the Oriental and the Jew; and we may silently imagine what it must have been to Paul to know that he was called to be the herald of his Master, the crucified Jesus, in the centre of the world's highest culture, and that he was now to begin his task. He began, however, with no flourish of trumpets, but as quietly as ever, and in the old way. There were a few Jews, if not many, at Philippi; and when the Sabbath came round, the apostolic company joined their countrymen at the place by the river-side where prayer was wont to be made (*οὗ ἐνομίζετο προσευχὴ εἶναι, where was the usual proseucha* or chapel which supplied the purpose of a synagogue). The narrative in this part is very graphic: "We sat down," says the writer (xvi, 13), "and spoke to the women who had come together." Among these women was a proselyte from Thyatira (*σεβομένη τὸν Θεόν*), named Lydia, a dealer in purple. As she listened "the Lord opened her heart" to attend to what Paul was saying. The first convert in Macedonia was but an Asiatic woman who already worshipped the God of the Jews; but she was a very earnest believer, and besought the apostle and his friends to honor her by staying in her house. They could not resist her urgency, and during their stay at Philippi they were the guests of Lydia (ver. 40).

But a proof was given before long that the preachers of Christ had come to grapple with the powers in the spiritual world to which heathenism was then doing homage. A female slave, who brought gain to her masters by her powers of prediction when she was in the possessed state, beset Paul and his company, following them as they went to the place of prayer, and crying out, "These men are servants of the Most High God, who publish to you (or to us) the way of salvation." Paul was vexed by her cries, and addressing the spirit in the girl, he said, "I command thee in the name of Jesus Christ to come out of her." Comparing the confession of this "spirit of divination" with the analogous confessions made by evil spirits to our Lord, we see the same singular character of a true acknowledgment extorted as if by force, and rendered with a certain insolence which implied that the spirits, though subject, were not willingly subject. The cries of the slave-girl may have sounded like sneers, mimicking what she had heard from the apostles themselves, until Paul's exorcism, "in the name of Jesus Christ," was seen to be effectual. Then he might be recognised as in truth a servant of the Most High God, giving an example of the salvation which he brought, in the deliverance of this poor girl herself from the spirit which degraded her. See PYTHONESS.

But the girl's masters saw that now the hope of their gains was gone. Here at Philippi, as afterwards at Ephesus, the local trade in religion began to suffer from the manifestation of the Spirit of Christ, and an interested appeal was made to local and national feelings against the dangerous innovations of the Jewish strangers. Paul and Silas were dragged before the magistrates, the multitude clamoring loudly against them, upon the vague charge of "troubling the city," and introducing observances which were unlawful for Romans. If the magistrates had desired to act justly they might have doubted how they ought to deal with the charge. On the one hand Paul and Silas had abstained carefully, as the preachers of Christ always did, from disturbing public order, and had as yet violated no express law of the state. But on the other hand, the preaching of Jesus as King and Lord was unquestionably revolutionary, and aggressive upon the public religion in its effects; and the Roman law was decided, in general terms, against such innovations (see in Conybeare and Howson, i, 324). But the prætors or duumviri of Philippi were very unworthy representatives of the Roman magistracy. They yielded without inquiry to the clamor of the inhabitants, caused the clothes of Paul and Silas to be torn from them, and themselves to be beaten, and then committed them to prison. The jailer, having received their commands, "thrust them into the inner prison, and made their feet fast in the stocks." This cruel wrong was to be the occasion of a signal appearance of the God of righteousness and deliverance. It was to be seen which were the true servants of such a God, the magistrates or these strangers. In the night Paul and Silas, sore and sleepless, but putting their trust in God, prayed and sang praises so loudly that the other prisoners could hear them. Then suddenly the ground beneath them was shaken, the doors were opened, and every prisoner's bands were struck off (compare the similar openings of prison-doors in xii, 6–10, and v, 19). The jailer awoke and sprang up, saw with consternation that the prison-doors were open, and, concluding that the prisoners had all fled, drew his sword to kill himself. But Paul called to him loudly, "Do thyself no harm; we are all here." The jailer's fears were then changed to an overwhelming awe. What could this be? He called for lights, sprang in and fell trembling before the feet of Paul and Silas. Bringing them out from the inner dungeon, he exclaimed, "Sirs, what must I do to be saved?" (*τί με δεῖ ποιεῖν ἵνα σωθῶ*). They answered, "Believe in the Lord Jesus Christ, and thou shalt be saved, and thy house." And they went on to speak to him and to all in his house "the Word of the Lord." The kindness he now showed them reminds us of their miseries. He washed their wounds, took them into his own house, and spread a table before them. The same night he received baptism, "he and all his," and rejoiced in his new-found faith in God.

In the morning the magistrates, either having heard of what had happened, or having repented of their injustice, or having done all they meant to do by way of pacifying the multitude, sent word to the prison that the men might be let go. But legal justice was to be more clearly vindicated in the persons of these men, who had been charged with subverting public order. Paul denounced plainly the unlawful acts of the magistrates, informing them moreover that those whom they had beaten and imprisoned without trial were Roman citizens. "And now do they thrust us out privily? Nay, verily, but let them come themselves and fetch us out." The magistrates, in great alarm, saw the necessity of humbling themselves ("Facinus est vinciri civem Romanum, scelus verberari," Cicero, in *Verrem*, v, 66). See CITIZENSHIP. They came and begged them to leave the city. Paul and Silas consented to do so, and, after paying a visit to "the brethren" in the house of Lydia, they departed.

The Church thus founded at Philippi, as the first-fruits of the Gospel in Europe (save the nucleus already formed at Rome, Acts ii, 10), was called, as we have seen, in the name of a spiritual deliverer, of a God of justice, and of an equal Lord of freemen and slaves. That a warm and generous feeling distinguished it from the first we learn from a testimony of Paul in the Epistle written long after to this Church. "In the beginning of the Gospel," as soon as he left them, they began to send him gifts, some of which reached him at Thessalonica, others afterwards (Phil. iv, 15, 16). Their partnership in the Gospel (*κοινωνία εἰς τὸ εὐαγγέλιον*) had gladdened the apostle from the first day (Phil. i, 5).

Leaving Luke, and perhaps Timothy for a short time, at Philippi, Paul and Si as travelled through Amphipolis and Apollonia, and stopped again at Thessalonica. At this important city there was a synagogue of the Jews. True to his custom, Paul went in to them, and for three Sabbath-days proclaimed Jesus to be the Christ, as he would have done in a city of Judæa. As usual, the proselytes were those who heard him most gladly, and among them were many women of station.

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Again, as in Pisidian Antioch, the envy of the Jews was excited. They contrived to stir up the lower class of the city to tumultuous violence by representing the preachers of Christ as revolutionary disturbers, who had come to proclaim one Jesus as king instead of Cæsar. The mob assaulted the house of Jason, with whom Paul and Silas were staying as guests, and, not finding them, dragged Jason himself and some other brethren before the magistrates. In this case the magistrates, we are told, and the people generally, were "troubled" by the rumors and accusations which they heard. But they seem to have acted wisely and justly, in taking security of Jason and the rest, and letting them go. After these signs of danger the brethren immediately sent away Paul and Silas by night.

The Epistles to the Thessalonians, written soon after the apostle's visit, contain more particulars of his work in founding that Church than we find in any other Epistle. The whole of these letters ought to be read for the information they thus supply. Paul speaks to the Thessalonian Christians as being mostly Gentiles. He reminds them that they had turned from idols to serve the living and true God, and to wait for his Son from heaven, whom he raised from the dead, "Jesus who delivers us from the coming wrath" (1 Thess. i, 9, 10). The apostle had evidently spoken much of the coming and presence of the Lord Jesus Christ, and of that wrath which was already descending upon the Jews (ii, 16, 19, etc.). His message had had a wonderful power among them, because they had known it to be really the word of a God who also wrought in them, having had helps towards this conviction in the zeal and disinterestedness and affection with which Paul (notwithstanding his recent shameful treatment at Philippi) proclaimed his Gospel among them (ii, 2, 8-13). He had purposely wrought with his own hands, even night and day, that his disinterestedness might be more apparent (1 Thess. ii, 9; 2 Thess. iii, 8). He exhorted them not to be drawn away from patient industry by the hopes of the kingdom into which they were called, but to work quietly, and to cultivate purity and brotherly love (1 Thess. iv, 3, 9, 11). Connecting these allusions with the preaching in the synagogue (Acts xvii, 3), we see clearly how the teaching of Paul turned upon the person of Jesus Christ as the Son of the living God, prophesied of in the Scriptures, suffering and dying, raised up and exalted to a kingdom, and about to appear as the Giver of light and life, to the destruction of his enemies and the saving of those who trusted in him. (See below.)

When Paul and Silas left Thessalonica they came to Berœa. Here they found the Jews more noble (*εὐγενέστεροι*)—more disposed to receive the news of a rejected and crucified Messiah, and to examine the Scriptures with candor, than those at Thessalonica had been. Accordingly they gained many converts, both Jews and Greeks; but the Jews of Thessalonica, hearing of it, sent emissaries to stir up the people, and it was thought best that Paul should himself leave the city, while Silas and Timothy remained behind. Some of "the brethren" went with Paul (probably by sea) as far as Athens, where they left him, carrying back a request to Silas and Timothy that they would speedily join him. He apparently did not like to preach alone, and intended to rest from his apostolic labor until they should rejoin him; but how could he refrain, with all that was going on at Athens round him? There he witnessed the most profuse idolatry side by side with the most pretentious philosophy. Either of these would have been enough to stimulate his spirit. To idolaters and philosophers he felt equally urged to proclaim his Master and the living God. So he went to his own countrymen and the proselytes in the synagogue and declared to them that the Messiah had come; but he also spoke, like another Socrates, with people in the market, and with the followers of the two great schools of philosophy, Epicureans and Stoics, naming to all Jesus and the Resurrection. The philosophers encountered him with a mixture of curiosity and contempt. The Epicurean, teaching himself to seek for tranquil enjoyment as the chief object of life, heard of One claiming to be the Lord of men, who had shown them the glory of dying to self, and had promised to those who fought the good fight bravely a nobler bliss than the comforts of life could yield. The Stoic, cultivating a stern and isolated moral independence, heard of One whose own righteousness was proved by submission to the Father in heaven, and who had promised to give his righteousness to those who trusted not in themselves, but in him. To all, the announcement of a Person was much stranger than the publishing of any theories would have been. So far as they thought the preacher anything but a silly trifler, he seemed to them, not a philosopher, but a "setter forth of strange gods" (*ξένων δαιμονίων καταγγελεύς*). But any one with a novelty was welcome to those who "spent their time in nothing else but either to hear or to tell some new thing." They brought him therefore to the Areopagus, that he might make a formal exposition of his doctrine to an assembled audience. See AREOPAGUS.

We are not to think here of the council or court, renowned in the oldest Athenian history, which took its name from Mars' Hill, but only of the elevated spot where the council met, not covered in, but arranged with benches and steps of stone, so as to form a convenient place for a public address. Here the apostle delivered that wonderful discourse reported in Acts xvii, 22-31, which seems as fresh and instructive for the intellect of the 19th century as it was for the intellect of the 1st. In this we have the Pauline Gospel as it addressed itself to the speculative mind of the cultivated Greeks. How the "report" was obtained by the writer of the history we have no means of knowing. Possibly we have it in notes written down before or after the delivery of this address by Paul himself. Short as it is, the form is as perfect as the matter is rich. The loftiness and breadth of the theology, the dignity and delicacy of the argument, the absence of self, the straightforward and reverent nature of the testimony delivered —all the characteristics so strikingly displayed in this speech—help us to understand what kind of a teacher had now appeared in the Grecian world. Paul, it is well understood, did not begin with calling the Athenians "too superstitious." "I perceive you," he said, "to be eminently religious" (*εὐδαιμονεστέρους*, see Conybeare and Howson, *ad loc.*). He had observed an altar inscribed *Ἀγνώστῳ Θεῷ*, "To an unknown God." It meant, no doubt, "To *some* unknown God." "I come," he said, "as the messenger of that unknown God." He then proceeded to speak of God in terms which were not altogether new to Grecian ears. They had heard of a God who had made the world and all things therein, and even of One who gave to all life, and breath, and all things. But they had never learned the next lesson which was now taught them. It was a special truth of the new dispensation that "God hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation, that they should seek the Lord, if haply they might feel after him, and find him." See UNKNOWN GOD.

Comparing this with the teaching given to other audiences, we perceive that it laid hold of the deepest convictions which had ever been given to Greeks, while at the same time it encountered the strongest prejudices of Greeks. We see, as at Lystra, that an apostle of Christ had no need to refer to the Jewish Scriptures when he spoke to those who had not received them. He could speak to *men* as God's children, and subjects of God's educating discipline, and was only bringing them further tidings of him whom they had been always feeling after. He presented to them the Son of Man as acting in the power of him who had made all nations, and who was not far from any single man. He began to speak of him as risen from the dead, and of the

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power of a new life which was in him for men; but his audience would not hear of him who thus claimed their personal allegiance. Some mocked, others, more courteously, talked of hearing him again another time. The apostle gained but few converts at Athens, and he soon took his departure and came to Corinth. A.D. 49. See ATHENS.

Athens still retained its old intellectual predominance; but Corinth was the political and commercial capital of Greece. It was in places of living activity that Paul labored longest and most successfully, as formerly at Antioch, now at Corinth, and afterwards at Ephesus. The rapid spread of the Gospel was obviously promoted by the preaching of it in cities where men were continually coming and going; but, besides this consideration, we may be sure that the apostle escaped gladly from dull ignorance on the one side, and from philosophical dilettanteism on the other, to places in which the real business of the world was done. The Gospel, though unworldly, was yet a message to practical and inquiring men, and it had more affinity to *work* of any kind than to torpor or to intellectual frivolity. One proof of the wholesome agreement between the following of Christ and ordinary labor was given by Paul himself during his stay at Corinth. Here, as at Thessalonica, he chose to earn his own subsistence by working at his trade of tent-making. This trade brought him into close connection with two persons who became distinguished as believers in Christ, Aquila and Priscilla. They were Jews, and had lately left Rome in consequence of an edict of Claudius [see CLAUDIUS]; and as they also were tent-makers, Paul "abode with them and wrought." Laboring thus on the six days, the apostle went to the synagogue on the Sabbath, and there by expounding the Scriptures sought to win both Jews and proselytes to the belief that Jesus was the Christ.

He was testifying with unusual effort and anxiety (*συνείχετο τῷ λόγῳ*), when Silas and Timothy came from Macedonia and joined him. We are left in some uncertainty as to what the movements of Silas and Timothy had been since they were with Paul at Berœa. From the statements in the Acts (xvii, 15, 16) that Paul, when he reached Athens, desired Silas and Timotheus to come to him *with all speed*, and *waited for them* there, compared with those in 1 Thess. (iii, 1, 2), "When we could no longer forbear, we thought it good to be left at Athens alone, and sent Timotheus, our brother and minister of God, and our fellow-laborer in the Gospel of Christ, to establish you and to comfort you concerning your faith," Paley (*Horæ Paulinæ*, 1 Thess. No. iv) reasonably argues that Silas and Timothy had come to Athens, but had soon been despatched thence, Timothy to Thessalonica, and Silas to Philippi, or elsewhere. From Macedonia they came together, or about the same time, to Corinth, and their arrival was the occasion of the writing of the First Epistle to the Thessalonians.

This is the first extant example of that work by which the apostle Paul has served the Church of all ages in as eminent a degree as he labored at the founding of it in his lifetime. All commentators upon the New Testament have been accustomed to notice the points of coincidence between the history in the Acts and these Letters. Paley's *Horæ Paulinæ* is famous as a special work upon this subject. But more recently important attempts have been made to estimate the Epistles of Paul more broadly, by considering them in their mutual order and relations, and in their bearing upon the question of the development of the writer's teaching. Such attempts must lead to a better understanding of the Epistles themselves, and to a finer appreciation of the apostle's nature and work. It is notorious that the order of the Epistles in the book of the N. T. is not their real, or chronological order. The mere placing of them in their true sequence throws considerable light upon the history; and happily the time of composition of the more important Epistles can be stated with sufficient certainty. The two Epistles to the Thessalonians belong—and these alone—to the present missionary journey. The Epistles to the Galatians, Romans, and Corinthians were written during the next journey. Those to Philemon, the Colossians, the Ephesians, the Philippians, and the Hebrews belong to the captivity at Rome. With regard to the Pastoral Epistles, there are considerable difficulties, which require to be discussed separately.

The *First* Epistle to the Thessalonians was probably written soon after Paul's arrival at Corinth, and before he turned from the Jews to the Gentiles. It was drawn from Paul by the arrival of Silas and Timothy. The largest portion of it consists of an impassioned recalling of the facts and feelings of the time when the apostle was personally with them. But we perceive gradually that those expectations which he had taught them to entertain of the appearing and presence of the Lord Jesus Christ had undergone some corruption. There were symptoms in the Thessalonian Church of a restlessness which speculated on the times and seasons of the future, and found present duties flat and unimportant. This evil tendency Paul seeks to correct, by reviving the first spirit of faith and hope and mutual fellowship, and by setting forth the appearing of Jesus Christ—not indeed as distant, but as the full shining of a day of which all believers in Christ were already children. The ethical characteristics apparent in this Letter, the degree in which Paul identified himself with his friends, the entire surrender of his existence to his calling as a preacher of Christ, his anxiety for the good fame and well-being of his converts, are the same which will reappear continually. See THESSALONIANS, FIRST EPISTLE TO THE.

What interval of time separated the *Second* Letter to the Thessalonians from the First we have no means of judging, except that the later one was certainly written before Paul's departure from Corinth. The Thessalonians had been disturbed by announcements that those convulsions of the world which all Christians were taught to associate with the coming of Christ were immediately impending. To meet these assertions, Paul delivers express predictions in a manner not usual with him elsewhere; and while reaffirming all he had ever taught the Thessalonians to believe respecting the early coming of the Saviour and the blessedness of waiting patiently for it, he informs them that certain events, of which he had spoken to them, must run their course before the full manifestation of Jesus Christ could come to pass. At the end of this epistle Paul guards the Thessalonians against pretended letters from him, by telling them that every genuine letter, even if not written by his hand throughout, would have at least an autograph salutation at the close of it. See THESSALONIANS, SECOND EPISTLE TO.

We now return to the apostle's preaching at Corinth. When Silas and Timotheus came, he was testifying to the Jews with great earnestness, but with little success. So "when they opposed themselves and blasphemed, he shook out his raiment," and said to them, in words of warning taken from their own prophets (Ezek. xxxiii, 4), "Your blood be upon your own heads; I am clean, and henceforth will go to the Gentiles." The experience of Pisidian Antioch was repeating itself. The apostle went, as he threatened, to the Gentiles, and began to preach in the house of a proselyte named Justus. Already one distinguished Jew had become a believer, Crispus, the ruler of the synagogue, mentioned (1 Cor. i, 14) as baptized by the apostle himself: and many of the Gentile inhabitants were accepting the Gospel and receiving baptism. The envy and rage of the Jews were consequently excited in an unusual degree, and seem to have pressed upon the spirit of Paul. He was therefore encouraged by a vision of the Lord, who appeared to him by night, and said, "Be not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee, to hurt thee; for I have much people in this city." Corinth was to be an important seat of

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the Church of Christ, distinguished, not only by the number of believers, but also by the variety and the fruitfulness of the teaching to be given there. At this time Paul himself stayed there for a year and six months, "teaching the Word of God among them."

Corinth was the chief city of the province of Achaia, and the residence of the proconsul. During Paul's stay, we find the proconsular office held by Gallio, a brother of the philosopher Seneca. See GALLIO. Before him the apostle was summoned by his Jewish enemies, who hoped to bring the Roman authority to bear upon him as an innovator in religion. But Gallio perceived at once, before Paul could "open his mouth" to defend himself, that the movement was due to Jewish prejudice, and refused to go into the question. "If it be a question of words and names and of your law," he said to the Jews, speaking with the tolerance of a Roman magistrate, "look ye to it; for I will be no judge of such matters." Then a singular scene occurred. The Corinthian spectators, either favoring Paul, or actuated only by anger against the Jews, seized on the principal person of those who had brought the charge, and beat him before the judgment-seat. (See on the other hand Ewald, *Geschichte*, vi, 463–466.) Gallio left these religious quarrels to settle themselves. The apostle therefore was not allowed to be "hurt," and remained some time longer at Corinth unmolested. See CORINTH.

We do not gather from the subsequent Epistles to the Corinthians many details of the founding of the Church at Corinth. The main body of the believers consisted of Gentiles ("Ye know that ye were Gentiles," 1 Cor. xii, 2). But, partly from the number who had been proselytes, partly from the mixture of Jews, it had so far a Jewish character that Paul could speak of "*our* fathers" as having been under the cloud (1 Cor. x, 1). The tendency to intellectual display, and the traffic of Sophists in philosophical theories, which prevailed at Corinth, made the apostle more than usually anxious to be independent in his life and simple in bearing his testimony. He wrought for his living, that he might not appear to be taking fees of his pupils (1 Cor. ix, 18); and he put the person of Jesus Christ, crucified and risen, in the place of all doctrines (1 Cor. ii, 1–5; xv, 3, 4). What gave infinite significance to his simple statements was the nature of the Christ who had been crucified, and his relation to men. Concerning these mysteries Paul had uttered a wisdom, not of the world, but of God, which had commended itself chiefly to the humble and simple. Of these God had chosen and called not a few "into the fellowship of his Son Jesus Christ the Lord of men" (1 Cor. ii, 6, 7; i, 2, 7, 9).

Having been the instrument of accomplishing this work, Paul took his departure for Jerusalem, wishing to attend a festival there. A.D. 51. Before leaving Greece, he cut off his hair at Cenchrea, in fulfilment of a vow (Acts xviii, 18. The act *may be* that of Aquila, but the historian certainly seems to be speaking not of him, but of Paul). We are not told where or why he had made the vow; and there is considerable difficulty in reconciling this act with the received customs of the Jews. See VOW. A passage in Josephus, if rightly understood (*War*, ii, 15, 1), mentions a vow which included, besides a sacrifice, the cutting of the hair and the beginning of an abstinence from wine thirty days before the sacrifice. If Paul's was such a vow, he was going to offer up a sacrifice in the Temple at Jerusalem, and the "shearing of his head" was a preliminary to the sacrifice. The *principle* of the vow, whatever it was, must have been the same as that of the Nazaritish vow, which Paul afterwards countenanced at Jerusalem. There is therefore no difficulty in supposing him to have followed in this instance, for some reason not explained to us, a custom of his countrymen.—When he sailed from the Isthmus, Aquila and Priscilla went with him as far as Ephesus. Paul paid a visit to the synagogue at Ephesus, but would not stay. He was anxious to be at Jerusalem for the approaching feast, but he promised, God willing, to return to them again. Leaving Ephesus, he sailed to Cæsarea, and from thence went up to Jerusalem, and "saluted the Church." It is argued (Wieseler, p. 48–50), from considerations founded on the suspension of navigation during the winter months, that the festival was probably the Pentecost. From Jerusalem, almost immediately, the apostle went down to Antioch, thus returning to the same place from which he had started with Silas.

8. *Third Missionary Journey, including the Stay at Ephesus* (Acts xviii, 23–xxi, 17).—Without inventing facts or discussions for which we have no authority, we may connect with this short visit of Paul to Jerusalem a very serious raising of the whole question, What was to be the relation of the new kingdom of Christ to the law and covenant of the Jews? Such a Church as that at Corinth, with its affiliated communities, composed chiefly of Gentile members, appeared likely to overshadow by its importance the Mother-Church in Judæa. The jealousy of the more Judaical believers, not extinguished by the decision of the council at Jerusalem, began now to show itself everywhere in the form of an active and intriguing party-spirit. This disastrous movement could not indeed alienate the heart of Paul from the law or the calling or the people of his fathers —his antagonism is never directed against these: but it drew him into the great conflict of the next period of his life, and must have been a sore trial to the intense loyalty of his nature. To vindicate the *freedom*, as regarded the Jewish law, of believers in Christ—but to do this for the very sake of maintaining *the unity of the Church*—was to be the earnest labor of the apostle for some years. In thus laboring he was carrying out completely the principles laid down by the elder apostles at Jerusalem; and may we not believe that, in deep sorrow at appearing, even, to disparage the law and the covenant, he was the more anxious to prove his fellowship in spirit with the Church in Judæa, by "remembering the poor," as "James, Cephas, and John" had desired that he would? (Gal. ii, 10). The prominence given, during the journeys upon which we are now entering, to the collection to be made among his churches for the benefit of the poor at Jerusalem, seems to indicate such an anxiety. The great Epistles which belong to this period—those to the Galatians, Corinthians, and Romans—show how the "Judaizing" question exercised at this time the apostle's mind.

Paul "spent some time" at Antioch, and during this stay, as we are inclined to believe, his collision with Peter (Gal. ii, 11–14), of which we have spoken above, took place. When he left Antioch, he "went over all the country of Galatia and Phrygia in order, strengthening all the disciples," and giving directions concerning the collection for the saints (1 Cor. xvi, 1). A.D. 51. It is probable that *the Epistle to the Galatians* was written soon after this visit. See GALATIANS, EPISTLE TO. When he was with them he had found the Christian communities infested by Judaizing teachers. He had "told them the truth" (Gal. iv, 16), he had warned them against the deadly tendencies of Jewish exclusiveness, and had reaffirmed the simple Gospel, concerning Jesus Christ the Son of God, which he had preached to them on his first visit (τὸ πρότερον, Gal. iv, 13). But after he left them the Judaizing doctrine raised its head again. The only course left to its advocates was to assail openly the authority of Paul; and this they did. They represented him as having derived his commission from the older apostles, and as therefore acting disloyally if he opposed the views ascribed to Peter and James. The fickle minds of the Galatian Christians were influenced by these hardy assertions; and the apostle heard, when he had come down to Ephesus, that his work in Galatia was nearly undone, and his converts were partially seduced from the true faith in Christ. He therefore wrote the Epistle to remonstrate with them—an Epistle full of indignation, of

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Paul's Third Missionary Route.

warning, of direct and impassioned teaching. He recalls to their minds the Gospel which he had preached among them, and asserts in solemn and even awful language its absolute truth (i, 8, 9). He declares that he had received it *directly from Jesus Christ the Lord*, and that his position towards the other apostles had always been that, not of a pupil, but of an independent fellow-laborer. He sets before them Jesus the Crucified, the Son of God, as the fulfilment of the promise made to the fathers, and as the pledge and giver of freedom to men. He declares that in him, and by the power of the Spirit of sonship sent down through him, men have inherited the rights of adult sons of God; that the condition represented by the law was the inferior and preparatory stage of boyhood. He then, most earnestly and tenderly, impresses upon the Galatians the responsibilities of their fellowship with Christ the Crucified, urging them to fruitfulness in all the graces of their spiritual calling, and especially to brotherly consideration and unity.

This Letter was, in all probability, sent from Ephesus. This was the goal of the apostle's journeyings through Asia Minor. He came down upon Ephesus from the upper districts (*τὰ ἀνωτερικὰ μέρη*) of Phrygia. What Antioch was for "the region of Syria and Cilicia," what Corinth was for Greece, what Rome was, we may add, for Italy and the West—that Ephesus was for the important province called Asia. Indeed, with reference to the spread of the Church Catholic, Ephesus occupied the central position of all. This was the meeting-place of Jew, of Greek, of Roman, and of Oriental. Accordingly the apostle of the Gentiles was to stay a long time here, that he might found a strong Church, which should be a kind of Mother-Church to Christian communities in the neighboring cities of Asia. See EPHESUS.

A new element in the preparation of the world for the kingdom of Christ presents itself at the beginning of the apostle's work at Ephesus. He finds there certain disciples (*τινὰς μαθητάς*)—about twelve in number—of whom he is led to inquire, "Did ye receive the Holy Ghost when ye believed? They answered, No, we did not even hear of there being a Holy Ghost. Unto what then, asked Paul, were ye baptized? And they said, Unto John's baptism. Then said Paul, John baptized with the baptism of repentance, saying to the people that they should believe on him who was coming after him, that is, on Jesus. Hearing this, they were baptized into the name of the Lord Jesus, and when Paul had laid his hands upon them, the Holy Ghost came upon them, and they began to speak with tongues and to prophesy" (Acts xix, 1-7).—It is obvious to compare this incident with the apostolic act of Peter and John in Samaria, and to see in it an assertion of the full apostolic dignity of Paul. But besides this bearing of it, we see in it indications which suggest more than they distinctly express, as to the spiritual movements of that age. These twelve disciples are mentioned immediately after Apollos, who also had been at Ephesus just before Paul's arrival, and who had taught diligently concerning Jesus (*τὰ περὶ τοῦ Ἰησοῦ*), knowing only the baptism of John. But Apollos was of Alexandria, trained in the intelligent and inquiring study of the Hebrew Scriptures, which had been fostered by the Greek culture of that capital. We are led to suppose therefore that a knowledge of the baptism of John and of the ministry of Jesus had spread widely, and had been received with favor by some of those who knew the Scriptures most thoroughly, before the message concerning the exaltation of Jesus and the descent of the Holy Ghost had been received. What the exact belief of Apollos and

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these twelve "disciples" was concerning the character and work of Jesus, we have no means of knowing; but we gather that it was wanting in a recognition of the full lordship of Jesus and of the gift of the Holy Ghost. The Pentecostal faith was communicated to Apollos by Aquila and Priscilla, to the other disciples of the Baptist by Paul.

The apostle now entered upon his usual work. He went into the synagogue, and for three months he spoke openly, disputing and persuading concerning "the kingdom of God." At the end of that time the obstinacy and opposition of some of the Jews led him to give up frequenting the synagogue, and he established the believers as a separate society, meeting "in the school of Tyrannus." This continued (so closely as not to allow any considerable absence of Paul) for two years. During this time occurred the triumph over magical arts, and the great disturbance raised by the silversmiths who made shrines for Artemis; also the writing of the First Epistle to the Corinthians.

"God wrought special miracles" (*δυνάμεις οὐ τὰς τυχούσας*), we are told, "by the hands of Paul." "It is evident that the arts of sorcery and magic—all those arts which betoken the belief in the presence of a spirit, but not of a Holy Spirit—were flourishing here in great luxuriance. Everything in the history of the Old or New Testament would suggest the thought that the exhibitions of *Divine* power took a more startling form where superstitions grounded mainly on the reverence for *diabolical* power were prevalent; that they were the proclamations of a beneficent and orderly government, which had been manifested to counteract and overcome one that was irregular and malevolent" (Maurice, *Unity of the New Testament*, p. 515). The powers of the new kingdom took a form more nearly resembling the wonders of the kingdom of darkness than was usually adopted, when handkerchiefs and aprons from the body of Paul (like the shadow of Peter, Acts v, 15), were allowed to be used for the healing of the sick and the casting out of dæmons. But it was to be clearly seen that all was done by the healing power of the Lord Jesus himself. Certain Jews, and among them the seven sons of one Sceva (not unlike Simon Magus in Samaria), fancied that the effect was due to a magic formula, an *ἐπῳδή*. They therefore attempted to exorcise, by saying, "We adjure you by Jesus whom Paul preacheth." But the evil spirit, having a voice given to it, cried out, "Jesus I know, and Paul I know, but who are ye?" And the man who was possessed fell furiously upon the exorcists and drove them forth. The result of this testimony was that fear fell upon all the inhabitants of Ephesus, and the name of the Lord Jesus was magnified. The impression produced bore striking practical fruits. The city was well known for its *Ἐφέσια γράμματα*, forms of incantation, which were sold at a high price. Many of those who had these books brought them together and burned them before all men, and when the cost of them was computed it was found to be 50,000 drachmæ = $8850. "So mightily grew the word of the Lord, and prevailed."

While Paul was at Ephesus his communications with the Church in Achaia were not altogether suspended. There is no good reason, however, to believe that a personal visit to Corinth was made by him, nor any lost letter sent, of which there is no mention in the Acts. (See below.) The first of the extant epistles to that place, however, dates at this time. Whether the First Epistle to the Corinthians was written before or after the tumult excited by Demetrius cannot be positively asserted. He makes an allusion in that Epistle to "a battle with wild beasts" fought at Ephesus (*ἐθηριομάχησα ἐν Ἐφέσῳ*, 1 Cor. xv, 32), which it is usual to understand figuratively, and which is by many connected with that tumult. But such a connection is arbitrary, and without much reason. As it would seem from Acts xx, 1, that Paul departed immediately after the tumult, it is probable that the Epistle was written before, though not long before, the raising of this disturbance. Here then, while the apostle is so earnestly occupied with the teaching of believers and inquirers at Ephesus and from the neighboring parts of "Asia," we find him throwing all his heart and soul into the concerns of the Church at Corinth.

There were two external inducements for writing this Epistle. (1.) Paul had received information from members of Chloe's household (*ἐδηλώθη μοι ὑπὸ τῶν Χλόης*, i, 11) concerning the state of the Church at Corinth. (2.) That Church had written him a letter, of which the bearers were Stephanas and Fortunatus and Achaicus, to ask his judgment upon various points which were submitted to him (vii, 1; xvi, 17). He had learned that there were divisions in the Church; that parties had been formed which took the names of Paul, of Apollos, of Cephas, and of Christ (i, 11, 12); and also that moral and social irregularities had begun to prevail, of which the most conspicuous and scandalous example was that a believer had taken his father's wife, without being publicly condemned by the Church (v, 1; vi, 7; xi, 17-22; xiv, 33-40). To these evils we must add one doctrinal error, of those who said "that there was no resurrection of the dead" (xv, 12). It is probable that the teaching of Apollos the Alexandrian, which had been characteristic and highly successful (Acts xviii, 27, 28), had been the first occasion of the "divisions" in the Church. We may take it for granted that his adherents did not form themselves into a party until he had left Corinth, and therefore that he had been some time with Paul at Ephesus. But after he was gone, the special *Alexandrian* features of his teaching were remembered by those who had delighted to hear him. Their Grecian intellect was captivated by his broader and more spiritual interpretation of the Jewish Scriptures. The connection which he taught them to perceive between the revelation made to Hebrew rulers and prophets and the wisdom by which other nations, and especially their own, had been enlightened, dwelt in their minds. That which especially occupied the Apollos school must have been *a philosophy of the Scriptures*. It was the tendency of this party which seemed to the apostle particularly dangerous among the Greeks. He hardly seems to refer specially in his letter to the other parties, but we can scarcely doubt that in what he says about "the wisdom which the Greeks sought" (i, 22), he is referring not only to the general tendency of the Greek mind, but to that tendency as it had been caught and influenced by the teaching of Apollos. It gives him an occasion of delivering his most characteristic testimony. He recognises wisdom, but it is the wisdom of God; and that wisdom was not *only* a Σοφια or a Λόγος through which God had always spoken to all men; it had been perfectly manifested in Jesus the Crucified. Christ crucified was both the Power of God and the Wisdom of God. To receive him required a spiritual discernment unlike the wisdom of the great men of the world; a discernment given by the Holy Spirit of God, and manifesting itself in sympathy with humiliation and in love.

For a detailed description of the Epistles the reader is referred to the special articles upon each. But it belongs to the history of Paul to notice the personal characteristics which appear in them. We must not omit to observe therefore, in this Epistle, how loyally the apostle represents Jesus Christ the Crucified as the Lord of men, the Head of the body with many members, the Centre of Unity, the Bond of men to the Father. We should mark at the same time how invariably he connects the Power of the Spirit with the name of the Lord Jesus. He meets all the evils of the Corinthian Church—the intellectual pride, the party spirit, the loose morality, the disregard of decency and order, the false belief about the resurrec-

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tion—by recalling their thoughts to the person of Christ and to the Spirit of God as the Breath of a common life to the whole body.

We observe also here, more than elsewhere, the *tact*, universally recognised and admired, with which the apostle discusses the practical problems brought before him. The various questions relating to marriage (ch. vii), the difficulty about meats offered to idols (ch. viii, x), the behavior proper for women (ch. xi, xiv), the use of the gifts of prophesying and speaking with tongues (ch. xiv), are made examples of a treatment which may be applied to all such questions. We see them all discussed with reference to first principles; the object, in every practical conclusion, being to guard and assert some permanent principle. We see Paul no less a lover of order and subordination than of freedom. We see him claiming for himself, and prescribing to others, great variety of conduct in varying circumstances, but under the strict obligation of being always true to Christ, and always seeking the highest good of men. Such a character, so steadfast in motive and aim, so versatile in action, it would be difficult indeed to find elsewhere in history.

What Paul here tells us of his own doings and movements refers chiefly to the nature of his preaching at Corinth (ch. i; ii); to the hardships and dangers of the apostolic life (iv, 9–13); to his cherished custom of working for his own living (ch. ix); to the direct revelations he had received (xi, 23; xv, 8); and to his present plans (ch. xvi). He bids the Corinthians raise a collection for the Church at Jerusalem by laying by something on the first day of the week, as he had directed the churches in Galatia to do. He says that he shall tarry at Ephesus till Pentecost, and then set out on a journey towards Corinth through Macedonia, so as perhaps to spend the winter with them. He expresses his joy at the coming of Stephanas and his companions, and commends them to the respect of the Church. See CORINTHIANS, FIRST EPISTLE TO.

Having despatched this Epistle, he stayed on at Ephesus, where "a great door and effectual was opened to him, and there were many adversaries." The affairs of the Church at Corinth continued to be an object of the gravest anxiety to him, and to give him occupation at Ephesus: but it may be most convenient to put off the further notice of these till we come to the time when the Second Epistle was written. We have now no information as to the work of Paul at Ephesus until that tumult occurred which is described in Acts xix, 24–41. The whole narrative may be read there. We learn that "this Paul" had been so successful, not only in Ephesus, but "almost throughout all Asia," in turning people from the worship of gods made with hands, that the craft of silversmiths, who made little shrines for Artemis, were alarmed for their manufacture. They raised a great tumult, and not being able, apparently, to find Paul, laid hands on two of his companions and dragged them into the theatre. Paul himself, not willing that his friends should suffer in his place, wished to go in among the people; but the disciples, supported by the urgent request of certain magistrates called Asiarchs, dissuaded him from his purpose. The account of the proceedings of the mob is highly graphic, and the address with which the town-clerk finally quiets the people is worthy of a discreet and experienced magistrate. His statement that "these men are neither robbers of churches nor yet blasphemers of your goddess" is an incidental testimony to the temperance of the apostle and his friends in their attacks on the popular idolatry. But Paul is only personally concerned in this tumult in so far as it proves the deep impression which his teaching had made at Ephesus, and the daily danger in which he lived.

Paul had been anxious to depart from Ephesus, and this interruption of the work which had kept him there determined him to stay no longer. He set out therefore for Macedonia, and proceeded first to Troas (2 Cor. ii, 12), where he might have preached the Gospel with good hope of success. But a restless anxiety to obtain tidings concerning the Church at Corinth urged him on, and he advanced into Macedonia, where he met Titus, who brought him the news for which he was thirsting. The receipt of this intelligence drew from him a letter, the Second to the Corinthians, which reveals to us what manner of man Paul was when the fountains of his heart were stirred to their inmost depths. How the agitation which expresses itself in every sentence of this letter was excited is one of the most interesting questions we have to consider. Every reader may perceive that, on passing from the First Epistle to the Second, the scene is almost entirely changed. In the *First*, the faults and difficulties of the Corinthian Church are before us. The apostle writes of these, with spirit indeed and emotion, as he always does, but without passion or disturbance. He calmly asserts his own authority over the Church, and threatens to deal severely with offenders. In the *Second*, he writes as one whose personal relations with those whom he addresses have undergone a most painful shock. The acute pain given by former tidings, the comfort yielded by the account which Titus brought, the vexation of a sensitive mind at the necessity of self-assertion, contend together for utterance. What had occasioned this excitement?

We have seen that Timothy had been sent from Ephesus to Macedonia and Corinth. He had rejoined Paul when he wrote this Second Epistle; for he is associated with him in the salutation (2 Cor. i, 1). We have no account, either in the Acts or in the Epistles, of this journey of Timothy, and some have thought it probable that he never reached Corinth. Let us suppose, however, that he arrived there soon after the First Epistle, conveyed by Stephanas and others, had been received by the Corinthian Church. He found that a movement had arisen in the heart of that Church which threw (let us suppose) the case of the incestuous person (1 Cor. v, 1-5) into the shade. This was a deliberate and sustained attack upon the apostolic authority and personal integrity of the apostle of the Gentiles. The party-spirit which, before the writing of the First Epistle, had been content with underrating the powers of Paul compared with those of Apollos, and with protesting against the laxity of his doctrine of freedom, had been fanned into a flame by the arrival of some person or persons who came from the Judæan Church, armed with letters of commendation, and who openly questioned the commission of him whom they proclaimed to be a self-constituted apostle (2 Cor. iii, 1; xi, 4, 12-15). As the spirit of opposition and detraction grew strong, the tongue of some member of the Church (more probably a Corinthian than the stranger himself) seems to have been loosed. He scoffed at Paul's courage and constancy, pointing to his delay in coming to Corinth, and making light of his threats (i, 17, 23). He demanded proofs of his apostleship (xii, 11, 12). He derided the weakness of his personal presence and the simplicity of his speech (x, 10). He even threw out insinuations touching the personal honesty and self-devotion of Paul (i, 12; xii, 17, 18). When some such attack was made openly upon the apostle, the Church had not immediately called the offender to account; the better spirit of the believers being cowed, apparently, by the confidence and assumed authority of the assailants of Paul. A report of this melancholy state of things was brought to the apostle by Timothy or by others; and we can imagine how it must have wounded his sensitive and most affectionate nature, and also how critical the juncture must have seemed to him for the whole Western Church. He immediately sent off Titus to Corinth, with a verbal message re-enforcing his former letter with the sharpest rebukes (see 1 Cor. iv, 18-21), *using* the authority which had been denied, and threatening to enforce it speedily by his personal

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presence (2 Cor. ii, 2, 3; vii, 8). As soon as the messenger was gone—how natural a trait!—he began to repent of having sent him. He must have hated the appearance of claiming homage to himself; his heart must have been sore at the requital of his love; he must have felt the deepest anxiety as to the issue of the struggle. We can well believe him therefore when he speaks of what he had suffered: "Out of much affliction and anguish of heart I wrote to you with many tears" (ii, 4); "I had no rest in my spirit" (ii, 13); "Our flesh had no rest, but we were troubled on every side; without were fightings, within were fears" (vii, 5). It appears that he could not bring himself to hasten to Corinth so rapidly as he had intended (i, 15, 16); he would wait till he heard news which might make his visit a happy instead of a painful one (ii, 1). When he had reached Macedonia, Titus, as we have seen, met him with such reassuring tidings. The offender had been rebuked by the Church, and had made submission (ii, 6, 7); the old spirit of love and reverence towards Paul had been awakened, and had poured itself forth in warm expressions of shame and grief and penitence. The cloud was now dispelled; fear and pain gave place to hope and tenderness and thankfulness. But even now the apostle would not start at once for Corinth. He may have had important work to do in Macedonia. But another letter would smooth the way still more effectually for his personal visit; and he accordingly wrote the Second Epistle, and sent it by the hands of Titus and two other brethren to Corinth.

When the Epistle is read in the light of the circumstances we have supposed, the symptoms it displays of a highly wrought personal sensitiveness, and of a kind of ebb and flow of emotion, are as intelligible as they are noble and beautiful. Nothing but a temporary interruption of mutual regard could have made the joy of sympathy so deep and fresh. If he had been the object of a personal attack, how natural for the apostle to write as he does in ii, 5-10. In vii, 12, "he that suffered wrong" is Paul himself. All his protestations relating to his apostolic work, and his solemn appeals to God and Christ, are in place; and we enter into his feelings as he asserts his own sincerity and the openness of the truth which he taught in the Gospel (ch. iii, iv). We see what sustained him in his self-assertion; he knew that he did not preach himself, but Christ Jesus the Lord. His own weakness became an argument to him, which he could use to others also, of the power of God working in him. Knowing his own fellowship with Christ, and that this fellowship was the right of other men too, he would be persuasive or severe, as the cause of Christ and the good of men might require (ch. iv, v). If he was appearing to set himself up against the churches in Judæa, he was the more anxious that the collection which he was making for the benefit of those churches should prove his sympathy with them by its largeness. Again he would recur to the maintenance of his own authority as an apostle of Christ against those who impeached it. He would make it understood that spiritual views, spiritual powers, were *real;* that if he knew no man after the flesh, and did not war after the flesh, he was not the less able for the building up of the Church (ch. x). He would ask them to excuse his anxious jealousy, his folly and excitement, while he gloried in the practical proofs of his apostolic commission, and in the infirmities which made the power of God more manifest; and he would plead with them earnestly that they would give him no occasion to find fault or to correct them (ch. xi, xii, xiii).

The hypothesis upon which we have interpreted this Epistle is not precisely that which is most commonly received. According to the more common view, the offender is the incestuous person of 1 Cor. v, and the message which proved so sharp but wholesome a medicine was simply the First Epistle. But this view does not account so satisfactorily for the whole tone of the Epistle, and for the particular expressions relating to the offender; nor does it find places so consistently for the missions of Timothy and Titus. It does not seem likely that Paul would have treated the sin of the man who took his father's wife as an offence against himself, nor that he would have spoken of it by preference as a *wrong* (ἀδικία) *done to another* (supposed to be the father). The view we have adopted is said, in De Wette's *Exegetisches Handbuch*, to have been held, in whole or in part, by Bleek, Credner, Olshausen, and Neander. More recently it has been advocated with great force by Ewald, in his *Sendschreiben des A. P.* p. 223-252. The ordinary account is retained by Stanley, Alford, and Davidson, and with some hesitation by Conybeare and Howson. See CORINTHIANS, SECOND EPISTLE TO.

The particular nature of this Epistle, as an appeal to facts in favor of his own apostolic authority, leads to the mention of many interesting features of Paul's life. His summary, in xi, 23-28, of the hardships and dangers through which he had gone, may probably be referred, as above suggested, to the period of his first labors at Tarsus. Of the particular facts stated in the following words, "Of the Jews five times received I forty stripes save one; thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep"—we know only of *one*, the beating by the magistrates at Philippi, from the Acts. The daily burden of "the care of all the churches" seems to imply a wide and constant range of communication, by visits, messengers, and letters, of which we have found it reasonable to assume examples in his intercourse with the Church of Corinth. The mention of "visions and revelations of the Lord," and of the "thorn (or rather *stake*) in the flesh," side by side, is peculiarly characteristic both of the mind and of the experiences of Paul. As an instance of the visions, he alludes to a trance which had befallen him fourteen years before, in which he had been caught up into paradise, and had heard unspeakable words. Whether this vision *may* be identified with any that is recorded in the Acts must depend on chronological considerations; but the very expressions of Paul in this place would rather lead us not to think of an occasion in which words *that could be reported* were spoken. We observe that he speaks with the deepest reverence of the privilege thus granted to him; but he distinctly declines to ground anything upon it as regards other men. Let them judge him, he says, not by any such pretensions, but by facts which were cognizable to them (xii, 1-6). He would not, even inwardly with himself, glory in visions and revelations without remembering how the Lord had guarded him from being puffed up by them. A stake in the flesh (σκόλοψ τῇ σαρκί) was given him, a messenger of Satan to buffet him, lest he should be exalted above measure. The different interpretations which have prevailed of this σκόλοψ have a certain historical significance. (1) Roman Catholic divines have inclined to understand by it strong *sensual temptation*. (2) Luther and his followers take it to mean temptation to *unbelief*. But neither of these would be "infirmities" in which Paul could "glory." (3) It is almost the unanimous opinion of modern divines—and the authority of the ancient fathers on the whole is in favor of it—that the σκόλοψ represents some vexatious *bodily infirmity* (see especially Stanley, *ad loc.*). It is plainly what Paul refers to in Gal. iv, 14: "My temptation in my flesh ye despised not nor rejected." This infirmity distressed him so much that he besought the Lord thrice that it might depart from him. But the Lord answered, "My grace is sufficient for thee; for my strength is made perfect in weakness." We are to understand therefore the affliction as remaining; but Paul is more than resigned under it, he even glories in it as a means of displaying more purely the power of Christ in him. That we are to understand the apostle, in accordance with

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this passage, as laboring under some degree of ill-health, is clear enough. But we must remember that his constitution was at least strong enough, as a matter of fact, to carry him through the hardships and anxieties and toils which he himself describes to us, and to sustain the pressure of the imprisonment at Cæsarea and in Rome. See THORN IN THE FLESH.

After writing this Epistle, Paul travelled through Macedonia (A.D. 54), perhaps to the borders of Illyricum (Rom. xv, 19), and then carried out the intention of which he had spoken so often, and arrived himself at Corinth. The narrative in the Acts tells us that "when he had gone over those parts (Macedonia), and had given them much exhortation, he came into Greece, and there abode three months" (xx, 2, 3). A.D. 55. There is only one incident which we can connect with this visit to Greece, but that is a very important one—the writing of another great Epistle, addressed to the Church at Rome. That this was written at this time from Corinth appears from passages in the Epistle itself, and has never been doubted.

It would be unreasonable to suppose that Paul was insensible to the mighty associations which connected themselves with the name of Rome. The seat of the imperial government to which Jerusalem itself, with the rest of the world, was then subject, must have been a grand object to the thoughts of the apostle from his infancy upward. He was himself a citizen of Rome; he had come repeatedly under the jurisdiction of Roman magistrates; he had enjoyed the benefits of the equity of the Roman law, and the justice of Roman administration. And, besides its universal supremacy, Rome was the natural head of the Gentile world, as Jerusalem was the head of the Jewish world. In this august city Paul had many friends and brethren. Romans who had travelled into Greece and Asia, strangers from Greece and Asia who had gone to settle at Rome, had heard of Jesus Christ and the kingdom of heaven from Paul himself or from other preachers of Christ, and had formed themselves into a community, of which a good report had gone forth throughout the Christian world. We are not surprised therefore to hear that the apostle was very anxious to visit Rome. It was his fixed intention to go to Rome, and from Rome to extend his journeys as far as Spain (Rom. xv, 24, 28). He would thus bear his testimony both in the capital and to the extremities of the Western or Gentile world. For the present he could not go on from Corinth to Rome, because he was drawn by a special errand to Jerusalem—where indeed he was likely enough to meet with dangers and delays (xv, 25–32). But from Jerusalem he proposed to turn towards Rome. In the meanwhile he would write them a letter from Corinth.

The letter is a substitute for the personal visit which he had longed "for many years" to pay; and, as he would have made the visit, so now he writes the letter, *because he is the apostle of the Gentiles*. Of this office, to speak in common language, Paul was proud. All the labors and dangers of it he would willingly encounter; and he would also jealously maintain its dignity and its powers. He held it of Christ, and Christ's commission should not be dishonored. He represents himself grandly as a priest, appointed to offer up the faith of the Gentile world as a sacrifice to God (xv, 16). He then proceeds to speak with pride of the extent and independence of his apostolic labors. It is in harmony with this language that he should address the Roman Church as consisting mainly of Gentiles: but we find that he speaks to them as to persons deeply interested in Jewish questions. To the Church thus composed, the apostle of the Gentiles writes to declare and commend the Gospel which he everywhere preaches. That Gospel was invariably the announcement of Jesus Christ the Son of God, the Lord of men, who was made man, died, and was raised again, and whom his heralds present to the faith and obedience of mankind. Such a *κήρυγμα* might be variously commended to different hearers. In speaking to the Roman Church, Paul represents the chief value of it as consisting in the fact that, through it, the righteousness of God, as a righteousness not for God only, but also for men, was revealed. It is natural to ask what led him to choose and dwell upon this aspect of his proclamation of Jesus Christ. The following answers suggest themselves: (1.) As he looked upon the condition of the Gentile world, with that *coup d'œil* which the writing of a letter to the Roman Church was likely to suggest, he was struck by the awful wickedness, the utter dissolution of moral ties, which has made that age infamous. His own terrible summary (i, 21–32) is well known to be confirmed by other contemporary evidence. The profligacy which we shudder to read of was constantly under Paul's eye, especially at Corinth. Along with the evil he saw also the beginnings of God's judgment upon it. He saw the miseries and disasters, begun and impending, which proved that God in heaven would not tolerate the unrighteousness of men. (2.) As he looked upon the condition of the Jewish people, he saw them claiming an exclusive righteousness, which, however, had manifestly no power to preserve them from being really unrighteous. (3.) Might not the thought also occur to him, as a Roman citizen, that the empire which was now falling to pieces through unrighteousness had been built up by righteousness, by that love of order and that acknowledgment of rights which were the great endowment of the Roman people? Whether we lay any stress upon this or not, it seems clear that to one contemplating the world from Paul's point of view, no thought would be so naturally suggested as that of the need of the *true* Righteousness for the two divisions of mankind. How he expounds that God's own righteousness was shown, in Jesus Christ, to be a righteousness which men might trust in—sinners though they were—and by trusting in it submit to it, and so receive it as to show forth the fruits of it in their own lives; how he declares the union of men with Christ as subsisting in the divine idea and as realized by the power of the Spirit may be seen in the Epistle itself. The remarkable exposition contained in ch. ix, x, xi illustrates the personal character of Paul, by showing the intense love for his nation which he retained through all his struggles with unbelieving Jews and Judaizing Christians, and by what hopes he reconciled himself to the thought of their unbelief and their punishment. Having spoken of this subject, he goes on to exhibit in practical counsels the same love of Christian unity, moderation, and gentleness, the same respect for social order, the same tenderness for weak consciences, and the same expectation of the Lord's coming and confidence in the future which appear more or less strongly in all his letters. See ROMANS, EPISTLE TO.

Before his departure from Corinth, Paul was joined again by Luke, as we infer from the change in the narrative from the third to the first person. We have already seen that he was bent on making a journey to Jerusalem, for a special purpose and within a limited time. With this view he was intending to go by sea to Syria. But he was made aware of some plot of the Jews for his destruction, to be carried out through this voyage; and he determined to evade their malice by changing his route. Several brethren were associated with him in this expedition, the bearers, no doubt, of the collections made in all the churches for the poor at Jerusalem. These were sent on by sea, and probably the money with them, to Troas, where they were to await Paul. He, accompanied by Luke, went northwards through Macedonia. The style of an eye-witness again becomes manifest. "From Philippi," says the writer, "we sailed away after the days of unleavened bread, and came unto them to Troas in five days, where we abode seven days." The marks of

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time throughout this journey have given occasion to much chronological and geographical discussion, which brings before the reader's mind the difficulties and uncertainties of travel in that age, and leaves the *precise* determination of the dates of this history a matter for reasonable conjecture rather than for positive statement. But no question is raised as to the times mentioned which need detain us in the course of the narrative. During the stay at Troas there was a meeting on the first day of the week "to break bread," and Paul was discoursing earnestly and at length with the brethren. He was to depart the next morning, and midnight found them listening to his earnest speech, with many lights burning in the upper chamber in which they had met, and making the atmosphere oppressive. A youth named Eutychus was sitting in the window, and was gradually overpowered by sleep, so that at last he fell into the street or court from the third story, and was taken up dead. The meeting was interrupted by this accident, and Paul went down and fell upon him and embraced him, saying, "Be not disturbed, his life is in him." His friends then appear to have taken charge of him, while Paul went up again, first presided at the breaking of bread, afterwards took a meal, and continued conversing until daybreak, and so departed.

While the vessel which conveyed the rest of the party sailed from Troas to Assos, Paul gained some time by making the journey by land. At Assos he went on board again. Coasting along by Mitylene, Chios, Samos, and Trogyllium, they arrived at Miletus. The apostle was thus passing by the chief Church in Asia; but if he had gone to Ephesus he might have arrived at Jerusalem too late for the Pentecost, at which festival he had set his heart upon being present. At Miletus, however, there was time to send to Ephesus; and the elders of the Church were invited to come down to him there. This meeting is made the occasion for recording another characteristic and *representative* address of Paul (Acts xx, 18-35). This spoken address to the elders of the Ephesian Church may be ranked with the Epistles, and throws the same kind of light upon Paul's apostolical relations to the churches. Like several of the Epistles, it is in great part an appeal to their memories of him and of his work. He refers to his labors in "serving the Lord" among them, and to the dangers he incurred from the plots of the Jews, and asserts emphatically the *unreserve* with which he had taught them. He then mentions a fact which will come before us again presently, that he was receiving inspired warnings, as he advanced from city to city, of the bonds and afflictions awaiting him at Jerusalem. It is interesting to observe that the apostle felt it to be his duty to press on in spite of these warnings. Having formed his plan on good grounds and in the sight of God, he did not see, in dangers which might even touch his life, however clearly set before him, reasons for changing it. Other arguments might move him from a fixed purpose—not dangers. His one guiding principle was to discharge the ministry which he had received of the Lord Jesus, to testify the Gospel of the grace of God. Speaking to his present audience as to those whom he was seeing for the last time, he proceeds to exhort them with unusual earnestness and tenderness, and expresses in conclusion that anxiety as to practical industry and liberality which has been increasingly occupying his mind. In terms strongly resembling the language of the Epistles to the Thessalonians and Corinthians, he pleads his own example, and entreats them to follow it, in "laboring for the support of the weak." "And when he had thus spoken, he kneeled down and prayed with them all: and they all wept sore, and fell on Paul's neck, and kissed him, sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him to the ship." This is the kind of narrative in which some learned men think they can detect the signs of a moderately clever fiction.

The course of the voyage from Miletus was by Cos and Rhodes to Patara, and from Patara in another vessel past Cyprus to Tyre. Here Paul and his company spent seven days; and there were disciples "who said to Paul through the Spirit that he should not go up to Jerusalem." Again there was a sorrowful parting: "They all brought us on our way, with wives and children, till we were out of the city; and we kneeled down on the shore and prayed." From Tyre they sailed to Ptolemais, where they spent one day, and from Ptolemais proceeded, apparently by land, to Cæsarea. In this place was settled Philip the Evangelist, one of the seven, and he became the host of Paul and his friends. Philip had four unmarried daughters, who "prophesied," and who repeated, no doubt, the warnings already heard. Cæsarea was within an easy journey of Jerusalem, and Paul may have thought it prudent not to be too long in Jerusalem before the festival; otherwise it might seem strange that, after the former haste, they now "tarried many days" at Cæsarea. During this interval the prophet Agabus (Acts xi. 28) came down from Jerusalem, and crowned the previous intimations of danger with a prediction expressively delivered. It would seem as if the approaching imprisonment were intended to be conspicuous in the eyes of the Church, as an agency for the accomplishment of God's designs. At this stage a final effort was made to dissuade Paul from going up to Jerusalem, by the Christians of Cæsarea, and by his travelling companions. But "Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus. And when he would not be persuaded, we ceased, saying, The will of the Lord be done." So, after a while, they went up to Jerusalem, and were gladly received by the brethren. This is Paul's fifth and last visit to Jerusalem.

9. *First Imprisonment.* — (1.) *Arrest at Jerusalem* (A.D. 55). He who was thus conducted into Jerusalem by a company of anxious friends had become by this time a man of considerable fame among his countrymen. He was widely known as one who had taught with pre-eminent boldness that a way into God's favor was opened to the Gentiles, and that this way did not lie through the door of the Jewish law. He had moreover actually founded numerous and important communities, composed of Jews and Gentiles together, which stood simply on the name of Jesus Christ, apart from circumcision and the observance of the law. He had thus roused against himself the bitter enmity of that unfathomable Jewish pride which was almost as strong in some of those who had professed the faith of Jesus as in their unconverted brethren. This enmity had for years been vexing both the body and the spirit of the apostle. He had no rest from its persecutions: and his joy in proclaiming the free grace of God to the world was mixed with a constant sorrow that in so doing he was held to be disloyal to the calling of his fathers. He was now approaching a crisis in the long struggle, and the shadow of it had been made to rest upon his mind throughout his journey to Jerusalem. He came "ready to die for the name of the Lord Jesus," but he came expressly to prove himself a faithful Jew, and this purpose emerges at every point of the history.

Luke does not mention (except incidentally, Acts xxiv, 17) the contributions brought by Paul and his companions for the poor at Jerusalem. But it is to be assumed that their first act was to deliver these funds into the proper hands. This might be done at the interview which took place on the following day with "James and all the elders." As on former occasions, the believers at Jerusalem could not but glorify God for what they heard; but they had been alarmed by the prevalent feeling concerning Paul. They said to

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him, "Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law; and they are informed of thee that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs." This report, as James and the elders assume, was not a true one; it was a perversion of Paul's real teaching, which did not, in fact, differ from theirs. In order to dispel such rumors, they ask him to do publicly an act of homage to the law and its observances. They had four men who were under the Nazaritish vow. The completion of this vow involved (Numb. vi, 13–21) a considerable expense for the offerings to be presented in the Temple; and it was a meritorious act to provide these offerings for the poorer Nazarites. Paul was requested to put himself under the vow with those other four, and to supply the cost of their offerings. He at once accepted the proposal, and on the next day, having performed some ceremony which implied the adoption of the vow, he went into the Temple, announcing that the due offerings for each Nazarite were about to be presented and the period of the vow terminated. It appears that the whole process undertaken by Paul required seven days to complete it. Towards the end of this time certain Jews from "Asia," who had come up for the Pentecostal feast, and who had a personal knowledge both of Paul himself and of his companion Trophimus, a Gentile from Ephesus, saw Paul in the Temple. They immediately set upon him, and stirred up the people against him, crying out, "Men of Israel, help: this is the man that teacheth all men everywhere against the people, and the law, and this place; and further brought Greeks also into the Temple, and hath polluted this holy place." The latter charge had no more truth in it than the first: it was only suggested by their having seen Trophimus with him, not in the Temple, but in the city. They raised, however, a great commotion: Paul was dragged out of the Temple, of which the doors were immediately shut, and the people, having him in their hands, were proposing to kill him. But tidings were soon carried to the commander of the force which was serving as a garrison in Jerusalem, that "all Jerusalem was in an uproar;" and he, taking with him soldiers and centurions, hastened to the scene of the tumult. Paul was rescued from the violence of the multitude by the Roman officer, who made him his own prisoner, causing him to be chained to two soldiers, and then proceeded to inquire who he was and what he had done. The inquiry only elicited confused outcries, and the "chief captain" seems to have imagined that the apostle might perhaps be a certain Egyptian pretender who had recently stirred up a considerable rising of the people, apparently the same impostor mentioned by Josephus (*Ant.* xx, 7, 6; *War*, ii, 13, 5). The account in the Acts (xxi, 34–40) tells us with graphic touches how Paul obtained leave and opportunity to address the people in a discourse which is related at length.

This discourse was spoken in Hebrew—that is, in the native dialect of the country—and was on that account listened to with the more attention. It is described by Paul himself, in his opening words, as his "defence," addressed to his brethren and fathers. It is in this light that it ought to be regarded. As we have seen, the desire which occupied the apostle's mind at this time was that of vindicating his message and work as those of a faithful Jew. The discourse spoken to the angry people at Jerusalem is his own justification of himself. He adopts the historical method, after which all the recorded appeals to Jewish audiences are framed. He is a servant of facts. He had been from the first a zealous Israelite like his hearers. He had changed his course because the God of his fathers had turned him from one path into another. It is thus that he is led into a narrative of his conversion. We have already noticed the differences, in the statement of bare facts, between this narrative and that of the 9th chapter. The business of the student, in this place, is to see how far the purpose of the apostle will account for whatever is special to this address. That purpose explains the detailed reference to his rigorously Jewish education, and to his history before his conversion. It gives point to the announcement that it was by a direct operation from without upon his spirit, and not by the gradual influence of other minds upon his, that his course was changed. Incidentally we may see a reason for the admission that his companions "heard not the voice of him that spake to me" in the fact that some of them, not believing in Jesus with their former leader, may have been living at Jerusalem, and possibly present among the audience. In this speech the apostle is glad to mention, what we were not told before, that the Ananias who interpreted the will of the Lord to him more fully at Damascus was "a devout man according to the law, having a good report of all the Jews which dwelt there," and that he made his communication in the name of Jehovah, the God of Israel, saying, "The God of our fathers hath chosen thee, that thou shouldest know his will, and see the Righteous One, and hear a voice out of his mouth; for thou shalt be a witness for him unto all men of what thou hast seen and heard." Having thus claimed, according to his wont, the character of a simple instrument and witness, Paul goes on to describe another revelation of which we read nothing elsewhere. He had been accused of being an enemy to the Temple. He relates that after the visit to Damascus he went up again to Jerusalem, and was praying once in the Temple itself, till he fell into a trance. Then he saw the Lord, and was bidden to leave Jerusalem quickly, because the people there would not receive his testimony concerning Jesus. His own impulse was to stay at Jerusalem, and he pleaded with the Lord that there it was well known how he had persecuted those of whom he was now one — implying, it would appear, that at Jerusalem his testimony was likely to be more impressive and irresistible than elsewhere; but the Lord answered with a simple command, "Depart; for I will send thee far hence unto the Gentiles."

Until this hated word, of a mission to the Gentiles, had been spoken, the Jews had listened to the speaker. They could bear the name of the Nazarene, though they despised it; but the thought of that free declaration of God's grace to the Gentiles, of which Paul was known to be the herald, stung them to fury. Jewish pride was in that generation becoming hardened and embittered to the utmost; and this was the enemy which Paul had come to encounter in its stronghold. "Away with such a fellow from the earth," the multitude now shouted; "it is not fit that he should live." The Roman commander, seeing the tumult that arose, but not understanding the language of the speech, might well conclude that Paul had committed some heinous offence; and, carrying him off, he gave orders that he should be forced by scourging to confess his crime. Again the apostle took advantage of his Roman citizenship to protect himself from such an outrage. To the rights of that citizenship he, a free-born Roman, had a better title than the chief captain himself; and if he had chosen to assert it before, he might have saved himself from the indignity of being manacled.

The Roman officer was bound to protect a citizen, and to suppress tumult; but it was also a part of his policy to treat with deference the religion and the customs of the country. Paul's present history is the resultant of these two principles. The chief captain set him free from bonds, but on the next day called together the chief priests and the Sanhedrim, and brought Paul as a prisoner before them. We need not suppose that this was a regular legal proceeding: it was probably an experiment of policy and courtesy. If, on the one hand, the commandant of the garrison had no power to convoke the Sanhedrim, on the other hand he would

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not give up a Roman citizen to their judgment. As it was, the affair ended in confusion, and with no semblance of a judicial termination. The incidents selected by Luke from the history of this meeting form striking points in the biography of Paul, but they are not easy to understand. The difficulties arising here, not out of a comparison of two independent narratives, but out of a single narrative which must at least have appeared consistent and intelligible to the writer himself, are a warning to the student not to draw unfavorable inferences from all apparent discrepancies. Paul appears to have been put upon his defence, and with the peculiar habit, mentioned elsewhere also (Acts xiii, 9), of looking steadily when about to speak (ἀτενίσας), he began to say, "Men and brethren, I have lived in all good conscience (or, to give the force of πεπολίτευμαι, I have lived a conscientiously loyal life) unto God, until this day." Here the high-priest Ananias commanded them that stood by him to smite him on the mouth. With a fearless indignation, Paul exclaimed, "God shall smite thee, thou whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?" The bystanders said, "Revilest thou God's high-priest?" Paul answered, "I knew not, brethren, that he was the high-priest; for it is written, Thou shalt not speak evil of the ruler of thy people." The evidence furnished by this admission of Paul's respect both for the law and for the high-priesthood was probably the reason for relating the outburst which it followed. Whether the writer thought that outburst culpable or not does not appear. St. Jerome (*contra Pelag.* iii, quoted by Baur) draws an unfavorable contrast between the vehemence of the apostle and the meekness of his Master; and he is followed by many critics, as, among others, De Wette and Alford. But it is to be remembered that He who was led as a lamb to the slaughter was the same who spoke of "whited sepulchres," and exclaimed, "Ye serpents, ye generation of vipers, how shall ye escape the damnation of hell?" It is by no means certain, therefore, that Paul would have been a truer follower of Jesus if he had held his tongue under Ananias's lawless outrage. But what does his answer mean? How was it possible for him not to know that he who spoke was the high-priest? Why should he have been less willing to rebuke an iniquitous high-priest than any other member of the Sanhedrim, "sitting to judge him after the law?" These are difficult questions to answer. It is possible that Ananias was personally unknown to Paul; or that the high-priest was not distinguished by dress or place from the other members of the Sanhedrim. The least objectionable solution seems to be that for some reason or other—either because of some defect in his eyesight, or of some obstruction or confusion, or temporary inadvertence—he did not at the moment recognise the rank of the person who ordered him to be smitten; and that he wished to correct the impression which he saw was made upon some of the audience by his threatening protest, and therefore took advantage of the fact that he really did not know the speaker to be the high-priest, to explain the deference he felt to be due to the person holding that office. That Paul's language cannot have been a mere apology for a sudden outburst of passion is clear from his own direct assertion that he did not at the time know whom he was addressing, and is confirmed by the apparently prophetic impulse under which he spoke. See ANANIAS, 13.

The next incident which Luke records seems to some, who cannot think of the apostle as remaining still a Jew, to cast a shadow upon his rectitude. He perceived, we are told, that the council was divided into two parties, the Sadducees and Pharisees, and therefore he cried out, "Men and brethren, I am a Pharisee, the son of a Pharisee; concerning the hope and resurrection of the dead I am called in question." This declaration, whether so intended or not, had the effect of stirring up the party spirit of the assembly to such a degree that a fierce dissension arose, and some of the Pharisees actually took Paul's side, saying, "We find no evil in this man: suppose a spirit or an angel has spoken to him?" —Those who impugn the authenticity of the Acts point triumphantly to this scene as an utterly impossible one: others consider that the apostle is to be blamed for using a disingenuous artifice. But it is not so clear that Paul was using an artifice at all, at least for his own interest, in identifying himself as he did with the professions of the Pharisees. He had not come to Jerusalem to escape out of the way of danger, nor was the course he took on this occasion the safest he could have chosen. Two objects, we must remember, were dearer to him than his life: (1) to testify of Him whom God had raised from the dead, and (2) to prove that in so doing he was a faithful Israelite. He may well have thought that both these objects might be promoted by an appeal to the nobler professions of the Pharisees. The *creed* of the Pharisee, as distinguished from that of the Sadducee, was unquestionably the creed of Paul. His belief in Jesus seemed to him to supply the ground and fulfilment of that creed. He wished to lead his brother Pharisees into a deeper and more living apprehension of their own faith.

Whether such a result was in any degree attained we do not know: the immediate consequence of the dissension which occurred in the assembly was that Paul was like to be torn in pieces, and was carried off by the Roman soldiers. In the night he had a vision, as at Corinth (xviii, 9, 10) and on the voyage to Rome (xxvii, 23, 24), of the Lord standing by him, and encouraging him. "Be of good cheer, Paul," said his Master; "for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome." It was not safety that the apostle longed for, but opportunity to bear witness of Christ.

Probably the factious support which Paul had gained by his manner of bearing witness in the council died away as soon as the meeting was dissolved. On the next day a conspiracy was formed, which the historian relates with a singular fulness of details. More than forty of the Jews bound themselves under a vow neither to eat nor to drink until they had killed Paul. Their plan was to persuade the Roman commandant to send down Paul once more to the council, and then to set upon him by the way and kill him. This conspiracy became known in some way to a nephew of Paul, his sister's son, who was allowed to see his uncle and inform him of it, and by his desire was taken to the captain, who was thus put on his guard against the plot. This discovery baffled the conspirators, and it is to be presumed that they obtained some dispensation from their vow. The consequence to Paul was that he was hurried away from Jerusalem. The chief captain, Claudius Lysias, determined to send him to Cæsarea, to Felix, the governor or procurator of Judæa. He therefore put him in charge of a strong guard of soldiers, who took him by night as far as Antipatris. Thence a smaller detachment conveyed him to Cæsarea, where they delivered up their prisoner into the hands of the governor, together with a letter, in which Claudius Lysias explained to Felix his reason for sending Paul, and announced that his accusers would follow. Felix, Luke tells us, with that particularity which marks this portion of his narrative, asked of what province the prisoner was; and being told that he was of Cilicia, he promised to give him a hearing when his accusers should come. In the mean time he ordered him to be guarded—chained, probably, to a soldier—in the government-house, which had been the palace of Herod the Great.

(2.) *Detention at Cæsarea.*—Paul was henceforth, to the end of the period embraced in the Acts, if not to the end of his life, in Roman custody. This custody was in fact a protection to him, without which he would have fallen a victim to the animosity of the Jews. He seems to have been treated throughout with humanity

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and consideration. His own attitude towards Roman magistrates was invariably that of a respectful but independent citizen; and while his franchise secured him from open injustice, his character and conduct could not fail to win him the good-will of those into whose hands he came. The governor before whom he was now to be tried, according to Tacitus and Josephus, was a mean and dissolute tyrant. See FELIX. "Per omnem sævitiam ac libidinem jus regium servili ingenio exercuit" (Tacitus, *Hist.* v, 9). But these characteristics, except perhaps the *servile ingenium*, do not appear in our history. The orator or counsel retained by the Jews, and brought down by Ananias and the elders, when they arrived in the course of five days at Cæsarea, begins the proceedings of the trial professionally by complimenting the governor. The charge he goes on to set forth against Paul shows precisely the light in which he was regarded by the fanatical Jews. He is a pestilent fellow (λοιμός); he stirs up divisions among the Jews throughout the world; he is a ringleader of the sect (αἱρέσεως) of the Nazarenes. His last offence had been an attempt to profane the Temple. Paul met the charge in his usual manner. He was glad that his judge had been for some years governor of a Jewish province; "because it is in thy power to ascertain that, not more than twelve days since, I came up to Jerusalem to worship." The emphasis is upon his coming up to worship. He denied positively the charges of stirring up strife and of profaning the Temple. But he admitted that "after the way (τὴν ὁδὸν) which they call a sect, or a heresy"—so he worshipped the God of his fathers, believing all things written in the law and in the prophets. Again he gave prominence to the hope of a resurrection, which he held, as he said, in common with his accusers. His loyalty to the faith of his fathers he had shown by coming up to Jerusalem expressly to bring alms for his nation and offerings, and by undertaking the ceremonies of purification in the Temple. What fault, then, could any Jew possibly find in him?—The apostle's answer was straightforward and complete. He had *not* violated the law of his fathers; he was still a true and loyal Israelite. Felix, it appears, knew a good deal about "the way" (τῆς ὁδοῦ), as well as about the customs of the Jews, and was probably satisfied that Paul's account was a true one. He made an excuse for putting off the matter, and gave orders that the prisoner should be treated with indulgence, and that his friends should be allowed free access to him. After a while Felix heard him again. His wife, Drusilla, was a Jewess, and they were both curious to hear the eminent preacher of the new faith in Christ. But Paul was not a man to entertain an idle curiosity. He began to reason concerning righteousness, temperance, and the coming judgment, in a manner which alarmed Felix, and caused him to put an end to the conference. He frequently saw him afterwards, however, and allowed him to understand that a bribe would procure his release. But Paul would not resort to this method of escape, and he remained in custody until Felix left the province. The unprincipled governor had good reason to seek to ingratiate himself with the Jews; and to please them he handed over Paul, as an untried prisoner, to his successor Festus.

At this point, as we shall hereafter see, the history of Paul comes into its closest contact with external chronology. Festus, like Felix, has a place in secular history, and he bears a much better character. Upon his arrival in the province he went up without delay from Cæsarea to Jerusalem, and the leading Jews seized the opportunity of asking that Paul might be brought up there for trial, intending to assassinate him by the way. But Festus would not comply with their request. He invited them to follow him on his speedy return to Cæsarea, and a trial took place there, closely resembling that before Felix. Festus saw clearly enough that Paul had committed no offence against the law, but he was anxious at the same time, if he could, to please the Jews. "They had certain questions against him," Festus says to Agrippa, "of their own superstition (or religion), and of one Jesus, who was dead, whom Paul affirmed to be alive. And being puzzled for my part as to such inquiries, I asked him whether he would go to Jerusalem to be tried there." This proposal, not a very likely one to be accepted, was the occasion of Paul's appeal to Cæsar. In dignified and independent language he claimed his rights as a Roman citizen. We can scarcely doubt that the prospect of being forwarded by this means to Rome, the goal of all his desires, presented itself to him and drew him onwards, as he virtually protested against the indecision and impotence of the provincial governor, and exclaimed, "I appeal unto Cæsar." Having heard this appeal, Festus consulted with his assessors, found that there was no impediment in the way of its prosecution, and then replied, "Hast thou appealed to Cæsar? To Cæsar thou shalt go." Properly speaking, an appeal was made *from the sentence* of an inferior court to the jurisdiction of a higher. But in Paul's case no sentence had been pronounced. We must understand, therefore, by his appeal, a demand to be tried by the imperial court, and we must suppose that a Roman citizen had the right of electing whether he would be tried in the province or at Rome. See APPEAL.

The appeal having been allowed, Festus reflected that he must send with the prisoner a report of "the crimes laid against him." But he found that it was no easy matter to put the complaints of the Jews in a form which would be intelligible at Rome. He therefore took advantage of an opportunity which offered itself in a few days to seek some help in the matter. The Jewish prince Agrippa arrived with his sister Berenice on a visit to the new governor. To him Festus communicated his perplexity, together with an account of what had occurred before him in the case. Agrippa, who must have known something of the sect of the Nazarenes, and had probably heard of Paul himself, expressed a desire to hear him speak. The apostle therefore was now called upon to bear the name of his Master "before Gentiles and kings." The audience which assembled to hear him was the most dignified which he had yet addressed, and the state and ceremony of the scene proved that he was regarded as no vulgar criminal. Festus, when Paul had been brought into the council-chamber, explained to Agrippa and the rest of the company the difficulty in which he found himself, and then expressly referred the matter to the better knowledge of the Jewish king. Paul, therefore, was to give an account of himself to Agrippa; and when he had received from him a courteous permission to begin, he stretched forth his hand and made his defence.

In this discourse (Acts xxvi) we have the second explanation from Paul himself of the manner in which he had been led, through his conversion, to serve the Lord Jesus instead of persecuting his disciples; and the third narrative of the conversion itself. Speaking to Agrippa as to one thoroughly versed in the customs and questions prevailing among the Jews, Paul appeals to the well-known Jewish and even Pharisaical strictness of his youth and early manhood. He reminds the king of the great hope which sustained continually the worship of the Jewish nation—the hope of a deliverer, promised by God himself, who should be a conqueror of death. He had been led to see that this promise was fulfilled in Jesus of Nazareth; he proclaimed his resurrection to be the pledge of a new and immortal life. What was there in this of disloyalty to the traditions of his fathers? Did his countrymen disbelieve in this Jesus as the Messiah? So had he once disbelieved in him; and had thought it his duty to be earnest in hostility against his name. But his eyes had been opened: he would tell how and when.

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The story of the conversion is modified in this address, as we might fairly expect it to be. We have seen that there is no absolute contradiction between the statements of this and the other narratives. The main points — the light, the prostration, the voice from heaven, the instructions from Jesus—are found in all three. But in this account, the words "I am Jesus whom thou persecutest" are followed by a fuller explanation, as if then spoken by the Lord, of what the work of the apostle was to be. The other accounts defer this explanation to a subsequent occasion. But when we consider how fully the mysterious communication made at the moment of the conversion *included* what was afterwards conveyed, through Ananias and in other ways, to the mind of Paul; and how needless it was for Paul, in his present address before Agrippa, to mark the stages by which the whole lesson was taught, it seems merely captious to base upon the method of this account a charge of disagreement between the different parts of this history. They bear, on the contrary, a striking mark of genuineness in the degree in which they approach contradiction without reaching it. It is most natural that a story told on different occasions should be told differently; and if in such a case we find no contradiction as to the facts, we gain all the firmer impression of the substantial truth of the story. The particulars added to the former accounts by the present narrative are, that the words of Jesus were spoken in Hebrew, and that the first question to Saul was followed by the saying, "It is hard for thee to kick against the goads." (This saying is omitted by the best authorities in the 9th chapter.) The language of the commission which Paul says he received from Jesus deserves close study, and will be found to bear a striking resemblance to a passage in Colossians (i, 12–14). The ideas of light, redemption, forgiveness, inheritance, and faith in Christ, belong characteristically to the Gospel which Paul preached among the Gentiles. Not less striking is it to observe the older terms in which he describes to Agrippa his obedience to the heavenly vision. He had made it his business, he says, to proclaim to all men "that they should repent and turn to God, and do works meet for repentance" — words such as John the Baptist uttered, but not less truly Pauline. He finally reiterates that the testimony on account of which the Jews sought to kill him was in exact agreement with Moses and the prophets. They had taught men to expect that the Christ should suffer, and that he should be the first that should rise from the dead, and should show light unto the people and to the Gentiles. Of such a Messiah Saul was the servant and preacher.

At this point Festus began to apprehend what seemed to him a manifest absurdity. He interrupted the apostle discourteously, but with a compliment contained in his loud remonstrance: "Paul, thou art beside thyself; much learning doth make thee mad." The phrase *τὰ πολλὰ γράμματα* may possibly have been *suggested* by the allusion to Moses and the prophets; but it probably *refers* to the books with which Paul had been supplied, and which he was known to study during his imprisonment. As a biographical hint, this phrase is not to be overlooked. "I am not mad, most noble Festus," replied Paul; "but speak forth the words of truth and soberness." Then, with an appeal of mingled dignity and solicitude, he turns to the king. He was sure the king understood him. "King Agrippa, believest thou the prophets? I know that thou believest." The answer of Agrippa can hardly have been the serious and encouraging remark of our English version. Literally rendered, it appears to be, You are briefly persuading me to become a Christian; and it is generally supposed to have been spoken ironically. It rather signifies, You are *slightly* (*ἐν ὀλίγῳ*) successful. "I would to God," is Paul's earnest answer, "that not only thou, but also all that hear me this day, were both almost and altogether (*καὶ ἐν ὀλίγῳ καὶ ἐν πολλῷ*) such as I am, except these bonds." He was wearing a chain upon the hand he held up in addressing them. With this prayer, it appears, the conference ended. Festus and the king, and their companions, consulted together, and came to the conclusion that the accused was guilty of nothing that deserved death or imprisonment. Agrippa's final answer to the inquiry of Festus was, "This man might have been set at liberty, if he had not appealed unto Cæsar."

(3.) *Voyage to Rome.*—No formal trial of Paul had yet taken place. It appears from Acts xxviii, 18 that he knew how favorable the judgment of the provincial government was likely to be. But the vehement opposition of the Jews, together with his desire to be conveyed to Rome, might well induce him to claim a trial before the imperial court. After a while arrangements were made to carry "Paul and certain other prisoners" in the custody of a centurion named Julius, into Italy; and among the company, whether by favor or from any other reason, we find the historian of the Acts. The narrative of this voyage is accordingly minute and circumstantial in a degree which has excited much attention. The nautical and geographical details of Luke's account have been submitted to an apparently thorough investigation by several competent critics, especially by Mr. Smith, of Jordanhill, in an important treatise devoted to the subject, and by Mr. Howson. The result of this investigation has been that several errors in the received version have been corrected, that the course of the voyage has been laid down to a very minute degree with great certainty, and that the account in the Acts is shown to be written by an accurate eye-witness, not himself a professional seaman, but well acquainted with nautical matters. We shall hasten lightly over this voyage, referring the reader to the works above mentioned, and to the articles on the names of places and the nautical terms which occur in the narrative. See also SHIPWRECK.

The centurion and his prisoners, among whom Aristarchus (Col. iv, 10) is named, embarked at Cæsarea on board a ship of Adramyttium, and set sail for the coast of Asia. On the next day they touched at Sidon, and Julius began a course of kindly and respectful treatment by allowing Paul to go on shore to visit his friends. The westerly winds, still usual at the time of year (late in the summer), compelled the vessel to run northwards under the lee of Cyprus. Off the coast of Cilicia and Pamphylia they would find northerly winds, which enabled them to reach Myra in Lycia. Here the voyagers were put on board another ship, which had come from Alexandria and was bound for Italy. In this vessel they worked slowly to windward, keeping near the coast of Asia Minor, till they came over against Cnidus. The wind being still contrary, the only course now was to run southwards, under the lee of Crete, passing the headland of Salmone. They then gained the advantage of a weather shore, and worked along the coast of Crete as far as Cape Matala, near which they took refuge in a harbor called Fair Havens, identified with one bearing the same name to this day.

It now became a serious question what course should be taken. It was late in the year for the navigation of those days. The fast of the day of expiation (Lev. xxiii. 27–29), answering to the autumnal equinox, was past, and Paul gave it as his advice that they should winter where they were. But the master and the owner of the ship were willing to run the risk of seeking a more commodious harbor, and the centurion followed their judgment. It was resolved, with the concurrence of the majority, to make for a harbor called Phœnix, sheltered from the south-west winds, as well as from the north-west. (The phrase *βλέποντα κατὰ λίβα* is rendered either "looking *down* the south-west [Smith and Alford], or "looking *towards* the south-west," when observed *from the sea* and towards the land enclosing it [Howson].) See PHŒNICE. A change of wind oc-

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Paul's Route to Rome.

curred which favored the plan, and by the aid of a light breeze from the south they were sailing towards Phœnix (now Lutro), when a violent north-east wind [see EUROCLYDON] came down from the land (*κατ' αὐτῆς*, scil. *Κρήτης*), caught the vessel, and compelled them to let her drive before the wind. In this course they arrived under the lee of a small island called Clauda, about twenty miles from Crete, where they took advantage of comparatively smooth water to get the boat on board, and to undergird, or frap, the ship. There was a fear lest they should be driven upon the Syrtis on the coast of Africa, and they therefore "lowered the gear," or sent down upon deck the gear connected with the fair-weather sails, and stood out to sea "with storm-sails set and on the starboard tack" (Smith). The bad weather continued, and the ship was lightened on the next day of her way-freight, on the third of her loose furniture and tackling. For many days neither sun nor stars were visible to steer by, the storm was violent, and all began to despair of safety. The general discouragement was aggravated by the abstinence caused by the difficulty of preparing food, and the spoiling of it; and in order to raise the spirits of the whole company, Paul stood forth one morning to relate a vision which had occurred to him in the night. An angel of the God "whose he was and whom he served" had appeared to him and said, "Fear not, Paul: thou must be brought before Cæsar; and lo, God hath given thee all them that sail with thee." At the same time he predicted that the vessel would be cast upon an island and be lost.

This shipwreck was to happen speedily. On the fourteenth night, as they were drifting through the sea [see ADRIA], about midnight, the sailors perceived indications, probably the roar of breakers, that land was near. Their suspicion was confirmed by soundings. They therefore cast four anchors out of the stern, and waited anxiously for daylight. After a while the sailors lowered the boat with the professed purpose of laying out anchors from the bow, but intending to desert the ship, which was in imminent danger of being dashed to pieces. Paul, aware of their intention, informed the centurion and the soldiers of it, who took care, by cutting the ropes of the boat, to prevent its being carried out. He then addressed himself to the task of encouraging the whole company, assuring them that their lives would be preserved, and exhorting them to refresh themselves quietly after their long abstinence with a good meal. He set the example himself, taking bread, giving thanks to God, and beginning to eat in presence of them all. After a general meal, in which there were two hundred and seventy-six persons to partake, they further lightened the ship by casting overboard the cargo (*τὸν σῖτον*, the "wheat" with which the vessel was laden). When the light of the dawn revealed the land, they did not recognise it, but they discovered a creek with a smooth beach, and determined to run the ship aground in it. So they cut away the anchors, unloosed the rudder-paddles, raised the foresail to the wind, and made for the beach. When they came close to it they found a narrow channel between the land on one side, which proved to be an islet, and the shore; and at this point, where the "two seas met," they succeeded in driving the fore part of the vessel fast into the clayey beach. The stern began at once to go to pieces under the action of the breakers; but escape was now within reach. The soldiers suggested to their commander that the prisoners should be effectually prevented from gaining their liberty by being killed; but the centurion, desiring to save Paul, stopped this proposition, and gave orders that those who could swim should cast themselves first into the sea and get to land, and that the rest should follow with the aid of such spars as might be available.

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By this creditable combination of humanity and discipline the deliverance was made as complete as Paul's assurances had predicted it would be.

The land on which they had been cast was found to belong to Malta. See MELITA. The very point of the stranding is made out with great probability by Mr. Smith. The inhabitants of the island received the wet and exhausted voyagers with no ordinary kindness, and immediately lighted a fire to warm them. This particular kindness is recorded on account of a curious incident connected with it. The apostle was helping to make the fire, and had gathered a bundle of sticks and laid them on the fire, when a viper came out of the heat, and fastened on his hand. When the natives saw the creature hanging from his hand they believed him to be poisoned by the bite, and said among themselves, "No doubt this man is a murderer, whom, though he has escaped from the sea, yet Vengeance suffers not to live." But when they saw no harm come of it, they changed their minds and said he was a god. This circumstance, as well as the honor in which he was held by Julius, would account for Paul being invited with some others to stay at the house of the chief man of the island, whose name was Publius. By him they were courteously entertained for three days. The father of Publius happened to be ill of fever and dysentery, and was cured by Paul; and when this was known many other sick persons were brought to him and were cured. So there was a pleasant interchange of kindness and benefits. The people of the island showed the apostle and his company much honor, and when they were about to leave loaded them with such things as they would want. The Roman soldiers would carry with them to Rome a deepened impression of the character and the powers of the kingdom of which Paul was the herald.

After a three months' stay in Malta the soldiers and their prisoners left in an Alexandrian ship for Italy. A.D. 56. They touched at Syracuse, where they stayed three days, and at Rhegium, from which place they were carried with a fair wind to Puteoli, where they left their ship and the sea. At Puteoli they found "brethren," for it was an important place, and especially a chief port for the traffic between Alexandria and Rome; and by these brethren they were exhorted to stay awhile with them. Permission seems to have been granted by the centurion; and while they were spending seven days at Puteoli news of the apostle's arrival was sent on to Rome. The Christians at Rome, on their part, sent forth some of their number, who met Paul at Appii Forum and Tres Tabernæ; and on this first introduction to the Church at Rome the apostle felt that his long desire was fulfilled at last. "He thanked God and took courage."

(4.) *Confinement at Rome.*—On their arrival at Rome the centurion doubtless delivered up his prisoners into the proper custody, that of the prætorian prefect. Paul was at once treated with special consideration, and was allowed to dwell by himself with the soldier who guarded him. He was not released from this galling annoyance of being constantly chained to a keeper; but every indulgence compatible with this necessary restraint was readily allowed him. He was now therefore free "to preach the Gospel to them that were at Rome also;" and proceeded without delay to act upon his rule—"to the Jew first." He invited the chief persons among the Jews to come to him, and explained to them that though he was brought to Rome to answer charges made against him by the Jews in Palestine, he had really done nothing disloyal to his nation or the law, nor desired to be considered as hostile to his fellow-countrymen. On the contrary, he was in custody for maintaining that "the hope of Israel" had been fulfilled. The Roman Jews replied that they had received no tidings to his prejudice. The sect of which he had implied he was a member they knew to be everywhere spoken against; but they were willing to hear what he had to say. It has been thought strange that such an attitude should be taken towards the faith of Christ by the Jews at Rome, where a flourishing branch of the Church had existed for some years; and an argument has been drawn from this representation against the authenticity of the Acts. But it may be accounted for without violence from what we know and may probably conjecture. (1.) The Church at Rome consisted mainly of Gentiles, although it must be supposed that they had previously been for the most part Jewish proselytes. (2.) The real Jews at Rome had been persecuted and sometimes entirely banished, and their unsettled state may have checked the contact and collision which would have been otherwise likely. (3.) Paul was possibly known by name to the Roman Jews, and curiosity may have persuaded them to listen to him. Even if he were not known to them, yet here, as in other places, his courteous bearing and strong expressions of adhesion to the faith of his fathers would win a hearing from them. A day was therefore appointed, on which a large number came expressly to hear him expound his belief; and from morning till evening he bore witness to the kingdom of God, persuading them concerning Jesus, both out of the law of Moses and out of the prophets. So the apostle of the Gentiles had not yet unlearned the original apostolic method. The hope of Israel was still his subject. But, as of old, the reception of his message by the Jews was not favorable. They were slow of heart to believe at Rome as at Pisidian Antioch. The judgment pronounced by Isaiah had come, Paul testified, upon the people. They had made themselves blind and deaf and gross of heart. The Gospel must be proclaimed to the Gentiles, among whom it would find a better welcome. He turned therefore again to the Gentiles, and for two years he dwelt in his own hired house, and received all who came to him, proclaiming the kingdom of God, and teaching concerning the Lord Jesus Christ with all confidence, no man forbidding him.

These are the last words of the Acts. This history of the planting of the kingdom of Christ in the world brings us down to the time when the Gospel was openly proclaimed by the great apostle in the Gentile capital, and stops short of the mighty convulsion which was shortly to pronounce that kingdom established as the divine commonwealth for all men. The work of Paul belonged to the preparatory period. He was not to live through the time when the Son of Man came in the destruction of the Holy City and Temple, and in the throes of the New Age. The most significant part of his work was accomplished when in the Imperial City he had declared his Gospel, "to the Jew first, and also to the Gentile." But his career is not abruptly closed. Before he himself fades out of our sight in the twilight of ecclesiastical tradition, we have letters written by himself, which contribute some particulars to his external biography, and give us a far more precious insight into his convictions and sympathies.

10. *Subsequent History.*—(1.) *Later Epistles.*—We might naturally expect that Paul, tied down to one spot at Rome, and yet free to speak and write to whom he pleased, would pour out in letters his love and anxiety for distant churches. It has hence been supposed by some that the author of the extant Epistles wrote very many which are not extant. But of this there is not a particle of evidence; nor were the circumstances of Paul after all very favorable for extended epistolary correspondence. It is difficult enough to connect in our minds the *writing* of the known Epistles with the external conditions of a human life; to think of Paul, with his incessant chain and soldier, sitting down to write or dictate, and producing for the world an inspired epistle. But it is almost more difficult to imagine the Christian communities of these days, samples of the population of Macedonia or Asia Minor, receiving and reading such letters. Yet the letters

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were actually written; and they must of necessity be accepted as representing the kind of communications which marked the intercourse of the apostle and his fellow-Christians. When he wrote, he wrote out of the fulness of his heart; and the ideas on which he dwelt were those of his daily and hourly thoughts. To that imprisonment to which Luke has introduced us—the imprisonment which lasted for such a tedious time, although tempered by much indulgence—belongs certainly the noble group of Letters to Philemon, to the Colossians, to the Ephesians, and to the Philippians, and probably also that peculiar one, the Letter to the Hebrew Christians. The first three of these were written at one time and sent by the same messengers. Whether that to the Philippians was written before or after these we cannot determine; but the tone of it seems to imply that a crisis was approaching, and therefore it is commonly regarded as the latest of the four.

Paul had not himself founded the Church at Colossæ. But during his imprisonment at Rome he had for an associate—he calls him a "fellow-prisoner" (Philemon 23)—a chief teacher of the Colossian Church named Epaphras. He had thus become deeply interested in the condition of that Church. It happened that at the same time a slave named Onesimus came within the reach of Paul's teaching, and was converted into a zealous and useful Christian. This Onesimus had run away from his master; and his master was a Christian of Colossæ. Paul determined to send back Onesimus to his master; and with him he determined also to send his old companion Tychicus (Acts xx, 4), as a messenger to the Church at Colossæ and to neighboring churches. This was the occasion of the letter to Philemon, which commended Onesimus, in language of singular tenderness and delicacy, as a faithful and beloved brother, to his injured master; and also of the two letters to the Colossians and Ephesians. That to the Colossians, being drawn forth by the most special circumstances, may be reasonably supposed to have been written first. It was intended to guard the Church at Colossæ from false teaching, which the apostle knew to be infesting it. For the characteristics of this Epistle we must refer to the special article. The end of it (iv, 7–18) names several friends who were with Paul at Rome, as Aristarchus, Marcus (Mark), Epaphras, Luke, and Demas. See COLOSSIANS, EPISTLE TO THE. For the writing of the Epistle to the Ephesians there seems to have been no more special occasion than that Tychicus was passing through Ephesus. The highest characteristic which these two Epistles to the Colossians and Ephesians have in common is that of a presentation of the Lord Jesus Christ, fuller and clearer than we find in previous writings, as the Head of creation and of mankind. All things created through Christ, all things coherent in him, all things reconciled to the Father by him, the eternal purpose to restore and complete all things in him—such are the ideas which grew richer and more distinct in the mind of the apostle as he meditated on the Gospel which he had been preaching, and the truths implied in it. In the Epistle to the Colossians this divine Headship of Christ is maintained as the safeguard against the fancies which filled the heavens with secondary divinities, and which laid down rules for an artificial sanctity of men upon the earth. In the Epistle to the Ephesians the eternity and universality of God's redeeming purpose in Christ, and the gathering of men unto him as his members, are set forth as gloriously revealed in the Gospel. In both, the application of the truth concerning Christ as the Image of God and the Head of men to the common relations of human life is dwelt upon in detail. See EPHESIANS, EPISTLE TO THE.

The Epistle to the Philippians resembles the Second to the Corinthians in the effusion of personal feeling, but differs from it in the absence of all soreness. The Christians at Philippi had regarded the apostle with love and reverence from the beginning, and had given him many proofs of their affection. They had now sent him a contribution towards his maintenance at Rome, such as we must suppose him to have received from time to time for the expenses of "his own hired house." The bearer of this contribution was Epaphroditus, an ardent friend and fellow-laborer of Paul, who had fallen sick on the journey or at Rome (Phil. ii, 27). The Epistle was written to be conveyed by Epaphroditus on his return, and to express the joy with which Paul had received the kindness of the Philippians. He dwells therefore upon their fellowship in the work of spreading the Gospel, a work in which he was even now laboring, and scarcely with less effect on account of his bonds. His imprisonment had made him known, and had given him fruitful opportunities of declaring his Gospel among the imperial guard (i, 13), and even in the household of the Cæsar (iv, 22). He professes his undiminished sense of the glory of following Christ, and his expectation of an approaching time in which the Lord Jesus should be revealed from heaven as a deliverer. There is a *gracious* tone running through this Epistle, expressive of humility, devotion, kindness, delight in all things fair and good, to which the favorable circumstances under which it was written gave a natural occasion, and which helps us to understand the kind of ripening which had taken place in the spirit of the writer. See PHILIPPIANS, EPISTLE TO THE.

To the close of this imprisonment apparently also belongs the Epistle to the Hebrews (q. v.).

(2.) *Last Labors and Martyrdom.*—In both these last Epistles Paul expresses a confident hope that before long he may be able to visit the persons addressed in person (Phil. i, 25, οἶδα, κ. τ. λ.; ii, 24, πέποιθα, κ. τ. λ.; Heb. xiii, 19, ἵνα τάχιον, κ. τ. λ.; 23, ὄψομαι ὑμᾶς). Whether this hope were fulfilled or not belongs to a question which now presents itself to us, and which has been the occasion of much controversy. According to the general opinion, the apostle was liberated from his imprisonment and left Rome soon after the writing of the letter to the Philippians, spent some time in visits to Greece, Asia Minor, and Spain, returned again as a prisoner to Rome, and was put to death there. In opposition to this view it is maintained by some that he was never liberated, but was put to death at Rome at an earlier period than is commonly supposed. The arguments adduced in favor of the common view are: (1) the hopes expressed by Paul of visiting Philippi (already named) and Colossæ (Philemon 22); (2) a number of allusions in the Pastoral Epistles, and their general character; and (3) the testimony of ecclesiastical tradition. The arguments in favor of the single imprisonment appear to be wholly negative, and to aim simply at showing that there is no proof of a liberation or departure from Rome. It is contended that Paul's expectations were not always realized, and that the passages from Philemon and Philippians are effectually neutralized by Acts xx, 25, "I know that ye all (at Ephesus) shall see my face no more;" inasmuch as the supporters of the ordinary view hold that Paul went again to Ephesus. This is a fair answer, but inconsistent, inasmuch as it assumes the certainty of Paul's expectations, which this theory had just denied. The argument from the Pastoral Epistles is met most simply by a denial of their genuineness. The tradition of ecclesiastical antiquity is affirmed to have no real weight.

The decision must turn mainly upon the view taken of the Pastoral Epistles. It is true that there are many critics, including Wieseler and Dr. Davidson, who admit the genuineness of these Epistles, and yet, by referring 1 Timothy and Titus to an earlier period, and by strained explanations of the allusions in 2 Timothy, get rid of the evidence they are generally understood to give in favor of a second imprisonment. The voy-

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ages required by the two former Epistles, and the writing of them, are placed within the three years spent chiefly at Ephesus (Acts xx, 31). But the hypothesis of voyages during that period not recorded by Luke is just as arbitrary as that of a release from Rome, which is objected to expressly because it is arbitrary; and such a distribution of the Pastoral Epistles is shown by overwhelming evidence to be untenable. The whole question is discussed in a masterly and decisive manner by Alford in his *Prolegomena* to the Pastoral Epistles. If, however, these Epistles are not accepted as genuine, the main ground for the belief in a second imprisonment is cut away. For a special consideration of the Epistles, let the reader refer to the articles on TIMOTHY and TITUS.

The difficulties which have induced such critics as De Wette and Ewald to reject these Epistles are not inconsiderable, and will force themselves upon the attention of the careful student of Paul. But they are overpowered by the much greater difficulties attending any hypothesis which assumes these Epistles to be spurious. We are obliged therefore to recognise the modifications of Paul's style, the developments in the history of the Church, and the movements of various persons, which have appeared suspicious in the Epistles to Timothy and Titus, as nevertheless historically true. And then, without encroaching on the domain of conjecture, we draw the following conclusions: (1) Paul must have left Rome, and visited Asia Minor and Greece; for he says to Timothy (1 Tim. i, 3), "I besought thee to abide still at Ephesus, when I was setting out for Macedonia." After being once at Ephesus, he was purposing to go there again (1 Tim. iv, 13), and he spent a considerable time at Ephesus (2 Tim. i, 18). (2) He paid a visit to Crete, and left Titus to organize churches there (Tit. i, 5). He was intending to spend a winter at one of the places named Nicopolis (Tit. iii, 12). (3) He travelled by Miletus (2 Tim. iv, 20), Troas (2 Tim. iv, 13), where he left a cloak or case, and some books, and Corinth (2 Tim. iv, 20). (4) He is a prisoner at Rome, "suffering unto bonds as an evil-doer" (2 Tim. ii, 9), and expecting to be soon condemned to death (2 Tim. iv, 6). At this time he felt deserted and solitary, having only Luke of his old associates to keep him company; and he was very anxious that Timothy should come to him without delay from Ephesus, and bring Mark with him (2 Tim. i, 15; iv, 9–12, 16).

These facts may be amplified by probable additions from conjecture and tradition. There are strong reasons for placing the three Epistles at as advanced a date as possible, and not far from one another. The peculiarities of style and diction by which these are distinguished from all his former epistles, the affectionate anxieties of an old man, and the glances frequently thrown back on earlier times and scenes, the disposition to be hortatory rather than speculative, the references to a more complete and settled organization of the Church, the signs of a condition tending to moral corruption, and resembling that described in the apocalyptic letters to the Seven Churches—would incline us to adopt the latest date which has been suggested for the death of Paul, so as to interpose as much time as possible between the Pastoral Epistles and the former group. Now the earliest authorities for the date of Paul's death are Eusebius and Jerome, who place it, the one (*Chronic. Ann.* 2083) in the thirteenth, the other (*Cat. Script. Eccl.* "Paulus") in the fourteenth year of Nero. These dates would allow some seven or eight years between the first imprisonment and the second. During these years, according to the general belief of the early Church, Paul accomplished his old design (Rom. xv, 28) and visited Spain. Ewald, who denies the genuineness of the Pastoral Epistles, and with it the journeyings in Greece and Asia Minor, believes that Paul was liberated and paid this visit to Spain (*Geschichte*, vi, 621, 631, 632); yielding upon this point to the testimony of tradition. The first writer quoted in support of the journey to Spain is one whose evidence would indeed be irresistible if the language in which it is expressed were less obscure. Clement of Rome, in a hortatory and rather rhetorical passage (*Ep.* 1 *ad Cor.* c. 5), refers to Paul as an example of patience, and mentions that he preached ἐν τε τῇ ἀνατολῇ καὶ ἐν τῇ δύσει, and that before his martyrdom he went ἐπὶ τὸ τέρμα τῆς δύσεως. It is probable, but can hardly be said to be certain, that by this expression, "the goal of the west," Clement was describing Spain, or some country yet more to the west. The next testimony labors under a somewhat similar difficulty from the imperfection of the text, but it at least names unambiguously a "profectionem Pauli ab urbe ad Spaniam proficiscentis." This is from Muratori's Fragment on the Canon (Routh, *Rel. Sac.* iv, 1-12). (See the passage quoted and discussed in Wieseler. *Chron. d. apost. Zeitalt.* p. 536, etc., or Alford, iii, 83.) Afterwards Chrysostom says simply, Μετὰ τὸ γένεσθαι ἐν Ῥώμῃ, πάλιν εἰς τὴν Σπανίαν ἀπῆλθεν (on 2 Tim. iv, 20); and Jerome speaks of Paul as set free by Nero, that he might preach the Gospel of Christ "in Occidentis quoque partibus" (*Cat. Script. Eccl.* "Paulus"). Against these assertions nothing is produced, except the absence of allusions to a journey to Spain in passages from some of the fathers where such allusions might more or less be expected. Dr. Davidson (*Introd. to the New Test.* iii, 15, 84) gives a long list of critics who believe in Paul's release from the first imprisonment. Wieseler (p. 521) mentions some of these, with references, and adds some of the more eminent German critics who believe with him in but one imprisonment. These include Schrader, Hemsen, Winer, and Baur. The only English name of any weight to be added to this list is that of Dr. Davidson. (See further below.)

We conclude, then, that after a wearing imprisonment of two years or more at Rome, Paul was set free, and spent some years in various journeyings eastwards and westwards. Towards the close of this time he pours out the warnings of his less vigorous but still brave and faithful spirit in the letters to Timothy and Titus. The first to Timothy and that to Titus were evidently written at very nearly the same time. After these were written, he was apprehended again and sent to Rome. As an eminent Christian teacher Paul was now in a far more dangerous position than when he was first brought to Rome. The Christians had been exposed to popular odium by the false charge of being concerned in the great Neronian conflagration of the city, and had been subjected to a most cruel persecution. The apostle appears now to have been treated, not as an honorable state-prisoner, but as a felon (2 Tim. ii, 9). But he was at least allowed to write this second letter to his "dearly beloved son" Timothy; and though he expresses a confident expectation of his speedy death, he yet thought it sufficiently probable that it might be delayed for some time, to warrant him in urging Timothy to come to him from Ephesus. Meanwhile, though he felt his isolation, he was not in the least daunted by his danger. He was more than ready to die (iv, 6), and had a sustaining experience of not being deserted by his Lord. Once already, in this second imprisonment, he had appeared before the authorities; and "the Lord then stood by him and strengthened him," and gave him a favorable opportunity for the one thing always nearest to his heart, the public declaration of his Gospel.

This epistle, surely no unworthy utterance at such an age and in such an hour even of a Paul, brings us, it may well be presumed, close to the end of his life. For what remains, we have the concurrent testimony of ecclesiastical antiquity that he was beheaded at Rome, about the same time that Peter was crucified there. The earliest allusion to the death of Paul is in that sentence from Clemens Romanus, already quoted:

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"Having gone to the boundary of the West, and testified before rulers, so he departed out of the world" (ἐπὶ τὸ τέρμα τῆς δύσεως ἐλθὼν καὶ μαρτυρήσας ἐπὶ τῶν ἡγουμένων, οὕτως ἀπηλλάγη τοῦ κόσμου), which just fails of giving us any particulars upon which we can conclusively rely. The next authorities are those quoted by Eusebius in his *Hist. Eccl.* ii, 25. Dionysius, bishop of Corinth (A.D. 170), says that Peter and Paul went to Italy and taught there together, and suffered martyrdom about the same time. This, like most of the statements relating to the death of Paul, is mixed up with the tradition, with which we are not here immediately concerned, of the work of Peter at Rome. Caius of Rome, supposed to be writing within the 2d century, names the grave of Peter on the Vatican, and that of Paul on the Ostian Way. Eusebius himself entirely adopts the tradition that Paul was beheaded under Nero at Rome. Among other early testimonies, we have that of Tertullian, who says (*De Præscr. Hæret.* 36) that at Rome "Petrus passioni Dominicæ adequatur, Paulus Johannis [the Baptist] exitu coronatur;" and that of Jerome (*Cat. Scr.* "Paulus"), "Hic ergo 14to Neronis anno (eodem die quo Petrus) Romæ pro Christo capite truncatus sepultusque est, in via Ostiensi." It would be useless to enumerate further testimonies of what is undisputed.

It would also be beyond the scope of this article to attempt to exhibit the traces of Paul's apostolic work in the history of the Church. But there is one indication, so exceptional as to deserve special mention, which shows that the difficulty of understanding the Gospel of Paul and of reconciling it with a true Judaism was very early felt. This is in the apocryphal work called the Clementines (*τὰ Κλημέντια*), supposed to be written before the end of the 2d century. These curious compositions contain direct assaults (for though the name is not given, the references are plain and undisguised) upon the authority and the character of Paul. Peter is represented as the true apostle, of the Gentiles as well as of the Jews, and Paul as *ὁ ἐχθρὸς ἄνθρωπος*, who opposes Peter and James. The portions of the Clementines which illustrate the writer's view of Paul will be found in Stanley's *Corinthians* (Introd. to 2 Cor.); and an account of the whole work, with references to the treatises of Schliemann and Baur, in Gieseler, *Eccl. Hist.* i, § 58.

III. *Special Investigations.*—We propose here briefly to take up the various disputed points above referred to, the discussion of which, in their respective connections, would have interrupted the narrative.

1. On the *chronology* of Paul's life, see the following works: Pearson, *Annales Paulini*, in his *Posthum. Op.* (Lond. 1688, and separately at Halle, 1719); Hottinger, *Pentas dissertat. Bibl. Chron.* p. 305 sq.; Vogel, in Gabler's *Journal f. auserl. theol. Lit.* i, 229 sq.; Haselaar, *De nonnullis Act. Apost. et Epp. Paul. ad hist. P. pertinent. locis* (L. B. 1806); Hug, *Einleit.* ii, 263; Süskind, in Bengel's *Archiv*, i, 156 sq., 297 sq.; Schmidt, in Keil's *Analekt.* III, i, 128 sq.; Schrader, *Paulus*, vol. i; Schott, *Erörterung wichtiger chronol. Puncte in d. Lebensgesch. d. P.* (Jena, 1832); Anger, *De tempor. in Actis.* (Leips. 1833); Wurm, in the *Tübing. Zeitschr. für Theol.* 1833; Wieseler, *Chronologie des apostol. Zeitalters* (Götting. 1848); Conybeare and Howson, *Life and Letters of St. Paul* (Lond. 1850); Davidson, *Introd. to the New Test.* (ibid.) vol. ii; Lewin, *Elements of Early Christ. Chron.*; Browne, *Ordo Sæclorum.* The fundamental points on which this chronology depends are his joining the Christian Church (Küchler, *De Anno quo P. ad Suc. Christ. Conver. est*, Leips. 1828), and his journey to Jerusalem. It is of course utterly impossible to determine the year of Paul's birth. According to an old tradition (*Orat. de Petro et Paulo in Chrysost. Opp.* ed. Bened. viii, 10), it falls in the second year after Christ. Schrader places it in the fourteenth year after Christ. It is easier to determine the time of his joining the Church than of his visit to Jerusalem (comp. Acts ix, 22 sq. with 2 Cor. xi, 32). But two difficulties arise: first, we are not certain whether this open act of allegiance to Christianity took place during the first or second stay of Paul, after his conversion, at Damascus (Gal. i, 17; the latter seems probable, according to Acts ix, 26); and, second, the year in which an ethnarch of the Arabian king Aretas ruled in Damascus affords no satisfactory ground for chronology. (Yet see Neander, *Pflanz.* i, 127 sq.). It is even urged that the Arabian ethnarch was present only as a private man (Anger, p. 181); but this is improbable in view of the expressions used by Paul (2 Cor. xi, 32). We must, however, be content to give up the hope of using this as a safe starting-point for Paul's chronology. See ARETAS. We have, however, the death of king Agrippa (Acts xii), and the arrival of the procurator Porcius Festus in his province of Judæa (Acts xxiv, 27), as the two extreme points between which the active missionary life of Paul lies. Now we know certainly that king Agrippa died in the year 44, and the arrival of Festus may be fixed with high probability in the summer of the year 55. See FESTUS. But with regard to the details of the events which occurred between these periods the widest diversity of opinion exists, even among the ablest investigators, on grounds which we cannot here set forth. See CHRONOLOGY. The chronological arrangement which seems, on the whole, the most probable, is given under the head ACTS (q. v.).

2. On the *family* of Paul, Jerome remarks that Paul was of the tribe of Benjamin, and the town of Gischala, in Judæa (comp. Γίσχαλα, a small city in Galilee; Joseph. *War*, ii, 20, 6; iv, 1, 1; *Life*, x, 38; and Reland, *Palæst.* p. 813), and, when this town was taken by the Romans, he emigrated with his parents to Tarsus, in Cilicia. But this is plainly contradicted by Acts xxii, 3, where Paul speaks of himself as a native of Tarsus; nor is it easy to see how Gischala could have been taken by the Romans during Paul's childhood, so that residents judged it prudent to emigrate. A story of the Ebionites (Epiphan. *Hær.* xxx, xvi, 25) tells us that Paul was by birth a heathen, but became a Jew in Jerusalem, in order to obtain the high-priest's daughter in marriage! It is not certainly known how Paul's father obtained the right of Roman citizenship (see Becker, *Röm. Alterthumsk.* II, i, 89 sq.; Cellar. *Dissertat.* ii, 710 sq.; Deyling, *Observat.* iii, 388 sq.; Arntzen, *Diss. de civitate Pauli*, Traj. ad Rhen. 1725). Either some ancestor, perhaps the father of Paul himself, had obtained it by great service to the state (Grotius, *ad loc.*; Cellarius, *ut sup.* p. 726 sq.), or he had purchased it (Gronov. *Ad Joseph. Decr. pro Jud.* p. 42; Deyling, *ut sup.* p. 393 sq.). The supposition that the whole city of Tarsus received the right from Augustus is without ground (comp. Bengel, on *Acts* xvi, 27). See TARSUS. If the reading *υἱὸς Φαρισαίου*, "*son of a Pharisee*," in Acts xxiii, 6, were correct, we might infer that only Paul's father had belonged to this sect; but if, with the best manuscripts, we read, *υἱὸς Φαρισαίων*, "*son of Pharisees*," it would imply that his ancestors had been Pharisees for several or many generations; and perhaps that they had been reckoned among the most aristocratic of the Jews. We know nothing further of Paul's family, save that he had a sister and a nephew, the latter living in Jerusalem (Acts xxiii, 16), and that he was not himself married (1 Cor. vii, 7; comp. ix, 5; and see Schmid, *De Apostolis Uxoratis*, p. 80 sq., where also the account of Clemens Alexand. in Euseb. iii, 30, is examined; esp. see Usher, *Prolegom. in Ignat.* c. 17; Append. to 2d vol. *Patres Apost.* ed. Coteler. Cleric. p. 226 sq.). The tradition affirms that Paul led with him for some time as a companion the young woman Thecla, of Iconium, whom he had converted (*Menolog. Græc.* i, 66).

3. As to Paul's *trade*, on the word "tent-maker" (*σκηνοποιός*) we may refer to the Lexicons, to Bertholdt (v, 2698 sq.), and Schurtzfleisch (*De Paullo σκηνοποιῷ*, Leips. 1699). Luther makes it "carpet-maker;" Morus (*in Act.* xviii, 3) and others, "maker of mats or mattresses;" Michaelis (*Einl. ins N. T.* § 216) and Hän-

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lein (*Einl. ins N. T.* iii, 301), "tool-maker;" Chrysostom and others, "worker in leather" (=σκυτοτόμος); Hug (*Introd.* p. 505, Fosdick's transl.) and Eichhorn (*Einl. ins N. T.* iii, 8), "maker of tent-cloth;" but most critics agree with our translators in rendering it "tent-maker" (comp. Kuinöl, Dindorf, Rosenmüller, Olshausen, Schleusner). Shepherds, travellers, and others used small tents of cloth or leather as a protection against the weather, especially at night. The manufacture of them was a flourishing and profitable employment. See TENT. Paul accordingly preferred, when opportunity offered, to support himself by laboring at this trade, rather than to live upon the gifts of the Church (Acts xviii, 3; 1 Cor. iv, 12; 1 Thess. ii, 9; 2 Thess. iii, 8). There was a goat's-hair cloth called *Cilicium*, manufactured in Cilicia, and largely used for tents. Paul's trade was probably that of making tents of this hair-cloth.

4. As to Paul's *education*, there was a flourishing Greek academy in Tarsus, and the residents were respected in other countries for their cultivation. Whether and how far this circumstance influenced Paul while young cannot be determined; probably he was yet very young when he went to Jerusalem, and obtained his facility in the use of the Greek language and his Hellenistic education rather by his travels among the Greeks than in his native city. It is not in itself probable that he attended a Greek school in Tarsus, nor can it be proved from his writings. He shows in them rather the learning of a Jewish rabbi, for which position he had been educated (Gal. i, 14), and the logical training of a Pharisee (Ammon, *Opuscula*, p. 63 sq.), supported by a remarkable natural endowment; and the few quotations from Greek poets which are found in his epistles and speeches (see Jerome, on *Isa.* l), as in 1 Cor. xv, 33; Acts xvii, 28 (see *Progr.* by Benner [Giess. 1753], on Tit. i, 12; Schickendanz, *De trib. a Paullo profanor. scriptis allegatis* [Servest. 1764]; Von Seelen, *Meditat. Exeg.* ii, 312 sq.; Hoffmann, *De Paullo Apost. Scriptor. prof. allegante* [Tüb. 1770]), might have been picked up in the course of his travels, as they are merely general, and perhaps proverbial, sentences. So as regards the few words quoted from Aratus, we need not suppose, with Tholuck, that the apostle had read him, although this is not very improbable (Neander, i, 111); nor must we forget that Paul seems to indicate (Gal. vi, 11) that it was not easy for him to write in Greek letters (see Thalemann, *De Eruditione Pauli Judaica non Græca* [Leips. 1769]; Michaelis, *Einl.* i, 162 sq.; Henke, on Paley, *Horæ Paulinæ*, p. 469 sq. On the contrary side, Strombach, *De Eruditione Pauli* [Leips. 1708]; Schramm, *De stupenda Eruditione Pauli* [Herborn, 1710]; Möller, in the *Biblioth. Lubec.* v, 104 sq.). The active mind of the apostle did not remain ignorant even of the philosophical speculations of the day. But by the philosophy of Paul (see Zobel, *De Paullo philosopho* [Altdorf, 1701]; Feller, *De Paullo philosopho plane divino* [Viteb. 1740]; Bieck, *De Pauli philosophia*, in Heumann's *Act. Philos.* xiii, 124 sq.) is not meant a formal system or scientific view, but simply that his mind had a philosophical turn. In the same manner the acquaintance he betrays occasionally with the Roman law does not at all pass beyond the most common legal relations, and cannot be called jurisprudence (Kirchmaier, *De jurisprudentia Paullina* [Viteb. 1730]; Westenburg, *Opusc. Academ.* ed. Püttmann [Leips. 1794]; Stryck, *De jurisprud. Paul.* [Halle, 1705]; Freiesleben, *De jurisprud. Paul.* [Leips. 1840]). The style of Paul's Epistles shows that he had acquired a real facility in expressing himself in Greek; and the Greek coloring which appears through all the Hebraisms of his style excludes the supposition that he conceived his letters in Hebrew (Aramæan). Translations from the Hebrew by a foreign hand, and that, as it is urged in excess of learned trifling, an unskilled one, would read quite otherwise. The Greek style of Paul rises even at times to eloquence (Hug, *Einleit.* ii, 285), although he may have seemed to the Greeks "rude in speech" (2 Cor. xi, 6), and a better Pauline system of rhetoric could easily be derived from his works than Baur suggests (Halle, 1782, ii, 8; see Kirchmaier, *De P. Eloquentia* [Viteb. 1695]; Baden, *De Eloquent. Pauli* [Havn. 1786]; Tzschirner, *Observat. Pauli epistol. scriptoris ingenium concernentes* [Viteb. 1809]. iii, 4; Hoffmann, *De stilo Pauli* [Tübing. 1757]). Paul not only talked Greek in the ordinary intercourse of life, but was able to make extemporaneous speeches in Greek (Acts xxi, 37; xvii, 22 sq.). Nor can there be any doubt of the acquaintance of the apostle with Latin, and his ability to speak it (see Ehrhardt, *De Latinitate Pauli* [Silus. 1755]. ii, 4). But perhaps his idiomatic facility in the Greek had failed him, and led to his employment of an amanuensis. Extravagant claims have often been made on the apostle's behalf as to his classical education, based upon slender evidence. This evidence consists (1) of a few supposed references, in the discourse alluded to by Dr. Bentley, to certain dogmas of the Greek philosophers; but even supposing the apostle to have had these in his eye, it will not follow that he must have studied the writings in which these dogmas were unfolded and defended, because he might have learned enough of them to guide him to such references, as by the supposition he makes in that discourse, from those controversial encounters with "the philosophers of the Epicureans and of the Stoics" which we are told he had in the market-place of Athens, previous to the delivery of his oration on the Areopagus; (2) of three quotations made by him from Greek poets: one from the *Phænomena* (ver. 5) of his countryman Aratus (Acts xvii, 28), one from a lost play of Menander (1 Cor. xv, 33), and one from Epimenides (Tit. i, 12), all of which, however, bear the general character of gnomes or proverbs, and might consequently find their way to the apostle merely as a part of the current coin of popular conversation, without his having once visited the treasury whence they were originally drawn; and (3) of certain similarities of idea and expression between some passages of the apostle and some that are found in classic authors (Horne, *Introd.* iv, 343); but none of which are of such a nature as to necessitate the conclusion that the coincidence is more than purely accidental. See EDUCATION.

5. On the *conversion* of Paul there are various views (see Lyttleton, *Observ. on the Convers. of Paul* [Lond. 1747], and Kuinöl, *Comment.* iv, 329 sq.). The older view, and the prevailing one still in England and America, which interprets the accounts literally, and supposes a visible manifestation of Jesus, is brought forward by Miller (*De Jesu a Paullo Viso* [Gött. 1778]). But the prevailing current of German opinion, under rationalistic influence, has for a long time been to explain away the supernatural elements in this narrative, either by referring them to the imagination of Paul and his followers, working on natural events (see Ammon, *De repentina Sauli ad doctr. Christi conversione* [Erl. 1792], also in his *Opusc. Theol.* 1 sq.; Eichhorn, *Biblioth. der bibl. Lit.* vi sq.; Greiling, in Henke's *Mus.* iii, 226 sq.; Schulz, in Heinrich's *Beitr. z. Beförd. d. theol. Wiss.* i, 47 sq.; Bengel, *Observ. de Pauli ad rem Christ. conver.* [Tübing. 1819], ii, 4 [this work takes, however, a middle course, and shows more than usual regard for the narrative]; Planck, *Gesch. der ersten Periode d. Christen*, ii, 90 sq. But Neander [i, 116] and Olshausen [on *Acts* ix, 1] return partially to the old view), or reject the narrative entirely as a relation of actual facts (so Bretschneider, *Handb. der Dogmatik*, i, 325 sq., who considers all as a vision; Baur, p. 63 sq., who makes the account a fable, framed out of Paul's internal experience, by his defenders, as an offset to Peter's vision, Acts x, 11).

The apologetic bearing of Saul's conversion, according to the obvious meaning of the Scripture narrative,

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upon the question of the supernatural origin of Christianity is too obvious not to have rendered the subject a field of fierce debate among the contending parties. The Christian Church, as a whole, has ever appealed to this remarkable event as furnishing irresistible evidence of the truth of the crowning miracle of the Gospel, the resurrection of our Lord. Upon this one fact, the "conversion and apostleship of Paul," a well-known author (Lyttleton) has consented to lay the whole stress of the argument. Was Paul an impostor, or an enthusiast, or deceived by others? Let us weigh the probabilities. This is not the case of a rude Galilæan peasant, whose untutored perceptions might be supposed incapable of distinguishing between natural and miraculous phenomena; but of a man of acute and discriminating intellect, well versed in Jewish learning, and not unacquainted with classic lore; and so far from being predisposed towards the Christian cause, or even, like his master Gamaliel, content to remain neutral, or to leave the event to a higher power, animated by sentiments of the bitterest hostility to Christ and to Christ's followers. His most cherished associations, his temporal prospects, alike pointed to his continuance in the Jewish faith. His subsequent course furnishes no evidence of any change of mind. His convictions and his zeal know no abatement, and at length he seals his ministry with a martyr's death. If we examine his extant letters, we find in them not a trace of the credulous or the enthusiastic or the fanatical temperament, which might explain the phenomenon. According to the ordinary motives of human action, Paul's conversion is, if the facts were not as stated, unaccountable.

Feeling the force of this, the modern opponents of the supernatural have retreated from the position of the elder deists, and, admitting that Paul believed that he saw and heard the risen Saviour, have attempted to explain the matter either on a combination of natural and psychological grounds, or on the latter purely. The very excess of Paul's antichristian zeal paved the way to his conversion. It brought him into contact with the Christians, and thus made him acquainted with the arguments for and against the claims of Jesus to be the Messiah. Was the scandal of the cross decisive against this claim? An impartial examination of the prophets would prove that the idea of a suffering Messiah was familiar to them. To himself as a Pharisee the idea of a resurrection from the dead would present no difficulties. The patience and joy with which the Christians encountered suffering must have produced a deep impression upon him. Thus a state of doubt and hesitation would naturally succeed to that of unreasoning prejudice. Might not the death of Christ, shameful as it appeared, be really, as the Christians considered it, God's ordinance for the salvation of the world? If his resurrection were but a fact, it would turn the scale. The more this thought fixed itself in Paul's mind, the more, in the agony of suspense to which it would give rise, would he long for some convincing proof of what he had come to hope might be true. On that memorable journey the crisis took place. As he was vainly endeavoring, by redoubled efforts against the Christian faith, to stifle the remonstrances of conscience and the growth of conviction, either a sudden thunder-storm which overtook him (Ammon), or his own excited imagination without any external cause aiding (Baur, Holsten), so affected the nerves of vision and hearing that an appearance or phantasm of the risen Saviour, uttering words of reproach and admonition, figured itself on his retina, and produced the effects recorded.

Such is the latest form of the rationalistic theory on this subject. To us it appears wholly inadequate to support the conclusion intended, viz. that no external manifestation of Christ took place. We can but briefly touch upon its inherent improbabilities. That Paul fully believed that the transaction had an existence external to himself is plain, not merely from his own references to it (Acts xxii, 6-10), but from his unhesitating claim to be an apostle of Christ, in no wise inferior to those who had seen the Saviour in his humiliation (1 Cor. ix, 1). Now it was the special qualification for the apostolic office that the holder of it should have beheld the Lord in his glorified body, so as to be able to testify to the fact of his resurrection. (See especially Acts i, 22, and the addresses of Peter in ch. ii and iii of that book.) As certainly, therefore, as Paul claimed to be an apostle, so certainly was it his conviction that, like his colleagues, he had had ocular demonstration of our Lord's resurrection: on no other ground could he have asserted a coordinate rank and authority. Still, it is no doubt possible that he might have mistaken vision for reality; or at least that Luke, the historian, might have confounded the two. But, in fact, both writers exhibit a perfect consciousness of the difference between them. Peter's "vision" (Acts x) is expressly described as such (ver. 3); and that the distinction was familiar to the historian is proved by his observation in the account of the same apostle's miraculous deliverance, that he "wist not that it was true which was done by the angel, but thought he saw a vision." We are told that it was in a "vision" that Christ appeared to Ananias (Acts ix, 10), and to Paul himself on subsequent occasions (Acts xviii, 9; xxii, 17). The apostle speaks in various passages of his Epistles of a state of ecstatic trance, as not unfrequent with him; and in such cases whether he was "in the body or out of the body" he could not tell; a description which presents a strong contrast to the positive matter-of-fact style which the apostle uses in describing what took place on the journey to Damascus.

It is clear then that both Luke and Paul, far from placing all supernatural communications in the same category, drew a distinction, well-known and acknowledged, between a mere vision, or rapture, and an external manifestation; and, therefore, if they had regarded that appearance of Christ which issued in the conversion of the latter as an instance of vision merely, they would have described it as such. The hypothesis, therefore, that they were unable to distinguish the one from the other falls to the ground. Not less ungrounded, as far as the evidence is concerned, is the "psychological" explanation. There is no trace in the history of any intercourse between Paul and Christians of a friendly nature previous to his conversion. Neither is there any evidence of a growing struggle in his own mind between prejudice and conviction as to the truth of Christianity. His mental and moral conflicts were wholly of a *legal* character (Rom. vii). Is it credible that if, as the theory supposes, such a struggle had been going on he would have continued, as he did, in his career of persecution to the last moment? Moreover, is it agreeable to experience that a change, not merely of view but of heart, so vast as to be called by Paul himself a "new creation," should have been wrought by the unaided exercise of the natural powers? The theory sinks under an accumulation of inherent improbabilities. There remains only the other alternative, that Paul really beheld the risen Saviour piercing the clouds of heaven as he will do at the last day, and visible in his glorified body. Nor can we fail to perceive the divine wisdom in this extraordinary conversion. Natures like Paul's can only be transformed, if at all, suddenly and with a mighty shock: a lightning stroke of conviction must fuse the hard metal; or, to vary the image, the veil that was upon his heart must be split *from without*, if the light of heaven was to visit the darkened chamber.

6. *Evangelistic Labor.*—Paul's personal efforts for the spread of the Gospel consisted chiefly in oral preaching, enforced with eloquence of the heart. He did not usually occupy himself with baptism (1 Cor.

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i, 14 sq.), but left this ceremony to his companions and attendants (*οἱ διακονοῦντες αὐτῷ*, Acts xix, 22; *οἱ συνεργοὶ αὐτοῦ*, Rom. xvi, 21; Phil. ii, 25; Philemon 24), of whom he gradually collected a considerable number (Acts xx, 4; Philemon 24), and used them as emissaries (Acts xix, 22; xvii, 14; 1 Cor. iv, 17; Phil. ii, 25; 1 Thess. iii, 2). After he parted with Barnabas and Mark (Acts xv, 37 sq.) he numbered among them especially Silas (comp. Acts xv, 40), Timothy (xvi, 1 sq.), Luke the physician, Titus, Demas, Erastus, and Epaphroditus. He first came in contact with the original apostles of Jesus and the Mother-Church in Jerusalem through Barnabas (ix, 27), but he renewed his acquaintance with them by frequent tarrying in that city (xv, 4; Gal. ii; Acts xxi, 18). In his fundamental view of the invalidity of the Mosaic law for Christians, Paul disagreed with some of the apostles, and on this ground had at one time a dispute with Peter at Antioch (Gal. ii, 11 sq.; see Böckel, *De controversia inter Paul. et Petr.* Leips. 1817, and Winer, *Comment.* ad loc.), and continued always to be an object of suspicion to the Jerusalem Christians (Acts xxi, 21). But this did not prevent him from making collections wherever he could in behalf of the poor Christians in Jerusalem and Judæa (Rom. xv, 25 sq.; 1 Cor. xvi; 2 Cor. viii sq.; Gal. ii, 10; Acts xxiv, 17). He extended his apostolic labors from Syria to the north and north-west (Rom. xv, 19), where he could not fear to disturb the sphere of work of others (2 Cor. x, 16; Rom. xv, 20); but even there he was not, it seems, altogether unaffected by the authorities of the Church in Palestine (1 Cor. i, 12; iii, 22). His whole life was a struggle against adversaries as wily as they were unwearying (Scharling, *De Paullo ejusq. adversariis*, Havn. 1836). Not only did the Jews in Palestine and elsewhere persecute their former companion with the whole weight of their national and religious hatred (Acts ix, 23; xiii, 50; xiv, 5 sq.; xvii, 5; xviii, 12; xxi, 27 sq.; xxiii, 12), but even within the Christian Church itself, openly and secretly, Judaizing Christians and philosophizing Christians opposed him; and while Paul was defending Christian freedom against the stiff legality of the former, he was compelled to rescue the historical basis of Christianity from the errors of the latter. Like other great teachers, too, he was forced sometimes to meet misunderstanding of his own instructions (1 Cor. xv, 10; viii, 9). Although Paul saw the necessary end of the Jewish ritual, yet, in dealing with the weak, he was no bigoted opponent of it (ix, 19, 20); he not only had Timothy circumcised (Acts xvi, 3), but himself fulfilled a Jewish vow (xxi, 24 sq.; see NAZARITE, and Lakemacher, *Observ.* vi, 364 sq.). Only where Jewish prejudices pressed in with bold demands, and threatened serious trouble, did he manifest severity (Gal. ii, 4 sq.). On the other hand, his opponents left nothing untried to diminish his apostolical authority, descending even to slander (2 Cor. i; comp. x). They had even forged letters under Paul's name (2 Thess. ii, 2; see Neander, i, 281). Thus his life was really a series of continuous strife and danger (2 Cor. xi, 23 sq.).

7. *Visits to Corinth.* — From several passages of 2 Corinthians (ii, 1; xii, 14, 21; xiii, 1, 2) it has appeared to many that before the writing of that epistle Paul had *twice* visited Corinth, and that one of these visits had been after the Church there had fallen into an evil state. The words (2 Cor. xii, 14) *τρίτον τοῦτο ἑτοίμως ἔχω ἐλθεῖν πρὸς ὑμᾶς* are usually explained as meaning only, "I am a third time *prepared* to come," and in accordance with this it is thought that *τρίτον τοῦτο ἔρχομαι* (2 Cor. xiii, 1) may be rendered "This third time I am purposing to come to you;" so that it is not of a third *visit*, but simply of a third *purpose* to visit that Paul speaks. Against this the following arguments are urged: (1) That though *ἔρχομαι* may signify "I am coming" in the sense of "purposing to come," the whole phrase *τρίτον τοῦτο ἔρχομαι* cannot be rendered "this is the third time I have purposed to come to you;" as De Wette remarks (*Erklärung*, ad loc.), it is only when the purpose is close on its accomplishment, not of an earlier purpose, that *ἔρχομαι* can be so used. But in this case the *ἔρχομαι* does *not* refer to any previous purpose; that is implied only in the *τρίτον*: so that the instance fairly comes under the usage of the pres. for the determined fut. (Krüger, *Griech. Sprachl.* i, 148, 149; Winer, *Gr. Gr.* p. 281). Moreover, we have the apostle's own epexegesis of his usus loquendi in the parallel passage, showing that *τοῦτο* denoted the intention or readiness (*ἑτοίμως*) only. (2) The contrast of *τρίτον* in xiii, 1 with *δεύτερον* in ver. 2 leads to the conclusion that it is of a third visit, and not of a third purpose to visit, that Paul is writing; he had told them formerly when he was present with them the second time, and now when absent, in announcing a third visit, he tells them again, etc. Some render, as in the A. V., *ὡς παρών* by *as if present*, so as to make the apostle intimate that he had not been oftener than once before at Corinth; but it is very doubtful if *ὡς* is ever used to express the supposition of a case which does not exist (1 Cor. v, 3 is not a case in point, for there the case supposed actually did exist), and, moreover, as it is connected here as well with *ἀπών* as with *παρών*, if we translate it "as if," the whole clause will read thus, "I tell you beforehand, as if I were present the second time, and were now absent," etc., which is of course as inadmissible on the ground of sense as the rendering in the A. V. is on critical grounds. If, however, as is far more natural, we construe *τὸ δεύτερον* with *παρών* immediately preceding, rather than with either of the verbs in the beginning of the verse, and render "as one present the second time," we have a direct argument (in harmony with all the other passages which speak of his determination as if already a fact) that there had been but *one* previous visit to Corinth, namely, that during which the Church was planted. (3) In xii, 14 the apostle intimates his being ready to go to Corinth in connection with his resolution not to be burdensome to the Christians there. Now, inasmuch as it was not Paul's *purpose* to visit them that could impose any burden on them, but his actual presence with them, it is said that there seems no fitness in such a connection in his telling them of his mere repeated purpose to visit them; in order to make congruity out of this, we must regard him as saying, "I was not burdensome to you when with you before, and now I have a third time formed a purpose to visit you; but when I make out this visit, I will not be burdensome to you any more than at first, though it be a thrice-purposed visit." Accordingly it is claimed that to find all this in the few words he utters is to attribute to the apostle a somewhat improbable breviloquence. Nevertheless, nothing could be more natural than the phraseology here, on the supposition that the second intended visit had not taken place. The purpose still remained, and the visit was looked upon as certain; *when it did occur*, Paul hoped not to be a burden to his hosts. And if we construe (as we may properly do, despite Alford's subjective emendation) the *τρίτον* here also with its nearer verb *ἔχω*, we have again a positive statement of a third preparation only to make the visits. The reason why the apostle is so emphatic on this point is that his enemies had charged him with fickleness respecting it (i, 17), and had even questioned it altogether (1 Cor. iv, 18). See in favor of this intermediate visit, Bleek (*Stud. u. Krit.* 1830; *Einleit.* p. 393) and others; against it, Davidson (*Introd.* ii, 213 sq.) and Lange (*Apost. Zeitalter*, i, 199 sq.).

On the other hand we have the following arguments: (1) In 2 Cor. i, 15, 16, the apostle speaks of a *second* benefit as to be anticipated by the Corinthians from his visiting them; from which it is argued that he could only have been there *once* before, else would he have used consistent language, and spoken of a

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third benefit, and not a *second* only. To escape from this difficulty various expedients have been devised, such as taking δευτέραν χάριν here for *a double benefit* (διπλῆν χαράν, Bleek and Neander, after Chrysostom and Theodoret), and supposing the term of the apostle's residence at Corinth (Acts xviii, 1-11) divided into two parts, in the interval between which he had made a short excursion from Corinth and back again, so that in one sense he had twice before visited that city, and, in another sense, had only once before visited it. But these are violent expedients, manifestly devised for maintaining a previous hypothesis. The only tenable solution that will save the supposed visit seems to be that proposed by Meyer, who takes the expression (δευτέρα χάρις) in connection with the return from Macedonia (πάλιν ἀπὸ Μακεδονίας ἐλθεῖν πρὸς ὑμᾶς); the apostle determines to visit them first before going to Macedonia, and thereby secure to them a double benefit by going thence to Macedonia, and returning to them from Macedonia in place of going to the latter place first (so also Alford, *ad loc.*). But it is very harsh thus to refer the πρότερον, "before" (whether construed with the actual coming, ἐλθεῖν, or with the simple purpose, ἐβουλόμην), to the journey into Macedonia, which had not yet been spoken of; it clearly designates something prior to the time of writing, namely, the design of an earlier and second visit that should bring an additional conferment of spiritual gifts. It may therefore be fairly set off against whatever force there may be thought to remain in the first of the above arguments on the other side. There was a third intention of a second visit. (2) Those who suppose this second visit already made are greatly perplexed where to locate it: they generally fix upon some presumed interval in the apostle's three years' stay at Ephesus. Now it should be noted that this is not only a pure hypothesis, without a word to sustain it in the direct history covering this very period, but Paul's time is stated to have been exclusively employed in the labors at Ephesus, both by his own explicit statement respecting the whole three years (Acts xx, 31, "by the space of three years *I ceased not* to warn every one night and day"), and also by Luke's nearly as strong language concerning the first two years ("disputing *daily* in the school of Tyrannus; and this continued by the space of two years," Acts xix, 9, 10), during which, if at all, the supposed trip to Corinth occurred. There is certainly no room for it in the narrative there. (3) If such a visit were made, how comes it that neither in the Acts nor in Paul's letters are there any positive and definite notices of it or of its results? It is altogether unsafe to found so palpable a historical conclusion upon these few, slight, and ambiguous expressions. A treatise has been written by Müller, *De Tribus Pauli Itin.* (Basle, 1831). See CORINTHIANS.

8. *Paul's imprisonment at Rome* is represented as a lax one (Acts xxviii, 16, 23, 30), but still imprisonment; for by the words "in his own hired house" (ver. 30), Luke cannot mean a life at freedom, or he must have mentioned Paul's liberation before. Böttger (*Beiträge*, etc., pt. ii) would prove, by reference to the judicial customs of the Romans, and on the supposition that the letters to the Ephesians, Colossians, Philippians, and Philemon were written in Cæsarea, that Paul was confined but a few days in Rome. But the artificial argument which he uses will not satisfy any one who desires a firm historical ground for his belief. (See remarks in reply by Olshausen and Neander, *Gesch. d. Pflanz.* i, 428.) But it is puzzling that Luke, giving so particularly the period of two years, says nothing of what Paul did after the two years. Did he end this work at their close? This seems probable, although *the Acts* was certainly written after *the Gospel*, according to Acts i, 1 (see Hug, *Einleit.* ii, 262 sq.). The apostolic history is completed by the tradition in Abdias (*Hist. Apost.* ii, 6 sq.), which makes Paul's imprisonment end with his execution. But since the 4th century the prevailing tradition has been that Paul was at that time released, and made several apostolic journeys afterwards (Niceph. ii, 34), especially one to Spain (Cyril. of Jerus. *Catech.* c. xvii; Jerome, *in Jes.* xi, 14; see Weller, *De verosim. P. in Hisp. martyrio* [Argent. 1787]; comp. against this view Spier, *Diss. qua testimonia patrum de Pauli itinere Hisp. labefactantur* [Viteb. 1740]; *Hist. Crit. de Hisp. P. itinere* [1742]; Harenburg, *Otia Gandershem.* p. 161 sq.), or even farther (Theodoret, in *Psa. cxvi*), as into Britain (Münter, *Stud. u. Krit.* 1833, i, 55); and at last was again imprisoned in Rome, and put to death at the same time with Peter (Eusebius, *Hist. Eccles.* ii, 22, 25; comp. *Acta Petri et Pauli*, Gr. ed. Thilo [Hal. 1838]). The oldest tradition of Paul's release, and the only one worthy of any attention, is that in Eusebius (*Hist. Eccles.* ii, 22; comp. Danz, *Pr. de loco Euseb. H. E.* ii, 21 [Jena, 1816]). But he simply mentions it as a report (λόγος ἔχει), and the confirmation which he draws from the Second Epistle to Timothy would lead us to suppose that those who originated this report had derived, as the moderns have, the idea of a second imprisonment of Paul from that epistle. But no such stress should be laid upon the First Epistle of Clemens Romanus to the Corinthians, as has been given it, for example, by Neander (i, 653 sq.) and Böhl (p. 95 sq.; comp. Baur, *ut sup.* p. 150; Schenkel, in the *Stud. u. Krit.* 1841, p. 56 sq.; yet see Neander, i, 454). It is mainly the peculiar difficulty of referring this Second Epistle to Timothy to any point in the known life of the apostle which has led to the supposition of a second imprisonment. This argument has been urged with great acuteness by Neander (i, 453 sq.). The following authors have opposed the idea of a second imprisonment of Paul: Oldendorp, in *D. Brem. u. Verdensch. Biblioth.* iii, 1027 sq.; Schmidt, *Einleit. ins N. T.* p. 198 sq.; Eichhorn, *Einleit.* iii. 364 sq.; Wolf, *De altera P. ap. captivitate* (Leips. 1819), ii, 8; Schrader, *Paulus*, i, 227 sq.; Göschen, in Hemsen, p. 736 sq.; Schenkel, in the *Stud. u. Krit.* 1841, i, 53 sq.; Baur, *Paul.* p. 229 sq.; Niedner, *Kirchengesch.* p. 104 sq.; De Wette, *Einleit.* ii, 220 sq. On the other hand, in favor of the journey, see Heydenreich, *Bearbeit. d. Pastoralbr.* ii, 6 sq.; Mynster, *Kleine theol. Schrift.* p. 291 sq.; Neander, *ut sup.*; Böhl, *Abfass. der Briefe an Tim. u. Tit.* p. 81 sq.; Schott, *Erörterung*, p. 116 sq.; Wurm, in the *Tübing. Zeitschr.* 1853, i, 82 sq.; Guericke, *Einleit. ins N. T.* p. 338 sq.; Walch, *Biblioth. Theol.* iii, 455. Others are cited above.

9. *Personal Appearance and Character.*—All testimony, his own included (2 Cor. x, 10), leads to the conclusion that in outward appearance the apostle had

Portrait of Paul. (From a Roman Diptych not later than the 4th century.)

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nothing to command admiration or respect. His figure was diminutive, his eyesight defective (comp. Acts xxiii, 5; Gal. iv, 15), and his speech such as produced little effect. An ancient writer adds that he was bald, and had a hooked nose like an eagle's beak. The combination of these features presents such a figure as one may often see among the Jews of our own day, especially in the humbler class of them. Such pictorial representations of the apostle as have come down to us in paintings and mosaics agree in the main with this, though they give more of power and dignity to the apostle's countenance than this would lead us to expect. They are the early pictures and mosaics described by Mrs. Jameson, and passages from Malalas, Nicephorus, and the apocryphal *Acta Pauli et Theclæ* (concerning which see also Conybeare and Howson, i, 197). They all agree in ascribing to the apostle a short stature, a long face with high forehead, an aquiline nose, close and prominent eyebrows. Other characteristics mentioned are baldness, gray eyes, a clear complexion, and a winning expression. According to Hug, the apostle's temperament was sanguine; but as Tholuck, with better reason, says (*Stud. u. Krit.* loc. cit.), *sanguine-bilious*. On his person, we have only an untrustworthy tradition (in the *Dialog. Philopatris*, c. 12, and Malalas, *Chron.* x, p. 257, Bonn). Too much stress must not be laid upon the allusions in the Epistles (1 Cor. xv, 9; 2 Cor. x, 10; see Bengel, *on Acts* xiii, 9; Tholuck, *op. cit.* p. 381). It is probable, however, that the general appearance of Paul did not correspond well with his greatness of mind and heart. But a strong, healthy body he must have had, to endure such journeys and hardships (2 Cor. xi, 23 sq.), and he seems to have had great mental energy and endurance (comp. Acts xx, 7; 2 Cor. xi, 28), but could not undergo much bodily toil (1 Thes. ii, 9; 2 Thes. iii, 8).

Of his mental temperament and character Paul is himself the best painter. His speeches and letters convey to us, as we read them, the truest impressions of those qualities which helped to make him the great apostle. We perceive the warmth and ardor of his nature, his deeply affectionate disposition, the tenderness of his sense of honor, the courtesy and personal dignity of his bearing, his perfect fearlessness, his heroic endurance; we perceive the rare combination of subtlety, tenacity, and versatility in his intellect; we perceive also a practical wisdom which we should have associated with a cooler temperament, and a tolerance which is seldom united with such impetuous convictions. When he first comes before our view in the history, we see a man of intense energy, firm decision, iron resolution, and uncompromising zeal; and these qualities, tempered by purer religious feeling, guided by higher knowledge, and modified by experience, continue to characterize him so long as he appears upon the stage of life. His natural mental endowments were of the highest order. He had great breadth of view, great clearness of apprehension, a capacity of firmly grasping principles, the power of arranging his thoughts in their proper logical order, and the ability to utter them in forcible and fitting words. The dialectician predominates in his writings; but he could also play the orator after no mean fashion; and there are passages in his epistles which could have come only from the pen of one who had in him the faculties of the poet. In his moral development everything is great and noble. To honesty of purpose and sincerity of speech, he added humility and self-distrust, generous regard for the welfare of others, a tender sympathy with those he loved, and a philanthropy that embraced the race; while the absence of eve ything mean, mercenary, or selfish, and a noble devotedness, at whatever cost, to the interests of a great cause, combine to shed around a character, in other respects so beautiful, traits of sublimity and grandeur. We feel that here is a man at once to be admired and loved—a teacher at whose feet one might sit with unhesitating docility—a friend on whose bosom one might lean with confidence and affection. The vigorous intellect and the large heart which belonged to him by nature would have brought him distinction under any circumstances; but his highest claim to honor is derived from his having, under the constraining power of the love of Christ, consecrated himself, body, soul, and spirit, to the service of God in promoting the best interests of men. In this respect he stands foremost among the Church's heroes and the benefactors of the race. The principle which harmonized all these endowments and directed them to a practical end was, beyond dispute, a knowledge of Jesus Christ in the Divine Spirit. Personal allegiance to Christ as to a living Master, with a growing insight into the relation of Christ to each man and to the world, carried the apostle forward on a straight course through every vicissitude of personal fortunes and amid the various habits of thought which he had to encounter. The conviction that he had been intrusted with a Gospel concerning a Lord and Deliverer of men was what sustained and purified his love for his own people, while it created in him such a love for mankind that he only knew himself as the servant of others for Christ's sake.

A remarkable attempt has recently been made by Prof. Jowett, in his Commentary on some of the Epistles, to qualify what he considers to be the blind and undiscriminating admiration of Paul, by representing him as having been, with all his excellences, a man "whose appearance and discourse made an impression of feebleness," "out of harmony with life and nature," a confused thinker, uttering himself "in broken words and hesitating forms of speech, with no beauty or comeliness of style," and so undecided in his Christian belief that he was preaching, in the fourteenth year after his conversion, a Gospel concerning Christ which he himself, in four years more, confessed to have been carnal. In these paradoxical views, however, Prof. Jowett stands almost alone; the result of the freest, as of the most reverent, of the numerous recent studies of St. Paul and his works (among which Prof. Jowett's own Commentary is one of the most interesting) having been only to add an independent tribute to the ancient admiration of Christendom. Those who judge Paul as they would judge any other remarkable man confess him unanimously to have been "one of the greatest spirits of all time;" while those who believe him to have been appointed by the Lord of mankind, and inspired by the Holy Ghost, to do a work in the world of almost unequalled importance, are lost in wonder as they study the gifts with which he was endowed for that work, and the sustained devotion with which he gave himself to it. On the intellectual and moral character of Paul, see Niemeyer, *Charakter*, i, 206 sq.; Hug, *Einleit.* ii, 283 sq.; Hartmann, in Scherer's *Schriftforsch.* i, 1 sq.; *Journ. f. Pred.* xxviii, 298 sq.; Palmer, *Paulus u. Gamaliel, ein Beitrag zur ältesten Christengesch.* (Giess. 1806); Olshausen, *Bibl. Comment.* III, i, 11 sq.

10. *Apocryphal Writings.*—In addition to the letters usually given as Paul's, a forged correspondence between him and the philosopher Seneca (six letters of the apostle and eight of Seneca, comp. Jerome, *Viri Illustr.* xi; August. *Ep.* 153) is printed in Fabricius (*Apocryph.* ii, 880 sq.). That it is not genuine, see his *Biblioth. Lat.* ii, 9; *Apocryph. N. T.* iii, 710 sq. The whole tradition of intimacy between Paul and Seneca has perhaps grown by conjecture out of Acts xviii, 12 (see Schmidt, *Einleit. ins N. T.* p. 268 sq.). Yet it has found a defender in Gelpe (*De familiaritate quæ Paulo c. Seneca intercessione traditur verisimillima* [Leips. 1812]), who is answered by Eckhard (in *Miscell. Leips.* ix, 90 sq.), in an attempt to show that Seneca was a firm heathen and opponent of Christianity. On other writings attributed to Paul, see Fabricius, *Apocryph.* ii, 918, 943 sq.; iii, 667 sq.; and B. Elsing, *De Pseudepigraphis P. Apost.* (Leips. 1707). Zeltner (*Fragment.*

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Pauli quond. perversi ἀθεόπνευστον [Altdorf, 1713]) thinks he has discovered in the Talmud a Hebrew form of prayer composed by Paul before his conversion. Tischendorf has published the "editio princeps" of the apocryphal "*Apocalypsis Pauli*" in his *Apocalypses Apocryphæ* (Lips. 1866). Several other ancient apocryphal productions are ascribed to Paul, most of which are now lost. Among them were "the Acts of Paul," or "the Preaching of Paul;" this appears to have formed the conclusion of the so-called "Preaching of Peter," and dates probably from about the middle of the 2d century. The Acts of Paul and Thecla, the Epistles of Paul to Seneca, with those of Seneca to Paul, and the Epistle to the Laodiceans, were translated by Mr. Jer. Jones, in his work *On the Canon*. A good translation of the apocryphal epistles to the Corinthians will be found in Whiston's *Authentic Records*. See Smith, *Dict. of Gr. and Rom. Biog.* iii, 147. See APOCRYPHA.

III. *Literature.*—This is very copious, as the subject is more or less handled in nearly all the Introductions and Commentaries on the New Test., as well as in many treatises on Scripture history and theology in general, and in numerous articles in religious periodicals. The most important special treatises have been mentioned in the preceding discussion; we name below only such recent works of considerable extent as relate exclusively to the apostle. For others see Danz, *Wörterbuch*, s. v.; Darling, *Cyclopædia*, col. 1870 sq.; Malcom, *Theological Index*, s. v.; Reuss, *Gesch. d. heil. Schrift*, § 58 sq.; Volbeding, *Index Programmatum*, p. 77 sq.

1. On Paul's *Life* in general: Menken, *Blicke in d. Leb n*, etc. (Brem. 1828, 8vo); Schäfer, *Paulus der Apostel* (Leips. 1874, 8vo); Hemsen, *Der Ap. Paulus* (Gött. 1830, 8vo); Schrader, *Der Ap. Paulus* (Leips. 1830–36, 5 vols. 8vo); Scharling, *De Paulo Apost.* (Hafn. 1836, 8vo); Hessel, *Leben Paul.* (Leips. 1837, 8vo); Tate, *Continuous Hist.* (in new ed. of Paley's *Horæ Paulinæ*, Lond. 1840, 8vo); Blunt, *Hist. of St. Paul* (new ed. ibid. 1858, 2 vols. 12mo); Tholuck, *Life and Writings of Paul* (transl. in the *Biblical Cabinet*, Edinb. 1859, 12mo); Hausrath, *Der Ap. Paulus* (Heidelb. 1865, 8vo); Vidal, *St. Paul, sa Vie et ses Œuvres* (Paris, 1865, 2 vols. 8vo); Baur, *Paulus der Apostel* (2d ed. Leips. 1866, 8vo); Binney, *Paul's Life and Ministry* (Lond. 1866, 12mo); Howson, *Scenes in the Life of St. Paul* (ibid. 1866, 8vo); Bungener, *Vie, Œuvres, et Epîtres de St. Paul* (Paris, 1867, 8vo); Krenkel, *Paulus der Apostel* (Leips. 1869, 8vo); Rénan, *Vie de Saint Paul* (Paris, 1869, 8vo); Conybeare and Howson, *Life and Epistles of St. Paul* (3d ed. Lond. 1870, 8vo); Neveux, *Vie de St. Paul* (Paris, 1870, 8vo); Rivington, *Paul the Apostle* (Lond. 1874, 8vo); Lewin, *Life and Letters of St. Paul* (new ed. ibid. 1874, 2 vols. 4to).

2. On Paul's *doctrines* as a whole: Meyer, *Entwickelung d. Paul. Lehrbegriffs* (Altona, 1801, 8vo); Dähne, *idem* (Halle, 1835, 8vo); Usteri, *idem* (6th ed. Zür. 1851, 8vo); Räbiger (against Baur), *De Christologia Paulina* (Vratisl. 1852, 8vo); Lipsius, *Die Paulinische Rechtfertigungslehre* (Leips. 1853, 8vo); Whately, *Essays on St. Paul's Writings* (8th ed. Lond. and Andover, 1865, 8vo); Irons, *Christianity as taught by St. Paul* ("Bampton Lecture for 1870," 2d ed. Lond. 1876, 8vo); Pfleiderer, *Der Paulinismus* (Leips. 1873, 8vo).

3. On *special points* relating to Paul: Saville, *Introduction of Christianity* (by Paul) *into Britain* (Lond. 1861, 8vo); Howson, *Character of St. Paul* ("Hulsean Lectures for 1862," ibid. 1864, 8vo; N. Y. 1873, 12mo, new ed.); Lasonder, *De linguæ Paulinæ idiomate* (Tr. ad Rb. 1866. 8vo); Märcken, *Paulus und Petrus in Antiochien* (Leips. 1866, 8vo); Smith, *Voyage of St. Paul* (3d ed. Lond. 1866, 12mo); Howson, *Metaphors of St. Paul* (ibid. 1868, 8vo); the same, *Companions of St. Paul* (ibid. 1871, 8vo).

Paul, FESTIVAL OF THE CONVERSION OF, a feast held by the Church of Rome on January 25. See PETER.

Paul, *Father*, whose original name, before he embraced the monastic profession, was PIETRO SARPI, is celebrated as the historian of the Council of Trent. He was born at Venice Aug. 14, 1552, of a respectable commercial family. His father, however, was unsuccessful in trade; and his mother, a woman of sense and virtue, was early left a widow in indigent circumstances. Fortunately her brother was the master of an excellent school, and under his care she placed her son, who from infancy displayed a quick apprehension, a prodigious memory, and great strength of judgment, in short, an extraordinary aptitude for study. Before the completion of his fourteenth year he had made great progress in mathematics and logic, as well as in general literature, and in the languages, particularly the Greek and Hebrew; and at that boyish age, having become a pupil of the logician Capella of Cremona, who was of the Servite Order, this connection led him, contrary to the urgent advice of his uncle and mother, to adopt the monastic habit and rule of his preceptor. In his twentieth year he solemnly took the vows of the order. At the same period the ability which he displayed in a public disputation, held at Mantua during a chapter of his order, attracted the favorable notice of the reigning prince of the house of Gonzaga, and he was appointed to the professorship of divinity in the cathedral of that city. But, though he was honored with many marks of regard by the Mantuan duke, a public life was little to his taste; and he shortly resigned his office, and returned to the learned seclusion which he loved. In that retirement he continued to cultivate learning and science; and in his twenty-second year he was not only acknowledged master of the Latin, Greek, Hebrew, and Chaldee languages, but was also noted as a proficient in the civil and canon law, in various departments of philosophy, in mathematics and astronomy, in chemistry, medicine, and anatomy. In these last sciences he became deeply versed for his times, and it is alleged that he was acquainted with the theory of the circulation of the blood, for the discovery of which Harvey is celebrated. The claim of Sarpi as the discoverer rests on the authority of Veslingius, who states, in his *Epist. Anat. et Medicæ*, ep. xxvi, that he had read a MS. by Sarpi, belonging to his pupil and successor Fulgentius, in which the circulation was described. George Ent (Harvey's commentator and friend) admitted the testimony, but said that whatever Sarpi knew of the circulation he learned from Harvey. Ridanus, Harvey's chief adversary, gives no credit for the discovery to Sarpi; and Fulgentius himself does not claim it for him. Several writers attribute to Sarpi the discovery of the valves of the veins, which gave Harvey the first idea of a circulation; but Fabricius was acquainted with them in 1574, when Sarpi was but twenty-two years old, and it is certain that he (Fabricius) taught Harvey their existence. The above is on the authority of Haller (*Bibliotheca Anatomica*), who does not attribute any part of the discovery to Sarpi. The pursuit of such diversified studies, and the renown which they procured for father Paul, no less than the freedom of his expressed opinions in correspondence with the kindred minds of his age, drew upon him the envy and suspicion of the mean and bigoted; and he was twice arraigned before the Inquisition on a false and absurd accusation of heresy, and on a better-founded charge of having declared in a letter his detestation of the papal court and its corruptions. His high reputation protected him in both cases; but the court of Rome never forgave him, and at a subsequent period revenged and justified his bad opinion of its administration by refusing him a bishopric.

It has been said that secretly father Paul was at the time of these trials before the Inquisition a Protestant; but, even if this were true, his Protestantism was confined to an acceptance of the first simple positions of the Augsburg Confession, if he real-

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ly held even these. At least father Paul, all his life long, daily read mass. Indeed it would be impossible to give a name to the creed to which, in his own mind, he was attached; it was a body of opinions, symptoms of which are often to be found in the men who at that period devoted themselves to the natural sciences; deviating from the common standards of orthodoxy, inquisitive and searching, yet in itself neither decided nor completely matured. But this much is certain, that father Paul indulged towards the secular influence of the popedom a determined and implacable detestation. It was perhaps the only passion he cherished, and of it very little was manifested until the famous dispute which arose between the Roman see and the republic of Venice, during the pontificate of Paul V, in the year 1606, drew the speculative recluse from the quietude which had only been thus partially interrupted, and brought him into open and dangerous collision with the papal power. When Paul V endeavored to revive the doctrine of the supremacy of the popedom over all temporal princes and governments, and reduced these pretensions to practice by laying the Venetian state under an interdict and excommunication for having subjected priests to the secular jurisdiction, the senate of Venice, not contented with setting these papal weapons at defiance, determined to support by argument the justice of their cause. The most eloquent and successful advocate whom they employed for this purpose was father Paul; and, animated both by zeal in the service of his native state and by indignant opposition to the Romish usurpations, he fulfilled his task with equal courage and ability, and signally exposed the papal pretensions. Paul was finally compelled to consent to an accommodation very honorable to the Venetian state. The papal party, however, though reduced to yield to the power of that republic and the strength of her cause, was resolved not to forego its vengeance against her defenders, and among them father Paul was signally marked for a victim. Several attempts were made to assassinate him; and even in the apparent security of his retreat at Venice he was attacked one night as he was returning home to his monastery by a band of ruffians, who inflicted on him no fewer than twenty-three wounds. The assassins escaped in a ten-oared boat; and the papal nuncio and the Jesuits were naturally suspected of being the authors of a plot prepared with such a command of means and expensive precautions. The wounds of father Paul, however, were mortal; and preserving one of the stilettoes which the assassins had left in his body, he surmounted it with the inscription, "Stilo della chiesa Romana" (The pen [or dagger] of the Romish Church).

These attempts upon his life compelled father Paul to confine himself to his monastery, where he employed his constrained leisure in the great literary composition by which he is chiefly remembered—The History of the Council of Trent (*Historia del Concilio Tridentino* di Pietro Soave Polano)—a work which has been not more deservedly commended for its style as a model of historical composition than for the extent of its learning, the generous candor of its spirit, the unbiassed integrity of its principles, and the unostentatious piety of its sentiments. While occupied in this and other labors of minor import, a neglected cold produced a fever, and after lying for nearly twelve months on a bed of sickness, which was supported with the most edifying cheerfulness and piety, he expired in the beginning of the year 1623. His memory was honored by the gratitude of the Venetian republic with a public funeral, which was distinguished by its magnificence, and the vast concourse of nobility and persons of all ranks attending it; and the senate, out of gratitude to his memory, erected a monument to him, the inscription upon which was written by John Anthony Venerio, a noble Venetian.

Father Paul was of middle stature: his head very large in proportion to his body, which was extremely lean. He had a wide forehead, in the middle of which was a very large vein. His eyebrows were well arched, his eyes large, black, and sprightly; his nose long and big, but very even; his beard but thin. His aspect, though grave, was extremely soft and inviting; and he had a fine hand. Cardinal Perron thought proper to deliver himself concerning our author in these terms: "I see nothing eminent in that man; he is a man of judgment and good-sense, but has no great learning. I observe his qualifications to be mere common ones, and little superior to an ordinary monk's." But the learned Morhoff (*Polyhistor.* p. 293 sq.) has justly remarked that "this judgment of Perron is absurd and malignant, and directly contrary to the clearest evidence; since those who are acquainted with the great things done by father Paul, and with the vast extent of his learning, will allow him to be superior, not only to monks, but cardinals, and even to Perron himself." Courayer, his French translator, says, in his *Vie abrégée de Fra Paolo*, prefixed to the *Hist. du Concile de Trent*, that, "in imitation of Erasmus, Cassander, Thuanus, and other great men, Paul was a Catholic in general, and sometimes a Protestant in particulars. He observed everything in the Roman religion which could be practiced without superstition, and in points which he scrupled took great care not to scandalize the weak. In short, he was equally averse to all extremes: if he disapproved the abuses of the Romanists, he condemned also the too great heat of the Reformed; and used to say to those who urged him to declare himself in favor of the latter that God had not given him the spirit of Luther." Courayer likewise observes that "Paul wished for a reformation of the papacy, and not the destruction of it; and was an enemy to the abuses and pretences of the popes, not their place." Walton tells us that the contests between the court of Rome and the senate of Venice "were the occasion of father Paul's knowledge and interest with king James, for whose sake principally he compiled that eminent history of the remarkable Council of Trent; which history was, as fast as it was written, sent in several sheets in letters by Sir Henry Wotton, Mr. Bedell, and others, unto king James and the then bishop of Canterbury, into England." Wotton relates that James himself "had a hand in it, for the benefit," he adds, "of the Christian world" (*Reliquiæ Wottonianæ*, p. 486). This history of the Council of Trent was first published at London (1619, fol.), and dedicated to James I by Antony de Dominis, archbishop of Spalatro. It had been written by Paul in Italian, and sent in manuscript to England by Sir Henry Wotton, so that the English was the first edition. The Italian edition was first brought out in 1629 at Genoa, and was afterwards translated into Latin, English, French, and other languages; and a new translation of it into French by Dr. Le Courayer, with notes critical, historical, and theological, was published at London in 1736 (2 vols. fol.). Burnet's account of this work may serve to show the opinion which Protestants entertain of it. "The style and way of writing," says he, "is so natural and masculine, the intrigues were so fully opened, with so many judicious reflections in all the parts of it, that it was read with great pleasure, and it was generally looked on as the rarest piece of history which the world ever saw. The author was soon guessed, and this raised the esteem of the work; for as he was accounted one of the wisest men in the world, so he had great opportunities to gather exact information. He had free access to all the archives of the republic of Venice, which has been looked upon for several ages as very exact, both in getting good intelligence, and in a most careful way of preserving it; so that among their records he must have found the despatches of the ambassadors and prelates of that republic who were at Trent; which being so near them, and the council being of such high consequence, it is not to be doubted but

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there were frequent and particular informations both of more public and secret transactions transmitted thither. He had also contracted a close friendship with Camillus Oliva, that was secretary to one of the legates, from whom he had many discoveries of the practices of the legates, and of their correspondence with Rome; besides many other materials and notes of some prelates who were at Trent, which he had gathered together. His work came out within fifty years of the conclusion of the council, when several who had been present there were still alive, and the thing was so recent in men's memories that few thought a man of so great prudence as he was would have exposed his reputation by writing in such a nice manner things which he could not justify. Never was there a man more hated by the court of Rome than he was, and now he was at their mercy if he had abused the world by such falsehoods in matter of fact as have since been charged on his work; but none appeared against him for fifty years" (preface to a book entitled *The Policy of Rome, or the Sentiments of the Court and Cardinals there concerning Religion and the Gospel, as they are delivered by Cardinal Pallavicini in his History of the Council of Trent* (Lond. 1681, 8vo). Ranke says: "The memory of Paul Sarpi is justly held in high honor throughout all Roman Catholic states. He it was that fought for and won the fundamental principles to which we may refer the spiritual privileges which they all enjoy in common. The pope found it beyond his power to set him aside." Father Paul is also the author of *A Treatise of beneficiary Matters, or a History of Ecclesiastical Benefices and Revenues, in which are set forth their Rise and Progress, and the various Means by which they have accrued to the Church*, translated, with the notes of Amelot de Houssaie (Westminst. 1727, 8vo). A complete edition of father Paul's works in the original language was published at Verona and Naples in 1761, 1768, and 1790. See, besides the memoir appended to the different editions of father Paul's *History of the Council of Trent* and his collected works, Ranke, *Hist. of the Papacy*, i, 616 sq.; Brischar, *Beurtheilung Sarpi's u. Pallavicini's* (Tüb. 1843, 2 vols. 8vo); Werner, *Gesch. der apologetischen u. polem. Literatur*, iv, 386-579; and the references under PALLAVICINI and TRENT (*Council of*). (J. H. W.)

Paul VON BERNRIED. See PAULUS VON BERNRIED.

Paul OF BURGOS. See PAULUS BURGENSIS.

Paul OF CONSTANTINOPLE, a historian of note, was a native of Persia, and is said to have been a disciple of the heresiarch Nestorius. Nothing is known of his personal history except that he was a deacon of the Church of Constantinople, and one of the most ardent supporters of Nestorianism at the time of the outbreak of the controversy respecting it. He wrote a work, *De Judicio*, and apparently another work, *De vero Homo*. A fragment of the former is quoted in the proceedings of the Lateran Council, held under pope Martin I, A.D. 649 (Actio s. Secretarius V, apud *Concilia*, vol. vi, col. 320, ed. Labbé), and by the confessor St. Maximus, in his *Tomus Dogmaticus adversus Heraclii Ecthesin* (*Opera*, ii, 91, ed. Combéfis). An extract on the subject indicated by the title of the second work, and from which the existence of the work itself is inferred, is among the *Excerpta Miscellanea* extant in MS. in the Imperial Library at Vienna. It may be that the title is appropriate only to the extract, and this may have been taken from the work *De Judicio*. See Cave, *Hist. Litt.* ad ann. 436, i, 426.—Smith, *Dict. of Gr. and Rom. Biog. and Mythol.* iii, 149.

Paul I, *Patriarch* OF CONSTANTINOPLE, was born in Thessalonica, and flourished in the early part of the 4th century. On the death of patriarch Alexander (A.D. 336), Paul, one of the presbyters of that Church, and comparatively a young man, was chosen to succeed him by the *Homoousian*, or orthodox party, while the Arians were anxious for the election of the deacon Macedonius, who sought to prevent the election of Paul by some charge of misconduct, which, however, he did not persist in. Both men appear to have been previously marked out for the succession by their respective partisans; and Alexander had, before his death, passed a judgment on their respective characters. The Homoousians had carried their point; but the election was annulled by a council summoned by the emperor, either Constantine the Great or his son Constantius II, and Paul, being ejected, was banished into Pontus (Athanas. *Histor. Arianor. ad Monachos*, c. 7), and Eusebius, bishop of Nicomedia, was appointed by the council in his place. On the death of Eusebius, who died A.D. 342, the orthodox populace of Constantinople restored Paul, who appears to have been previously released from banishment, or to have escaped to Rome, while the bishops of the Arian party elected Macedonius. The emperor, Constantius II, being absent, the contest led to many disturbances, in which a number of people were killed; and an attempt by Hermogenes, *magister militum*, to quell the riot and expel Paul, led to the murder of that officer by the mob. The emperor immediately returned to Constantinople and expelled Paul, without, however, as yet confirming the election of Macedonius. Paul hastened back to Rome and sought the support of Julius I, bishop of that city, who, glad to exercise the superiority implied in this appeal to him, sent him back with a letter to the bishops of the Eastern churches, directing that he and some other expelled prelates should be restored to their respective sees, and bitterly accusing those who had deposed him. Paul regained possession of the Church of Constantinople, but the Eastern bishops, in a council at Antioch (A.D. 343), returned a spirited answer to the arrogant pretensions of Julius; and the emperor, who was also at Antioch, wrote to Philippus, *præfectus prætorio*, to expel Paul again. Philippus, to avoid a commotion, sent the prelate away privately; but when he attempted to establish Macedonius in possession of the Church, a riot occurred, in which above three thousand lives were lost. Paul was banished, according to Socrates, to Thessalonica, and then into the Western empire, being forbidden to return into the East. But the account of Socrates is disputed, and Tillemont's opinion is probably correct, that it was at this time that Paul was loaded with chains and exiled to Singara, in Mesopotamia, and afterwards to Emesa, in Syria, as mentioned by Athanasius (*l. c.*). If Tillemont is correct, the banishment into the Western empire may probably be referred to the former expulsion of Paul, when he appealed to pope Julius I, or possibly Paul may have been released from banishment and allowed to retire to Rome, which, according to Photius, he did three several times. The cause of Paul and of Athanasius, who was also in banishment, was still supported by the Western Church, and was taken up by the Western emperor Constans, brother of Constantius; and the Council of Sardica (A.D. 347) decreed their restoration. Constantius, however, refused to restore them until compelled by the threats of his brother; upon whose death, shortly after, Paul was again expelled by Constantius, and exiled to Cucusus, in Cappadocia, amid the defiles of the Taurus, where, it is said, he was privately strangled by his keepers (A.D. 351), and buried at Ancyra. It was reported that his keepers, before strangling him, attempted to starve him to death. Great obscurity hangs over his death; and it is not clear whether he died by violence or disease. But he was regarded by his party as a martyr; and when orthodoxy triumphed under the emperor Theodosius the Great, that prince brought his remains in great state to Constantinople, and deposited them in a church which was subsequently called by his name. See, besides Athanasius, Socrates, *Hist. Eccles.* ii, 6, 7, 12, 13, 15, 16, 20, 22, 23, 26;

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v, 9; Sozomen, *Hist. Eccles.* iii, 3, 4, 7, 8, 9, 10, 20; iv, 2; Theodoret, *Hist. Eccles.* i, 19; ii, 5, 6; Photius, *Bibl. Cod.* p. 257; Tillemont, *Mémoires*, vii, 251, etc.; Neale, *Hist. of the East. Ch.* ii, 35 sq.—Smith, *Dict. of Gr. and Rom. Biog. and Mythol.* iii, 147.

Paul II of Constantinople, patriarch of Constantinople, flourished in the 7th century. When, on the accession of Constans II as sole emperor, and the banishment of his colleague Heracleonas, the patriarch Pyrrhus was deposed, Paul succeeded to the patriarchate of Constantinople, of the Church of which he had been a presbyter, and also œconomus. He was consecrated patriarch in October, 642. He is charged with being a monothelite, and with having induced the emperor (A.D. 648) to issue an edict prohibiting all discussion of the question whether there were in Christ one will or operation, or two. On account of his heretical opinions, he was declared by the pope Theodore I, in a council held at Rome (A.D. 648), to be deposed; but as the pope had no power to enforce the sentence, though confirmed by the Lateran Council (A.D. 649), held under Theodore's successor in the papacy, Martin I, Paul retained his patriarchate till his own death (A.D. 652). He even retaliated the attempts of the popes by urging the emperor to depose Martin, and exile him to Chersona, where he died. Paul died not long after the banishment of Martin, and is said to have repented of the evil which he had brought upon his antagonist. There are extant of the writings of Paul: *Epistola Theodoro* (i. e. pope Theodore, the predecessor of Martin):—part of an *Epistola ad Theodorum* (i. e. Theodore of Pharan):—part of an *Epistola ad Jacobum*—all printed in the *Concilia* (*Concil. Lateran.* secret. iv, *Concil. Constantin.* iii, act. x, vol. vi, ed. Labbé, col. 221, 837, 839, and vol. iii ed. Hardouin, col. 815, 1246, 1247). See Anastatius Bibliothecarius. *Collectanea* (*Commemoratio eorum quæ acta sunt in Martinum Papam*, etc.), apud Galland, *Biblioth. Patrum*, xiii, 47; id. *De Vitis Roman. Pontif.* (*Theodori et Martini*), apud Muratori, *Rerum Italic. Scriptores*, vol. iii; Baronius, *Annales*, ad ann. 642, i, 648, i, etc.; Cave, *Hist. Litt.* ad ann. 642, i, 585; Le Quién, *Oriens Christianus*, vol. i, col. 229.

There were two other Pauls patriarchs of Constantinople, viz. Paul III (A.D. 686–692) and Paul IV (A.D. 780–784). — Smith, *Dict. of Gr. and Rom. Biog. and Mythol.* iii, 148.

Paul of Cordova. See Paulus, Alvarez.

Paul de la Croix, generally known as *Paul François de Danéi*, founder of the Order of the Passionists (q. v.), was born Jan. 3, 1694, at Ovieda, Geneva. He was early consecrated to a life of piety, and while still a layman was intrusted by his bishop with teaching the catechism to children; and this incited Paul to the design of establishing an order for the conversion of souls. To this end he assumed a mendicant dress of black, to which he attached the emblems of Christ's passion, and with bare feet and head he retired in 1720 to a hermitage, where he prepared himself by rigid mortifications to write the rules of the new society, with the aid of his younger brother, Jean-Baptiste. He then repaired to Rome, where he was ordained priest by Benedict XIII, and returned to establish his order, of which he was elected general. He died Oct. 18, 1775, and was canonized in 1852. See *Abrégé de la Vie de P. de la Croix* (Tournay, 1857, 12mo).—Hoefer, *Nouv. Biog. Générale*, xxxix, 392.

Paul the Deacon (*Paulus Diaconus*), called also by his patronymic Warnefridus, one of the most learned ecclesiastics of the Middle Ages, is noted especially as a historical writer and iconographist. He was born about 740, at the town of Friuli (Forum Julii). He became attached to the court of Rachis, king of the Lombards, and received a superior education at Pavia. About 763 he left the court, and was ordained deacon of the Church at Aquileia. He returned to the court on the invitation of Desiderius, successor of Rachis, by whom he was made chancellor. About the part of his life which followed the overthrow of the kingdom of Desiderius by Charlemagne in 774 we know nothing for certain; but the most probable account is that he retired to a monastery, and afterwards entered the celebrated monastery of Monte Casino, whence he addressed to Charlemagne in the year 781 an elegy, in which he implores the release of a brother who had been taken prisoner in the Lombard war. About this time Charlemagne appears to have attached him to his court. Paul was employed to instruct in Greek the clergymen who were to accompany the emperor's daughter Rotrude in her journey to Constantinople to wed the son of the empress Irene. Paul visited France, and stayed some time at Metz, of the early bishops of which city he wrote a history. He afterwards returned to Monte Casino, where he died about the year 799. As a poet, Paul is spoken of in the most extravagant terms of praise by his contemporary Peter of Pisa. His poems, which are really good, consist chiefly of *hymns* and other short pieces in Latin. Of his hymns, the song in praise of John the Baptist is still in use in our day in the Roman Catholic Church. Paul's fame rests however chiefly on his merits as a historian. His works were: *Historia Miscellanea*, a Roman history consisting of twenty-four books, of which the first eleven contain the history of Eutropius; the next five, by Paul himself, contain the period from the reign of Valentinian to that of Justinian; the remaining books are attributed to Landulphus Sagax. The best edition of this work is in Muratori's "Rerum Italicarum Scriptores." This Roman history is a work of no great value at present, for it is a mere compilation of works that have been preserved to us; but in the Middle Ages it was greatly used, as the many MSS., recensions, and continuations of it attest:—*De Gestis Longobardarum Libri Sex*, a history of the Lombards; his most valuable work. It is unfortunately incomplete; he lived to bring it down only to the death of Luitprand, in A.D. 744. There are several editions of this work. It is characterized by remarkable candor, and a style unusually pure for that age. The high repute in which this work was long held is attested by the great number of MSS. and continuations. This is also contained in Muratori's collection:—*Gesta Episcoporum Metensium*; this history of the bishops of Metz was undertaken at the request of Angilram, bishop of Metz; it was the first work of the kind south of the Alps, and became an example which was soon very generally followed:—*Vita S. Gregorii Magni* (later much interpolated):—*Excerpta* from Festus, "De Verborum Significatione." There are also extant a collection of homilies and two sermons which are attributed to him. The *Homiliarium* was collected from the best sources at emperor Charlemagne's request, and was introduced into the whole Frankish Church. It was printed several times between the years 1482 and 1569, and translated into German and Spanish. See Wattenbach and Bethmann, *Paulus Diaconus Leben u. Schriften*, in the "Archiv der Gesellschaft für ältere deutsche Geschichtskunde," vol. x (1851); Potthast, *Bibl. Med. Æv.* p. 484 sq., where the bibliography regarding Paulus is almost complete; Piper, *Monumental-Theologie*, p. 828 sq.; Mosheim, *Eccles. Hist.* vol. ii. (J. H. W.)

Paul of Emesa, an Eastern prelate of note, who flourished in the first half of the 5th century, was among the bishops who, at the General Council of Ephesus (A.D. 431), united with patriarch John of Antioch in supporting the cause of Nestorius. When negotiations were in progress for a reconciliation between John and the Oriental bishops with Cyril of Alexandria, Paul was sent by John to Cyril, but the latter would by no means comply with the solicitations of John until his messenger Paul had delivered some homilies before him, and presented to him a confession

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of faith, in which the term Θεοτόκος was applied to the Virgin Mary, and had joined in anathematizing Nestorius. Having satisfied Cyril in these points, Paul concluded the negotiations successfully. The few facts known of the life of Paul are given by Tillemont, *Mémoires*, vol. xiv, and by Christianus Lupus, in his *Scholia et Notæ ad varior. PP. Epistolas*, forming the second volume of the work cited below. Paul wrote, *Libellus quem (s. Libelli quos) Paulus Episcopus Emesenus Cyrillo Archiepiscopo Alexandriæ obtulit, a Joanne Antiocheno Episcopo missus:—Homilia Pauli Episcopi Emesseni . . . de Nativitate Domini et Salvatoris nostri J su Christi, et quod beata Virgo Maria sit Dei Genitrix, et quod non duos, sed unum Filium et Dominum Christum dicamus*, etc.:—*Ejusdem Pauli Homilia . . . in Christi Domini et Salvatoris nostri Nativitatem.* These pieces are given in the *Concilia*, vol. iii, col. 1090, 1095, 1098, ed. Labbé:—*Epistola Pauli Emesseni Episcopi ad Anatholium Magistrum Militiæ*, given in a Latin version in the *Ad Ephesinum Concilium variorum Patrum Epistolæ* of Christianus Lupus (Louvain, 1682, 4to), Ep. 107.

This Paul of Emesa is to be distinguished from a predecessor of the same name, who was present at the Council of Seleuceia (A.D. 359), and adhered to the party of Acacius (Le Quién, *Oriens Christianus*, vol. ii, col. 839, but he does not give his authority); but who seems afterwards, under the emperor Jovian, to have united himself with the orthodox (Socrates, *Hist. Eccles.* iii, 25; iv. 12; Sozomen, *Hist. Eccles.* vi, 4, 12), and to have acted with them possibly at the Synod of Antioch (A.D. 363), certainly at that of Syana (A.D. 367 or 368). Gennadius (*De Viris Illustribus*, c. 31) mentions "Paulus Episcopus," he does not say of what see, as having written a little book on repentance (*De Pœnitentia Libellus*), in which he cautions the penitent against such an excess of sorrow as might lead to despair. We have no means of identifying this Paul. The period occupied by the writers enumerated by Gennadius includes that in which Paul of Emesa flourished; and as he was the most eminent prelate of the time of his name, he may possibly be the writer mentioned by Gennadius.—Smith, *Dict. of Gr. and Rom. Biog. and Mythol.* iii, 148.

Paul (St.) **the Hermit.** See Anthony, St.

Paul of Pannonia lived probably in the 5th century; according to Trithemius and Cave, in A.D. 430. Gennadius calls him *Paulus Presbyter*, and states that he knew from his own testimony (*ex dictis ejus*) that he was a Pannonian, but does not say to what Church he belonged. Paul wrote *De Virginitate servanda et contemtu Mundi ac Vitæ Institutione Libri duo*, addressed to a holy virgin, Constantia. He took the opportunity of abusing "the heretic Jovinian," the great opponent of monasticism, as a luxurious glutton. The work is lost. In some MSS. of Gennadius, and by Honorius of Autun (*De Scriptor. Eccles.* ii, 74), he is called, not Paulus, but Petrus. See Cave, *Hist. Litt.* i, 414; Trithemius, *De Scriptor. Eccles.* c. 146; Fabricius, *Biblioth. Med. et Infim. Latinitat.* v, 217, ed. Mansi.—Smith, *Dict. of Gr. and Rom. Biog. and Mythol.* iii, 149.

Paul the Presbyter. See Paul of Pannonia.

Paul of Samosata, a noted Eastern ecclesiastic of the 3d century, was a native of Samosata, and must have been born shortly after the opening of the century. Very little is accessible as to his early personal history. He was elevated to the bishopric of Antioch in A.D. 260. His original calling seems to have been that of a sophist; how he obtained admittance into the clerical order is unknown; his elevation, or at least his continuance in the see, he owed to the celebrated Zenobia, to whom his literary attainments and his political talents may be supposed to have recommended him. The charge that his personal character was not all that could be desired for the episcopal office seems groundless, when we consider the silence of the ecclesiastical writers of that period, who, if they had had the opportunity, would have gladly laid hold of anything to his disadvantage; and we should rather think that his character must have been remarkably pure and worthy to have led to his being raised from an originally obscure condition to the highest dignity in the Church. After his elevation he was apparently less scrupulous and humble, and it may be reasonably inferred from what his enemies say of him—and they are the only ones who have written about Paul of Samosata—that he manifested in the episcopal office great rapacity, arrogance, and vanity. The encyclical letter issued by the council which deposed him (see below) was published at the time of his condemnation (A.D. 269), and if the charges had been capable of refutation or denial, Paul would not have suffered them to go unanswered. He obtained, while holding his bishopric, the secular office of *procurator decenarius* (so called from the holder of it receiving a yearly salary of two hundred sestertia), and is said to have loved the pomp and state of his secular calling better than the humbler and more staid deportment which became his ecclesiastical office; and it was probably by the exercise, perhaps the abuse of his procuratorship, that he amassed the immense wealth which, contrasted with his original poverty, so scandalized his opponents. He was led also by his habits of secular grandeur, and the pride they inspired, to introduce into the Church a greater degree of pomp than had as yet been allowed, erecting for himself an episcopal tribunal (*βῆμα*) and a lofty seat (*θρόνον ὑψηλον*), and having this seat placed in a recess screened from public observation, in imitation of the higher judges and magistrates (see Eusebius, *Hist. Eccles.* vii, 30). When abroad he assumed all the airs of greatness, being attended by a numerous retinue, and affecting to read letters and to dictate as he went, in order to inspire the spectators with an idea of the extent and pressing character of his engagements. The decencies of public worship he also violated. He encouraged his admirers of both sexes to manifest their approval by waving their handkerchiefs and rising up and shouting, as in the theatres, and rebuked and insulted those whom a sense of propriety restrained from joining in these applauses. His style of preaching tended to aggravate the disaffection which his general deportment inspired. He was equally unsparing in his strictures on those former teachers of the Church whose memory was held in reverence, and in his praises of himself, "after the manner rather of a rhetorician or a mountebank than of a bishop" (Eusebius). He allowed and excited women to sing his praises publicly in the church, amid the solemnities of Easter, and encouraged his flatterers among the neighboring bishops to praise him in their discourses to the people, and extol him "as an angel from heaven." To these charges of open and ascertainable character, his accusers add others of more secret and therefore of more dubious nature, resting in fact on mere suspicion. But it is very probable that these offensive traits would have excited less animadversion had they not been connected with heretical theological opinions. Indeed, his accusers admit that, "though all groaned and lamented his wickedness in secret," they feared his power too much to provoke him by attempting to accuse him; but the horror excited by his heresy inspired a courage which indignation at his immorality had failed to excite; and they declare that, when he set himself in opposition to God, they were compelled to depose him and elect another bishop in his place (Eusebius). Mosheim, who is inclined to take the most favorable view of Paul's failings, says:

"That Paul was publicly lauded by women, and by neighboring bishops and presbyters, I can believe without much difficulty; but that he was so infatuated and so greedy of praise as boldly to urge forward these proclaimers of his virtues, I cannot believe so easily. I suspect that Paul, after the controversy arising from his

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novel opinions had become warm, and the people had become divided into factions and parties, persuaded some bishops and presbyters to defend and support his cause in public discourses; and, through his satellites, he encouraged some women, on Easter-day, when the people were all assembled, suddenly to shout forth his praise, in order to conciliate popular favor to him, and to check the rising storm of opposition. He allowed his presbyters and deacons, among other wrong things, to keep the so-called *sub-introduced* (συνεισάκτας, *subintroductas*) *women:* and he himself kept *two* young women, and carried them with him when he travelled. This was not contrary to the custom of the priests of that age, of which I have spoken elsewhere. But the bishops do not accuse Paul of any illicit intercourse with these women: whence it appears that, though a luxurious liver, he was not altogether regardless of the laws of chastity and decorum.

"Respecting the impiety of Paul of Samosata, scarcely any writer since the 3d century, who has treated of the trinity of persons in God, and of Christ, either formally or incidentally, is silent; and the writers on heresies, one and all, place him among the worst corrupters of revealed truth, and vehemently inveigh against him: so Epiphanius, Theodoret, Augustine, Damascenus, and the rest. Moreover, some of the public documents of the proceedings against him have reached us, a circumstance which has not occurred in regard to most of the other heretics. For there is extant (1) a great part of the epistle of the bishops by whose decision he was condemned in the council at Antioch, addressed to all the bishops of Christendom, to make it manifest that they had good reasons for what they had done (in Eusebius, *Hist. Eccl.* l. vii, c. 30, p. 279, etc.). But it is to be regretted that Eusebius has preserved only that part of the epistle which recounts the vices and delinquencies of the man, omitting the part which stated his doctrines or errors. If the latter had been preserved, we could more confidently and more definitely determine what were his principles. There is extant (2) a copy of one of the epistles of the bishops of the council, addressed to Paul, relating to the controversy with him (in the *Bibliotheca Patrum Parisiensis* [ed. Paris], 1644, fol., xi, 302). In this epistle, six of the bishops state their own opinions respecting God and Christ, and inquire of him whether he disagrees with them. There is extant (3) an epistle of Dionysius of Alexandria to Paul of Samosata, in which the writer chides and confutes him (in the same *Bibliotheca Patrum*, xi, 273). Though it is true that some, and for reasons worthy of consideration, deny that this epistle was written by Dionysius (q. v.), it is as unquestionably true that the epistle is very ancient. It was probably addressed to Paul by some bishop or presbyter, whose name being omitted in the early copy, some person, recollecting that Dionysius was an opposer of Paul, ascribed the epistle to him. There are extant (4) ten questions of Paul of Samosata, addressed to Dionysius of Alexandria, and the answers of the latter to these questions (in the same *Bibliotheca Patrum*, xi, 278). But this unequalled abundance of documents relative to Paul's heresy has not prevented a great diversity in opinion, both among the ancients and the moderns, respecting his real sentiments. For the ancients speak, sometimes obscurely, sometimes inconsistently, and sometimes they mistake, either from passion or prejudice; and hence the moderns differ widely, some criminating and some vindicating the man. We collect together all that can be learned respecting Paul's sentiments from these ancient documents, and compare with these statements whatever has reached us from other ancient sources.

"I. The bishops by whom Paul was condemned, in their epistle, preserved by Eusebius say: First, That *he denied his God and Lord:* τὸν Θεὸν ἑαυτοῦ καὶ Κύριον ἀρνουμένου (p. 280). Secondly, That before the bishops, assembled in council, he would not acknowledge *that the Son of God descended from heaven:* τὸν υἱὸν τοῦ Θεοῦ ἐξ οὐρανοῦ καταλελυθέναι. Thirdly, That he distinctly said *Jesus Christ originated on earth:* Λέγει Ἰησοῦν Χριστὸν κάτωθεν. Fourthly, That he went over to the abominable heresy of Artemas. What the heresy of Artemas was, with which they tax Paul, is a question of doubt and uncertainty. I shall therefore pass by this charge, and consider only the others; in which, doubtless, the chief error of Paul was included, and that error which was the cause of so much odium against him. From these charges it is evident that he would not acknowledge *Jesus Christ* to be *both God and man;* or he denied that Jesus Christ was a person—if I may so say—*compounded* of God and man. For when he said *the Son of God did not descend from heaven, but originated on the earth,* what could he mean but that Christ was a *mere man,* though divinely begotten of the Virgin Mary? And what could the bishops mean, when they taxed him with *denying his God and Lord,* but that he divested Christ of his *divinity,* or denied that a divine person received the man Christ into union with himself? From the same charges it also appears that he called the *man* Christ the *Son of God;* and this, undoubtedly, because he was supernaturally produced from the Virgin Mary. For he denied that the *Son of God descended from heaven;* and as this, most certainly, must be understood as referring to *Christ,* it is manifest that he applied the title *Son of God* to the *man Christ.* This alone is a sufficient refutation of the error of those who believe what Marius Mercator asserts (*De Anathematismis Nestorii,* in his *Opp.* ii, 128), that *Paul of Samosata represented Christ as being a man, born like other men of two parents.* Yet we have a better witness for confuting this error in Paul himself, who distinctly says (Quæstio V, in the *Biblioth. Patr.* xi, 286), Ἰησοῦν ὁ γεννηθεὶς ἐκ τῆς ἁγίου καὶ Μαρίας τῆς παρθένου.—That the bishops, whose charges we are considering, did him no injustice, he himself makes manifest. For all his *ten questions* now extant, whether addressed to Dionysius or to another person, have one sole aim, namely, to evince, by means of various texts of Scripture brought together, that Christ was a *mere man,* and destitute of any divinity; or, what amounts to the same thing, to confute the belief that the *divine* and *human* natures united in Christ produced *one person.* It is therefore not necessary to produce the testimony of others among the ancients to the same point. Yet I will add that of Simeon Betharsamensis, a celebrated Persian, near the beginning of the 6th century, whose testimony I regard as of more value than that of all the Greek and Latin fathers. In his epistle on the heresy of the Nestorians (in Jos. Sim. Assemani's *Bibliotheca Oriental.* i, 347) he says: 'Paulus Samosatenus de beata Maria hæc dicebat: "*Nudum hominem* genuit Maria, nec post partum virgo permansit. Christum autem appellavit *creatum, factum, mortalem* et *filium* (Dei) *ex gratia.*" De se ipso vero dicebat: "Ego quoque si voluero, Christus ero, quum *ego et Christus unius, ejusdemque simus naturæ.*"' These statements accord perfectly with the allegations of the bishops, and with the character of Paul, who was rash and extravagant. Epiphanius also (*Hæres.* lxv, 617) says of him that *he gave himself the appellation of Christ;* a declaration which is elucidated by the quotation from the Persian Simeon.

"II. The six bishops of the Council of Antioch, in their letter to Paul before sentence was pronounced upon him, while they state their own doctrine respecting God and Christ, condemn some errors of their adversary. In the first place, they say it could not be endured that he should inculcate υἱὸν τοῦ Θεοῦ Θεὸν μὴ εἶναι πρὸ καταβολῆς κόσμου, and δύο Θεοὺς καταγγέλλεσθαι, ἐὰν ὁ υἱὸς τοῦ Θεοῦ Θεὸς ἐπιρρόσηται (*Biblioth. Patr.* xi, 303). The bishops speak less definitely than could be wished; in consequence, perhaps, of the studied obscurity of Paul, who did not wish his real sentiments to be distinctly known. Yet it is not difficult to see whither tend the sentiments they attribute to him. First, he acknowledged *that there is something in God, which the Scriptures call the Son of God.* He therefore supposed that there are *two Sons of God*—the one *by grace,* the man Christ; the other *by nature,* who existed long before the other Son. Secondly, *He denied that the latter Son of God was God anterior to the creation of the world.* Thirdly, Consequently he held *that this Son of God became God at the time the world was created.* These statements appear confused, and very different from the common apprehensions; but they will admit of elucidation. Paul meant to say that the *energy*—or, if any prefer it, the *Divine energy*—which he denominated the *Son of God,* was hidden in God, before the creation of the world; but that, in a sense, it issued out from God, and began to have some existence exterior to God, at the time God formed the created universe. Fourthly, Hence he inferred *that* (p. 710) *those profess two Gods* (or speak of *two* as in the place of the *one God*) *who proclaim the Son of God to be God;* but undoubtedly, considering what precedes, the limitation should be added, *before the creation of the world.* His belief was that *they* divide the one God into two Gods, who make the Son of God to have existed as a *person,* distinct from the Father, before the foundation of the world. He did not deny, as we have seen, that the Son of God was, in some sense, made God at the time the world was created.—From all this we learn that Paul denied the *eternal generation* of the Son of God, and also his personal *distinctness* from the Father; and he supposed that when God was about to create the world he sent out from himself a certain *energy,* which is called the *Son of God,* and also *God,* although it is nothing distinct from God. These ideas may be further illustrated by the subsequent charge of the bishops; in which they not obscurely tax Paul with representing God the Father as creating the world by the *Word* (ὡς δι' ὀργάνου καὶ ἐνεστήμης ἀνυποστάτου) *as by an instrument, and by intelligence, having no separate existence or personality.* For it hence appears that by the Son or *Word of God,* he understood the divine *wisdom* (ἐπιστήμην); which, before the world was created, had been at rest in God, and hidden during numberless ages: but now, when the supreme God formed the purpose of creating the world, it exhibited its powers, and, as it were, came out from the bosom of the Father; or, in other words, it manifested its presence by discriminating, acting, and operating. From that time onward it is called, though figuratively, the *Son of God,* because it proceeded forth from God, just as a son does from his parents; and also *God,* because it is essentially God, and can be conceived of as separate from him only by an abstraction of the mind. In perfect accordance with these views are the statements of other ancient writers. Thus Epiphanius (*Hæres.* lxv, 608) states the senti-

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ments of Paul: *God the Father, Son, and Spirit are one God. The Word and Spirit are ever in God, as reason is in man; the Son of God has no separate existence, but he exists in God. . . .* υἱὸς ἐν τῷ πατρί, ὡς λογος ἐν ἀνθρώπῳ. *The Son is in the Father, as reason* (not *speech, sermo*, as Petavius rendered it; but ἐπιστήμη, as the bishops term it) *is in man.* Epiphanius, who as an author was not distinguished for his accuracy and research, has not stated all that Paul held, but what he has stated is very well. I omit similar citations from Athanasius and others, that the discussion may not be too prolix.

"III. Dionysius, or whoever wrote the epistle bearing his name (in the *Biblioth. Patr.* xi, 273, 274), says that Paul taught: δύο (esse) ὑποστάσεις καὶ δύο πρόσωπα τοῦ ἑνὸς ἡμῶν Χριστοῦ, καὶ δύο Χριστους, καὶ δύο υιους, ἕνα φύσει τὸν υἱὸν τοῦ Θεοῦ προϋπάρχοντα, καὶ ἕνα κατ' ὁμονυμιαν Χριστὸν καὶ υἱὸν τοῦ Δαβιδ. Whether Paul so expressed himself, or whether Dionysius so inferred from the language of Paul, there is nothing here disagreeing with the opinions of Paul. For since he declared Christ to be a mere man, born of Mary; and denied that the Wisdom of God, combined with the man Christ, constituted one person; and yet asserted that the eternal Son of God, by whom the world was created, dwelt in the man Christ; and as he also called the man Christ the Son of God, and applied the same appellation, Son of God, to that power of the divine Wisdom which projected the world—it must necessarily be that, in some sense, he recognised *two* distinct and separate things in Christ, *two forms, two Sons, two Christs.* Here it should be noticed that the word ὑποστασις, in the language of Dionysius, is not to be understood in *our* sense of the term, but in a broader acceptation. From the questions of Paul (*Quæst.* vii, p. 280) it appears that he used the word ὑπόστασις in a broad sense, as applicable to anything that is or exists, whether it subsists by itself or only in something else. The eternal Son of God, which Paul acknowledged to exist in Christ, he could not have regarded as truly an ὑποστασις or person. For, if he had so regarded it, he would have admitted the very thing which he denied, namely, that the Son of God is a *person* distinct from the person of the Father. In this same epistle (p. 274) Dionysius blames Paul for saying, ἄνευ τῆς ἀσκητικῆς καὶ ἐπιπόνου δικαιοσυνης. He therefore admitted that God, in the sense before explained, i. e. as being the *Wisdom of God*, dwelt in Christ. But he added that God dwelt in Christ, *sine laboriosa justitiæ exercitatione.* This well explains the views of Paul, and in part confirms my former remarks. For Paul's meaning is that *Christ*, while obeying the commands of the law, and suffering its penalties, acted and suffered *alone;* nor did *God*, as present with him, either act or suffer along with the man Christ. Hence it appears that Paul rejected altogether the *union* of the divine and human natures in Christ. In this manner Dionysius correctly understood him, as appears from the confutation he subjoined, in which he endeavors to show, by many proofs, that God was *born* in Christ, and *suffered* the penalties, and *died.* More passages of a similar character might be drawn from this epistle; but they are not needed.

"IV. In *the ten questions* proposed by Paul to Dionysius, the sole aim of Paul is to prove that the *man* born of Mary had no *community of nature* or of *action* with *God* dwelling in him. Hence he brings forward the texts in which the soul of Christ is said to be *troubled* and *sorrowful* (John xii, 27; Matt. xxvi, 38). He then asks: Can the natnre of *God* be sorrowful and troubled? (p. 712). He also lays before his antagonist the words of Christ to the Jews, *Destroy this temple*, etc. (John i, 19), and then demands, Can *God* be dissolved? This objection, so easy of solution, Dionysius answers miserably, by resorting to a mystical interpretation. For he would have Paul believe that by the *temple* which Christ represents us to be *dissolved* must be understood the *disciples* of Christ; because these the Jews actually *dissolved*, that is, dispersed and scattered. Some of the other answers are no better. In Question V (p. 286) Paul says: Luke tells us (ch. ii, 40) that Christ *grew.* But can *God* grow? If, therefore, *Christ* grew, he was nothing but a *man.* With this argument the good Dionysius is greatly puzzled. But at length he finds his way out, and says: 'The *boy* who, as Luke tells us, *grew and waxed strong*, is the *Church*, so that αὔξησις τοῦ Θεοῦ ε.ς τὴν ἐκκλησιαν ἐστί, *the growth of God, relates to the Church:* for it is recorded in the Acts that the Church increased daily and was enlarged, and that the Word of God increased every day.' How ingenious and beautiful! If all the bishops who opposed Paul were like this Dionysius for acuteness and genius, I do not wonder they could not refute him. And lest this fine response should lose its force and beauty, Dionysius closes it with exquisite taunts.

"But I will desist. Paul, undoubtedly, had wrong views, and views very different from those which the Scriptures inculcate. But his adversaries also appear to have embraced more than one error, and they had not sufficiently precise and clear ideas on the subject they discussed. These statements, derived from the best and most credible documents on the subject, if carefully examined and compared together, will give us easy access to the real sentiments of Paul of Samosata. The system he embraced, so far as it can be ascertained at the present day, is contained in the following propositions: 1. God is a perfectly *simple unit*, in whom there is no division into parts whatever! 2. Therefore, all that common Christians teach respecting different *persons* in God, an eternal Son of God, and his generation from eternity, is false, and should be corrected by the Holy Scriptures. 3. The Scriptures speak indeed of the Father, the Son, and the Holy Spirit. But those texts must be so understood as not to militate with the clearest and most certain doctrine of both reason and Scripture respecting the *unity* of the divine nature. 4. The Son of God mentioned in the Scriptures is merely the *Reason* (λόγος) and *Wisdom* (ἐπιστήμη) of God. Those who have translated the Greek writers concerning Paul into Latin (De Valois, Petavius, and others) commonly render the Greek word λόγος by the Latin word *Verbum.* This is wrong. From the epistle of the bishops at Antioch to Paul, it is clear that *he* understood by λογος the divine *Wisdom.* Hence this Greek word is equivalent to the Latin word *ratio.* Marius Mercator, whom many follow (*De Anathematismo Nestoriano*, in his *Opp.* ii, 128, ed. Garnerii), erroneously says: 'Verbum Dei Patris, non substantivum, sed *prolativum*, vel *imperativum*, sensit Samosatenus.' But Paul did not recognise the word προφορικὸν (*prolativum*); and by the word λογος he intended the *Wisdom* or the *Reason* of God, as is manifest from Epiphanius (p. 713), who, it must be confessed, is not always sufficiently accurate (*Hæres.* lxv, 609): Λόγον νομιζουσι σοφιαν, οἱον ἐν ψυχῇ ἀνθρώπου ἕκαστος ἔχει λόγον. 5. This *Reason* of God was at rest in him from eternity, and did not project or attempt anything exterior to God. But when God determined to create the visible universe, this *Reason* in a sense *proceeded* out from God, and acted exteriorly to God. On this account, in the Scriptures, it is metaphorically called the *Son of God.* 6. The *Spirit* is that *power* which God possesses of producing and animating all things at his pleasure. It first received the name of *Spirit* when it manifested itself in the creation of the world; and it is so called because it may be compared to the *wind* or the *breath*, which produces motions in the air. When it excites pious emotions in the souls of men, it is called the *Holy Spirit.* 7. Therefore, until God entered on the creation of the world, and operated externally, there was neither any Son of God nor any Holy Spirit. Yet both may, in a certain sense, be pronounced *eternal*, because they eternally existed in God. 8. When God would make known to men a way of salvation superior to that of Moses, he, by means of that eternal *power* of his, which gives life and motion to all things, and which is called the *Holy Spirit*, begat, of the Jewish Virgin Mary, that very holy and most perfect *man Jesus:* and this *man*, because he was begotten by the power of God, without any intervening agency, is also called the *Son of God;* just as a house receives the name of its builder (see Dionysius, *Epistle to Paul*, ut sup. p. 274). 9. This extraordinary *man*, though he was more holy and more noble than any other mortal, yet lived and acted in the way and manner of other men, and was subject to all the wants and frailties which are incident to our nature. All the things which he either did or suffered prove clearly that he was a *mere man.* 10. But to enable him to perform the functions of a *divine ambassador*, without failure (for, as a man, he was liable to errors and defects), that same divine *Reason*, which proceeded forth, as it were, from God at the time the world was created, joined itself to his soul, and banished from it all ignorance on religious subjects and all liability to failure. At what *time*, in the opinion of Paul, the divine Reason or Wisdom became associated with the soul of Christ, I do not find stated. I can suppose that the advent of the Reason or Word of God to be made Christ was delayed till the commencement of his public functions; because, previously, the man Christ did not need the aid of this eternal Wisdom. 11. This presence of the divine Wisdom (which is nothing different from God himself) in the man Christ, makes it proper that this man should be, and he is, called *God.* Athanasius (*De Synodis*, in *Opp.* ii, 739): Οἱ ἀπὸ Παὐλου τοῦ Σαμοσατέως λέγονται, Χριστὸν ὕστερον (p. 714) μετὰ τὴν ἐνανθρώπησιν ἐκ προκοπῆς τεθεοποιῆσθαι, τῷ τὴν φύσιν ψιλὸν ἄνθρωπον γεγονέναι. 12. It will be no mistake, then, if we say there are *two* Sons of God, and that there were in Christ two ὑποστάσεις, or two distinct separately existing things, two *forms* or πρόσωπα. 13. But we must be careful not to commingle and confound the acts of these two Sons of God. Each acts alone, and without the other. The *divine Reason*, with no co-operation of the man, speaks by Christ, instructs, discourses, sways the minds of the auditors, and performs the miracles. On the other hand, the *man*, with no co-operation of the divine Reason dwelling in him, is begotten, is hungry, sleeps, walks, suffers pain, and dies. 14. At length, when the man Christ had fulfilled his mission, the divine *Reason* left the *man*, and returned to God. Epiphanius (*Hæres.* lxv, § 1, p. 608): Φησὶ Παὐλος· Ἐλζών ὁ λογος ἐνήργησε μονος, καὶ ἀνῆλζε πρὸς τὸν πατέρα. This passage is miserably translated by Dion. Petavius (as are many other passages in Epiphanius) thus: 'Sed solum, inquit Paulus, adveniens verbum, totum illud administravit, et ad patrem revertit.' The true meaning of the passage is: *The divine Reason came* (to the man Christ, long after his birth, and when in mature life), *and solely* (with-

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out any community of action with the human nature) *operated in him, and afterwards returned to God*" (Mosheim, *History of Christianity in the First Three Centuries*, ii, 228 sq.).

The writers on the history of doctrines vary in their opinions respecting the relation in which Paul of Samosata stands, whether to Sabellianism or to the Unitarianism of the Artemonites (see Euseb. v, 28, ab init.); comp. Schleiermacher, p. 389 sq.; Baumgarten-Crusius, i, 204; Augusti, p. 59; Meier, *Dogmengesch.* p. 74, 75; Dorner, p. 510). The difference between Sabellius and Paul may be said to have consisted in this, that the former thought that the whole substance of the divine Being, the latter that only one single divine power had manifested itself in Christ. Trechsel (*Geschichte des Antitrinitarismus*, i, 81) agrees with this, calling Samosatianism "the correlate of Sabellianism, according to the measures of the mere understanding." The divine here comes only into an external contact with man, touches human nature only on the surface; while, on the other hand, the human element comes to its rights more than in the system of Sabellius. Dionysius of Alexandria, as we have seen, was the first to write against Paul, and afterwards assembled some councils against him at Antioch, about 264. In the last of these councils, which appears to have met in the year 269, one Malchion, a rhetorician, an acute and eloquent man, so skilfully drew Paul out of the subterfuges in which he had before lurked that his error became manifest to all. As he would not renounce his error, he was divested of the episcopal office, and excluded from the communion by common suffrage. This decision Paul resisted; and relying perhaps on the patronage of queen Zenobia, and on the favor of the people, he refused to give up the house in which the bishop resided, and in which the Church was accustomed to assemble. But when Zenobia was conquered by the emperor Aurelian, in the year 272, and the contest was taken before the emperor, the case was referred for arbitrament to the Romish and Italian bishops, who decided against Paul. It is probable that Paul, notwithstanding his deposition, continued to preach and to propagate his opinions. Nothing subsequent, however, is known of him. His followers, and he had many, formed themselves into a sect, and flourished under the name of *Paulians* (q. v.), or *Paulianists*, for some time after.

Paul does not seem to have written much. The ten questions and propositions extant under his name, and addressed, according to the existing title, to Dionysius of Alexandria, have been noticed. A Greek MS. work, ascribed by some to John of Damascus, contains a fragment of a work by Paul, entitled Οἱ πρὸς Σαβελλιανὸν λόγοι (*Ad Sabellium Libri*), and some fragments of this are cited in the *Concilia* (iii, 388, ed. Labbé). Vincentius Lirinensis, in his *Commonitorium*, states that the writings of Paul abounded in quotations from the Scriptures both of the O. T. and the N. T. To introduce his Christology into the mind of the people, he undertook to alter the Church hymns, but was shrewd enough to accommodate himself to the orthodox formulas, calling Christ, for example, "God of the Virgin" (Θεὸς ἐκ παρθένου), and ascribing to him even homoousia with the Father, but of course in his own sense. See, besides the authorities already referred to, Eusebius, *Hist. Eccles.* vii, 27–30; Mansi, *Coll. Conc.* i, 1033 sq., especially *Epistol. Episcopar. ad Paul.* v, 393; Epiphanius, *Hist. Eccles.* 65, 1; Maji, *Nov. Collect.* vii, 1, p. 68, 299 sq.; Fragments in Leont. Byz. *Contr. Nestor. et Eutych.* iii; Ehrlich, *Dissertatio de Errorib. Pauli Samos.* (Leips. 1745, 4to), p. 23; Fuerlin, *De Hæres. Pauli Samos.* (Götting. 1741, 4to); Schwab, *De Pauli Samos. vita atq. Doctr.* (Herbip. 1839); Cave, *Hist. Littér.* ad ann. 260, i, 135; Le Quién, *Oriens Christianus*, i, 705; Tillemont, *Mémoires*, iv, 289 sq.; Neander, *Ch. Hist.* ii, 269 sq.; id. *Diogenus*, i, 169, 206; Schaff, *Ch. Hist.* i, 289 sq.; Pressensé, *The Early Years of Christianity* (*Heresy and Christian Doctrine*), p. 131 sq.; Baur, *Dreieinigkeitslehre*, i, 298–335; Hagenbach, *History of Doctrines*, vol. i; and his *Erste drei Jahrh.* etc., vol. xvi; Hefele, *Conciliengesch.* i, 109 sq., 225, 411, 507; Smith, *Dict. of Gr. and Rom. Biog. and Mythol.* iii, 149 sq. (J. H. W.)

Paul THE SILENTIARY, a Christian poet of the 5th century, was of a noble family, the son of Cyrus and grandson of Florus, and possessed of great wealth. He held in the palace of Justinian the office of chief of the Silentiarii, a class of persons who had the care of the emperor's palace. When the church of St. Sophia at Constantinople was rebuilt by Justinian in 562, Paul wrote a description (or ἐκφρασις) of the edifice, in 1026 Greek hexameters, with a proœmium consisting of 154 iambic verses. It is evident from this poem that he was a Christian. The work was edited, with notes and a Latin translation, by Ducange (Paris, 1670); the text, edited by Becker, is contained in the Bonn edition of the "Byzantine Historians" (1837), with a second part, consisting of 275 hexameters and a proœmium of 29 iambics, not included in the edition of Ducange. Paul was also the author of a poem entitled Εἰς τὰ ἐν Πυθίοις θέρμα, and of several epigrams, which are included in the Greek Anthology. See Fabricius, *Bibliotheca Græca* (ed. Harles), iv, 487; vii, 581; Smith, *Dict. of Gr. and Rom. Biog. and Mythol.* iii, 151 (1849); Darling, *Cyclop. Bibliog.* vol. ii, s. v.

Paul THE SIMPLE (*Paulus Simplex*), so called on account of the childlike simplicity of his character, was a disciple of St. Anthony, who flourished in the 4th century. His native country appears to have been Egypt, but the place of his residence is not described. He was a poor countryman, who, till the age of sixty, had served God in the married state. His retirement into the desert was occasioned by his surprising his wife, who was exceedingly beautiful, and must have been much younger than himself, in the act of adultery with a paramour, with whom she appears to have long carried on a criminal intercourse. Abandoning to the care of the adulterer, not only his guilty wife, but also his innocent children, according to Palladius and Socrates, he took his departure, after having, "with a placid smile," said to the adulterer, "Well, well; truly it matters not to me. By Jesus! I will not take her again. Go; you have her, and her children; for I am going away, and shall become a monk." The incident affords a curious illustration of the apathy which was cherished as a prime monastic virtue, and offers an instance of what was probably in that day still rarer, monastic swearing. A journey of eight days brought him to the cell of St. Anthony, then in the zenith of his reputation. "What do you want?" said the saint. "To be made a monk," was Paul's answer. "Monks are not made of old men of sixty," was the caustic rejoinder. The fervor of the candidate induced him to remain three days without food at the door of the hermit; and Anthony, won by his importunity and earnestness, at length admitted him as a disciple. After a long and rigorous practice of obedience, he was placed in a cell at three miles' distance from Anthony's, who came to regard Paul as the holiest among his followers. Paul is reputed to have possessed the gift of miracles in a far more eminent degree than his great master; and to him, it is said, St. Anthony was in the habit of sending such sick or possessed persons as he himself was unable to cure. The date of Paul's retirement and the time of his death are not known; but an anecdote recorded in the *Eccles. Græc. Monumenta* of Cotelerius (i, 351) shows that he was living at the accession of the emperor Constantius II, A.D. 337. See Palladius, *Hist. Lausiac.* c. 28, in the *Biblioth. Patrum* (Paris, 1654, fol.), xiii, 941; Sozomen, *Hist. Eccles.* i, 13; Tillemont, *Mémoires*, vi, 144; Neale, *Hist. of the Holy East. Church* (*Patriarchate of Alexandria*), i, 152.—Smith, *Dict. of Gr. and Rom. Biog. and Mythol.* iii, 151.

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Paul of Thebes, a saint of the early Christian Church, whose personal history is enshrouded in mystery by legends and traditions, was born, according to Jerome, in the second half of the 3d century. He early lost his rich Christian parents, and during the Dacian persecutions fled into the Theban wilderness, where he lived for ninety-seven years in communion with his God, to be seen only by man in his dying hours, when the anchorite Antonius found him.

Paul Veronese. See Paolo Veronese.

Paul I, pope of Rome, was a native of the city of Rome, a brother of pope Stephen III (q. v.), whom he succeeded, and by whom he was employed in important political missions. Paul I began his pontificate May 29, 757, amid much opposition and disorder. There were at the time two parties at Rome, the Frankish and the Italian. He owed his elevation to the Frankish party. The Italians were led by Theophylactus, who disputed for a while the right to the pontificate with Paul; the latter, however, proved strongest in the contest, and finally secured submission. Paul's pontificate is distinguished partly by efforts for the complete and secure papal possession of the territories which were claimed as granted by the Frankish king, and partly by the remarkable growth of papal power in Rome itself. Baxmann (*Gesch. der Politik der Päpste*, ii, 251) says: "Very seldom have the politics of Rome seen so much deceit and fraud, or so borne the character of unconscientiousness and doubletonguedness, as under pope Paul I." In order to retain the newly acquired exarchate of Ravenna, and to strengthen himself against the attacks of the Lombards and the Byzantines, Paul sought the good graces of king Pepin, and prevented this ruler from alliance with the iconoclastic Greeks (see the *Codex Carolinus*, in Muratori, vol. iii, pt. ii, p. 116 sq.). One of the most troublesome neighbors of the papal territory was the Lombard king Desiderius, who devastated it several times. He was, however, conciliated in A.D. 766, and we find Desiderius at Rome that year engaged in his devotions, and putting the Church in possession of some portions of his property. Pope Paul I is venerated by the Romish Church as a saint (June 28). He was a friend of the monks, and erected a monastery in his parental home. He was kind towards the poor, and exhibited a compassionate spirit for all troubled hearts. He died June 28, 767, and was succeeded by his brother, who is known as Constantine II. Pope Paul's letters are preserved in the collections of the councils, and in Gretser's collection; but as one of them bears a date after the decease of this pontiff, their genuineness is called in question. See Raynaldus, *Annales*; Chacon, *Vitæ Pontificum Romanorum*; Bower, *Hist. of the Popes*, vol. iii; Riddle, *Hist. of the Papacy*, i, 322-324; Reichel, *Hist. of the Roman See in the Middle Ages*, p. 113 sq.; Neander, *Church Hist.* vol. iii; Milman, *Hist. of Lat. Christianity*, ii, 428-432; Aschbach (R. C.), *Kirchen-Lexikon*, s. v. (J. H. W.)

Paul II, pope of Rome, was a Venetian by birth. His original name was *Pietro Barbo*, and he was the nephew of pope Eugenius III, through the sister of the latter. Barbo had been successively archdeacon at Bologna and bishop of Cervia. He entered upon the pontificate in 1464. Paul II began by correcting abuses, and checking the exactions of the officers and secretaries of the papal court, who levied contributions at pleasure from those who had occasion to apply to Rome for licenses, rescripts, and other official papers. He endeavored also to form a league of the Christian princes against the Turks. But while he resumed the design of his predecessor for a general crusade against the Mohammedans, Paul adopted a course of policy which perpetuated disunion in Christendom. He aided Ferdinand in expelling the partisans of Anjou from Naples (q. v.), and consequently quarrelled with that monarch respecting certain fiefs and arrears of tribute claimed by the Holy See; he attacked Podiebrad, king of Bohemia, on the ground that he favored the Hussite movement, and sent a legate to Louis XI to claim the definite revocation of the Pragmatic Sanction. And so, while Paul opposed the king of France, excited a civil war in Bohemia (q. v.; see also Hussites; Poland), and fomented the discords of Italy, the common interests of Christendom were forgotten, and the Turks continued to acquire new territory. When, by their taking of Negropont, the establishment of the naval power of the Turks in Europe seemed a certainty, and they threatened Italy, he proclaimed (in 1468) a general peace among the Italian governments, threatening with excommunication those who did not observe it. But the decision had been reached too late, and ere the final preparations for a united attack of the Turks had been perfected, pope Paul II died suddenly, July 25, 1471. He was the first pontiff who openly declared himself a foe to the progress of knowledge. An academy had been formed at Rome for the cultivation of Greek and Roman antiquities and philology, of which Pomponius, Lætus, Platina, and other learned men were members. Paul, who, unlike his predecessor Pius II, had no taste for profane learning, became suspicious of the academicians and their meetings. Some one probably excited his suspicions by accusing them of infidelity and of treasonable designs. The academy was proscribed, some of its members ran away, others were seized and tortured, and among them Platina, who after a year's imprisonment was released through the intercession of several cardinals. It may easily be supposed that Platina, in his *Lives of the Popes*, which he wrote afterwards under Sixtus IV, did not spare the memory of Paul II. But besides Platina, other contemporary writers, such as Corio Ammirato, an anonymous chronicler of Bologna, and the monk Jacopo Filippo of Bergamo, all speak unfavorably of this pope. Cardinal Querini has undertaken the defence of Paul II in his *Vindiciæ adversus Platinam aliosque Obtrectatores*, and Romanists claim that Paul II is maligned by Protestants because he proved the persecutor of the Hussites. There is however no justice in this accusation, for many Romanists themselves confess that Paul II was envious, malicious, and hypocritical. His vacillating policy speaks for itself. He was ambitious for the extension of papal power, and resolved to maintain the privileges of ecclesiastics, and their exemption from the jurisdiction of temporal courts, as is most clearly proven in his conduct towards Louis XI, and the treacherous cardinal Balluc, who deserved to be executed for the betrayal of his sovereign to Charles of Burgundy at Perronne. See Muratori, *Script. Rer. Ital.* vol. iii, pt. ii, p. 993; Bower, *Gesch. der Römischen Päpste*, ix, 312; Artaud, *Hist. des Souverains Pontifs Rom.* (Paris, 1847), iii, 341 sq.; *Hist. of Popery* (Lond. 1838, 8vo), ch. xvi; Reichel, *Hist. of the Roman See in the Middle Ages*, p. 235 sq.; Wetzer u. Welte (R. C.), *Kirchen-Lexikon*, s. v.; Aschbach, *Kirchen-Lexikon*, s. v. (J. H. W.)

Paul III, a noted pope of Rome, flourished in a most critical period of the history of the Christian Church. His original name was *Allessandro Farnese*. He was born at Carino, in Tuscany, in 1468. He was educated at the university of the Medici at Florence, and there acquired great familiarity with the Latin and the Greek. After this he lived at Rome, largely given up to pleasure and frivolity. He kept low company, supported mistresses, became a father, and in many ways gained an unenviable notoriety. He finally, however, became more serious, and determined to enter the service of the Church. He was first employed in the apostolical chancellory, and soon gained friends by his learning and promptness in the discharge of all duties. In 1493 he was made bishop of Montefiascone, and in 1499 was created a cardinal. As such he served in important trusts, and eventually became bishop of Ostia and dean of the Sacred College.

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On the death of Clement VII, in 1534, Farnese was elected pope, just at the crisis when the most urgent applications were made by the various states of Europe to Rome for the assembling of a general council, which was required by the state of the Western Church, distracted by the disavowal of the papal supremacy by Luther and Zwingli, as well as by the measures of Henry VIII of England. For a while it seemed as if the new pontiff was well adapted for the settlement of the great controversies. He showed himself favorable to the Reforming party within the Church. He made choice of discreet and honorable men for his college of cardinals. Of those to whom Paul III gave the red hat shortly after his accession were Contarini, Caraffa, Pole, Sadolet, and others, most of whom had belonged to the Oratory of Divine Love, and some of whom were friendly to the Protestant doctrine of salvation. He also appointed commissioners of reform, whose duty it was to point out and remove the much-complained-of abuses in the Roman curia. He even entered into negotiations with the Protestants of Germany, through his nuncio, Peter Paul Vergerius, and it seemed not impossible that the concessions which he was ready to make would once more unite these and all Protestants with the Romish body. In 1537 Paul gave further expression to his desire for peace and union by his call of the council to meet in Mantua in the month of May. The German Protestants, believing the pontiff sincere in his endeavors, were encouraged to appoint Luther to draw up a clear statement of their grievances and differences of opinion, and at the meeting of the League of Smalcald (q. v.), in February, adopted the articles which Luther had written out and presented. But as they feared that their radical position about the papal and episcopal authority would not be likely to find favor with Romanists, the assembly rejected the invitation to the council, and simply placed in the hands of the papal nuncio and the imperial vice-chancellor the articles adopted. The Romanists, discouraged and maddened by the boldness of the Protestant party, now hoped to bring about by threats what they had failed to carry in kindness. They encouraged the leading Roman Catholic estates to join themselves together in Christian union, or, as they called the body, the *Holy League* (q. v.). The Protestants, seeing the hostile array of the Romanists, now strengthened the Smalcald leaguers, and entered into friendly relations with Switzerland. Every preparation was made on both sides for conflict, and not for peace, and yet both claimed to be preparing simply for defence. In 1540 the emperor Charles of Germany called another conference, for the purpose of effecting a religious union that might have the approval of the pope. See INTERIM OF RATISBON. The good feeling which prevailed at the opening of this conference at Ratisbon, in 1541, made the sanguine Contarini and his friends very hopeful; but while Bucer and Melancthon were moderate and yielding, Luther was dissatisfied with the platform adopted on account of its want of definiteness, and had no confidence in the practicableness of a union. On the Romish side, the same opposition and distrust manifested itself. Caraffa would not approve of the terms of the agreement which Contarini had sanctioned, though he conceded that there was need of practical and immediate reforms. "Caraffa stood forth as the representative and leader of those who were resolved to defend to the last the polity and dogmas of the Church against all innovation, while at the same time they aimed to infuse a spirit of strict and even ascetic purity and zeal into all its officers, from the highest to the lowest." Paul III took sides with Caraffa and his party. Some, and it seems reasonably, claim that there was jealousy of Charles V at Rome, and that the project of this conference was frustrated because it was feared that Charles V, strengthened by the destruction of the Protestant league of Smalcald, would prove treacherous to the papacy, like Henry VIII of England. The papal party, therefore, not only broke up the Ratisbon conference, but shortly after the papal troops which had been sent Charles were recalled, and Francis I was even induced to side with the Protestants, who were now in conflict with the imperial forces. The result was that the Protestant cause, at the moment when it was possibly on the verge of extinction, was strengthened by its worst enemies (see Fisher, p. 49, 165). A general council of the Church was indispensable, if the Protestants were ever to be gained over again to the old fold. Henry VIII had been excommunicated, and England was greatly distanced from papal interests; and the Jesuitic order, which had been sanctioned, had failed to effect a healing of the discord. In 1542, finally, the call was issued by papal will, but the war between Charles and Francis which was now waging delayed the assembling of the conference (at Trent) until 1545. These delays are also charged upon Paul, but it can hardly be doubted that much of it was due to the difficulties of the times. We need hardly add that the council [see TRENT] failed to bring about the much-desired result. Paul himself did not live to see the close of the council, which occurred in 1563. He died Nov. 10, 1549, and was succeeded by Julius III (q. v.). Pope Paul was devotedly attached to his own friends, and though he favored reform, he lacked boldness, and feared too much from defections, which were probably never intended, or even conceived, except in his own imagination. The charges of vacillation in his dealings with the Protestants may be true or not, but the charges of simony and selfishness which have been presented against him are not so easily answered. He was anxious to aggrandize his own family. His natural son, Pier Luigi Farnese, he made first duke of Castro, and afterwards duke of Parma and Piacenza. For his grandson Ottavio he obtained the hand of Margaret, a natural daughter of Charles V, and made him duke of Camerino. The pope subdued the people of Perugia who had revolted against him, put to death several of the leaders, and built a citadel to keep the citizens in awe. He also attacked the Colonna, the most powerful baronial family in the neighborhood of Rome, took all their strongholds, and obliged the members of that family to take refuge in the fiefs which they held in the kingdom of Naples. He received in the same year the news of the tragical death of his son Pier Luigi, who was murdered at Piacenza, where he had made himself odious by his tyranny and his lust. Overcome with grief at the news, he told his two grandsons, who were with him at the time, to take warning from their father's death, and to live in the fear of God. Pope Paul III maintained a correspondence with Erasmus and cardinal Sadolet, and also wrote some *Notes* to several of Cicero's letters. See Panvinius, *Vita Pauli III*; Querini, *Imago pontificis Pauli III*; Raynaldus, *Annales*; Ranke, *Hist. of the Papacy*, i, 112 sq.; Riddle, *Hist. of the Papacy*, vol. i; Gieseler, *Eccles. Hist.* iv, 165; Burnet, *Hist. of the Reformation*, vol. iii; Fisher, *Hist. of the Reformation*, p. 8, 49, 165, 395, 401; Lea, *Hist. of Sacerdotal Celibacy*; Ffoulkes, *Hist. of the Divisions of Christendom*, i, § 63; Robertson, *Hist. of Charles V*; *Zeitschrift für historische Theologie*, April, 1875, art. i; Wetzer u. Welte, *Kirchen-Lexikon* (R. C.), viii, 231. (J. H. W.)

Paul IV, pope of Rome, was the descendant of a noble Neapolitan family named *Caraffa*, and was born in Naples in 1476. His early career was distinguished for ascetic rigor. In 1507 he was appointed bishop of Chieti, in which see he labored most earnestly for the reformation of abuses, and for the revival of religion and morality. With this view he established, in conjunction with several congenial reformers, the congregation of secular clergy called *Theatines* (q. v.), and was himself the first superior. He was made cardinal in 1536, and organized the tribunal of the Inquisition in Rome. On the death of Marcellus II in 1555, al-

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though in his seventy-ninth year, he was elected to succeed. He entered upon the wider career which his new position opened for him with all the ardor of a young man, and with all the stern enthusiasm which had characterized him during life. He was remarkably large and lean, walked with a hurried step, and seemed to be all sinew. As he had never confined himself hitherto in his daily habits to any precise rules—he would often sleep during the day and study at night—so he ever followed in other matters the impulses of the moment. But these were swayed by opinions formed in the course of a long life, and which had now become a second nature. He seemed to know no other duty and no other business than the restoration of the old faith to its former domination. He enforced vigorously upon the clergy the observance of all the clerical duties, established a censorship, and completed the organization of the Roman Inquisition. But while he was thus intent upon strengthening the papal hierarchy, he also manifested good qualities of head and heart. Thus, e. g., he took measures for the alleviation of the burdens of the poorer classes, and for the better administration of justice, not sparing even his own nephews, whom he banished from Rome on account of their corrupt conduct and profligate life. His foreign relations involved him in much perplexity. He was embroiled with the emperor Ferdinand, with Philip II of Spain, and with Cosmo, grand-duke of Tuscany. Having condemned the principles of the Peace of Augsburg, he protested against its provisions. Under the weight of so many cares his old age gave way. He died Aug. 18, 1559. As soon as the news of his death became known to the people of Rome, they rose in insurrection, ran to the prison of the Inquisition, wounded a Dominican monk who acted as commissary, delivered all the prisoners, and burned the papers. They then threw down the statue of the pope, crying out, "Death to the Caraffas!" The tumult lasted several days, after which the conclave elected as new pope Pius IV (q. v.). Paul IV wrote, *Tractat. de symbolo, de emendanda ecclesia ad Paulum III, regulas Theatinorum:—Tractat. de ecclesia Vaticana et ejus sacerdotum principatu de quadragesimal. observantia:—Parænes ad Bernardum Ochium:—Note in Aristotelis Ethicam:—Public. fidei profess:—Orationes et Epistolæ.* See Caraccioli, *Collectanea hist. de Vita Pauli IV* (Col. 1612, 4to); Magi, *Disquisit. hist. de Pauli IV inculpata vita* (Neap. 1672); Bromato, *Vita di Paolo IV* (Ravenna, 1748, 2 vols. 8vo); Ranke, *Hist. of the Papacy*, i, 207, 234; Ffoulkes, *Divisions of Christendom*, vol. i, § 67; Bower, *Hist. of the Popes*, vol. vii; Riddle, *Hist. of the Papacy*, vol. ii; Schröckh, *Kirchengesch. seit der Reformation*, iii, 148 sq., 249 sq., 258 sq.; Häusser, *Reformationsgesch.* (1868) p. 296 sq.; Robertson, *Hist. of Charles V*, bk. xi and xii; Wetzer u. Welte, *Kirchen-Lexikon* (Rom. Cath.), viii, 231, 232. (J. H. W.)

Paul V, a noted pope of Rome, was originally named *Camillo Borghese*. He was born at Rome in 1552. In his early life he was a distinguished canonist and theologian; and, after the ordinary prelatical career at Rome, he rose first to the post of nuncio at the Spanish court, and afterwards to the cardinalate in 1596 under Clement VIII. On the death of Leo XI in 1605, cardinal Borghese was elected to succeed him. His pontificate is rendered memorable by the concern to maintain its pretensions in Italy in all their integrity. Thus he was involved in the celebrated conflict with the republic of Venice, into which he was plunged at the very outset of his career. The original ground of dispute was the question of immunity from the jurisdiction of civil tribunals conceded to the clergy, who claimed to be tried by ecclesiastical tribunals alone. This claim the senate resisted; and further causes of dispute were added by a mortmain law, and a law prohibiting the establishment of new religious orders or associations unless with the sanction of the senate. Each party remaining inflexible in its determination, Paul V issued a brief directing a sentence of excommunication against the doge and the senate, and placing the republic under an interdict unless submission should be made within twenty-four days. The senate forbade the publication of the bull; and as the members of several monastic orders professed that they could not continue to perform religious worship in a country placed under interdict, they were allowed to quit Venice, and the senate appointed secular priests to perform service in their stead. The people remained perfectly quiet, and the bishops and vicars continued their functions as usual; but there was, nevertheless, an animated conflict maintained by the pen, in which the celebrated Fra Paolo Sarpi [see PAUL, *Father*], on the side of the republic, and on the papal side Bellarmine and Baronius, were the leaders. There were three points at issue between the pope and the senate: (1) The senate had made a decree that no new convent or religious congregation should be founded without their permission; (2) that no property or perpetual revenue of any kind should be bequeathed to the Church without their approbation; (3) that clerical men accused of crime should be judged by the secular power like other citizens. The king of France and the emperor took the part of Venice, the court of Spain that of the pope, and Italy was threatened with a war like that of the *Investitures* (q. v.). Henry IV of France, however, proposed his mediation, and sent to Venice cardinal De Joyeuse, who, after consulting with the senate, proceeded to Rome, where he succeeded in effecting a compromise in 1607, and peace was restored, although dissatisfaction afterwards arose on the subject of the nomination of a patriarch. The decrees of the senate were maintained, but the two clerical culprits, in compliance with the wish of the French king, were given up to the pope, "saving the right of the republic to punish all offenders, clerical or lay, within its dominions." Upon this arrangement being made the interdict was removed. A misunderstanding of a similar nature arose between the pope and the crown of France (Louis XIII) as to the right of censorship of books, and as to the approval of the disciplinary decrees of the Council of Trent; but it was removed by mutual explanations. See SUAREZ. Pope Paul's administration was vigorous and enlightened. He reformed many abuses in the tribunals of the Roman court, and did much for the promotion of public works, for the restoration and preservation of antiquities, the improvement of the museums and libraries, and the embellishment of the city of Rome. He enlarged the Vatican and Quirinal palaces, restored the church of Santa Maria Maggiore, constructed or repaired aqueducts, made additions to the Vatican Library, collected statues and other antiquities, and built the handsome villa Mondragone at Frascati. Paul V was also much given to the improvement and providing of charitable and pious institutions. He likewise established the fortune of the Borghese family, which is one of the wealthiest of the Roman families. Paul V died Jan. 28, 1621, and was succeeded by Gregory XV. Paul V avoided decisions in all dogmatical controversy. Thus he reserved his judgment in the controversies on the doctrine of mercy [see MOLINA; QUIETISM], and commanded silence to both parties in the controversy regarding the immaculate conception. He sainted Loyola and Charles Borromeo. See Bzovius, *Vita Pauli V;* De Montor, *Hist. des souv. Pont. Romains;* Muratori, *Annales d'Italie*, ann. 1616 and sq.; Ranke, *Hist. of the Papacy*, i, 604; Bower, *Hist. of the Popes*, vol. vii; Schröckh, *Kirchengesch. seit der Ref.* iii, 346 sq.; iv, 305 sq.; Le Bret, *Gesch. v. Italien*, iii, 203 sq.; Riddle, *Hist. of the Pope*, vol. ii; Wetzer u. Welte, *Kirchen-Lexikon* (Rom. Cath.), viii, 232, 233. (J. H. W.)

Paul, David, a celebrated Polish Unitarian divine, flourished near the middle of the 16th century. In 1563 he took part in a discussion against the Lu-

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therans at Weissenburg, and was so persuasive in his arguments that the princes and the chief nobles of the country embraced his doctrines. There is scarcely anything else known of his history. See Krasinski, *Hist. of the Ref. in Poland*, i, 356.

Paul, Vincent de, one of the most eminent saints of the modern Romish Church, and founder of the congregation of "Priests of the Missions," was born of very humble parentage at Ranquines, in the diocese of Dax, France, in 1576. The indications of ability which he exhibited as a youth interested in him several people of influence and means, and he was sent to Toulouse to be educated. He became an ecclesiastical student, and was admitted to priest's orders in 1600. For a time he was tutor in a noble family, and was then made principal of the college "Des Bons Enfans." On a voyage which he was making from Marseilles to Narbonne the ship in which he had taken passage was captured by corsairs, and he was sold into slavery at Tunis. After having spent several years in the most forlorn condition, he succeeded in reclaiming his master, a renegade Christian, to the true faith, and together with him Paul made his escape from Barbary. They landed in France in 1607. Shortly after this he went to Rome, and was intrusted by the pontiff with an important mission to the French court in 1608. He now took up his residence in Paris, and became the almoner of Marguerite de Valois. He also taught, and as tutor of the children of M. de Gondy, the commandant of the galleys at Marseilles, gained the friendship of this distinguished man, and secured the appointment as almoner-general of the galleys in 1619. It was at this time that the well-known incident occurred of his offering himself and being accepted in the place of one of the convicts, whom he found overwhelmed with grief and despair at having been obliged to leave his wife and family in extreme destitution. But Vincent de Paul is especially noted for having laid the foundation of what eventually grew into the great and influential congregation of "Priests of the Missions," an association of priests who devote themselves to the work of assisting the parochial clergy by preaching and hearing confessions periodically in those districts to which they may be invited by the local pastors. The rules of this congregation were approved by Urban VIII in 1632, and in the following year the fathers established themselves in the so-called priory of St. Lazare, in Paris, whence their name of *Lazarists* (q. v.) is derived. From this date his life was devoted to the organization of works of charity and benevolence. To him Paris owes the establishment of the Foundling Hospital, and the first systematic efforts for the preservation of the lives and the due education of a class theretofore neglected, or left to the operation of chance charity. The pious Sisterhood of Charity is an emanation of the same spirit, and Vincent was intrusted by St. Francis de Sales with the direction of the newly founded order of Sisters of the Visitation. The queen, Anne of Austria, warmly rewarded his exertions, and Louis XIII chose him as his spiritual assistant in his last illness. Vincent de Paul was placed by the queen-regent at the head of the *Conseil de Conscience*, the council chiefly charged with the direction of the crown in ecclesiastical affairs; and the period of his presidency was long looked back to as the golden æra of impartial and honest distribution of ecclesiastical patronage in France. Vincent was not, in any sense of the word, a scholar; but his preaching, which (like that of the fathers of his congregation of Lazarists) was of the most simple kind, was singularly affecting and impressive. He left nothing behind him but the *Rules or Constitutions of the Congregation of the Mission* (1685); *Conferences* on these Constitutions (4to), and a considerable number of letters, chiefly addressed to the priests of the mission, or to other friends, on spiritual subjects. He died at an advanced age at St. Lazare, Sept. 27, 1660, and was canonized by Clement XII in 1737. His festival is held on July 19, the day of his canonization.—Chambers. See Mrs. Jameson, *Legends*; Jervis, *Hist. of the Church of France*, i, 319 sq.; ii, 11; Hook, *Eccles. Biog.* vii, 592. (J. H. W.)

Paul, William, D.D., an English prelate, flourished near the middle of the 17th century. Of his early history we know scarcely anything. He was not educated for the sacred office of the ministry, but had entered the mercantile profession, and, possessed of a large property, had made himself quite prominent in that walk of life, when, through the influence of bishop Sheldon, Paul was called into the ministry, and finally given the important see of Oxford. It was hoped that his vast wealth would be expended for the good of the bishopric, and, to judge from the preparations he made for the rebuilding of the dilapidated episcopal palace at Cuddesden, the hope was not unfounded. He died suddenly in 1665, having held the see only two years. He also held the valuable rectory of Chinnor *in commendam*. See Stoughton, *Eccles. Hist. of England* (*Church of the Restoration*), i, 490.

Paula, ST. (Ἁγία Παῦλα), was a noble Roman matron, a pupil and disciple of Jerome. Though descended from the Scipios and the Gracchi, and accustomed to luxurious self-indulgence, she preferred to follow her saintly teacher to Bethlehem and devote herself to a religious life. The church dedicated to St. Jerome at Rome is said to be upon the spot where the house of Paula stood, in which she entertained that holy man during his stay in Rome, A.D. 382. She studied Hebrew, in order to understand the Scriptures better. She built a monastery, hospital, and three nunneries at Bethlehem. Her daughter St. Eustochia was with her. The rule for these convents was very strict, and her own austerities were so severe that she was reprimanded for them by St. Jerome. Her granddaughter Paula was sent to her at Bethlehem to be educated, and succeeded her as superior of the monastery. Paula died (A.D. 404) making the sign of the cross on her lips, and was buried in the church of the Holy Manger, where her empty tomb is now seen near that of St. Jerome. Her relics are said to be at Sens. She is commemorated Jan. 26.

Paula, Francis of. See FRANCIS.

Paula, Vincentius. See VINCENTIUS.

Pauli, Ernest L. See PAULI, PHILIP REISHOLD.

Pauli, Gregorius, a Unitarian divine of Italian descent, flourished at Brzeziny in Poland near the middle of the 16th century. In 1556 he attended the Synod of Secemin, and favored Gonesius (q. v.), who there proclaimed his anti-Trinitarian opinions. Being accused at the Synod of Pinczow on that account, he threw off every restraint, and proclaimed from the pulpit his opinions respecting the mystery of the Trinity. He rejected the Nicene Creed and the doctrine of the first five œcumenical councils. He went even much farther than Gonesius and Arius, maintaining that Christ did not exist before his birth, and consequently reduced him to the condition of man. He condemned the baptism of infants, and maintained that Christ had abolished the temporal powers, that death did not separate the soul from the body, and that the body did not in reality die; that the Holy Scriptures do not establish any difference between the resurrection of the soul and of the body, but that they will both have a common resurrection; that the spirit formed not a separate and independent substance; that God raised from the dead the body of Christ, which entered heaven; that the doctrine about the death of the body was introduced by the antichrist, who established by it purgatory and the invocation of the saints. Pauli was also inclined to a community of goods. These daring propositions were strenuously

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opposed by Sarnicki and the orthodox party, which was strong at that synod. They boldly denounced the doctrine of Pauli as dangerous, and subversive of Christianity itself. The synod separated, however, without giving any final decision, but a war from the pulpit was begun on the subject. The Synod of Rogow, in July, 1562, convened for the purpose of conciliating the parties, evinced a leaning to the doctrines of Pauli, and that of Pinczow (August, 1562) was composed of a majority of his adherents; but Sarnicki refused to acknowledge its authority. Another synod, which met at the same place (Nov. 4, 1562), tried to preserve a union by a proposition that the confession of the Helvetian Church should be signed, but that all should be permitted to examine and to explain it without limitation. This proposition was rejected by the orthodox party. But the conference of Piotrkow, which was held the same year, established a final separation, as the anti-Trinitarian party, guided by the ministers Pauli, Stanislav, Ludomirski, Martinus Krowicki, George Shoman, and the nobles John Niemojowski, Hieronymus Filipowski, and John Kazanowski, solemnly declared their rejection of the mystery of the Trinity. Sarnicki, supported by the influence of Boucer, castellan of Biecz, and by Myrzkowski, palatine of Cracow, assembled on May 14, 1563, at the last-named capital, a synod of the stanch adherents of the Helvetian Church. It condemned in an unqualified manner the anti-Trinitarian doctrines, and summoned Pauli, who was minister of the congregation of Cracow, to resign his office. He was obliged to comply with this injunction, but remained for some time at the head of a separate congregation which had embraced his opinions. He retired to Pinczow, whence he passed to Racow, and presided over the congregation of that place until his death in 1591. He advocated all his life the doctrine that a Christian should neither accept civil offices nor bear arms. See Krasinski, *Hist. of the Ref. in Poland*, i, 357 sq.

Pauli, Philip Reinhold, one of the pioneer ministers of the German Reformed Church in this country, was born in the city of Magdeburg, Prussia, June 22, 1742. His father, Ernest L. Pauli, was a clergyman of high standing, and at one time court-preacher. Philip completed his literary course in the universities of Halle and Leipsic, travelled for some time in Europe, and came to this country in 1783. For several years he taught school, last at Philadelphia Academy; in 1789 he was ordained to the ministry, and placed over several congregations in Montgomery County, Pa. In 1793 he removed to Reading, Pa., where "he labored with great zeal and activity as pastor of the German Reformed Church for a period of twenty-one years and nine months," at the same time conducting a "Latin and French School." He died Jan. 27, 1815. Mr. Pauli was a man of good parts and finished education. "He was regarded in his day as an eloquent preacher." Two of his sons entered the ministry of the Church. See Harbaugh, *Fathers of the Ref. Church*, iii, 21-24. (D. Y. H.)

Pauli Joannites, a name given to the *Attingians*, and sometimes to all the *Paulicians*.

Paulianists, the followers of Paul of Samosata. See PAULIANS.

Paulians, or **Paulianists**, or **Samosatians**, the followers of Paul of Samosata, who was made bishop of Antioch in 260, and deposed by the unanimous sentence of a great council held in Antioch in 269 or 270. See PAUL OF SAMOSATA. He refused to submit to the decision of the council, and the exercise of Aurelian's authority to enforce their decree is memorable as the earliest instance on record of the interference of the secular power in the internal affairs of the Church. One of the canons of Nice required the Paulians to be rebaptized, because in baptizing they did not use the only lawful form according to Christ's command.—Forbes, *Nicene Creed* (see Index). See ARTEMONITES.

Paulicians is the name of a powerful Eastern sect, which originated probably in or before the 6th century. According to Peter of Sicily and Photius, the sect was originated in Armenia by two brothers, one named Paul (from whom they are alleged to have received their name) and the other named John, who flourished as far back as the 4th century. Others trace them to an Armenian named Paul who lived under Justinian II (A.D. 670-711). Still others trace them back to even an earlier period than the 4th century, and hold that their name was probably derived from the high esteem which they cherished as a body for the apostle Paul. According to Gieseler and Neander they had their origin from one Constantine of Mananalis (near Samosata), an Armenian, who had received a present of two volumes—one containing the four Gospels, and the other the Epistles of Paul—and who afterwards assumed the name of Paul, in testimony of his great veneration for that apostle. They were undoubtedly believers in the two original principles of good and evil; but they combined with this dualism a high value for the universal use of the Scripture, a rejection of all external forms in religion, and a special abhorrence of the use of images. Their opinions are known, like so many other sects, only through the representations of their adversaries, by whom they have been designated as Manichæans. It seems, indeed, most probable that they were descended from some one of the ancient Gnostic sects; but they differed widely from the Manichæans, at least in Church government; for they rejected the government by bishops, priests, and deacons, to which the Manichæans adhered; and admitted no order or individuals set apart by exclusive consecration for spiritual offices. They were charged by their enemies with gross immorality, and at one time there seems to have been good ground for the accusation. Baanes, their leader at the end of the 8th century, was notorious for his immorality; but about the year 800 a reformer arose among them named Sergius, whose opposition to this immorality, together with his exertions to extend the sect, gained him the reputation of a second founder. Both before and after this reform they were subject to much suspicion and bitter persecution, and were repressed with great severity by the Eastern emperors: Constans, Justinian II, and especially Leo the Isaurian opposed them. Indeed, with the exception of Nicephorus Logotheta (802-811), it may be said that all the emperors persecuted them with more or less rigor. Their greatest enemy, however, was Theodora (841-855), who, having ordered that they should be compelled to return to the Greek Church, had all the recusants cruelly put to the sword or driven into exile. A bloody resistance, and finally an emigration into the Saracen territory, was the consequence. About A.D. 844 some of the Paulicians, especially the adherents of Baanes, entered into a league with the Sergists, under the leadership of Carbeus, an officer of the greatest valor and resolution, and, supported by the Saracens, declared war against the Greeks, and for fifty years the conflict was waged with the greatest vehemence and fury. The Paulicians were more or less successful in the combat, made inroads upon the Byzantine territory, and in 867 reached as far as Ephesus, but they were ultimately overpowered and forced to submission. In 970 the greater part of them were removed into the neighborhood of Philippopolis, in Thrace, where they were granted religious freedom. Thence the Paulicians became settlers also of Bulgaria, and there made many converts to their sect. The renewal of persecutions against them in the 11th century forced them into Western Europe. Their first migration was into Italy (comp. Baird, *Sketches of Protestantism in Italy*, p. 14), whence, in process of time, they sent colonies into almost all the other provinces of Europe, and gradually formed a considerable number of

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religious assemblies who adhered to their doctrine, and who were afterwards persecuted with the utmost vehemence by the Roman pontiffs. In Italy they were called *Patarini* (q. v.), from a certain place called *Patavia*, being a part of the city of Milan, where they held their assemblies; and *Gathari*, or *Gazari*, from Gazaria, or the Lesser Tartary. In France they were called *Albigenses* (q. v.). The first religious assembly which the Paulicians formed in Europe is said to have been discovered at Orleans in 1017, under the reign of Robert, when many of them were condemned to be burned alive. A few Paulicians, of course, remained in the East for some time after the migration of the general body. As late as the 17th century there was a remnant of them existing in Bulgaria (Mosheim, ii, 238). Whether any Paulicians exist at present it is difficult to tell. There are so-called Paulicians in the Danubian provinces, but these heretics practice bloody sacrifices, and by their barbarism would seem to have more kinship with the *Bogomiles* (q. v.). At present an accurate account of the religion and opinions of the Paulicians is really a desideratum.

The Paulicians, as we have said above, have been accused of Manichæism; but there is reason to believe this was only a slanderous report raised against them by their enemies, and that they were, for the most part, men who were disgusted with the doctrines and ceremonies of human invention, and desirous of returning to the apostolic doctrine and practice. They refused to worship the Virgin Mary, the saints, and the cross, which was sufficient in those ages to procure for them the name of atheists; and they also refused to partake of the sacraments of the Greek and Roman churches, which will account for the allegation that they rejected them altogether, though it is asserted by Neander and Gieseler that they simply denied the material presence of Christ in the Eucharist. It is, however, barely possible that some may, like the Quakers and some other sects, actually have discarded them as outward ordinances. See Mosheim, *Church Hist.* ii, 363; Gibbon, *Decline and Fall of the Roman Empire* (student's edition, p. 506 sq.; large edition, ch. liv); Jones, *Hist. of the Christian Church*; Neander, *Church Hist.* vol. iii; Gieseler, *Eccles. Hist.* vol. i; and *Theol. Studien und Kritiken*, 1829, vol. ii, No. 1; *Journal der theol. Lit.* by Winer u. Engelhart, vol. vii, No. 1 and 2; Hardwick, *Church Hist. of the Middle Ages*, p. 84, 91, 201, 302, 305 sq.; Marsden, *Dict. of Church Hist.* (see Index). (J. H. W.)

Paulinus OF ANTIOCH flourished as bishop of that see in the 4th century. He was ordained presbyter by Eustathius, bishop of Antioch, and was a leader among the Eustathian party in that city. When Athanasius, after his return from exile, on the death of the emperor Constantius II, and the murder of George of Cappadocia, the Arian patriarch, assembled a council at Alexandria, Paulinus sent two deacons, Maximus and Calimerus, to take part in its deliberation. He was shortly after ordained by the hasty and impetuous Lucifer of Cagliari bishop of the Eustathians at Antioch—a step unwarrantable and mischievous, as it prolonged the schism in the orthodox party, which would otherwise probably have been soon healed. His ordination took place in A.D. 362. He was held, according to Socrates (*Hist. Eccles.* iv, 2) and Sozomen (*Hist. Eccles.* vi, 7), in such respect by the Arian emperor Valens as to be allowed to remain when his competitor Meletius was banished. Possibly, however, the smallness of his party, which seems to have occupied only one small church (Socrates, *Hist. Eccles.* iii, 99; Sozomen, vi, 13), rendered him less obnoxious to the Arians, and they may have wished to perpetuate the division of the orthodox by exciting jealousy. Paulinus's refusal of the proposal of Meletius to put an end to the schism is mentioned elsewhere [see MELETIUS OF ANTIOCH], but he at length consented that whichever of them died first, the survivor should be recognised by both parties. On the death of Meletius, however (A.D. 381), this agreement was not observed by his party, and the election of Flavianus disappointed the hopes of Paulinus, and embittered the schism still more. In A.D. 382 Paulinus was present at a council of the Western Church, which had all along recognised his title, and now ardently supported his cause; but the Oriental churches generally recognised Flavianus, who was *de facto* bishop of Antioch. Paulinus died A.D. 388 or 389. His partisans chose Evagrius to succeed him. A confession of faith by Paulinus is preserved by Athanasius and Epiphanius in the works cited below. See Epiphanius, *Hæres.* lxxvii, 21, ed. Petavii; Socrates, *Hist. Eccles.* iii, 6, 9; iv, 2; v, 5, 9, 15; Sozomen, *Hist. Eccles.* v, 12, 13; vi, 7; vii, 3, 10, 11, 15; Theodoret, *Hist. Eccles.* iii, 5; v, 3, 23; Athanasius, *Concil. Alexandrin. Epistol. seu Tomus ad Antiochenses*, c. 9; Jerome, *Epistol. ad Eustoch.* No. 2, 7, ed. vett.: 36, ed. Benedict; 108, § 6, ed. Vallars.; *In Rufin.* lib. iii, 22; *Chronicon*, ed. Vallars.; Theophanes, *Chronog.* p. 47, 57, 59, ed. Paris; p. 37, 45, 47, ed. Venice; p. 85, 104, 109, ed. Bonn; Le Quién, *Oriens Christian.* vol. ii, col. 715; Tillemont, *Mémoires*, vol. viii; Fabricius, *Bibl. Græca*, ix, 314; Neale, *Holy Eastern Church* (Patriarchate of Alexandria), i, 193 sq.—Smith, *Dict. of Gr. and Rom. Biog. and Mythol.* s. v.

Paulinus OF AQUILEIA, *St.*, a noted prelate of the Eastern Church in the second half of the 8th century, is known especially for his exertions to maintain the orthodox standard of the Trinitarian dogma. He was a native of Friaul, and appears to have been a teacher of philosophy, at least Charlemagne calls him in 773 "artis grammaticæ magister." He was elevated to the patriarchal dignity in A.D. 776, and belongs to that class of scholars upon whom Charlemagne depended for counsel in all literary and ecclesiastical affairs. Paul of Aquileia took part in the synods at Regensburg in 792, and Frankfort in 794, which dealt with the heresy of the Adoptianists (q. v.). He also attended several provincial councils, and labored with zeal for the Christianizing of Carinthia and the Avari. He probably died A.D. 804. His works, whose authenticity is in part called in question, were published by Madrisius at Venice in 1737. His memory is observed on January 21. Paulinus, in the council held at Forum Julium (Friuli) (A.D. 791 or 796), defended the Western Church against the charge of falsifying the creed on the doctrine of the Holy Ghost. He held that if the creed were explained according to the meaning of its author, it could not be said that it was altered. As the fathers of the council at Constantinople had enlarged the Nicene Creed according to the mind of the original framer of it by the statements respecting the Holy Spirit, in the same manner it was added by the Church that the Spirit proceeded from the Son. As Christ himself said, the Father is inseparably in the Son and the Son in the Father, but the Holy Spirit is of the same nature with the Father and the Son, so must we say that he proceeds from both essentially and inseparably. See Neander, *Dogmas*, ii, 486; *Acta SS.* Jan. 1, p. 317 sq.; and the biographical sketches prefixed to his works. (J. H. W.)

Paulinus à ST. BARTHOLOMÆUS, a noted Orientalist, of the Order of the Carmelites, whose original name was JOHN PHILIP WERDIN, was born near Mannersdorf, in Austria, April 25, 1748. He studied philosophy and theology at Prague, and afterwards learned some of the Oriental languages in the college of his order at Rome, which he had joined in 1769. He was sent as missionary to the coast of Malabar in 1774, where he remained for fourteen years, and was successively appointed vicar-general and apostolic visitor. In 1790 he returned to Rome, in order to superintend the religious works which were printed by the Propaganda for the use of the missionaries in Hindostan. He died at Rome Jan. 7, 1806. Pau-

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linus was one of the earliest Europeans who acquired a knowledge of the Sanscrit language. In consequence of his being settled in the south of Hindostan, he could not obtain so accurate a knowledge of the Sanscrit as if he had been brought in contact with the Brahmins, but he nevertheless gained quite a mastery of the tongue, and even published a Sanscrit grammar (in the Tamul characters instead of the Devanagari) at Rome in 1790, under the title of *Sidharubam, seu Grammatica Samscridamica, cum Dissertatione historico-critica in Linguam Samscridamicam;* and also in a fuller and different form in 1804, under the title of *Vyacarana, seu locupletissima Samscridamicæ Linguæ Institutio;* but both these works are entirely superseded by later, more accurate, and complete grammars. Paulinus also wrote and edited many other works, of which the most important are, *Systema Brahmanicum liturgicum, mythologicum, civile, ex monumentis Indicis, etc., dissertationibus historicis illustratum* (Rome, 1791): —*India Orientalis Christiana, continens Fundationes Ecclesiarum, Seriem Episcoporum, Missiones, Schismata, Persecutiones, Viros illustres* (ibid. 1794):—*Viaggio alle Indie Orientali* (ibid. 1796):—*Amarashinha, seu Dictionarii Samscridamici sectio prima, de Cœlo; ex tribus ineditis Codicibus Indicis Manuscriptis, cum Versione Latina* (ibid. 1798) (the whole of this dictionary, of which Paulinus has edited the first part, was printed at Serampore, in 1808, under the care of Colebrooke):—*De Antiquitate et Affinitate Linguæ Zendicæ et Samscridamicæ Germanicæ Dissertatio* (ibid. 1798; Padua, 1799):—and *De Latini Sermonis Origine et cum Orientalibus Linguis Connexione* (Rome, 1802).—*Engl. Cyclop.* s. v. See Darling, *Cyclop. Bibliogr.* ii, 2313.

Paulinus OF BITERRÆ (the modern Béziers), in Gaul, an ecclesiastic of note, was bishop of that city about A.D. 420. Some have thought that the *Acta S. Genesii notarii Arelatensis* are to be ascribed to this Paulinus rather than to Paulinus of Nola, under whose name they have commonly been published. Paulinus of Biterræ wrote an encyclical letter, giving an account of several alarming portents which had occurred at Biterræ. This letter is lost. Oudin has mistakenly said that it is cited in the *Annales* of Baronius. Possibly Paulinus of Biterræ is the Paulinus to whom Gennadius (*De Viris Illustribus*, c. 68) ascribes several *Tractatus de Initio Quadragesimæ*, etc. See Idatius, *Chron.* ad ann. xxv, Arcad. et Honor.; Miræus, *Auctar. de Scriptorib. Eccles.* c. 63; Tillemont, *Mémoires*, v, 569; Cave, *Hist. Litt.* ad ann. 410, i, 389; Oudin, *De Scriptorib. Eccles.* vol. i, col. 923; Fabricius, *Bibl. Græc.* ix, 315; *Biblioth. Med. et Infim. Latinit.* v, 205, ed. Mansi; *Acta Sanctor. Aug.* v, 123, etc.; *Gallia Christiana*, vol. vi, col. 295 (ed. Paris, 1739); *Hist. Litt. de la France*, ii, 131.—Smith, *Dict. of Gr. and Rom. Biog. and Mythol.* iii, 142.

Paulinus OF MILAN, an Eastern ecclesiastic of much celebrity near the opening of the 3d century, was the secretary of St. Ambrose, after whose death he became a deacon, and repaired to Africa, where, at the request of St. Augustine, he composed a biography of his former patron. While residing at Carthage he encountered Cœlestius, detected the dangerous tendency of the doctrines disseminated by that active disciple of Pelagius, and, having preferred an impeachment of heresy, procured his condemnation by the council which assembled in A.D. 212 under Aurelius. The accusation was divided into seven heads, of which six will be found in that portion of the *Acts of the Synod* preserved by Marius Mercator. At a subsequent period (217, 218) we find Paulinus appearing before Zosimus for the purpose of resisting the appeal against this decision, and refusing obedience to the adverse decree of the pope. Nothing further is known with regard to his history, except that we learn from Isidore that he was eventually ordained a presbyter. We possess the following works of this author: *Vita Ambrosii*, which, although commenced soon after A.D. 200, could not, from the historical allusions which it contains, have been finished until 212. This piece will be found in almost all the editions of St. Ambrose. In many it is ascribed to Paulinus Nolanus, and in others to Paulinus Episcopus:—*Libellus adversus Cœlestium Zosimo Papæ oblatus*, drawn up and presented towards the close of A.D. 217. It was printed from a Vatican MS. by Baronius in his *Annales*, under A.D. 218; afterwards by Labbé, in his *Collection of Councils* (Par. 1671, fol.), ii, 1578; in the Benedictine edition of St. Augustine, vol. x, App. pt. ii; and by Constant, in his *Epistolæ Pontificum Romanorum* (ibid. 1721, fol.), i, 963:—*De Benedictionibus Patriarcharum*, is mentioned by Isidore (*De Viris Illustr.* c. 4), but was not known to exist in an entire form until it was discovered by Mingarelli in a very ancient MS. belonging to the library of St. Salvador at Bologna, and inserted by him in the *Anecdota*, published at Bologna (1751, 4to), vol. ii, pt. i, p. 199. A corrupt fragment of this tract will be found in the fifth volume of the Benedictine edition of St. Jerome, where it is ascribed to Rufinus. The three productions enumerated above are placed together in the *Bibliotheca Patrum* of Galland (Venet. 1773, fol.), ix, 23. See Cassianus, *De Incarn.* c. 7; Isidorus, *De Viris Illustr.* c. 4; Galland, *Bibl. Patr.* vol. ix, Proleg. c. ii; Schönemann, *Bibl. Patrum Lat.* vol. ii, § 21.—Smith, *Dict. of Gr. and Rom. Biog. and Mythol.* iii, 143.

Paulinus (PONTIUS MEROPIUS) OF NOLA, *St.*, a noted prelate of the early Christian Church, was born about A.D. 353, at Bordeaux, of a noble family. He was a pupil of Ausonius, and was recommended by him to the emperor Gratian, who appointed him consul in 378, and afterwards advanced him to several offices of great importance. Through the influence and exhortations of St. Ambrose, he was induced to relinquish the world and give his property to the Church. He retired from official life, caused himself and his wife to be baptized, and lived quietly for a while in the vicinity of the Pyrenees. But he was finally induced to enter the service of the Church, and was ordained presbyter, in 393, at Barcelona, in Spain. He did not, however, long remain to exercise his ecclesiastical functions in this region of country, but crossed over the Alps to Italy. Passing through Florence, where he was greeted with much cordiality by St. Ambrose, he proceeded to Rome, and, after meeting with a cold reception from pope Siricius, who probably looked with suspicion on the hasty irregularity of his ordination, reached Nola, in Campania, where he possessed some property, soon after Easter, A.D. 394. In the immediate vicinity of this city were the tomb and miracle-working relics of Felix, a confessor and martyr, over which a church had been erected, with a few cells for the accommodation of pilgrims. In these Paulinus, with a small number of followers, took up his abode, conforming in all points to the observances of monastic establishments, except that his wife appears to have been his companion. After nearly fifteen years, passed in holy meditations and acts of charity, he was chosen bishop of Nola in A.D. 409 (or, according to Pagi, in A.D. 403), and during the stormy inroad of the Goths attended in the episcopal capacity the Council of Ravenna (q. v.) in 419. He died in 431. Paulinus wrote several works, of which only a few have come down to us; the principal of them are a discourse on almsgiving, some letters, and some thirty poems on religious subjects. Paul was intimate with the most distinguished theologians of his time, and is frequently mentioned in the Epistles of St. Augustine and St. Jerome. Paul of Nola was, in a sense, a believer in image and saint worship. He caused Biblical pictures to be exhibited annually at the festival season, on the ground "that by them the Bible scenes were made clear to the uneducated rustic as they could not otherwise be, and impressed themselves on his

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memory, awakened in him holy feelings and thoughts, and restrained him from all kinds of vice." His poems, too, are full of direct prayers for the intercession of the saints, especially of St. Felix, in whose honor he erected a basilica, and annually composed an ode, and whom he calls his patron, his father, his lord. He relates that the people came in great crowds around the wonder-working relics of this saint on his memorial day, and could not look on them enough. His works were published for the first time by Badius (Paris, 1516); but the best editions are by Muratori (Verona, 1736, fol.), and by Le Brun (Paris, 1685, 2 vols. 4to). See Jortin, *Remarks on Eccles. Hist.* ii, 339 sq.; Schaff, *Ch. Hist.* ii, 442; iii, 568, 598; Cave, *Hist. Litt.* i, 228; Alzog, *Patrologie*, § 69; Ceillier, *Hist. des Auteurs Sacrés*, vol. viii; Tillemont, *Mémoires Ecclésiastiques*, vol. xiv; Schönemann, *Biblioth. Patr. Lat.* vol. i, cap. 4, § 30; Bähr, *Gesch. der Römischen Literatur* (supplement vol.), pt. i, § 23-25; pt. ii, § 100; Buse, *Paulinus von Nola und seine Zeit* (Regensb. 1856, 2 vols. 8vo); Gilly, *Vigilantius and his Times* (Lond. 1844). The article in Smith's *Dict. of Greek and Roman Biog. and Mythol.*, we think, underestimates the pious character of Paul of Nola, and belittles his ability and scholarship. It is, however, a nearly exhaustive sketch of the life and writings of this personage. (J. H. W.)

Paulinus of Pella, surnamed the *Penitent*, was born in A.D. 376, at Pella, in Macedonia. He was the son of Hesperius, proconsul of Africa. He was taken at three years of age to Bordeaux, where he appears to have been educated. An illness at the age of fifteen interrupted his studies, and the indulgence of his parents allowed him to pursue a life of ease and pleasure, in the midst of which, however, he kept up a regard for morality. At the age of twenty he married a lady of ancient family and of some property. At thirty he lost his father, whose death was followed by a dispute between Paulinus and his brother, who wished to invalidate his father's will to deprive his mother of her dowry. In A.D. 414 Paulinus joined Attalus, who attempted to resume the purple in Gaul under the patronage of the Gothic prince Ataulphus, and from whom he accepted the title of "Comes Rerum Privatarum," thinking thus to be secure from the hostility of the Goths. He was, however, disappointed. The city where he resided (apparently Bordeaux) was taken, and his house plundered; and he was again in danger when Vasates (Bazas), to which he had retired, was besieged by the Goths and Alans. He proposed now to retire to Greece, where his mother had rich estates, but his wife would not consent. He then thought of becoming a monk, but his friends diverted him from this plan. Misfortunes now thickened about him: he lost his mother, his mother-in-law, and his wife; his children forsook him, with the exception of one, who was a priest, and who suddenly died soon after. His estates in Greece yielded him no revenue; and he retired to Massilia (Marseilles), where he hired and farmed some land, but this resource failed him, and alone, destitute, and in debt, he was reduced to depend on charity. During his residence at Massilia he became acquainted with many religious persons, and their conversation combined with his sorrows and disappointments to impress his mind deeply with religious sentiments. He was baptized in A.D. 422, in his forty-sixth year, and lived at least till his eighty-fourth year (A.D. 460), when he wrote a poem embodying his Christian sentiments. Some have supposed, but without good reason, that he is the Benedictus Paulinus to whose questions of various points of theology and ethics Faustus Reiensis wrote an answer (*Histoire Littéraire de la France*, ii, 343, etc., 461, etc.). See also Fabricius, *Biblioth. Med. et Infim. Latinit.* v, 206, ed. Mansi; and Cave, *Hist. Litt.* i, 290, in his article on Paulinus Nolanus.—Smith, *Dict. of Gr. and Rom. Biog. and Mythol.* s. v.

Paulinus of Treves, an ecclesiastic who flourished about the middle of the 4th century as successor to Maximian in the bishopric of Treves, belonged to the most zealous Athanasians of the West. On account of his opposition to Constantine, and those who with him labored for the establishment of the semi-Arian doctrines in the Church, he was exiled, according to Athanasius, during the Council of Milan, A.D. 335; according to Jerome and Sulpicius Severus, much earlier. He died about 358. He is commemorated by the Church of Rome Aug. 31. The Church of Treves continues to revere his memory scrupulously. According to tradition, his remains were brought from Phrygia to Treves, but there is doubt as to the accuracy of this report. See Tillemont, *Mémoires Ecclésiastiques*, vol. vi.

Paulinus of Tyre, an Eastern prelate, flourished in the early part of the 4th century. He was the contemporary and friend of Eusebius of Cæsarea, who addressed to him the tenth book of his *Historia Ecclesiastica*. Paulinus is conjectured, from an obscure intimation in Eusebius (*Contra Marcel. Ancyr.* l. 4), to have been a native of Antioch. He was bishop of Tyre, and the restorer of the church there after it had been destroyed by the heathens in the Diocletian persecutions. This restoration took place after the death of Maximin Daza, in A.D. 313; consequently Paulinus must have obtained his bishopric before that time. On the dedication of the new building, an oration (*Oratio panegyrica*) was addressed to Paulinus, apparently by Eusebius himself, who has preserved the prolix composition (*Hist. Eccles.* x, 1, 4). On the outbreak of the Arian controversy, Paulinus is represented as one of the chief supporters of Arianism. But it is not clear that he took a decided part in the controversy; he appears to have been, like Eusebius, a moderate man, averse to extreme measures, and to the introduction of unscriptural terms and needless theological definitions. Arius distinctly names him among those who agreed with him; but then Arius gave to the confession to which this statement refers the most orthodox complexion in his power (Theodoret, *Hist. Eccles.* 1, 5). Eusebius of Nicomedia wrote to Paulinus, rebuking him for his silence and concealment of his sentiments; but it is not clear whether he was correctly informed what those sentiments were. Athanasius (*De Synodis*, c. 17) charges Paulinus with having given utterance to Arian sentiments, but gives no citation from him. He certainly agreed with the bishops of Palestine in granting to Arius the power of holding assemblies of his partisans; but at the same time these prelates recommended the heresiarch to submit to his diocesan, Alexander of Alexandria, and to endeavor to be readmitted to the communion of the Church. Paulinus's concurrence in these steps shows that, if not a supporter of Arianism, he was at any rate not a bigoted opponent (Sozomen, *Hist. Eccles.* c. 15). Paulinus was shortly before his death translated to the bishopric of Antioch (Eusebius, *Contra Marcel.* l. 4; Philostorgius, *Hist. Eccles.* iii, 15); but it is disputed whether this was before or after the Council of Nice; some place his translation in A.D. 323, others in A.D. 331. Whether Paulinus was present at the Council of Nice, or even lived to see it, is not determined. The question is argued at considerable length by Valesius (note ad Eusebius, *Hist. Eccles.* x, i), Hanckius (*De Rerum Byzant. Scriptor.* pt. i, cap. i, § 235, etc.), and by Tillemont (*Mémoires*, vii, 646, etc.). We are disposed to acquiesce in the judgment of Le Quién, who places the accession of Paulinus to the see of Antioch in A.D. 323 or 324, and his death in the latter year. See, besides Eusebius, Sozomen, Theodoret, and Philostorgius, Tillemont, *Mémoires*, vol. vi and vii; Le Quién, *Oriens Christianus*, vol. ii, col. 708, 803.—Smith, *Dict. of Gr. and Rom. Biog. and Mythol.* iii, 143.

Paulinus of York, *St.*, an ecclesiastic of the 7th century, noted as the companion of St. Augustine in his mission in England, was sent from Rome by pope Greg-

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ory I in A.D. 601. He soon made himself the favorite of the English princes, and obtained positions of influence and trust at court. In A.D. 625 he was consecrated bishop by archbishop Justus to attend Æthelburga, daughter of Æthelbert, king of Kent, to the North on her marriage with Edwin, king of the Northumbrians. In A.D. 626 and 627 his missionary labors resulted in marvellous successes; thousands were baptized by him, and his fame was in all the land. He was made bishop of York, where he founded the cathedral, about 628, and in 631 consecrated Honorius archbishop of Canterbury at Lincoln. In 633, on the death of king Edwin, he was obliged to flee before the invading Northumbrians, and settled in Kent. He there became bishop of Rochester, and died about 643. Wordsworth gives a word-picture of Paulinus of York thus:

> ——— "of shoulders curved, and stature tall,
> Black hair and vivid eye, and meagre cheek,
> His prominent feature like an eagle's beak."

See Mrs. Clement, *Handbook of Legends and Mythology*, p. 248; Inett, *Hist. of the Church of England* (see Index); Milman, *Hist. of Latin Christianity*, ii, 186 sq. (J. H. W.)

Paulists (or **Paulites**), also called *Hermits of St. Paul*, are a class of Roman Catholic monastics who profess to imitate the life of the great apostle. They have no written rules, and are not strictly a particular order. They have no superior except the bishop in whose diocese they reside. They usually wear a short cloak, with cowl attached, and go barefooted. They are to be met with in Italy, France, Spain, Germany, and many other countries. There is also a congregation of Paulists sometimes called *Barnabites* (q. v.). In Hungary a congregation of Paulists was formed in the 13th century, but was made subject to the rules of the *Augustinians* (q. v.), and ranked with them. During the Reformation movement they became extinct in Hungary; but at Rome the Paulists still maintain a religious house. Their dress is white. They wear a woollen shirt, and hood attached to the collar, which covers the shoulders. When they go to town they wear a black hat, and a mantle of the same color. In Portugal an order of Paulists was founded in 1652, and their principal monastery is on Mount Ose. They are also subject to the Augustinian rule.

Paulist Hermit.

In the United States the "Congregation of the Missionary Priests of St. Paul the Apostle," commonly called "Paulists," was established in New York City, in 1858, by Rev. Isaac T. Hecker and several other priests, whom the pope allowed to leave the Redemptorists for the purpose of founding an independent organization for missionary purposes better suited to this country. This congregation reports a house and church in New York, a superior, six other priests, and twelve students preparing for the priesthood. The Paulists are the originators of the Catholic Publication Society, of its monthly periodical, *The Catholic World*, etc., and occupy a very influential position. (J. H. W.)

Paulitæ, an obscure sect of the *Acephali*, followers of Paul, a patriarch of Alexandria, who was deposed by a council (A.D. 541) for his uncanonical consecration by the patriarch of Constantinople, and who after his deposition sided with the Monophysites (Nicephorus, *Hist. Eccles.* c. xlix). The Paulitæ are mentioned under the name of *Paulianists* in the treatise on the reception of heretics which was written by Timothy of Constantinople (Timoth. *De Triplici Recept. Hæret.* in Cotelerii *Monument.* iii, 377).

Paull, George, a missionary of the Presbyterian Church, was born near Connellsville, Fayette Co., Pa., Feb. 3, 1837. He pursued his preparatory studies first under Rev. Ross Stevenson, of Ligonier, Pa., then in the Dunlap Creek Presbyterian Academy, and afterwards under Prof. John Frazer; graduated at Jefferson College, Cannonsburg, Pa., in 1858, in the spring of which year he made a profession of religion, and united with the Church at Connellsville; after leaving college he went South, and engaged in teaching for a time in Mississippi; but, feeling called to preach the Gospel, he returned, and entered the Western Theological Seminary, Alleghany, Pa.; was licensed by Redstone Presbytery in April, 1861, and graduated at the seminary in 1862. He gave his name to the General Assembly's Board of Foreign Missions as a candidate for missionary work, but owing to the embarrassed state of the board, arising from the civil war, he could not be sent on his mission immediately. For a time, therefore, he supplied the vacant churches of Tyrone and Sewickly, in his own presbytery; then ministered to a weak Church in Morrison, Whiteside Co., Ill., in Rock River Presbytery; but in 1863 he entered on his own chosen work, being ordained as missionary to Africa, by Redstone Presbytery, at Connellsville. He was appointed to take charge of the mission at Evangasimba, where he labored till, in 1865, at his urgent request, he received an appointment to Bonita, a point on the continent where he hoped to build up a new station. His labors of preaching and teaching, together with the superintendence of building, proved too great even for his strong physical powers, and he died May 14, 1865. Mr. Paull was a man who sought to consecrate all his powers to the service of his Divine Master. He was endowed with a comprehensive understanding, sound judgment, and refined tastes. As a preacher, he was eminently popular—his thought always being pungent, tender, earnest, and practical. See Wilson, *Presbyterian Historical Almanac*, 1866, p. 141. (J. L. S.)

Paulli, Just Henrik Voltelen, a Danish Lutheran divine, was born at Copenhagen in 1809. In 1835 he was appointed curate at the church of the Holy Spirit; in 1837 he became chaplain of the Christiansburg palace-chapel; and in 1857 he was elected pastor of the church of the Virgin, and dean of the Zealand diocese. He was for thirty years one of the most noted preachers in Copenhagen. From 1854 till his death, in 1865, he also lectured at the theological seminary. See Barfods, *Fortællinger*, p. 859. (R. B. A.)

Paulo, Antoine de, a grand-master of the Order of Malta, was born at Toulouse in 1551, and was de-

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scended of a family originally from Genoa. In 1590 he was received Chevalier of Malta, and became successively commander of Marseilles, of Sainte-Eulalie, Grand Cross in 1612, and shortly after prior of Saint-Gilles. Elected grand-master of the order March 10, 1623, three days after the death of Louis de Vasconcellos, he was in the following year called before the pontifical tribunal, accused of disorderly conduct, and with having purchased his nomination with money. Antoine fully justified himself, but was nevertheless engaged in quarrels with pope Urban VIII on the subject of the commanderies of Italy. Under his command the order experienced several reverses on the part of the Turks, and in 1631 there was a general chapter, which reformed several statutes of the preceding chapters, especially that of 1602, which gave the illegitimate sons of the dukes and peers of France, and of the grandees of Spain, admission into the order. This privilege was then limited to the illegitimate children of kings and princes only. Paulo died June 10, 1636. See De Vertot, *Hist. des Cheval. de Saint-Jean de Jérusalem*; *Biog. Toulousaine*; Moréri, *Dict. histor.* s. v.—Hoefer, *Nour. Biog. Générale*, xxxix, 409.

Paulsen, Hermann Christian, a German divine, noted for his researches in Palestine, flourished as pastor at Crempe, and died there in 1780. He wrote, in Latin, the ecclesiastical history of the Tartars, with a map of Tartary according to modern geographers, which was published as Mosheim's production, because the latter had furnished the materials and revised the work. Paulsen also wrote *Die Regierung des Morgenlandes* (Altona, 1755), and *Zuverlässige Nachricht vom Ackerbau des Morgenlandes* (Helmstädt, 1748).

Paul(us) von Bernried, an ecclesiastic of the first half of the 12th century, was canon of the cathedral at Regensburg. He was a devoted adherent of the cause of the emperor Henry IV, and a hater of pope Gregory VII. Persecuted by the clergy, he took refuge in the Augustinian convent at Bernried, in Bavaria. In 1128 he went to Rome, and wrote there an apology and a life of Gregory VII (in which are inserted some documents), and a life of St. Hercula, a prophetess and contemporary of his.

Paulus Burgensis, or de Santa Maria, a noted Christian convert from Judaism, whose original name was rabbi *Solomon Levi*, was born about 1352, and flourished at Burgos. Until his fortieth year he was a teacher among the Jews, eminent alike for birth and learning. At that age he became acquainted with the writings of Thomas Aquinas, whose treatise *De Legibus* made so deep an impression upon his mind that his national prejudices against Christianity fell to the ground, and he finally embraced Christianity. In the year 1392 he received baptism, together with his four sons, then young children, but who all in after-life inherited their father's high character and great celebrity. His wife was already dead, but his mother and his brothers followed his example, by making public profession of their faith in Christ. He now devoted himself as assiduously to the study of Christian theology as he had before done to that of the Jews. He obtained the degree of doctor of divinity at Paris, and preached at Avignon, to a very numerous audience, in the presence of Peter de Luna, afterwards pope Benedict XIII, and then one of the candidates for the papacy. Paulus was made archdeacon of Burgos, bishop of Carthagena, and, lastly, bishop of Burgos, a dignity to which his son succeeded during his father's lifetime. All Spanish historians and chroniclers are unanimous in their praises of this descendant of the house of Israel, both as a bishop and statesman, to which latter position (as high chancellor) he was appointed by king Henry III, who even intrusted to him the education of his son and successor, John II. The historians generally style him the excellent—"el varon excellente"—and speak of him as "a man able to govern his tongue, and in all ways well calculated to guide and advise kings." Paulus Burgensis died in the year 1435, on a journey which he made to visit the different churches of his diocese, although the bishopric itself had already passed to his son Alphonso. His indefatigable activity as a student and expounder of Scripture is attested by his writings, of which two, in particular, deserve our notice: his *Additions to the Postilla of Nicholas de Lyra* (q. v.), and his *Scrutinium Scripturarum*. The latter is of the later date, although published first, and contains, in the form of a dialogue between Paul and Saul, a refutation of Jewish objections to the Christian faith. The introduction, in which the venerable bishop dedicates his work on the whole Bible to his son Don Alphonso of Carthagena, at that time archdeacon of Compostella, affords us an insight into his character and private feelings. He speaks of his own blindness and incredulity, and how he was called from darkness to light, and from the depth of the pit to the open air of heaven. He gives his son the experience of his past life in order that what he has not seen with his eyes may yet be engraven on his memory as coming from the lips of his father, that in his turn he may tell to those who are younger than himself, and they to their descendants, not to forget the works of the Lord, nor cease from the study of his holy Word. He continued to labor at it in his old age, and had the satisfaction of finishing it a little before his death. It is chiefly intended to bring conviction to his former coreligionists, and for that purpose is filled with striking passages in support of the Christian faith, quoted from rabbinical writers, giving their views of the person, the distinguishing characteristics, and the promised kingdom of Messiah. That the bishop was not only sincere in his convictions, but also in his zeal for the Church and the conversion of his former coreligionists, cannot be denied, but the more remarkable is the malicious manner in which the Jewish historian Grätz speaks of this convert. See Fürst, *Bibl. Jud.* i, 137; Grätz, *Gesch. d. Juden*, viii, 84 sq.; Da Costa, *Israel and the Gentiles*, p. 313-326; Kalkar, *Israel u. die Kirche*, p. 29 sq.; Basnage, *Hist. des Juifs*, p. 691 (Taylor's English transl.); Wolf, *Bibl. Hebr.* iii, 901 sq.; Schudt, *Jüdische Merkwürdigkeiten*, iv, 291; Kitto, *Cyclop.* s. v.; Colomesius, *Italia et Hispan. Orient.* p. 231; Kayserling, *Sephardim*, p. 61 sq.; Antonii *Bibl. veterum Hispan.* ii, 157 sq.; Fabricius, *Delectus argumentorum et syllabus scriptorum*, etc., p. 575 sq. (Hamburg, 1752); Schmucker, *Hist. of the Modern Jews* (Phila. 1867), p. 167 sq.; De Castro, *Hist. of the Jews in Spain* (Engl. transl. by Kirwan, Lond. 1851), p. 105 sq.; Pick, in the *Evang. Rev.* July, 1876, p. 35 sq., and reprinted in the *Jewish Intelligencer* (Lond. Nov. 1876); Diestel, *Geschichte des Alten Testaments in der christl. Kirche* (Jena, 1869), p. 199, 201; Simon, *Hist. Crit.* etc. (Rotterdam, 1685), p. 415 sq.; Delitzsch, *Wissenschaft, Kunst u. Judenthum*, p. 128 sq.; Margoliouth, *The Hebrews in East Anglia* (Lond. 1870), p. 57 sq. (B. P.)

Paulus Canossa, also Paradisus, a convert from Judaism, flourished in the 16th century in Italy. For about five years, from 1533-1538, he was professor of Hebrew, and wrote *Dialogus de modo legendi Hebraica* (Paris, 1534). John Quinquarboreus (in Colomesius, *Italia et Hispania*, p. 68) says of him that, like his great namesake, he was also of the tribe of Benjamin; and in a work which he dedicated to Paradisus he addresses him in his dedication in the following manner, "Omnes in tui admirationem ingenii dexteritate trahis." Paradisus died in 1543, greatly lamented by Quinquarboreus, who gives vent to his feelings in the following lines: "Descende huc iterum, tui precantur, Nam postquam invida fata te tulerunt, Nemo substitui tibi meretur. Hac ergo ratione nunc necesse est, Ut sis suppositius tibi ipse." See Fürst, *Bibl. Jud.* iii. 65; Wolf, *Bibl. Hebr.* iii, n. 1811 *b*; iv, 950, n. 1811 *f*; Jöcher, *Allgem. Gelehrten-Lexikon*, s. v.; Kalkar, *Israel und die Kirche*, p. 76. (B. P.)

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Paulus (or **Paululus**) OF FULDA, a convert from Judaism, flourished towards the end of the 11th century. Of his early life we know nothing, not even the year when he embraced Christianity. He entered the monastery at Fulda, and wrote the *Life of S. Erkard, bishop of Regensburg* (reprinted in Bollandi *Acta Sanctorum*, vol. i, Jan. 8), and *De Conversione S. Pauli Apostoli*. Whether he is the same as Paulus Bernriedensis, as some suggest, is difficult to say. See Jöcher, *Allgem. Gelehrten-Lexikon*, s. v. (B. P.)

Paulus OF PRAGUE, originally named ELCHANAN BEN-MENACHEM, was born of Jewish parents about the year 1540, and embraced Christianity at Nuremberg in 1556. He died near the close of the 16th century. Paulus wrote, in Hebrew verse, a treatise on the Messiah according to the Jewish Kabbalah (Helmstädt, 1580; afterwards translated into Latin, *Demonstratio cabbalistica*, ibid. 1580):—*Solida et perspicua demonstratio de SS. Trinitate*, etc. (Leips. 1574):—*Confessio fidei et testimonia Scripturæ sacræ de resurrectione mortuorum*, printed in the 2d edition of his *Solida* (ibid. 1576):—*Symbolum apostolicum ex Vetere Testamento confirmatum* (Wittenberg, 1580):—*Jona quadrilinguis*, the book of Jonah in Hebrew, Greek, Latin, and German (Helmstädt, 1580). See Fürst, *Bibl. Jud.* i, 229; iii, 69; Wolf, *Bibl. Hebr.* i, 143, 964; iii, 910; *Saat auf Hoffnung* (Erlangen, 1869–1870), vii, 374; Fabricii *Delectus argumentorum et syllabus scriptorum* (Hamburg, 1725), p. 581. (B. P.)

Paulus, Alvarez, OF CORDOVA, the biographer of his friend the martyr Eulogius, flourished in the middle of the 9th century. Of his early life nothing is known beyond the fact that he was of Jewish parentage. The times in which Alvarez lived were very troublesome to the Christians. When, in July, A.D. 711, the last Gothic king, Rodriguez, perished at the great fight near Xeres de la Frontera, and Spain had become a province of the Eastern caliphate, an impetuous ambition moved the Arab leaders to extend their conquests beyond the Pyrenees, and from the borders of Catalonia they reached the walls of Tours. Here, however, they had to meet face to face the chivalrous Charles Martel, who utterly overthrew the invading host, thus washing away the insult offered to his country in a deluge of blood. By this most critical and decisive victory the European countries were saved from the ravages of a universal war, and the infamy of subjugation to the Mohammedan power. In the battles fought in those times many Christians fell, while not a few sought martyrdom. Two parties divided the Church, the rigid and the more liberal: the latter thought that under these difficult circumstances everything should be done to preserve and foster the friendly relations subsisting between them and the Mohammedan magistrates, while the former looked upon such conduct as being a violation of the duty to confess Christ before men, and not be ashamed of him. One of the fiercest representatives of the latter class was Paulus Alvarez, who, in his *Indiculus Luminosus*, casts it as a reproach upon the Christians that by accepting offices at court they became guilty of participating in infidelity, and styles them leopards, taking upon themselves every color. He justified those who voluntarily entered the Mohammedan circles in order to defy the false prophet, and thus become martyrs for Christ's sake. He compared these martyrs with the witnesses for the truth of olden times, who fearlessly came forward before princes and people. His zeal was not always in the right direction, but he felt an ardent hatred against the unbelievers, as well as against all priests who would not recognise the glory of martyrdom. Among his many epistles there is one written to a certain Eleazar, in which he confesses his belief that Messiah had already come, and then continues: "Which of us has the most right to the name of Jew; you, who have passed from the worship of idols to the knowledge of one God, or I, who am an Israelite both by birth and faith? Yet I no longer call myself a Jew, because that new name is given to me which the mouth of the Lord hath named! Abraham is in truth my father, but not only because my ancestors proceed from him. Those who have expected that Messiah should come, but who also receive him because he is already come, are more truly Israelites than those who, after long waiting for him, rejected him when he came, and yet cease not to expect his coming." See Neander, *Hist. of the Christian Religion and Church*, iii, 337 sq. (Torrey's ed. Boston, 1872); Giesceler, *Church Hist.* ii, 95 sq. (Smith's ed. N. Y. 1865); Da Costa, *Israel and the Gentiles*, p. 310 sq.; Kalkar, *Israel u. d. Kirche*, p. 21; Antonii *Bibl. Hisp.* i, 349; Florez, *España Sagrada* (Madrid, 1747–1801, 42 vols. 4to), xi, 62, where the works of Alvarez are given; also Migne, *Patrol. Lat.* vol. cxv, where the biography of Eulogius is to be found. (B. P.)

Paulus, Gottfried, was a convert from Judaism, of whom nothing is known, not even the time in which he lived. As he wrote in the Dutch language, he probably lived in Holland. He is the author of *Inleiding, waar in bewesen word, dat de Jooden van den Vleeck allsen door Christus verlost worden, item Eenige Bewysen van de Gottheyd Messias uyt Sohar Bereschit*, s. l. et a. See Fürst, *Bibl. Jud.* iii, 69; Wolf, *Bibl. Hebr.* iii, 906. (B. P.)

Paulus, Heinrich Eberhard Gottlob, a German theologian of great note in his day, and one of the leaders of the Rationalists at the close of the last and the first quarter of the present century, was born at Leonberg, near Stuttgard, Sept. 1, 1761. He at first intended devoting himself to the study of medicine, but becoming interested in the Pietistic movement, he soon turned all his attention to the study of theology, and proceeded to Tübingen, to devote himself to studies preparatory to entering the ministry. He also spent some time travelling in Franconia and Saxony. Next he gave himself to the study of Oriental languages at Göttingen, and afterwards went to London and Paris to continue his researches. In 1789 he was called to the professorship of Oriental languages at Jena, and in 1793, on the death of Döderlein, became professor of theology. Here he especially signalized himself by the critical elucidation of the Scriptures of the Old and New Testaments, in so far as they present Oriental characteristics. The results of his labors may be seen in his *Philologisch-kritischer und historischer Commentar über das Neue Testament* (Lubeck, 1800–1804, 4 vols.):—*Clavis über die Psalmen* (Jena, 1791):—*Clavis über den Jesaias*, and other writings belonging to this period of his literary activity. In 1803 he removed to Würzburg; in 1808, to Bamberg; in 1809, to Nuremberg; and in 1811 to Ansbach. During these various changes he had ceased to be a professor, and became a director of ecclesiastical and educational affairs; but in 1811 he accepted the professorship of exegesis and ecclesiastical history at Heidelberg, and was thus once more given the opportunities of academical life. In 1819 he started a kind of historico-political journal entitled *Sophronizon*, in which he continued to write for about ten years. His contributions were marked by weighty sense, moderation, and knowledge of his various subjects, and won him great renown at the time. His essays upon passing important subjects, such as proselytizing, the influence of the popish government on the national Roman Catholic Church of Germany, and others, gained great applause. As a theological writer he was anxious to warn his readers equally against a one-sided nationality and a speculative deviation from the original doctrines of Christianity, as from mysticism and Jesuitism. With these ideas he began in 1825 a theological year-book, called *Der Denkgläubige*, published from 1825 to 1829, and another journal called *Kirchenbeleuchtungen*, published in 1827. From his numerous writings we select for mention the following: *Memorabilien* (Leips. 1791–1796):—*Sammlung der merkwürdig-*

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sten Reisen in den Orient (Jena, 1792-1803, 7 vols.):—*Leben Jesu, als Grundlage einer reinen Geschichte des Urchristenthums* (Heidelb. 1828, 2 vols.):—*Aufklärende Beiträge zur Dogmen- Kirchen- und Religionsgeschichte* (Bremen, 1830):—and *Exegetisches Handbuch über die drei ersten Evangelien* (Heidelb. 1830-1833, 3 vols.). His services to Oriental literature are numerous and important. While at Jena he edited the "Repertory of Biblical and Oriental Literature," the Arabic version of Isaiah by Saadias, and Abdollatif's "Compendium Memorabil. Ægypti," etc. As a theologian, he is generally looked upon as the type of pure, unmitigated rationalism—a man who sat down to examine the Bible with the profound conviction that everything in it represented as supernatural was only natural or fabulous, and that true criticism consisted in endeavoring to prove this. Perhaps none of the German Rationalists have done more to spread the infection of neological opinions and modes of thinking than Paulus. Under the imposing pretence of superior deference to the reasoning power in man, he, with others, had great success in weakening the hold of salutary divine truth on the educated mind of Germany, and bred great scepticism, not only as to the doctrines, but the authority of revelation. Paulus died Aug. 10, 1851, having lived long enough to see his own rationalistic theory of Scripture give place to the "mythical" theory of Strauss, and that in its turn to be shaken to its foundations partly by the efforts of the Tübingen school, and partly by those of Neander and the "Broad Church" divines of Germany. See his *Skizzen aus meiner Bildungs- und Lebensgeschichte zum Andenken an mein fünfzigjährige Jubiläum* (Heidelb. 1839); Meldegg, *Paulus u. s. Zeit* (Stuttg. 1853, 2 vols. 8vo); Kahnis, *Hist. of German Protestantism*, p. 171; Hurst, *Hist. of Rationalism*, p. 36; Hurst's Hagenbach, *Church Hist. of the 18th and 19th Centuries*; Ebrard, *Kirchen- u. Dogmengesch.* vol. iv. (J. H. W.)

Paulus de Heredia OF ARAGON was born about 1405. When yet in connection with the synagogue he used to dispute with Christian theologians about the merits of Judaism; nevertheless he afterwards became a convert of Christianity. He wrote, *Ensis Pauli*:—*Iggeret ha-Sadot*, treating of the divinity, death, and resurrection of the Messiah, which a certain Nechunjah ben-ha-Kanah, who lived towards the end of the second Temple, is said to have written:—*De Mysteriis Fidei*, against the Talmud:—and *Corona Regia*, on the immaculate conception of Mary, which he dedicated to pope Innocent VIII. When Paulus died is uncertain, but in 1485 he was yet alive. See Fürst, *Bibl. Jud.* i, 885; Wolf, *Bibl. Hebr.* i, 963; De Castro, *Biblioth.* i, 363 sq.; Grätz, *Gesch. d. Juden*, viii, 231 sq. (2d ed. Leips. 1875, p. 232); Kalkar, *Israel u. die Kirche*, p. 31. (B. P.)

Paupĕres Catholĭci (i. e. *Poor Catholics*) was the name of a Romish order which was formed in the 12th century, and confirmed by pope Innocent III. It consisted of Waldenses who had conformed to the dominant Church. Some ecclesiastics from the south of France, who had once been Waldensians, took the lead in the formation of this order, particularly a person named Durand de Osca. It maintained itself for some time in Catalonia. The design of this society is thus described by Neander: "The ecclesiastics and better educated were to busy themselves with preaching, exposition of the Bible, religious instruction, and combating the sects; but all the laity who were not qualified to exhort the people and combat the sects should occupy houses by themselves, where they were to live in a pious and orderly manner. This spiritual society, so remodelled, should endeavor to bring about a reunion of all the Waldenses with the Church. As the Waldenses deemed it unchristian to shed blood and to swear, and the presiding officers of the new spiritual society begged the pope that those who were disposed to join them should be released from all obligation of complying with customs of this sort, the pope granted at their request that all such as joined them should not be liable to be called upon for military service against Christians, nor to take oath in civil processes, adding, indeed, the important clause—so far as this rule could be observed in a healthful manner without injury or offence to others, and especially with the permission of the secular lords. In Italy and Spain also the zeal of these representatives of the Church tendency among the Waldenses seemed to meet with acceptance. The pope gladly lent a hand in promoting its more general spread, and he was inclined to grant to those who came over to it, when they had once become reconciled to the Church, various marks of favor. But he insisted on unconditional submission, and refused to enter into any conditional engagements." The principles of the Waldenses were too firmly rooted to be seriously affected by the society of the *Pauperes Catholici*, and accordingly it is said to have died away. (J. H. W.)

Paupĕres Christi (i. e. *The Poor of Christ*), a Roman Catholic order which arose in the 12th century, formed by a zealous ecclesiastic named Robert of Arbriscelles, on whom pope Urban II had conferred the dignity of apostolic preacher. The society was composed of persons of both sexes, and of ecclesiastics and laymen, who wished to learn the way of spiritual living under the direction of the founder of the order.

Paupĕres de Lombardia (i. e. *Poor Men of Lombardy*) was a name applied in the 12th century to the *Waldenses* in the north of Italy. It is derived from the province in which they were chiefly found at that time. See WALDENSES.

Pauperism is the state of indigent persons requiring help, or, as it is technically called, "relief," or, as the Bible terms it, "charity." "The poor shall never cease out of the land" was said ages ago, when land was "free," and of a "chosen people," watched over by a "special providence," pasturing their flocks in fertile valleys, bright with the sunshine of a genial climate—a nature which needed no stimulus from "high-farming," but flung her wealth with prodigal hand into the lap of a community whose primitive manners ignored fashion, and whose social life was unfevered by the lavish expenditure of a high civilization. As the possession of every natural advantage was no preventive to want, but "the poor" were there, so there and everywhere they will "never cease out of the land," because human nature is weak, self-contradictory, and therefore sinful; because it is self-sufficient and indolent, and therefore ignorant and miscalculating; because it is proud and ambitious, and therefore liable to fall. Besides, in so far as poverty depends upon passion and error, the poor will increase *pari passu* with an artificial condition of society, for civilization intensifies the vices as well as the virtues of mankind. Therefore it is not amiss to call the poverty of the *masses* a product of modern civilization. It may be specially called the product of our progress in the industries, and of the employment of steam instead of simple manual labor. By these, our progressive steps, casualties and accidents have increased in this age at such a ratio among the working people that it must stand out as one of the most provoking causes of pauperism. Besides, the tremendous spread of the bad habits of intemperance [see TEMPERANCE] has considerably lessened the resources of this stratum of society, and thereby provoked a vast increase in paupers.

Pauperism, then, is a subject of our day which requires the gravest consideration of the philanthropist, and forces itself upon the attention of the Church as well as of the State. Indeed, we believe that the suppression of pauperism is a task of Christian ethics, for although the solution of the problem is within the province of politics, it is nevertheless true that Christian ethics must provide the motive and pave the way. It may, therefore, be well to point out in this place the principle on which all poor-legislation should rest.

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Paley affirms that the claim of the poor is founded on the law of nature, because all things having been originally common, the exclusive possession of property was and is permitted on the expectation that every one should have enough for subsistence, or the means of procuring it. We may doubt whether this opinion is sound, notwithstanding that it has the advocacy of some of the ablest English thinkers, and that even such an unbelieving mind as Mill approved it, but we cannot doubt that the Poor Laws rest upon *moral* and *political* considerations of great weight. If statesmen cannot contemplate masses of population in a condition of semi-starvation without anxiety and fear, Christians certainly should not suffer society to be thus endangered so long as the ethical principles of Christianity can be brought to influence not only the private life of the individual, but all conditions and numbers. For the successful, i. e. prompt and general alleviation of all suffering and want, the State has stepped in to enforce obedience to an admitted moral obligation, which might otherwise be recognised by the conscientious and disregarded by the selfish. This is the purpose of the modern *Poor Laws*. Different states have different methods by which this principle is evolved in practice. The general practice is for the State to delegate to the parochial authorities the proper execution of the Poor-Law principle, supplying homes called workhouses for those who are homeless, and affording assistance in money and provisions for those who are temporarily or permanently out of employment. The charges which are brought against this system are many, and some of them are serious enough to require consideration here.

It was the wise rule of Napoleon the Great that the first duty of a charitable institution is to prevent the need of charity. Hence he favored domiciliary visitation, or what is technically called in the science of pauperism "out-door relief." In England, on the other hand, the maxim of the State is that the poor have a *right* to relief, or, in other words, that charity is a fund on which they can confidently depend. By Napoleon's principle, the object of charity is the reduction of pauperism; by the English, relief is the privilege of the poor, regardless of the consequences. Both systems have been tried nearly all over the Continent, and it is quite clear that Napoleon's rule alone is adapted to modern society, and should govern in the dispensing of charity. Few things degrade men in their own estimation so quickly as the habit of relying on alms for support. *The divine plan for developing manhood is to make self-exertion a stern necessity.* But when the State makes a working man sure of charitable support in time of need, it takes from him the sharpest spur to self-exertion; it tempts him to form unthrifty habits; it teaches him to lean on its support in his possible emergencies, instead of stores provided by his own economical forethought for the sure-coming "rainy day." This feeling demoralizes him by sapping his self-respect, his pride of character, and his sense of manly independence. In other words, legal provision making his support certain, prepares him to become a pauper whenever the battle of life waxes hot. That this is not a mere theory, but a condensed statement of historic fact, can be shown by reference to the painful results of the English poor laws. Those laws, strangely enough, were made necessary by the abolition of serfdom in the 14th century. At first they were wisely framed, making provision for the "impotent poor" only, and for the punishment of vagrant laborers. Gradually, however, they gave birth to the idea of the "right of all persons to claim relief of the State." Then came the erection of almshouses, and the establishment of "poor rates." Finally, the idea culminated in a law, passed in 1782, granting out-door relief through the agency of the State officers. The effect was to multiply the number of paupers with fearful rapidity, and, as a writer in the *Westminster Review* has aptly said, to bring the "country almost to the verge of ruin. . . . Poor rates rose to such an extent that it became hardly worth while in some instances to retain the land in cultivation." So clearly did this peculiar provision for out-door relief tend to increase the number of paupers, that in 1834 an act was passed chiefly aiming "to check out-door relief, . . . and then, within a few years, both rates and pauperism decreased to no small extent."

The maxim of Malthus is (*Essay on Population*, ii, 430) that "it is in the highest degree important to the general happiness of the poor that no man should look to charity as a fund on which he may confidently depend," and it is a good one to be adopted by those who regard charity as a Christian obligation; but with this maxim should be coupled a recognition of the obligation upon society to make education *general* and *free*. It is a noteworthy fact that both in England and in France pauperism has been on the increase, although the efforts have been most persistent for its diminution; and it is further evident that in countries where education is general, free, and obligatory, as, e. g. in Germany, school training has acted as a direct *counter-agent* to pauperism. It may reasonably be supposed that, "had the 'right of education' been as familiar an axiom with the English masses as the 'right of relief,' we should not now hear of a million paupers in a population of 22,000,000, and know that the problem of pauperism presents itself as an almost insoluble question to the best of the English reformers" (Charles L. Bruce). The influences of workhouse or almshouse life are pernicious in the extreme to the occupants. It is of the very first importance to society that pauperism should not be inherited and transmitted, from the familiar scientific principle that inherited evil is intensified in each new generation. It has been found that places of refuge for the poor, as such, are the propagators of pauperism, inasmuch as they take from its occupants all self-respect and independence. Hence in our day France and England, as well as Germany, are abandoning the workhouse system, and are adopting, or are taking steps for the adoption of what is called the "out-of-door relief" principle; but the relief is given by a *local* relieving officer, and that in time to prevent absolute dependence, or, as it may be really stated, to prevent the needy from acquiring the *habits* of pauperism.

In the United States of America, where the influence both of general suffrage and of the Protestant faith largely cultivates individual self-respect and independence, pauperism has not yet acquired much hold. Some go so far as to claim that the abundance of arable land, and the comparatively slight pressure of population on subsistence, as well as our methods of popular education, must prevent a development of pauperism. But those who reason in this way lose sight of the fact that the Old World pours in upon us continually such vast numbers of idlers, vagabonds, and poor, to whom dependence is as natural as breathing, and in whom that feeling of self-respect which spurns reliance on public charity has never been developed, and that pauperism is therefore sure to become, sooner or later, a fixed element in our population. In view of this possibility, if not probability, the subject requires most considerate attention from the Church of Christ. It is true the State has here and there created central boards of charity, which tend to give unity of administration to parish and town management of the poor; classification is introduced into the care of paupers; and, above all, the effort has begun in New York State and Massachusetts to withdraw all pauper children not diseased in mind or body from almshouses, and to place them in private families, in order to prevent an inherited pauperism but none of these measures, we fear, adequately meet our *coming* wants. Were our society stationary we might succeed, but in our surging condition there must be a judicious system of out-door relief, and it can be accomplished only by *close personal visitation*. This in our body politic the Church alone is fitted to assume. Voluntary associations of the best citizens in every com-

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munity are alone fit to judge of the deserving character of all claimants for relief; and, as besides these there are many needy ones who, in horror at receiving alms, would rather suffer death by starvation than seek for relief from the public, the noblest type of society, and not the ward politician, are proper persons to counsel and relieve the American pauper. Indeed, we would have it understood that it is not simply *relief* that the needy ones stand in want of; they should have such *counsel* as may prevent a recurrence of disaster and failure in life. Christian benevolence should not simply feed the hungry and clothe the naked, it should teach the ignorant and raise the degraded.

The most successful experiment with pauperism is notably that of Elberfeld, a German manufacturing town near Cologne, on the Rhine. This municipality was sorely afflicted, some twenty years since, with a chronic condition of pauperism. The usual machinery of almshouses or of private charity did not diminish it. If people gave freely and indiscriminately, the poor came to depend on alms; if too many public means of relief were afforded, there was a current of paupers thither from the surrounding country. In 1853, with a population of 50,364, there were relieved 4224 paupers, or about one in twelve. A certain benevolent gentleman—Herr von der Heydt, the Prussian minister of commerce—then undertook to introduce a reform in the following manner: He had the city divided for the purpose into eighteen districts, and an overseer, serving voluntarily, appointed by the common council, over each. Every district again was divided into fourteen sections, and a visitor appointed for each section. This visitor was required to be of the male sex, and he was never allowed to visit more than four families, and sometimes only two. These families he was obliged to visit at least once a fortnight, report to the overseer, discuss their cases of relief, receive their money for the ensuing two weeks, and give account of what they had already spent. The most particular inquiries were thus made into every case relieved, whether each person was doing all in his power for his own support, and whether his relatives were obeying the law in contributing towards his maintenance. The object of the visitors of the poor was not merely to give alms, but to encourage and advise unfortunate and ignorant people, and thus prevent poverty. The whole system was thus one of close supervision and moral assistance of the poor by the more comfortable classes. The fortunate and the unfortunate were brought together; the well-off and intelligent had an official right to direct the ignorant and destitute. To complete the organization, the overseers themselves met and reported to the poor commissioners of the town, and received from them the moneys for out-door relief. The best citizens were found willing to serve gratuitously as visitors or overseers; indeed, the place was considered one of some honor. The commissioners were appointed by the common council and mayor, and served for three years. At the present time the poor administration of this city of nearly 80,000 inhabitants consists of a commission of 9 members, 18 overseers, and 252 visitors, all serving gratuitously. The theory of the system, it will be observed, is a close house-to-house visitation and careful inspection, by citizens serving under officials, whose object is to prevent, not encourage, pauperism. What have been the results? A brief table will convey them best, the reader bearing in mind that the new system was introduced in 1854:

Year.	Population.	Paupers relieved.
1853	50,364	4224
1855	51,259	2948
1860	54,002	1521
1865	63,686	1289
1873	(about) 78,000	980

Or, in other words, before the new plan was introduced, one in twelve was a pauper, and now one in eighty. The cost has also fallen from about $38,000 in 1847 to about $17,000 in 1873. The average cost of relief in 1855–59 was only some $18,000 per annum. A still greater reduction of cost would have been shown but for the increased prices of provisions and all commodities during the past few years.

We realize that in our review of the subject the wandering pauper, or, as he is familiarly called, *tramp*, has had no consideration. There are everywhere numerous persons so lazy or vicious that they prefer to be supported rather than to labor for their bread; it is scarcely necessary to say that it is not the proper province of either the State or charitable individuals to relieve such drones. The alternative of work or starvation should be forced upon all such with unbending persistence. Those who, away from home and friends, need help, we can safely trust to the benevolent intentions of such individuals as we would see placed in charge of the charities of every town in the land. See Walker, *Science of Wealth*, p. 411 sq.; Greeley, *Political Economy*, p. 17 sq.; *North Amer. Rev.* April, 1875, art. iii, where much important literature is quoted. See also *Brit. Quarterly*, April, 1876, art. vi; *Westminster Review*, April, 1874; January, 1875. (J. H. W.)

Pausarii, a name given to the priests of Isis (q. v.) at Rome, because in their religious processions they were accustomed to make pauses at certain places where they engaged in singing hymns and performing other sacred rites.

Pauw, CORNELIUS, a Dutch divine, noted as a writer, was born at Amsterdam in 1739. He studied at Göttingen, and was afterwards made canon of Xanten, in the duchy of Cleves. He applied himself to literature, and wrote several works in French on the history and physiology of various nations and countries. His *Recherches historiques sur les Américains* contain some curious information, many sensible reflections, and also many unsupported assertions set forth in a dogmatic tone. Pauw had not visited America, and his object seems to have been to collect all the passages which he could find in other writers, and which could support some preconceived opinion of his concerning the great inferiority of that part of the world, its productions and its native races. (See Pernety, *Dissertation sur l'Amérique et les Américains contre les Recherches historiques de M. de Pauw*, which is found at the end of some editions of Pauw's work.) In his chapter on Paraguay, Pauw shows himself particularly hostile to the Jesuits. His *Recherches sur les Grecs*, in which he had better guides, is written with greater sobriety of judgment; but even in this work his dogmatic spirit is perceptible. Pauw published also *Recherches sur les Egyptiens et les Chinois*. The French Revolution, and the subsequent invasion of the duchy of Cleves, deprived Pauw of his peace of mind. He became dejected, and burned all his papers, among others his *Recherches sur les Allemands*, which is said to have been the most elaborate of his works, but which was never printed. He died at Xanten in 1799.

Pavan, a Hindû deity who is believed to preside over the winds. He was the father of Hanuman, the ape-god.

Pavanne, JACQUES, a Christian martyr to the Protestant cause, was born in France about the opening of the 16th century. He became an early convert to the Reformation doctrines, but in 1524, at Christmas, recanted. After this he lost his peace of mind, and could do nothing but weep and sigh, until he was one day brought before the tribunal of the Sorbonne because he had been to Meaux, and had had converse with the heretical teachers. This was all that Pavanne desired—another opportunity to confess his true Lord and his cause. "He felt his mind relieved as soon as the fetters were fastened on his limbs, and recovered all his energy in the open confession of Jesus Christ" (D'Aubigné). The proceedings against him were conducted with all possible despatch, and a very short time had

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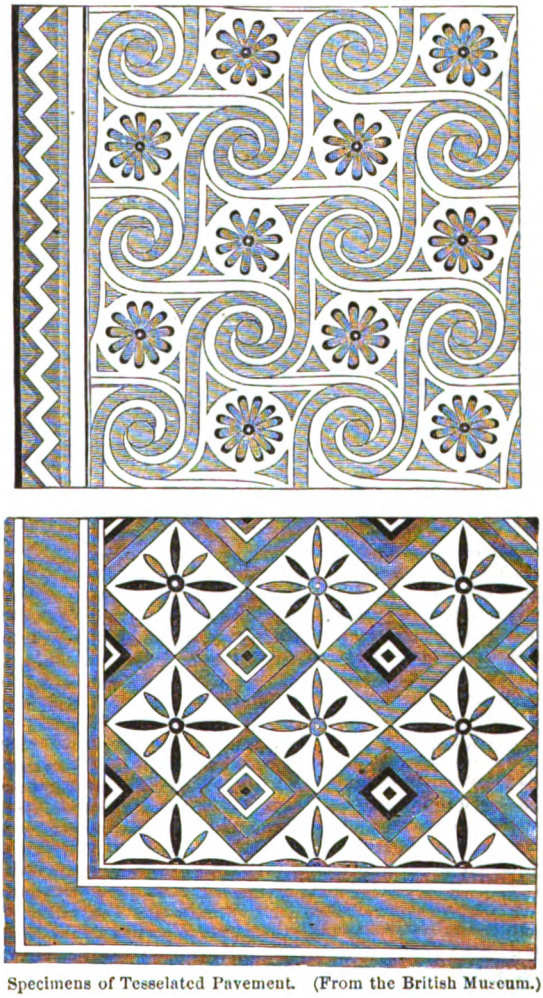
elapsed before a pile was erected in the Place de Grève, on which Pavanne made a joyful end. See D'Aubigné, *Hist. of the Reformation*, iii, 482, 483.

Pavels, Claus, a Norwegian prelate, was born Aug. 1, 1769, in Vaudeö parish, near Christiansand, in Norway. He graduated with the highest honors at the gymnasium in Christiansand and at the University of Copenhagen. From 1799 to 1805 he preached in Copenhagen, but was then called to Christiania, Norway, where he remained until 1817. From 1817 until he died, in 1822, he was bishop of Bergen. He enjoyed a great reputation as a pulpit orator, and published a number of sermons and religious treatises. He also wrote poetry, and kept a diary, in which he recorded all the more important events of his time. His grandson, C. P. Rüs, has published two of his writings; the one, *Biskop Claus Pavels Autobiographi* (Christiania, 1866); the other, *Claus Pavels Dagbogs Optegnelser* (ibid. 1864–67). (R. B. A.)

Pavement is the rendering in the A. V. of רִצְפָּה, *ritspah'*, originally a *stone* heated for baking purposes, and hence a *tesselated pavement* (2 Chron. vii, 3; Esth. i, 6; Ezek. xl, 17, 18; xlii, 3), once of the cognate term מַרְצֶפֶת, *martse'pheth*, a *paved floor* (2 Kings xvi, 17). In John xix, 13 it is the rendering of λιθόστρωτος, which is immediately explained by the Heb. equivalent *Gabbatha* (q. v.). In the account of the sacrilege of Ahab, we read that he removed the brazen oxen upon which the base in the Temple rested, and substituted a stone pavement (2 Kings xvi, 17). The lower stories of Eastern houses and palaces, in later days, were usually paved with marble (Esth. i, 6), but in the time of Moses marble was not used for pavements. The "paved work of a sapphire stone" mentioned in Exod. xxiv, 10 is therefore supposed to refer to the splendid floors known in Egypt, which were formed of painted tiles or bricks. Champollion and Rosellini have given specimens of these ornamented floors, and fragments of such may be seen in the British Museum. This taste still prevails in the East. Le Bruyn tells us that the mosque at Jerusalem is almost all covered over with green and blue bricks, which are glazed, so that when the sun shines the eye is perfectly dazzled; and Dr. Russell likewise mentions that a portion of the pavement of some of the houses in Syria is composed of mosaic work. See House.

Pavement of Churches. From the 4th century churches were carefully paved, as the Jewish Temple had an artificial floor. The narthex was laid with plaster, the nave with wood, and the sanctuary with mosaic. The custom of burying within churches between the 7th and 10th centuries led to the practice of covering the pavement with memorials of the departed; and at length the floors were laid with stone, marble, or tesselated or plain tiles. Rich pavements, like marqueterie in stone or Roman mosaic, occur in most parts of Italy, at St. Omer, St. Denis, in the Rhine country, at Canterbury, Westminster, and in the churches of St. Mary Major, St. Laurence without the Walls, of the time of Adrian I, and St. Martin of the period of Constantine at Rome. The patterns are usually geometrical, but figures, flowers, animals, and the zodiac are frequently introduced with an effect equal to the richest tapestry. This decoration lasted till the 12th century, but at that time, and in the subsequent period, marble became rare, and hard blocks of freestone were used, and lastly tiles. See Walcott, *Sacred Archæology*, s. v.

Pavia, a city of Northern Italy, capital of the province of the same name, on the left bank of the Ticino, twenty miles south of Milan, and three miles above the confluence of the Ticino and the Po, was in ancient times called the "city of a hundred towers." It is a very old city, and many of its antiquities remain to this day; but the palace of Theodoric and the tower where Boëthius wrote the treatise *De Consolatione Philosophiæ* no longer exist; among the remaining ones are those of Belcredi and Del Maino, which are each 169 feet high. Its oldest church, and perhaps the oldest in Italy, is that of San Michele, which, although the date of its foundation is uncertain, is first mentioned in 661. The cathedral, containing some good paintings, was commenced in 1484, but was never finished. In a beautiful chapel attached to it are the ashes of St. Augustine, in a sarcophagus ornamented with fifty bassi-rilievi, ninety-five statues, and numerous grotesques. In the church of San Petro in Ciel d'Auro are deposited the remains of the unfortunate Boëthius. The Certosa of Pavia, the most splendid monastery in the world, is four miles without the city. It was founded in 1396. The University of Pavia is greatly celebrated for its learned professors, large libraries, and museums. About 1600 students attend here annually. Pavia is the ancient *Ticinum* (afterwards *Papia*, whence the modern name), and was founded by the Ligurii; it was sacked by Brennus and by Hannibal, burned by the Huns, conquered by the Romans, and became a place of consider-



Specimens of Tesselated Pavement. (From the British Museum.)

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able importance at the end of the Roman empire. Then it came into the possession of the Goths and Lombards, and the kings of the latter made it the capital of the kingdom of Italy. It became independent in the 12th century, then, weakened by civil wars, it was conquered by Matthew Visconti in 1345. After that period its history is merged in that of the conquerors of Lombardy. Since 1859 it has been included within the reorganized kingdom of Italy.

PAVIA, COUNCIL OF (*Concilium Papiense* or *Ticinense*). Several ecclesiastical councils have been held in Pavia.

1. The first of these was convened in December, 850, by order of the emperor Louis, who attended himself. Bishop Angelbert of Milan presided. As secular matters were also considered by this body, the ecclesiastical character of the council is sometimes called in question. We append a notice of the principal topics contained in the twenty-five canons of ecclesiastical discipline enacted by this council:

1. Directs that bishops shall keep about them priests and deacons of known probity to be witnesses of their secret acts.
2. Directs that bishops shall celebrate mass not only on Sundays and holy days, but, when possible, every day; and that they shall not neglect privately to offer prayers for themselves, their fellow-bishops, kings, all the rulers of God's Church, and for all those who have desired their prayers, but especially for the poor.
3. Orders them to exercise frugality at table, to receive pilgrims and poor and sick people, and to exhort them and read to them.
4 and 5. Direct that they shall not hunt, hawk, etc., nor mix in worldly pleasures; bids them read the Holy Scriptures, explain them to their clergy, and preach on Sundays and holy days.
7. Directs that priests shall examine whether penitents really perform their acts of penance, give alms largely, etc.; public offenders to be reconciled by the bishop only.
9. Warns all fathers of families to marry their daughters as soon as they are of age, lest they fall into sin; and forbids the marriage blessing to those who marry after fornication.
14. Orders bishops immediately to re-establish those monasteries in their dioceses which have gone to decay through their negligence.
18. Declares that priests and deacons (acephali) who are under no episcopal jurisdiction are not to be looked upon as belonging to the clergy.
21. Forbids usury.
22. Enjoins bishops to watch over those who have the care of orphans, and to see that they do not injure or oppress them. If such oppressors refuse to listen to their remonstrances, they are ordered to call the emperor's attention to the case.
23. Orders bishops to arrest clerks and monks who wander about the country, agitating useless questions and sowing the seeds of error, and to bring them before the metropolitan.
25. Condemns to a very severe course of penance those who deal in magical arts, who pretend to cause love or hatred by their incantations, and who are suspected of having caused the death of others; enjoins that they shall not be reconciled except on their death-bed.

See Labbé, *Concil.* viii, 61.

2. A second council was convened at Pavia in A.D. 876 by Charles the Bald. Seventeen bishops from Tuscany and Lombardy attended. The archbishop of Milan presided. Fifteen canons were published. Of these the most noteworthy enactments are:

1. Orders respect and veneration everywhere for the holy Roman Church, as the head of all churches.
2 and 3. Also relate to the respect, etc., due to the Roman see, and to the pope John.
4. Orders respect for the priesthood.
5. Orders respect for the imperial dignity.
The three following relate to the duties of bishops.

The acts of this council were confirmed in that of Pontyon, held in the same year. In this council an ancient document was produced, said to have been given to the archbishop of Milan by Gregory the Great, or Charlemagne, by which they claimed for themselves the right of electing the king of Italy fourteen days after the death of the last (Muratori, *Rer. Ital.* vol. ii, pt. ii, col. 148). See Labbé, *Concil.* ix, 279.

3. A third council was convened Aug. 1, 1022. Pope Benedict VIII in this council complained of the licentious life of the clergy, and showed that it dishonored the Church; he declared that they consumed the wealth given to them by the liberality of princes in keeping women and providing for their children. A decree in seven articles was published for the reformation of the clergy, which the emperor confirmed, adding temporal penalties against the refractory. See Labbé, *Concil.* ix, 819.

4. At a council held at Pavia in 1160 the anti-pope, Victor III (Octavianus), was acknowledged as pope instead of Alexander III, by the emperor Frederick I. See Labbé, *Concil.* x, 1387.

5. At a council held at Pavia in 1423, convoked by the Council of Constance, and opened in the month of May, some deputies from England, France, and Germany were present. On June 22 this council was transferred to Siena, on account of the plague which threatened Pavia, and the enactments are given under the heading of SIENA. See Hefele, *Conciliengesch.* vol. iv and v; Milman, *Hist. of Latin Christianity*, iv, 292; vii, 534. (J. H. W.)

Pavia, GIACOMO, a painter, was born at Bologna Feb. 18, 1655, according to authentic documents. There is much discrepancy as to the time of his birth, and about his instruction. He is said to have studied under Antonio Crespi, who was twenty-six years his junior. Lanzi says he was the pupil of Cav. Giuseppe Maria Crespi, ten years his junior; and the canon Luigi Crespi, son of Giuseppe, states, in the third volume of the *Felsian Pittorice*, that he was instructed by Gio. Gioseffo dal Sole, four years his junior. He acquired considerable reputation at Bologna, and executed several works for the churches, which were admired for the fine taste displayed in their composition. The most esteemed of these is a picture of *St. Anne teaching the Virgin to read*, in S. Silvestro; and the *Nativity*, in S. Giuseppe. He went to Spain, where he distinguished himself, and executed many works for the churches. He died in 1740. See Spooner, *Biog. Hist. of the Fine Arts*, ii, 666.

Pavie, JEAN-BAPTISTE-RAIMOND DE, abbé De Fourguevaux, grandson of François, was born in 1693 at Toulouse. He enlisted in the regiment of the *Roi d'Infanterie*, and obtained a lieutenancy. Upon the urgent entreaties of his mother he left the profession of arms, and in 1717 entered the society of Saint Hilaire, in Paris. He died Aug. 2, 1768, at the château De Fourguevaux. In devoting himself to works of piety, he took part in religious quarrels, and wrote many books of devotion or controversy: we cite from him, *Traité de la Confiance Chrétienne* (Paris, 1728, 1781), which occasioned great disputes; and *Catéchisme historique et dogmatique* (ibid. 1729, 2 vols. 12mo; reprinted in 1766 in 5 vols. with the sequels). See *Nouvelles Ecclésiast.* Feb. 7, 1769.—Hoefer, *Nouv. Biog. Générale*, xxxix, 422.

Pavilion, the rendering in the A. V. of סֹךְ, *sôk* (Psa. xxvii, 5; elsewhere "tabernacle," "den," or "covert," which last is the literal meaning), or סֻכָּה (2 Sam. xxii, 12; 1 Kings xx, 12, 16; Psa. xviii, 11; xxxi, 20), *sukkâh*, which signifies *a booth, hut*, formed of green boughs and branches interwoven (Gen. xxxiii, 17; Jonah iv, 5). It is rendered "booth" (Lev. xxiii, 40–43; Neh. viii, 15, 17); "tabernacles" (Lev. xxiii, 34; Deut. xvi, 13, 16; Isa. iv, 6); "cottage" (Isa. i, 8). It sometimes signifies *tent, tents* for soldiers; rendered "tent" (2 Sam. xi, 11); "pavilions," margin "tents" (1 Kings xx, 12, 16). See TENT. It is also used poetically for the dwelling of God (Psa. xviii, 11), where the Psalmist sublimely describes Jehovah as surrounding himself with dark waters, and thick clouds of the skies, as with a tent, or "pavilion" (Job xxxvi, 29). See TABERNACLE. Among the Egyptians pavilions were built in a similar style to houses, though on a smaller scale, in various parts of the country, and in the foreign districts through which the

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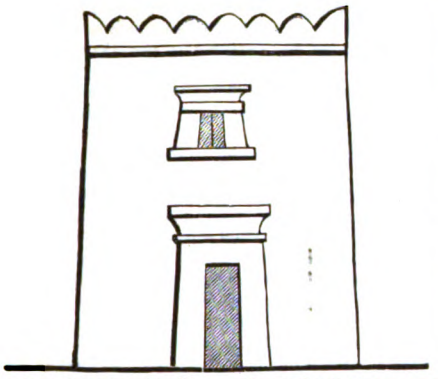
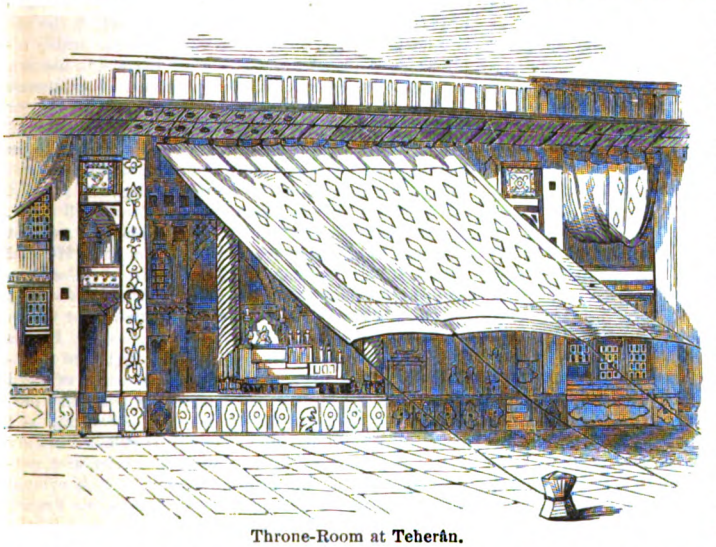


Ancient Egyptian Pavilion. (From the Sculptures at Thebes.)

Egyptian armies passed, for the use of the king; and some private houses occasionally imitated these small castles by substituting for the usual parapet wall and cornice the battlements that crowned them, and which were intended to represent Egyptian shields (Wilkinson, *Anc. Eg.* i, 23). The Hebrew word שַׁפְרִיר, *shaphrir*, rendered "royal pavilion" (Jer. xliii, 10), is properly *throne-ornament, tapestry*, with which a throne is hung. See THRONE.



Throne-Room at Teherân.

Pavillon, NICOLAS, a noted French prelate, celebrated especially for his relation to the Jansenistic retreat in Paris known as "Port-Royal," and one of the ablest of the Gallican Church advocates, was born in Paris Nov. 17, 1597. Even as a boy he displayed purity of character seldom seen in youth, and as a student was all that the most exacting could expect. Gifted with remarkable intellectual power, he was the favorite of St. Vincent de Paul, his confessor, who employed Pavillon, as soon as his age would permit, in different missions, and finally placed him at the head of the assemblies of charity and the conferences of St. Lazare. Pavillon had great misgivings about assuming any responsibility, and did not enter the priesthood until he was thirty years of age, and then, without being attached to any parish, devoted himself to the exercises of the holy ministry by assisting different curates, especially in the pulpit. He had determined in his own mind never to preach at Paris, but Vincent de Paul prevailed upon him to change his mind, and in 1637 he preached at the church of St. Croix. Crowds were attracted by his eloquence and simplicity, and the city was soon in a general excitement concerning the new preacher. Cardinal Richelieu and others of distinction went to hear him, and were so pleased that he was appointed to the bishopric of Alet, and was consecrated Aug. 21, 1639, at Paris. He left that city Oct. 8, with the resolution of never more returning to it. In his diocese his predecessor, Étienne de Polverel, had maintained a conduct little edifying, and his clergy had imitated him only too well. Nicolas Pavillon set himself at work immediately for the instruction and reform of the clergy, and in consequence of his wise regulations he succeeded in remedying the most deplorable abuses. His diocese very soon changed its condition; ignorance and disorders were banished from it. In 1647 bishop Pavillon got into difficulties with the Jesuits, who refused to acknowledge his diocesan power, and from this time forward his work was more or less impaired by their opposition, which, at first confined to his own see, gradually reached the court, and he fell under a cloud, notwithstanding his devotion to the good work, and his piety and untiring industry. Thus Pavillon had founded a seminary for theological instruction, and one for lady teachers; had paid special attention to the secular school, and by his personal supervision greatly improved their condition. As he was in intimate relations with Dr. Arnauld (q. v.) and his partisans, the Jesuits accused Pavillon of heresy and disloyalty, and by every means in their power plotted his destruction. His friend, Vincent de Paul, made strenuous efforts to draw Pavillon away from his Port-Royalist associations; but Pavillon took no notice of his opponents, and unhesitatingly endorsed the good doctor. After the death of St. Vincent Pavillon pronounced against the spreading of the heretical practices in Mariolatry even more openly.

In the year 1656 Pascal brought out his *Provincial Letters*, and shortly after Arnauld directed to Pavillon a pamphlet on the Jansenistic propositions which had just been condemned by the Jesuitical interpretation. The result was that Pavillon was so impressed with the justice of the Jansenistic complaints that, when Pascal was replied to in the *Apology for the Casuists*, he felt constrained to call a provincial council (in 1658), and by it caused the *Apology* to be condemned as containing "doctrines false, precipitate, scandalous, and calculated to corrupt the manners and to injure the discipline of the Church" —a censure which the clergy of Paris approved. Of course such a step forever sealed the fate of the bishop of Alet. In 1661, by request of the king, an assembly of the clergy of France pronounced it incumbent upon all bishops to sign the formulary which condemned the five propositions supposed to be contained in the Jansenistic heresy. Pavillon saw in this measure not only injustice to the Jansenists, who rightly claimed that none of Jansenius's true views were embodied in it, but also against the bishops whose authority was thereby impaired. All the bishops of France looked to Pavillon to take the lead. He was not long in deciding. Aware that the king must have been moved to the measure by the intriguing Jesuits, he wrote to the king in remonstrance, but in all kindness, explaining the inconsistent action of a state like France, which had recognised the supremacy of the

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Church in things spiritual, yet directing her bishops how to judge of and deal with heresy. The king, unable to free himself from the influence that surrounded him, was only the more decided in his course, and in 1662 issued a royal edict for the immediate signature of the formulary. Still years passed on. In 1664 the new archbishop of Paris also demanded compliance with the king's edict. Now Pavillon could no longer hesitate as to his future course. The courageous bishop, disdaining to equivocate under such circumstances, published a mandement, June 1, 1665, in which his views as to the limits of Church authority were set forth with transparent clearness. Truths revealed by God, of which the Church is the ordained guardian, must be accepted on her testimony, with an entire subjection of the reason and of all the faculties of the mind; but with regard to other truths, not so revealed, God has not provided any infallible arbiter; so that when the Church declares that certain propositions are contained in a given book, or that such and such is the meaning of a particular author, she acts only by *human* knowledge, and may be mistaken. For decisions of this kind the Church cannot require positive internal belief; nevertheless the faithful are not permitted to impugn her judgments, which in all cases must be treated with submission, for the preservation of due order and discipline. The high character and saintly life of Pavillon added immense weight to his pastoral instructions. His sentiments were shared by other prelates, particularly by Henri Arnauld, bishop of Angers; Nicolas Choart de Buzanval, bishop of Beauvais; and François de Caulet, bishop of Pamiers; these issued mandements of precisely similar import, as did also the bishops of Noyon and Laon; but the two latter, on receiving notice of the displeasure of the court, retracted, and adopted a tone of exact accordance with the papal bull. An arrêt of the council of state, July 20, cancelled the mandements of the four refractory bishops, and forbade the clergy to obey them. It was determined to take judicial proceedings against the prelates who had thus boldly constituted themselves the apostles of Jansenism; but this was an affair of considerable delicacy and difficulty. According to Roman jurisprudence, the pope was the sole judge of bishops; on the other hand, it was one of the most cherished of the Gallican liberties that bishops in France could only be tried, in the first instance, before their metropolitan and his comprovincials. Application having been made to the pope on the subject by the French ambassador at Rome, his holiness proposed to name the archbishop of Paris and two other prelates as delegates for hearing the cause; but the king decidedly objected to this method of adjudication, as an invasion of the privileges which he was bound to defend. After a tedious negotiation, it was at length arranged that the pope should nominate a commission of nine prelates to proceed to the trial of their colleagues; that seven should be competent to act; that the president should have power to appoint substitutes in the room of those who might decline to act; and that the accused should not be at liberty either to challenge the judges or to appeal from their decision. The mandements of the four bishops were at the same time denounced by a decree of the Congregation of the Index; upon which the bishops of Languedoc wrote to the king in terms of energetic remonstrance against the encroachments of the court of Rome on the rights of the episcopate, and Louis replied by assuring them that he would always uphold their lawful jurisdiction and the liberties of the Gallican Church. The prosecution of the bishops was suspended by the death of Alexander VII, which occurred May 20, 1667. Cardinal Giulio Rospigliosi, who succeeded him under the name of Clement IX, was known to be of moderate opinions, and disposed to a pacification; and measures were immediately concerted in France for taking advantage of this favorable change of circumstances. It was proposed that the bishops, without being required to retract their mandements, should sign the formulary afresh, as if they had taken no steps in the matter before, and should cause it to be signed by their clergy; but any explanatory remarks which they might wish to make should be made by a procès-verbal at their diocesan synods, such written statements not to be published, but to be deposited in the registry of each diocese; and that they should afterwards join in a letter to the pope, informing him of this new act of dutiful submission to his authority. This expedient was approved by the nuncio, accepted on his recommendation by the pope, and ultimately adopted. The bishop of Alet proved for some time intractable. Courier after courier was despatched to urge him to compliance, but in vain. At last, persuaded that the peace of the Church would be maintained by his submission, he yielded to the importunate entreaties of the bishop of Comminges, Antoine Arnauld, and other friends, and appended his signature, Sept. 10, 1668. The other prelates assented without difficulty, and the matter was forever closed. In 1675 Pavillon was involved anew in conflict with the state authority. By the decree of the crown, ratified by Parliament, declaring the law of Régale in general force, in 1673 the question had been forced home to Pavillon whether he would suffer in his own diocese appointments by the crown while he was at the head of the see. The treasurership of his cathedral was conferred in 1679 in Régale upon a young ecclesiastic of Toulouse, who in the absence of the bishop came to take possession. When Pavillon returned, he prohibited this appointee from assuming the duties of the office; and when he appealed to the archbishop of Paris to assist him against the court at which the appointee had sought redress, Pavillon was unfavorably replied to, and he found himself obliged to stand in his own strength. In March, 1676, he published an ordinance against the intrusion of any person into any benefice or dignity in virtue of the Régale. Of course a decree of the ecclesiastical council of Paris, readily granted upon request of the crown, set aside Pavillon's ordinance; and though the good bishop wrote to the king, and pleaded for the rights of the Church as he interpreted them, his position was condemned, and he was only suffered to remain in his see by reason of his great age. He died Dec. 8, 1677. Pavillon published a sort of "Compendium Theologicum," which he entitled *Rituel à l'usage du Diocèse d'Aleth* (Paris, 1667, 4to, and often), and which was designed especially for his own diocese. It was published anonymously; and, as it was attributed to Arnauld, it was condemned at Rome by a decree of April 9, 1668, though it surpassed anything that had previously appeared for clear statements of doctrine and sound Christian instruction. Pavillon published in July following a pastoral letter against this brief, and, notwithstanding the anathemas, he had his book printed again, adding to it the approvals of twenty-nine French prelates. The ritual continued to be observed in the diocese of Alet, and was extensively circulated throughout France. The death of pope Clement only a few months later terminated this unpleasant affair, especially as the casuists could get no encouragement from the new pope, Innocent XI, who became a most ardent admirer of Pavillon. Indeed, our good prelate was highly esteemed by all honorable characters, for he was a brave defender of the Christian doctrine of grace, maintained strictly the rules of Christian morality, and protected, or strove to protect, the rights and immunities of the Church. Other works by bishop Pavillon are, *Ordonnances et Statuts Synodaux* (Toulouse, 1670; Paris, 1675, 12mo):—*Lettre écrite au Roi* (1664, 4to). There was a question of the royal prerogative to which Pavillon refused to submit; and this letter, upon the charge of the general counsellor Talon, was suppressed by a decree of the Parliament of Paris of Dec. 12, 1664. See *Vie de H. Nicolas Pavillon, évêque d'Aleth* (Saint Hiel, 1738, 3 vols. 12mo); *Nécrologe de Port-Royal*, p. 464; Mrs. Schimmelpenninck, *Select Memoirs of Port-Royal; Life of Nicolas Pavillon*, by a Layman of the Church of England

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(Oxf. and Lond. 1869, 12mo); Jervis, *Hist. of the Church of France*, i, 465 sq. (J. H. W.)

Pavona, FRANCESCO, an Italian painter, was born at Udine in 1692. He first studied under Giovanni Gioseffo dal Sole. He afterwards studied at Milan, and thence proceeded to Genoa. He next went to Spain, Portugal, and Germany, at all which courts he was well received and executed many works. He resided some time at Dresden, and there married and had a family. He subsequently returned to Bologna, where he remained a considerable time, and executed some works for the churches. Lanzi says he was an excellent painter in oil, and better in crayons. He painted many large altar-pieces, well designed and colored. He also excelled in portraits. He died at Venice in 1777. See Spooner, *Biog. Hist. of the Fine Arts*, ii, 666.

Pavonii, priests among the ancient Romans who conducted the worship of *Pavor* (q. v.).

Pavor, a personification of *Fear*, worshipped among the ancient Romans as a companion of Mars, the god of war. The worship of this deity is said to have been instituted by Tullus Hostilius.

Paw is the rendering in the A. V. of the Heb. כַּף, *kaph* (Lev. xi, 27), the *palm* or hollow "hand" (as elsewhere rendered), and יָד, *yâd* (1 Sam. xvii, 37), the open *hand* (as elsewhere rendered), applied to an animal, in the latter case metaphorically in the sense of *power*.

Pax, a personification of *Peace*, worshipped by the ancient Romans. A festival was celebrated annually in honor of this goddess on April 30.

Pax, called also PACIFICALE (q. v.) and OSCULATORIUM (q. v.), is used to designate the so-called ceremony known as the *Kiss of Peace* (q. v.). It is also employed to describe a small tablet having on it a representation of the crucifixion, or some other Christian symbol, offered to the congregation in the Romish Church to be kissed in the celebration of the mass. It was usually of silver or other metal, with a handle at the back, but was occasionally of other materials; sometimes it was enamelled and set with precious stones. The pax was introduced when the *osculum pacis*, or kiss of peace —the custom in primitive times for Christians in their public assemblies to give one another a holy kiss, or kiss of peace—was abrogated on account of the confusion which it entailed, and in consequence of some appearance of scandal which had arisen out of it. The tablet, after it had received the kiss of the officiating minister (priest or bishop), was by him presented to the deacon, and by him again to the people, each of whom kissed it in turn, thus transmitting throughout the whole assembly the symbol of Christian love and peace without the possibility of offence. In the Syrian churches the following seems to be the way in which the same thing is symbolized: In a part of the prayers which has a reference to the birth of Christ, on pronouncing the words, "Peace on earth, good will towards men," the attending ministers take the officiating priest's right between both their hands, and so pass *the peace* to the congregation, each of whom takes his neighbor's right hand, and salutes him with the word *peace*. In the Romish Church the pax is still used. By the Church of England it was omitted at the Reformation as a useless ceremony. The practice of saluting each other—the men, men, and the women, women—during public worship, and particularly in the *agape*, or love-feast, is frequently alluded to by ancient writers, as Cyril of Jerusalem (*Catech.* xv) and St. Augustine (*Serm.* 227). All the ancient liturgies, without exception, refer to it as among the rites with which the Eucharist was celebrated; but they differ as to the time and the place in the Eucharistic service in which it is introduced. In the Eastern liturgies it is before, in the Western after the Offertory (q. v.); and in the Roman it immediately precedes the communion. The ceremony, which is now confined to the priesthood, commences with the celebrating bishop or priest, who salutes upon the cheek the deacon; and by him the salute is tendered to the other members, and to the first dignitary of the assistant clergy. It is only when the mass is celebrated by a high dignitary that the utensil called the pax is used. Having been kissed by the celebrant, and by him handed to the deacon, it is carried by the latter to the rest of the clergy. In ordinary cases the pax is given by merely bowing, and approaching the cheek to the person to whom it is communicated. The pax is omitted in the mass of Maundy-Thursday (q. v.), to express horror of the treacherous kiss of Judas.

Pax vobis, or VOBISCUM (i. e. *Peace be to you*), was an ordinary salutation among the ancient Christians. It was addressed by the bishop or pastor to the people at his first entrance into the church, a practice which is frequently mentioned by Chrysostom, who derives it from apostolic practice. The same form of salutation was employed in commencing all the offices of the Church, but more especially by the reader when beginning the reading of the Scriptures. The custom continued in the African churches until the third Council of Carthage forbade its use by the reader. This form of salutation, "Peace be with you," to which the people usually replied, "And with thy spirit," was commonly pronounced by a bishop, presbyter, or deacon in the church, as Chrysostom informs us. It was customary to repeat the *Pax vobis* before beginning the sermon, and at least four times in the course of the communion service. It was also used when dismissing the congregation at the close of divine worship. The deacon sent the people away from the house of God with the solemn prayer, "Go in peace." In the Liturgy of the Church of England a similar salutation occurs, "The Lord be with you," to which the people reply, "And with thy spirit." See PEACE.

Paxton, George, D.D., a Scottish divine of note, was born at Dalgowry, East Lothian, in 1762. He entered the work of the ministry before 1789, and was in that year a member of the General Associate Synod, and subsequently under the same authority professor of divinity at Edinburgh. His places of pastoral labors were Kilmaurs and Stewarton. He died in 1837. He was a man greatly respected in the denomination to which he belonged, and possessed in his youth and prime rare gifts of popular eloquence. He wrote, *An Inquiry into the Obligations of Religious Covenants upon Posterity* (1801, 8vo):—*Illustrations of the Holy Scriptures* (Lond. 1819, 2 vols. 8vo; and often in England and America); a valuable supplement to Harmer, containing a large amount of various and useful knowledge on subjects relating to Eastern geography, natural history, and manners and customs. See Orme, *Biblioth. Biblia*, s. v.; Nevin, *Biblical Antiquities* (Appendix), p. 441.

Paxton, William, D.D., a Presbyterian minister, was born in Lancaster County, Pa., April 1, 1760. His early education was limited, and when the Revolution broke out he joined the Continental army. When about twenty-four years of age he entered the Strasburg Academy, near Lancaster City, Pa., where he greatly distinguished himself, and was by the Newcastle Presbytery licensed to preach April 8, 1790. After supplying for a while the churches of West Nottingham and Little Britain, he was, Oct. 3, 1792, ordained and installed pastor of the churches of Lower Marsh Creek and Toms Creek. After a lapse of some years he devoted himself exclusively to the former congregation, where the greatest success and usefulness attended the forty-nine years of his ministry. His health obliged him to resign his charge Oct. 19, 1841, after which he gradually declined until his death, April 16, 1845. Although his sermons and other literary productions were marked by great talent and profound

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learning, his modesty prevented their publication. See Sprague, *Annals of the Amer. Pulpit*, iii, 554.

Payne, Joseph, one of the noted English educators of our times, was born in 1808. He received his educational training at the University of London, and early distinguished himself as a teacher of English. For a number of years he was connected with his alma mater. In 1873 he was appointed to the newly founded professorship of education in the College of Preceptors, the first chair in any public institution in England assigned to that subject. He devoted himself in this position, and also by his writings, to the promotion of education, making the improvement of methods of teaching his special object. He was the author of *Lectures on Education*, and numerous lectures and pamphlets on allied subjects. He also took an active part in the work of the Woman's Educational Union. Mr. Payne contributed several papers to the *Proceedings of the Philological Society*, chiefly on English dialects, and the relation of Old English to Norman French. Among his other publications were text-books in English literature, entitled *Studies in English Poetry* (5th ed. Lond. 1864, cr. 8vo), *Studies in English Prose* (1867, cr. 8vo), and *Select Poetry for Children*; the last of which especially had a very large circulation (15th ed. 1868, 18mo). Payne died at Bayswater April 30, 1876. (J. H. W.)

Payne, William, D.D., F.R.S., an excellent and learned English divine, flourished in the second half of the 17th century. He was rector of St. Mary's, Whitechapel, in 1681, and prebendary of Westminster in 1694. In 1681 he was admitted Fellow of the Royal Society; and died in 1696. His publications are, *Learning and Knowledge recommended to the Scholars of Brentwood School, at their First Feast:* a sermon on Prov. i, 7 (Lond. 1682, 4to):—*A Discourse concerning the Adoration of the Host, in Answer to T. G. and Mr. Boileau* (Gibson's *Preservative*, x, 116; originally published 1685):—*A Discourse concerning Communion in One Kind, in Answer to the Archbishop of Meaux* (Gibson's *Preservative*, viii, 320, and ix, 1; originally published anonymously, 1687, 4to):—*A Discourse on the Sacrifice of the Mass* (Lond. 1688, 4to; also in Gibson's *Preservative*, vi, 215):—*The Texts examined which Papists cite out of the Bible to prove their Doctrine concerning the Celibacy of Priests and Vows of Continence:* in two parts (ibid. ii, 382; originally published 1688):—*Bellarmine examined, 6th Note: Agreement in Doctrine with the Primitive Church* (ibid. iii, 292; originally published 1688):—*Family Religion, or the Duty of taking Care of Religion in Families, and the Means of doing it:* a sermon on Josh. xxiv, 15 (Lond. 1691, 4to):—*A Practical Discourse of Repentance, rectifying the Mistakes about it, especially such as lead to Despair or Presumption, persuading and directing to the true Practice of it, and demonstrating the invalidity of a Death-bed Repentance* (ibid. 1693, 8vo):—*Discourses upon several Practical Subjects: with a Preface, giving some Account of his Life, Writings, and Death* (ibid. 1698, sm. 8vo). See Stoughton, *Eccles. Hist. of England* (*Church of the Restoration*), ii, 70; Darling, *Cyclop. Bibliogr.* vol. ii, s. v.

Payson, Edward, D.D., a noted American divine, one of the most illustrious of the orthodox Congregational body, was the son of the succeeding, and was born at Rindge, N. H., July 25, 1783, where his father was then pastor. Both the intellectual and moral powers of young Payson were developed at an unusually early age. He was often known to weep under preaching when three years old, and was a good reader at four. He entered Harvard College in 1800, and graduated in 1803. It was said of him while there, by his fellow-students, that he had left off taking books from the alcoves of the library because he had read all that were there. His religious awakenings seem to have come powerfully after the death of his brother in 1804; and, when finally resolved to live for God and his cause altogether, he consecrated himself fully to the service in a written covenant. After three years spent as principal of a school in Portland, feeling that he was called to the work of the ministry, he began his theological studies under the direction of his father. His great aim and purpose was to be a thorough Biblical scholar—not so much to acquaint himself with systems of divinity, or to learn about the Bible, but to know the truth. Having completed his theological studies, he was called and ordained colleague of Mr. Kellogg, Dec. 16, 1807, and afterwards the sole pastor of the Congregational Church of Portland, Maine. This was his first and only pastoral charge, and he remained in it for a period of twenty years, though his pulpit utterances were of the most startling and uncompromising character. It may be truly said of Edward Payson that he labored not to please men, but God; and his pulpit thundered and lightened like another Sinai against every form of ungodliness and iniquity. Nor must it be supposed that his pastorate was lengthened in one charge because his labors were not appreciated elsewhere. Calls came to him from Boston and New York, but he persistently declined them. So conscientiously devoted was Payson to his work that he refused to receive an increase of his salary, although it was generously offered him by his people. Over seven hundred persons were received by him under his ministrations, and many happy souls in other places will rise up in the final day to bless the name of Edward Payson. These vast labors heavily taxed his physical strength, and the impaired condition of his health, due to sedentary habits, soon exhausted him when sickness finally came. He died Oct. 22, 1827. In his distressing sickness he displayed, in the most interesting and impressive manner, the power of Christian faith. Smitten down in the midst of his days and usefulness, he was entirely resigned to the divine will; for he perceived distinctly that the infinite wisdom of God could not err in the direction of events, and it was his joy that God reigneth. His mind rose over bodily pain, and in the strong visions of eternity he seemed almost to lose the sense of suffering. In a letter to his sister, Sept. 19, 1827, he says:

"Were I to adopt the figurative language of Bunyan, I might date this letter from the land of Beulah, of which I have been for some weeks a happy inhabitant. The celestial city is full in my view. Its glories beam upon me, its odors are wafted to me, its sounds strike upon my ears, and its spirit is breathed into my heart. Nothing separates me from it but the river of death, which now appears but as an insignificant rill, that may be crossed at a single step whenever God shall give permission. The Sun of Righteousness has gradually been drawing nearer and nearer, appearing larger and brighter as he approached, and now he fills the whole hemisphere, pouring forth a flood of glory, in which I seem to float like an insect in the beams of the sun; exulting, yet almost trembling, while I gaze on this excessive brightness, and wondering, with unutterable wonder, why God should deign thus to shine upon a sinful worm. A single heart and a single tongue seem altogether inadequate to my wants. I want a whole heart for every separate emotion, and a whole tongue to express that emotion."

Among his uncommon intellectual powers, a rich, philosophical, and consecrated imagination was the most conspicuous. Without any of the graces of the orator, his preaching had the most vivid eloquence of truth and feeling. In his prayers especially there was a solemnity, fulness, originality, variety, pathos, and sublimity seldom equalled. His eloquent address to the Bible Society has been published as one of the tracts of the American Tract Society. He published a discourse on the *Worth of the Bible*, an *Address to Seamen*, and a *Thanksgiving Sermon*. A memoir of his *Life*, by Dr. Asa Cummings, was published (2d ed. 1830); also a volume of *Sermons* (1828, 8vo); another volume (1831, 12mo); another, to families (1833). In 1859 Dr. Payson's *Complete Works* were brought out at Philadelphia, with the memoir by Cummings (3 vols. 8vo). The *North British Review* (Nov. 1859), in noticing this edition, takes

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occasion to say of Dr. Payson: "To a close and familiar acquaintance with the Scriptures, he added great breadth of intellect and varied literary attainments. Intimate knowledge of the human conscience was joined to massiveness of thought vouching the ways of God to man. In several of the sermons we have again and again had suggested to us one in whom these features found an almost perfect expression—the late Edward Irving. . . . We are not acquainted with any recent work in practical theology which better deserves a place in the library of every Christian gentleman and minister than this edition of the memoir and works of Dr. Payson." We regret to say that the edition of Dr. Payson's life and works is now exhausted. They should certainly be reissued in a more popular and abridged form, so as to have a wide circulation among ministers and Christians of all denominations. The Rev. E. L. Janes, of the Methodist Episcopal Church, has done a good work in extracting from the volumes referred to some of their choice gems, and giving a very concise view of the salient points of his character and ministry. In the absence of the large volumes, this book (N. Y. 1872, 8vo) may be read with great profit. See also Sprague, *Annals of the Amer. Pulpit*, ii, 503; Allen, *Dict. of Amer. Biog.* s. v.; Dr. Levi R. Dunn, in *Christian Advocate*, 1872; *Our Pastor, or Reminiscences of Rev. E. Payson, D.D.*, by one of his flock (Boston, 1855, 12mo); *Sketches of Eloquent Preachers* (1864, 12mo); Allibone, *Dict. of Brit. and Amer. Authors*, vol. ii. s. v. (J. H. W.)

Payson, Seth, D.D., a Congregational minister, father of the preceding, was born in September, 1758. He graduated at Harvard College in 1777, and was ordained pastor at Rindge, N. H., December, 1782. He was made D.D. by Dartmouth College in 1809, and trustee in 1813; and in 1819 was one of a committee to choose a site for Williams College, about to be removed. Immediately after finishing this duty, he was taken sick, and died Feb. 26, 1820. Dr. Payson published "*Proofs of the Existence and dangerous Tendency of modern Illuminism*" (1802), and several occasional sermons. See Sprague, *Annals of the American Pulpit*, ii, 299.

Paz. See Gold.

Pazmany, Peter, a Hungarian cardinal, was born Oct. 4, 1570, at Grosswardein. At the age of thirteen he was converted to Romanism, and shortly after entered the Order of the Jesuits, and taught theology at Grätz. In 1607 he returned to his own country, and devoted himself from that time to combating the progress of Protestantism. Joining to an enchanting eloquence the most charming manners, he succeeded well in his efforts. Appointed in 1616 archbishop of Gran, he used his position as primate of the kingdom to elect to the throne, in 1618, Ferdinand, archduke of Austria. In 1632 he returned to Rome, to negotiate the mediation of pope Urban VIII in favor of the establishment of peace. Three years previously he had been appointed cardinal. He died at Presburg March 19, 1637. Pazmany spent more than half a million of florins in founding institutions of learning, such as the University of Tyrnau, which, transported to Pesth, still exists; the *Pazmaneum*, at Vienna, etc. He wrote in Latin and Hungarian; the latter tongue he used to better advantage and with greater purity than any of his contemporaries. Fifteen works of his are polemic and devotional, and among these we will quote, *Hodegus, seu dux ad veritatem, in quo ostenditur vanitas sectarum Catholicæ fidei adversantium* (Pesth, 1813, 3 vols. fol.):—*Conciones in Evangelia omnium Dominicarum* (1636 and 1767, fol.). See Horanyi, *Memoriæ Hungarorum*, vol. iii; Podhradezky, *Life of Pazmany*, in Hungarian (Buda, 1836).—Hoefer, *Nouv. Biog. Générale*, xxxix, 43.

Pazzi, Cosmo, an Italian prelate, was born at Florence in 1467, and was on his mother's side a descendant of the Medicis. He was provided by pope Alexander VI with a canonicate in the church of Oléron, in France, and soon after with its episcopal chair, of which he never took possession. The Florentines had already sent him, Sept. 14, 1496, to the emperor Maximilian to mediate concerning the war of Pisa and the league of Italy. On his return he was elected, April 17, 1497, bishop of Arezzo, and he renounced his pretensions to the seat of Oléron. Alexander VI charged him with a diplomatic commission to Spain, and then to France. Pope Julius II transferred him to the archbishopric of Florence, July 5, 1508, and premature death alone deprived him of the purple, to which he would certainly have been raised by his maternal uncle, Leo X. Pazzi died at Florence April 9, 1515. He first became known by a Latin translation, the *Dissertations* of Maximus of Tyre. Three editions of this translation (Rome, 1517; Basle, 1519; Paris, 1554, fol.) preceded the publication of the original Greek text brought out by Estienne at Paris (1557, 8vo). The translation of Pazzi was published under the editorship of his brother, Pierre Pazzi. See *Italia Sacra*, i, 431; ii, 182; *Hist. de la Noblesse du Comtat Venaissin.* vol. ii, s. v.; Combes-Dounous, *Dissertations de Maxime de Tyr* (*Introd.*).—Hoefer, *Nouv. Biog. Générale*, xxxix, 433.

Pazzi, Pietro Antonio, an Italian engraver, was born at Florence in 1706. It is not known under whom he studied, but he executed many plates of portraits and other subjects, after the Italian masters, which are held in estimation. His works are to be found in the Museo Fiorentino, Museo Capitolino, and the Museo Etrusco. Among them the following are of interest to us: *The Holy Family* (after L. Cabiasi); *The Assumption of the Virgin* (after Raffaelle); *The Virgin and Infant Christ* (after Vandyck); *St. Zanobi resuscitating a dead Person* (after Betti); *St. Philip refusing the Popedom* (id.); *A Sibyl* (after Crespi). See Spooner, *Biog. Hist. of the Fine Arts*, ii, 666.

Peabody, David, a Congregational minister, was born April 16, 1805, in Topsfield, Mass. He graduated at Dartmouth College in 1828; entered the ministry April, 1831, and was ordained pastor of the First Church, Lynn, Mass., November, 1832, from which charge he was, however, soon dismissed, on account of ill-health. He became pastor of the Calvinist Church, Worcester, July 15, of the following year. In 1838 he accepted the professorship of rhetoric at Dartmouth College, but died the next year, Oct. 17, 1839. Mr. Peabody published *A Memoir of Horace Bassett Morse* (1830):—*A Discourse on the Conduct of Men considered in Contrast with the Law of God* (1836):—*A Sermon on the Sin of Covetousness considered in respect to Intemperance, Indian Oppression*, etc. (1838):—*The Patriarch of Hebron, or the History of Abraham* (1841); and wrote a number of valuable articles for the *Amer. Biblical Repository*. See Sprague, *Annals of the Amer. Pulpit*, ii, 744; Dr. Lord's *Sermon* on his death.

Peabody, Ephraim, D.D., a Unitarian divine of distinction, was born at Wilton, N. H., in 1807, and was educated at Bowdoin College, class of 1827. He subsequently studied theology at Cambridge, and in 1831 became pastor of a Unitarian Church at Cincinnati. In 1838 he removed to New Bedford, Conn., as pastor of a Unitarian congregation, and in 1846 accepted a call to the pastorate of King's Chapel. He died in 1846. During his lifetime he published a number of addresses, essays, and sermons; also several review articles. After his death appeared *Sermons, with a Memoir* by S. A. Elliot (Boston, 1857, 12mo):—*Christian Days and Thoughts* (1858, 12mo, and often; London, 1868, fcp. 8vo). Dr. Peabody also wrote a number of poems. He was a pious man, and practical in his purposes. He displayed a fertile yet chastened imagination, and vigorous expression in all his writings, and they therefore impress the reader. Favorable notices were given of his works, not only in this country, but also in Europe. See *Lond. Athen.* 1840, p. 626; *Westm. Rev.* Oct. 1857; *North Amer. Rev.* July, 1857, p. 278, 521. (J. H. W.)

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Peabody, George, an American merchant, whose name deserves to be held in remembrance on account of his munificent philanthropy, was born at Danvers, Mass., Feb. 18, 1795. His parents were poor, and his only education was received at the district school. At the age of eleven he was placed with a grocer, and at fifteen in a haberdasher's shop in Newburyport. When twenty-two years old, he was a partner with Elisha Riggs in Baltimore. In 1827 he went to England to buy merchandise, and to transact financial business for the State of Maryland. In 1837 he permanently removed to London, and in 1843 became a banker. He accumulated a large fortune, but did not forget his humble origin or place of birth. In 1852, on the two hundredth anniversary of the settlement of his native town, he sent home $20,000 to found an educational institute and library, a sum which he afterwards increased to $60,000, with $10,000 to North Danvers. He also contributed $10,000 to the first Grinnell Arctic Expedition, $500,000 to the city of Baltimore for an institute of science, literature, and the fine arts; and in 1863, on retiring from active business in London, he made the splendid donation of £150,000 sterling for the benefit of the poor of London, and in 1866 enlarged this donation by another contribution of £150,000. He also gave to Harvard University $150,000 for a museum, etc.; and in 1867 devoted $2,000,000 to found common schools in the Southern States. He died in London in 1869. His adopted country honored his remains in many ways, and his native country honored itself by sending a government ship of war to convey the body of this philanthropist to the place of his birth for interment. Great Britain, however, would not suffer any but one of her own ships to take the remains from her country, and the transportation consequently took place in the British man-of-war *Monarch*. (J. H. W.)

Peabody, Oliver, a Congregational minister, was born in 1698 at Boxford, Mass. He graduated at Harvard College in 1721, and was immediately employed by the commissioners for propagating the Gospel to preach at Natick (1721). There were then but two families of white people in the town. The Indian Church, which the apostolic Eliot had founded, was now extinct, the Indian preacher, Tahhowompait, having died in 1716; and all records were lost. A new Church was formed, Dec. 3, 1729, consisting of three Indians and five white persons, and Peabody was ordained at Cambridge, Dec. 17. Through his influence many of the Indians were induced to abandon savage life, and to attend to husbandry as the means of subsistence. He had the happiness of seeing many of the Indian families with comfortable houses, cultivated fields, and flourishing orchards. But his chief aim was to teach them the religion of Jesus Christ. There were added to the Church in the first year twenty-two persons, several of whom were Indians; in July, 1743, he stated that in the two preceding years about fifty had been received into the Church. Against the vice of intemperance among the Indians he set himself with great zeal and much success. Altogether during his residence at Natick he baptized one hundred and eighty-nine Indians and four hundred and twenty-two whites; and he received into the Church thirty-five Indians and thirty whites; and there died two hundred and fifty-six Indians, one of whom was a hundred and ten years old. During one season he went on a mission to the Mohicans. He died in great peace, Feb. 2, 1752. Mr. Peabody was eminently pious, and greatly beloved and lamented. He published *Artillery Election Sermon* (1732):—*On a Good and Bad Hope of Salvation* (1742). See *Panoplist*, vii, 49–56; Allen, *Amer. Biogr.* s. v.; Sprague, *Annals of the American Pulpit*, i, 318.

Peabody, William Bourn Oliver, D.D., a Unitarian clergyman, was born at Exeter, N. H., July 9, 1799. He entered Harvard University in 1813, and after graduation also studied theology at Cambridge. He was ordained to preach in Springfield Oct. 12, 1820. He was a preacher of so-called liberal doctrines, but he avoided controversy, and sought only to do good. In 1823 he published a *Poetical Catechism for the Young*. Several pieces were subjoined to this catechism, including the hymn found in some of our principal collections entitled *Autumn Evening*—"Behold the western evening sky." Dr. Peabody's tastes extended over a wide field, including poetry, biography, theology, and natural history. In 1839 he supplied the account of the birds in the report of the survey of the State of Massachusetts. Besides biographical review articles, he wrote several lives in Jared Sparks's "American Biography." He died May 28, 1847. See *Christian Examiner*, xlvi, 129; Wilson, in Sparks, *Amer. Biogr.* (S. S.)

Peace. The Hebrew word שָׁלוֹם, *shalóm*, usually translated *peace*, means, properly, *health, prosperity, welfare*. It is the same as the *salám* of the modern Arabs, and is in like manner used in salutations (q. v.). The Greek εἰρήνη, from having been frequently used as a rendering of the Heb. word, naturally passed over in the same sense into the N. T.

Accordingly "*peace*" is a word used in Scripture in different senses. Generally it denotes quiet and tranquillity, public or private; but often prosperity and happiness of life; as to "go in peace;" to "die in peace;" "God give you peace;" "Peace be within this house;" "Pray for the peace of Jerusalem." Paul in the titles of his Epistles generally wishes grace and peace to the faithful, to whom he writes. Our Saviour recommends to his disciples to have peace with all men, and with each other. God promises his people to water them as with a river of peace (Isa. lxvi. 12), and to make with them a covenant of peace (Ezek. xxxiv, 25).—Calmet.

Peace, properly, is that state of mind in which persons are exposed to no open violence to interrupt their tranquillity. 1. *Social* peace is mutual agreement one with another, whereby we forbear injuring one another (Psa. xxxiv, 14; cxxxii). 2. *Ecclesiastical* peace is freedom from contentions, and rest from persecutions (Isa. xi, 13; xxxii, 17; Rev. xii, 14). 3. *Spiritual* peace is deliverance from sin, by which we were at enmity with God (Rom. v, 1); the result is peace in the conscience (Heb. x, 22). This peace is the gift of God through Jesus Christ (2 Thess. iii, 16). It is a blessing of great importance (Psa. cxix, 165). It is denominated perfect (Isa. xxvi, 3); inexpressible (Phil. iv, 7); permanent (Job xxxiv, 29; John xvi, 22); eternal (Isa. lvii, 2; Heb. iv, 9).—Buck. See HAPPINESS.

Peace OF GOD. See PAX.

Peace, KISS OF. See KISS.

Peace-offering (fully, זֶבַח שְׁלָמִים, also simply שְׁלָמִים [but this sometimes in a singular sense, as Ezek. xlv, 15; comp. Lev. vii, 14; ix, 22, etc.], once merely the sing. שֶׁלֶם, Amos v, 22; Sept. usually εἰρηνική [θυσία], also σωτήριον or θυσία σωτηρίου; Vulg. *victima pacifica*, or simply *pacificum*), a voluntary sacrifice offered by the pious Jews in token of gratitude = *thank-offering* (hence Josephus calls it χαριστήριος [θυσία], *Ant.* iii, 9, 1 sq.; comp. xix, 6, 1). These sacrifices, which are often mentioned in connection with burnt-offerings (Exod. xx, 24; xxiv, 5; Lev. iii, 5; Josh. viii, 31; 1 Kings iii, 15, etc.), consisted of spotless (yet see Lev. xxii, 23) neat or small cattle of either sex (Lev. iii, 1, 6; ix, 4, 18; xxii, 21; xxiii, 19; see Joseph. *Ant.* iii, 9, 2; comp. Exod. xxiv, 5; 1 Kings viii, 63), and were offered, along with meat-offerings and drink-offerings (in the same manner as burnt-offerings), either by individuals or in the name of the people. The latter was customary on occasions of festive inauguration (Exod. xxiv, 5; 2 Sam. vi, 17 sq.; 1 Kings viii. 63; Ezek. xliii, 27; comp. 1 Macc. iv, 56); on the election of kings (1 Sam. xi, 15); and upon the fortunate issue of important enterprises (Deut. xxvii, 7; Josh. viii, 31);

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but they were expressly prescribed at the Feast of Pentecost (the young lambs, Lev. xxiii, 19). Private peace-offerings were the result of free impulse (נְדָבוֹת), or in fulfilment of a vow (Lev. vii, 16; xxii, 21; Numb. xv, 8), so regularly at the expiration of a Nazaritish vow (Numb. vi, 14), and were often determined upon in consequence of a special favor received from Jehovah (*thank-offering*, fully זֶבַח תּוֹדַת שְׁלָמִים, or more briefly זֶבַח הַתּוֹדָה, or simply תּוֹדָה, θυσία αἰνέσεως, Lev. vii, 12; xxii, 29). The festivals were honored by peace-offerings (Numb. x, 10; 2 Chron. xxx, 22). Solomon arranged three times a year a sacrificial festival of burnt-offerings and drink-offerings (1 Kings ix, 25). All peace-offerings were to be presented with imposition of hands (Lev. iii, 2; viii, 13); only the fat parts (which in the case of cattle and goats consisted of the fat covering the inwards [omentum], all the fat of the inwards [between them], the kidneys with the fat connected with them [leaf-fat], the fat on the thigh-muscles, and finally the large lobe of the liver; in the case of a lamb, of the fat tail ["rump"] and the inside fat; see Josephus, *Ant.* iii, 9, 2; comp. Bähr, *Symbol.* iii, 353 sq.) were burned on the altar (Lev. iii, 3 sq., 9 sq., 14 sq.; comp. iv, 9 sq., 26; vi, 12; Amos v, 22), and the blood was sprinkled around the altar (Lev. iii, 2; vii, 14; ix, 18; xvii, 6; 2 Kings xvi, 13). The remainder of the flesh belonged, in the peace-offerings of the Pentecost and the other public occasions, to the priests (Lev. xxiii, 20); in the case of private offerings, the priests were entitled to the breast and shoulder (Numb. vi, 20; comp. Exod. xxix, 27; Lev. vii, 31; x, 14), which were the heave-offering and the wave-offering (Lev. vii, 30, 34; ix, 21; Numb. vi, 20), and the rest was used by the offerer in joyful meals at the sanctuary (Lev. xix, 6 sq.; xxii, 30; Deut. xii, 17 sq.; xxvii, 7; comp. Jer. xxxiii, 11). Yet the whole must be consumed in the case of thank-offerings on the same day (Lev. vii, 15; xxii, 29), or in other cases at farthest on the second day (Lev. vii, 16 sq.; comp. xix. 6); if anything remained on the third day it was to be burned. The reason of this last prescription is not to be sought so much in the intention of the lawgiver to set a limit to the feasting, as in the design that the flesh of the offering, instead of being dried and preserved (comp. Rosenmüller, *Morgenl.* iii, 159), should really be employed for the meals at the time. Bähr (*Symbol.* ii, 374 sq.) has not fairly met the point, since putrefaction, which he assigns as the ground of the objection to the retention to the third day (פִּגּוּל, Lev. vii, 18; xix, 7), might be obviated in the mode suggested, as in the modern East. A special rule respecting *thank-offerings* proper was that, in addition to a slice of leavened dough, unleavened sacrificial cakes (see on the contrary Amos iv, 5) must be presented, of which, however, only one belonged to Jehovah, while the remainder went to the priest (Lev. vii, 12 sq.). But these cakes were deposited in a basket only in the peace-offerings attendant upon a Nazaritish vow (Numb. vi, 15 sq.). The Mishna adds but little to the Biblical ordinances. The Pentecostal peace-offerings were reckoned among the most sacred offerings, in comparison with which all the other *pacifica* are of trifling esteem. The pieces of the flesh (cooked or roasted) might be eaten anywhere in the Holy City, and in the enjoyment of the portions of the offering allotted to the priests, their wives, children, and slaves also might share (see *Zebach.* v, 5 sq.). The quantity of meal to be used in making the thank-offering cakes is prescribed (*Menach.* vii, 1). See Offering.

The שְׁלָמִים were, according to etymology and definition, *compensation offerings* (from שָׁלַם, *to requite*), i. e. such as, so to speak, repaid Jehovah by way of thanks, praise, or vow, and hence had (especially in the repasts which were peculiar to these sacrifices, Josephus, *Ant.* iii, 9, 1) the character of cheerfulness and joy (see 1 Sam. xi, 15; comp. Bähr, *Symbol.* ii, 368 sq.). This signification, however, as a token of gratitude, sometimes becomes obscure (1 Sam. xiii, 9), and occasionally disappears altogether (Judg. xx, 26; xxi, 4; 2 Sam. xxiv, 25). In the first instance, just cited, the offering in question was presented before a military undertaking; in the three others it followed a public calamity. The twofold import of the שְׁלָמִים is reconciled by the statement of Philo (*Opp.* ii, 244) and the Rabbins (see Outram, *De Sacrif.* p. 108), that they were offered for a deliverance *to be obtained*, as well as for one *already* secured; and thus the Israelitish system of offerings did not lack *precatory* sacrifices. But that the last-named character altogether belonged to the שְׁלָמֵי נֵדֶר and שְׁלָמֵי תּוֹדָה, is not only improbable from the nature of the case, but also from the signification of the term תּוֹדָה, *thank-offering*, itself, although in some instances (as 2 Sam. xxiv, 25) the peace-offering had that significance. On the other hand, the other passages cited above, in which שְׁלָמִים were offered after a public misfortune, are explainable upon no theory of this kind of sacrifice hitherto adduced, and we are left to conclude that they were irregularly introduced during the ritual confusion of the period of the Judges. See generally Reland, *Antiq. Sacr.* p. 317 sq.; Outram, *De Sacrif.* I, ii; Scholl, in the *Stud. d. Würtemb. Geistl.* V, i, 108 sq.—Winer, i, 247. See Thank-offering.

Peace Societies. See War.

Peacham, Henry, an English writer who in early life was intending to enter the ministry, but finally became a travelling teacher, is supposed to have been tutor in the earl of Arundel's family. He was reduced to poverty in his old age, and wrote for bread. He published in early life a *Sermon upon the last Three Verses of the First Chapter of Job* (Lond. 1590, 16mo). But he is principally known to readers of polite literature. Among his publications are some complimentary poems, *The Gentleman's Exercise*, intended as a treatise on art; *Minerva Britannica*, a collection of emblems in verse, illustrated with plates; and *The Complete Gentleman*. This latter work is the one for which he was most celebrated, and it has been frequently reprinted. He died about 1640. See Chambers, *Cyclop. of Engl. Literature;* Allibone, *Dict. of Brit. and Amer. Auth.*

Peacock. It is a question, perhaps, more of geographical and historical than of Biblical interest to decide whether תֻּכִּיִּים (*tukkiyim;* Sept. ταῶνες; Vulg. *pari*, 1 Kings x, 22, also written תּוּכִיִּים, 2 Chron. ix, 21) denotes peacocks strictly so called, or some other species of animal or bird; for on the solution of the question in the affirmative depends the real direction of Solomon's fleet; that is, whether, after passing the Strait of Bab-el-Mandeb, it proceeded along the east coast of Africa towards Sofala, or whether it turned eastward, ranging along the Arabian and Persian shores to the peninsula of India, and perhaps went onwards to Ceylon, and penetrated to the great Australian, or even to the Spice Islands. Bochart, unable to discover a Hebrew root in *tukyim*, rather arbitrarily proposes a transposition of letters by which he converts the word into *Cuthyim*, denoting, as he supposes, the country of the *Cuthei*, which, in an extended sense, is applied, in conformity with various writers of antiquity, to Media and Persia; and Greek authorities show that peacocks abounded in Babylonia, etc. (See Ælian, *Anim.* xiii, 18; Curtius, ix, 1, 13; Diod. Sic. ii, 53. Peacocks are called "Persian birds" by Aristophanes, *Aves*, 484; see also *Acharn.* 63.) This mode of proceeding to determine the species and the native country of the bird is altogether inadmissible, since Greek writers speak of Persian peacocks at a much later period than the age of Solomon; and it is well known that they were successively carried westward till they passed from the Greek islands into Europe, and that, as Juno's birds,

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the Romans gradually spread them to Gaul and Spain, where, however, they were not common until after the 10th century. They do not occur on the Assyrian or Egyptian monuments. But even if peacocks had been numerous in Media and Northern Persia at the time in question, how were they to be furnished to a fleet which was navigating the Indian Ocean, many degrees to the south of the colder region of High Asia? and as for the land of the Cuthei, or of Cush, when it serves their purpose writers remove it to Africa along with the migrations of the Cushites. The *tukkyim* have been presumed to derive their appellation from an exotic word implying "tufted" or "crested," which, though true of the peacock, is not so obvious a character as that afforded by its splendid tail; and therefore a crested parrot has been supposed to be meant: so Huét (*Diss. de Nav. Sal.* 7, § 6) and one or two others. Parrots, though many species are indigenous in Africa, do not appear to have existed in ancient Egypt; they were unknown till the time of Alexander, and then both Greeks and Romans were acquainted only with species from Ceylon, destitute of crests, such as *Psittacus Alexandri* (see Antiphanes in *Athen.* xiv, 654; Horace, *Sat.* ii. 2, 23; and esp. Bochart, *Hieroz.* ii, 709 sq.); and the Romans for a long time received these only by way of Alexandria, though in the time of Pliny others became known. Keil (*Diss. de Ophir*, p. 104, and *Comment.* on 1 Kings x, 22), with a view to support his theory that Tarshish is the old Phœnician Tartessus in Spain, derives the Hebrew name from Tucca, a town of Mauretania and Numidia, and concludes that the *Aves Numidicæ* (Guinea-fowls) are meant: which birds, however, in spite of their name, never existed in Numidia, nor within a thousand miles of that country. Again, the pheasant has been proposed as the bird intended; but *Phas. Colchicus*, the only species known in antiquity, is likewise without a prominent crest, and is a bird of the colder regions of the central range of Asiatic mountains. Following a line of latitude, it gradually reached westward to High Armenia and Colchis, whence it was first brought to Europe by Greek merchants, who frequented the early emporium on the Phasis. The centre of existence of the genus, rich in splendid species, is in the woody region beneath the snowy peaks of the Himalayas, reaching also eastward to Northern China, where the common pheasant is abundant, but not, we believe, anywhere naturally in a low latitude. (Other interpretations are supported in Hase's *Biblioth. Brem.* ii, 468 sq.; Ugolino, *Thesaur.* vii.)

All versions and comments agree that after the *Cebi*, or apes (probably *Cercopithecus Entellus*, one of the sacred species of India), some kind of remarkable bird is meant; and none are more obviously entitled to the application of the name than the peacock, since it is abundant in the jungles of India, and would be met with, both wild and domesticated, by navigators to the coasts from Camboge to Ceylon, and would better than any of the others bear a long sea voyage in the crowded ships of antiquity. Moreover, we find it still denominated *togei* in the Malabaric dialects of the country, which may be the source of *thuki*, as well as of the Arabic *tawas* and Armenian *taus*. Gesenius (*Thesaur.* p. 1502) cites many authorities to prove that the *tucci* is to be traced to the Tamul or Malabaric *togei*, "peacock;" which opinion has recently been confirmed by Sir E. Tennent (*Ceylon*, ii, 102. and i, p. xx, 3d ed.), who says, "It is very remarkable that the terms by which these articles (ivory, apes, and peacocks) are designated in the Hebrew Scriptures are identical with the Tamil names, by which some of them are called in Ceylon to the present day—*tukeyim* may be recognised in *tokei*, the modern name for these birds." Thus Keil's objection "that this supposed *togei* is not yet itself sufficiently ascertained" (*Comment.* on 1 Kings x, 22) is satisfactorily met. With regard to the objection that the long ocellated feathers of the rump, and not those of the tail, as is commonly believed, are the most conspicuous object offered by this bird, it may be answered that if the name *togei* be the original, it may not refer to a tuft, or may express both the erectile feathers on the head of a bird and those about the rump or the tail; and that those of the peacock have at all times been sought to form artificial crests for human ornaments. One other point remains to be considered, namely, whether the fleet went to the East, or proceeded southward along the African shore? No doubt, had the Phœnician trade guided the Hebrews in the last-mentioned direction, gold and apes might have been obtained on the east coast of Africa, and even some kinds of spices in the ports of Abyssinia; for all that region, as far as the Strait of Madagascar, was at that early period in a state of comparative affluence and civilization. But in that case a great part of the commercial produce would have been obtained within the borders of the Red Sea, and beyond the Strait; the distance to be traversed, therefore, being but partially affected by the monsoons, never could have required a period of three years for its accomplishment; and a prolonged voyage round the Cape to the Guinea and Gold Coast is an assumption so wild that it does not merit serious consideration; but intending to proceed to India the fleet had to reach the Strait of Bab-el-Mandeb in time to take advantage of the western monsoon; be in port, perhaps at or near Bombay, before the change; and after the storms accompanying the change it had to proceed during the eastern monsoon under the lee of the land to Coodramalli, or the port of Palesimundus in Taprobana, on the east coast of Ceylon; thence to the Coromandel shore, perhaps to the site of the present ruins of Mahabalipuram; while the return voyage would again occupy one year and a half. The ports of India and Ceylon could furnish gold, precious stones, Eastern spices, and even Chinese wares; for the last fact is fully established by discoveries in very ancient Egyptian tombs. Silks, which are first mentioned in Prov. xxxi, 22, could not have come from Africa, and many articles of advanced and refined social life, not the produce of Egypt, could alone have been derived from India. See OPHIR.

Though in this short abstract of the arguments respecting the direction of Solomon's fleet there may be errors, none, we believe, are of sufficient weight to impugn the general conclusion which supports the usual rendering of *tukyim* by "peacocks;" although the increase of species in the West does not appear to have been remarkable till some ages after the reign of the great Hebrew monarch, when the bird was dedicated to Juno, and reared at first in her temple at Samos. There are only two species of true peacocks, viz. that under consideration, which is the *Pavo cristatus* of Linn.; and another, *Pavo Muticus*, more recently discovered, which differs in some particulars, and originally belongs to Japan and China. Peacocks bear the cold of the Himalayas; they run with great swiftness, and where they are serpents do not abound, as they devour the young with great avidity, and, it is said, attack with spirit even the *cobra de capello* when grown to considerable size, arresting its progress and confusing it by the rapidity and variety of their evolutions around it, till, exhausted with fatigue, it is struck on the head and despatched (Kitto). The ascription of the quality of vanity to the peacock is as old as the time of Aristotle, who says (*Hist. An.* i, 1, § 15), "Some animals are jealous and vain like the peacock."

The A. V. in Job xxxix, 13, speaks of "the goodly wings of the peacocks;" but there the Hebrew words are different (כְּנַף רְנָנִים נֶעֱלָסָה, *the wing of the renanim is lifted up*, or flutters joyously), and have undoubted reference to the "ostrich" (q. v.). See also ADRAMMELECH.

PEACOCK *in Christian symbolism* was an emblem of the *resurrection*. It is well known that this bird loses its brilliant plumes every year at the approach of win-

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Peacock as a Christian Symbol.

ter ("annuis vicibus," as Pliny expresses it, *Hist. Nat.* x, 22), and renews them in spring, when nature seems to reissue from the tomb. Hence interpreters of Christian archæology regard this bird as an unequivocal type of the resurrection (Bosio, *Sotl.* p. 641; compare Aringhi, *Rom. subterr.* c. 36, p. 612); although Mamachi (*Antiq. Christ.* iii, 92) observes that this opinion rests solely upon the authority of the fathers. Anthony of Padua has made the same representation (*Serm. fer.* 5 *post Trinit.*). St. Augustine finds another token of the resurrection in the incorruptibility which his age attributed to the flesh of the peacock (*De Civit. Dei*, xxi, 4). These references are corroborated by the figures of this bird found in early Roman cemeteries. We figure one of these from the cemetery of Sts. Marcellin and Peter (Bottari, vol. ii, pl. 97), of a peacock rising from a globe as an emblem of this world. For others, see Boldetti (*Civit.* p. 163), Lupi (*Dissert.* II, i, 204), D'Agincourt (*Peinture*, pl. 2, No. 9), Polidori (*Sopra alcuni sepolcri*, etc., p. 57). — Martigny, *Dict. des Antiq. Chrét.* s. v. Paon.

Pe(a)cock, Reginald (or Reynald), a learned and worthy English prelate, was born in Wales about 1390, and was educated at Oxford, where he became fellow of Oriel College. He took holy orders, and, after filling minor appointments, became successively bishop of St. Asaph and Chichester, by the favor of Humphrey, the good duke of Gloucester. He labored most earnestly for the conversion of the Lollards, by the use of candid arguments; but his moderation turned the Romanists against him, and he was deposed for resisting the papal authority and denying transubstantiation, with other articles of the Roman Catholic faith. He was obliged to recant his notions, and his books were publicly burned; after which he was confined in Thorney Abbey, where he died in 1460. He was the author of a number of works, of which those not destroyed remain in MS., except his *Treatise of Faith*, which was published by Wharton in 1688; and *Repressor of overmuch Blaming of the Clergy* (1860), which may be compared to Locke's *Reasonableness of Christianity*. It is an appeal to reason, but is not open to the charge of Deism. His life was written by the Rev. John Lewis (1744), and it is a sequel to the life of Wickliffe. "It forms a fitting introduction to the history of the English Reformation." See Hardwick, *Church History of the Middle Ages*, p. 395, 396; Farrar, *Crit. Hist. of Free Thought*, lect. iii; Hallam, *Lit. Hist. of Europe; Lond. Athen.* 1860, i, 878; Hook, *Eccles. Biog.* vol. viii, s. v. Pecock; Lewis, *Life of R. Peacock* (1744). (J. H. W.)

Peäh. See Talmud.

Peal, James G., a minister of the Methodist Episcopal Church. He was a native of England; was converted while young; and enlisted as a soldier in May, 1805, and afterwards served in Spain, Portugal, and Germany. During nine years' service he preached much to the soldiers, and formed a considerable society. In 1815 the royal staff corps, to which he belonged, came to Halifax, and thence to Coteau-du-Lac, Lower Canada. Here he was discharged by the governor with honor, that he might enter the itinerant ministry, which he did in 1818, as a member of the Genesee Conference, and labored with much acceptability and usefulness until his death, Dec. 25, 1822. He was a faithful and devoted man, and died from exposure undergone in the duties of his work. The most prominent traits of his character were zeal, firmness, and perseverance in the discharge of his duties. See *Minutes of Conferences*, i, 405; Conable, *Hist. of the Genesee Conference* (N. Y. 1875, 8vo), p. 201, 202.

Pear, Prickly. See Thorn.

Pearce, Samuel, an English Baptist divine, was born at Plymouth July 20, 1766. In 1786 he became a student at Bristol College, and was there converted. He was called to the pastorate of Cannon Street Baptist Church, in Birmingham, in 1790, on recommendation of Robert Hall, who had been one of his tutors. He was one of the founders of the Baptist Missionary Society at Kettering in 1792, and shortly after offered himself as one of its missionaries to India. But as his ministry had been almost one continual revival of religion, and his counsel seemed necessary in the successful management of the society, he was dissuaded from going. He died of consumption Oct. 10, 1799. Samuel Pearce was the author of several hymns, of which those entitled *Hymn in a Storm* and *In the Floods of Tribulation* have found their way into several collections. He also published, *Corporation and Test Acts Exposed* (1790, 8vo), and *Sermons* (Lond. 1791, 8vo). His memoirs were published by Andrew Fuller in 1800, and have passed through numerous editions in England and America. "There have been few men," says Fuller, "in whom has been united a greater portion of the contemplative and the active; holy zeal and genuine candor; spirituality and rationality; talents that attracted almost universal applause, yet the most unaffected modesty; faithfulness in bearing testimony against evil, with the tenderest compassion to the soul of the evil-doer; fortitude that would encounter any difficulty in the way of duty, without anything boisterous, noisy, or overbearing; deep seriousness with habitual cheerfulness; and a constant aim to promote the highest degree of piety in himself and others, with a readiness to hope the best of the lowest." See, besides the *Memoirs*, Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Brown, *Religious Cyclop.* s. v. (J. H. W.)

Pearce, Zachary, D.D., an eminent British divine and scholar, and a prelate of the English Church, was born at London in 1690. He was the son of a distiller in Holborn, and went to Westminster Grammar School; thence he passed to Trinity College, Cambridge, where he obtained a fellowship. At Cambridge Pearce was best known as a polite classical scholar, and it was in 1716, before he took orders, that he published his edition of Cicero *De Oratore*. He inscribed it, at a friend's suggestion, to lord chief-justice Parker, afterwards earl of Macclesfield, though he was not known to him, and this circumstance led to a friendship and patronage which were of the greatest use to him. The lord chief-justice, being made lord chancellor soon after, took Mr. Pearce into his family as his domestic chaplain. Preferment now opened up to him. He was presented to the living of Stapleford Abbots in Essex, St. Bartholomew, near the Royal Exchange, and finally of St. Martin's-in-the-Fields, London. The last appointment was in 1723. He was made dean of Winchester in 1739, in 1748 bishop of Bangor, and in 1756 bishop of Rochester, with the deanery of Westminster annexed. Bishop Pearce, though well fitted for the episcopal dignity, was a man of great modesty and humility, and as anxious to avoid preferments, and to resign them when forced upon him, as most men were to gain and hold them. His anxiety to retire from the high station to which he was thus involuntarily raised was so sincere, as well as strong, that at length, in 1768, the government yielded to his repeated request, and allowed him to resign the more valuable appointment, his deanery, in favor of Dr. Thomas; Pearce retaining, however, the bishopric, to the retiring from which there existed some objections of an ecclesiastical nature. He died at Little Eating Jan. 29, 1774. Bishop Pearce was as distinguished for his charity and munificence as for his learn-

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ing. He enriched the Widow's College, in the immediate neighborhood of his palace at Bromley, by a donation of £5000. His tracts on theological subjects are numerous and valuable. Of these the principal are, *A Commentary on the Gospels and Acts of the Apostles* (2 vols. 4to), greatly praised by Dr. Adam Clarke and other eminent Biblical scholars:—*Letters to Dr. Conyers Middleton, in Defence of Dr. Waterland:—A Reply to Woolston on the Miracles;* of which Leland says that it was a work deservedly much esteemed:—*A Review of the Text of Milton:*—and an edition of Longinus *On the Sublime*, with a Latin translation annexed; and another of Cicero's *Offices;* also, four volumes of *Sermons*, etc. See his *Life* prefixed to his Commentary; Jones, *Christ. Biog.* s. v.; Allibone, *Dict. of Brit. and Amer. Authors*, vol. ii, s. v.; Perry, *Hist. of the Church of England*, iii, 331, 333. (J. H. W.)

Pearl (גָּבִישׁ, *gabish*, from a root which in the Arabic means to *freeze*, but in the Chaldee *to collect;* Sept. merely Græcizes, γαβίς; Vulg. *eminentia*). The Heb. word occurs, in this form, only in Job xxviii, 18, where the price of wisdom is contrasted with that of *ramôth* ("coral") and *gabish;* and the same word, with the prefixed syllable *el* (אֶל), is found in Ezek. xiii, 11, 13; xxxviii, 22, with *abnê*, "stones," i. e. "stones of ice" (A. V. "hailstones"). The ancient versions contribute nothing by way of explanation. Schultens (*Comment. on Job*, l. c.) leaves the word untranslated: he gives the signification of "pearls" to the Heb. term *peninim* (A. V. "rubies") which occurs in the same verse. Gesenius, Fürst, Rosenmüller, Maurer, and commentators generally, understand "crystal" by the term, on account of its resemblance to ice. Lee (*Comment. on Job*, l. c.) translates *ramôth ve-gabish*, "things high and massive." Carey renders *gabish* by "mother-of-pearl," though he is by no means content with this explanation. On the whole, the balance of probability is in favor of "crystal," since *gabish* denotes "ice" (not "hailstones," as Carey supposes, without the addition of *abnê*. "stones") in the passages of Ezekiel where the word occurs. There is nothing to which ice can be so well compared as to crystal. The objection to this interpretation is that crystal is not an article of much value; but perhaps reference may here be made to the beauty and pure lustre of rock crystal, or this substance may by the ancient Orientals have been held in high esteem. Pearls (μαργαρῖται), however, are frequently mentioned in the N. T.: comp. Matt. xiii, 45, 46, where the kingdom of heaven is likened unto "a merchantman seeking goodly pearls." Pearls formed part of women's attire (1 Tim. ii, 9; Rev. xvii, 4). "The twelve gates" of the heavenly Jerusalem were twelve pearls (Rev. xxi, 21); perhaps "mother-of-pearl" is here more especially intended. In Matt. vii, 6 pearls are used metaphorically for anything of value; or perhaps more especially for "wise sayings," which in Arabic, according to Schultens (*Hariri Consess.* i, 12; ii, 102), are called pearls. (See Parkhurst, *Gr. Lex.* s. v. Μαργαρίτης.)—Smith. Other words supposed by some to mean pearls (besides פְּנִינִים above) are בְּדֹלַח, *bedôlach* ("bdellium," Gen. ii, 12), and הַר, *dar* ("white," Esth. i, 6). See each in its place.

The above intimations seem to indicate that pearls were in more common use among the Jews after than before the Captivity, while they evince the estimation in which they were held in later times (Pliny, *Hist. Nat.* ix, 54; xii, 41; Ælian, *Anim.* x, 13; comp. Ritter, *Erdkunde*, ii, 164; Wellsted, *Travels*, i, 181 sq.). The island of Tylos (Bahrein) was especially renowned for its fishery of pearls (Pliny, vi, 32; comp. Strabo, xvi, p. 767; Athen. iii, 93; Heeren, *Ideen*, I, ii, 244 sq.); the Indian Ocean was also known to produce pearls (Arrian, *Indica*, p. 194; Pliny, ix, 54; xxxiv, 48; Strabo, xv, p. 717). Heeren feels assured that this indication must be understood to refer to the strait between Taprobana, or Ceylon, and the southernmost point of the mainland of India, Cape Comorin, whence Europeans, even at present, derive their principal supplies of these costly natural productions (*Ideen*, I, ii, 224).—Kitto. See further, Bochart, *Hieroz.* iii, 601 sq.; Hartmann, *Hebr.* iii, 84 sq.; Rosenmüller, *Alterthum*, IV, ii, 458 sq.; Gesen. *Thes.* p. 24, 1113.

The excessive passion for the use of pearls in decorative costume which prevails at the present day in the East is shown by the state costume of the shah of Persia. Sir Robert Ker Porter, describing it, mentions "the diamonds, *pearls*, rubies, and emeralds" of which the tiara is composed, "the pear-formed pearls of an immense size" with which the plumes are tipped; the "two strings of pearls, probably the largest in the world," which crossed the king's shoulders; and the "large cushion encased in a network of pearls," against which he reclined (*Travels*, i, 325). Sir Harford Brydges dilates on other objects: "The king's tippet . . . is a piece of pearl-work, of the most beautiful pattern; the pearls are worked on velvet, but they stand so close together that little, if any, of the velvet is visible. It took me an hour to examine this single article, which I have no fear in saying cannot be matched in the world. The tassel which on such occasions is appended to the state dagger is formed of pearls of the most uncommon size and beauty; and the emerald which forms the top of the tassel is, perhaps, the largest perfect one in the world" (*Mission to Persia*, p. 383). Sir William Ousely, describing the "royal apparel" of Futteh Ali Shah, says: "Of the king's dress I could perceive that the color was scarlet, but to ascertain exactly the materials would have been difficult, from the profusion of large pearls that covered it in various places, and the multiplicity of jewels that sparkled all around: for the golden throne seemed studded at the sides with precious stones of every possible tint, and the back resembled a sun of glory, of which the radiation was imitated by diamonds, garnets, emeralds, and rubies. Of such, also, was chiefly composed the monarch's ample and most splendid crown, and the two figures of birds that ornamented the throne, one perched on each of its beautiful enamelled shoulders" (*Travels*, iii, 131). From the immutability of custom in the East we are ready to conclude that the elements of this magnificence must have been common to the ancient Oriental courts. But there are some circumstances which seem to militate against the very great antiquity of the use of pearls, at least to an extravagant extent. The costume of the monarchs of Egypt, as depicted in the numerous paintings which have come down to us from their own times, is comparatively simple; the principal article of adornment which can be called jewelry being the collar. This indeed was rich and elaborate, and seems to have been composed either of gold or of gems set in gold. Yet pearls do not seem, so far as we can judge from the representations, to have taken a prominent place in the construction of these or similar articles. Many examples of ladies' jewelry, as necklaces, bracelets, and earrings, have been found in the tombs, and are preserved in the museums and cabinets of Europe. In these pearls are sometimes mounted, as well as gems; but their occurrence is by no means profuse. The discovery of Ninevite remains has made us comparatively familiar with the appearance and usages of the Assyrian court and people at a much later period than that of the Egyptian monuments. The portraits of successive monarchs have been exhumed, and numerous representations exist of royal costume. Generally this is gorgeous enough, but there is little evidence to show that pearls were much used in personal decoration. The circlets of the tiara, the ear-rings, necklaces, and collars, the armlets and bracelets, the sword and dagger hilts, all show the jeweller's art: but for the most part these objects were evidently wrought in gold. Insettings and strings of gems do occur, but the angled and faceted forms of these almost invariably show that stones or imitations of stones are intended. According to

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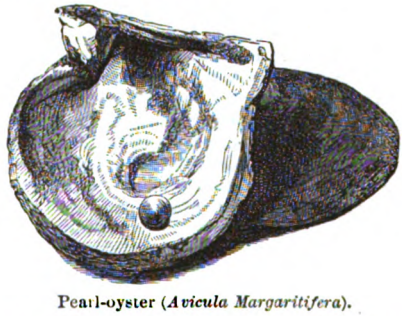
Colonel Rawlinson's reading of the inscription on the Black Obelisk, however, Temenbar received as "tribute from the kings of the Chaldees gold, silver, gems, and *pearls*." What we think manifest from the evidence of Egyptian and Assyrian monuments is not the absolute lack of pearls in costume, but great moderation in the use of them. "A necklace of twenty-seven pearls" is mentioned in the *Ramâyana* (i, sect. 14), a Hindû poem of an antiquity probably at least as great as that of the Assyrian remains. The possession of the rich pearl-banks in the Persian Gulf would naturally make the court of Shushan the chief depository of these elegant luxuries; and the taste for effeminate luxury in costume which has always distinguished that court, at least from Grecian times, would suggest the manner of appropriating them. We know that the fishery was actively prosecuted, both in the gulf and the Indian Ocean, in the time of Pliny and Strabo. The island called Tylos, the modern Bahrein, on the southern shore of the Persian Gulf, was the seat of the former, and that of the latter probably the strait between Ceylon and the shore of India; and these two constitute the chief sources of pearls to this day. From the Persian court the taste for pearls spread to that of the Ptolemies. Cleopatra, at a supper with Antony, of which Pliny has given us the details, took from her ear one of a pair of pearls of the value of £80,000 sterling—"the singular and only jewels of the world, and even nature's wonder;" and having dissolved it in vinegar, swallowed the absurdly precious draught; and would have done the same with its fellow had it not been rescued from her "pride and wanton trauverie." From Egypt the fashion passed to Rome; and the degenerate descendants of the iron republicans rivalled even the Persian monarchs in their ambition to

> ——"Wear
> The spoils of nations in an ear,
> Chang'd for the treasure of a shell."

Pliny's picture of a Roman lady is amusing enough, especially as seen through the glass of old Philemon Holland's translation: "I myselfe haue seen Lollia Paulina (late wife, and after widdow, to Caius Caligula the emperor), when she was dressed and set out, not in stately wise, nor of purpose for some great solemnity, but only when she was to go to a wedding supper, or rather unto a feast, when the assurance was made, and great persons they were not that made the said feast; I have seen her, I say, so beset and bedeckt all over with hemeraulds and pearles, disposed in rows, ranks, and courses one by another; round about the attire of her head, her cawle, her borders, her peruk of hair, her bond grace and chaplet; at her eares pendant, about her neck in a carcanet, upon her wrest in bracelets, and on her fingers in rings; that she glistened and shon again like the sun as she went. The value of these ornaments she esteemed and rated at four hundred thousand sestertii, and offered openly to prove it out of hand by her bookes of accounts and reckonings," etc. Julius Cæsar is reported to have presented Servilia, the mother of M. Brutus, with a pearl worth a quarter of a million of dollars; and Claudius, the son of Æsop the successful Roman actor, imitated and even exceeded the wanton folly of Cleopatra.

Pearls are accidental concretions of shelly matter deposited within the valves of certain bivalve *Mollusca*, of which the most celebrated species is the *Avicula margaritifera*, which is spread over the whole of the tropical parts of the Indian and Pacific oceans. In all bivalves the surface of the mantle has the power of depositing calcareous matter in thin layers, which hardening forms a shelly coat on the inner side of the valves, and in most species this lining has a pearly lustre. A pearl is nothing but an abnormal shell, reversed; that is to say, the nacreous coat is here external. The peculiar lustre of nacre is dependent on the fact that the surface is not perfectly smooth, but covered with the irregularly sinuous edges of innumerable layers of inconceivable thinness, which are deposited one over the other. The distance of these edges from each other varies indefinitely, the pearls of the finest water having them closest; they are always, however, too fine to be detected by the naked eye. These edges make so many steps, so to speak; and the iridescence is produced by the mutual interference of the rays of light reflected from these thousands of angles. For their *water*, or lustre, as distinguished from *iridescence*, pearls are indebted to their being composed of thin layers, which allow light to pass through them, while their numerous surfaces disperse and reflect the light in such a manner that it returns and mingles with that which is directly reflected from the exterior. The thinner and more transparent the constituent layers, the more perfect is the lustre (Kelaart and Möbius, *Annals of Nat. Hist.* Feb. 1858). The immediate occasion of the production of a pearl appears to be always the presence of some extraneous substance, such as a grain of sand, an egg either of the mollusk or of some other animal, some parasitic intruder, or the silicious shell of one of the *Diatomaceæ* on which the oyster feeds. Hence pearls may be artificially educed by inserting foreign matters properly shaped and fastened inside the shell. Though pearl-fisheries have been established in various parts of the world, yet the most productive are still those which have been worked from antiquity. The annual produce of the Bahrein bank—the ancient Tylos—is set down at $1,000,000. The fishery near Cape Comorin—probably the Perimula of Pliny—yielded to the British government (in 1867) a net revenue of 81,917 star-pagodas. That on the western coast of Ceylon is, however, stated to be the richest of all; it is a monopoly in the hands of the British government, but we have no statistics of its actual value. The fullest details of the pearl-fishery are those given of this last by Captain Percival (*Hist. of Ceylon*); by Dr. Kelaart in his *Report* of the same, and by Dr. Möbius in his general résumé of the subject (*Die echten Perlen*, Hamb. 1857). The *Unio margaritiferus*, *Mytilus edulis*, and *Ostrea edulis* (common oyster) of our own country, occasionally furnish pearls.—Fairbairn. The shell of the pearl-oyster constitutes the well-known mother-of-pearl, which is extensively used for ornaments, especially in Bethlehem. Those of Palestine are procured from the Red Sea. See GEM.



Pearl-oyster (*Avicula Margaritifera*).

Pearne, WILLIAM N., a minister of the Methodist Episcopal Church, was born in Rochester, England, and came to this country in 1822. He resided at New York Mills some years as the principal business agent and accountant of a large manufacturing establishment. We are not able to state at what time he became a member of the Methodist Church. Most likely it was before his immigration to this country. His social relations in England were of a high order. Dr. Paddock, when stationed in Utica, formed a class in Pearne's house and made him leader. He sustained an unblemished character, and his powers rapidly developing, he soon became an able minister. He was calm and dispassionate, but there was enough of emotion and of thought to command a deep and profound attention. In 1833 he joined the

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late Oneida Conference, and filled acceptably some of the most important appointments, among which were Binghamton, Cortlandville, and Utica. He was possessed of an amiable disposition, was a faithful friend and a Christian gentleman. As a minister he was clear, chaste, practical, and fearless, and a passionate admirer of the beautiful. His poetical productions found admirers, and as an amateur painter in his later years he manifested a measure of genius. When inquired of concerning the state of his mind in his last hours he exclaimed, "Happy! Happy!" while his beaming countenance and uplifted eye told better than words could do the rapture of his closing hour. He died in Kingston, N. Y., April 30, 1868. He had the happiness and honor of giving to the ministry of the Church two sons well and extensively known, Rev. William Hall Pearne, of Memphis, and Rev. Thomas Hall Pearne, D.D., of Knoxville, Tenn. See *Minutes of Annual Conferences*, 1868. (J. H. W.)

Pearsall, Richard, an English Dissenting divine, was born at Kidderminster in 1698, and was educated at Jones's Academy in Tewkesbury. After having been ordained for the ministry, he became pastor at Bromyard, Herefordshire, where he remained ten years; was then made pastor at Warminster, and sixteen years later became pastor at Taunton, where he served his congregation for fifteen years. He died in 1772. He published, *Power and Pleasure of the Divine Life* (Lond. 1744, 8vo):—*Sermons* (1758, 8vo):—*Reliquiæ Sacræ, or Meditations on select Passages of Scripture*, etc. (1765, 12mo), of which last named Hervey says that "refined fancy and a delicate philosophy compose a chaplet for evangelical divinity." See Allibone, *Dict. of Brit. and Amer. Authors*, vol. ii, s. v.

Pearse, Edward, an English Nonconformist divine, flourished in the second half of the 17th century. He was minister of St. Margaret's, Westminster, but was ejected at the Restoration for nonconformity, though a pious man and a useful preacher. He died in 1673, about forty years old. He published, *The Best Match, or the Soul's Espousal to Christianity* (Glasgow, 1672, 12mo; Lond. 1673, sm. 8vo; new ed. 1843, 8vo):—*A Beam of Divine Glory, and the Soul's Rest in God* (1674, 8vo; 1704, 12mo):—*The Grand Concern* (17th ed. 1692, 12mo; new ed. 1840, 18mo). See Darling, *Cyclop. Bibliog.* ii, 2317, 2318.

Pearse, James, an English Dissenting divine, flourished near the middle of last century as minister in Tadley, Hants. He published *Twenty-one Sermons* (Lond. 1763, 8vo), which are "excellent, but of rare occurrence." See Darling, *Cyclop. Bibliog.* ii, 2318.

Pearson, Edward, D.D., a learned English divine, and the great champion of Arminianism in the Church of England near the close of last century and the opening of this, was born about 1760 at Ipswich, Sussex, and educated at Sidney College, Cambridge. He was for a while fellow and tutor of Sidney College, and afterwards master (1808), and was elected the Christian advocate in 1809. He was also appointed rector of Rempstone, in Nottinghamshire. He died August 17, 1811. Dr. Pearson was considered an excellent preacher, and one of the most learned men of his times. Besides numerous single sermons preached by him on public occasions, he was the author of a volume of *Thirteen Sermons addressed to Academic Youth* (delivered in St. Mary's Church, Cambridge). He published also *A Collection of Prayers for the Use of Families:—Twelve Lectures on the Subject of the Prophecies relating to the Christian Church; being a portion of the Lectures founded at Lincoln's-Inn Chapel by the late Bishop Warburton* (Lond. 1811, 8vo), and various tracts in divinity not professedly controversial. But his fame chiefly rests on his controversial writings against antagonists of necessitarian proclivities. There are two treatises of his against those who adopt Dr. Paley's views on the general theory of moral obligation, and those who follow him in some of the practical conclusions to which that celebrated divine and moralist conducts his readers. These treatises, entitled *Annotations on the Practical Part of Dr. Paley's Moral and Political Philosophy* (Ipswich, 1801, 8vo):—*Remarks on the Theory of Morals; in which is contained an Examination of the Theoretical Part of Dr. Paley's Moral and Political Philosophy* (ibid. 1800, 8vo), excited, when first published, great attention, and well deserve to be read by all in connection with the treatise on *Moral and Political Philosophy* to which they relate. On the other side, Dr. Pearson was among the first to sound an alarm respecting the danger to which the Church was exposed by the spread in it of Calvinistic views of Christian doctrine. On this subject he published various tracts at the beginning of the present century, several of which were expressly directed against Mr. Simeon, who was the great maintainer of Calvinism in the university to which Dr. Pearson belonged. In fact, Dr. Pearson was the champion of the Arminian clergy in the Church, and the champion of the Church itself against whatever seemed to threaten its integrity and its perpetuity. The most important on this subject are, *Remarks on the Doctrine of Justification by Faith; in a Letter to the Rev. John Overton* (Lond. 1802, 8vo):—*Remarks on the Controversy existing, or supposed to subsist, between the Arminian and Calvinistic Ministers of the Church of England; in a second Letter to the Rev. John Overton* (ibid. 1802, 8vo). We have not room, nor does it seem necessary, to give the titles of all his writings; but it may be useful to say that a complete list, arranged chronologically, may be seen in the *Gentleman's Magazine* for 1811, where it is also said of him that he was a good man, of gentle and benevolent manners, kind and charitable, easy and pleasant in conversation, modest, unassuming, much respected, and beloved. See also Hunt, *Memoirs of the Life of E. Pearson* (1845); *English Review*, iii, 441; Collier, *Eccles. Hist.*; Darling, *Cyclop. Bibliog.* vol. ii, s. v. (J. H. W.)

Pearson, Eliphalet, LL.D., an eminent Congregational minister, was born June, 1752, in Byfield, Mass. He graduated at Harvard College in 1773, and was soon after licensed to preach. In April, 1778, he was made preceptor of Phillips Academy, then just started, in which place he remained until 1786, when he was elected professor of Hebrew in Harvard College, and after president Willard's death, in 1804, he acted as president. In 1806 he resigned and removed to Andover, where he was very active in founding the theological seminary, in which he was chosen professor of sacred literature in 1808, but resigned this position after serving only one year. He remained a trustee of the seminary, and was a member of the Massachusetts Historical Society and other associations. He died Sept. 12, 1826. He published a *Lecture on the Death of President Willard* (1804), and four separate *Sermons* (1811, 1812, 1813, 1815). See Sprague, *Annals of the Amer. Pulpit*, ii, 126-131; *North Amer. Review*, lxiv, 181.

Pearson, John, an English prelate of high celebrity, and one of the greatest divines of his age, was born in 1612 at Snoring, in Norfolk, of which place his father was rector. He was educated first at Eton, and then at King's College, Cambridge, and took the degree of M.A. in 1639. In the same year he took orders, and was collated to a prebend in Salisbury Cathedral. In 1640 he was appointed chaplain to Finch, lord-keeper of the great seal, and on the outbreak of the civil war became chaplain to lord Goring, and afterwards to Sir Robert Cook, in London. In 1650 he was appointed minister of St. Clement's, Eastcheap, London; and this was the chief scene of his labors as a parochial minister. In 1659 he published the great work by which he will be remembered as long as the English tongue shall last and Christian theology continue to have any interest for men, *An Exposition of the Apostle's Creed*. It was dedicated to his flock, to whom the substance of it had been

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preached some years before in a series of discourses. The laborious learning and the judicial calmness displayed by the author in this treatise have long been acknowledged, and command the respect even of those who take exception to his elaborate argumentation. It was republished, with the author's corrections, in folio, first in 1676, and again in 1686; since that time it has gone through many editions, and still sustains its reputation. It is used as a text-book at the universities, and is regarded as one of the principal standards of appeal on doctrinal matters in the Church of England. It was translated into Latin for use on the Continent. It has also been republished in this country in Dobson's edition of 1840 (see Allibone); besides which there are editions by Burton (1847) and Chevalier (1849). It is generally acknowledged to be one of the most remarkable productions of what is usually called the greatest age of English theology — the 17th century. Dibdin says: "The *Expositium of the Creed* has nothing superior to it in any language. Metaphysics, logic, classical and theological erudition, are all brought to bear upon that momentous subject, in a manner so happy and so natural that the depths of research and variety of knowledge are most concealed by the felicitous manner of their adaptation. Well might the great Bentley say of this yet greater man that his 'very dust was gold' " (*Literary Companion*, p. 56). Dr. Samuel Johnson recommends Pearson as one of the three authors (Dr. Clarke and Grotius are the others) whom every man whose faith is unsettled should study. During the same year which brought out the *Creed*, Dr. Pearson published *The Golden Remains of the ever-memorable Mr. John Hales, of Eton*. At the Restoration a proper regard was had for Pearson's eminent merits, and honors and emoluments were lavishly showered upon him. Before the close of 1660 he received the rectory of St. Christopher's, in London; was created D.D. at Cambridge; installed prebendary of Ely and archdeacon of Surrey, and made master of Jesus College, Cambridge. In 1661 he obtained the Margaret professorship of divinity, and was one of the most prominent commissioners in the famous Savoy Conference; in 1662 he was made master of Trinity, Cambridge, and assisted in the course of that year in the revision of the Liturgy—a task for which his previous publications had indicated him as peculiarly well fitted. In 1673 he was promoted to the bishopric of Chester. The year preceding he had published his *Vindiciæ Epistolarum S. Ignatii*, in answer to Daillé, who had denied the genuineness of the Epistles. It was imagined for years that Pearson had triumphed in this controversy, but recent investigations have weakened Pearson's arguments. See IGNATIUS. In 1682 bishop Pearson published *Annales Cyprianici*, together with bishop Fell's edition of Cyprian. See FELL. He edited, with a preface of 19 pp., *Vetum Testamentum Græcum ex Vers. LXX* (1665, 12mo), and was one of the editors of the *Critici Sacri*. Bishop Pearson died July 16, 1686. His *Opera Posthuma Chronologica* were published by Dodwell (Lond. 1688, 4to, in Le Clerc's *Bibl. Univ.* ix, 127). They contain (1) the *Annales Paulini*, which bishop Randolph inserted in his *Enchiridion Theologicum*, of which an English translation, with notes, was published by Williams (Cambr. 1825, and often)—a critical dissertation on the series of events in the life of the apostle Paul; (2) the *Lectiones in Acta Apostolorum*, which extend from the first to the ninth chapter of the Acts, "and (as might be expected) contain many valuable critical and chronological observations for the elucidation of the apostle Luke's narrative" (Horne, *Bibl. Bib.* p. 315). Both the lectures on Acts and Annals of St. Paul were brought out in an English version by Crowfoot, also with notes (1853, 8vo). Besides these writings were published, *Adversaria Hesychiana* (Lond. 1844, 2 vols. 8vo):—*Minor Theological Works*, with memoir, notes, and index by Churton (Oxf. 1844, 2 vols. 8vo). His *Orationes, Conciones, et Determinationes Theologicæ* contain much valuable matter. Bishop Burnet thought Pearson "in all respects the greatest divine of his age." See Burnet, *My Own Times* (ed. 1833), iii, 142 sq.; *Biographia Brit.* s. v.; Macaulay, *Hist. of England*, vol. ii, ch. vi; Hallam, *Literary Hist. of Europe*; Perry, *Ch. Hist. of England*, ii, 323, 661; Stoughton, *Eccles. Hist. of England* (*Ch. of the Restor.*); Whewell, *Moral Philos.* p. 174; Allibone, *Dict. of Brit. and Amer. Authors*, s. v.; Darling, *Cyclop. Bibliog.* vol. ii, s. v.; (*Lond.*) *Gentleman's Magazine*, February, 1848, p. 158 sq. (J. H. W.)

Pearson, William, LL.D., an English divine, flourished in the second half of the 17th century. He was prebend of York in 1689, archdeacon of Nottingham in 1690, subdean of York in 1695, and then chancellor of York and residentiary of the church of York. He died Feb. 6, 1716. He published three separate *Sermons*, and after his death appeared *Thirteen Sermons on several Occasions, preached at the Cathedral of York* (Lond. 1718, 8vo). See Darling, *Cyclop. Bibliogr.* vol. ii, s. v.

Pearson, William Wesley, a minister of the Methodist Episcopal Church, South, was born in Morgan County, Ala., Sept. 27, 1837. His father, Edmund Pearson, was a minister; hence his son was brought in daily contact with religious example in his boyhood, and early led to seek an interest in religious topics. At the age of sixteen he connected himself with the Methodist Episcopal Church, South. He was educated at Sarepta and Pontotoc; afterwards taught school a while, but becoming impressed that God had called him to the work of the ministry, he entered the itinerancy in the Memphis Conference about 1860. He filled eight regular appointments in the Conference; then, his health failing, he sustained a supernumerary relation one year, and the last two years of his life he was superannuated. He died Nov. 3, 1872. Pearson was a good practical preacher. His sermons were plain, earnest, and forcible. His life was an example of uniform, unpretending piety, and in death he testified that all was well with him. When he found that his end was near, he said, "My preparation for death was made long ago. All is well; I shall rest in heaven." See *Minutes of the Annual Conferences of the Meth. Episc. Church, South*, 1872, p. 707.

Peasants' War is the name given to the great insurrection of the German and Swiss peasantry in the Reformation period. It is a subject so intimately connected with the origin of Protestantism that we briefly refer to it here. The war broke out in the beginning of the year 1525. Zschokke has described it as the "terrible scream of oppressed humanity." The oppression of the peasants had gradually increased in severity as the nobility became more extravagant and the clergy more sensual and degenerate. The example of Switzerland encouraged the hope of success, and from 1476 to 1517 there were risings here and there among the peasants of the south of Germany. A peasant rebellion, called in popular phrase the *Bundschuh* (Laced Shoe), took place in the Rhine countries in 1502, and another, called the "League of Poor Conrad," in Würtemberg, in 1514, both of which were put down without any abatement of the grievances that had occasioned them. The Reformation, by the mental awakening which it produced, and the diffusion of sentiments favorable to freedom, must be reckoned among the causes of the great insurrection itself; although Luther, Melancthon, and the other leading Reformers, while urging the nobles to justice and humanity, strongly reprobated the violent proceedings of the peasants. The Anabaptists, however, and in particular Münzer, encouraged and excited them, and a peasant insurrection took place in the Hegau in 1522. Another, known as the "Latin War," arose in 1523 in Salzburg, against an unpoplar archbishop, but these were quickly suppressed. On Jan. 1, 1525, the peasantry of the abbacy of Kempten, along with the townspeople, suddenly assailed and plundered the convent, compelling the abbot to sign a renunciation of his rights. This proved the signal for

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a rising of the peasants on all sides throughout the south of Germany. Many of the princes and nobles at first regarded the insurrection with some measure of complacency, because it was directed in the first instance chiefly against the ecclesiastical lords; some, too, because it seemed likely to promote the interests of the exiled duke of Würtemberg, who was then upon the point of reconquering his dominions by the help of Swiss troops; and others, because it seemed to set bounds to the increase of Austrian power. But the archduke Ferdinand hastened to raise an army, the troops of the empire being for the most part engaged in the emperor's wars in Italy, and intrusted the command of it to the Truchsess Von Waldburg, a man of stern and unscrupulous character, but of ability and energy. Von Waldburg negotiated with the peasants in order to gain time, and defeated and destroyed some large bodies of them, but was himself defeated by them on April 22, when he made a treaty with them, not having, however, the slightest intention of keeping it. Meanwhile the insurrection extended, and became general throughout Germany, and a number of towns took part in it, as Heilbronn, Mühlhausen, Fulda, Frankfort, etc., but there was a total want of organization and co-operation. Towards Easter, 1525, there appeared in Upper Swabia a manifesto, which set forth the grievances and demands of the insurgents. They demanded the free election of their parish clergy; the appropriation of the tithes of grain, after competent maintenance of the parish clergy, to the support of the poor and to purposes of general utility; the abolition of serfdom, and of the exclusive hunting and fishing rights of the nobles: the restoration to the community of forests, fields, and meadows which the secular and ecclesiastical lords had appropriated to themselves; release from arbitrary augmentation and multiplication of services, duties, and rents; the equal administration of justice, and the abolition of some of the most odious exactions of the clergy. The conduct of the insurgents was not, however, in accordance with the moderation of their demands. Their many separate bands destroyed the convents and castles, murdered, pillaged, and were guilty of the greatest excesses, which must indeed be regarded as partly in revenge for the cruelty practiced against them by Von Waldburg. A number of princes and knights concluded treaties with the peasants conceding their principal demands. The city of Würzburg joined them, but the castle of Liebfrauenberg made an obstinate resistance, which gave time to Von Waldburg and their other enemies to collect and strengthen their forces. In May and June, 1525, the peasants sustained a number of severe defeats, in which large bodies of them were destroyed. The landgrave Philip of Hesse was also successful against them in the north of Germany. The peasants, after they had been subjugated, were everywhere treated with terrible cruelty. In one instance a great body of them were perfidiously massacred after they had laid down their arms. Multitudes were hanged in the streets, and many were put to death with the greatest tortures. Weinsberg, Rothenburg, Würzburg, and other towns which had joined them, suffered the terrible revenge of the victors, and torrents of blood were shed. It is supposed that more than 150,000 persons lost their lives in the Peasants' War. Flourishing and populous districts were desolated. The lot of the defeated insurgents became harder than ever, and many burdens of the peasantry originated at this period. The cause of the Reformation also was very injuriously affected. See Sartorius, *Versuch einer Geschichte des deutschen Bauernkriegs* (Berlin, 1795); Oechsle, *Beiträge zur Geschichte des deutschen Bauernkriegs* (Heilbronn, 1829); Wachsmuth, *Der deutsche Bauernkrieg* (Leipsic, 1834); Zimmermann, *Allgemeine Geschichte des grossen Bauernkriegs* (Stuttgard, 1841–43, 3 vols.).—Chambers, *Cyclop.* s. v.

Pease, Calvin, D.D., an eminent Presbyterian minister (O. S.), was born in Canaan, Conn., Aug. 12, 1813. He graduated at the University of Vermont in 1838, became a teacher in Montpelier, and professor of Greek and Latin in the University of Vermont in 1842. He held this post until 1855, when he was ordained to the ministry, and appointed president of the university. In 1861 he became pastor of the First Presbyterian Church in Rochester, N. Y., and died on a visit to Burlington, Sept. 17, 1863. His scholarly culture was wide, yet thorough; and both in the university and in his parish he measured fully up to the demands of duty. He published several *Sermons*, and contributed a number of articles to the *Bibliotheca Sacra*. See Wilson, *Presb. Hist. Almanac*, 1864. p. 188; Appleton's *Annual Cyclop.* 1863, p. 737, Allibone, *Dict. of Brit. and Amer. Authors*, vol. ii, s. v.

Pease, Ebenezer, a minister of the Methodist Episcopal Church, was born in Georgia, Franklin County, Vt., Sept. 9, 1802. At the age of fourteen he was converted, and soon after united with the Methodist Church, and became a bright example of youthful piety. He received a license to exhort in 1823. His first local preacher's license was granted in 1826. In 1845 he joined the Black River Conference, and successively served the following charges: Brasher and Massena, two years; Chateaugay, two years; Heuvelton and Depeyster, two years; Massena, two years, Lisbon, one year; Bangor, two years; next, and last, Hopkinton. He served all of these charges with great acceptability and profit to his people. He was a clear, instructive preacher, and a faithful pastor. A few years previous to his death he was afflicted with what was supposed to be softening of the brain. His mental attention to religious and temporal affairs entirely failed him, so that he had to be treated as a child. He died at Lawrenceville, St. Lawrence County, N. Y., Dec. 1, 1873. See *Minutes of Annual Conferences*, 1874, p. 72; Smith, *Memorials of N. Y. and N. Y. East Conf.* p. 226.

Peck, Francis, a learned English divine, noted especially as an industrious antiquary, was born at Stamford, in Lincolnshire, May 4, 1692. He received his preparatory education in his native town. He afterwards went to Trinity College, Cambridge, where he took the degree of B.A. in 1715, and M.A. in 1727. In 1723 he was presented to the rectory of Godeby Maureward, in Leicestershire; and in 1736 he received a prebendal stall in the cathedral of Lincoln. He died in 1743. His principal works are, *The Antiquarian Annals of Stamford, in Lincoln, Rutland, and Northampton Shires* (Lond. 1727, fol.):—*Desiderata Curiosa*, the first volume of which was printed in folio, London, 1732, followed by the second in 1735, both reprinted in 4to in 1779:—*A Catalogue of all the Discourses written both for and against Popery in the Time of King James II* (Lond. 1735, 4to):—*Memoirs of the Life and Writings of Oliver Cromwell* (1740, 4to):—*New Memoirs of the Life and Poetical Works of John Milton* (1740, 4to). He also published some sermons and discourses. His first publication was Τὸ ὕψος ἄγιον; *or an Exercise on the Creation, and a Hymn to the Creator of the World: written in the express Words of the Sacred Text, as an Attempt to show the Beauty and Sublimity of the Holy Scriptures* (1716, 8vo). See Chalmers, *Biogr. Dict.* xxiv, 235; Allibone, *Dict. of Brit. and Amer. Authors*, vol. ii, s. v.; Darling, *Cyclop. Bibliogr.* vol. ii, s. v.

Peck, George, D.D., a noted minister of the Methodist Episcopal Church, one of the pioneers in American Methodism, and a most valued leader in the literary department of this branch of the Wesleyan body, was born in Middlefield, Otsego County, New York, August 8, 1797. His parents were from Danbury, Connecticut, descendants of sturdy Puritan stock. His mother was gifted with a strong mind and possessed great force of character; she was eminently pious and devotional, which constituted her a remarkable woman in her religious and social influence, and enabled her to give all her five sons to the Methodist ministry. His father was a

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Methodist class-leader, and to the time of his death a devoted Christian. Under these genial influences George united, in 1812, with the Methodist Episcopal Church. In 1816 he commenced his useful career as a Methodist preacher, being then only nineteen years of age. He travelled circuits till 1821, and that year he took charge of Paris station, and the two following years of the station at Utica. So rapidly did the young, gifted preacher advance in his earnest pulpit efforts and devotion to the work, that he was appointed, in 1824, presiding elder of the Susquehanna District, which large district embraced all the territory contained in the Wyoming Conference previous to the General Conference of 1868, and nearly as much more now within the bounds of the Central New York and Genesee Conferences. The same year he was elected delegate to the General Conference, and he was chosen a delegate to every General Conference since, except the last, during his lifetime. Early in his history the youthful preacher was drawn into controversy, and soon gave evidence of special talents in that direction. In 1825 he was challenged to a public debate by a Unitarian preacher at Kingston, Pennsylvania; so decisive was the victory in favor of the young champion of Methodism that his opposer was completely vanquished. One year afterward he accepted a challenge to write in a Universalist magazine, which event led to his first appearance as an author. In 1835 he was elected principal of the Oneida Conference Seminary. His uniform, well-balanced, strong mind, combined with the great interest and enthusiastic devotion he felt in the cause of education and the establishment of this young, promising seat of learning, peculiarly adapted him to fill successfully this new, honorable sphere of usefulness. After four years of trials and labors as the head and controlling spirit of this now so well-known school, he determined to return once more to the active duties of the ministry, and was again appointed to the eldership of the Susquehanna District, the early field of his achievements and triumphs. In 1840 he was elected editor of the *Methodist Quarterly Review*, which position he filled with honor and credit to the Church for the period of eight years. Under his able management the *Review* took its place among the first literary journals of the country, commanded the esteem and favorable criticism of the most erudite and cultivated scholars, and exerted a benign and salutary influence even beyond the pale of the Methodist Episcopal Church. In 1846 the New York Central Conference appointed Dr. Peck delegate to the great General Convention of the Evangelical Alliance in London, and in that extraordinary meeting the doctor took a leading and prominent part in the deliberations. In 1848 Dr. Peck was elected editor in chief of the *Christian Advocate and Journal*, published at New York, and he served the Church in that distinguished position for four years. It was during this period that the great political debates took place which at one time threatened to convulse the country into anarchy and rebellion. Being naturally averse to exciting political discussions and exhibitions of violent partisanship, and not liking the animus of the controversy on such subjects, he declined a re-election to the editorial office in 1852, and returned to his early home and the scenes of his early ministry in the beautiful Valley of Wyoming, where he was cordially received by his many friends. He was successively made preacher in charge of Wilkesbarre, Scranton, Providence, and Dunmore, and presiding elder of the Lackawanna District and Wyoming District. He was superannuated in 1873, and died May 20, 1876. In Church and Conference Dr. Peck was always eminent and useful, whether as counsellor or advocate. The faithful discharge of all important trusts committed to him insured for him a high position in the Church. He was conservative, but at the same time eminently progressive. Says one of his contemporaries: "I view him as one of the most remarkable men of our times—one whose genius and piety are indelibly stamped on the ecclesiastical polity and wonderful growth of the Church—whose wise counsels and herculean labors are interwoven in its development for the past fifty years. His whole life has been distinguished by devoted love to the Church, and unswerving loyalty to honest convictions of truth. Young preachers have ever found in him a friend and counsellor—one to whom they could look as a 'father in Israel.' I have for the past twenty-five years mingled with all classes of professional and business men in our valley, but I have never yet heard one word of censure from preacher or layman against Dr. Peck, which fact I esteem as the highest tribute to his manly Christian character." As a preacher, Dr. Peck ranked among the foremost and ablest pulpit orators in our country. The symmetrical structure of his mind, and his analytical powers, were of the highest order, combined with a clearness of perception and convincing force of unerring logic. Whenever the strong powers of his mind were brought into full play on a subject, and he felt the heavenly unction on his sympathetic heart, the effect of his preaching was overwhelming. His public labors included a period of sixty years. It thus appears that he entered the Methodist itinerancy in time to test his consecration and integrity by pioneer exertions requiring the heroism of the fathers. He "endured hardness as a good soldier," on very large circuits, with no railroads or steamboats, in the new and uncultivated regions of the states of New York and Pennsylvania, travelling immense distances on horseback, through forests, and in the midst of wild beasts and rude people, preaching in log-shanties, schoolhouses, barns, and groves, all without a murmur, and taking his appointments without being consulted, and in the most unquestioning loyalty. He had therefore original experience in the great circuit system to prepare him for any other work to which he might be called. When stations were demanded and cautiously conceded, and George Peck was one of the younger men called to fill them, he was found to have the habits of devotion and study which they required. His library had grown (one can hardly tell how) to be large and valuable, and he was master of its contents. The progress in available scholarship which ministers of other churches made *with* tuition, he made largely *without*. He preached two or three sermons every Sunday to the same congregation, with fresh research and elaborations, characterized by thorough originality and great spiritual power. He was besides a faithful pastor. He had marked success in revivals, and fully equal success in the nurture and edification of the Church. As a presiding elder he shrank from no hardships of travel or labor or discipline, and rendered available marked executive ability in every department of official responsibility. As an educator he promptly qualified himself to teach in studies nearly as new to him as to his students, and when he resigned the principalship of the seminary, he with unimpaired zeal pushed forward the enterprises of learning in the Church, and gave to young ministers the guidance and help of his large intelligence and ripe experience. In the most responsible editorial chairs of the Church he held with a firm hand all the historical positions of Methodism, and advanced every Christian enterprise in the true spirit of progress. When by reason of age he found his strength failing, in a calm, dignified manner he resigned the effective relations, and gracefully accepted superannuation. When complicated diseases gathered in strength upon him, he laid him down to die with the same composure and dignity which characterized his most difficult life-labors when in health. The humility so marked in his history was more conspicuous, mellow, and tender as he approached the cold river. The faith which gave him a lifetime near the cross made him a conqueror in his struggle with the last enemy. Dr. Peck's published works are, *Universalism Examined* (1826):—*History of the Apostles and Evangelists* (1836):—*Scripture Doctrine of Christian Perfection* (1841;

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abridged 1845, and revised in 1848):—*Rule of Faith* (1844):—*Reply to Bascom* (1845):—*Manly Character* (1852):—*History of Wyoming* (1858), a work which received high commendations not only in this country but in Europe (see *North Amer. Rev.* July, 1858, p. 280; *Lond. Athenæum*, Aug. 28, 1858, p. 260):—*Early Methodism within the Bounds of the Old Genesee Conf. from 1788 to 1828* (1860), of which the *North Amer. Review* says that "it has the charm of romance, together with the edifying qualities of religious annals:"—*Our Country, its Trials and its Triumphs* (1865). Dr. Peck was literally a "father of ministers," having left two sons and two nephews in the pastoral work in his own Conference, and one daughter, Mrs. Rev. Dr. Crane, of the Newark Conference. See *Ladies' Repository*, 1871; *Pulpit and Pew*, 1871, p. 90 sq.; *Northern Christian Advocate*, 1876, June 22; *Life and Times of Geo. Peck, D.D., written by Himself* (N. Y. 1874, 12mo); Conable, *Hist. of the Genesee Conf.* ch. i, § 4, 7, 8, 9; ch. iv, § 8 and 53; *Meth. Qu. Rev.* Oct. 1874, p. 693–696. (J. H. W.)

Peck, James, a minister of the Methodist Episcopal Church, of whose early history we have no data, was one of the four ministers who constituted the Washington Conference, organized by bishop Scott Oct. 27, 1864. He was then appointed to Asbury Church, in Washington, D. C. After six months he was appointed presiding elder of the Potomac District, in which capacity he served until he was appointed to Sharp Street, Baltimore; but after eight months he was reappointed presiding elder of the Potomac District. He was elected delegate to the General Conference held in Brooklyn, N. Y., 1872. He was next sent to Asbury Church, Baltimore, where he died in peace, March 6, 1874. See *Minutes of Annual Conferences*, 1875, p. 14.

Peck, John, a Baptist minister, was born in Stanford, Dutchess County, N. Y., Sept. 11, 1780. His early education was limited. He began preaching as a licentiate in 1800 at Norwich and Sherburne, N. Y., and in 1804 became pastor of the First Baptist Church in Cazenovia, N. Y., where he was ordained June 11, 1806, and remained until November, 1834, during which time he had the satisfaction of witnessing several revivals among his congregation. He had been appointed general agent of the Baptist Missionary Convention in 1824, and after resigning his pastoral charge he devoted himself entirely to that institution. In May, 1839, he was appointed general agent of the Baptist Home Mission Association. He travelled extensively in that connection, and his services proved very valuable. He continued to preach whenever opportunity presented until his death, Dec. 15, 1849. Mr. Peck was associate editor of a religious periodical called *The Vehicle*, and afterwards of *The Western Baptist Magazine*, which was commenced in 1814, and some twelve years after merged in *The New York Baptist Register*. In 1837, in connection with the Rev. John Lawton, he published *A Historical Sketch of the Baptist Missionary Convention of the State of New York*, etc. He also published a *Scriptural Catechism*, and two *Discourses* in 1845. See Sprague, *Annals of the Amer. Pulpit*, vi, 431.

Peck, John Mason, D.D., a Baptist minister of note, was born at Litchfield, Conn., in 1789. He had limited early advantages for education, but made such use of them as to find employment as a school-teacher. He removed in 1811 to Greene County, N. Y., where he united with a Baptist Church, and in 1812 was licensed to preach, becoming in 1814 pastor of a church in Amenia, N. Y. In 1816 he repaired to Philadelphia, and spent some time in study with the Rev. Dr. Staughton, who was accustomed to receive students for the ministry into his family. In 1817 Peck went as an itinerant missionary to the West, laboring in Illinois and Missouri. He visited New England in 1826 to plead for missions, and solicit aid for a literary and theological seminary. A school was established at Rock Spring, Ill., on land given by him for the purpose, of which he was the principal in 1830–31. In 1832 he was connected with the Rev. Dr. Jonathan Going in originating the "American Baptist Home Mission Society." Shurtleff College having been established at Upper Alton, Ill., in 1835, the Rock Spring Seminary was merged in it. Mr. Peck travelled 6000 miles, and raised $20,000—a small sum compared with the millions given for educational endowments in recent years, but for the time an important contribution. He was also actively interested at a later period in founding the "Covington, Ky., Theological Seminary," and in 1843–45 was secretary of the "American Baptist Publication Society." He was the pastor of several churches at different times, and an industrious writer. He established in 1829 a periodical, *The Pioneer*, which was published several years. As an antiquarian he was an assiduous and successful collector of books and pamphlets. He died in 1858. He published in 1832 *The Emigrant's Guide*, which had a large circulation, and in 1834 a *Gazetteer of Illinois*. He was the author of the *Life of Daniel Boone*, in Sparks's "American Biography," and of a *Life of Father Clarke*, a Western preacher. See *Forty Years of Pioneer Life; Memoir of John Mason Peck, D.D.*, edited from his journals and correspondence by Rufus Babcock (Phila. 1864, 12mo); Sprague, *Annals of the Amer. Pulpit*, vi, 402; Allibone, *Dict. of Brit. and Amer. Authors*, vol. ii, s. v.; Drake, *Dict. of Amer. Biog.* s. v.; *New-Englander*, 1865. (L. E. S.)

Peck, Solomon, D.D., another Baptist minister, was born at Providence, R. I., in 1800; graduated at Brown University in 1817, and served his alma mater as tutor. He spent four years in Andover Theological Seminary, one year as a resident graduate, and was elected in 1825 to a professorship in Amherst College. He was an instructor in Brown University in 1834–5, but declined a professorship offered to him, and urged upon him by Dr. Wayland. He was appointed in 1836 assistant corresponding secretary, and in 1838 corresponding secretary of the American Baptist Missionary Union, holding the office till 1856. During his period of service as secretary he visited the Baptist missions on the continent of Europe, and also, as one of a deputation, visited the missions in Southern India and in Burmah. He was pastor of a colored Church at Beaufort, S. C., from 1861 to the close of the war, and was chaplain of the Disabled Soldiers' Home, Boston, and secretary of the Freedmen's Aid Society. He died at Rochester, N. Y., in 1874. (L. E. S.)

Peckam, JOHN. See PECKHAM.

Peckham, JOHN, D.D., a noted English prelate of the Middle Ages, was a native of Sussex, and of very humble parentage. He was born probably in 1240. He received his early education in the poor-school of the Cluniac monks of Lewes. He then went to Oxford, and was there a favorite student of St. Bonaventura. To continue his theological studies, Peckham also went to Paris University, and had the honor to be a doctor of both these schools. He also made the tour of all the Italian universities, and in the pope's own palace lectured on sacred letters to a crowd of bishops and cardinals who were proud to be his attentive listeners, and who every day, as he passed through their ranks to his pulpit, arose from their seats to show him reverence. He subsequently became a Minorite friar, but was suddenly drawn from his retirement by the pope in 1278, and elevated to the archbishopric of Canterbury. The crown did not oppose the appointment, and Peckham so zealously discharged the duties of the primacy that all parties in England esteemed him. He began his administration by calling a provincial synod, and among its most memorable acts is the one enjoining every parish priest to explain to his flock the fundamentals of the Christian faith, laying aside all the niceties of school distinction. Peckham not only visited his whole diocese, but travelled over the greater part of England, informing himself of the exact state of ecclesiastical affairs in

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the country. He also took an active interest in the university reform at Oxford. He was such a rigid disciplinarian that he made many enemies, and was by them accused of a too great love of money, and of having favored his own family in the disposition of offices. But these charges seem unreasonable when we consider his simplicity of character and habits, and his studious application to the wants of all, poor or rich, exalted or humble. Thus he hesitated not to remonstrate with king Edward I for his tyranny, and to rebuke the great earl of Warren for allowing his deer and cattle to trample down a poor man's field of corn. It is a significant fact that he always retained a prebend attached to the see of Lyons, in case he might at any time be forced to quit England; and Godwin tells us that after Peckham's time this benefice continued to be annexed to the see of Canterbury, in order to provide against the case of the more than probable exile of the primates. He died in 1292. He is spoken of in appearance as "stately in gesture, gait, and outward show, yet of an exceeding meek, facile, and liberal temper" (Harpsfield). Archbishop Peckham was a voluminous writer. Besides his theological and scholastic works, there are poems, treatises on geometry, optics, and astronomy, others on mystical divinity, others on the pastoral office intended for the use of the parochial clergy, and some apparently drawn up to facilitate the instruction of the poor. His most important works are, *Pithsani Archiepi-Cantuariensis, Ordinis fratrum minorum, liber de oculi morali* (s. l. et a.; but published by A. Sorg., c. 1475, fol.): —*Perspectiva Communis* (Venice, 1504, 4to; Norimb. 1542, 4to; Paris, 1556, 4to; Colon. 1592, 4to):—*De Summa Trinitate, et Fide Catholica* (Lond. 1510, 16mo): —*Collectanea Bibliorum, libri quinque* (Colon. 1510, 1591; Paris, 1514). See Hoefer, *Nour. Biog. Générale*, s. v.; Wood, *Annals;* Wharton, *Anglia Sacra; Archæol.* vol. x; Churton, *Hist. of the Early English Church*, p. 870 sq.; Collier, *Eccles. Hist. of England*, vol. i, bk. v, p. 484; Fleury, *Hist. Ecclésiastique*, xviii, 562; Green, *Short Hist. of the English People*, p. 174. (J. H. W.)

Pecori, Domenico Aretino, a painter of Arezzo, who flourished about 1450, studied under Don Bartolomeo della Gatta, and afterwards improved himself by studying the works of other masters. In the parochial church of his native city is a picture by him of the *Virgin* receiving under her mantle the people of Arezzo, who are recommended to her protection by their patron saint. Lanzi says it is a judicious composition, enriched with good architecture, the airs of the heads resembling those of Francia. He used less gilding than was usual at the time. See Spooner, *Biog. Hist. of the Fine Arts*, ii, 667.

Pectorale (*breast-covering*), the same as pallium (q. v.).

Peculiar (Fr. *peculier*, i. e. private) is in English ecclesiastical law a particular parish or church having jurisdiction within itself, and which is not subject to the ordinary of the diocese in which it is locally situated, but has an ordinary of its own. There are various kinds of peculiars: 1. Royal peculiars, subject only to the king. The king's chapel is a royal peculiar, reserved to the immediate government of the king himself. 2. Archbishops' peculiars, exclusive of the jurisdiction of bishops and archdeacons. The archbishop has many such peculiars, it being an ancient privilege of the see of Canterbury that whenever any manors or advowsons belong to it, they forthwith become exempt from the ordinary, and are peculiars of that see. 3. Bishops' peculiars, exclusive of the jurisdiction of the bishop of the diocese in which they are situated. 4. Peculiars of bishops in their own diocese, exclusive of archidiaconal jurisdiction. 5. Peculiars of deans, deans and chapters, prebendaries, and the like, which are places wherein, by ancient compositions, the bishops have parted with their jurisdiction. Under the statute 1 George I and II, c. 10, all donatives (which are in their nature peculiars) receiving augmentation from queen Anne's bounty are thenceforth to become subject to the jurisdiction of the bishop of the diocese. See Donative. (J. H. W.)

Peculiar People is the name of a recently founded religious sect which originated in England, and is to be met with chiefly in the county of Kent, but they themselves claim to be strong in numbers also in Essex, Sussex, and Surrey. Their principles are very similar to those of the American *Tunkers* (q. v.). They are a sort of *Perfectionists*. They claim to be the real exemplars of true and undefiled religion. If a man cannot say he lives without sin, they set him down as no Christian. Religion has no difficulties for them, no mysteries; nothing beyond the reach of man; neither heights to which he cannot ascend, nor depths which he cannot fathom. To come together and declare their unspeakable joy is all that they have to do. For this the beginner is as competent as the gray-haired believer, the sister as well as the brother, the ignorant as well as the learned; and thus, in turn, they all preach and pray. In Church membership they have no preliminaries. All who come are of the Church; those whom the Lord calls will surely join them. They consider that every service is the sacrament, and they have no special form. In the same way they have no baptism; infant or adult creeds, confessions of faith, forms of prayer, ministers—all these things they have done away with. They profess to have no leaders; yet they have elders, but they claim that they are simply elders by lapse of time alone. They have great faith in prayer. If one lack anything, it is to be looked for by asking of God. Hence it is a prime article of faith of this denomination never, under any circumstances, to call in a doctor. They believe only in anointing with oil and prayer as a means of restoring the sick. The English government has therefore interfered with them in recent times, and several trials of members of this sect have occurred. Thus, at Plumstead, a little girl of an elder of the Peculiar People had the smallpox. The elders prayed over her; they laid hands on her; they anointed her; and, generally speaking, "put their trust in God." In eleven days, without the administration of any medicine, with only a little arrow-root and wine to nourish the body, the poor thing died. Of course the Peculiar People are consistent enough to believe neither in vaccination nor contagion. In this case a jury returned a verdict of "manslaughter" against the father. There are no statistics or extensive data from which to judge of their number and the power of the sect. We have given all that is accessible to outside parties by personal observation. (J. H. W.)

Peculium Clericāle is that property of a priest which is derived from benefices conferred on him, and from the performance of clerical duties. Ancient ecclesiastical usage did not permit the disposal of its surplus either by gift or will, but this was returned to the Church; and so also the Council of Trent ordered (sess. xxv, cap. i, *De Reform.*). But in modern times the priest has the same privileges in disposing of the "peculium clericale" as over his own private property and private earnings.

Pedagogics. See Pædagogics.

Ped'ahel (Heb. *Pedahel'*, פְּדָהְאֵל, *preserved of God;* Sept. Φαδαήλ), the son of Ammihud, and the prince or chief man of the tribe of Naphtali, appointed by Moses, in connection with one from each of the other tribes, to divide Western Palestine (Numb. xxxiv, 28). B.C. 1618.

Pedah'zur [many *Ped'ahzur*] (Heb. *Pedahtsur'*, פְּדָהְצוּר, *preserved* of the *Rock;* Sept. Φαδασούρ, Φαδασσούρ), the head of a family in the tribe of Manasseh; father of the Gamaliel who was appointed with

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others to aid Moses in numbering the people (Numb. i, 10; ii, 20; vii, 54, 59; x, 23). B.C. cir. 1657.

Peda'iah [some *Pedaï'ah*] (Heb. *Pedayah'*, פְּדָיָה, *preserved of Jehovah*; written also *Pedayáhu*, פְּדָיָהוּ, with the same meaning, 1 Chron. xxvii, 20; Sept. Φαδαία or Φαδαίας), the name of at least six Hebrews.

1. The father of Joel, which latter was ruler of the half-tribe of Manasseh during the latter part of David's reign (1 Chron. xxvii, 20). B.C. ante 1013.

2. A citizen "of Rumah," and the father of the Zebudah who was wife to Josiah, and mother of Jehoiakim (2 Kings xxiii, 36). B.C. ante 648.

3. The father of Zerubbabel, by the widow of his brother Salathiel (1 Chron. iii, 18), under the Levirate law (comp. Strong's *Harmony*, p. 17). B.C. ante 536.

4. A "son of Parosh;" an Israelite who aided in repairing the walls of Jerusalem under Nehemiah (Neh. iii, 25). B.C. cir. 446.

5. Son of Kolaiah, and father of Joed of the tribe of Benjamin, mentioned only in the genealogy of Sallu (Neh. xi, 7). B.C. ante 445.

6. A Levite whom Nehemiah appointed one of the sacred treasurers, or disbursers (Neh. xiii, 13); apparently the same who stood on the left of Ezra while he read the law, but of whom nothing further is known (Neh. viii, 4). B.C. 445.

Pedalia is an ecclesiastical term used to denote (1) foot-cloths in front of the altar; (2) collections of the creeds and canons of general councils in the Greek Church.

Pedaries is an ecclesiastical term used to designate consecrated sandals for pilgrims.

Peddie, JAMES, D.D., an able and judicious English divine, was born at Perth in 1759. He entered the University of Edinburgh in 1775; was admitted a student in the divinity hall of the Secession Church, under the Rev. John Brown, of Haddington, in 1777; was ordained minister of Bristo Street congregation, Edinburgh, in 1783, and continued in that charge until his death in 1845. His sermons are eminently clear, well arranged, scriptural, and instructive. In expository lectures he greatly excelled. He published, *The Revolution the Work of God, and a Cause of Joy;* two sermons on Psa. cxxxvi, 3 [Nov. 5] (Edinb. 1789, 8vo):—*The Perpetuity, Advantages, and Universality of the Christian Religion;* a sermon preached before the Edinburgh Missionary Society on Psa. lxxii, 17 (ibid. 1796, 8vo):—*Jehovah's Care to perpetuate the Redeemer's Name;* a sermon preached before the Missionary Society on Psa. xlv, 17 (Lond. 1809, 8vo):—*A practical Exposition of the Book of Jonah, in Ten Lectures* (Edinb. 1842, 12mo). After his death appeared *Discourses, with a Memoir of his Life*, by his son, the Rev. William Peddie, D.D. (ibid. 1846, 8vo).

Pedersen, CHRISTIERN, one of the most noted characters of Denmark and Sweden in the Reformation period, was born at Svendborg, in Denmark, in 1480. He studied in Roskilde, and, after completing his course there, he became a canon in Lund. Later he studied for several years in Paris, and upon his return to Denmark he was appointed chancellor under Hans Weze, archbishop of Lund. When the archbishop fled, Pedersen remained to take charge of the affairs of the diocese, but he was constantly suspected and persecuted by his enemies. When Sören Nordby entered Skaane, in 1525, he joined him as a faithful adherent of the legitimate king; but for this reason he was found guilty of high-treason, his goods were confiscated, and he was obliged to leave Denmark. He sought his fugitive king, Christian II, in the Netherlands, and there he spent several years advocating the cause of the Reformation. But when king Christian II was taken prisoner in 1532, and confined in Sönderborg, Christiern Pedersen was permitted to return and live in Malmö, where he is said to have acted as Jörgen Kok's secretary during the Count's Feud. The last ten years of his life he spent with a relative who was minister at Helsinge, in the northern part of Zealand. He died there, Jan. 16, 1554. He was not one of the leading Reformers in Denmark, partly because he was absent during the most important struggle, and partly because he lacked courage and force of character, and oftentimes thought the Reformers proceeded too violently. He had always loved peace and quiet, and during the most turbulent times he withdrew to his friends. Besides he was not, like so many of the friends of the Lutheran Reformation in his day, an enemy of the past, and he sought to reconcile his love of the old songs and stories of his fatherland with his love of the emancipated Gospel. During his whole life, both while he was yet a Catholic and after he had become a Protestant, he labored zealously for the enlightenment of his countrymen, and he is justly considered the founder of modern Danish literature. At Antwerp he published in 1529 a Danish translation of the New Testament and of the Psalms of David, and he was one of the main workers in the translation of the so-called Christian III's Bible, published in 1550. His principal theological works are his book on the Mass and his *Book of Miracles*, both of which he wrote while he was yet a Catholic. His *Right Way to Heaven, On Marriage and the Bringing-up of Children*, and *On Study and the Education of Children* are free translations from Luther. His patriotism led him to rescue from oblivion the famous work of Saxo Grammaticus, which, at the request of Christian II, he published in Paris in 1514. This work, translated into Danish by Gruntowig, is deservedly the most popular of all secular books in the Danish tongue. He fought against the absurdity of using Latin instead of Danish, and insisted that if the apostles had preached in Denmark, they would have talked Danish. By his translation of the Bible and other works he accomplished for Denmark what Luther had already accomplished for Germany. See Barfods, *Fortaellinger*, p. 427–429. (R. B. A.)

Pedigree. See GENEALOGY.

Pedilavium. See FOOT-WASHING.

Pedobaptism. See PÆDOBAPTISM.

Pedrali, GIACOMO, an Italian painter of Brescia, was born about 1590. It is not known with whom he studied; but he associated himself with Domenico Bruni, in conjunction with whom he executed some perspective pieces for the churches in his native city, and also in Venice, which are highly commended by Orlandi. He died about 1660. See Spooner, *Biog. Hist. of the Fine Arts*, ii, 667.

Pedrella is a name for the thing on which the altar-shrine rests, or cases in which formerly the relics of saints were kept.

Pedretti, GIUSEPPE, a Bolognese painter, was born in 1694. He studied under Marc Antonio Franceschini, whose manner he adopted. Soon after leaving his master, Pedretti passed through Germany to Poland, where he resided many years in the employment of the court. He afterwards returned to his native city, and painted a great many pictures and altar-pieces for the churches: the most esteemed are the *Martyrdom of St. Peter*, in S. Petronio; *Christ Bearing the Cross*, in S. Giuseppe; and *St. Margaret*, in the Annunziata. He died in 1778. See Spooner, *Biog. Hist. of the Fine Arts*, ii, 667.

Pedro, ALFONSO, a noted convert from Judaism, whose original name was *Moses Cohen*, a native of Huesca, in Aragon, was born in the year 1062. At the age of forty-four he was baptized in the cathedral of his native city, in 1106, on St. Peter's day; and, in honor of the saint, and his godfather, king Alfonso VI, he took the name of Pedro Alfonso. He afterwards wrote a defence of Christianity and a refutation of Jewish in-

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credulity, in the form of a dialogue between Moses and Pedro Alfonso, under the title *Dialogi in quibus impiæ Judæorum opiniones evidentissimis tam naturalis quam cœlestis philosophiæ argumentis confutantur, quædamque Prophetarum abstrusiora loca illustrantur* (Cologne, 1536). This work is spoken of in high terms, and has been of great use in Spain. We have also by him a *Disciplina clericalis*, under the title of "Proverbs," in which he seems to have borrowed from the Arabic writers, especially the tales and fables of Pilpay. A part of this work still exists in the Hebrew translation, and is known as the *Book of Enoch* (Idris). See Fürst, *Bibl. Judaica*, i, 36; Da Costa, *Israel and the Gentiles*, p. 312; Finn, *Sephardim*, p. 181; Lindo, *Jews in Spain*, p. 56; Kalkar, *Israel und die Kirche* (Hamb. 1869), p. 22; Steinschneider, *Jewish Literature*, p. 174; *Catal. libr. Hebr. in Bibl. Bodlej.* No. 3546; Jost, *Gesch. d. Judenthums*, iii, 38; De Castro, *History of the Jews in Spain* (Cambridge, 1871), p. 57; Adams, *History of the Jews* (Boston, 1812), i, 260; Delitzsch, *Jeschurun* (Grimma, 1838), p. 137 sq.; id. *Saat auf Hoffnung* (Erlangen, 1876), xiii, 142 sq.; *Evangelical* (*Lutheran*) *Rev.* (Gettysburg, 1876), p. 359 sq. (B. P.)

Pedroni, Pietro, an Italian painter, was born at Pontremoli, in the Florentine territory. He first studied at Florence, and afterwards at Parma and Rome. He executed a few excellent works for the churches at Florence, and in his native place; but, in consequence of ill-health, he opened an academy under the protection of the senator Martelli, which produced many able artists. "If not a rare painter," says Lanzi, "he was at least an able master, profound in theory and eloquent in conveying knowledge to his pupils, of whom history will treat in the ensuing age. Their success, their affection and esteem for Pedroni, is the best eulogium on him which I can transmit to posterity." He died in 1803. See Spooner, *Biog. Hist. of the Fine Arts*, ii, 667.

Pedum rectum (*straight staff*) is a name for the straight shepherd crook of the pope, adorned with a cross on the top. See Crook.

Peet, Stephen, a somewhat noted missionary of the Congregational Church in Wisconsin, was born at Sandgate, Vt., in 1795. He was educated at Yale College, where he graduated in 1823, and after entering the ministry preached seven years at Euclid, near Cleveland, Ohio; was afterwards a chaplain at Buffalo, editing the *Bethel Magazine* and *Buffalo Spectator*; became minister of Green Bay, Wis., in 1837; assisted in founding Beloit College and thirty churches; was settled as minister of Milwaukee; afterwards took charge of an institute at Batavia, Ill., and was then made agent of an association in Michigan to found a theological seminary. He died at Chicago March 21, 1855. He published *Hist. of the Presb. and Cong. Churches and Ministers of Wisconsin* (1851, 18mo).

Pegăsus, in Greek mythology, a winged horse which arose with Chrysaor from the blood of the Gorgon Medusa, when she was slain by Perseus. He is said to have received his name because he first made his appearance beside the springs (πηγαι) of Oceanus. He afterwards ascended to heaven, and was believed to carry the thunder and lightning of Zeus. According to later authors, however, he was the horse of Eos. The myth concerning Pegasus is interwoven with that of the victory of Bellerophon over the Chimæra. Bellerophon had in vain sought to catch Pegasus for his combat with this monster, but was advised by the seer Polyidos of Corinth to sleep in the temple of Minerva, and the goddess appearing to him in his sleep gave him a golden bridle and certain instructions, upon which he acted, and made use of Pegasus in his combat with the Chimæra, the Amazons, and the Solymi. Pegasus is also spoken of in modern times as the horse of the Muses, which, however, he was not. The ancient legend on this subject is that the nine Muses and the nine daughters of Pieros engaged in a competition in singing by Helicon, and everything was motionless to hear their song, save Helicon, which rose ever higher and higher in its delight, when Pegasus put a stop to this with a kick of his hoof, and from the point arose Hippocrene, the inspiring spring of the Muses. But that Pegasus is the horse of the Muses is entirely a modern idea, being first found in the *Orlando Innamorato* of Boiardo.—Chambers, *Cyclop.* s. v.

Pegge, Samuel, LL.D., F.A.S., an eminent English divine, noted especially as an industrious antiquarian, was born at Chesterfield, Staffordshire, in 1704. He was educated at St. John's College, Cambridge, of which he became fellow in 1726. He became vicar of Godmersham, Kent, in 1731; and rector of Whittington, Staffordshire, in 1751. He was also rector of Heath, perpetual curate of Wingerworth, and prebendary of Lichfield and of Lincoln. He died in 1796. He published, *An Examination of the Inquiry into the Meaning of Dæmoniacs in the New Testament. In a Letter to the Author. Wherein it is shown that the word Dæmon does not signify a Departed Soul, either in the Classics or the Scriptures; and, consequently, that the whole of the Inquiry is without Foundation* (Lond. 1739):—*Popery, an Encourager of Vice and Immorality;* a sermon on Isa. v. 20 [on occasion of rebellion] (ibid. 1746, 8vo):—*The Life of Robert Groteste, the celebrated Bishop of Lincoln, with an Account of the Bishop's Works, and an Appendix* (ibid. 1793, 4to). Other works of his are, *Dissertations on some Anglo-Saxon Remains* (ibid. 1756, 4to):—*Memoirs of Roger de Weseham* (ibid. 1761, 4to):—*Essay on the Coins of Cunobelin* (ibid. 1766, 4to):—*The Forme of Cury* (ibid. 1780, 8vo):—*Anonymiana* (ibid. 1809), etc. See Darling, *Cyclop. of Bibliog.* s. v.; (*London*) *Gentleman's Magazine*, 1796, pt. ii, p. 66 sq.; Nichol, *Literary Anecdotes*, vii, 1813–1816.

Pehlevi (*Valor, Power*) is the name of an ancient West-Iranian (Median and Persian) idiom, in use chiefly during the period of the Sassanidæ (A.D. 235–640), who, wishing fully to restore the ancient Persian empire, endeavored also to reinstate the primitive national language, fallen into disuse as a court-language since the time of Alexander's conquest. Yet they did not fix upon the pure Persian as it was still spoken in the interior, but upon the dialect of the western provinces, largely mixed with Shemitic words, to which Aryan terminations were affixed. The grammatical structure of the Pehlevi presents almost the same poverty of inflections and terminations as the present Persian. Although, however, less rich than Zend (q. v.) in inflection and accentuation, it yet boasts of the same copiousness of words as that dialect, to which it in reality succeeded. It is written from right to left, and the letters are mostly joined. The remnants of Pehlevi extant consist of coins, inscriptions (found at Hajiabad, Persepolis, Kirmanshah, etc.), and a number of books, all relating to the religion of Zoroaster. The most important of these are the translation of the chief part of the Zend-Avesta (Yazna, Visparad, and Vendidâd), and such original religious works as the Bundehesh, Shikandgumâni, Dinkart, Atash Barâm, etc. The Pehlevi of the books differs from that of the inscriptions and coins to such a degree—according to the larger or smaller preponderance of the Shemitic element—as to have misled investigators (Westergaard and others) to assume that two utterly distinct languages, a purely Iranic and a Shemitic one, had been used somewhat indiscriminately at the time. The non-Iranian element is called Huzvaresh (Huzûresh) by the Parsee priests, who, taking advantage of the ambiguity of the Pehlevi alphabet, often substitute the corresponding Persian for the foreign words. The Iranian part of the Pehlevi differs little from the Persian of our own day, and, in fact, the Pehlevi changed first into Parsee, and subsequently into modern Persian, simply by getting rid first of its Chaldee and then of those of its Iranian words which had become obsolete. The chief use of the Pehlevi dialect

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at present is the assistance it offers towards the elucidation of the Zend itself. See PERSIA.

Peirce, Cyrus, a Congregational minister, noted as an American educator, was born at Waltham, Mass., Aug. 15, 1790. He was educated at Harvard University, where he graduated in 1810. He taught a private school in Nantucket two years; then studied theology at Cambridge three years, and resumed his school at Nantucket. He commenced preaching in 1818; was minister of a Congregational Church at North Reading from May, 1819, to May, 1827, but, preferring the vocation of a teacher, opened a school at North Andover; from 1830 to 1836 he managed a large school at Nantucket; became principal of its high school in 1837; and from 1839 to 1842 was principal of the first Normal School in America, at Lexington, Mass. After two years of rest he took charge of the Female Normal School at West Newton, where he continued till his death. He published *A Letter on Normal Schools*, addressed to the Hon. Henry Barnard (1851), and a prize essay on *Crime, its Cause and Cure* (1853). He died April 5, 1860. See *National Teachers' Monthly*, Sept. 1875, p. 325 sq.; Barnard's *American Journal of Education*, December, 1857.

Peirce, James, a learned English Dissenting divine, is noted for the part he took in the Exeter Disputes of the last century, which resulted in the weakening of Presbyterianism in England and the establishment of Unitarianism. He was born in the city of London in 1673. Losing his parents early, he was placed under the care of Mr. Matthew Mead (one of the ejected ministers of 1662, and then pastor of a Nonconformist congregation at Stepney), who had him educated, along with his own sons, under his own roof; after which Peirce went to Utrecht, where he had his first academical instruction. He afterwards removed to Leyden, where he studied for some time; and having passed between five and six years at these two celebrated universities, attending the lectures of Witsius, Leydecker, Grævius, Spanheim, and other learned men, he returned to England. On his arrival he took up his abode for some time in London, and set up a Sabbath-evening lecture at Miles's Lane, which he continued for two years, when he accepted an invitation from a congregation of Dissenters at Cambridge to become their pastor. In 1713 he was unanimously invited by the three dissenting congregations in Exeter to succeed one of their ministers, lately deceased, the surviving ministers joining the people in the invitation. He accepted the offer, and accordingly settled in that city, where his residence, for the first three years, proved exceedingly agreeable to him. During this period he published his *Vindication of the Protestant Dissenters*, written first in Latin, but by him translated into English, and published with large additions (Lond. 1717, 8vo). Peirce compares the constitution of the Established Church, its forms and ceremonials, its ritual, and the origin of the administration of its revenues, with the practices which prevailed in the early ages of Christianity. The work became in a brief period the most popular defence of Nonconformity, and was one of two subsequently recommended by Doddridge for the education of Nonconformists. But, notwithstanding his popularity, Peirce was much suspected of Arian principles; and when in 1718 the excitement ran high, not only in Exeter but also in London, on the Trinitarian doctrine, and Peirce did not so clearly pronounce himself as to be beyond the suspicion of heresy, and even refused to sign a document clearing himself from the charge, he was ejected from his chapel by the trustees, although the majority of his congregation were opposed to it. These summary proceedings against him and others implicated in a like charge had a tendency to arouse public opinion in their favor, and a chapel was promptly built for him and the other ejected ministers. Those who had hoped to break up Arian sentiments had by their rash measures only strengthened it, and at Exeter in a very short time very little was known of Presbyterianism. It is needless to add here that the same course pursued in other parts of England finally resulted in the dismemberment of the Presbyterian Church in England. See PRESBYTERIANISM. Peirce continued to preach at Exeter until his death in 1726. He is charged with double-dealing. But there seems to be no reasonable ground for so severe an accusation. He was probably semi-Arian in *tendency*, but not in *principle*. At a conference of ministers, when all were asked to give individually their declaration on the Trinitarian doctrine, Peirce said: "I am not of the opinion of Sabellius, Arius, Socinus, or Sherlock. I believe there is but one God, and can be no more. I believe the Son and Holy Ghost to be divine persons, but subordinate to the Father; and the unity of God is, I think, to be resolved into the Father's being the fountain of the divinity of the Son and the Spirit." Opposition drove him into *Latitudinarianism* (q. v.), and finally he came out a Unitarian. His publications are numerous, amounting in all to about twenty-four; but that by which he is best known is his continuation of Mr. Hallett's *Paraphrase and Notes on the Epistle to the Hebrews* (Lond. 1733, 4to). This work was translated into Latin by Michaelis, and published at Halle in 1747. That great divine speaks in the highest terms of admiration of the profound learning and acute discernment of Peirce. He also gave to the public a volume containing *Fifteen Sermons on various Occasions*, and an *Essay on the Ancient Practice of giving the Eucharist to Children*. See Jones, *Christ. Biog.* s. v.; Allibone, *Dict. of Brit. and Amer. Auth.* s. v.; Bogue and Burnett, *History of Dissenters*, vol. iii; Skeats, *Hist. of the Free Churches of England*, p. 302–10; *Prot. Dissenter's Magazine*, vol. ii. (J. H. W.)

Pe'kah (Heb. *Pékach*, פֶּקַח, *an opening*, as of the eyes; Sept. Φακεέ; Josephus, Φακέας; Vulg. *Phacee*), son of Remaliah, originally a captain of Pekahiah, king of Israel, murdered his master, seized the throne, and became the eighteenth sovereign (and last but one) of the northern kingdom. His native country was probably Gilead, as fifty Gileadites joined him in the conspiracy against Pekahiah; and if so, he furnishes an instance of the same undaunted energy which distinguished, for good or evil, so many of the Israelites who sprang from that country, of which Jephthah and Elijah were the most famous examples (Stanley, *Sin. and Pal.* p. 327). Under his predecessors Israel had been much weakened through the payment of enormous tribute to the Assyrians (see especially 2 Kings xv, 20), and by internal wars and conspiracies. Pekah seems steadily to have applied himself to the restoration of its power. For this purpose he sought the support of a foreign alliance, and fixed his mind on the plunder of the sister kingdom of Judah. He must have made the treaty by which he proposed to share its spoil with Rezin, king of Damascus, when Jotham was still on the throne of Jerusalem (2 Kings xv, 37); but its execution was long delayed, probably in consequence of that prince's righteous and vigorous administration (2 Chron. xxvii). When, however, his weak son Ahaz succeeded to the crown of David, the allies no longer hesitated, and formed the siege of Jerusalem. The history of the war, which is sketched under AHAZ, is found in 2 Kings xvi and 2 Chron. xxviii; and in the latter (ver. 6) we read that Pekah "slew in Judah one hundred and twenty thousand in one day, which were all valiant men," a statement which, even if we should be obliged to diminish the number now read in the text, from the uncertainty as to numbers attaching to our present MSS. of the books of Chronicles (Kennicott, *Hebrew Text of the Old Testament Considered*, p. 532), proves that the character of his warfare was in full accordance with Gileaditish precedents (Judges xi, 33; xii, 6). The war is famous as the occasion of the great prophecies in Isa.

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vii–ix. Its chief result was the capture of the Jewish port of Elath, on the Red Sea; but the unnatural alliance of Damascus and Samaria was punished through the final overthrow of the ferocious confederates by Tiglath-Pileser, king of Assyria, whom Ahaz called to his assistance, and who seized the opportunity of adding to his own dominions and crushing a union which might have been dangerous. The kingdom of Damascus was finally suppressed, and Rezin put to death, while Pekah was deprived of at least half of his kingdom, including all the northern portion, and the whole district to the east of Jordan. For though the writer in 2 Kings xv, 29 tells us that Tiglath-Pileser "took Ijon, and Abel-beth-maachah, and Janoah, and Kedesh, and Hazor, and *Gilead*, and Galilee, all the land of Naphtali," yet from comparing 1 Chron. v, 26, we find that Gilead must include "the Reubenites and the Gadites and half the tribe of Manasseh." The inhabitants were carried off, according to the usual practice, and settled in remote districts of Assyria. Pekah himself, now fallen into the position of an Assyrian vassal, was of course compelled to abstain from further attacks on Judah. Whether his continued tyranny exhausted the patience of his subjects, or whether his weakness emboldened them to attack him, we do not know; but, from one or the other cause, Hoshea the son of Elah conspired against him, and put him to death. Josephus says that Hoshea was his friend (*Ant.* ix, 13, 1). Comp. Isa. viii, 16, which prophecy Hoshea was instrumental in fulfilling. Pekah ascended the throne B.C. 757. In order to bring down the date of Pekah's murder to the date of Hoshea's accession, some chronologists propose to read twenty-nine years for twenty in 2 Kings xv, 27. Most, however, prefer to let the dates stand as at present in the text, and suppose that an interregnum, not expressly mentioned in the Bible, occurred between those two usurpers. The words of Isaiah (ix, 20, 21) seem to indicate a time of anarchy in Israel. See CHRONOLOGY. Pekah must have begun to war against Judah B.C. 740, and was killed B.C. 737. The order of events above given is according to the scheme of Ewald's *Geschichte des Volkes Israel*, iii, 602. Mr. Rawlinson (*Bampton Lectures for* 1859, lect. iv) seems wrong in assuming two invasions of Israel by the Assyrians in Pekah's time, the one corresponding to 2 Kings xv, 29, the other to 2 Kings xvi, 7–9. Both these narratives refer to the same event, which in the first place is mentioned briefly in the short sketch of Pekah's reign, while, in the second passage, additional details are given in the longer biography of Ahaz. It would have been scarcely possible for Pekah, when deprived of half his kingdom, to make an alliance with Rezin, and to attack Ahaz. We learn further from Mr. Rawlinson that the conquests of Tiglath-Pileser are mentioned in an Assyrian fragment, though there is a difficulty, from the occurrence of the name *Menahem* in the inscription, which may have proceeded from a mistake of the engraver. Comp. the title, *son of Khumri* (Omri), assigned to Jehu in another inscription; and see Rawlinson, note 35 on lect. iv. As may be inferred from Pekah's alliance with Rezin, his government was no improvement, morally and religiously, on that of his predecessors.—Smith. See ISRAEL, KINGDOM OF.

Pekahi'ah (Heb. *Pekachyah'*, פְּקַחְיָה, *opening* [of the eyes] by *Jehovah*; Sept. Φακεσίας v.r. Φακείας; Josephus, Φακείας, *Ant.* ix, 11, 1; Vulg. *Phaceja*), son and successor of Menahem, was the seventeenth king of the separate kingdom of Israel. After a brief reign of two years (B.C. 758, 757), a conspiracy was organized against him by "one of his captains" (probably of his body guard), Pekah, son of Remaliah, who, at the head of fifty Gileadites, attacked him in his palace at Samaria, assassinated him and his friends Argob and Arieh, and seized the throne. This reign was no better than those which had gone before; and the calf-worship was retained (2 Kings xv, 22–26). See ISRAEL, KINGDOM OF.

Pe'kod (Heb. *Pekod'*, פְּקוֹד, *visitation*), a symbolical appellative applied to the Chaldæans in Jer. l, 21, and to the Chaldæans in Ezek. xxiii, 23, in the latter of which passages it is connected with Shoa and Koa, as if these three were in some way subdivisions of "the Babylonians and all the Chaldæans." Authorities are undecided as to the meaning of the term. It is regularly formed from the root *pakád*, "to visit," and in its secondary senses means "to punish," and "to appoint a ruler:" hence Pekod may be applied to Babylon in Jer. l as significant of its impending punishment, as in the margin of the A. V. "visitation." But this sense will not suit the other passage, and hence Gesenius here assigns to it the meaning of "prefect" (*Thesaur.* p. 1121), as if it were but another form of *pakid*. It certainly is unlikely that the same word would be applied to the same object in two totally different senses. Hitzig seeks for the origin of the word in the Sanscrit *bhavân*, "noble" —Shoa and Koa being respectively "prince" and "lord;" and he explains its use in Jer. l as a part for the whole. The Sept. treats it as the name of a district (Φακούκ: Alex. Φούδ) in Ezekiel, and as a verb (*ἐκδίκησον*) in Jeremiah.—Smith. Fürst, however, remarks (*Heb. Lex.* s.v.) that the name is selected in Jeremiah by assonance with פָּקַד, *to punish* (l, 18), and אֶפְקְדָה (l, 27, 31), while the association in Ezekiel shows it must have been a people. Hence he suggests the *Pœtyrians* of Herodotus (iii, 93; vii, 67), and the city of *Pekod* in the Talmud (Jerus. *Nedarim*, x), both in Babylonia. See KOA.

Pelagianism is the system of doctrine respecting sin promulgated by Pelagius (q. v.) in the early Christian Church.

I. *Origin of these Views.*—From a very early period the Church discussed the question of the origin of the human soul, and the speculations indulged in on this subject tended very directly to give form and complexion to the views held on the doctrines of sin and of grace. "Whence sprang the soul of each individual human being?" "What is its precise relation to the body as regards the time when they both began to exist?" Such questions as these presented matter of deepest interest to many of the most thoughtful minds among the writers in the early ages of Christianity. The influence of Grecian philosophy still lingered among them, and blended itself with their speculations. This influence is very apparent in the manner in which these questions are discussed by them. The Greek philosophy, however, specially prevailed in the East, while other and healthier influences controlled the practical mind of the West; thus there arose in process of time a divergence between the anthropology of the Eastern or Greek Church and that of the Church of the West. In the Eastern Church, particularly in that of Alexandria, the doctrinal system of Origen, and his peculiar manner of interpreting Scripture, prevailed. They further maintained the doctrine that all human souls, in the aggregate, were created by God in the beginning before the creation of man; that these souls were at their first creation angelic beings, but that, having sinned in their angelic state, they were, as a punishment, doomed to dwell in human bodies, and to sojourn for a certain time on this earth, where, by the discipline through which they must pass, they would all in due time be prepared for resuming again their original angelic life. This strange theory has its roots in the Pythagorean doctrine of metempsychosis, and in the speculations of Plato, though Origen attempts to find support for it in the teachings of Scripture, by his favorite mode of allegorizing, according to his own particular fancy, the narrative of the earlier chapters of the book of Genesis, and certain other portions of Scripture, which he regarded as furnishing illustrations of the same principle. This "stulta persuasio" of Origen's, as Jerome styles it, found but few to embrace it; nay, it met with very strenuous opposition from many quarters, and by the end of the 4th century was almost wholly forgotten.

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There were, however, two other opinions propounded regarding the origin of the human soul which gained more currency. 1. The theory advanced by Jerome, that God "quotidie fabricatur animas." This view was mainly advocated in the East, although it also found a few advocates in the West. According to this theory, each human soul is a distinct and separate creation out of nothing. This position, it is obvious, leaves no room for such a doctrine as that of original sin; for every separately created soul, coming directly from the Creator's hands, must be absolutely pure and holy. If so, how comes it to be polluted by sin? If polluted by sin at all, this must be by the direct act of God; and, therefore, the restoration and recovery of such a soul must be an act of justice on the part of God, and not of grace. 2. The theory that is specially associated with the name of Tertullian, because it was first maintained and defended by him, viz. that human souls are propagated *per traducium*. This, which is generally styled the theory of traducianism—as Jerome's is called the theory of creationism—affirms that the souls as well as the bodies of men are propagated; that God's work of creating *de nihilo* was finished absolutely on the sixth day, and that since that time there has, properly speaking, been exerted by God no creative energy; that the soul has the power of reproducing itself in individual souls, just in the same manner as the first created seed of any given kind in the vegetable world possesses the power of reproducing others of the same kind. Mainly through the influence of Augustine, who adopted it, the traducian theory was almost universally embraced in the North African and the Western churches. True, that father nowhere in his writings formally exhibits and advocates it, yet all his discussions on the doctrine of sin, and on the relation of men individually to Adam, are evidently based upon it, and take it for granted.

These speculations regarding the origin of individual human souls imparted, to a very large extent, a particular complexion to the opinions promulgated regarding sin. Both in the East and the West the great doctrinal conflict of the early Christians was against the assaults of Gnosticism. The Gnostic idea that man, by his very creation, is sinful, and that he has no freedom of will, was keenly opposed by them. They strenuously affirmed, on the contrary, that man at his creation was holy, that he was absolutely free from all taint of moral evil, and that he became a sinner only by his voluntary rebellion against God. The prevalence of Gnosticism led them to give much prominence to the doctrine that man is a free moral agent, and that he is the author of his own sin. But while strongly and rightly maintaining against the Gnostics that man was a free responsible moral agent, they did not at all entertain the question of the influence of depravity and apostasy from God on the actings of the human will. This question did not arise till the time of the Pelagian controversy, and then it was found that there existed a diversity of opinion concerning it. The Alexandrian school, e. g. Origen and Clement, strongly affirmed man's entire freedom of will, his full power to believe or not to believe, to obey God or not to obey him. The fathers of that school asserted that the first movement of man towards holiness was wholly the spontaneous self-caused action of his own will; although they acknowledged that he afterwards needed the help of the Divine Spirit to bring his own effort to a satisfactory issue. They taught that the soul has an inherent power to begin the work of renewal; that God concurs with and helps this willingness on the part of man; that the beginning of all right action was wholly of man, although its completion depended on divine help; that original sin did not dwell in the πνεῦμα, the soul, the pre-existent spiritual nature which came down from the angelic sphere to inhabit the body assigned to it, but that it had its seat only in the σῶμα and the ψυχή, the body and the sensuous nature; and that the πνεῦμα, though living, so to speak, in contact with sin, was not necessarily defiled by it, but, on the contrary, had the inherent power of warring against it, and of finally overcoming it. Hence it followed that there was no guilt in this corruption, since guilt could only be predicated of the πνεῦμα, being only possible when the πνεῦμα transgressed God's law. While corruption therefore descends from Adam, lodging in the bodily and physical nature, guilt, properly speaking, does not descend, because it is only the result of the action of the individual πνεῦμα; and where the πνεῦμα does transgress, and thereby incur guilt, its doing so is of its own free choice, and not because of any connection with Adam or with his transgression. This doctrine, fully developed by Clement and Origen, was universally accepted in the East, and was also received with much favor in the West. It experienced some modification from the fathers of the Antiochian and the later Alexandrian school, by their adoption of Jerome's theory of the origin of the soul of man; and in this modified form continued dominant in the East. Here we may find all the germs of Pelagianism. In his *Liber apologeticus contra Pelagium de arbitrii libertate*, as quoted by Wörter, Orosius affirms that in Pelagius and Cœlestius Origen lived and spake: "Hæc venenatissimorum dogmatum abominatio habet etiam nunc viventes mortuos, mortuosque viventes. Nam Origines et Priscillianus et Jovinianus, olim apud se mortui in his vivunt; et non solum vivunt verum etiam loquuntur: nunc vero Pelagius et Cœlestius, si in his perseveraverint viventes mortui, ecce adversus ecclesiam, quod miserum est, et quod multo miserius est, in ecclesia palam sibilant," etc. Pelagianism is certainly countenanced by the Greek anthropology. The latter prepared the way for Pelagianism when it taught that original sin exists only as a disorder in the sensuous nature of man; and that it is not culpable, not guilt, till the πνεῦμα yields to the temptation which arises from this disorder; that our physical nature has, in virtue of its derivation from Adam, strong animal and sensual passions which tempt to sin, and that this is all the corruption we inherit from Adam; that sin is not inherited, but is the result of the action of the individual will of man, and that the will is in no respect whatever influenced or biased one way or another because of our descent from Adam, further than what is implied in its being tempted by the sensuous nature; which temptation it has abundant power to resist. Holding such a doctrine regarding sin, the fathers of the Eastern Church, as a natural consequence, held also the doctrine of Synergism in regeneration. They maintained that man in his natural state has a certain tendency towards that which is good; and that by giving free scope to this tendency he works together with God, or with the Divine Spirit, towards the attainment of holiness. The Spirit and man, they said, co-operate in this great work; but the first step towards its accomplishment is taken by man. The natural result of teachings such as these was Pelagianism.

There was, however, a current of thought at the same time moving in a different direction. Tertullian occupies a prominent and chief place among those who guided and gave intensity to the force of this current. He found existing in the public opinions expressed by the fathers in the West indistinct traces of the theory of traducianism—the theory which affirms that man in his entire humanity, soul as well as body, is procreated; that the entire of human nature was originated by God in *creation*, and that that nature is individualized by *procreation*. Tertullian gave form and prominence to that theory, which was afterwards embraced as the true theory of the origin of human souls by the whole Western Church. Hence it was rightly argued, if the soul is propagated, there must be also a propagation of sin—*tradux animæ, tradux peccati*. Juster views then began to be entertained regarding the innate sinfulness of the soul, and as a consequence also regarding the true nature of regeneration as the effect of the agency of the Divine Spirit alone—*monergism*—seeing that the soul,

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the πνεῦμα, has no tendency, no inclination, and can have none towards holiness till it is acted upon by the power of the Spirit of God. Man has no desire towards holiness in himself. That desire is *originated* and carried forward solely by the Spirit of God. Tertullian did not fully evolve these doctrines, but he led the way to that result. The North African Church gave them fuller development, till in the time of Augustine they received their amplest exhibition.

Cyprian in the 3d, and Ambrose and Hilary in the 4th century, made very considerable advances on Tertullian. They were more separated from those influences of the Greek anthropology than Tertullian was, and hence presented in a clearer light than he did the doctrine of man's original sinfulness, and of his utter moral inability and disinclination towards holiness. They began to grapple with the doctrine of the distinction between the *guilt* and the *corruption* of man, both of which they assumed had descended from Adam, and to exhibit the doctrine with considerable clearness of statement, according to the mode of argument adopted by the apostle in the fifth chapter of the Epistle to the Romans.

At the close of the 4th century, when this was the state of matters in the Christian Church, touching the opinions that had been published on the subjects of sin and of divine grace, Pelagius appeared, and developed, and gave full expression to, the doctrines which he had learned from the Oriental Church teachers. The opposite system of doctrine that had already in some degree been unfolded in the writings of Augustine influenced him also in the direction of leading him to assume more decidedly the attitude of antagonism. He conceived that certain practical consequences resulted from Augustine's doctrine of man's moral inability and of grace, which in his view were hurtful to the interests of holiness. He saw around him, in Rome and elsewhere, many errors of practical life among professing Christians, which he supposed had their roots in the system of doctrine taught by Augustine, and generally accepted throughout the Church.

Thus we may regard Pelagius as influenced by two tendencies in the development of his doctrinal views: by the false elements which had in the course of the past ages mingled themselves with the speculations on Christian doctrine, partly in the West, but more especially in the East; and by the tendency to pervert Christian truth, and convert the doctrine of human depravity, and of the necessity of divine grace, into a cloak to practical ungodliness. Such a perversion of Christianity gave strength and activity to his opposition to the doctrines with which it was connected. From the beginning there had been those who had said, "Let us continue in sin, that grace may abound." His abhorrence of such a principle, together with other influences operating in the same direction, led him to construct a system by which he might counteract the evils which he looked upon as resulting from the doctrine of "salvation by grace," as it may have been imperfectly or falsely taught by some, especially as it was falsely and perversely practiced by many. His effort was in the interests, as he supposed, of virtue and holiness. He ignored altogether the doctrine of the sinfulness of human nature and the necessity of divine grace, and constructed a system of pure naturalism—a system from which everything peculiar to the Gospel as a revelation of God's plan of mercy towards man is eliminated.

II. *Life and Writings of Pelagius.*—Very little trustworthy information can be obtained regarding the personal history and character of Pelagius, though his name is associated with one of the most extensive and important controversies within the domain of Christian doctrine. He usually has the name, among his contemporaries, of Pelagius *Brito*, and hence it has been concluded that he was a native of Britain. Jerome also speaks of him as "Scotorum pultibus prægravatum." He seems to have spent the earlier and greater part of his life in the retirement of the cloister, where he probably gave himself to the diligent study of the writings of the fathers of the Eastern Church, who were held to be of authority in Britain. These writings undoubtedly moulded his forms of thought, and gave a complexion to all his theological speculations. He was a man of great learning, but there is no evidence in his writings of profundity of thought or of depth of feeling. Augustine says of him, "Istum, sicut eum qui noverunt, loquuntur bonum ac prædicandum virum." He appears to have borne among his contemporaries the reputation of a man of blameless moral excellence, but the development of his character in its relation to sin seems to have been altogether imperfect. In forming an estimate of his character from the spirit and tendency of his writings, Neander remarks that it is manifest he had never passed through any great mental struggle like that which his great opponent Augustine had passed through ere he attained to fixed conceptions of Christianity. He had never known any deep inner conflicts with sin. He had never vividly realized the true nature and the need of Christian holiness. His whole system proves that he failed to recognise the difference between morality and true evangelical holiness; and indeed this was an error into which his whole training as a monk was very apt to lead him.

About the beginning of the 5th century we find Pelagius at Rome. Acted upon by such influences as we have described, he began his great enterprise. He wrote a commentary on the Pauline epistles: *Expositionum in Epistolas Pauli libri xiv.* This work, in which he brings out his peculiar views, consists of brief comments on all the epistles of Paul, with the exception of that to the Hebrews. It has a place in the Benedictine edition of Jerome's works. Indeed, all that remains to us of the writings of Pelagius, with the exception of extracts which are found in Augustine's controversial treatises, are usually printed along with the works of Jerome. For a long time they were regarded as the genuine works of that father. The original editors of Jerome's works considered it as a part of their duty carefully to purge away everything that, to them, savored of heresy from his productions, and therefore they used great liberties with the books which passed through their hands. We have the works of Pelagius therefore only in a mutilated form.

In 411 Pelagius passed over to North Africa, in company with his disciple and admirer Cœlestius. The name of Cœlestius now becomes prominently mixed up with the controversy which soon began to agitate the whole Church. He was probably a native of Scotland. Mercator says of him, "Pelagio adhæsit Cœlestius, nobilis natu quidem, et illius temporis auditorialis scholasticus." On reaching Carthage, Pelagius wrote a respectful letter to Augustine, who was bishop of Hippo, and received from him a friendly reply. He does not seem to have given prominence to his peculiar opinions, and he escaped at this time all suspicions of heresy. After a short time Pelagius proceeded to Palestine, where he was warmly welcomed by Jerome, then residing at Bethlehem as the head of a theological school of great repute. Meanwhile Cœlestius, whom he had left behind him in Carthage, came under the particular notice of the Church there. He gave himself forth as a candidate for the office of presbyter, and his doctrinal opinions were therefore narrowly inquired into. Paulinus, a deacon of Milan, challenged them as heretical. A council of the Church of Carthage was convened (412), presided over by bishop Aurelius, to investigate the accusations of unsoundness in the faith that had been laid against him. Marius Mercator, in his *Commonitorium adversus hæresin Pelagii et Cœlestii*, published in 429, records the charges brought against Cœlestius on this occasion by Paulinus. They are the following, as quoted by Wörter: "1. That Adam was created mortal, and would have died whether he had sinned or not. 2. That Adam's sin injured himself

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alone, and not the human race. 3. That new-born infants are in the same condition in which Adam was before his transgression. 4. That since neither by the death nor transgression of Adam the whole human race dies, so neither will the whole human race rise again from the dead on account of Christ's resurrection. 5. That the law guides into the kingdom of heaven as well as the Gospel. 6. That there were men who lived without sin (*impeccabiles*, i. e. *sine peccato*) before the advent of our Lord." Thus far quoting Mercator, Wörter continues: "If we add, 7. That the grace of God is not absolutely necessary to lead men to holiness; and, 8. That grace is given to men in proportion to their merit, we will then have a pretty complete summary of the doctrines taught by Pelagius and his followers."

Cœlestius, in his defence, endeavored to argue that the points of difference between him and his accusers were quite unimportant, and, therefore, that he ought not to be condemned for his opinions. The council, however, judged differently. They would make no compromise. They unanimously declared the opinions of Cœlestius to be heretical; and, on his refusing to retract his errors, excommunicated him. This is the *first* of a succession of ecclesiastical decisions come to by different synods and councils of the Church of that age on the great Pelagian controversy.

Up to this time the controversies that had been carried on within the Church had reference mainly to the doctrines of the person of Christ and of the Holy Trinity, as the Arian, the Nestorian, the Eutychian, and the Monophysite controversies. But now, for a number of years, the whole energies of the Church were concentrated on the discussion of the doctrines of sin and of grace in connection with the Pelagian controversy. The controversy did not terminate with Pelagius and his immediate associates. Others arose after them. The forms and aspects of the controversy gradually changed. In some respects, indeed, that controversy may be said to be continued to the present day; for it is the old opposition to the doctrine of the sovereignty of divine grace, the old overestimating of the value of human effort, which lies at the root of many of the doctrinal controversies of modern times. But still, in its first, and what may be called its grossest form, Pelagianism rose to its maturity, and again sunk from view in the time of Pelagius himself.

At the time of the meeting of this synod at Carthage, by which Cœlestius was condemned, Orosius, a young Spanish ecclesiastic, happened to be in that city with the view of consulting Augustine regarding the errors of the Priscillianists. He afterwards went, by the advice of Augustine, to study theology under Jerome at Bethlehem. On his arrival there he reported what had occurred at Carthage in the matter of Cœlestius and his doctrines. The report of Orosius at once gave rise to suspicions regarding the orthodoxy of Pelagius, whose friend and disciple Cœlestius was known to be. At a synod assembled in Jerusalem, under the presidency of the bishop John, these suspicions were examined into. Orosius appeared as his accuser. The president was inclined to shelter Pelagius. The presbyters who were assembled there were, for the most part, inclined to adopt the opinions of John, and hence the accuser of Pelagius was received with little favor. When Orosius quoted the opinion of Augustine, whose name was an authority in the Western Church, as opposed to that of Pelagius, the latter replied, "And what is Augustine to me?" (*et quis est mihi Augustinus*). This was a bold saying; yet it pleased the Orientals, who had not yet learned to venerate the name of the great bishop of Hippo. The doctrinal points having been gone into, and explanations given by Pelagius, his judges declared themselves quite satisfied with his orthodoxy. In the same year (415) another council, consisting of fourteen presbyters, was held at Diospolis (Lydda) in Palestine — Jerome styles it a "miserable synod" — under the presidency of Eulogius, metropolitan of Cæsarea, before which Pelagius was again accused of holding and propagating unsound opinions. Two bishops from the Gallican Church, viz. Heros of Arles and Lazarus of Aqua (Aix), took a prominent part in the proceedings against him. They appeared, indeed, as his chief accusers. Here again Pelagius did not find it difficult to persuade his judges of his orthodoxy. Their own opinions were not very greatly different from those of the accused. They understood not the distinctions on which the doctrinal system prevalent in the West was formed. By the use of ambiguous phraseology, and by abstaining from giving any definition of what he really meant by "grace" and "free will," he easily convinced them that his views were quite in accordance with the doctrines of the Church. The learned Jesuit historian, Petavius (*Rationar. Temp.* i, 257), thus describes the appearance he made on this occasion: "Ab iis interrogatus Pelagius, facile Græcos homines linguæ illius ac fraudis ignaros captiosis responsibus elusit." The following was the sentence pronounced by his judges: "Since we are satisfied with the declarations of the monk Pelagius, here present, who acknowledges the holy doctrine, and condemns whatsoever is contrary to the faith of the Church, we declare that he is in the communion of the Catholic Church." This singular condition, however, was attached to the sentence, that he should anathematize all who taught the contrary opinions, not as heretics, but as fools—"tanquam stultos, non tanquam hæreticos." The Eastern Church had never, with such fulness and precision of expression as the Western, given an authoritative deliverance on the doctrines of sin and of divine grace. The anthropology there prevailing, and moulding all their forms of thought, was still that of the second and third centuries, and thus Pelagius escaped so easily when his opinions were inquired into.

It seemed as if in the East the cause of Pelagius and his followers would triumph. They exulted at the victories they had gained over their opponents. But the Western bishops were roused to more resolute efforts than ever to expose and condemn the deadly errors which were growing up under the sanction, seemingly, of the Eastern synods. Jerome condemned these synods as themselves heretical. The vigilant and energetic Augustine now girded on his armor, and stood in the foreground as the great champion for the doctrine of grace. His penetrating and philosophic mind, and the deep insight he had gained in the school of Christian experience into the true nature of the Gospel, enabled him to see through the disguise under which the system of Pelagius was concealed, and to discover the fatal character of its doctrines. He contended earnestly for the faith. He agitated the African Church to investigate the whole matter, and to give forth an unambiguous decree on the subjects in dispute. At the same time he published his first work on the controversy, entitled *De gestis Pelagii*, in which he spoke strongly against the Eastern bishops in allowing themselves to be so grievously misled by the plausible reasonings and ambiguities of Pelagius. This was the first of a series of works which Augustine published from time to time during the space of about twenty years, during which he was engaged mainly in conducting this controversy.

Two provincial synods were held in the year following (416); one at Mileum, in Numidia, composed of sixty-one bishops, among whom was Augustine, presided over by Silvanus, and the other at Carthage, presided over by Aurelius, by both of which the opinions promulgated by Pelagius and Cœlestius were examined, and being found heretical were solemnly condemned. These synods respectively sent letters to Innocent I, the Roman bishop, giving him an account of their proceedings, and asking his concurrence in the sentence they had pronounced. A third letter, sent in the names of five African bishops — Augustine, Aurelius, Alypius, Euodeus, and Possidius—conveyed to him fuller information regarding the heretical character of the opinions entertained by Pelagius. They at the same time also

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sent him one of the books published by Pelagius, that he might examine it for himself. Innocent, in reply to those letters, expresses himself well pleased with the dutiful conduct of the North African bishops in referring the matter to the bishop of Rome, the successor of Peter, and the legitimate head therefore of Christendom! He then declares his full concurrence in the sentence they had pronounced against the heresy. "We can neither affirm nor deny," he says, "that there are Pelagians in Rome; because, if there are any, they take care to conceal themselves, and are not discovered in so great a multitude of people." It had been reported to him that the Eastern Council had acquitted Pelagius. With reference to this he says, "We cannot believe that he has been justified, notwithstanding that some laymen have brought to us acts by which he pretends to have been absolved. But we doubt the authenticity of these acts, because they have not been sent us by the council, and we have not received any letters from those who assisted at it. For if Pelagius could have relied on his justification, he would not have failed to oblige his judges to acquaint us with it. And even in these acts he has not justified himself clearly, but has only sought to evade and perplex matters. We can neither approve nor blame this decision. If Pelagius pretends he has nothing to fear, it is not our business to send for him, but rather his to make haste to come and get himself absolved. For if he still continues to entertain the same sentiments, whatever letters he may receive, he will never venture to expose himself to our sentence. If he is to be summoned, that ought rather to be done by those who are nearest to him. We have perused the book said to be written by him, which you sent us. We have found therein many propositions against the grace of God, many blasphemies, nothing that pleased us, and hardly anything but what displeased us, and ought to be rejected by all the world." Pelagius, being made aware of the anathema which had been pronounced against him and Cœlestius, immediately drew up a confession of his faith, and sent it with a letter to Innocent; but that pope meantime dying, the communication fell into the hands of his successor, Zosimus, who came probably originally from the East, a man whose knowledge of Christian truth was superficial and indefinite. Cœlestius went to Rome to prosecute in person his appeal against the decree of the African synods. Zosimus readily favored the appeal to his judgment. He was so far influenced by the written statements and explanation of Pelagius ("subdolâ Pelagii epistola deceptus," says Petavius), and by a letter in favor of Pelagius from bishop Praylus of Jerusalem, as well as by the more detailed oral explanation and promises of submission to the papal decision made by Cœlestius, that he reversed the sentence of his predecessor Innocent, and declared in very strong terms his disapproval of the decision of the councils of Mileum and Carthage. He sent two letters to the African Church, in which he declared that they were guilty of doing a great wrong to Pelagius and his associate, by condemning them as heretics on grounds altogether insufficient. He complained that they had too hastily given heed to the representations of Heros and Lazarus, "whose ordinations," says he, "we have found to be irregular; and no accusation ought to have been received from them against an absent person, who being now present explains his faith and challenges his accusers. If these accusers do not appear at Rome within two months, to convict him of having other opinions than those which he professes, he ought to be deemed innocent to all intents and purposes."

The African clergy were by no means satisfied with this result, as might be expected. They accordingly again met in general council in Carthage in 418, and drew up a full statement of their views, showing why they could not accept the explanation of Pelagius and Cœlestius, and why they still adhered to their former sentence against them. In their letter to pope Zosimus they say, "We have ordained that the sentence given by the venerable bishop Innocent shall subsist until they shall confess without equivocation that the grace of Jesus Christ does assist us not only to know, but also to do justice in every action; insomuch that without it we can neither think, say, nor do anything whatever that belongs to true piety. Cœlestius's having said in general terms that he agrees with Innocent's letter is not satisfactory in regard to persons of inferior understanding, but you ought to anathematize in clear terms all that is bad in his writings, lest many should believe that the apostolical see approves of their errors." The council having entered fully into an examination of the various heretical opinions of Pelagius and Cœlestius, drew up and published in nine separate propositions — *canones* — doctrinal statements in opposition to the errors which they condemned.

Zosimus was induced, by the various representations that were made, to reconsider the matter. He accordingly summoned Cœlestius before him, that he might examine into his opinions. He fled, however, from Rome without submitting to such a trial, whereupon Zosimus recalled the sentence of approval he had formally given, and confirmed that of his predecessor, "hæreticorum calliditate detecta." At the same time he sent an "Epistola Tractoria," or circular letter, in accordance with the new decision he had come to, accepting the decision of the Council of Carthage against Pelagius, addressed to all the bishops of the Western Church for their approval. They all subscribed it, with the exception of eighteen Italian bishops, the chief of whom was Julian, bishop of Eclanum, a small village in Apulia, "a man of a penetrating genius, learned in the Scriptures, and an accurate scholar both in the Greek and Latin languages." These refractory bishops were all deposed from their office as favorers of the opinions of Pelagius. They afterwards fled to Constantinople, where they associated with Nestorius and his party. Some of them, however, again returned to Rome, and, retracting their errors and professing penitence, they were restored to their office. Julian continued to espouse the cause of Pelagius, whereupon, as Petavius remarks, "Cum Augustino grande certamen iniit, homo lingua promptus ac disertus sed procax et temerarius."

The civil as well as the ecclesiastical authorities were now moved to pronounce against Pelagianism. The case having been represented to the emperor Honorius, he issued a "Sacrum Rescriptum," dated from Ravenna, in April, 418, addressed to the prætorian prefect of Italy, who immediately, in conjunction with the prefects of the East and of Gaul, published an edict, commanding that all who were convicted of holding the errors of Pelagius should suffer banishment and confiscation of their goods. Such an appeal to the civil powers was quite in accordance with the opinions which Augustine had already propounded during the Donatist controversy as to the sphere of the magistrate's authority. In replying to Julian, who complained that an appeal had been made to the civil magistrate in a matter that ought to be decided by an appeal to "reason," he says—"Vis non timere potestatem? bonum fac. Non est autem bonum, contra apostolicum sensum exserere et asserere hæreticum sensum. Damnata ergo hæresis ab episcopis non adhuc examinanda, sed coercenda est a potestatibus Christianis."

From the time of these decrees against him Pelagius passes away from the field of history. It is not known what was his subsequent career. It is conjectured by some that he returned to his native country, and there continued to teach the same doctrines which had already elsewhere involved the Church in so much controversy.

III. *Subsequent Controversies on the Subject.*—In 429 Marius Mercator published in the East, and dedicated to Theodosius II, his work entitled *Commonitorium adversus hæresin Pelagii et Cœlestii.* It was translated into Latin, and published in the West in 431. That

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work contains a powerful vindication of the Christian doctrine of sin and of grace, in opposition to Pelagianism, very much after the manner of Augustine. The Eastern Œcumenical Council of Ephesus, also held in 431, gave forth a sentence in harmony with those that had been issued at Carthage against Pelagius and his opinions. Thus it became manifest that the agitations of these years had resulted in a triumphant overthrow of the heresy which was taught by Pelagius. Yet it is obvious that the influence of the teachings of Origen, which prevailed so generally in the East, mitigated and modified to a great degree the opposition of the Church there to Pelagius and his opinions.

There was a violent antagonism, on the subject of divine grace, between the views of Pelagius and those of Augustine. Augustine held the doctrine of salvation by grace in the strictest Calvinistic sense of the phrase —that every one who is saved owes his salvation entirely to divine grace, without any meritorious co-operation of his own.

There were some, even opponents of Pelagianism, who held that such a view necessarily led to the conclusion that the withholding of divine grace must be the cause of the eternal ruin of the non-elect, and that hence they are not responsible for their perdition. This led to the adoption of a middle course between Pelagianism and Augustinianism. Hence there sprang up a sect at first known by the name of Massiliensians, but afterwards styled by the schoolmen Semi-Pelagians. They adopted the Synergistic theory of regeneration. They said that the efficacy of grace depended on the manner in which it was received by man. This form of doctrine became dominant in the Church of Rome. Augustinianism had but few to defend it. It was as a system of doctrine almost forgotten, till at the time of the Reformation it once more rose to new life, and was embodied in the theology of Luther and Calvin. The Council of Trent gave full sanction in its canons to the doctrine of Pelagius on the subjects of sin and of regeneration. This is evident from the expositions given to these canons by such divines as Bellarmine. The Tridentine theologians vigorously maintain the Synergistic theory of regeneration, and as vigorously condemn the Monergistic theory taught by Augustine, and entering as an essential part into the theology of the Reformation.

IV. *Analysis of Pelagianism.*—Much importance attaches to the forms which the Pelagian controversy assumed when it appeared for the first time on the field of Church history. What are called the "doctrines of divine grace," although always forming an essential part in the system of truth which pervaded and gave life to the Christian Church, had never been the subject of controversy, and, consequently, had never been stated with any definiteness or precision of form till the time of Pelagius. The controversy, as at first conducted, while it cannot be said to have been exhausted, was carried on with so much skill, both on the one side and on the other, that scarcely anything new in the form of argument can be adduced. In the writings of Augustine, the great defender of the catholic truth of that age, there is found such a vast store of arguments, both philosophical and scriptural, in support of the cardinal doctrines of divine grace, that modern controversialists find little else remaining for them than to gather and present them anew. They are as valid now as when first exhibited in opposition to the ingenious and plausible reasonings of Pelagius and his immediate followers, Cœlestius and Julian of Eclanum.

The fathers before Augustine, in making reference to the doctrine involved in the controversy, certainly do not always use language which is sufficiently explicit, or which may not be interpreted as giving countenance to Pelagianism; yet the manner in which they quote the Scripture, and the whole tone and tendency of their teachings, sufficiently demonstrate that they held substantially the same doctrines that Augustine afterwards fully developed into a system. Augustine quotes the fathers that preceded him as agreeing with him in his doctrinal views. The principal discussions of the fathers of the earlier centuries were with Gnosticism in its various manifestations. This led them to magnify unduly the power of man's free will. At this point the divergence in the direction of what afterwards was known in history as Pelagianism first made its appearance. The roots of that system may indeed, in this respect, be found in the ambiguous and frequently inconsistent language of the earlier fathers when speaking of man's possessing a freedom of will—a power of will in the direction of that which is good. They said more than they were warranted, more than consistency with the other truths they maintained required, in affirming that man had a power to obey God. They failed to give due weight and importance to the influences of human depravity on the human will; and thus, while acknowledging that depravity, they attributed a power to the human will in the doing of good which it does not possess. They moreover confounded morality with evangelical holiness. A power to perform outward duties which belong to the sphere of morality is not to be confounded with a power to perform the duties which belong to the sphere of evangelical holiness—the relation we bear to God. Thus it was that, while in the main they held the doctrines of human depravity and of salvation by grace, they at the same time spoke of them with much indefiniteness, so that a Pelagian will not have much difficulty in persuading himself that the germs of his system are to be found in the writings of the fathers.

A scientific exhibition of the system of Pelagianism must rest on its primary or central principle, and must trace the connection of its several parts with that principle. Theologians are not at one as to what this fundamental principle in reality is. Starting from the circumstance that Augustine, in his first anti-Pelagian work, *De peccatorum meritis et remissione*, combats the opinion that physical death is purely natural, and that the first man would have died even though he had not sinned, Jansen and Garnier have maintained that this doctrine is the root of the whole system of Pelagius, out of which all its parts have sprung. Wiggers begins his development of the system with the doctrine of infant baptism, because that doctrine, though not the first, was one of the first about which the controversy arose. Another theologian of our own time, Julius Müller, finds the ground-principle of the Pelagian heresy in a superficial apprehension of sin—in the want of a true, heartfelt knowledge of sin. Such a defective knowledge must rest on a superficial knowledge of holiness which God demands of us, and which Christ, the living law, shows us in the mirror of his own life. The existence of sin, with its dominion in the soul, is the fundamental supposition of Christianity, and its subjective recognition is the condition of its pardon; therefore error as to the inner being and operation of sin must result in a false doctrine of the saving grace of Christ. But since the chief and most general contrast does not lie between sin and holiness, but between nature and grace, it is plain, argues Wörter, that we must look for the proper root and fountain-head of all Pelagian doctrine elsewhere. To know properly the principle on which Pelagianism rests, we must inquire thoroughly into the history of its dogmas as they develop themselves in the 4th and in the early part of the 5th centuries. This will lead us to inquire into the relation of cosmology, or, rather, of anthropology, to soteriology, or into the question of the transition from creation to salvation, as Cyril of Alexandria has already briefly but distinctly indicated when, in expounding Isa. xliii. 18; 1 Cor. v, 17; and Rev. xxi, 5, he has advanced the problem whether the salvation in Christ is not to be considered as a new creation of the not altogether uncreated, but yet not altogether destroyed human nature, or as a restoration of man despoiled by the fall of his orig-

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inal perfection. Apollinarism and the Antiochean school, though in other respects very much separated from each other, teach with one voice that the creation of man was imperfect and incomplete, and they define salvation through Christ as a second creation, coming after and completing the first. Salvation, say they, is the finishing of creation, and on that account is necessary. But such an opinion as this is altogether a perversion of Christianity. It stands in direct opposition to the true Christian conception of God, which admits of no defective creation, but demands one every way perfect and complete. Besides this, if the first man sinned in consequence of the defective nature with which he was created, it could not be properly sin, which is the action of a free will. Pelagianism, on the other hand, maintains the precise opposite doctrine in asserting that man was in his original creation perfect, and did not need emendation. Julian of Eclanum, who sought to carry back the Pelagian doctrines in general, and to rest them on those principles which lay at the foundation of the system, taught in his argument against Augustine that in acknowledging the doctrine of original sin, i. e. of a moral pollution extending to the personal will of the individual through Adam's sin, we are led to the conclusion that as a Saviour God comes into contradiction with himself as a Creator, since by salvation he would make better what by creation was made good and perfect; and that now, since human nature remains the same as it was when originally created by God, viz. good and perfect, there can be no such thing spoken of as a positive deterioration or injury of it.

If we accept this view of Pelagianism, which maintains the creation of man as originally perfect, it stands rightly in opposition to Apollinarism and the Antiochean school. But holding the perfection of human nature in such a sense as to exclude all idea of moral injury, it falls into the opposite error of overestimating it, so that for it salvation has only an accidental importance, and too great an independence is attributed to man. Though the Pelagian builds the chief doctrines of his system on the doctrine of the original perfection of human nature, yet, in a just development of Pelagianism, which stands in antagonism to the whole doctrines of anthropology, we regard the freedom of the will as forming the fundamental conception or principle on which the whole depends. We begin, therefore, our representation of Pelagianism with the doctrine of the freedom of the will, because the doctrine of sin is conditionated upon it, and the doctrine of grace depends upon both.

The doctrine of Augustine, and of all the Reformed confessions, at least those of the Calvinistic type, is, that in the direction of holiness, or of spiritual good, the will of man is in entire bondage; that man has no freedom to do anything really good before God; no natural power, even in the faintest degree, to love and serve God. This they rested on the doctrine of the entire depravity of human nature. For if it is true that man is totally depraved, it must follow as a consequence that the will is in a state of bondage to evil; and also, that efficacious divine grace is necessary to deliver him from this bondage, and to create a will to that which is good. But while denying the freedom of the will to this extent, i. e. to that which is good, they did not mean to affirm that man had ceased to be a responsible agent, or that he had lost the natural power of willing or of choosing; or that when he chose evil, he was acted upon by a power outside or apart from himself which necessitated his willing or choosing in one direction rather than in another; but simply and solely that, in point of fact, man does always choose that which is sinful, and will certainly and invariably continue to choose it till he is made the subject of renewing grace. His continually willing that which is evil is the result of the depravity which taints his whole nature; but in so choosing evil, he acts spontaneously—he only does that which he chooses to do.

The doctrine of Pelagius stood in antagonism to this view of the state of man's will. His primary position is that moral freedom—the power to choose right or wrong—the "*possibilitas utriusque partis*," as he defined it—can never by any means be lost or impaired, that man must always and unchangeably stand in the same relation to good and evil. He argues in his *Epistola ad Demetriadem*, c. 8, that if we would not place both good and evil in the region of physical necessities, but in that of moral freedom, man must possess an equal relation to both, and be able equally to choose, and to act upon his choice in both directions. "Neque vero nos ita defendimus naturæ bonum, ut eam dicamus malum non facere posse, quam utique boni et mali capacem etiam profitemur, sed ab hac eam tantummodo injuria vindicamas, ne ejus vitio ad malum videamur impelli, qui nec bonum sine voluntate faciamus, nec malum." The sin is not man's, he reasons, if it is necessary. Much more, if it is his, it is free; and if it is free, then he can avoid it. Now if the will is free, he continues, ever ready to do one of both, then it follows that it is able to do both, i. e. to sin or to avoid sinning. In his Confession of Faith, sent to Innocent the pope, Pelagius says, "Liberum sic confitemur arbitrium, ut dicamus nos semper Dei indigere auxilio; et tam illos errare qui cum Manichæis dicunt hominem peccatum vitare non posse, quam illos qui cum Joviniano asserunt hominem non posse peccare; uterque enim tollit libertatem arbitrii. Nos vero dicimus, hominem semper et peccare et non peccare posse, ut semper nos liberi confitemur esse arbitrii." He places the freedom that appertains to the will in an abstract indifference to good and evil. "Neque enim aliter spontaneum habere poterat bonum, nisi æque etiam malum habere potuisset." In like manner Julian also thus defines what he means by the freedom of the will: "Libertas igitur arbitrii possibilitas est vel admittendi vel vitandi peccati, expers cogentis necessitatis, quæ in suo utpote jure habet utrum surgentium partem sequatur, i. e. vel ardua asperaque virtutum vel demersa et palustria voluptatum." The freedom of the will, he says, is nothing else than the "propulsatrix necessitatum;" so that no one is either good or bad in any other way than by his choosing freely to be that which he is. Freedom is, he says, the "possibilitas peccandi et non peccandi;" and as such is the "facultas in quod voluerat latus suopte insistendi arbitratu." In answering his arguments, Augustine thus states Julian's doctrine: "Libram tuam conaris ex utraque parte per æqualia momenta suspendere, ut voluntas quantum est ad malum, tantum etiam sit ad bonum libera."

In the conflict to which the publication of such opinions gave rise, Augustine took, as might be expected, the foremost place. He strenuously maintained, and this was his great doctrine—the doctrine which he was peculiarly honored to develop—that there is a distinction between nature and grace; and that grace is always, and only, the efficient cause of all that is truly good in men; yea, even in holy angels, beings who have never sinned, all their goodness and holiness they owe to grace alone, sustaining and confirming grace, though not, as in man's case, renewing and sanctifying. He affirmed that it was impossible for any one to occupy that position of absolute indifference to good and evil which Pelagius declared was the essence of freedom; but that, on the contrary, as an intelligent, active moral agent, man must possess a positive character; that is, he must either be determined towards that which is good or towards that which is evil. He affirmed that man must have some moral bent or bias of his mind; that he must be either inclined towards God or away from him, and this before, in actual outer life, there is any manifestation of such a bias.

According to the anthropology of the Western Church, the will of man was always regarded as in a state of determination or decision either towards good or evil. The Eastern anthropology, on the other hand, presented the will of man as intrinsically and essentially in a state

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of equilibrium, a state of indecision, having a determination neither to good nor to evil. According to the teaching of the former, freedom is self-determination, the acting from motives that are within ourselves—the not being compelled to act by a foreign power without us. All that is needed to the freedom of the will is that it be self-moved; that is, be uncompelled in all the choice it makes. According to the teaching of the latter, the Eastern or Greek anthropology, the freedom of the will consists in its being in a state of indecision, indifference—the "possibilitas utriusque partis;" its having the power of choosing either of two contrasts—the power of choosing differently from what it actually does choose.

In speaking of the *sinfulness of man* there are two questions which must be carefully distinguished: 1. The question of his depravity or sinfulness, or inherent ungodliness of character; and, 2. The question of his guilt (reatus), or liability to punishment. In the Reformed Confession the two doctrines are kept distinct.* The guilt of Adam's first sin is regarded as an actual part of the guilt which rests upon all his posterity. Adam and his descendants are regarded as being so identified that the guilt which rested upon him rests upon them also. The inherent depravity of man's nature is to be regarded as the penal consequence of this guilt. But in the time of the Pelagian controversy, as conducted between Augustine and his opponents, the question was, Does man come into the world in a state of innate depravity? and not, Does he come into the world with a sentence of guilt resting upon him? Hence, while the development given by Augustine to the doctrine of grace, in certain directions, has been of permanent and essential service to the Church, there was in it this defect, that he did not fully apprehend the doctrine of man's inherited guilt. He did not deal with that question as apart from the doctrine of inherited corruption; and hence also his views of the doctrine of justification, as being deliverance from this guilt, were defective. He was in this way led, not into the question of the provision that was necessary for securing pardon and acceptance to man, but into the provision necessary for his deliverance from corruption; or into the doctrine of a change of nature in conversion and regeneration.

If the will is only free when it is in a state of equilibrium—a state of indifference to either good or evil—having the same power in the one direction as in the other; if no tendency pre-exists in the will, determining it either towards right or wrong, then sin is exclusively an *act*, and has no existence apart from that *act*.† The *act* of sin does not change the nature of man, it only exposes him to punishment for the act itself. Taking up this position, Pelagius and his followers reasoned that man does not bring with him into the world any proneness or tendency to sin—that he has not a sinful and depraved disposition. Sin is only something actual and personal, they affirmed, and cannot be of the character of a taint spreading over the nature and defiling it. This was one of their cardinal principles: "Omne bonum ac malum quo vel laudabiles vel vituperabiles sumus non nobiscum oritur sed agitur a nobis." Julian, who was the ablest and most systematic defender of Pelagianism, thus defines what sin is, and whence it arises, according to his theory: "Constat esse peccatum. Quærimus quid sit; utrum corpus aliquod sit quod ex multis compositum videatur an singulare quiddam, sicut unum aliquod elementum vel per cogitationem a reliquorum communione purgatum. Porro nihil horum est. Quid est igitur? Appetitus liberæ voluntatis quem prohibet justitia; vel ut definitione utamur priore: Voluntas faciendi quod justitia vetat, et unde liberum est abstinere." Again Julian says, "If it is asked, Whence arises the first sinful will in man? I answer, A motu animi cogente nullo."

What is the true relation of man to God? Is he in the condition of one who needs redemption, who needs a divine power to act upon him, so as to raise him morally and spiritually from misery and ruin? This is the prominent question in the controversy as conducted between Pelagius and Augustine. The former asserted that human nature has continued in all its spiritual and moral capacities to be the same as it was when it emanated originally from the Creator—that till men individually, by the exercise of free will, chose that which was evil, they continued in the same sinless, innocent condition in which Adam was before he sinned. The Pelagians did not deny that Adam's sin did affect his posterity, but they held that it was only by setting them a bad example. Augustine held that a sinful nature had descended from Adam to all his posterity, and that, as a consequence, they were all under the bondage of evil, from which a divine power was needed to rescue them. Men come, said the Pelagians, into the world in a state of primitive purity. It has no taint of corruption about it, so that men may live on through a long life—nay, have so lived—in a state of perfect holiness, such as Abel, Isaac, and Jacob, etc. Yet the influence of example they regarded as such that in general man was deteriorated, yea, that that deterioration was going on and continually increasing. Such deterioration they looked upon, however, as only *accidental*, and as not essentially and necessarily belonging to man. Man they regarded as possessing perfect power to resist this deteriorating influence if he so willed it, and to grow up by the natural development of the faculties in the possession of which he was created into the character of perfect innocence before God. In order to this development there needed no divine power or influence whatever.

On the subject of *grace*, the Pelagians altogether denied that there was need for, or that God did at all exercise, any power upon man so as to determine the bent of his will. Maintaining the theory of the freedom of the will we have already described, they admitted no divine influence that conflicted with it. They did, indeed, speak of "grace" as bestowed upon man, but by the word they did not mean the "gratia prævenienS" or "preparans," the divine influences going before and producing by an irresistible power the first motions of the soul towards goodness, but only the outward revelation made by God to man in the Scriptures, and also those moral and spiritual powers bestowed upon him at his creation. The idea of a divine power influencing man's inner nature, and bending his will, and determining the action of his mind, they altogether rejected. There was in the Pelagian system no place at all for the doctrine of a divine life being imparted to man through the redemption of Christ, and by the power of his Holy Spirit. They did not, indeed, deny to Christ the title of Redemptor, but the idea they attached to that word was simply that of one who, by his teaching and his life, gave a perfect example—"exacta justitiæ norma"—which, by our giving heed to it, will ennoble and elevate our nature to a position higher than that originally belonging to it by creation. As Adam gave a bad example to his posterity, so Christ gave a good example, and in this consists his excellence as the Re-

* The Dutch Remonstrants, however, and as it seems to us justly, objected to the Calvinistic Confessions that they did *not* keep these two questions sufficiently distinct. The *guilt*, and with it the penalty, of Adam's sin was made to rest upon his posterity, and not his *depravity* simply. The confusion has arisen from not duly observing that depravity is properly predicable only of the moral affections, while guilt is the result of personal volition alone. Hence, although man's moral nature is wholly depraved, his will is nevertheless free, so long as his affections are not held to exercise a necessarily dominant control over his determinations. For it makes but little difference as to his freedom, whether constraint comes *ab extra* or *ab intra*, if in either case it is equally absolute. Depravity is inherited, guilt is not.—Ed.

† The writer here uses "sin" in an ambiguous sense. Strictly speaking sin is simply an *act* of transgression (1 John iii, 4); but this implies *sinfulness*, which is a moral disposition.—Ed.

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demptor of man. Christ, by his whole life on earth, and by his sufferings and death, and by the communication he made as the Teacher sent from God, supplied valuable motives which ought to induce men to greater efforts to resist temptation, and to imitate his example in a holy life; and beyond this there was in their system no room for anything else for the Redeemer to do.

V. *Literature.*—Voss, *Hist. Controversiarum Pelagianorum* (Lugd. Batav. 1618, 4to); Noris, *Hist. Pelag.* (Lovan, 1702, fol.); Tillemont, *Mémoires Eccles.*; Schröckh, *Kirchengeschichte*, vol. xiv; Neander, *Kirchengeschichte*, vol. ii; Schönemann, *Bibl. Patrum Latinorum*, vol. ii; Bähr, *Geschichte der röm. Literatur*, suppl. vol. pt. ii; *Versuch einer pragm. Darstellung des Augustinismus und Pelagianismus nach ihrer geschichtlichen Entwickelung*, by G. F. Wiggers, professor of theology (Rostock, Hamburg, 1833). The first part of this work was first published in 1821. It was translated into English by Prof. Emerson, of Andover, and published in 1840. The second part deals with the semi-Pelagian controversy down to the time of the second Synod of Orange. Wörter, *Der Pelagianismus nach seinem Ursprunge und seiner Lehre*, (*ein Beitrag zur Geschichte des Dogmas von der Gnade und Freiheit*), (Freiburg, 1866), is properly the second volume of the author's History of Pelagianism, the first of which was published a few years previously under the title of *Geschichte der christlichen Lehre über das Verhältniss von Gnade und Freiheit bis auf Augustinus*. See also Theological Essays from the *Princeton Rev.* first series; *Brit. and For. Evang. Rev.* 1867; Cunningham, *Historical Theology* (Edinb. 1864), vol. i; Shedd, *Hist. of Christian Doctrine*; Hagenbach, *Hist. of Doctrines*. (M. G. E.)

Pelagius, a very noted ecclesiastical character of the 5th century, whose origin and early history is much obscured, was the exponent of a heretical theory concerning the dogma of original sin (q. v.) and the necessity of divine grace. His contemporaries applied to him the title of *Brito*, from which it has been concluded that he was a British monk. His real name is said to have been *Morgan* (*Marigena*), which was translated into *Pelagius* (πελάγιος). About the year 400 he went to Rome, when he began to teach the system of doctrine with which his name is generally associated. The chief events of his history are noticed under the article PELAGIANISM (q. v.). The time and circumstances of his death are unknown. He was the author of the following works: *Expositionum in Epistolas Pauli libri xiv*. These commentaries, consisting of brief, simple explanatory notes on all the Epistles of Paul, with the exception of that to the Hebrews, were at first attributed to Gelasius, bishop of Rome; they afterwards found a place among the MSS. of Jerome. They are printed in the Benedictine edition of that father's works, and also in that of Vallarsi. Quotations made from them by Augustine led Marius Mercator and others to the conclusion that they were the work of Pelagius, although they have come down to us in a somewhat mutilated form, as the editors of Jerome's works regarded it as their duty to expunge from them every passage which seemed to them to savor of heresy (see Garnier's ed. of Mercator, *App. ad Diss.* vi, 367):—*Epistola ad Demetriadem:* a letter addressed to a Roman lady of distinction. Like the other works of Pelagius, this also was assigned to Jerome, and is found in the best editions of his works. Its real authorship was ascertained from the quotations made by Augustine in his *De Gratia Christi*. It was published separately by Semler in 1775:—*Libellus Fidei ad Innocentium Papam*. This also had a place among Jerome's works, and its real authorship was only discovered by quotations in Augustine's *De Gratia Christi*:—*Epistola ad Celantiam Matronem de Ratione pie vivendi*, found among Jerome's correspondence, numbered 148, in Vallarsi's ed. of his works. Erasmus assigned it to Paulinus of Nola, and Vallarsi to Sulpicius Severus; but Semler has shown from its style and tone that it was the work of Pelagius. The following fragments of works are also found: Εὐλογιῶν *Liber*, designated by Gennadius as *Eulogiarum pro actuali conversatione ex divinis scripturis Liber;* by Honorius as *Pro actuali vita Liber*. It was a collection of Scripture texts, arranged and illustrated after the manner of the *Testimonia* of Cyprian (see Jerome, *Dialog. advers. Pelag.* lib. i; Augustine, *C. duas Pelagianorum*, op. iv, 8; *De Gestis Pelagii*, comp. Garnier, *Ad M. Mercat. Append. ad Diss.* vi):—*De natura Liber*, to which Augustine's *De natura et Gratia* was a reply:—*Liber ad viduam consolatorius atque exhortatorius* (see Jerome, *Dialog. adv. Pelag.* lib. iii; Augustine, *De Gestis Pelag.* c. 6):—*Epistola ad Augustinum* (see *De Gestis Pelag.* c. 26):—*Epistola ad Augustinum secunda* (see *De Gestis Pelag.* c. 30). See Augustinus, *De Gest. Pelag.* ch. xxx; Voss, *Hist. Controv. Pelag.* (Lug. 1618); Tillemont, *Mémoires Ecclésiast.*; Schröckh, *Kirchengeschichte*, vol. ii; and the literature quoted in the art. PELAGIANISM. (J. H. W.)

Pelagius, ST., an Eastern ecclesiastic, flourished in the second half of the 4th century. He was made bishop of his paternal city, Laodicea, notwithstanding that he was a married man, because he abstained on religious grounds from all sexual connection. He was one of the leaders of the orthodoxy, and in their struggles with the Arians took part at the synods of Antioch (A.D. 361) and Tyana (367). He was banished to Arabia by the emperor Valens in 870, but was permitted to return in a few years, and was present at the Council of Constantinople in 381, and was one of its most honored attendant bishops.

Pelagius I, pope of Rome, succeeded Virgilius in the see of Rome (A.D. 555). Like his predecessor, he was involved in dogmatic controversy with most of the Western bishops concerning certain theological tenets condemned by the Council of Constantinople, and known in controversial history by the name of the Three Chapters. Pelagius was supported in his views by the emperor Justinian, who was fond of interfering in theological disputations. He died in 560, and was succeeded by John III (see Norris, *De Synodo Quinta*). Sixteen of his Epistles are in the *Concilia*, tom. v.

Pelagius II succeeded Benedict I as pope of Rome in 579. He was likewise embroiled in disputes concerning the Three Chapters above mentioned. In the mean time a council which assembled at Constantinople bestowed on the patriarch of that city the title of œcumenic, or "universal" bishop, at which Pelagius was greatly offended. He died at Rome in 590, and was succeeded by Gregory I. Ten of his Epistles and six Decrees are extant in the *Concilia*, tom. v.

Pelagius, Alvarus, a noted Spanish Franciscan, flourished in the first half of the 14th century. He was a scholar of Duns Scotus, and first became grand penitentiary of pope John XXII (1316-34), and later bishop of Silves, in Algarve. He is noted especially as the defender of extreme Ultramontanism by his *De planctu ecclesiæ* (Ulm, 1474; Lyons, 1570; Venice, 1560). He regarded the power of the pope as limitless, and not even bound by the laws he might himself have given. Everything is subject to the pontiff, of course all councils included, even the œcumenical. The tribunal of Christ and of the pope on earth are one. Pelagius's work belongs to the classical documents of the curialistic system of the Middle Ages. See Schwab, *Johannes Gerson* (Würzburg, 1855).

Pelaï'ah [some *Pelai'ah*] (Heb. *Pelayah'* פְּלָאיָה [and briefly פְּלָיָה, Neh.], *distinguished of Jah*, i. e. Jehovah; Sept. Φαλαΐας, Φαλαΐα, Φελεία, etc.), the name of two Jews.

1. A Levite who aided Ezra in instructing the people (Neh. viii, 7). B.C. 445. He afterwards joined in the covenant with Nehemiah (Neh. x, 10).

2. Son of Elioenai and a descendant of David (1 Chron. iii, 24). B.C. post 400.

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Pelali'ah (Heb. *Pelalyah'*, פְּלַלְיָה, *judged of Jah*, i. e. Jehovah; Sept. Φαλαλια), son of Amzi, a priest, and father of Jeroham (Neh. xi, 12). B.C. ante 445.

Pelati'ah (Heb. *Pelatyah'*, פְּלַטְיָה, *delivered of Jehovah*; also in the prolonged form *Pelatya'hu*, פְּלַטְיָהוּ, Ezek. xi, 1, 13; Sept. Φαλετια, Φαλετρια, Neh. Φαλτια, in Ezek. Φαλτιας), the name of four Jews.

1. Son of Ishi, of the tribe of Simeon, and one of the captains of the five hundred men who made a successful attack on the Amalekites in Mount Seir, in the reign of Hezekiah (1 Chron. iv, 42). B.C. cir. 700.

2. The son of Benaiah, and one of the princes of the people against whom Ezekiel was directed to utter the words of doom recorded in Ezek. xi, 5–12. The prophet in spirit saw him stand at the east gate of the Temple, and, as he spoke, the same vision showed him Pelatiah's sudden death (Ezek. xi, 1, 13). B.C. cir. 592.

3. The first named of two (three) sons of Hananiah, among the descendants of David (1 Chron. iii, 21). B.C. post 536.

4. One of the heads of the people who joined in the covenant with Nehemiah (Neh. x, 22). B.C. cir. 440.

Pelayo, a noted mediæval royal character, and a convert to Christianity, is said to have been the first Christian king in Spain after the conquest of that country by the Arabs. Contemporary historians make no mention of him, but this may be accounted for on the ground of the insignificant size of his kingdom, which comprised only the mountainous district of Asturias. He is said to have been a scion of the royal Visigothic line, and to have retired before the conquering Arabs to the mountains of Asturias, where he maintained himself against the armies which were sent to attack him, defeating them in various pitched battles, and in numberless minor engagements. One of his most famous exploits was the destruction of a large army sent against him by Tarik, near Cangas-de-Onis. His men were posted on the heights bounding the valley through which the Arabs were to pass, and, waiting till the enemy had become involved in the defile, at a given signal overwhelmed them with enormous masses of rock. This great success caused Pelayo to be recognised as sovereign by the surrounding districts, and the Christians flocked to him from all parts of Spain. He was much engaged in contests with the Arabs, but nevertheless found time to reanimate agriculture, superintend the reconstruction of churches, and the establishment of a civil administration. He died in 737. Such is the account given us by later historians, who trace from him the genealogy of the royal family of Spain.

Pelbart, Oswald, a Hungarian Franciscan monk, noted for his learning and as a pulpit orator, flourished near the opening of the 16th century at Temesvar. We possess the following works of his, which are mostly homiletical, and have passed through numerous editions: *Pomærium sermonum de tempore* (Norimb. 1483, fol. et al.):—*Pomærium sermonum de sanctis* (Hagenov. 1475, 1498, 1501, 2 vols. fol.):—*Quadragesimale triplex de pœnitentia, de vitiis, de præceptis Decalogi* (ibid. 1475, fol. et al.):—*Stellarium coronæ gloriosissimæ Virginis seu Pomærium sermonum de b. Virgine* (Argentin. 1496, fol. et al.):—*Expositio compendiosa sensum litteralem et mysticum complectens libri Psalmorum, scilicet Psalterium, liber Hymnorum, liber soliloquiorum regii Prophetæ, item Expositio Canticorum V. T., Canticorum N. T., Symboli Athenasii, Hymni universalis creaturæ* (ibid. 1487, fol. et al.):—*Aurei rosarii Theologiæ ad sententiarum IV libros parformitor quadripartiti libri IV* (Hagenov. 1504, et al.). See Wadding, *Annal. O. Min.* a. 1483 and *Script. O. M.* p. 274; Czwittinger, *Ungar. litt.* p. 301; Fabricius, *Bibl. med. et inf. Lat.* v. 224, s. v. Pelbartus.

Pe'leg (Heb. *id.* פֶּלֶג, *division*; Sept. Φαλέγ v. r. Φαλέκ, Φαλέχ; Josephus, Φάλεκος, *Ant.* i, 6, 5), the son of Eber, and father of Reu (Gen. xi, 16–19). B.C. 2415–2176. He was the elder brother of Joktan, and the fourth in descent from Shem. This name is said to have been given him "because in his days was the earth divided" (Gen. x, 25; 1 Chron. i, 19). This notice is usually thought to refer, not to the general dispersion of the human family subsequently to the Deluge, but to a division of the family of Eber himself, the younger branch of whom (the Joktanids) migrated into southern Arabia, while the elder remained in Mesopotamia. The name *Phaliga* occurs for a town at the junction of the Chaboras with the Euphrates; but the late date of the author who mentions the name (Isidorus of Charax) prevents any great stress being laid upon it. The separation of the Joktanids from the stock whence the Hebrews sprang finds a place in the Mosaic table, as marking an epoch in the age immediately succeeding the Deluge. According to others, however, the name indicates a mere earthquake, or at most an actual division of the earth in some geological convulsion, in which islands and continents were separated and formed by volcanic agency, and followed by extensive emigrations (Gen. ix, 19; x, 32; Deut. xxxii, 8, 9). Peleg is called *Phalec* (Φαλέκ) in the New Test. (Luke iii, 35). See Dispersion of Nations.

Pe'let (Heb. *id.* פֶּלֶט, *deliverance*; Sept. Φαλέτ, Φαλλέτ. v. r. Φαλέκ and Ἰωφαλλέτ), the name of two Jews. See also Beth-palet.

1. The fourth named of the six sons of Jahdai, of the family of Caleb the Hezronite (1 Chron. ii, 47). B.C. post 1612.

2. "Son" of Azmaveth (q. v.), and brother of Jeziel, one of David's Benjamite captains at Ziklag (1 Chron. xii, 3). B.C. cir. 1015.

Pe'leth (Heb. *id.* פֶּלֶת, *swiftness*; Sept. Φαλέθ v. r. Θαλέθ), the name of two Jews.

1. The father of On, of the tribe of Reuben, who joined Dathan and Abiram in their rebellion (Numb. xvi, 1). B.C. ante 1657. "Josephus (*Ant.* iv, 2, 2), omitting all mention of On, calls Peleth Φαλαιος, apparently identifying him with Phallu, the son of Reuben. In the Sept. Peleth is made the son of Reuben, as in the Sam. text and version, and one Heb. MS. supports this rendering" (Smith).

2. Son of Jonathan, and a descendant of Jerahmeel through Onam, his son by Atarah, being apparently the fifth in descent from Hezron, grandson of Judah (1 Chron. ii, 33). B.C. cir. 1618.

Pel'ethite [most *Pe'lethite*] (Heb. *Pelethi'*, פְּלֵתִי; Sept. Φελετί, Φελεθί; but 1 Chron. xviii, 17, Φαλλεθθί), a class of persons mentioned only in the phrase הַכְּרֵתִי וְהַפְּלֵתִי, rendered in the A. V. "the Cherethites and the Pelethites." These two collectives designate a force that was evidently David's body-guard. Their names have been supposed either to indicate their duties or to be Gentile nouns. Gesenius renders them "executioners and runners," comparing the הָרָצִים וְהָרָכִּים, "executioners and runners" of a later time (2 Kings xi, 4, 19); and the unused roots כָּרַת and פָּלַת, of both of which we shall speak later, admit this sense. In favor of this view, the supposed parallel phrase, and the duties in which these guards were employed, may be cited. On the other hand, the Sept. and Vulg. retain their names untranslated; and the Syriac and Targ. Jon. translate them differently from the rendering above and from each other. In one place, moreover, the Gittites are mentioned with the Cherethites and Pelethites among David's troops (2 Sam. xv, 18); and elsewhere we read of the Cherethim, who bear the same name in the plural, either as a Philistine tribe or as Philistines themselves (1 Sam. xxx, 14; Ezek. xxv, 16; Zeph. ii, 5). Gesenius objects that David's bodyguard would scarcely have been chosen from a nation so hateful to the Israelites as the Philistines. But it

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must be remembered that David in his later years may have distrusted his Israelitish soldiers, and relied on the Philistine troops, some of whom, with Ittai the Gittite, who was evidently a Philistine, and not an Israelite from Gath [see ITTAI], were faithful to him at the time of Absalom's rebellion. He also argues that it is improbable that two synonymous appellations should be thus used together; but this is on the assumption that both names signify Philistines, whereas they may designate Philistine tribes. (See *Thesaur.* p. 719, 1107.)

The Egyptian monuments throw a fresh light upon this subject. From them we find that kings of the 19th and 20th dynasties had in their service mercenaries of a nation called *Shayretana*, which Rameses III conquered, under the name "*Shayretana* of the Sea." This king fought a naval battle with the *Shayretana* of the Sea, in alliance with the *Tokkari*, who were evidently, from their physical characteristics, a kindred people to them, and to the *Pelesatu*, or Philistines, also conquered by him. The *Tokkari* and the *Pelesatu* both wear a peculiar dress. We thus learn that there were two peoples of the Mediterranean kindred to the Philistines, one of which supplied mercenaries to the Egyptian kings of the 19th and 20th dynasties. The name *Shayretana*, of which the first letter was also pronounced *Kh*, is almost letter for letter the same as the Hebrew Cherethim; and since the *Shayretana* were evidently cognate to the Philistines, their identity with the Cherethim cannot be doubted. But if the Cherethim supplied mercenaries to the Egyptian kings in the 12th century B.C., according to our reckoning, it cannot be doubted that the same name in the designation of David's body-guard denotes the same people or tribe. The Egyptian *Shayretana* of the Sea are probably the Cretans. The Pelethites, who, as already remarked, are not mentioned except with the Cherethites, have not yet been similarly traced in Egyptian geography, and it is rash to suppose their name to be the same as that of the Philistines, פְּלִשְׁתִּי, for פְּלֵשְׁתִּי; for, as Gesenius remarks, this contraction is not possible in the Shemitic languages. The similarity, however, of the two names would favor the idea which is suggested by the mention together of the Cherethites and Pelethites, that the latter were of the Philistine stock as well as the former. As to the etymology of the names, both may be connected with the migration of the Philistines. As already noticed, the former has been derived from the root כָּרַת, "he cut, cut off, destroyed;" in Niphal, "he was cut off from his country, driven into exile, or expelled," so that we might as well read "exiles" as "executioners." The latter, from פָּלַת, an unused root, the Arab. *palata*, "he escaped, fled," both being cognate to פָּלַשׁ, "he was smooth," thence "he slipped away, escaped, and caused to escape," where the rendering "the fugitives" is at least as admissible as "the runners." If we compare these two names so rendered with the Gentile name of the Philistine nation itself, פְּלִשְׁתִּי, "a wanderer, stranger," from the unused root פָּלַשׁ, "he wandered or emigrated," these previous inferences seem to become irresistible. The appropriateness of the names of these tribes to the duties of David's body-guard would then be accidental, though it does not seem unlikely that they should have given rise to the adoption in later times of other appellations for the royal body-guard, definitely signifying "executioners and runners." If, however, הַכְּרֵתִי וְהַפְּלֵתִי meant nothing but executioners and runners, it is difficult to explain the change to הַכֹּרֵי וְרָצִים.—Smith. See CHERETHITE.

Pelī'as (Πεδίας v. r. Παιδείας; Vulg. *Pelias*), a corrupt form (1 Esdr. ix, 34) of the name of BEDEIAH (Ezra x, 35).

Pelican (קָאַת, *kaath'*; Syriac, *kaka*; Arabic and Talmuds, *kuk* and *kik*; Sept. πελεκάν, Lev. xi, 18; καταρράκτης, Deut. xiv, 17; στεναγμός, Psa. cii, 6; ὄρνεον, Isa. xxxiv, 11; χαραλέων, Zeph. ii, 14; Vulg. *pelican, onocratulus*). Among the unclean birds mention is made of the *kaáth* (Lev. xi, 18; Deut. xiv, 17). The suppliant Psalmist compares his condition to "a *kaáth* in the wilderness" (Psa. cii, 6). As a mark of the desolation that was to come upon Edom, it is said that "the *kaáth* and the bittern should possess it" (Isa. xxxiv, 11). The same words are spoken of Nineveh (Zeph. ii, 14). In these two last places the A. V. has "cormorant" in the text, and "pelican" in the margin. The expression "pelican of the wilderness" has, with no good reason, been supposed by some to prove that the *kaáth* cannot be denoted by this bird. Shaw (*Trav.* ii, 303, 8vo ed.) says "the pelican must of necessity starve in the desert," as it is essentially a water bird. In answer to this objection, it will be enough to observe that the term *midbar* ("wilderness") is by no means restricted to barren sandy spots destitute of water. "The idea," says Prof. Stanley, "is that of a wide open space, with or without actual pasture; the country of the nomads, as distinguished from that of the agricultural and settled people" (*Sin. and Pal.* p. 486). As a matter of fact, however, the pelican, after having filled its pouch with fish and mollusks, often does retire miles inland away from water, to some spot where it consumes the contents of its pouch. Pelicans (*Pelecanus onocrotalus*) are often seen associated in large flocks; at other times single individuals may be observed sitting in lonely and pensive silence on the ledge of some rock a few feet above the surface of the water (see Kitto, *Pict. Bib.* on Psa. cii, 6). It is not quite clear what is the particular point in the nature or character of the pelican with which the Psalmist compares his pitiable condition. Some have supposed that it consists in the loud cry of the bird: compare "the voice of my sighing" (ver. 5). We are inclined to believe that reference is made to its general aspect as it sits in apparent melancholy mood, with its bill resting on its breast. Oedmann's opinion that the *Pelecanus graculus*, the shag cormorant (*Verm. Samml.* iii, 57), and Bochart's, that the "bittern" is intended, are unsupported by any good evidence. Neither is there sufficient ground to infer from the above passage any peculiar capability in the genus to occupy remote solitudes; for they live on fish, and generally nestle in reedy abodes; and man, in all regions, equally desirous to possess food, water, and verdure, occupies the same localities for the same reasons. Perhaps the Psalmist refers to one isolated by circumstances from the usual haunts of these birds, and casually nestling among rocks, where water, and consequently food, begins to fail in the dry season, as is commonly the case eastward of the Jordan—such a supposition offering an image of misery and desolation forcibly applicable to the context (see Thomson, *Land and Book*, i, 403). The best authorities are therefore in favor of the pelican being the bird denoted by *kaáth*. The etymology of the name, from a word meaning "to vomit," leads also to the same conclusion, for it doubtless has reference to the habit which this bird has of pressing its under mandible against its breast, in order to assist it to disgorge the contents of its capacious pouch for its young. This is, with good reason, supposed to be the origin of the fable about the pelican feeding its young with its own blood, the red nail on the upper mandible serving to complete the delusion.

Pelicans are chiefly tropical birds, equal or superior in bulk to the common swan. They are partially gregarious; and though some always remain in their favorite subsolar regions, most of them migrate in the northern hemisphere with the northern spring, occupy Syria, the lakes and rivers of temperate Asia, and extend westward into Europe, up the Danube into Hungary, and northward to some rivers of Southern Russia. They likewise frequent salt-water marshes and the shallows of harbors, but seldom alight on the open sea, though

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they are said to dart down upon fish from a considerable height. Notwithstanding their perfect development of the natatorial structure, they are good flyers, and the form of their feet does not interfere with their perching on trees, in which habit they are somewhat peculiar among swimming birds. They are all remarkable for voracity. The skin which extends from the throat between the rami of the lower mandible is extensible, and this structure attains its highest point of development in the true pelicans, in which the distended pouch is capable of holding ten quarts of water. The use of this membrane is that of a reservoir for the temporary retention of the fishes that are captured; enabling the bird to dispose of the superfluous quantity for its own future consumption or for its sitting mate and young. The face of the pelican is naked; the bill, long, broad, and flat, is terminated by a strong, crooked, and crimson-colored nail, which, when fish is pressed out of the pouch, and the bird is at rest, is seen reposing upon the crop, and then may be fancied to represent an ensanguined spot. This, as above observed, may have occasioned the fabulous tale which represents the bird as wounding her own bared breast to revive its young brood; for that part of the bag which is visible then appears like a naked breast, all the feathers of the body being white or slightly tinged with rose color, except the great quills, which are black. The feet have all the toes united by broad membranes, and are of a nearly orange color. *Pelecanus onocrotalus*, the species here noticed, is the most widely spread of the genus, being supposed to be identical at the Cape of Good Hope and in India, as well as in Western Asia. It is very distinctly represented in ancient Egyptian paintings, where the birds are seen in numbers congregated among reeds, and the natives collecting basketfuls of their eggs. They still frequent the marshes of the Delta of the Nile, and the islands of the river high up the country, and resort to the lakes of Palestine, excepting the Dead Sea. The *Pelecanus onocrotalus* (common pelican) and the *Pelecanus crispus* are often observed in Palestine, Egypt, etc. Of the latter Mr. Tristram noticed an immense flock swimming out to sea within sight of Mount Carmel (*Ibis*, i, 37).—Kitto; Smith; Fairbairn.

Common Pelican (*Pelecanus Onocrotalus*).

PELICAN, *in Christian symbolism.* A figure of this bird "vulning herself"—that is, feeding her young with her own blood—was common in old churches, the allusion being emblematic of our redemption through the sufferings of Christ. The pelican often surmounts the cross. A brass pelican was employed as a lectern prior to the use of the eagle. See EAGLE; LECTERN.

Pelisson. See PELLISSON.

Pell, John, a learned divine and mathematician, who settled at Breda as professor of philosophy and mathematics, and was a great correspondent of Cavendish, was born at Southwick, in Sussex, in 1610, and died in 1685. Besides the works published by him, his MSS. and letters in the British Museum occupy nearly forty folio volumes.

Pell, W. E., a clergyman of the Methodist Episcopal Church, was born near the beginning of the 19th century. He was for many years a member of the North Carolina Conference; but, his health failing, he was obliged to relinquish travelling, whereupon he turned his attention to journalism, and subsequently became one of the editors of the Raleigh *Sentinel*. He was an advocate of Southern rights. He died at Raleigh, N. C., Nov. 11, 1870. See Appleton, *Amer. Cyclop.* x, 581.

Pella (Gr. Πέλλα), a city of Palestine, and one of the towns of the Decapolis in Perœa, being the most northerly place in the latter district (Pliny, v, 16, 18; Josephus, *War*, iii, 3, 3; comp. Ptolemy, v, 15, 23, and Stephanus, s. v.). It was also called *Butis* (ἡ Βοῦτις). The place is not named in the Bible, but the district of "Decapolis," or *ten cities*, of which Pella was one, is mentioned in Matt. iv, 25; Mark v, 20; vii, 31. That district must have extended round to the south-east as well as to the east and north-east of the Sea of Galilee. Gerasa, Gadara, and Hippos, three cities of the Decapolis, lay to the south-east of that sea, and Pella is mentioned with these by Josephus (*War*, ii, 18, 1). Pella must therefore have been somewhere in that direction. Eusebius and Jerome say that it was six miles from Jabesh-Gilead, on the road over the mountains from Gerasa to Bethshan, and twenty-one miles north of Amathus, now Amâteh, near the junction of the Zerka or Jabbok with the Jordan. The name of Jabesh is still retained in Wady Yâbes, or the valley of Jabesh, which comes down from Jebel Ajlûn, or the mountains of Northern Gilead, in a south-westerly direction, and enters the Ghor, or the plain of the Jordan, about eight or ten miles below the latitude of Bethshan. Jabesh-Gilead no doubt lay somewhere within or upon that valley. The only ancient site with ruins within that valley, and on the old road from Bethshan to Gerasa, is one called Ed-Deir, on a height, on the south side of Wady Yâbes, a little to the south of Kefr-Abil—Arbel of Jerome, and Arbéla of Eusebius, in the borders of Pella. This, i. e. Ed-Deir, is supposed to be the site of Jabesh-Gilead (see Robinson, *Lat. Bible Res.* p. 319; Van de Velde, *Palest.* ii, 352). In early times a convent possibly stood on the site of Jabesh-Gilead, or a convent may have been the last building that remained; hence probably the name of Ed-Deir, or "the convent," called perhaps at first "the convent of Jabesh-Gilead," and afterwards simply "the convent," meaning the convent of Yâbes or Jabesh. About two hours or six miles from Ed-Deir, on the old road to Bethshan, and about twenty-one miles north of Amâteh, on an elevated plateau in the side of the mountains of Gilead, immediately above the plain of the Jordan, and about 1000 feet above the level of that plain, almost directly opposite to, or to the east of, Bethshan, and immediately above Sukût, or ancient Succoth, in the plain below, is an ancient site with extensive ruins, called *Tubûkat Fahel*, or *Tubûkat Felah*, as Dr. Thomson's Arab guide called it, who insisted upon this being the true name (*Land and Book*, ii, 176). This no doubt is Pella. The Arabs pronounce it *Fella*, or *Felah*, as they have no *p* in their language, and use *f* or *b* for *p*. The place is described by Porter as a low flat *tell*, in a nook among higher hills, having around it on the north, west, and south a narrow plain, with a ravine on its south side intersecting the plain. The *tell* and a part of the plain are covered with ruins—veritable remains of an ancient and important city. Columns of the Doric, Ionic, and Corinthian orders were observed by Irby and Mangles in 1818. Portions of the walls are still standing, and the line of

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streets is here and there traceable. Among the ruins are the remains of an ancient Christian church. The plain stands out like a *terrace* in the side of the mountains; hence its modern name, "the Terrace of Pella" (Porter, *Handbook*, p. 318).

The origin of Pella, like that of Gerasa, is not known. But it is said that some Macedonian veterans from the armies of Alexander the Great settled there under the Seleucidæ, and named their new home after Pella of Macedon. *Fahel*, or *Felah*, however, may be the form of an earlier Arabic or Hebrew name, which the Greeks converted into Pella. The place was taken by Antiochus the Great, in the year B.C. 218 (Polyb. v, 70, 12). It was afterwards destroyed by the Jews under Alexander Jannæus, because the inhabitants refused to conform to the Jewish rites and customs (Josephus, *Ant.* xiii, 15, 4). It was built again, however, and afterwards taken by Pompey, who restored it to its former inhabitants (*Ant.* xiv, 4, 4); and it finally became the head or capital of a toparchy or district. But what makes Pella specially interesting is the fact that it formed the refuge and home of the Christians of Jerusalem during the siege and destruction of that city by the Romans (see Baier, *De Christianorum migratione in Pellam*, Jen. 1694). The disciples had been directed by their divine Master to "flee into the mountains" (Matt. xxiv, 16), and to this place in the mountains of Gilead, we are told, they retired (Eusebius, *Hist. Eccles.* iii, 5). If the name of the place be of Hebrew origin, its meaning would be, *hidden, secret, wonderful, severed, set apart, escape* or *deliverance*, and a very suitable description would it be, as if it had been providentially intended by anticipation, of the *hiding-place* of the Lord's people, where his *hidden ones* dwelt in the *secret* place of the Most High, and were safe until the calamities of those times were passed; where the *secret* of the Lord was with them that feared him, and his dealings with them so *wonderful;* where he *severed* between his servants and the rest of the nation, and *set apart* the godly for himself; and where they that *escaped* out of Jacob, the remnant that was to inherit his holy mountains, found *deliverance*. The view of the surrounding country from the place is very charming, and the waters of Pella are celebrated. In the ravine on the south side of the city or *tell* is a large and beautiful fountain, which sends forth a fine, clear, and copious stream down the valley called Wady Maûz, or the valley of the banana or plantain, now full of tamarisks and oleanders, into the plain of the Jordan. The fountain is of such copiousness as to show it at once to be the famous fountain of Pella spoken of by ancient authors. In the early ages of Christianity, Pella became an episcopal city, but it seems to have been destroyed and deserted, at or immediately after the conquest of Syria by the Saracens (Reland, *Palæst.* p. 924 sq.).—Fairbairn.

Pellegrini, Andrea, a Milanese painter, who flourished in the last part of the 16th century, is commended by Lomazzo. Pellegrini executed some works for the churches, particularly the choir of S. Girolamo. See Spooner, *Biog. Hist. of the Fine Arts*, ii, 669.

Pellegrini, Felice, an Italian painter, was born at Perugia in 1567. He studied under Federigo Baroccio, under whose able instruction he became a correct and skilful designer. He was invited to Rome by pope Clement VIII to assist in the works going on in the Vatican. On his return to his native city he executed some good works for the churches. He died in 1630. See Spooner, *Biog. Hist. of the Fine Arts*, ii, 668.

Pellegrini, Francesco, an Italian painter mentioned by Baretti, flourished about 1740 at Ferrara, and had studied under Giovanni Battista Cozza. Pellegrini executed a number of works for the churches of Ferrara, among which is a picture of the *Last Supper*, in S. Paolo; and another of *St. Bernardo*, in the cathedral. See Spooner, *Biog. Hist. of the Fine Arts*, ii, 668.

Pellegrini, Girolamo, an Italian painter, flourished at Rome, according to Zanetti, in 1674. None of his works are mentioned at Rome, but he was employed at Venice, where he executed several frescos on a large scale for the churches, which Lanzi says indicate a painter sufficiently elevated, though not very select, varied, or spirited in his forms. See Spooner, *Biog. Hist. of the Fine Arts*, ii, 669.

Pelleprat, Pierre, a French missionary, was born in 1606 at Bordeaux. Admitted to the Society of Jesus, he taught philosophy and theology in several colleges of the order. At Paris his talents in the pulpit soon gained him a reputation. In 1639 he embarked for the missions, and, after having visited several houses of the society, went to Mexico, where he sojourned eleven years. He died April 21, 1667, at La Puebla de los Angeles (Mexico). We have of his works, *Prolusiones oratoriæ* (Paris, 1644, 8vo), a collection of discourses:—*Relation des Missions des Jésuites dans les iles et dans la terre ferme de l'Amérique méridionale* (ibid. 1655, 8vo):—*Introduction à la langue des Galibis, sauvages de l'Amérique méridionale* (ibid. 1655, 8vo), a rare work. See Sottwell, *Bibl. scriptor. Soc. Jesu;* Brunet, *Manuel du libr.;* A. et A. de Backer, *Biblioth. des écriv. de la Compagnie de Jésus*, 3e série.—Hoefer, *Nouv. Biog. Générale*, xxxix, 494.

Pellerwoinen, the god of plants among the Finns.

Pellew, George, D.D., dean of Norwich and rector of Chart, was born in Cornwall, England, in 1793. He was a son of admiral Sir Edward Pellew, G.C.B. He was educated at Eton and at Corpus Christi College, Oxford; received holy orders in 1817; became in 1823 dean of Norwich; and later, in 1829, rector of Chart. His death took place at Great Chart, Kent, Oct. 13, 1866. He was an accomplished scholar, and published among other works *The Life of Lord Sidmouth*, and several volumes of *Sermons*. See Appleton's *Amer. Cyclop.* vi, 599.

Pellican, Konrad Kürsner, a noted German divine of the Reformation period, was born at Ruffbach, in the Rhenish province of Alsatia, in 1478. He was kept at school in his native place until he was fifteen years old, when his parents, who were poor, sent him to an uncle at Heidelberg to study there. But in 1493 he was deprived of all help, and he entered the Order of Cordeliers. Some time after he returned to Heidelberg, and thence went to Tübingen, where his success in study commanded great admiration. His proficiency in Hebrew was indeed surprising. He was a great favorite of the learned Franciscan-general Paul(us) Scriptoris, and while travelling found a companion in the converted Jew Pfedersheim, who presented him with a copy of the Hebrew prophets Isaiah, Ezekiel, and the minor ones. Although he had never studied Hebrew, he yet, by the aid of Reuchlin's rules on Hebrew conjugations simply, applied himself to its acquisition with such zeal that by the end of three months he had finished reading it, selected the roots, and arranged them in the form of a concordance. In the last-named work, however, he had the help of a Jew from Spain, Matthæus Adriani. In the year 1501 Pellican was ordained presbyter. In that year he lost his parents, and on the occasion he transcribed the seven penitential psalms in Hebrew, Greek, and Latin, to which he subjoined many appropriate prayers. The year following he received the degree of D.D. at Basle, and was made divinity lecturer at the Minorite convent. About this time he assisted in the preparation of Augustine's works for the press. In 1517 he went to Rome on business for his order, and was in that city impressed with the corrupt condition of the papacy, just as Luther had been, whose reformatory steps Pellican could therefore most heartily approve. Returning to Basle, he assumed again, in 1519, the guardianship of his Franciscan cloister there. In 1522 he became acquainted with Œcolampadius, and was soon suspected of reformatory tendencies. Thus in this very year, at a chapter of the

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order in Leonberg, in Suabia, and at another in Basle, he was constantly inquired about and watched by one Satzger, the provincial of the order. But as the senate of Basle interceded in Pellican's behalf, no measures of censure were put in force against him. Shortly after he was, together with Œcolampadius, made lecturer in divinity, and as he dared to expound the Scriptures and to adopt reformatory measures, he was sorely persecuted and maligned, as were all Reformers. So long as he had remained a friar he had been universally esteemed for his learning and integrity; but when it pleased God to convince him of the errors and absurdities of the papal Church, and he began publicly to expose them, he was directly made the object of its hate and persecution. In 1526, having at the request of Zwingli gone to Zurich for the purpose of hearing the lectures of Leo Judä on Hebrew, he there renounced popery, and was soon after married. A little while later he was by Zwingli's interest made a professor of Greek and Hebrew at Zurich, and he evinced his fitness for the position by the publication of an edition of the Hebrew Bible, with the comments of Aben.-Ezra and R. Salamon (1527). In his first lectures on the 15th chapter of Exodus, he thanked God who had brought him out of the Egyptian and papistic captivity, helped him to pass the Red Sea, and sing the song of Miriam with joy—"Sing ye to the Lord, for he has triumphed gloriously." He diligently applied himself also to the study of the Turkish language, that he might be useful to some who had become his neighbors, by efforts for their conversion to the Christian faith. During the thirty years that he was professor at Zurich, he was universally admired for his extensive learning and unwearied labors. He died in 1556, and was succeeded in his position by the illustrious Peter Martyr. His works consist principally of lectures and annotations upon the Scriptures, translations from the Greek, Latin, Hebrew, and Chaldee; also an exposition of several books of the Old and New Testaments, together with a translation from Ludovicus Vives, designed to convince the Jews of the truth of Christianity. His most important publications are, *Psalterium Davidis ad Hebraicam veritatem interpretatum cum scholiis brevissimis* (Strasburg, 1527, 8vo); the Zurich edition of 1532, in 8vo, is more carefully prepared and more complete:—*Commentarii Bibliorum cum vulgata editione, sed ad Hebraicam lectionem accurate emendata* (Zurich, 1531–36, 5 vols. fol.). Richard Simon says of this work: "He keeps to the literal sense, and does not lose sight of the words of his text. Though well read in rabbinical authors, he seeks more to be useful to his readers than to display his rabbinical lore. He considers it safest to borrow nothing from the Jews but grammatical observations." The characteristics of Pellican were sincerity, candor, uprightness, and humility, rendering him eminent in public life, and in private most amiable. See, besides the chronicle of his life which he has himself written, Fabricius, *Oratio hist. de vita Pellicani* (1608); Hess, *Pellican's Jugendgeschichte* (1795); Hottinger, *Altes u. Neues aus der Gelehrtenwelt;* Merle d'Aubigné, *Hist. of the Ref. in Switzerland;* Adam, *Vitæ theol. German.* i, 126 sq.; Hagenbach, *Väter u. Begründer der ref. Kirche;* Ersch u. Gruber, *Allgemeine Encyklopädie;* Middleton, *Evangel. Biogr.* ii, 60. (J. H. W.)

Pellicia, Alexius Aurelius, an Italian theologian of note, was born at Naples in 1744, and was educated at the high school of his native place. When only twenty-one years old, and shortly after graduation, he translated Tillemont's *Life of Christ* into Italian, and enriched it with learned notes. Two years later he was teacher of liturgy at the Conferenza, and at twenty-seven was appointed professor of ethics and archæology at his alma mater. A year later he wrote a dissertation on the obligation of the Church to the State. This was followed by other learned dissertations; but his chef-d'œuvre is *De Christianæ ecclesiæ primæ, mediæ, et novissimæ ætatis politia libri iv* (Naples, 1777, 3 vols. 8vo; new ed. by Ritter [Col. 1829], with add. by Brown, in 1838), which is one of the best archæological works written by Romanists. He died in 1823.

Pelling, Edward, D.D., an English divine, flourished in the second half of the 17th century. He was a graduate of Cambridge University, and was vicar of St. Helen's, London, in 1674; rector of St. Martin's, Ludgate, in 1678; canon of Westminster in 1683, and subsequently rector of Petworth. He died about the opening of the 18th century. He published *A Discourse, philosophical and practical, on the Existence of God* (Lond. 1696–1705, 2 pts. 8vo), and many occasional *Sermons* (1679–1703), some of which were in opposition to the doctrines of the Church of Rome. See Watts, *Bibl. Brit.* s. v.; Allibone, *Dict. of Brit. and Amer. Authors,* s. v.

Pellini, Andrea, an Italian painter, was born at Cremona probably near the opening of the 16th century. Very little is known of his personal history. He is supposed to have been a scholar of Bernardino Campi. Lanzi says that "Pellini, though unknown in his native city Cremona, is celebrated at Milan for his *Descent from the Cross,* in the church of S. Eustorgio." This is a grand composition, correctly designed and well colored, dated 1595. See Spooner, *Biog. Hist. of the Fine Arts,* ii, 669.

Pellini, Marc' Antonio, an Italian painter, was born, according to Orandi, at Pavia in 1664. He first studied under Tommaso Gatti at Pavia, and afterwards visited Bologna and Venice for improvement. He executed a few works for the churches in his native city, but did not rise above mediocrity. He died in 1760. See Spooner, *Biog. Hist. of the Fine Arts,* ii, 669.

Pellisson-Fontanier, Paul, a noted French character of the reign of king Louis XIV, a renegade from the Huguenots, and the principal government agent for the conversion scheme of the Protestants through *bribery,* was born at Béziers in 1624. He was deprived of his father at an early age, and was educated by his mother in the principles of the Reformed Church. His family had for a long time been distinguished in the profession of the law, and to that profession he was also destined. He studied successively at Castres, Montauban, and Toulouse, and acquired an intimate knowledge of the best classical writers, and of French, Spanish, and Italian literature. To the study of civil law and jurisprudence he especially devoted himself; the fruits of this shortly afterwards appeared in a paraphrase of the Institutes of Justinian, which was published at Paris in 1645. He commenced his legal career with considerable success at Castres, but it was soon interrupted by a most severe attack of small-pox, which permanently affected his sight, and so disfigured him that he was compelled to abandon the practice of his profession. He retired into the country, and devoted himself to general literature. In 1652 he settled in Paris, where his writings had already made him advantageously known. The French Academy, in acknowledgment of the services he had rendered it by writing its history (the work perhaps by which he is best known), decreed that he should be appointed a member of it on the first vacancy that should occur, and that in the mean time he should be permitted to attend their sittings: to enhance the honor, they further decided that a similar privilege should on no consideration be granted in future to any man of letters. The same year Pellisson purchased the office of secretary to the king; and in 1657 he was appointed first clerk to the minister of finances. In this employment, where vast sums of money passed through his hands, he maintained his reputation for integrity, while his increased means enabled him to render pecuniary services to the distressed men of letters in the capital. His services were rewarded with the appointment, in 1660, to the office of state counsellor. The following year, when the minister was found guilty of defalcation, Pellisson, as the supposed confidant of the

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minister, was imprisoned in the Bastile. He remained upwards of four years in captivity. During this imprisonment he composed three memoirs in behalf of Fouquet, which have been reckoned the finest models of that species of writing in the French language. They became however the plea for additional severity towards Pellisson. In order to increase the rigor of his confinement, he was deprived of the use of ink and paper, the want of which compelled him to have recourse to divers ingenious expedients, such as writing on the margin of his books with the lead of the casements. The persevering influence of his friends was at length successful in restoring him to liberty; and he was even received into favor by a king whose characteristic was seldom to forgive any opposition to his despotic will. The sufferings Pellisson had undergone at the Bastile were compensated by a pension and the appointment of historiographer to the king. In 1670 he abjured Protestantism for the Roman Catholic faith. This change, followed soon after by his entrance into holy orders, enabled Louis XIV to bestow upon him the abbacy of Gimont and the priory of St. Orens, a benefice of considerable value in the diocese of Auch. However, he is favorably distinguished from most proselytes by the lenient and tolerant disposition which he evinced towards those who disagreed with him in opinion, and, when high in royal favor, he publicly disapproved and opposed by his influence and writings the violent measures which were employed by the king's command to bring his Protestant subjects within the pale of the Roman Church. He persuaded his royal master to empower him to use money as he might see fit for the conversion of the Huguenots; and, as the king consented, Pellisson became the advocate of the policy of bribing the Nonconformists into the Church's fold. He communicated with the bishops, and placed in their hands sums of money, with instructions to employ them in indemnifying persons who might abjure heresy for any loss they sustained, or might imagine they sustained, by taking that step. Of course the plan worked well, for there are always many whom gold will tempt, and it is not at all surprising that Madame de Maintenon could write in 1683, "M. Pellisson works wonders. . . . He may not be so learned as M. Bossuet, but he is more persuasive. One could never have ventured to hope that all these conversions would have been obtained so *easily*" (sic). "I can well believe," she writes in another place, "that all these conversions are not equally sincere; but God has numberless ways of recalling heretics to himself. At all events, their children will be Catholics. If the parents are hypocrites, their outward submission at least brings them so much nearer to the truth; they bear the signs of it in common with the faithful. Pray God to enlighten them all; the king has nothing nearer to his heart" (*Lettres et Mémoires de Mme. de Maintenon*, viii, 90). In 1671, on the occasion of the reception of the archbishop of Paris as member of the Academy, he delivered a panegyric on Louis XIV, which was translated into the Latin, English, Spanish, Portuguese, Italian, and even Arabic languages. In 1673, having incurred the displeasure of Madame de Montespan, he was deprived of his office of royal historiographer; but, at the special request of Louis, he continued to write the life of the king, and for that purpose accompanied him in several of his campaigns. Nearly every succeeding year of Pellisson's life was marked by some instance of royal favor. His death took place at Versailles in February, 1693. The fact of his not receiving the sacrament in his last moments has been explained by the Roman Catholic writers to be owing to the suddenness of his death; by Protestants to his unwillingness to sanction, by a solemn act of hypocrisy, a conversion which they allege to be insincere. The arguments on both sides will be found impartially stated by Bayle (art. "Pellisson"). It may reasonably be supposed that Pellisson was never truly won over to the Church of Rome, and that he professed conversion for selfish purposes. His efforts to win over Protestants was only to give them advantages of which he saw them deprived, and to avoid persecution. He corresponded with Leibnitz regarding the question of religious toleration, and laid down his views in *Réflexions sur les différences en matière de Religion* (1686). See Weiss, *Histoire des Réfugiés Protestants de France* (Paris, 1863, 12mo), p. 65 sq., especially p. 78; Jervis, *Hist. of the Church of France*, ii, 63 sq.; Smiles, *Hist. of the Huguenots after the Revocation* (see Index). (J. H. W.)

Pelloma, an ancient Roman deity, was believed to ward off the attacks of the enemy.

Pelloutier, Simon, a French historian, was born at Leipsic, Germany, Oct. 27, 1694. His father, a merchant established at Lyons, had been driven from France by the revocation of the Edict of Nantes. Aided by an excellent memory and a strong desire to educate himself, he studied at Halle, at Berlin, and Geneva. Admitted to the evangelical ministry, he served the French churches of Buchholtz (1715), of Madgeburg (1719), and of Berlin (1725), where he was the colleague of Lenfant. In 1743 he was elected member of the Academy of Sciences at Berlin, and was chosen for its librarian in 1745. He died at Berlin Oct. 3, 1757. His principal work is, *Histoire des Celtes et particulièrement des Gaulois et des Germains depuis les temps fabuleux jusqu'à la prise de Rome par les Gaulois* (La Haye, 1740–1750, 2 vols. 12mo). This edition is full of faults; Chiniac de la Bastide has given a second, revised and enlarged after the MSS. of the author (Paris, 1771, 2 vols. 4to, or 8 vols. 12mo), which was translated into German by Purmann (Frankfort. 1777–1784, 3 vols. 8vo). "This work," says the *Journal des Savants*, "is very curious and agreeable in many respects; it is full of an extremely varied erudition. The author, not satisfied with proving what he advances, always accompanies his proofs with judicious reflections, from which he afterwards draws very extended conclusions, calculated to throw light upon the history and antiquities of all the different peoples of Europe." The editor has added to the *Histoire des Celtes* several dissertations by Pelloutier; among others the *Discours sur les Galates*, which gained for him in 1742 a prize from the French Academy of Inscriptions. See Brucker, *Pinacotheca*, déc. iii, No. 9; Formey, *Éloges;* Haag, *La France Protestante*.—Hoefer, *Nouv. Biog. Générale*, xxxix, 514.

Pelon. See Pelonite.

Pel'onite (Heb. with the art. *hap-Peloni'*, הַפְּלֹנִי, as if from a place or man *Pelon*, otherwise unknown; Sept. ὁ Φελωνί v. r. ὁ Φαλλωνί, 1 Chron. xi, 27; ὁ Φελλωνί, 1 Chron. xi, 36; ὁ ἐκ Φαλλοῦς, 1 Chron. xxvii, 10; Vulg. *Phalonites, Phelonites, Phallonites*). Two of David's mighty men, Helez and Ahijah, are called Pelonites (1 Chron. xi, 27, 36). From 1 Chron. xxvii, 10 it appears that the former was of the tribe of Ephraim, and "Pelonite" would therefore be an appellation derived from his place of birth or residence. But in the Targum of rabbi Joseph it is evidently regarded as a patronymic, and is rendered in the last-mentioned passage "of the seed of Pelan." In the list of 2 Sam. xxiii Helez is called (ver. 26) "the Paltite," that is, as Bertheau (on 1 Chron. xi) conjectures, of Beth-Palet, or Beth-Phelet, in the south of Judah. But it seems probable that "Pelonite" is the correct reading. See Paltite. "Ahijah the Pelonite" appears in 2 Sam. xxiii, 34 as "Eliam the son of Ahithophel the Gilonite," of which the former is a corruption; "Ahijah" forming the first part of "Ahithophel," and "Pelonite" and "Gilonite" differing only by ם and ל. If we follow the Sept. of 1 Chron. xxvii, the place from which Helez took his name would be of the form Phallu, but there is no trace of it elsewhere, and the Sept. must have had a differently pointed text. In Heb. פְּלֹנִי, *peloni*, as an appellative, corresponds to the Greek ὁ δεῖνα, "such a

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one:" it still exists in Arabic and in the Spanish *Don Fulano*, Mr. So-and-so.—Smith.

Pelopeia, a festival observed by the people of Elis in honor of Pelops. It was kept in imitation of Hercules, who sacrificed to Pelops in a trench, as it was usual, when the manes and the infernal gods were the objects of worship.

Pelops, in Greek mythology, the grandson of Zeus and the son of Tantalus, was slain by his father, and served up at an entertainment which he gave to the gods, in order to test their omniscience. They were not deceived, and would not touch the horrible food; but Ceres, being absorbed with grief for the loss of her daughter, ate part of a shoulder without observing. The gods then commanded the members to be thrown into a caldron, out of which Clotho brought the boy again alive, and the want of the shoulder was supplied by an ivory one. According to the legend most general in later times, Pelops was a Phrygian, who, being driven by Ilos from Sipylos, came with great treasures to the peninsula which derived from him the name of Peloponnesus, married Hippodamia, obtained her father's kingdom by conquering him in a chariot-race, and became the father of Atreus, Thyestes, and other sons. But in what appear to be the oldest traditions, he is represented as a Greek, and not as a foreigner. He was said to have revived the Olympic games, and was particularly honored at Olympia.—Chambers.

Peloria, a festival observed by the Thessalians in commemoration of the news which they received by one *Pelorius* that the mountains of Tempe had been separated by an earthquake, and that the waters of the lake which lay there stagnated had found a passage into the Alpheus, and left behind a vast, pleasant, and most delightful plain, etc.

Pelt, Anton Friedrich Ludwig, a German theologian, was born at Regensburg June 28, 1799, and was educated first at Bückeburg and Altona, and then at the universities in Jena, Kiel, and Berlin. At the last-named high school he became "Privatdocent" in 1826, in 1829 was made extraordinary professor at Greifswalde, and in 1835 regular professor at Kiel. After the subjugation of Schleswick-Holstein by the Danes, Pelt was dismissed, and he was made university professor at Greifswalde, and given the living of Kemnitz, near by. He died in 1861. His principal work is *Theologische Encyklopädie als System im Zusammenhange mit der Geschichte der theol. Wissenschaft u. ihrer einzelnen Zweige* (Hamb. and Gotha, 1843). Besides, he published, *Commentar zu den Thessalonischen Briefen* (1829): —*Der Kampf aus dem Glauben* (1837), a reply to Strauss; and, with Rheinwald, *Homiliarium patristicum* (Berl. 1829, 4 Nos.), which, unfortunately, was never completed. He also founded in Kiel in 1838 the periodical *Mitarbeiten*.

Pelte (Lat. *Peltanus*), Théodore Antoine de, a Belgian theologian, was born in 1552 at Pelte, a department of Liège. He assumed the dress of a Jesuit, and taught Greek and Hebrew at Ingolstadt, then theology at Augsburg. He died in that city May 2, 1584. Besides different treatises of controversy, we have of his works, *Paraphrasis et scholia in Proverbia Salomonis* (Antw. 1606, 4to); and he translated from the Greek into Latin *Concilii Ephesinii primi acta* (Ingolstadt, 1576, fol.):—*Græcorum xviii Patrum homiliæ in præcipua festa* (ibid. 1579, 8vo):—the *Commentaires* of André of Cæsarea, of Victor of Antioch, etc. See Foppens, *Bibl. Belgica;* Kobold, *Lexicon.*—Hoefer, *Nouv. Biog. Générale*, xxxix, 518.

Pelton, Samuel, a Presbyterian minister, was born in Montgomery, Orange County, N. Y., March 25, 1776. He received his education in a classical school at Montgomery, studied theology privately, was licensed by Hudson Presbytery, and ordained by the same in 1816 as pastor of the Church at Hempstead, N. Y., and subsequently of the Church in Haverstraw, N. J. He died July 10, 1864. Mr. Pelton was a man of strong mind, a ready preacher, and a good pastor. See Wilson, *Presb. Hist. Almanac*, 1866, p. 160.

Pelusiōtæ (from πηλός, *mud*), a name applied by the *Origenists* in the 3d century to the orthodox Christians, denoting that they were earthly, sensual, carnally minded men, because they differed from them in their apprehension of spiritual and heavenly bodies.

Pelvert, Bon-François Rivière (called *the abbé*), a French theologian, was born Aug. 5, 1714. He was a member of a community of clergymen formed in the parish of Saint-Germain-l'Auxerrois, and was admitted to orders by Bossuet, bishop of Troyes, who procured him, besides several benefices, a theological chair in his seminary. Dismissed by bishop Poncet de la Riviere, he retired to the community of Saint-Josse at Paris, and in 1763 assisted at the Council of Utrecht. His refusal to adhere to the formulary prevented him from performing any ecclesiastical duty. He died in Paris Jan. 18, 1781. His principal writings are, *Dissertations sur l'approbation nécessaire pour administrer le sacrement de pénitence* (1755, 12mo):—five *Lettres sur la distinction de la religion naturelle et de la religion révélée* (1769-70, 2 vols. 12mo):—six *Lettres où l'on examine la doctrine de quelques écrivains modernes contre les incrédules* (1776, 2 vols. 12mo); directed against the Jesuits Delamare, Floris, Paulian, and Nonnotte:—*Dissertation sur le sacrifice de la messe* (1779, 12mo), which drew him into a sharp controversy with Plowden, and were followed by a *Défense* (1781, 3 vols. 12mo):—*Exposition et Comparaison de la doctrine des anciens et des nouveaux philosophes* (1787, 2 vols. 12mo), in which the necessity of revelation is established. Abbé Pelvert edited the treatise *De Gratia* of the abbé Gourlin (1781, 3 vols. 4to), and left a large number of manuscripts. See Frère, *Biblioy. Normande*, vol. ii; Feller et Weiss, *Biog. Univ.* s. v.—Hoefer, *Nouv. Biog. Générale*, xxxix, 519.

Pelvicŭla Amulārum is a term applied to the metal stands for the *cruets* (q. v.).

Pemberton, Ebenezer (1), a Congregational minister, was born about 1661, and was educated at Harvard University, where, after graduation, he taught for a while. Aug. 28, 1700, he became pastor of the Boston "Old South Church," and remained in that place until his death, Feb. 13, 1717. He published a number of *Sermons*, three prefatory *Epistles*, etc. (1710-19; published collectively in 1727, 8vo). His *Election Sermon* of 1710 was highly esteemed. See Sprague, *Annals of the Amer. Pulpit*, vol. i.

Pemberton, Ebenezer (2), a Congregational minister, son of the preceding, was born in 1704, in Boston. He graduated at Harvard College in 1721; served for some time as chaplain at Castle William, and in 1727 became pastor of the Presbyterian Church in New York, where he labored until 1753, when he resigned, and was installed pastor of the Middle Street Church, Boston, March 6, 1754, and there remained until it was closed by the Revolution in 1775. Though one of the most popular preachers of his time, his friendship for governor Hutchinson, one of his flock, caused an imputation of disloyalty, and created difficulties in the Church. He died in Boston Sept. 9, 1779. He published, *Sermons on several Subjects, preached in the Presbyterian Church in New York* (1738):—*Dudleian Lecture* (1766):—*Salvation by Grace through Faith; Eight Sermons preached at Boston* (1774); and a few occasional *Sermons* (1731-71). See Sprague, *Annals of the Amer. Pulpit*, i, 336.

Pemberton, Israel (1), a Quaker preacher of great usefulness, was the son of Phineas Pemberton, one of the early settlers of Pennsylvania, and was born in Bucks County of that state in 1684. He was apprenticed to a merchant in Philadelphia, and subsequently became one of the most considerable merchants of that

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city. He took an active part in the public affairs of the province, and was for nineteen years a member of the General Assembly. Having been trained religiously, he sustained through life an unblemished character by his justice, integrity, and uprightness. He was endowed with a peculiar sweetness of disposition, which rendered his company agreeable and instructive. He also devoted himself to the ministration of the truth, and approved himself a faithful elder, manifesting by his meekness and humility that, having submitted himself to the discipline of the cross, he was qualified to counsel others in the way of holiness. While attending the funeral of an acquaintance, he was seized with a fit, supposed to be apoplexy, and expired in about an hour, Jan. 19, 1754. See Janney, *Hist. of Friends*, iii, 334.

Pemberton, Israel (2), a Quaker philanthropist, was brother of James and John, and grandson of Phineas, who came over with Penn, and settled near the Falls of Delaware. ISRAEL, his grandson, a man of eloquence and liberality, devoted the latter part of his life to acts of benevolence, especially to the Indians. He died at Philadelphia in 1779, aged 63 years.

Pemberton, John, a devoted Quaker preacher, a native of Philadelphia, and brother of the preceding, was born in the year 1728. John was early interested in the Gospel labors of his society, and travelled much both in this country and in Europe in the service of his divine Master. His first visit to Europe was in company with John Churchman, in the year 1750; his second was undertaken in 1782, and occupied him until 1789. His return to his relatives and friends after so long an absence was exceedingly gratifying to them all; but this pleasure was abated by the early discovery that he came home under a burdened mind, from an apprehension that his duty was not fully performed, which occasioned so great distress and conflict as sometimes to affect his bodily health. In his disposition he was modest; yet when his duty led him among the great and distinguished, his manner was plain, solid, and dignified. To the different ranks of sober people he was open and communicative. To the poor he addressed himself with great tenderness and condescension, and might indeed be said to have been the poor man's confiding counsellor and friend. Like his Lord and Master, he went about continually doing good. He embarked for Amsterdam in the spring of 1794, and on his arrival in that city engaged in religious labors which occupied him some weeks. He then proceeded towards Pyrmont, in Westphalia, Germany, where there was a monthly meeting of Friends. At Bielefeld he was taken ill with a fever; yet he recovered sufficiently to travel, and reached Pyrmont early in the ninth month. He remained in that vicinity about four months, being in very poor health, yet most of the time occupied in religious labors. He died Jan. 31, 1795. See Janney, *History of Friends*, iv, 80.

Pemble, WILLIAM, a learned Calvinistic English divine, was born in 1591; educated at Magdalene College, Oxford; removed to Magdalene Hall in 1613, and there became a noted divinity reader and tutor. He appears to have been a good Hebrew scholar, and employed his learning very advantageously in explanations of obscure passages of Scripture, and thorough expositions of the first nine chapters of Zechariah and the book of Ecclesiastes. He was a famous preacher, a good orator, an excellent scholar, and an ornament to society. He died in 1623. His works were published at London in one vol. fol. (1635; 4th ed. Oxford, 1659), and embrace: *Vindiciæ Fidei, or a Treatise of Justification by Faith; A Treatise of the Providence of God; Salomon's Recantation and Repentance, or the Book of Ecclesiastes explained; The Period of the Persian Monarchy, wherein sundry Places of Ezra, Nehemiah, and Daniel are cleared; A short and sweet Exposition upon the first Nine Chapters of Zecharie; Sermon on* 1 *Cor. xv*, 19, 20; *Introduction to the worthy Receiving of the Lord's Supper; Five godly and profitable Sermons; A Summe of Morall Philosophy.* See Wood, *Athenæ Oxon.*; Bickersteth, *Christian Student*; Darling, *Cyclop. Bibliogr.* s. v.; Allibone, *Dict. of Brit. and Amer. Auth.* s. v.

Pembroke, ANNE, *Countess of*, a noted English lady philanthropist, was the daughter and sole heir of George Clifford, earl of Cumberland. She was born at Skipton Castle, in Craven, in 1589. To endowments naturally of a high order she added all those accomplishments which her high rank and extensive wealth brought within her reach. According to bishop Rainbow, "she could discourse with virtuosos, travellers, scholars, merchants, divines, statesmen, and good housewives in any kind." But she preferred "the study of those noble Berœans, and those honorable women who searched the Scriptures daily; with Mary, she chose the better part of hearing the doctrine of Christ." She was twice married: her first husband was Richard, earl of Dorset; her second, Philip, earl of Pembroke and Montgomery. She survived the latter forty-five years, during which time she employed herself in a constant series of good works, extensive charities, and generosity to learned men; also in erecting sacred edifices, a noble hospital, and many other stately buildings, both for the honor of her family and for the public good. While she was exemplary in her own religious observances, she was careful also that none of her servants should be remiss or negligent in that respect. In her intercourse with others she was condescending, and ever strove to obliterate from their minds any consciousness of inferiority. She died in 1674.

Pen (עֵט, *ét*, Job xix, 24; Psa. xlv, 1; Jer. viii, 8; xvii, 1; and חֶרֶט, *chéret*, Isa. viii, 1) properly means a *style* or *reed*. The instruments with which characters were formed in the writing of the ancients varied with the materials to be written upon. The proper pen was made of *reed, calamus*, hence a *reed pen* (Jer. xxxvi, 4; 3 John, 13). This was perhaps the most ancient pen for writing on soft materials; and it is still used by the Turks, Syrians, Persians, Abyssinians, Arabs, and other Orientals, as their languages could not be written without difficulty with pens made like ours from quills. Upon tablets of wax a metallic pen or *stylus* was employed. In engraving upon hard substances, such as stone, wood, or metallic plates, "an iron pen," or graver of iron or copper, was employed (Job xix, 24). See INK; REED; WRITING. From the size and general appearance of some of the ancient reeds, as preserved in pictures found at Herculaneum, we may perceive how easily the same word (שֵׁבֶט, *shébet*) might denote the sceptre or badge of authority belonging to the chief of a tribe, and also a pen for writing with. For although the two instruments are sufficiently distinct among us, yet, where a long rod of cane, or reed perhaps, was (like a general's truncheon, or baton, in modern days) the ensign of command, and a lesser rod of the same nature was formed into a pen and used as such, they had considerable resemblance. This may account for the phraseology and parallelism in Judges v, 14:

"Out of Machir came down governors (legislators);
Out of Zebulun they that hold the *shebet* of writers."

The ancients also used styles to write on tablets covered with wax. The Psalmist says (Psa. xlv, 1), "My tongue is the pen of a ready writer." The Hebrew signifies rather a style, which was a kind of bodkin, made of iron, brass, or bone, sharp at one end, the other formed like a little spoon, or spatula. The sharp end was used for writing letters, the other end expunged them. The writer could put out or correct what he disliked, and yet no erasure appear, and he could write anew as often as he pleased on the same place. On this is founded that advice of Horace, of often turning the style, and blotting out, "Sæpe stylum vertas iterum, quæ digna legi sint scripturus." Scripture alludes to

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the same custom (2 Kings xxi, 13), "I will blot out Jerusalem as men blot out writing from their writing tablets." I will turn the tablets, and draw the style over the wax, till nothing appear—not the least trace. Isaiah (viii, 1) received orders from the Lord to write in a great roll of parchment, with the style of a man, what should be dictated to him. It is asked, What is meant by this style of a man? It could not be one of these styles of metal; they were not used for writing on parchment. It is probable that the style of a man signifies a manner of writing which is easy, simple, natural, and intelligible. For generally the prophets expressed themselves in a parabolical, enigmatical, and obscure style. Here God intended that Isaiah should not speak as the prophets, but as other men used to do. Jeremiah says (viii, 8) the style of the doctors of the law is a style of error; it writes nothing but lies. Literally, "The pen of the scribes is in vain." They have promised you peace, but behold war. He says, "The sin of Judah is written with a pen of iron and with the point of a diamond. It is graven upon the table of their heart," or engraven on their heart, as on writing tablets. The Hebrew says, a graver of *shamir*.—Calmet.

Penal Laws are statutes enacted for the secular punishment of those who are supposed to be in religious error. Thus the laws against Nonconformists in England were as follows:

"1. An act for well governing and regulating corporations, 13 Car. II, c. 1. By this act all who bore office in any city, corporation, town, or borough were required to take the oaths and subscribe the declaration therein mentioned, and to receive the sacrament of the Lord's Supper according to the rites of the Church of England. This turned the dissenters out of the government of all corporations. 2. The Act of Uniformity, 14 Car. II, c. 4. By it all parsons, vicars, and ministers, who enjoyed any preferment in the Church, were obliged to declare their unfeigned assent and consent to everything contained in the *Book of Common Prayer*, etc., or be *ipso facto* deprived; and all schoolmasters and teachers were prohibited from teaching youth without license from the archbishop or bishop, under pain of three months' imprisonment. 3. An act to prevent and suppress seditious conventicles, 16 Car. II, c. 4, in which it was declared unlawful to be present at any meeting for religious worship, except according to the usage of the Church of England, where five besides the family should be assembled. The first and second offences were made subject to a certain fine, or three months' imprisonment, on conviction before a justice of the peace on the oath of a single witness; and the third offence, on conviction at the sessions, or before the justices of assize, was punishable by transportation for seven years. 4. An act for restraining Nonconformists from inhabiting in corporations, 17 Car. II, c. 2. By it all dissenting ministers who would not take an oath therein specified against the lawfulness of taking up arms against the king on any pretence whatsoever, and that they would never attempt any alteration of government in Church and State, were banished five miles from all corporation towns, and subject to a fine of £40 in case they should preach in any conventicle. 5. Another act to prevent and suppress seditious conventicles, 22 Car. II, c. 5. Any persons who taught in such conventicles were subject to a penalty of £20 for the first, and £40 for every subsequent offence; and any person who permitted such a conventicle to be held in his house was liable to a fine of £20; and justices of peace were empowered to break open doors where they were informed such conventicles were held, and take the offenders into custody. 6. An act for preventing dangers which might happen from popish recusants, commonly called the Test Act, whereby every person was incapacitated from holding a place of trust under the government, without taking the sacrament according to the rites of the Church of England."

It may be added that in Scotland, about 1568, it was enacted that every examinable girl or stripling must communicate in the parish church or pay a fine. In 1600 and in 1641 fines were imposed on all non-communicants above fifteen years of age. Dr. Lee prints a portion of a session record, in which occurs the following: "Megget, spous to Thomas Clark, in Rosline, and Helen Denholme, spous to James Clerk, yr, for not communicating at this last communion, confessit, and credit them never to omit the said occasion, and payet 10*s*. Aug. 22.—Two men in Roslin, for not communicating, were penitent, and payed everie ane of them 4*s*. 6*d*." Severe laws were enacted against papists or trafficking priests, and again, against all who would not conform to prelacy in the days of the Stuarts. Ministers were banished and forbidden to preach, and torture from the thumbkin and boot in many cases was resorted to. Protestant penal laws against papists are as bad in principle as popish penal laws against Protestants. As late as 1700, in Scotland, a statute was sanctioned by king William to the following effect: It re-enacts a great number of the old acts which make the hearing of mass a capital offence, imposes fines and imprisonment upon every man who should harbor papists, or sell them books, or remove their children out of the country without the authority of the presbytery. It then goes on to state at great length:

1. That every one who shall seize a popish priest in the country shall receive a reward from government: and if the priest shall attempt to conceal his profession, he shall be banished: and if he should return, be put to death. 2. If any person whatever shall be found in a place where there are any of the vestments or images used in popish worship, and refuse to purge himself of popery, he shall be banished, with certificate of death if he should return. 3. That the children of papists shall be taken from them by their Protestant relations. 4. No papist shall purchase land: and should he do so, and the seller come to the knowledge of the fact, he shall retain both the price and the land, and the papist shall have no redress. 5. That no papist, above fifteen years of age, shall inherit any property left to him by another; and when he comes to fifteen years of age, if he does not then become a Protestant, it shall be again taken from him. 6. That it shall not be in the power of any papist to sell and dispone any heritable property whatever. 7. That no money can be left to any Roman Catholic institution. 8. That if any person apostatize from Protestantism to Romanism, he shall forfeit his estate to his next Protestant heir. 9. That no papist can be a curator, a factor, a schoolmaster, a teacher of any kind whatever. 10. That no Protestant shall keep a domestic servant who is a papist. 11. The presbytery of the bounds has power to apply the oath of purgation, which was as solemn and inquisitorial as man could frame it.

When will men learn that the forcible repression of opinion is not the way to change it? When it was proposed to alter some of those last penal laws, Scotland rose in terrible uproar, and the first attempt had to be abandoned. Those who enjoyed freedom themselves would not allow it to others; those who had smarted under popery made it smart in turn, for they had not learned the lesson of toleration.—Eadie. See TOLERATION.

Penalosa, JUAN DE, a Spanish historical painter, was born at Baeza in 1581. He was one of the ablest scholars of Pablo de Cespedes at Cordova, and assiduously imitated his style. He painted some works for the churches, but more for the convents. His picture of *St. Barbe*, at the cathedral of Cordova, is said to be a magnificent performance, executed entirely in the style of his master. Penalosa died in 1636. See Spooner, *Biog. Dict. of the Fine Arts*, ii, 669.

Penalties OF THE MOSAIC LAW. In this the controlling principle was the simple and natural, and therefore in early times general, one of recompense or revenge (Wachsmuth, *Hellen. Alterth.* ii, 118), the *lex talionis* (see Rothmaier, *Jus Talionis*, Jen. 1700; comp. Polyb. v, 9, 6), which was directed even against beasts (Exod. xxi, 23 sq., 28; Lev. xxiv, 17 sq.; Deut. xix, 16 sq.; comp. Gen. ix, 5; 1 Kings xxi, 19), and the kindred notion of compensation for private trespasses (Exod. xxi, 36; xxii, 1, 3; 2 Sam. xii, 6). The design of deterring men from wrong by terror was held in view (Deut. xvii, 13; xix, 20; xxi, 21); but this should not (with Michaelis, *Mos. Recht*, v, 6 sq.; and Kleinschrod, *Peinl. Recht*, ii, 138) be pressed too far, although it cannot be (with Welker, *Letzte Gründe*, p. 292) wholly denied. This principle of revenge is found also in the ancient legislation of the Greeks, Romans, and Egyptians (on the last, see esp. Diod. Sic. i, 75). The particular penalties among the Israelites consisted in death, stripes, imprisonment, and in the payment of sums of money, which were either fixed by the law (Deut. xxii, 19, 29), or left to the determination of the injured party (Exod. xxi, 22), or took the place of certain personal penalties (ver. 29 sq.), for the redemption of which in this way

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provision had been made. The penalty of banishment does not appear in the Mosaic law; for the phrase "cut off from among his people" cannot be thus understood [see EXECUTION]; nor is such a punishment at all in the spirit of the theocratic law. The accidental killing of a man led to temporary exile, but within a free city of the Holy Land itself. All these penalties bear an unmistakable air of mildness, in view of the crimes against which they are denounced and the character of the people, and especially when compared with those inflicted by other ancient nations (e. g. the Egyptians, Diod. Sic. i, 77). Nor did they bring infamy upon the criminal, for punishments involving social and civil degradation were unknown to the Mosaic law. They were also free from torture; nor was this admitted even in the case of an inquisition until the time of the Herods (Josephus, *Ant.* xvi, 8, 4; 10, 3; xvii, 4, 1). Josephus, indeed (*Apion*, ii, 30), speaks of the Mosaic penalties as more severe than those inflicted among other nations. But this is merely comparative. The freedom of the Mosaic law from torture will appear the more to its honor if we remember that the most civilized nations have only begun to refrain from it, and to punish the worst criminals with simple death, in very recent time (Abegg, *Lehrb. d. Strafrechtswissensch.* p. 187). The pardoning power, with which the administration of justice is associated in modern states, accords with this character of punishment; but prescription, in the criminal law (*præscriptio criminis*), corresponds merely to the ancient right of blood-revenge. Of a gradation of penalties, increasing with each repetition of the offence, the Mosaic law knows nothing (comp. Abegg, *Op. cit.* p. 230), but it appears in the criminal jurisprudence of the later Jews (Mishna, *Sanhedr.* ix, 5). The expiation by children of the offences of their parents is nowhere ordered in the law, although it was usual among other ancient nations (Cicero, *Ad Brut.* 15). On the contrary, Deut. xxiv, 16 directly opposes this practice (comp. 2 Kings xiv, 6; 2 Chron. xxv, 4). But in Josh. vii, 24 some understand that the whole family were sharers in the guilt. (But see ACHAN. Keil's remarks on the passage are childish.) It may be seen from 2 Kings ix, 26 that lawless tyranny sometimes punished children with the father; but the children in the case of Naboth were heirs, and Ahab's main design could not be fulfilled while they remained alive (1 Kings xxi). The punishment of whole nations at the will of an individual (see Esther iii, 6) is a work of Oriental despotism, of which examples have been witnessed even in modern times (Arvieux, i, 391 sq.). The only exception was the case of the children of insolvent debtors, who were made bondmen by hard-hearted creditors (2 Kings iv, 1; Matt. xviii, 25). The threat in Exod. xx, 5 has nothing to do with civil jurisprudence (see Wegner's *Interpretatio* of the passage, Viteb. 1790).

There remains for examination the vexed question, which has an important bearing on the determination of the date of the crucifixion, whether the criminal trials and executions of the Jewish authorities could take place on the Sabbath and high feast-days. There can be no doubt, in the nature of the case, that offenders could be arrested on these days, and that it was done appears from John vii, 32; Acts xii, 3. But it cannot be shown from the Mishna (*Sanhedr.* lxxxviii, 1) that sessions of the Sanhedrim were held on such days. See PASSOVER. They certainly were not then usual (Mishna, *Jom Tob*, v, 2); and even on the preceding day they were avoided, if possible, lest in any way they should be held over into the Sabbath. It appears also from Acts xii, 4 that condemnation, where possible, was postponed until after the festivals. But that executions were held during the feast cannot be doubted (Mishna, *Sanhedr.* xi, 4; comp. Deut. xvii, 12, 13). Yet we cannot suppose that the Sabbath, or a feast-day which was regarded as a Sabbath, could be chosen for such a purpose (see esp. Bleek, *Beitr. zur Evangelienkritik*, p. 140 sq.).—Winer, ii, 536. See PUNISHMENT.

Penance (Lat. *pœnitentia*) is the outward profession of sorrow, as *repentance* (q. v.) is the principle and inward feeling of sorrow for sin. The word is used in a *negative* and a *positive* sense. In a negative sense penance is manifested in the neglect of ordinary attention to dress, to the care of the person, to the use of food. In a positive sense the word is used to designate the performance of some *acts* of ecclesiastical discipline, enjoined or authoritatively imposed either as a punishment for offences by which the party has exposed himself to the censures of that ecclesiastical body called the Church, or as an expression of his penitence. For the sake of affording a historical treatment of the subject, we shall first consider the views and practices of the early Christian Church. (A pretty full account is given by Bingham, *Origines Ecclesiæ*, and a more concise one by Coleman, *Ancient Christianity Exemplified*, and upon these we shall mainly depend in the first part of this article.)

Penance, in the Christian Church, is an initiation of the discipline of the Jewish synagogue, or, rather, it is a continuation of the same institution. Excommunication in the Christian Church is essentially the same as expulsion from the synagogue of the Jews; and the penances of the offender, required for his restoration to his former condition, were not materially different in the Jewish and Christian churches. The principal point of distinction consisted in this, that the sentence of excommunication affected the civil relations of the offender under the Jewish economy; but in the Christian Church it affected only his relations to that body. Neither the spirit of the primitive institutions of the Church, nor its situation, or constitution in the first three centuries, was at all compatible with the intermingling or confounding of civil and religious privileges or penalties. The act of excommunication was at first an exclusion of the offender from the Lord's Supper and from the *agapæ*. The term itself implies separation from the communion. The practice was derived from the injunction of the apostle (1 Cor. v, 11): "With such a one no not *to eat*." From the context, and from 1 Cor. x, 16–18; xi, 20–34, it clearly appears that the apostle refers, not to common meals and the ordinary intercourse of life, but to these religious festivals. Examples of penitence or repentance occur in the Old Testament; neither are there wanting instances, not merely of individuals, but of a whole city or people, performing acts of penitence—fasting, mourning, etc. (Neh. ix and Jonah iii). But these acts of humiliation were essentially different, in their relations to individuals, from Christian penance. We have, however, in the New Testament an instance of the excommunication of an offending member, and of his restoration to the fellowship of the Church by penance, agreeably to the authority of Paul (1 Cor. v, 1–8; 2 Cor. ii, 5–11). This sentence of exclusion from the Church was pronounced *by the assembled body*, and in the name of the Lord Jesus Christ. By this sentence the offender was separated from the people of the Lord, with whom he had been joined by baptism, and was reduced to his former condition as a heathen man, subject to the power of Satan and of evil spirits. This is, perhaps, the true import of delivering such a one up to Satan. A similar act of excommunication is described briefly in 1 Cor. xvi, 32: "If any man love not the Lord Jesus Christ, let him be anathema maranatha." The *μαράν ἀθά* corresponds in sense with the Hebrew חרם, and denotes a thing devoted to utter destruction. It is only the Syro-Chaldaic מרנא אתה expressed in the Greek character, and means, "The Lord cometh." The whole sentence implies that the Church leaves the subject of it to the Lord, who cometh to execute judgment upon him. All that the apostle requires of the Corinthians is that they should exclude him from their communion and fellowship, so that he should no longer be regarded as one of their body. He pronounces no further judgment upon

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the offender, but leaves him to the judgment of God. "What have I to do to judge them that are without?" (ver. 12), i. e. those who are not Christians, to which class the excommunicated person would belong. "Do not ye judge them that are within?" i. e. full members of the Church. But them that are without God judgeth; or, rather, *will judge*, κρινεῖ, as the reading should be. It appears from 2 Cor. ii, 1–11, that the Church had not restored such to the privileges of communion, but was willing to do so, and that the apostle very gladly authorized the measure. It is important to remark that in the primitive Church penance related only to such as had been excluded from the communion of the Church. Its immediate object was, not the forgiveness of the offender by the Lord God, but his reconciliation with the Church. It could, therefore, relate only to open and scandalous offences. *De occultis non judicat ecclesia*—the Church takes no cognizance of secret sins—was an ancient maxim of the Church. The early fathers say expressly that the Church offers pardon only for offences committed against her. The forgiveness of all sin she refers to God himself. "Omnia autem," says Cyprian (*Ep.* 55), "remissimus Deo omnipotenti, in cujus potestate sunt omnia reservata." Such are the concurring sentiments of most of the early writers on this subject. It was reserved for a later age to confound these important distinctions, and to arrogate to the Church the prerogative of forgiving sins. The readmission of penitents into the Church was the subject of frequent controversy with the early fathers and ancient religious sects. Some contended that those who had once been excluded from the Church for their crimes ought never again to be received to her fellowship and communion. But the Church generally was disposed to exercise a more charitable and forgiving spirit. During the severe persecutions which the Christians suffered in the early ages of the Gospel, many, through fear of tortures and death, apostatized from the faith. It frequently happened, after the danger was past, that these persons were desirous of returning to communion with the Church; but they were not readmitted to communion until they had made a public confession of their offence. In this manner confession began to be a part of ecclesiastical discipline; and being thus, in the first instance, applied to a crime of a public nature, it was afterwards extended to private sin. See CONFESSION. Besides the shame of public confession, the offending party was compelled to submit to public reproof, to acts of penance, to exclusion from the sacrament of the Lord's Supper, and to the temporary suspension of all the privileges of a Christian. See PENITENTS.

During the 4th and 5th centuries numerous councils were held for regulating the nature and duration of ecclesiastical censures, and for settling the degree of discretionary power to be vested in bishops for the purpose of relaxing and shortening them, according to the circumstances of the case. As public confession was soon found to be attended with many inconveniences, offenders were permitted to confess their sins privately, either to the bishops themselves or to priests deputed by them to hear such confessions. When the punishment, which was still public, though the sin remained secret, was finished, the penitent was formally received into the Church by prayer and imposition of hands. In the 5th century public penance was submitted to with difficulty and reluctance; and it was thought expedient to allow penance, in certain cases, to be performed in monasteries, or in some private place, before a small, select number of persons. This private penance was gradually extended to more and more cases; and before the end of the 7th century the practice of public penance for private sins was entirely abolished. Strenuous opposition was made to this at first, but the laxer custom prevailed. About the end of the 8th century penance began to be commuted: in the room of the ancient severities, prayers, masses, and alms were substituted; and in process of time the clergy of the Romish Church gained such an ascendency over the minds of the people as to persuade them that it was their duty to confess all their sins, however private or heinous, to the priests, who had power to prescribe the conditions of absolution (q. v.).

The nature and origin of *private penance* is a subject of controversy between Roman Catholics and Protestants; the former contending that it had existed from the first, and that it held the same place even in the ages of public penance for *secret sins* which the public penance did for public offences. At all events, from the date of the cessation of the public discipline, it has existed universally in the Roman Church. (See below.) According to Protestants, penance has no countenance whatever from Scripture, and is contrary to some of the most essential principles of the Christian religion; particularly to the doctrine of justification by faith in Jesus Christ alone, on the ground of his complete or "finished" work; penance being, in fact, founded on a doctrine of at least supplementary atonement by the works or sufferings of man — the sinner — himself. The outward expressions of humiliation, sorrow, and repentance common under the Jewish dispensation, are regarded as very consistent with the character of that dispensation, in which so many symbols were employed. It is also held that the self-inflicted austerities, as fasting, sackcloth and ashes, etc., of Jewish and earliest Christian times, had for their sole purpose the *mortification* of unholy lusts and sinful passions in the people of God; or the expression of sorrow for sin, so that others beholding might be warned of its evil and restrained from it: all which is perfectly consistent with the principles of Christianity, if kept within the bounds of moderation and discretion. But penance in any other view, as a *personal exercise*, is utterly rejected. Arguments founded on the meaning of the two Greek words μετανοέω and μεταμέλομαι, both translated in our English version *repent*, are much urged by many Roman Catholic controversialists, the former being represented as equivalent to the English *do penance;* but this is condemned by Protestants as inconsistent with the very use of the words in the New Testament itself. That penance began, as a practice, very early in the Christian Church, is not only admitted by Protestants, but it is alleged in proof of the very early growth of those corruptions which finally developed themselves in the doctrines and practices of the Roman Catholic Church, and of which Protestants also hold that there are plain intimations in the New Testament, not only prophetical, but showing the development of their germs to have already begun during the age of the apostles.

In the Romish Church penance is affirmed to be "truly and properly a sacrament, instituted by Christ our Lord, for the benefit of the faithful, to reconcile them to God as often as they shall fall into sin after baptism" (*Council of Trent*, sess. 14, can. i). To receive this sacrament three things are necessary: *first*, sorrow for sins committed, along with a purpose to commit them no more; *secondly*, an entire confession of all the sins committed; *thirdly*, the performance of the penance enjoined by the confessor. By penance, as ordinarily employed, at least in Protestant literature, is meant not the entire sacrament, but *the satisfaction or the doing of the penance imposed by the priest after confession.* According to Roman theology, by the atonement of Christ and the absolution of the confessor only the eternal punishment of sin is remitted. Where the penitent has intense contrition the temporal punishment is also remitted. But ordinarily the temporal penalties remain to be suffered either in this life or in purgatory. "Whoever," says the Council of Trent, "shall affirm that the entire punishment is always remitted by God, together with the fault, and therefore that penitents need no other satisfaction than faith, whereby they apprehend Christ who has made satisfaction for them, let him be accursed." Penance, accordingly, is imposed

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upon the sinner, not only to atone for the punishment due, but also to cure the bad effects left by sin. If penance be not performed in this life, the penalties remain to be suffered in purgatory (q. v.), unless they are remitted by indulgence (q. v.). Besides fasting, alms, abstinence, which are the general conditions of penance in the Romish Church, there are others of a more particular kind, such as the repeating of a certain number of Ave Marias, paternosters, and credos, the wearing of hair shirts, self-flagellation, etc. The acts of the penitent are stated to be the matter, as it were (*quasi materia*), of this sacrament, the form of which resides in the words of absolution (*Ibid.* sess. 14, cap. 3). The following is the manner in which public penance is inflicted in the Romish Church, according to Gratian (*Decret.* pars i, Dist. l, c. 64, p. 290, Paris, 1612):

"On the first day of Lent the penitents present themselves before the bishop, clad in sackcloth, with naked feet, and eyes cast down on the ground. This was to be done in the presence of the principal clergy of the diocese, by whom the penitents were introduced into the church, where the bishop, weeping, and the rest of the clergy repeated the seven penitential psalms. Then, rising from prayers, they threw ashes upon the penitents, and covered their heads with sackcloth, declaring to them, with mournful sighs, that as Adam was ejected from Paradise, so must they be turned out of the Church. The bishop then commanded the officers to turn them out of the church doors; and all the clergy followed after, repeating the curse pronounced upon Adam: 'In the sweat of thy face shalt thou eat bread' (Gen. iii, 19). A similar penance was inflicted upon them the next time the sacrament was administered, which was the Sunday following. All this was done to the end that the penitents, observing in how great a disorder the Church was by reason of their crimes, should not lightly esteem of penance."

In the Roman Catholic so-called Douai version of the Scriptures the term *penance* is generally substituted for *repentance*. Thus, e. g. "Except ye repent," etc., is rendered "Except ye *do penance*;" and in Matt. ii, 2 we have not "Repent," but "*Do penance*, for the kingdom of heaven is at hand;" and again in Mark i, 4: "John was in the desert baptizing and preaching the baptism of *penance* for the remission of sins." See REPENTANCE.

Dens, in his *System of Divinity*, divides penances into three classes: vindictive, medicinal or curative, and preservative. All satisfactory works he regards as included under the three kinds—prayer, fasting, and alms. "The following," says this Romish divine, "can be enjoined under the head of prayer once, or oftener, either for many days or weeks, namely: 1. To say five paternosters and five Ave Marias, in memory of the five wounds of Christ, either with bended knees or outstretched arms, or before a crucifix. 2. To recite the rosary, or Litanies of the blessed Virgin Mary, or of the saints, etc. 3. To read the psalm *Miserere*, or the seven penitential psalms. 4. To hear mass, or praises, or preaching. 5. To read a chapter in Thomas à Kempis. 6. To visit churches, to pray before the tabernacle. 7. At stated hours, in the morning, evening, during the day, or as often as they hear the sound of the clock, to renew orally or in the heart ejaculatory prayers, acts of contrition or charity, such as 'I love thee, O Lord, above all things;' 'I detest all my sins: I am resolved to sin no more;' 'O Jesus, crucified for me, have mercy on me,' etc. 8. At an appointed day to confess again, or, at any rate, to return to the confessor. To fasting may be referred whatever pertains to the mortification of the body, so that a perfect or partial fast can be enjoined. (1) Let him fast (*feria sexta*) on the sixth holy day, or oftener. (2) Let him fast only to the middle of the day. (3) Let him not drink before noon, or in the afternoon, unless at dinner or supper, though he may be thirsty; let him abstain from wine and from *cerevisia forti*. (4) Let him eat less, and take in the evening only half the quantity. (5) Let him rise earlier from bed; let him kneel frequently and for a long period; let him suffer cold, observe silence for a certain time, and abstain from sports and recreations, etc. To alms is referred whatever may be expended for the benefit of our neighbor. (1) To give money, clothes, food, etc. (2) To furnish personal assistance, to wait on the sick, to pray for the conversion of sinners, etc., and other works of mercy, whether corporeal or spiritual."

As we have just seen, the Church of Rome affirms "penance" to be a "sacrament," instituted by Christ himself, and secret "confession" to be one of its constituent parts, instituted by the divine law; and she anathematizes those who contradict her: the Church of England denies "penance" to be a sacrament of the Gospel, affirms it to have "grown of the corrupt following of the apostles," and "not to have" the proper "nature of a sacrament," as "not having any visible sign or ceremony ordained by God," and of course denies the sacramental character of "confession." The Church of Rome pronounces that, by the divine law, "all persons" must confess their sins to the priest: the Church of England limits her provisions for confession to "sick persons." The Church of Rome pronounces that all persons are "bound" to confess; the Church of England directs that the sick "be moved" to make confession. The Church of Rome insists upon a confession of "all sins whatsoever;" the Church of England recommends "a special confession of sins," if the sick person "feel his conscience troubled with any weighty matter." The Church of Rome represents penance as instituted for reconciling penitents to God "as often as they fall into sin after baptism," and imposes confession "once a year;" the Church of England advises it on a peculiar occasion. The purpose of the Church of England in so advising it evidently is the special relief of a troubled conscience; whereas the Church of Rome pronounces it to be "necessary to forgiveness of sin and to salvation;" and denounces with an anathema "any one who shall say that confession is only useful for the instruction and consolation of the penitent." Penance, then, according to the ecclesiastical law of England, is a punishment affecting the body of the delinquent, by which he is obliged to give a public satisfaction to the Church for the scandal he has given by his example. Instead of the ancient discipline practiced against offenders, the United Church of England and Ireland at present contents herself with an office "called a commination, or denouncing of God's anger and judgments against sinners," which is annually read on Ash-Wednesday after the morning service. In case of incest or of incontinency, the offending party is usually enjoined to do a public penance in the cathedral or parish church, or in the public market, barelegged and bareheaded, in a white sheet, and to make an open confession of his crime in a prescribed form of words. This penance is augmented or moderated according to the quality of the fault and the discretion of the judge. In smaller faults and scandals a public satisfaction or penance, as the judge of the ecclesiastical court shall decree, is to be made before the minister, churchwardens, or some of the parishioners, respect being had to the quality and circumstances of the offence; as in the case of defamation or laying violent hands on a minister, or the like. As these censures may be modified by the judge's discretion, so also they may be totally altered by the commutation of penance, by the oblation of a sum of money for pious uses, which shall be accepted as a satisfaction of public penance. Anciently such commutation money was to be applied to the use of the Church, in the same manner as fines, in cases of civil punishment, are converted to the use of the public (Burn, *Eccles. Law*, iii, 77, 80. See also Collier, *Eccles. Hist.* bk. iv).

In the discipline of all the other Protestant churches penance is now unknown. The nearest approach to the Roman Catholic polity on the subject was that in use among the English Puritans of the 17th century, and more particularly in the Church of Scotland during that and the succeeding century, when it was common "to make satisfaction publicly on the Stool of Repent-

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ance[6] (q. v.). As far back even as 1576 we find in the records of the General Assembly this enactment:

"The kirk ordaynes sic persones as are convict of incest or adulterie, and hes not stubbornly contemnit the admonitions of the kirk, nor sufferit the sentence of excommunication for their offences, shall make publict repentance in sackcloath, at their own kirks, bareheaded and barefooted, three severall dayes of preaching, and after the said third day to be receavit in the societie of the kirk in their owne cloathes. The uthers that hes been excommunicat for their offences shall present themselves, bareheaded and barefooted, sax preaching dayes, and the last, after sermone, to be receavit in their owne cloathes, as said is. Give they be excommunicat for their offences, they shall stand bareheaded at the kirk doore, every preaching day, betwixt the assemblies, secluded from prayers before and after sermone, and then enter in the kirk, and sit in the publick place bareheaded all the tyme of the sermons, and depart before the latter prayer. The uthers that are not excommunicat shall be placeit in the publick place where they may be knawne from the rest of the people, bareheaded, the tyme of the sermones, the minister remembering them in his prayer in the tyme after preaching; all the saids persons to bring their ministers' testimonialls to the next assembly of their behaviour in the meantyme, according to the act made thereupon be the kirk in the 2d sessione, halden July 7, 1569." "No superintendent nor commissioner, with advyce of any particular kirk of their jurisdictione, may dispense with the extreamitie of sackcloath prescryvit be the acts of generall discipline for any pecuniall soume *ad pios usus*."

These laws were impartially executed: peers and peeresses, as the earl and countess of Argyle, earl and countess of Arran—Arran being at the time prime minister—were laid under public censure. Felons were subjected to such discipline, and then executed.

It does not seem to have occurred to the Reformers or their more immediate successors in the Protestant churches that their system of discipline, with its public rebukes and enforced humiliations of various kinds—as the wearing of a sackcloth robe, and sitting on a particular seat in church—was liable to be interpreted in a sense very different from that of a mere expression of sorrow for sin; but the belief is now very general among the most zealous adherents of their doctrinal opinions that in all this they adopted practices incongruous with their creed, and in harmony rather with that of the Church of Rome. Nor do they seem to have perceived that Church discipline (q. v.), in its proper sense, as relating to ecclesiastical rights and privileges, is wholly distinct from the imposition of penalties by churches or Church courts. Penitential humiliations, imposed by ecclesiastical authority, are now no more in favor where Church discipline is most strict than where the utmost laxity prevails. The commutation of penalties deemed shameful, for a fine to the poor of the parish, was an abuse once prevalent in Scotland, but never sanctioned by the higher ecclesiastical authorities.

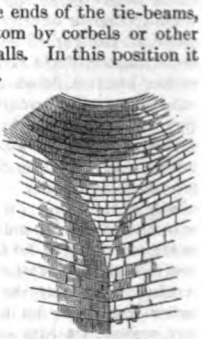
See, besides Bingham and Coleman, Riddle, *Christian Antiquities;* Elliott, *Delineation of Romanism;* Killen, *Ancient Church*, p. 491 sq.; Siegel, *Christl. Alterthümer*, i, 192 and 286; Calvin, *Institutes;* Marshall, *Penitential Discipline*, p. 101 sq. (in Anglo-Catholic Library); *Jahrb. f. deutsch. Theol.* viii, 91 (1868); ii, 355 sq.; Cramp, *Text-Book of Popery;* Willet, *Synop. Papism;* Haag, *Histoire des Dogmes Chrétiennes;* Hagenbach, *Hist. of Doctrines;* Barnum, *Romanism; Theol. Rev.* v, 427; (*London*) *Quarterly Review*, Jan. 1868 (Amer. edition), p. 55; and especially *Die Bussordnungen der abendländischen Kirche*, by Dr. F. W. H. Wasserschleben (Halle, 1851, 8vo, 726 pp.). After a historical introduction, showing a most thorough survey of the whole subject in its original sources, all the penitentials and canons relating to penance in the British, Irish, Anglo-Saxon, Frankish, and Spanish churches are given at length. It is a repertory, in fact, of penitential law—not in abstracts, but in a reprint of the original documents themselves. (J. H. W.)

Penates were certain inferior deities among the Romans, who presided over houses and the domestic affairs of families, and were called *Penates* because they were generally placed in the innermost and most secret parts of the house, "*in penitissimâ ædium parte, quod*," as Cicero says, "*penitus insident.*" The place where they stood was afterwards called *penetralia*, and they themselves received the name of *Penetrales*. It was in the option of every master of a family to choose his Penates, and therefore Jupiter, and some of the superior gods, are often invoked as patrons of domestic affairs. According to some, the Penates were divided into four classes; the first comprehended all the celestial, the second the sea gods, the third the gods of hell, and the last all such heroes as had received divine honors after death. The Penates were originally the manes of the dead, but when superstition had taught mankind to pay uncommon reverence to the statues and images of their deceased friends, their attention was soon exchanged for regular worship, and they were admitted by their votaries to share immortality and power over the world, with Jupiter or Minerva. The statues of the Penates were generally made of wax, ivory, silver, or earth, according to the affluence of the worshipper, and the only offerings they received were wine, incense, fruits, and sometimes the sacrifice of lambs, sheep, goats, etc. In the early ages of Rome human sacrifices were offered to them; but Brutus, who expelled the Tarquins, abolished this unnatural custom. When offerings were made to them, their statues were crowned with garlands, poppies, or garlic; and, besides the monthly day that was set apart for their worship, their festivals were celebrated during the Saturnalia. Some have confounded the Lares and the Penates, but they were different. See Smith, *Dict. of Gr. and Rom. Biog. and Mythol.* s. v.

Pendant (Lat. *pendens*, hanging) is a term common in architecture to designate (1) a hanging ornament which was much used in the Gothic style, particularly in late perpendicular work, on ceilings, roofs, etc. On stone vaulting they are frequently made very large, and are generally enriched with mouldings and carvings. Good specimens are to be seen in Henry VII's Chapel, Westminster; the Divinity School, Oxford; St. Lawrence, Evesham, etc. In open timber roofs pendants are frequently placed under the ends of the hammer-beams, and in other parts where the construction will allow of them. About the period of the expiration of Gothic architecture, and for some time afterwards, pendants were often used on plaster ceilings, occasionally of considerable size, though usually small. (2) This name was also formerly used for the *spandrels* very frequently found in Gothic roofs under the ends of the tie-beams, which are sustained at the bottom by corbels or other supports projecting from the walls. In this position it is usually called a *Pendant-post*.

Pendant (Henry VII's Chapel, Westminster, A.D. 1510).

Pendentive is an architectural term used to designate the portion of a groined ceiling supported by one pillar or impost, and bounded by the apex of the longitudinal and transverse vaults; in Gothic ceilings of this kind the ribs of the vaults descend from the apex to the impost of each pendentive, where they become united. It also denotes the portion of a domical vault which descends



Gothic Pendentive.

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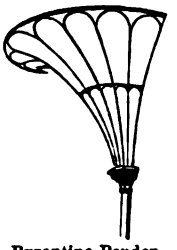
into the corner of an angular building when a ceiling of this description is placed over a straight-sided area; pendentives of this kind are common in Byzantine architecture, but not in Gothic.



Byzantine Pendentive.

Pendlebury, Henry, a Nonconformist divine, was born near the beginning of the 17th century. He was a minister at Holcomb, Lancashire, in 1651, and was ejected for nonconformity in 1662. He died in 1695. His works are, *Transubstantiation:—Barren Figtree:—The Books Opened*, on Rev. xx, 12:—*Invisible Realities*, etc., containing an account of his life:—*Sacrificium Missaticum, Mysterium Iniquitatis*, on the mass, with the author's life (Lond. 1768, 8vo). See Allibone, *Dict. of Brit. and Amer. Auth.* ii, 1549.

Peneius, a river-god among the ancient Thessalians, said to be the son of Oceanus and Tethys.

Penensus, F., an engraver, probably an Italian, by whom there are some spirited etchings of devout subjects after Italian masters and from his own designs, marked with his name, among which are the *Holy Family*, with St. Catharine and an angel in the air, after Parmiggiano, and the *Marriage of St. Catharine*, from his own design. There is a fine expression in his heads, but he was negligent and incorrect in designing the extremities. See Spooner, *Biog. Hist. of the Fine Arts*, ii, 670.

Penetrālis, a surname applied to the different Roman divinities who occupied the penetralia or inner parts of a house. These deities were Jupiter, Vesta, and the Penates.

Penfield, Thomas, an American Christian philanthropist, was born at Savannah, Georgia. He died in 1834. His benefactions laid the foundation of the Mercer Institute, Green County, Georgia. Another monument of his charity is the Penfield Mariner's church, in Savannah, erected at a cost of eight thousand dollars. He also left a large property to other Christian charities, such as education, foreign and domestic missions, etc.—*New York Baptist Repos.* 1834.

Peni'ĕl (Heb. *Peniēl'*, פְּנִיאֵל, *face of God*; Samar. פנו אל; Sept. εἶδος θεοῦ; Vulg. *Phanuel*, and so also the Peshito), the name which Jacob gave to the place in which he had wrestled with God: "He called the name of the place 'Face of El,' for I have seen Elohim face to face" (Gen. xxxii, 30). With that singular correspondence between the two parts of this narrative which has already been noticed under Mahanaim, there is apparently an allusion to the bestowal of the name in xxxiii, 10, where Jacob says to Esau, "I have seen thy face as one sees the face of Elohim." In xxxii, 31, and the other passages in which the name occurs, its form is changed to Penuel (פְּנוּאֵל, *Penuēl'*, apparently of the same signification). On this change the lexicographers throw no light. It is perhaps not impossible that Penuel was the original form of the name, and that the slight change to Peniel was made by Jacob or by the historian to suit his allusion to the circumstance under which the patriarch first saw it. The Samaritan Pentateuch has *Penu*-el in all. The promontory of the Ras-el-Shukah, on the coast of Syria above Beirût, was formerly called Theouprosôpon, probably a translation of Peniel, or its Phœnician equivalent.—Smith. The scene of Jacob's vision was evidently some spot on the north bank of the Jabbok, between that torrent and Succoth (comp. xxxii, 22 with xxxiii, 17). This is in exact agreement with the terms of its next occurrence. It does not appear that there was any town or village upon the spot at the time of this wondrous event; but it was probably then marked by some rude cairn or stone to serve as a record of the divine presence. We hear no more of it for five hundred years. After the defeat of the Midianites in the valley of Jezreel, Gideon pursued them to their home in the eastern district. On reaching the fords of the Jordan at Succoth, he asked the people of that city to supply food to his fainting followers; they refused, "and he *went up thence to Penuel*, and spake unto them likewise" (Judg. viii, 8). He probably ascended from the valley of the Jordan through the glen of the Jabbok, which falls into the Jordan a few miles below Succoth. This would bring him direct to the site of Peniel, on which a city appears to have been built in the interval. It was natural, and in accordance with Eastern custom, that a holy place such as Penuel should become the nucleus of a town. In the time of Gideon there was a *tower* (מִגְדָּל) at Peniel, which Gideon destroyed on his return from the conquest of the Midianites. It would seem too that the city was then completely depopulated (ver. 17). It may have remained a ruin till the days of Jeroboam, of whom we read that after taking up his abode in Shechem, he "went out from thence, and built Penuel" (1 Kings xii, 25). This was done, no doubt, on account of its commanding the fords of Succoth and the road from the east of Jordan to his capital city of Shechem, and also, perhaps, as being an ancient sanctuary. We hear no more of Peniel in Scripture. Josephus merely repeats the Scripture notices (*Ant.* i, 20, 2; viii, 8, 4), as do Eusebius and Jerome (*Onomast.* s. v. Fanuel). They do not appear to have known the exact site; and, indeed, Jerome represents the Penuel of Jacob, Gideon, and Jeroboam as distinct places.—Kitto.

Penington, Isaac, a distinguished and zealous preacher of the Society of Friends, was born in 1617. He was the son of Sir Isaac Penington, lord mayor of London; was married in 1648 to Mary Springett, widow of Sir William Springett, and mother of the wife of William Penn. Except when travelling in the discharge of his religious engagements, he resided on his estate, the Grange, at Chalfont, Buckinghamshire. From 1661 to 1670 he suffered imprisonment for conscience' sake no less than six times. As this victim of persecution was a man of a remarkably meek and quiet spirit, though courageous in matters of religious principle, it is not unlikely that his republican parentage had some share in stimulating the unsleeping vigilance of the civil authorities. It is an interesting series of facts that Thomas Ellwood was domestic Latin tutor to Isaac Penington's children; that it was through the good offices of Penington and Dr. Paget that the amiable tutor obtained the honorable post of reader to John Milton; and that it was to Ellwood's suggestion that the world owes the inception of *Paradise Regained*. Penington died in 1679, at Goodnestone Court, Kent, and was buried at Jordans, in the county of Bucks, where his remains repose by those of William Penn. Of his numerous writings, which amount to more than eighty (principally expositions of his theological dogmas), a collection was published: *The Works of the Long Mournful and Sorely Distressed Isaac Penington*, etc. (1681, fol.). Among his productions are, *Light or Darkness, Displaying or Hiding Itself* (Lond. 1650, 4to):—*A Word for the Common Weal* (1650, 4to):—*The Fundamental Right, Safety, and Liberty of the People, briefly Asserted* (1651, 4to):—*Divine Essays* (1654, 4to):—*The Root of Popery Struck at* (1660, 4to):—*The Holy Truth and People Defended* (1672, 4to):—*His Testimony Concerning Church Government and Liberty of Conscience* (1681, 4to). See Allibone, *Dict. of Brit. and Amer. Auth.* ii, 1549; Thomas, *Biog. Dict.* s. v.; Webb, *The Penns and Peningtons of the 17th Century* (Lond. 1867).

Penington, John, eldest son of Isaac Penington, was born in Bucks County, England, in 1655. He died at Goodnestone Court, Kent, in 1710. He deserves consideration here as the defender of his father's theological views, in whose behalf he published two tracts, *Complaint* (1681):—*Exceptions against W. Rogers's Strict-*

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ures on Isaac Penington's Writings (1695):—*Certificates on Behalf of S. Jennings* (1695), and five tracts (1695–97) in defence of the Quakers, in answer to the publications of George Keith (q. v.).—Allibone, *Dict. of Brit. and Amer. Auth.* ii, 1550.

Penini, JEDAJA, BEN-ABRAHAM BEDRASHI, a Hebrew poet of much celebrity, and a writer of great originality and research, was born at Barcelona, in Spain, in 1280, and died about 1340. He is the author of a few poetical compositions, which are more esteemed for the ingenuity and studied labor of which they bear the marks than for any intrinsic poetical merit. For instance, in one of these poems every word begins with the letter M. He has a better right to the title of "Orator" given him by his brethren, while Christian writers have compared him to Seneca, Lactantius, and Cicero. He owes this honor to his celebrated work entitled בְּחִינַת עוֹלָם (*Bechinath Olam*), "Examination of the World," a discourse or letter concerning the vanity of all earthly things, and the seeking of the kingdom of God. The learned Philip Aquinas, an Israelite converted to Christianity in the 17th century, wrote a French translation of it, *L'Examen du Monde* (Paris, 1629). Great praise has been bestowed on the work itself, and the way in which it is treated by its French translator, as well as by Buxtorf, who speaks of it as of "liber insignis tam quoad res, quam quoad verba, ut eloquentissimus habeatur, quisquis stylum ejus imitatur." It was also translated into German by different translators, and into English in 1806, and lately in the *Hebrew Review*, edited by M. I. Raphall (Lond. 1835), i, 135 sq. Being a great advocate of philosophical studies, Penini vehemently opposed the sentence of excommunication pronounced by Ibn-Adereth, which forbade the study of philosophical works (excepting medicine) before the age of twenty-five years, and addressed a letter to him, כְּתָב הַהִתְנַצְּלוּת, "Defence of the Study of Philosophy." He also wrote, לְשׁוֹן הַזָּהָב, "the Wedge of Gold," annotations on the Talmudic exposition of the Psalms (Midrash Tehillim):—An elucidation of Ibn-Ezra's "Exposition on the Pentateuch:"—The abovementioned poem, a prayer in verse, every line commencing with the letter מ, entitled בַּקָּשַׁת הַמְּמִין, translated into Latin by H. Prache (Leips. 1662), and into German by D. Ottenrosser (q. v.), Fürth (1808), and B. W. Prerau (Vienna, 1803):—A commentary on the Psalms:—Compendium of the canons of Avicenna:—Annotations on the Talmudic treatises Midrash Rabboth, Tanchum, and Siphre:—Treatise on the intellect and imagination:—"The Selection of Pearls," a collection of didactic sayings from the Greek and Arabic sages, since translated from the Arabic by rabbi Judah Ibn-Tibbon (q. v.). He is also said to have composed a work of some extent on the game of chess, under the title of מַעֲדַנֵּי מֶלֶךְ, "the Royal Delight." See Fürst, *Bibl. Judaica*, iii, 71 sq.; De Rossi, *Dizionario storico degli autori Ebrei* (Ger. transl. by Hamburger), p. 257 sq.; Wolf, *Bibl. Hebr.* iii, 291; Grätz, *Gesch. der Juden* (Leips. 1873), vii, 260 sq.; Jost, *Gesch. d. Judenth. u. s. Sekten*, iii, 29; Zunz, *Zur Geschichte u. Literatur* (Berlin, 1845), p. 467 sq.; id. *Literaturgeschichte der synagogalen Poesie* (ibid. 1865), p. 498; Lindo, *History of the Jews in Spain and Portugal*, p. 112 sq.; Finn, *Sephardim*, p. 302 sq.; Da Costa, *Israel and the Gentiles*, p. 302 sq.; Etheridge, *Introduction to Hebrew Literature*, p. 266; Ginsburg, *Commentary on Ecclesiastes*, p. 61, where a few pieces of the *Bechinath Olam* are translated (Lond. 1861); Delitzsch, *Zur Gesch. der jüdischen Poesie* (Leips. 1836), p. 348; Cassel, *Leitfaden für jüd. Geschichte und Literatur* (Berlin, 1872), p. 70. (B. P.)

Peninim. See RUBY.

Penin'nah (Heb. *Peninnah'*, פְּנִנָּה, *coral*; Sept. Φεννάνα), one of the two wives of Elkanah, the father of Samuel, of whom we only know that she bore children to her husband, and was not very generous in her bearing towards the other wife, Hannah (1 Sam. i, 2). B.C. cir. 1125.

Penitence (Gr. μετανοια; Lat. *pœnitentia*) is the older word for repentance (q. v.) used by the Vulgate, but replaced by *resipiscentia*, μεταμελεια, when the penitential scheme of the Latin Church was developed; for *pœnitentia* then became restricted to the *act* of repentance, i. e. the performance of the penances of the confessional. See PENANCE. Penitence is an enduring and penal condition; for there is an evident etymological connection between *pœna* and *punio*, both having their common origin in ποινή, a "fine," or "weregeld," for blood. The old form, in fact, of *punio* was *pœnio*, and is so written by Cicero, "Cum multi inimicos mortuos pœniantur" (*Tusc.* i, 44, and MSS. in Mil. 31; also, Aul. Gell. VII, iii, 54). Thus *mœrus*, whence *pomœrium*, for *murus*, from μοῖρα (quasi "allotment boundary"), *mœnio* for *munio*; *pœniceus* and *puniceus*, *pœnicus* and *punicus*. "Pœnitere" is explained as "pœnam tenere" by the ancient author of the treatise *De vera et falsa Pœnitentia*, in the works of Augustine, with direct reference to *punio*. "Pœnitere enim est pœnam tenere, ut semper puniat in se ulciscendo quod commisit peccando. Pœna enim proprie dicitur læsio quæ punit et vindicat quod quisque commisit" (c. xix). Isidore of Seville gives the same definition, "A punitione pœnitentia nomen accepit, quasi punitentia, cum ipse homo punit pœnitendo quod male admisit;" which is followed by the schools: "Pœnitentia quasi punitentia" (Hugo a S. Vict. *De Myst. Eccl.* c. iii.). Scotus slightly varies the definition, "quasi pœnæ tenentia." Hence the idea of penitence involves a lasting remorse for sin—"yea, what revenge," as St. Paul expresses it; and in this it is distinguished from the initiative repentance that leads to conversion and baptism. Thus *penitence* may be said to be a correlative term of *repentance*, as *renovation* is of *regeneration*.

Penitence is also used for a discipline or punishment attending repentance, more usually called *penance*. It also gives title to several religious orders, consisting either of converted debauchees and reformed prostitutes, or of persons who devote themselves to the office of reclaiming them. See PENITENTS.

Penitential (*Codex Pœnitentialis*) is an ecclesiastical book in the Romish Church which contains everything relating to the imposition of *penance* (q. v.) and the reconciliation of penitents (q. v.). It appoints the time and manner of penance to be regularly imposed for every sin, and forms of prayer that are to be used for the receiving of those who entered upon penance, and reconciling penitents by solemn absolution; a method chiefly introduced in the time of the degeneracy of the Church. There are various penitentials, as the Roman Penitential, and the Penitentials of Bede, and of Theodore of Tarsus, archbishop of Canterbury, etc.

Penitential Priests, officers appointed in many ancient churches, when private confession was introduced, for the purpose of hearing confessions and imposing penances. The office originated in the time of the Decian persecution, and was abolished by Nectarius, bishop of Constantinople. The example of Nectarius was followed by all the bishops of the East, but the office was continued in the Western churches, chiefly at Rome. The Council of Lateran, A.D. 1215, ordered all bishops to have a penitentiary; and such a dignitary is still connected with most Romish cathedrals, whose duties, however, are quite different from those of the original penitentiary.

Penitential Psalms. These are usually reckoned seven. They are so called because they are regarded as specially expressive of sorrow for sin, and accepted by Christian devotion as forms of prayer suitable for the repentant sinner. They are Psalms vi, xxxii, xxxviii, li, cii, cxxx, and cxliii according to the A. V., which correspond with vi, xxxi, xxxvii, l, ci, cxxix,

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and cxlii of the Vulgate. These Psalms have been set apart from a very early period, and are referred to as such by Origen (*Hom. ii in Leviticum*). Pope Innocent III ordered that they should be recited in Lent. They have a special place in the Roman Breviary, and more than one of the popes attached an indulgence to the recital of them. The most deeply penitential, and the most frequent in use, both public and private, is the 51st Psalm, or the *Miserere* (50th in the Vulgate.)

Penitentiary is a word which has been variously applied. (I.) In the early Christian Church it designated certain presbyters or priests, appointed in every church to receive the private confessions of the people; not in prejudice to the public discipline, nor with the power of granting absolution before any penance was performed, but in order to facilitate public discipline, by acquainting the people what sins were to be expiated by public penance, and to appoint private penance for such private crimes as were not proper to be publicly censured (Bingham, *Orig. Eccles.* bk. xviii, ch. iii). The office of general confessor, or penitentiary priest, in a diocese, mentioned by Sozomen and Socrates, was abrogated in the East by Nectarius of Constantinople in the reign of the emperor Theodosius. It subsists, however, to this day in the Romish Church, where the penitentiaries are of various rank and dignity. Thus there are, 1. The cardinal grand penitentiary, who presides over the tribunal of the penitentiaries at Rome; and 2. Penitentiary priests, established for the hearing of confessions in the three patriarchal churches at Rome, viz. those of the Vatican, the Lateran, and of Santa Maria Maggiore. 3. Penitentiary priests, established in the cathedral churches for the purpose of absolving cases reserved to the bishops of the several dioceses. The Council of Trent (sess. 24, c. 8) decreed that every bishop should establish in his cathedral church a penitentiary, who must be either a master, a doctor, or a licentiate in theology or in the canon law, and of the age of forty years.

(II.) The term is applied among Protestants to such houses as have been established for the reception and reformation of females who have been seduced from the path of virtue. Of penitentiaries, in this sense, there are 63 in Great Britain and Ireland, capable of receiving 2657 inmates, besides numerous small private "Homes." The single condition of admission to most of the institutions is "penitence," a desire and endeavor to return to a virtuous life. The inmates remain in the strictest seclusion for periods varying from a few months to two years, the average time being about a year; they then return to their friends, or to situations provided for them. It is an invariable rule not to dismiss any one without seeing that she is provided with the means of honest subsistence. During their seclusion they are employed in needlework, washing, and housework. The ages at which they are received vary from fourteen to forty. In the metropolis there are 19 institutions, accommodating 1155 women; in other towns of England, 34 institutions, accommodating 1116; and in the chief towns of Scotland and Ireland, 10 institutions, with accommodation for 386. One third of the provincial and one half of the metropolitan establishments have been created in the last ten years. The oldest institution in existence is the London Magdalen Hospital, opened in 1758; the next, that of Dublin, 1767; Edinburgh follows in 1797; and none of the others date earlier than the present century. The results of these penitentiaries, as far as they can be ascertained, are excellent. During the last one hundred years, 8983 women have passed through the London Magdalen. This most important and useful institution is supported by voluntary contributions, patronized by royalty, and conducted on truly Christian principles, by means of which numbers of miserable outcasts have not only been recovered to the proprieties of moral conduct, but have given satisfactory evidence of genuine conversion to God.

(III.) In the United States the name, having been adopted by the Quakers of Pennsylvania in 1786, when they caused the legislature of that state to abolish the punishments of death, mutilation, and the whip, and to substitute solitary confinement as a reformatory process, is applied to all those prisons which are constructed on reformatory principles, whether the convicts be men or women. The happiest results have flowed from the efforts of the Prison Discipline Society directed to this point. See PRISON REFORM.

Penitents (I) is a name for those members of the Church who, having offended the laws of God or the ecclesiastical canons, seek reconciliation. Penance (q.v.), in the primitive Church, as Coleman, from Augusti, remarks, was wholly a voluntary act on the part of those who were subject to it. The Church not only would not enforce it, but refused even to urge or invite any to submit to the penitential discipline. It was to be sought as a favor, not inflicted as a penalty. The offending party had, however, no authority or permission to prescribe his own duties as a penitent. When once he had resolved to seek the forgiveness and reconciliation of the Church, it was exclusively the prerogative of that body to prescribe the conditions on which this was to be effected. No one could even be received as a candidate for penance without permission first obtained of the bishop or presiding elder. The period of penitential probation differed in different times and places, but in general was graduated according to the enormity of the sin, some going so far in their rigor [see NOVATIAN] as, contrary to the clearly expressed sense of the Church, to carry it even beyond the grave. In the earlier ages much depended upon the spirit of each particular Church or country; but about the 4th century the public penitential discipline assumed a settled form, which, especially as established in the Greek Church, is so curious that it deserves to be briefly described. Sinners of the classes already referred to had their names enrolled, and were (in some churches, after having made a preliminary confession to a priest appointed for the purpose) admitted, with a blessing and other ceremonial, by the bishop to the rank of penitents. This enrolment appears to have commonly taken place on the first day of Lent.

The penitents so enrolled were divided into four distinct classes, called by the Greeks *προσκλαίοντες*, *ἀκροώμενοι*, *ὑποπίπτοντες*, and *συνιστάμενοι*; and by the Latins *flentes*, *audientes*, *substrati*, and *consistentes*—that is, the mourners or weepers, hearers, kneelers, and co-standers. The duties required of penitents consisted essentially in the following particulars: 1. Penitents of the first three classes were required to kneel in worship, while the faithful were permitted to stand. 2. All were required to make known their penitential sorrow by an open and public confession of their sin. This confession was to be made, not before the bishop or the priesthood, but in the presence of the whole Church, with sighs and tears and lamentations. These expressions of grief they were to renew and continue so long as they remained in the first or lowest class of penitents, entreating at the same time in their behalf the prayers and intercessions of the faithful. Some idea of the nature of these demonstrations of penitence may be formed from a record of them contained in the works of Cyprian. Almost all the canons lay much stress upon the sighs and tears accompanying these effusions. 3. Throughout the whole term of penance all expressions of joy were to be restrained, and all ornaments of dress to be laid aside. The penitents were required, literally, to wear sackcloth, and to cover their heads with ashes. Nor were these acts of humiliation restricted to Ash-Wednesday merely, when especially they were required. 4. The men were obliged to cut short their hair, and to shave their beards, in token of sorrow. The women were to appear with dishevelled hair, and wearing a peculiar kind of veil. 5. During the whole term of penance, bathing, feasting, and sensual gratifications,

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allowable at other times, were prohibited. In the spirit of these regulations, marriage was also forbidden. 6. But the most eminent act of penance was the *exomologesis*, or confession of sins, which was a public acknowledgment of offences, and a declared resolution of never relapsing into the like (Bingham, *Origines Eccles.* bk. xviii, ch. i–xiii). 7. Besides these restrictions and rules of a negative character, there were certain positive requirements with which the penitents were expected to comply. They were obliged to be present, and to perform their part, at every religious assembly, whether public or private, a regulation which neither believers nor catechumens were required to observe. They were expected to abound in deeds of charity and benevolence, and particularly in almsgiving to the poor. Especially were they to perform the duties of the *parabolani* (q. v.) in giving attendance upon the sick, and in taking care of them. These offices of kindness they were expected particularly to bestow upon such as were affected with contagious diseases. It was also their duty to assist at the burial of the dead. The regulations last mentioned are supposed to have been peculiar to the Church of Africa. These duties and regulations collectively were sometimes included under the general term ἐξομολόγησις, *confession*. By this was understood not only words, but works, both, in connection, being the appropriate means of manifesting sorrow for sin and the purpose of amendment. The *flentes*, or mourners, were rather candidates for penance than penitents strictly so called. Their station was in the church porch, where, according to Tertullian (*De Pœnit.* c. ix), they lay prostrate, imploring the prayers of the faithful as they went in, and desiring to be admitted to the public penance of the church. The *audientes*, or hearers, were those who, being admitted to penance, had the privilege of entering into the church, in the *narthex*, or lowest part of which they were allowed to stay, and hear the Scriptures read and the sermon preached, but they were obliged to depart before any of the common prayers began. In this station they were to continue one, two, or three years, according to the magnitude of their offence. The *substrati*, or kneelers, were permitted to remain in the church after the hearers had been dismissed, and join in certain prayers which were specially offered up for them while they were kneeling, and to receive the bishop's benediction. Their station was within the nave or body of the church, near to the *ambo*, or reading-desk. The *consistentes*, or co-standers, had the liberty, after the other penitents were dismissed, to stand with the faithful at the altar, and join in the common prayers, and see the oblations offered; but they were not allowed to make their own oblations, nor to partake of the Lord's Supper with the other communicants. At length, when they had passed through these several degrees of penance, they were admitted to the Eucharist, and were then said to attain to perfection, the participation of the Eucharist being deemed the highest state, or consummation and perfection, of a Christian.

When a penitent desired to be admitted to do public penance, and his petition was accepted, the first step was to grant him penance by imposition of hands; at which time he was obliged to appear in sackcloth, and with ashes upon his head. Some think that this was always done precisely on Ash-Wednesday, the first day of Lent, which was thence called *dies cinerum*, or the day of sprinkling ashes. But of this practice there is no certainty. The time to be spent in each of these grades at first differed very much according to times and circumstances, but was afterwards regulated by elaborate laws, called penitential canons. Still it was in the power of the bishop to abridge or to prolong it; a power the exercise of which is connected with the historical origin of the practice of indulgence (q. v.). The penitent, in ordinary cases, could only be restored to communion by the bishop who had excluded him, and this only at the expiration of the appointed time, unless the bishop himself had shortened it; but in case of dangerous illness he might be restored, with the condition, however, that if he recovered from the illness the whole course of penance should be completed. The reconciliation of penitents took place commonly in Holy Week, or *Passion Week;* hence also called *Hebdomas Indulgentiæ*, or Indulgence Week. It was publicly performed by the bishop in the church, with prayer and imposition of hands. It was followed by the administration of communion. Of the four grades of penitents, the first two hardly appear in the Western Church. It is a subject of controversy whether, and how far, this discipline was extended to other than *public* sinners; but it seems certain that individuals, not publicly known as sinners, *voluntarily* enrolled themselves among the penitents. If any of the clergy were guilty of a crime to which public penance was annexed, they were first deposed from the rank of the clergy, and then subjected to the ordeal, like the laity themselves. This public discipline continued in force with greater or less exactness in the 5th, 6th, and 7th centuries, gradually, however, being replaced by semi-public, and ultimately by private penance. In the 11th and 12th centuries the public penance had entirely disappeared. For literature, see the art. PENANCE, to which add Augusti, *Denkwürdigkeiten der Christl. Archäologie.* (J. H. W.)

Penitents (II). There are in the Roman Catholic Church several orders or *fraternities* (as they are called) *of penitents*, of both sexes. These are secular societies, who have their rules, statutes, and churches, and make public processions under their particular crosses or banners. Of these it is said there are more than a hundred, the most considerable of which are as follows:

1. The White Penitents, of whom there are several different bodies at Rome, the most ancient having been constituted in 1264 by Gonfalon, in the church of San Major: in imitation of which four others were established in the church of Ara-Cœli; the first under the title of the Nativity of Christ, the second under the invocation of the Holy Virgin, the third under the protection of the Holy Innocents, the fourth under the patronage of St. Helena. The brethren of this fraternity every year give portions to a certain number of young girls as a marriage dower. The habit of these penitents is a kind of white sackcloth, and on the shoulder

White Penitent.

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is a circle, in the middle of which is a red and white cross.

2. Black Penitents, the most considerable of which are the Brethren of Mercy, were instituted in 1488 by some Florentines, in order to attend criminals during their imprisonment and at the time of their death. On the day of execution they walk in procession before them, singing the seven penitential psalms and the litanies; and after they are dead they take them down from the gibbet and bury them. These penitents wear black sackcloth, and hence they are sometimes called *Friars of the Sack*. There are others whose business it is to bury such persons as are found dead in the streets: these wear a death's head on one side of their habit.

3. There are also blue, gray, red, green, and violet penitents, all whom are remarkable for little else besides the different colors of their habits.

4. Penitents or converts of the name of Jesus are a congregation of religious at Seville, in Spain, consisting of women who have led a licentious life. This monastery, founded in 1550, is divided into three quarters: one for professed religious, another for novices, and a third for those who are under correction. When these last give signs of a real repentance, they are removed into the quarter of the novices, where, if they do not behave themselves well, they are remanded to their correction. They observe the rule of St. Augustine.

5. Penitents of Orvieto are an order of nuns instituted by Antonio Simoncelli, a gentleman of Orvieto, in Italy. The monastery he built was at first designed for the reception of poor girls abandoned by their parents, and in danger of losing their virtue. In 1662 it was changed into a monastery, for the reception of such as, having abandoned themselves to impurity, were willing to reform and consecrate themselves to God by solemn vows. Their rule is that of the Carmelites.

6. The Order of Penitents of St. Magdalen was established about the year 1272, by one Bernard, a citizen of Marseilles, who devoted himself to the work of converting the courtesans of that city. Bernard was seconded by several others, who, forming a kind of society, were at length erected into a religious order by pope Nicholas III, under the rule of St. Augustine. Gesney says they also made a religious order of the penitents, or women whom they converted, giving them the same rules and observances which they themselves kept.

7. The Congregation of Penitents of St. Magdalen of Paris. By virtue of a brief of pope Alexander, Simon, bishop of Paris, in 1497, drew them up a body of statutes, and gave them the rule of St. Augustine.

See *Hist. du Clergé seculier et regulier*, i, 361 sq.; ii, 386; iii, 135, 249. See MAGDALEN, RELIGIOUS ORDER OF. (J. H. W.)

Penknife (חֶצֶר הַסֹּפֵר, *táar has-sópher*, Jer. xxxvi, 23). The translation of this phrase by "penknife," is substantially correct, but a more literal rendering, "the scrivener's knife," would have been preferable; this was used to sharpen the point of the writing-reed. See KNIFE; WRITING.

Penn, Abram, M.D., a minister of the Methodist Episcopal Church, was born in the county of Patrick, Va., in the year 1803. In early life he studied medicine, but while he was absent at Philadelphia, attending lectures, his wife died, which was the cause of his awakening. He at once began to seek Christ, gave up the study of medicine, and returned home. Two years after he offered himself to the Virginia Conference, and was received on trial in 1825. He rose rapidly as a minister, and from his reception until broken down by disease he exhibited constancy, zeal, and a uniformity and depth of piety seldom manifested. He was eminently successful as a preacher, and enjoyed a popularity almost unbounded. His talents were not of the highest order, yet he possessed a clear, vigorous, and comprehensive mind, well stored with valuable information. With a graceful diction, rich imagination, and great zeal and earnestness of manner, he took a high position among the ministers of the Church. He was a devoted son of Methodism, an unflinching advocate of her doctrines and rights, of her polity and discipline. The leading feature of his character was a dauntless, straightforward honesty that needed no disguise for itself, and was impatient of dissimulation and disguise in other men. Yet there was in Dr. Penn a fountain of geniality that made his society peculiarly agreeable, and secured him the ardent attachment of many warm and admiring friends. He suffered much in the later years of his life with a most distressing affection of the heart. Many times it brought him to the very gates of death, but he would rally again, and go on in the path of duty and toil. At length disease gained the mastery, and peacefully, joyfully, he resigned his soul into the hands of his Creator. A life pious, devoted, and useful was crowned by a death calm, peaceful, triumphant. See Bennett, *Methodism in Virginia* (Richmond, 1871, 12mo), p. 731 sq.

Penn, Granville, youngest son of the Hon. Thomas Penn (son of the founder of Pennsylvania) by lady Juliana Fermor, fourth daughter of Thomas, first earl of Pomfret, was born in 1761. He was for some time an assistant chief clerk in the War Department, for which he received a pension of £550, and succeeded to the family estates upon the death of his brother, John Penn, LL.D. Granville Penn has conferred an inestimable service on the Church by his learned and valuable contributions (extending over a period of about thirty years) to theological literature. He died in 1844. We quote of his works: *Critical Remarks on Isaiah vii*, 18 (Lond. 1799, 4to):—*Remarks on the Eastern Origination of Mankind, and of the Arts of Cultivated Life* (1799, 4to):—*Three Copies of his Greek Version of the Inscription on the Stone from Egypt* [Rosetta, etc.] (1802, 8vo):—*Observations in Illustration of Virgil's Fourth Eclogue* (1810, 8vo):—*A Christian's Survey of all the Principal Events and Periods of the World* (2d ed. 1812, 8vo):—*The Bioscope, or the Dial of Life Explained* (1814, sm. 8vo):—*The Prophecy of Ezekiel concerning Gog*, etc. (1814, 8vo):—*Original Lines and Translations* (1815, 8vo):—*Institutes of Christian Perfection of Macarius*, translated from the Greek (1816, sm. 8vo; 2d ed. 1828, 12mo):—*An Examination of the Primary Argument of the Iliad* (1821, 8vo):—*A Comparative Estimate of the Mineral and Mosaical Geologies* (1822, 8vo; suppl. 1823, 8vo; 2d ed. [of the whole] revised and enlarged with relation to the latest publications on Geology, 1825, 2 vols. 8vo; again, 1844, 2 vols. in one, 8vo):—*Memorials of the Professional Life and Times of Sir William Penn, knight*, etc., 1644–1670 (1833, 2 vols. 8vo):—*The Book of the New Covenant of our Lord and Saviour Jesus Christ; being a Critical Revision of the Text and Translation of the English Version of the New Testament, with the aid of most ancient Manuscripts unknown to the Age in which that Version was put forth by Authority* (1836, 8vo):—*Annotations to the Book of the New Covenant*, etc. (1837, 8vo):—*Supplemental Annotations to the Book of the New Covenant, with a Brief Exposure of the Strictures of the Theological Reviewer for July* (1837, 1838, 8vo). See *Lond. Lit. Gaz.* Jan. 28, 1837; Allibone, *Dict. of Brit. and Amer. Auth.* ii, 1550.

Penn, James, was a theologian who flourished in the 18th century, first as under grammar-master of Christ Church Hospital, and afterwards as vicar of Clavering-cum-Langley, Essex. He published several works on theology, but there is not much valuable interpretation of the Scriptures, and far too large a portion of controversial spirit. We quote of his works: *Various Tracts* (Lond. 1756, 8vo), theological:—*Various Tracts* (1762, 8vo), theological:—*Three Sermons* (1769, 8vo):—*Sermons and Tracts* (1777, 8vo). He also published a number of occasional sermons, etc. See Orme, *Bibl. Bib.*; Allibone, *Dict. of Brit. and Amer. Auth.* ii, 1551.

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Penn, John, an English divine, was born in 1743. He flourished as vicar of Roughton, Norfolk, and subsequently of Beccles, where he died in 1814. He published *Sermons on Various Subjects* (1792, 2 vols. 8vo). See Allibone, *Dict. of Brit. and Amer. Auth.* ii, 1551.

Penn, William, conspicuous as a leader of a Christian sect, philanthropist, founder and legislator of a colony which has expanded into the second state of the American Union, was born in London, England, Oct. 14, 1644. He was the son of Sir William Penn, a gentleman of Welsh descent, who, first as a captain, then as an admiral in the British navy, by several victories at sea and the capture of Jamaica, greatly contributed towards the English maritime ascendency over the Dutch, and stood in high favor with court and country. His mother, Margaret, was the daughter of John Jasper, a Rotterdam merchant, an amiable, sensible woman. Young William was started to a careful education befitting his rank at the school of Chigwell, Essex, and, duly prepared, in his fifteenth year entered the college of Christ's Church, Oxford. He is described as from his earliest youth remarkable for an amiable disposition, docility, and uncommon aptitude, beauty in person, and altogether a harmonious development of faculties — physical, intellectual, and moral. He advanced rapidly in his studies, and cultivated the acquaintance of those classmates who were most distinguished for learning and good conduct; among their number was John Locke (q. v.). Enjoying excellent health and strength, he engaged also and delighted in athletic exercises — sports of the leisure hours — such as fencing, shooting, boating. On the whole, he bade fair to make a career to distinction such as his ambitious father had in view, and most auspicious circumstances made easy to realize. This prospect, however, was suddenly changed in an unexpected manner, and the youth thrown into a train of thoughts much at variance with the usual pursuit of honor and glory. With other students, he attended a meeting of the society then lately formed by the agitation of George Fox (q. v.). The speaker on this occasion was Thomas Lee, who had formerly belonged to the university. His discourse made a deep impression on Penn, reviving certain religious ideas which, as he confessed, had seriously occupied his mind when he was only twelve years old. Some of his classmates were equally affected. In consequence they ceased to attend the worship of the Established (Episcopal) Church, as running into ritualism and formality, and held conventicles of their own, where they exhorted and prayed and discussed theological topics. Reprimanded and fined for "nonconformity," they nevertheless persisted in their proceedings; they went even farther. When the students were enjoined to wear again the surplice, which had been abolished since the Reformation, they (the conventiclers) not only refused compliance with the royal order, but fell upon those who appeared in the hateful popish garment. Hence the severest punishment which the college authorities could inflict was pronounced against the refractory pupils. Among those thus expelled from the college was Penn. The feelings of the admiral can easily be imagined. William's reception at home was not the most cordial. Highly incensed at the views and actions of his son, on whom he otherwise doted, he first tried remonstrances, then threats, at last even bodily chastisement, to induce a change of sentiment and conduct; but in vain. He concluded by sternly interdicting the paternal roof. Young William, although strongly attached to his father, who was hot-headed and hasty, but kindly at heart, bore it gently, yet remained firm in his purpose and faith. After a while, by the intercession of lady Penn, the admiral relented so far as to allow William to return home, and finally sent the youth travelling (1662) into France and Italy, in the hope that acquaintance with the world might divert and alter his mind. During this tour, furnished with letters of introduction and his own prepossessing exterior, he was well received in the brilliant circles of Paris and at the court of Louis XIV. In Saumur he enjoyed the intercourse of a prominent Protestant divine, Moses Amyrault, and devoted a couple of months to becoming familiar with theological matters. He spent about two years on the Continent, as it seemed to good advantage and the satisfaction of his father, who recalled him, when he had gone as far as Turin, to take charge of his affairs while he was absent at sea. To prevent any relapse into his former oddities, it was deemed proper to keep him busy, and, as the best preparation both for family and state affairs, he was entered at Lincoln's Inn to study law. This curriculum was soon interrupted by the plague which broke out in the metropolis. To remove him out of danger, he was despatched to Ireland, where in the county of Cork the admiral owned large estates. With letters to the viceroy, the duke of Ormond, who was an intimate friend of the admiral, William was a welcome guest at the gay vice-regal court. During this visit he had a special opportunity of ingratiating himself, and still more rising in estimation. When at Carrick-Fergus a mutiny broke out among the troops. Young Penn volunteered his services, under the command of the viceroy's son, to assist in reducing them to obedience, and by his coolness and courage displayed in the affair earned general praise. Elated by this success, he resolved to choose the profession of arms as his way to fame and fortune; and so enraptured was he with that idea that he had his picture painted in military dress, said to be the only one for which he ever sat. Unexpectedly and strangely, the admiral, even disregarding the duke's (Ormond's) congratulation about his son's bravery, etc., disapproved of this step, and ordered him to superintend the management of his Irish possessions. Reluctantly but promptly he obeyed. While so engaged business called him to the city of Cork. There he met again the Quaker preacher who had made so strong an impression on him in Oxford. His old convictions revived. He attended Lee's meetings, and finally professed publicly adherence to his doctrines. Ere long (1667) he had to share also their lot of persecution. He was, with eighteen others of the sect convened for nonconformity worship, arrested and imprisoned. A letter which he immediately addressed to the earl of Orrery, lord president of Munster, showing the injustice of the proceeding, and advocating general religious toleration, soon effected his own release. This was probably the first time he touched the keynote of his life, which subsequently resounded frequently and in many variations in his words and actions. Great was the chagrin of the parent when the news of this new conversion reached him — a reverse of all his fond hopes and aspirations. William was immediately called home. Could it be true? A fine young gentleman of twenty-three, polished and courtly in address, distinguished for sprightly wit and profound erudition, admired for martial courage, with honors and wealth ready to fall to him almost at the asking, consorting with the despised people nicknamed Quakers — self-styled Friends — followers of a ranting, enthusiastic cobbler! It was even so. Young Penn, looking more to the merits of the underlying truth than to external appearances, modestly avowed his principles; and while expressing his sincere desire to obey his father in everything that did not conflict with his duty to God, he declared he could not abandon his religion, his duty to his heavenly Father being paramount to all other considerations. The admiral, so used to command, descended to resort with his beloved son to expostulation, argument, persuasion, entreaty; yea, he even proposed a compromise — to overlook the rest of his opinions provided he would agree to uncover his head before his majesty the king, the duke of York, and himself, acknowledging them as his superiors. Yet even this trifling request William refused to entertain, after having implored by prayer God's help and illumination. A second banishment from home ensued, throwing him on the hospitality of friends and the clandestine supplies

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of money from a tender-hearted mother, since he, with all his accomplishments, had no certain profession to fall back upon for support. But in spite of all the adverse surrounding circumstances, and the sad feelings of a sensitive heart, he continued with his whole soul to work in the holy cause he had embraced by deed, word, and writing. We may here observe it was principally Penn, in connection with Robert Barclay, George Keith, and Samuel Fisher, who tempered the rude and irregular utterances of George Fox, and reduced them to a system of doctrine and discipline, the main features of which are still preserved as the rules of the Society of the Friends. The first essay published by Penn, under the title *Truth Exalted*, was addressed to lay and clericals, to the king and the people, exhorting all to examine into the foundation of their faith, etc. On account of a succeeding publication, *The Sandy Foundation Shaken*, he had to undergo an imprisonment in the Tower (1668-69). It was declared heretical, as, among other things, it attempted to refute "that the Godhead existed in three separate persons." During this incarceration, when it was reported to him that the bishop of London had threatened, "Penn must either recant or die in it," he said, "Then the prison shall be my grave before I will budge a jot: my conscience I owe to no mortal man;" and in this expected martyrdom he wrote one of his most popular treatises, *No Cross, no Crown;* followed shortly after by another, *Innocency with her Open Face*, in which he acknowledged Christ's divinity. This latter pamphlet gave somewhat better satisfaction to the clergy, and the intercession of the duke of York with the king effected, after nearly nine months' confinement, his liberation. But in August, 1669, he was again arrested for preaching in the open street before the Friends' meeting-house, which was shut, and kept closed against them by a guard of soldiers. On the occasion of this trial before mayor (of London), recorder, and aldermen, he made a most manly defence, not only of his own case, but of the liberties of the English people so greatly involved in this case, and won from the jury an honest verdict of acquittal. The magistrate turned now in anger against the jury, and fined the members, and imprisoned them until the fine should be paid. An appeal, however, pronounced this absurd sentence, which would render the jurors only tools of the judge, illegal. Penn and Mead were fined for contempt of court, because they had kept their heads covered. The admiral settled this matter, although his son protested. About this time a reconciliation took place between father and son. The admiral's health had been of late fast declining, and he learned to see earthly things, however splendid, in a more sober light. William, too, had gained greatly in his esteem by the firm and able stand he had made in the last trial. Without being a Simeon, he could easily foresee the thorny paths, the persecutions and dangers, which such a character would have to encounter, and with paternal solicitude he made to the king and to the duke of York the dying request that they might extend to his son their protection. The promise was graciously given, and in after-years truly complied with on their side, and duly and gratefully appreciated by him on whom it was conferred. He remained at his father's bedside, watching him with tender assiduity until he breathed his last, and had even the gratification to hear from the lips of the dying man, "Let nothing in the world tempt you to wrong your conscience," etc., a confirmation of what William had contended for. Admiral Penn died Sept. 16, 1670, and left William property yielding an annual revenue of £1500 ($7500), and a claim of £16,000 ($80,000) on the government, due for services and money advanced to the crown. Shortly after this event he was again committed by the lieutenant of the Tower rather arbitrarily to the loathsome prison of Newgate for addressing a meeting on the street on religious subjects, and refusing to take the oath of the Oxford Act, which, according to his view, applied only to persons in orders addressing unlawful assemblies. He employed during this term of six months his pen busily in support of his principles and in defence of his society. Among the treatises issued from this dungeon stands pre-eminent for ability, learning, and charity, *The Great Cause of Liberty of Conscience once more briefly Debated and Defended by the Authority of Reason, Scripture, and Antiquity.* After the expiration of his imprisonment he visited the Continent on a religious mission, and travelled through Holland and some parts of Germany. After his return to England (1672) he married the daughter of Sir William Springett, of Darling, Sussex, and then connected with the Quakers by her mother, who had become the wife of Isaac Penington (q.v.). His domestic relations and the attention required for the management of his extensive private affairs did not abate his zeal in behalf of what he deemed true religion. He engaged either in controversies or in exposing the hardships to which his society was subjected by oppressive and unequal laws. He also wrote during this period a treatise *On Oaths*, and another on the *Necessity of Religious Toleration*, in which he ventured to maintain that the civil affairs of all governments may be peaceably transacted under the different liveries or trims of religion. "So far from a government being weakened or endangered by a variety of religious sentiments," he writes, "it is, on the contrary, strengthened by them, provided that all are equally tolerated; for it prevents combinations against the government."

In 1677 he undertook with Fox and Barclay another journey to Holland and Germany, to make converts no less than to smooth the way of the persecuted. In the former country he preached with great acceptance; but in the latter empire, although the countess-palatine Elizabeth, granddaughter of James I, favored his intentions, he found less appreciation, perhaps because less understood or less needed, the Peace of Westphalia, ending the Thirty-years' War, having at least partially settled the principle of religious tolerance. On his return he was called upon to defend his cause before a committee of the Commons, Parliament inclining to severer measures against people who differed so much in their habits, and demanded liberty of faith and conscience for all, even Roman Catholics. For the last ten years continually harassed, he now conceived a plan by which he might escape further trials and troubles, and realize his ideal of Christianity, viz., by founding a commonwealth after his own model in the transatlantic territories of Great Britain. By his transcendent abilities, his efforts, not to mention the sacrifices and personal sufferings in behalf of the sect, his honesty, his wealth and rank, overshadowing influence, and his beneficence, he had become, without seeking the position, their head and leader, and was consulted also in other not strictly religious matters. Thus it came to pass that he was appealed to in difficulties and disputes that had arisen between two Friends, Edward Byllinge and John Fenwick, so-called proprietors of lands in New Jersey. William Penn as referee carefully examined the matter, and made his award. Fenwick refused to comply. Finally, however, by Penn's good offices the dispute was adjusted. Byllinge, who afterwards became embarrassed, wished to transfer his interest in the territory to his creditors, but in order to make the property more available entreated Penn to act as assignee. Penn became thereby (1675) instrumental in the settlement of New Jersey, with a constitution of equitable rights. In this way engaged in colonizing West New Jersey, and subsequently as a purchaser also of the eastern part of that province, he acquired a knowledge of the adjoining region. This promised to be a place of refuge and security, where the distressed Friends and others might enjoy civil and religious liberty. He applied to king Charles II, the friend and patron of his father, and, "after many waitings, watchings, solicitings, and disputes in council," obtained the grant of a tract of land in payment of the governmental debt above mentioned. The patent bears the date of

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March 4, 1681, and comprised lands on the Delaware River, including also settlements previously made by Sweden and Holland with 2000 inhabitants, to whom a royal proclamation was issued April 2, 1681. The new province, against his own wish, for he wanted it called New Wales or Sylvania, was named by the king, as he pleased to pretend, in memory of admiral Penn, Pennsylvania. Penn himself says of this grant: "It is a clear and just thing; and my God, that has given it me through many difficulties, will, I believe, bless and make it the seed of a nation. I shall have a tender care to the government that it will be well laid at first." He forthwith (July 11, 1681) published an account of his acquisition, and invited purchasers at the rate of forty shillings a hundred acres, subject to a quit-rent of one shilling per annum forever. The next object of colonization was to establish an asylum for the Quakers, who were still persecuted, to form a people whose morals would correspond with the purity of the faith they professed, and to demonstrate that the use of arms was unnecessary for the protection of society. The propagation of his religious views, however, was a secondary consideration; his form of government he was anxious to submit to the test of reality and experience in general. Soon after preliminary arrangements had been made, three ships, with numerous emigrants of his own persuasion from England and Wales, were despatched—the *Amity* and *John and Sarah* to sail from London, the *Factor* from Bristol. The expedition was under the control of colonel William Markham, Penn's relative, as his deputy, joined with others as commissioners authorized to confer with the aborigines on the purchase of land (for he considered the royal patent invalid as to them), and to conclude a treaty of amity. He instructed his agents to bear themselves with candor, justice, and humanity, and addressed to the Indians a letter of the same sentiments, sent presents to the chiefs, and merchandise to pay for the land bargained for. In the following year (1682) Penn himself, leaving his wife and children in England, crossed the ocean, to settle the affairs of the new colony. On Dec. 14, 1682, he held a grand council with the sachems and their people, assembled in great numbers, trusting himself, with his European train, unarmed among the wild sons of the forest. The savages, at a sign from their head sachem, throwing bows and arrows to the ground, seated themselves in a semicircle around their chiefs. The locality chosen was then called Shackamaxon: it bears now the name of Kensington, a suburb of the present Philadelphia; a gigantic elm, with its widespreading branches, formed the main spot of their gathering (the tree was blown over in 1810, when it was, by its annual growth-rings, ascertained to have been two hundred and eighty-three years old, consequently one hundred and fifty-five at the time). The place is now marked by a marble monument. We have no space here to detail the tenets of the principal party interested [see FOX; FRIENDS; QUAKERS], but we cannot withhold an account of this transaction as a memorable manifestation of their Christianlike policy and practice, which, if followed consistently, would have saved millions of lives and treasure, and crowned Christian colonists with the renown of true missionaries of the Gospel of Peace. Penn addressed them by interpreter substantially as follows: "The Great Spirit who rules the heavens and the earth, the Father of all men, bore witness to the sincerity of his wishes to dwell with them in peace and friendship, and to serve them with all his power. Himself and followers had met them unarmed, because their religion forbade the use of hostile weapons against their fellow-creatures. They came not to injure others—that was offensive to the Great Spirit; but to do good, in which he delighted. Having met in the broad way of truth and benevolence, they ought to disdain deception, and to regulate their conduct by candor, fraternity, and love." Unrolling the parchment, he explained the articles of the treaty and the terms of purchase. "By these," he continued, "they were protected in their lawful pursuits even in the lands they had sold. Their right to improve their plantations, and means to secure subsistence, would be in all respects similar to those of the English. Should unfortunately disputes arise between the two peoples, they should be adjusted by arbitrators composed of equal numbers of Indians and Englishmen." From the merchandise before him he then paid for the land to their satisfaction, and made them besides many presents. The sums which he spent for the purchase of all land on this and other occasions is computed at £6000 ($30,000). Laying the roll of parchment upon the ground, he bade them observe it as a sign "that the land should be thenceforth common to both peoples." "He would not," he added, "like the people of Maryland, call them his children or his brethren: for some parents chastised their children too severely, and brethren could disagree. Nor would he compare their friendship to a chain, which the rain might rust. But they would consider them as of one flesh and blood with the Christians, and the same as if one body was divided in two parts." Taking up the parchment, he presented it to the chief sachem, and desired that it might be carefully preserved for three generations, that their children might know what had passed, as if he remained to repeat it." The Indians in return made long and stately speeches, the gist and end of which was that they pledged themselves to live in love with William Penn and his children as long as the sun and moon would endure. This transaction is one of the brightest pages in American history, and has been honorably noticed even by the sarcastic Voltaire in these words: "This was the only treaty between these people (the natives) and the Christians which was not ratified by an oath, and which was never broken." For the space of more than seventy years, as long as the Quakers retained supremacy in the government of Pennsylvania, the peace and amity then solemnly promised never was violated, nor was the blood of a single Quaker shed by the Indians. It is significant that the place thus sanctified, near the junction of the Delaware and Schuylkill Rivers, and selected for the capital of his province, has become the largest inland city of the continent, the cradle of the American republic, and the centre of the late Centennial celebration. A few months after Penn bought the site from the Swedes, who had already erected a church there, and designed a map, according to which it was regularly laid out.

In the political construction of the new country, as proprietor empowered to enact laws with the assent of the freemen, he availed himself of this right in a manner which ranks him with Moses, Lycurgus, and Solon, without incurring their faults. His laws, although not exempt from error, are surely in advance of all similar works of his age, even Locke's plan of government adopted by lord Baltimore not excepted. His code is dated April 25, 1682, and was drawn up before he embarked. His friend, Algernon Sidney, was consulted in framing it. Of the twenty-four chapters of this document we will mention only a few of the more striking features:

1. "Almighty God being only Lord of conscience, Father of lights, and the author as well as the object of all divine knowledge, faith, and worship, who can only enlighten the mind and convince the understanding of people in reference to his sovereignty over the soul of mankind, therefore be it enacted, that no person now or hereafter living in the province, who shall confess one Almighty to be the creator and upholder and ruler of the world, and who professes himself or herself obliged in conscience to live peaceably and justly under civil government, shall in any wise be molested or prejudiced for his or her conscientious persuasion or practice; nor shall he or she at any time be compelled to frequent or maintain any religious worship, place, or ministry contrary to his or her mind, but shall freely and fully enjoy his or her liberty in that respect without any interruption or reflection; and if any person shall abuse or deride any other for his or her different persuasion or practice in religion, such shall be looked upon as a disturber of the peace, and be punished accordingly."

2. Yet only professed Christians were admitted to office,

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and of them such only as paid taxes; the purity of election was guarded by penalties against bribery, other corruption and frauds nowadays so frequently resorted to probably being then unknown and not thought of. Besides these he made very wise enactments.

3. The law of primogeniture, still to this day in force in England, was abolished; all members of a family should enjoy an equal share of inheritance.

4. Every one, rich or poor, was to learn a useful trade or occupation, the poor to live on it, the rich to have a resort, if they should become poor.

5. Even to malefactors his clemency extended; all penalties to have a tendency rather to improve than to punish the criminal. He substituted for about two hundred offences which were at that time capitally punished in England some milder penalty. Only murder and treason were punishable by death.

In March, 1683, he held in the infant settlement the second assembly, and, waiving some more of his proprietary privileges, amended "the frame of government," so that almost in all but the name Pennsylvania was rendered a representative democracy; and to his dying day he declared that if the people needed anything more to make them happy he would readily grant it. Says a modern writer: "In the early constitutions of Pennsylvania is to be found the distinct annunciation of every great principle, the germ, if not the development, of every valuable improvement in government or legislation which has been introduced into the political systems of more modern epochs." After having settled the provincial administration (five commissioners, with Lloyd as president during his absence), he returned in August, 1684, to England on account of his domestic affairs, and the prospect that, by his influence on king Charles II, he could give better protection to the increasing sect of the Quakers. In 1685 Charles II was succeeded on the throne by his brother, the duke of York, as James II. In accordance with the pledge given to the admiral on his death-bed, the new king bestowed on the son the same friendship he had on the deceased. Penn, therefore, failed not to attend the royal court, and tried to use as heretofore his influence for good. But these frequent visits at Whitehall were misconstrued, and the most invidious and ridiculous slanders were put in circulation. He was accused of being a Catholic, a disguised Jesuit, corresponding with the pope and trafficking with pardons to convicted criminals. All the actions which in the eyes of zealots might give color to these criminations may be easily explained by the radical principles of equal rights and tolerance to all denominations openly avowed by Penn, and by the promptings of broad humanity to redress or alleviate grievances of any kind so natural to his character. The facts are that, mainly through his influence on the monarch, in 1686 a proclamation was issued which, with a number of other Dissenters, set fourteen hundred imprisoned Quakers at liberty; and in 1687 another declaration for liberty of conscience to all, unrestricted by any test and penalties. When, under a liberal construction of this Nonconformity Act, the king filled offices with Catholics, and committed himself to other reactionary measures, the Whig party prevailed in Parliament (1688), and declared James, who left England, to have forfeited the crown, and installed William of Orange and Mary as rulers of the realm. Now a still graver offence, that of high-treason, was laid on Penn: the charge that, out of attachment to the fallen royalty, he was accomplice to a plot calculated to overthrow the newly chosen régime and restore the self-exiled James to the throne. The indictment rests mainly on the statement of the head-conspirator Preston, who, convicted of the crime and condemned to death, naming among others also Penn as implicated, tried to postpone or avert his own execution. Fuller, the principal witness against him, was by Parliament afterwards branded as an impostor. The impeachment is too outrageous. That Penn, the man of common-sense, the apostle of peace and good-will, who had forbidden the use of carnal weapons, an exemplar of frankness, enjoying under the Reform more toleration than ever, should invite a hostile (French) invasion and civil war for the uncertain caprice of a bigoted and licentious king! (For a detailed refutation we refer the reader to Dixon.) In answer to these calumnies, to which, with other still more serious charges, even Macaulay gives credence in his *History of England*, Penn published (1688) a letter of which the following is an extract: "It is fit that I contradict them as particularly as they accuse me. I say then, solemnly, I am so far from having been bred at St. Omer's, and received orders at Rome, that I never was at either place; nor do I know anybody there; nor had I ever any correspondence with anybody in these places. And as for officiating in the king's chapel, or any other, it is so ridiculous, as well as untrue, that, besides that nobody can do it but a priest, I have been married to a woman of some condition above sixteen years, which no priest can be by any dispensation whatever. I have not so much as looked into any chapel of the Roman religion, and consequently not the king's, though a common curiosity warrants it daily to people of all persuasions. And, once for all, I do say I am a Protestant Dissenter, and to that degree such that I challenge the most celebrated Protestant of the English Church, or any other on that head, be he layman or clergyman, in public or private. For I would have such people know it is not impossible for a true Protestant Dissenter to be dutiful, thankful, and serviceable to the king, though he (the king) be of the Roman Catholic communion. We hold not our property or protection from him by our persuasion, and therefore his persuasion should not be the measure of our allegiance." Another attempt to fasten a disreputable transaction on Penn is the charge that he was an agent of the queen in extorting or collecting a penalty from the parents of certain girls who, under the lead of their schoolmistress, tendered colors to the rebellious Monmouth when passing Taunton: and who were for this act imprisoned on the charge of high-treason. The imputation against Penn rests on a letter dated Feb. 13, 1685-6, by secretary Sunderland, addressed to "Mr. Penn," who, in company with Walden, should manage the affair. The penalty demanded was £7000, which her gracious majesty donated to her maids of honor. In reply: 1. It nowhere appears that William Penn was meant—to one George Penn the business would have been more congenial; 2. It is not proved that either William or George or any Penn accepted the commission; 3. It is a fact, substantiated by the contemporary Oldmixon, that one Brent, a popish lawyer, and Crane as his deputy, were engaged, and executed the collection, much to their own benefit, so that the maids of honor received only one third part of the imposed fine. Equally groundless is the insinuation that he interfered in the affair of Magdalen College to the injury of the Protestant faculty. He tried to mediate and save it, if possible, even by a compromise, which was construed by his enemies as trying to induce the president (Hough) to commit simony. His only fault was that he could not prevail over the king, who, bent on his purpose, by a royal order transferred the institution to the Jesuits despite all remonstrances. But as credence to these calumnies, fostered probably by High Churchmen, was accorded by the government, an order for his arrest was finally issued (1690). Penn, absent to attend the funeral of his master, George Fox, when learning of it, to escape the blind fury of his powerful enemies, first concealed himself in London, and then by the way of Shoreham passed over into France, and once only had a secret interview with Algernon Sidney, in which he with more than his usual earnestness protested his innocence. In December, 1693, after the passion had subsided, he appeared again in England, and stood trial before the royal privy council, and was honorably acquitted. Meanwhile he had suffered greatly, not only in person, but also in property. Just before his intended arrest (1690) he had prepared a new expedition of five hundred colonists, and was on the eve of sailing. All the expenses of the outfit were lost, and in 1692 he was deprived of his supreme rights in Pennsyl-

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vania, and the province administered by royal governors until 1694, when he was reinstated as proprietor. In 1696 he married a second time, taking for his wife Hannah Callowhill. In 1699 he embarked with his family for his territories, with the intent of permanently residing there. He stayed only two years. The English ministry had presented to the House of Lords a bill to subject all the proprietary governments to the perfect control and authority of the crown. Penn's friends succeeded in postponing its discussion. His return and presence prevented it from being passed. The remaining period of his life he spent in England, employing tongue and pen in the service of civil and religious liberty; maintaining an active correspondence with his representatives and agents in his American province, for which he had an anxious care. The succession of queen Anne, the Protestant daughter of the Catholicizing James II, procured for him a certain favor and patronage at court, but he rarely availed himself of this advantage. The losses and great expenses incurred during the last years caused him financial embarrassments — a heavy burden and a source of chagrin, as the provincial assembly, to which he applied for relief, ungratefully refused to come to his aid. He was obliged to contract a mortgage of £66,000 on his transatlantic territories. In 1712 he himself proposed to the English government to sell his right and title to them; but before the business was closed, overcome by labors and cares, he had three consecutive attacks of apoplexy, the last of which deprived him almost entirely of memory; but his cheerful and benevolent disposition and the amenity of his conversation were apparent to the last. He died at his country-seat of Rushcombe, Buckinghamshire, July 30, 1718. His remains were buried near the Friends' meeting-house at Jordans. The plain recital of his doings is his best eulogy.

Besides the treatises already named, Penn wrote and published the following, which are all controversial: *A seasonable Caveat against Popery* (1670):—*Truth rescued from Imposture* (1671):—*The Spirit of Truth Vindicated* (1672):—*Quakerism a New Nickname for Old Christianity* (1673):—*England's Present Interest Considered* (1674). His collected writings, with a biography, were published in 1726 at London, and in 1782 in 4 vols. See Marsillac, *Vie de Guillaume Penn* (Paris, 1791); Clarkson, *Memoirs of the Private and Public Life of William Penn* (Lond. 1813, 2 vols.; new ed. 1849, with a preface by W. E. Forster, which deserves particular attention as containing a refutation of some of the calumnies started against him by Macaulay); Hepworth Dixon, *William Penn, a Historic Biography from New Sources* (2d ed. Lond. 1853); Paget, *Inquiry into the Evidence of the Charges brought by Lord Macaulay against William Penn* (Edinb. 1858); Janney, *Life of Penn* (Philad. 1852). See also Ranke, *Englische Geschichte*, vol. v; Weingarten, *Revolutions-Kirchen Englands* (Leips. 1868), p. 405-421; Janney, *Hist. of the Friends*, vol. iii; Skeats, *Hist. of the Free Churches of England*, p. 81, 82, 153, 315; Neal, *Hist. of the Puritans*; Stoughton, *Eccles. Hist. of England*, vol. i and ii; Marsden, *Hist. of the Churches and Sects of Christendom*. For a full account of Penn's writings, and of those relating to him, see especially Joseph Smith's *Catalogue of Friends' Books*, ii, 282-326; Allibone, *Dict. of Brit. and Amer. Authors*, ii, 1551-1553. See also the excellent article in Thomas, *Biog. Dict.* s. v.; *Quarterly Review of the Evangelical Lutheran Church*, April, 1863, art. ii; *Christian Review*, xvii, 555; *Westminster Review*, October, 1850; Littell's *Living Age*, March 28, 1846, art. vii. (C. B.)

Penna, François-Horace della, an Italian missionary, was born in 1680 at Macerata, States of the Church. Having entered the Order of the Capuchins while young, he was in 1719 appointed chief of a mission destined to evangelize Thibet, and went to Lassa with twelve of his brethren. After several years of apostolic labors, Della Penna, seeing his mission reduced to only three monks, returned to Rome in 1735 to ask for new reinforcements, and upon his recital the Congregation of the Propaganda associated with him nine other Capuchins, with whom he departed in 1738, loaded with presents, and bearing two pontifical briefs for the king of Thibet and the grand lama. They arrived in Thibet in 1741, and commenced their preaching; and it was upon the instruction furnished by Della Penna that the Congregation of the Propaganda published in Italian *Relation of the Commencement of the Present State of the Kingdom of Thibet and its Neighbors* (Rome, 1742, 4to). It is not necessary to take literally the recital of the conversions that Della Penna pretends to have made; what he relates in this respect must be accepted only as an inventory. He died July 20, 1747, in Patan, Nepaul. We owe to this missionary, who had studied Thibetan under a doctor at Lassa, several manuscript fragments, by which father Giorgi has profited in the publication of his *Alphabetum Tibetanum* (1742, 4to). It is also from the designs of Della Penna that the Thibetan characters of the Propaganda have been engraved. See *Lettres édif. et cur. écrites des Missions étrangères*; Remusat, *Recherches Tartares*, i, 344.—Hoefer, *Nouv. Biog. Générale*, xxxix, 530.

Penna, Lorenzo, an Italian organist, was born at Bologna in 1613. He entered the Order of Carmelites at Mantua, taught theology, and became chapel-master of the church of his order at Parma. His reputation as an organist and didactic writer appears to have been great. He died Oct. 20, 1693. Besides his *Messes* and his *Psaumes concertés*, which have had several editions, we have of his works, *Li primi labori musicali* (Bologna, 1656-79, 3 pts. 4to), a treatise reprinted five times, and containing some good things; and *Direttorio del canto fermo* (Modena, 1689, 4to). See Orlandi, *Scrittori Bolognesi*; Fétis, *Biog. univ. des Musiciens*. — Hoefer, *Nouv. Biog. Générale*, xxxix, 529.

Pennacchi, Pietro Maria, a painter of Trevigi, who, according to Zanetti, flourished at Venice about 1520. He painted some works for the churches at Venice and Murano, which Lanzi says are more excellent in color than design. See Spooner, *Biog. Hist. of the Fine Arts*, ii, 670.

Pennafiel, Council of (*Concilium Penafelense*), was held April 1, 1302, by Gonsalvo of Toledo and his suffragans. Fifteen articles were published, tending to repress those abuses which are noticed in the councils of this age, viz. incontinence among the clergy, usury, etc. Among other things, it was enacted, by canon 12, that in every church the "Salve Regina" should be sung after compline. By canon 8, that the priests should make with their own hands the bread to be consecrated at the Eucharist, or cause it to be made by other ecclesiastics in their own presence. By canon 7, that tithe should be paid of all lawful property, thereby to recognise the universal sovereignty of God. See Labbé, *Concilia*, xi, 2444.

Pennaforte, Raymond of, a celebrated ecclesiastical character of the 13th century, was born at Barcelona, and was educated at the university of his native place from 1204 to 1219. He then went to Bologna, and there taught for some time. Ere he had left home he had been vicar-general of his native place. On his return he entered the Dominican Order, then but recently founded. By request of his superiors he wrote *Summa casuum pœnitentiæ*. In 1230 pope Gregory IX called him to Rome, and made him his chaplain and confessor. His holiness also intrusted him with a collection of the papal decisions not given by Gratian, and they were published under the title *Decretalium Gregorii IX compilatio*. In 1235 he was elevated to the archbishopric of Tarragona, but he refused the honor, and retired to his convent. In 1238 he was, however, obliged to accept the honor of a general of his order. But though he accepted the office, he finally resigned it, and devoted himself to the conversion of Moors and Jews, and to his studies. He died Jan. 6, 1275. Pope Clement

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VIII enrolled him among the saints, and he is commemorated Jan. 20. See Butler, *Lives of the Saints*, Jan. 20, vol. i. (J. H. W.)

Penney, Joseph, D.D., a Presbyterian divine, was born in Ireland in 1790. He graduated at the university in Dublin, emigrated to the United States, and in April, 1822, was settled as pastor over the First Presbyterian Church, Rochester, N. Y.; in 1832 he removed to Northampton, Mass., and subsequently became president of Hamilton College, N. Y. But he soon again exchanged the rostrum for the pulpit, and became pastor of the Church at Nyack, N. Y. In 1839 he removed to Grand Rapids, Mich., and afterwards preached at Pontiac, Mich. He died March 20, 1860. Dr. Penney's life was laborious and useful; he was greatly beloved wherever he was located. He was the author of a work on *Education*, and published a number of fugitive theological articles in periodicals. See Wilson, *Presb. Hist. Almanac*, 1861, p. 105; Allibone, *Dict. of Brit. and Amer. Authors*, vol. ii, s. v. (J. L. S.)

Penney, Nicholas, a French engraver of the last century, has left some plates treating of devout subjects from his own designs, executed with the graver in a very neat style, but without much effect, among which is one of the Virgin appearing to St. Bartholomew. They are marked "N. Penney fecit." See Spooner, *Biog. Hist. of the Fine Arts*, ii, 670.

Penni, Giovanni Francesco, an eminent Italian painter, was born at Florence in 1488, and received the name of *Il Fattore*, or the Steward, from his having been intrusted with the management of the domestic affairs of Raffaelle. He was, however, also one of his principal assistants, and probably bore the surname Il Fattore because he was also Raffaelle's *apprentice*. He was first employed in the decoration of the *Loggie* of the Vatican, where he executed the histories of Abraham and Isaac in such an admirable manner that Raffaelle made him one of his heirs. Dr. Waagen is of opinion that Penni executed many parts of the cartoons at Hampton Court, especially those of the *Death of Ananias*, *St. Paul and Barnabas at Lystra*, and *St. Paul Preaching at Athens*. Of Penni's own works no frescos and very few oil-paintings remain. His characteristics are said to have been facility of invention, graceful execution, and singular felicity in landscape. After the death of Raffaelle, Penni went to Naples, where he died in 1528. Kugler and Passavant attribute to Penni the celebrated Madonna del Passeggio in the Bridgewater collection, usually believed to be Raffaelle's. See Spooner, *Biog. Hist. of the Fine Arts*, vol. ii, s. v. (J. H. W.)

Penni, Luca, another Italian artist and brother of the preceding, was born at Florence about 1500. Orlando says that Luca also studied in the school of Raffaelle. According to Vasari, Luca united himself to Pierino del Vaga, and worked with him in the churches at Lucca, Genoa, and other cities; he afterwards accompanied Rosso into France, and ultimately passed into England, where he was employed for some time by Henry VIII. On his return to Italy he is said to have quitted painting for engraving. There are quite a number of prints attributed to him, mostly after the works of Rosso and Primaticcio. Among them are the following: *Susanna and the Elders*; *Abraham sacrificing Isaac*, after Primaticcio; *The Marriage of St. Catharine*, ditto. See Spooner, *Biog. Hist. of the Fine Arts*, ii, 670.

Pennington, J. W. C., D.D., a Presbyterian minister (colored), was born in 1800. He was born a slave, but escaped from his condition of servitude at the age of twenty-one years, and found his way to New York, where he was assisted in his studies for the ministry by the Presbyterian Church, under the care of Dr. Cox. He was subsequently settled at Hartford, and later over the Shiloh Presbyterian Church, New York. He received the degree of D.D. from the University of Heidelberg, Germany. For two or three years previous to his death he labored with great zeal and success among the freedmen in Florida. He died at Jacksonville Oct. 22, 1870.—Appleton, *Annual Cyclop.* x, 580.

Pennington, Montagu, an English divine of some celebrity, was born about 1763, and was educated at Trinity College, Oxford, where he took his M.A. in 1784. He was vicar of Northbourne and Shoulden, and perpetual curate of St. George's Chapel, Deal. He was also a magistrate for Kent and the Cinque Ports. He died April 15, 1849. He published *Redemption, or a View of the Rise and Progress of Christianity* (1811); and, besides several minor literary labors, prepared a memoir of his aunt, Mrs. Elizabeth Carter, the poetess, and published it with a collection of her poems, essays, etc. (Lond. 1807, 4to; 1808, 2 vols. 8vo). See Allibone, *Dict. of Brit. and Amer. Auth.* s. v.

Pennington, Thomas, a brother of the preceding, also an English clergyman, was born about 1770, and was educated under his very learned aunt. After taking holy orders, bishop Porteus, who was the friend of Mrs. Carter, presented Thomas Pennington with the rectory of Thorley, Herts. He became also chaplain to Lord Ellenborough. He died about 1850. His publications are of little interest now.

Pennone, Rocco, a distinguished Lombard architect, flourished at Genoa in the 16th century. Milizia does not mention his instructor, but he warmly commends Pennone's abilities, as evinced in the enlargement of the government palace at Genoa, particularly in the arrangement of a grand portico, flanked by two courts, which, although differing in size, satisfy the eye by their perfect symmetry. These courts are surrounded by two orders of galleries, the first supported by Doric and the second by Ionic columns. Among the other works of Pennone is a part of the *church of St. Sacramento*, which he completed after the designs of Galeazzo Alessi. See Spooner, *Biog. Hist. of the Fine Arts*, ii, 671.

Penny. In the A. V., in several passages of the New Test., "penny," either alone or in the compound "pennyworth," occurs as the rendering of the Greek δηνάριον, a transfer of the name of the Roman *denarius* (Matt. xviii, 28; xx, 2, 9, 13; xxii, 19; Mark vi, 37; xii, 15; xiv, 5; Luke vii, 41; x, 35; xx, 24; John vi, 7; xii, 5; Rev. vi, 6). It took its name from its being first equal to *ten* "asses," a number afterwards increased to sixteen. The earliest specimens are of about the commencement of the 2d century B.C. From this time it was the principal silver coin of the commonwealth. It continued to hold the same position under the empire until long after the close of the New-Testament canon. In the time of Augustus eighty-four denarii were struck from the pound of silver, which would make the standard weight about 60 grains. This Nero reduced by striking ninety-six from the pound, which would give a standard weight of about 52 grains, results confirmed by the coins of the periods, which are, however, not exactly true to the standard. The drachm of the Attic talent, which from the reign of Alexander until the Roman domination was the most important Greek standard, had, by gradual reduction, become equal to the denarius of Augustus, so that the two coins came to be regarded as identical. Under the same emperor the Roman coin superseded the Greek, and many of the few cities which yet struck silver money took for it the form and general character of the denarius, and of its half, the quinarius. In Palestine in the New-Test. period, we learn from numismatic evidence, that denarii must have mainly formed the silver currency. It is therefore probable that in the New Test. by δραχμή and ἀργύριον, both rendered in the A. V. "piece of silver," we are to understand the denarius. See DRACHMA. The δίδραχμον of the tribute (Matt. xvii, 24) was probably in the time of our Saviour not a current coin, like the στατήρ mentioned in the same passage (ver. 27).

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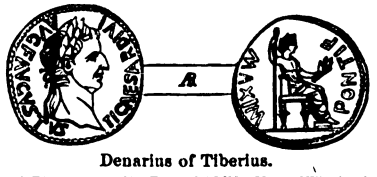
See MONEY. From the parable of the laborers in the vineyard it would seem that a denarius was then the ordinary pay for a day's labor (Matt. xx, 2, 4, 7, 9, 10, 13). The term *denarius aureus* (Plin. xxxiv, 17; xxxvii, 3) is probably a corrupt designation for the *aureus* (*nummus*); in the New Test. the denarius proper is always intended. See Smith, *Dict. of Class. Antiq.* s. v. Denarius. The earlier silver denarii were struck by the authority of distinguished families, and bear portraits and designs illustrative of Roman history; these are called *consular* denarii. After the time of Julius Cæsar they present us with a series almost unbroken of the emperors, together with many of their wives, sons, daughters, and occasionally of their fathers, sisters, and brothers also. The consular denarius bore on one side a head of Rome, and X or a star, to denote the value in *asses*, and a chariot with either two or four horses; but afterwards the reverse bore the figures of Castor and Pollux, and sometimes a Victory in a chariot of two or four horses. At a later date the busts of different deities were given on the obverse; and these were finally superseded by the heads of the Cæsars.



Denarius of Tiberius.

Obv.: TI CÆSAR DIVI AVG F AVGVSTVS. Head of Tiberius, laureate, to the right (Matt. xxii, 19, 20, 21). *Rev.*: PONTIF MAXIM. Seated female figure to the right.

The reverses varied, and some of them are very curious. The name continued to be applied to a silver piece as late as the time of the earlier Byzantines. The states that arose from the ruins of the Roman empire imitated the coinage of the imperial mints, and in general called their principal silver coin the denarius, whence the French name *denier* and the Italian *denaro*. The chief Anglo-Saxon coin, and for a long period the only one, corresponded to the denarius of the Continent. It continued to be current under the Normans, Plantagenets, and Tudors, though latterly little used. It is called penny, denarius, or denier, which explains the employment of the first word in the A. V. See Arnold, *De denario Petri* (Alt. 1769); Dorschaeus, *Denarius Vespertinus* (Rost. 1657). See DENARIUS.

Penny Weddings (or PENNY BRIDALS) is the name of a peculiar festive marriage ceremonial which was common in Scotland until the middle of the 17th century. At these penny weddings the invited guests made contributions in money (seldom more than one shilling each), to pay the general expenses, and leave over a small sum, which would assist the newly married pair in furnishing their dwelling. This practice, now disused, as leading to "profane minstrelsing and promiscuous dancing," was denounced by an Act of the General Assembly of the Kirk in 1645, as well as by numerous acts of presbyteries and kirk-sessions about the same period. The act reads as follows:

"The assembly, considering that many persons do invite to these penny weddings excessive numbers, among whom there frequently falls out drunkenness and uncleanness, for preventing whereof, by their act Feb. 13, 1645, they ordain presbyteries to take special care for restraining the abuses ordinarily committed at these occasions, as they shall think fit, and to take a strict account of the obedience of every session to their orders thereanent, and that at their visitation of parishes within their bounds; which act is ratified March 8, 1701. By the 12th sess. assembly, 1706, presbyteries are to apply to magistrates for executing the laws relating to penny bridals, and the commission, upon application from them, are to apply to the government for obliging the judges who refuse to execute their office in that matter. By the 14th act Parl. 3 Car. II, it is ordained that at marriages, besides the married persons, their parents, brothers, and sisters, and the family wherein they live, there shall not be present above four friends on either side. If there shall be any greater number of persons at penny weddings within a town, or two miles thereof, that the master of the house shall be fined in the sum of 500 merks."

Penry (or **Penri** or **Ap Henry**), JOHN, a Puritan divine, better known under the names of *Martin Mar-Prelate* and *Martin Priest*, was a native of Wales, and was born in 1559. He was educated at Peter House, Cambridge, whence he removed to Oxford, where he took his degree of master, and then entered into holy orders. In the controversy between the Puritans and the hierarchy he waged a fierce war against the Establishment, and was accused and condemned for holding seditious opinions and libelling the queen (Elizabeth). He was executed like a felon in 1593, leaving a widow with four young children to bemoan their loss. He was charged with the authorship of the *Mar-Prelate Tracts*, but he disapproved of the project, and their spirit and their style are so unlike his that his apologists deny his having had anything to do with them. During his trial he advocated the principles which he believed necessary for adoption by the English Church, viz. (1) that the Church as an institution of Christianity should be governed only by the laws of its divine founder; (2) that the offices derived from the Romish hierarchy were unscriptural and antichristian. There is little doubt that Penry's conscientious hostility to prelacy and Church authority made him obnoxious to the ruling party, and brought him to a premature and violent death. He seems to have had less of that spirit of rancor and insubordination than the majority of his co-thinkers. Especially in his last moments did the spirit of the man rise to the solemn circumstances of his fate, and he died, if not precisely for the cause, yet with much of the devoted spirit of a martyr. See Waddington, *John Penry, the Pilgrim Martyr* (Lond. 1854, 8vo); Stoughton, *Spiritual Heroes*, p. 52 sq.; Coleman, *The English Confessors after the Ref.* p. 117 sq., 297 sq.; Price, *Hist. of Nonconformity*, vol. i; Soames, *Elizabethan Religious History*, p. 427 sq.; Collier, *Eccles. Hist.*; Neal, *Hist. of the Puritans*; (*Lond.*) *Gentleman's Magazine*, 1854, i, 511; Bacon, *Genesis of the New England Churches*; and the article as well as the references in Allibone, *Dict. of Brit. and Amer. Auth.* ii, s. v. (J. H. W.)

Pensaben, FRÀ MARCO, and FRÀ MARCO MARAVEIA, his assistant, two old painters of the Order of the Dominicans at Venice, flourished in the first half of the 16th century. Pensaben was born at Venice in 1486. Of his parents and boyhood nothing is known. The earliest account takes us back to 1510, when he was a priest at the Dominican convent of Sts. Paul and John in Venice, having only a short time previous to this taken the Dominican habit. In the capitular acts of 1514 he is called sub-prior, and in those of 1524 head sacristan. Lanzi says Pensaben was an artist of singular merit, wholly unknown in the history of art till Frederici discovered some documents relating to him in the convent of the Dominicans at Trevigi, whither he had been invited from Venice. "In this style, partaking of the ancient and modern taste, is a large picture of St. Nicholas in a church of the Dominicans at Trevigi, in which the cupola, the columns, and the perspective, with a throne, on which is seated the Virgin with the infant Jesus, surrounded by saints standing, the steps ornamented by a harping seraph, all discover the composition of Bellini. It was painted by P. Marco Pensaben, assisted by P. Marco Maraveia, both Dominican priests engaged for this purpose from Venice." Nothing further is known of their works. Pensaben died in 1530. See Spooner, *Biog. Hist. of the Fine Arts*, ii, 671.

Pensieri, BATTISTA, an Italian engraver who flourished in the latter part of the 16th century, was a native of Parma, and is usually called *Baptista Parmensis*, from his signature. Zani calls his name *Battista Pensieri da Parma*, and says that he was a designer, engraver, and a seller of books and prints, and gives four inscriptions from his prints (see Spooner). Pensieri resided

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chiefly at Rome, where he engraved several plates for various masters, and others from his own designs, executed in a style resembling that of Cornelius Cort. Among these are the following: *The Virgin and Infant appearing to St. John* (after Baroccio, Baptista Parmensis fec. 1588):—*The Baptism of Christ* (Bapt. Parmensis):—*The Chastity of St. Joseph* (1593):—*The Crucifixion* (in two sheets, Bapt. Parmensis fornis. 1584). See Spooner, *Biog. Hist. of the Fine Arts*, ii, 671.

Pensio, i. e. the enjoyment or use of a part of the fruits of a benefice without service, was formerly a very common occurrence in the Church of Rome, and is even now occasionally enjoyed in the Church of England. See SINECURE. At present in the Romish Church the *pensio* is accorded only to priests *de emeritu*.

Titulis pensionis is the name of the secured income to a priest without regard as to its source.

Penso, JOSEPH, also called DE LA VEGA, a Jewish merchant of Spain, is noted for his literary labors as poet, moral philosopher, and orator. He was born about 1650 at Espejo, in Cordova; and lived afterwards at Livorno, Amsterdam, and Antwerp, at which last place he probably died. He belongs to the last Spanish Jews who cultivated Spanish poetry in a foreign land. He wrote, אֲסִירֵי תִּקְוָה, "the Prisoners of Hope," an allegorical drama (Amsterd. 1673):—פַּרְדֵּס שׁוֹשַׁנִּים, "Orchard of Lilies." In both these dramas Penso shows the assiduity of Satan in deluding man from the worship of God, and the many snares he lays in his way to entrap him; but Providence frustrates all Satan's diabolic devices, and righteousness obtains at last the sway over him:—*La Rosa, Panegyrica sacra*, a panegyric poem in praise of the Mosaic law (ibid. 1683):—*The Life of Adam*, in Spanish (ibid. 1683):—*Sermon funèbre*, a funeral oration in Spanish on the death of his mother, printed together with a funeral oration on the death of his father (ibid. 1683):—*Discurso Académico moral y sangrado*, etc. (ibid. 1683):—*Discursos académicos, morales, rhetoricos, y sangrados que recito en la florida Académia de los Floridos*, etc. (ibid. 1685). See Fürst, *Bibl. Jud.* iii, 75; Grätz, *Gesch. d. Juden*, x, 198; xiii; Kayserling, *Sephardim*, p. 316 sq.; *Bibliothek jüdischer Kanzelredner*, vol. i, Beilage, p. 17; Margoliouth, *Modern Judaism investigated*, p. 246; Delitzsch, *Zur Geschichte der jüdischen Poesie*, p. 77, 160, 174; De Rossi, *Dizionario storico degli autori Ebrei*, p. 326 (Germ. transl. by Hamburger); Etheridge, *Introduction to Hebrew Literature*, p. 389; Wolf, *Bibl. Hebr.* i, 555; iii, 417; iv, 851. (B. P.)

Pentacle of Solomon, a five-angled figure, composed of two triangles interlaced; the legendary seal or sigil of Solomon, carved on an emerald, by which he ruled the gins or dæmons, representing the five fingers of the hand of Omnipotence. David's shield had six angles.

Pen'tateuch, the collective title commonly given to the first five books of the O. T. (In the present article we adopt a considerable portion of that given in Fairbairn's *Bible Dictionary*, but with important modifications, and extensive additions from other sources.) See MOSES.

I. *The Name.*—The above is the Greek name given to the books commonly called the Five Books of Moses (ἡ πεντάτευχος sc. βιβλος; Pentateuchus sc. liber; the fivefold book; from τεῦχος, which, meaning originally "vessel, instrument," etc., came in Alexandrine Greek to mean "book"). In the time of Ezra and Nehemiah it was called "the Law of Moses" (Ezra vii, 6); or "the book of the Law of Moses" (Neh. viii, 1); or simply "the book of Moses" (Ezra vi, 18; Neh. xiii, 1; 2 Chron. xxv, 4; xxxv, 12). This was beyond all reasonable doubt our existing Pentateuch. The book which was discovered in the Temple in the reign of Josiah, and which is entitled (2 Chron. xxxiv, 14) "the book of the Law of Jehovah by the hand of Moses," was substantially, it would seem, the same volume. In 2 Chron. xxxiv, 30 it is styled "the book of the Covenant," and so also in 2 Kings xxiii, 2, 21, while in 2 Kings xxii, 8 Hilkiah says, I have found "the book of the Law." Still earlier, in the reign of Jehoshaphat, we find a "book of the Law of Jehovah" in use (2 Chron. xvii, 9). This was probably the earliest designation, for a "book of the Law" is mentioned in Deuteronomy (xxxi, 26), though it is questionable whether the name as there used refers to the whole Pentateuch or only to Deuteronomy. The modern Jews usually call the whole by the name of *Torah* (תּוֹרָה), i. e. "the Law," or *Toráth Mosheh* (תּוֹרַת מֹשֶׁה), "the Law of Moses." The rabbinical title is חֲמִשָּׁה חוּמְשֵׁי הַתּוֹרָה, "the five fifths of the Law." In the preface to the Wisdom of Jesus the Son of Sirach, it is called "the Law," which is also a usual name for it in the New Testament (Matt. xii, 5; xxii, 36, 40; Luke x, 26; John viii, 5, 17). Sometimes the name of Moses stands briefly for the whole work ascribed to him (Luke xxiv, 27). Finally, the whole Old Testament is sometimes called *a potiori parte*, "the Law" (Matt. v, 18; Luke xvi, 17; John vii, 49; x, 34; xii, 34). In John xv, 25; Rom. iii, 19, words from the Psalms, and in 1 Cor. xiv, 21, from Isaiah, are quoted as words of the Law. See LAW.

II. *Present Form.*—The division of the whole work into five parts has by some writers been supposed to be original. Others (as Leusden, Hävernick, and Lengerke), with more probability, think that the division was made by the Greek translators. For the titles of the several books are not of Hebrew, but of Greek origin. The Hebrew names are merely taken from the first words of each book, and in the first instance only designated particular *sections* and not whole books. The MSS. of the Pentateuch form a single roll or volume, and are divided not into books, but into the larger and smaller sections called *Parshiyoth* and *Sedarim*. Besides this, the Jews distribute all the laws in the Pentateuch under the two heads of affirmative and negative precepts. Of the former they reckon 248; because, according to the anatomy of the rabbins, so many are the parts of the human body; of the latter they make 365, which is the number of days in the year, and also the number of veins in the human body. Accordingly the Jews are bound to the observance of 613 precepts; and in order that these precepts may be perpetually kept in mind, they are wont to carry a piece of cloth foursquare, at the four corners of which they have fringes consisting of eight threads apiece, fastened in five knots. These fringes are called צִיצִית, a word which in numbers denotes 600: add to this the eight threads and the five knots, and we get the 613 precepts. The five knots denote the five books of Moses. (See Bab. Talmud. *Maccoth*, sect. 3; Maimon. *Pref. to Jad Hachazakah*; Leusden, *Philol.* p. 33.) Both Philo (*de Abraham.* ad init.) and Josephus (*c. Apion.* i, 8) recognise the division now current. Vaihinger supposes that the symbolical meaning of the number five led to its adoption; for ten is the symbol of completion or perfection, as we see in the ten commandments (and so in Genesis we have ten "generations"), and therefore five is a number which, as it were, confesses imperfection and prophesies completion. The Law is not perfect without the Prophets, for the Prophets are in a special sense the bearers of the Promise; and it is the Promise which completes the Law. This is questionable. There can be no doubt, however, that this division of the Pentateuch influenced the arrangement of the Psalter in five books. The same may be said of the five Megilloth of the Hagiographa (Canticles, Ruth, Lamentations, Ecclesiastes, and Esther), which in many Hebrew Bibles are placed immediately after the Pentateuch. In some Jewish writers, however, there are found statements indicating that the Pentateuch was formerly divided into seven portions (comp. Jarchi, *ad Proverb.* ix,

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1; *ibique* Breithaupt). In the Jewish canon the Pentateuch is kept somewhat distinct from the other sacred books of the Old Testament, because, considered with reference to its contents, it is the book of books of the ancient covenant. It is the basis of the religion of the Old Testament, and of the whole theocratical life. See OLD TESTAMENT.

For the several names and contents of the five books we refer to the articles on each book, where questions affecting their integrity and genuineness separately are also discussed.

III. *Unity of the Pentateuch.*—1. This is evinced in its general scope and contents. With a view to this point, we need only briefly observe here that this work, beginning with the record of creation and the history of the primitive world, passes on to deal more especially with the early history of the Jewish family. It gives at length the personal history of the three great fathers of the family; it then describes how the family grew into a nation in Egypt, tells us of its oppression and deliverance, of its forty years' wandering in the wilderness, of the giving of the law, with all its enactments both civil and religious, of the construction of the tabernacle, of the numbering of the people, of the rights and duties of the priesthood, as well as of many important events which befell them before their entrance into the Land of Canaan, and finally concludes with Moses's last discourses and his death. The unity of the work in its existing form is now generally recognised. It is not a mere collection of loose fragments carelessly put together at different times, but bears evident traces of design and purpose in its composition. Even those who discover different authors in the earlier books, and who deny that Deuteronomy was written by Moses, are still of opinion that the work in its present form is a connected whole, and was at least reduced to its present shape by a single reviser or editor (see Ewald, *Geschichte*, i, 175; Stähelin, *Kritische Unters.* p. 1).

The question has also been raised whether the book of Joshua does not, properly speaking, constitute an integral portion of this work. To this question Ewald (*Geschichte*, i, 175), Knobel (*Genesis*, Vorbem. § 1, 2), Lengerke (*Kenaan*, lxxxiii), and Stähelin (*Kritische Unters.* p. 91) give a reply in the affirmative. They seem to have been led to do so, partly because they imagine that the two documents, the Elohistic and the Jehovistic, which characterize the earlier books of the Pentateuch, may still be traced, like two streams, the waters of which never wholly mingle though they flow in the same channel, running on through the book of Joshua; and partly because the same work which contains the promise of the land (Gen. xv) must contain also—so they argue—the fulfilment of the promise. But such grounds are far too arbitrary and uncertain to support the hypothesis which rests upon them. All that seems probable is that the book of Joshua received a final revision at the hands of Ezra, or some earlier prophet, at the same time with the books of the law. The fact that the Samaritans, who it is well known did not possess the other books of Scripture, have besides the Pentateuch a book of Joshua (see *Chronicon Samaritanum*, etc., ed. Juynboll, Lugd. Bat. 1848), indicates no doubt an early association of the one with the other, but is no proof that they originally constituted one work, but rather the contrary. Otherwise the Samaritans would naturally have adopted the canonical recension of Joshua. We may therefore regard the five books of Moses as one separate and complete work.

2. More particularly, the order which pervades the book manifests its unity, although this is not, indeed, tediously formal or monotonous.

(1.) Chiefly its *chronological* order, the simplest of all, and such as might be expected to be predominant in a book which is in a large measure historical. This characteristic is obvious in respect to the position of the two books of Genesis and Deuteronomy at the beginning and the end; the former serving as an introduction, and the latter as a recapitulation. In like manner the story of the family of Abraham expands, when we come to Exodus, into that of the people of Israel: first, enslaved Israel attains to redemption, and next redeemed Israel is consecrated to the service of its Lord, who meets his people, delivers his law of life to them, and instructs them to set up his tabernacle in the midst of them. The book of Leviticus contains scarcely any history, and is occupied with the rules for the service of God in this tabernacle: it is the code for the spiritual life of Israel as the congregation of the Lord—a code published almost at once, and in a form substantially complete. The fourth book, that of Numbers, resumes the thread of the history, and conducts the redeemed and consecrated and organized host from Mount Sinai through the wilderness to the Land of Promise; including further legislation, of which they stood in need if they were to take a suitable place among the kingdoms of the world.

(2.) Yet obviously this book is not a dry series of annals, in which the chronological order is alone observable; still less is it the mere leaves of a journal in which the narrative of the three middle books was written down at the dates of the several occurrences, and left unchanged in all time coming. Whatever may have been written down in the form of a journal at the first (of which we have possibly an instance in Numb. xxxiii), would be revised, extended, abbreviated, and rearranged by the author, ere it came from his hands a finished history. Therefore we find a *systematic* order, according to the internal or logical connection of the parts, even in the purely narrative portions. Thus Gen. xxxviii furnishes the account of transactions in the family of Judah which cannot but have stretched over a long course of time, of years apparently, including the greater part of the time that Joseph was alone in Egypt, and which very probably extended back to a date considerably earlier than that at which his captivity began: the entire series of events, however, being recorded in this one chapter, with a twofold advantage—that of being itself more distinctly set before us, and that of not interrupting the thread of Joseph's history in Egypt. Sometimes indeed we may be unable to determine whether the order in which events are narrated is the order of time or that of logical sequence; an uncertainty which meets us in other portions of sacred history, as well as outside of the Bible. But it is not surprising that this logical order predominates in the legislation; though even here the chronological order is by no means uncommon, because the laws sprang, to a considerable extent, out of the circumstances in which the people were placed from time to time. This peculiarity has given rise to repetitions, enlargements, rearrangements, and even in a limited degree to modifications, of earlier enactments; of which we have an instructive example in the varied order in which the parts of the tabernacle and its furniture are mentioned, first in the directions given to Moses in the mount, and, secondly, in the narrative of its actual construction.

(3.) A third principle of arrangement is the *rhetorical*, of which the instances are fewer. Indeed it is very much confined to Deuteronomy, in which Moses appears as the great prophet of Israel. It was a corollary from the plan of these discourses that Moses should present the topics in the form likeliest to tell upon the audience to whom he was giving a parting address; that he should group incidents and laws according to certain affinities or contrasts for the purpose of effect; that he should pass over some subjects in entire silence, should touch upon others lightly, and on another class still should enlarge at some length; and that he should often present them under peculiar aspects, in forms somewhat different from those in which we should have seen them if we had known them only from the earlier books. Yet such variety, subordinate in its amount, and existing for a special purpose, is in reality an addi-

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tional proof of the unity of the Pentateuch, and of the comprehensiveness of the plan on which it has been written.

IV. *Authority and Date of Composition.*—This is pre-eminently the subject which calls for discussion here, as it has been largely disputed. The reply we give is the old and common one, namely, by Moses, during the wandering in the wilderness. We shall endeavor to state plainly and fairly the views and reasons both for and against it.

1. *History of the Controversy.*—(1.) *Adverse Writers.*—At different times suspicions have been entertained that the Pentateuch as we now have it is not the Pentateuch of the earliest age, and that the work must have undergone various modifications and additions before it assumed its present shape.

So early as the 2d century we find the author of the *Clementine Homilies* calling in question the authenticity of the Mosaic writings. According to him the Law was only given orally by Moses to the seventy elders, and not consigned to writing till after his death; it subsequently underwent many changes, was corrupted more and more by means of the false prophets, and was especially filled with erroneous anthropomorphic conceptions of God, and unworthy representations of the characters of the patriarchs (*Hom.* ii, 38, 43; iii, 4, 47; Neander, *Gnost. Systeme*, p. 380). A statement of this kind, unsupported, and coming from a heretical, and therefore suspicious source, may seem of little moment; it is however remarkable, so far as it indicates an early tendency to cast off the received traditions respecting the books of Scripture; while at the same time it is evident that this was done cautiously, because such an opinion respecting the Pentateuch was said to be for the advanced Christian only, and not for the simple and unlearned.

Jerome, there can be little doubt, had seen some difficulty in supposing the Pentateuch to be altogether, in its present form, the work of Moses; for he observes (*contra Helvid.*): "Sive Mosen dicere volueris auctorem Pentateuchi sive Esram ejusdem instauratorem operis," with reference apparently to the Jewish tradition on the subject. Aben-Ezra († 1167), in his *Comment.* on Deut. i, 1, threw out some doubts as to the Mosaic authorship of certain passages, such as Gen. xii, 6; Deut. iii, 10, 11; xxxi, 9, which he either explained as later interpolations, or left as mysteries which it was beyond his power to unravel. But for centuries the Pentateuch was generally received in the Church without question as written by Moses. In the year 1651, however, we find Hobbes writing: "Videtur Pentateuchus potius *de* Mose quam *a* Mose scriptus" (*Leviathan*, c. 33). Spinoza (*Tract. Theol.-Polit.* c. 8, 9, published in 1679) set himself boldly to controvert the received authorship of the Pentateuch. He alleged against it (1) later names of places, as Gen. xiv, 14 comp. with Judges xviii, 29, (2) the continuation of the history beyond the days of Moses, Exod. xvi, 35 comp. with Josh. v, 12; (3) the statement in Gen. xxxvi, 31, "before there reigned any king over the children of Israel." Spinoza maintained that Moses issued his commands to the elders, that by them they were written down and communicated to the people, and that later they were collected and assigned to suitable passages in Moses's life. He considered that the Pentateuch was indebted to Ezra for the form in which it now appears. Other writers began to think that the book of Genesis was composed of written documents earlier than the time of Moses. So Vitringa (*Observ. Sacr.* i, 3), Le Clerc (*De Script. Pentateuchi*, § 11), and R. Simon (*Hist. critique du V. T.* lib. i, c. 7, Rotterdam, 1685). According to the last of these writers, Genesis was composed of earlier documents, the laws of the Pentateuch were the work of Moses, and the greater portion of the history was written by the public scribe who is mentioned in the book. Le Clerc supposed that the priest who, according to 2 Kings xvii, 27, was sent to instruct the Samaritan colonists, was the author of the Pentateuch.

It was not till the middle of the last century, however, that the question as to the authorship of the Pentateuch was handled with anything like a bold criticism. The first attempt was made by a layman, whose studies we might have supposed would scarcely have led him to such an investigation. In the year 1753 there appeared at Brussels a work entitled *Conjectures sur les mémoires originaux, dont il paroît que Moyse s'est servi pour composer le livre de Genèse.* It was written in his 69th year by Astruc, doctor and professor of medicine in the Royal College at Paris, and court physician to Louis XIV. His critical eye had observed that throughout the book of Genesis, and as far as the 6th chapter of Exodus, traces were to be found of two original documents, each characterized by a distinct use of the names of God; the one by the name Elohim, and the other by the name Jehovah. Besides these two principal documents, he supposed Moses to have made use of ten others in the composition of the earlier part of his work. Astruc was followed by several German writers on the path which he had traced, by Jerusalem, in his *Letters on the Mosaic Writings and Philosophy;* by Schultens, in his *Dissertatio quâ disquiritur, unde Moses res in libro Geneseos descriptas didicerit;* and with considerable learning and critical acumen by Ilgen (*Urkunden des Jerusalemischen Tempelarchivs*, 1er Theil, Halle, 1798) and Eichhorn (*Einleitung in d. A. T.*).

But this "documentary hypothesis," as it is called, was too conservative and too rational for some critics. Vater, in his *Commentar über den Pentateuch* (1815), and A. T. Hartmann, in his *Linguist. Einl. in d. Stud. der Bücher des A. Test.* (1818), maintained that the Pentateuch consisted merely of a number of fragments loosely strung together without order or design. The former supposed a collection of laws, made in the times of David and Solomon, to have been the foundation of the whole: that this was the book discovered in the reign of Josiah, and that its fragments were afterwards incorporated in Deuteronomy. All the rest, consisting of fragments of history and of laws written at different periods up to this time, were, according to him, collected and shaped into their present form between the times of Josiah and the Babylonian exile. Hartmann also brings down the date of the existing Pentateuch as late as the exile. This has been called the "fragmentary hypothesis." Both of these have now been superseded by the "supplementary hypothesis," which has been adopted with various modifications by De Wette, Bleek, Stähelin, Tuch, Lengerke, Hupfeld, Knobel, Bunsen, Kurtz, Delitzsch, Schultz, Vaihinger, and others. They all alike recognise two documents in the Pentateuch. They suppose the narrative of the Elohist, the more ancient writer, to have been the foundation of the work, and that the Jehovist, or later writer, making use of this document, added to and commented upon it, sometimes transcribing portions of it intact, and sometimes incorporating the substance of it into his own work.

Yet though thus agreeing in the main, they differ widely in the application of the theory. Thus, for instance, De Wette distinguishes between the Elohist and the Jehovist in the first four books, and attributes Deuteronomy to a different writer altogether (*Einl. ins A. T.* § 150 sq.). So also Lengerke, though with some differences of detail in the portions he assigns to the two editors. The last places the Elohist in the time of Solomon, and the Jehovistic editor in that of Hezekiah; whereas Tuch puts the first under Saul, and the second under Solomon. Stähelin, on the other hand, declares for the identity of the Deuteronomist and the Jehovist, and supposes the last to have written in the reign of Saul, and the Elohist in the time of the Judges. Hupfeld (*Die Quellen der Genesis*) finds, in Genesis at least, traces of three authors, an earlier and a later Elohist, as well as the Jehovist. He is peculiar in regarding the Jehovistic portion as an altogether original

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document, written in entire independence, and without the knowledge even of the Elohistic record. A later editor or compiler, he thinks, found the two books, and threw them into one. Vaihinger (in Herzog's *Encyklopädie*) is also of opinion that portions of three original documents are to be found in the first four books, to which he adds some fragments of the 32d and 34th chapters of Deuteronomy. The fifth book, according to him, is by a different and much later writer. The pre-Elohist he supposes to have flourished about 1200 B.C., the Elohist some 200 years later, the Jehovist in the first half of the 8th century B.C., and the Deuteronomist in the reign of Hezekiah.

Delitzsch agrees with the writers above mentioned in recognising two distinct documents as the basis of the Pentateuch, especially in its earlier portions; but he entirely severs himself from them in maintaining that Deuteronomy is the work of Moses. His theory is this: the kernel or first foundation of the Pentateuch is to be found in the Book of the Covenant (Exod. xix–xxiv), which was written by Moses himself, and afterwards incorporated into the body of the Pentateuch, where it at present stands. The rest of the laws given in the wilderness, till the people reached the plains of Moab, were communicated orally by Moses and taken down by the priests, whose business it was thus to provide for their preservation (Deut. xvii, 11, comp. xxiv, 8; xxxiii, 10; Lev. x, 11, comp. xv, 31). Inasmuch as Deuteronomy does not pre-suppose the existence in writing of the entire earlier legislation, but on the contrary recapitulates it with the greatest freedom, we are not obliged to assume that the proper codification of the law took place during the forty years' wandering in the desert. This was done, however, shortly after the occupation of the land of Canaan. On that sacred soil was the first definite portion of the history of Israel written; and the writing of the history itself necessitated a full and complete account of the Mosaic legislation. A man, such as Eleazar the son of Aaron, the priest (see Numb. xxvi, 1; xxxi, 21), wrote the great work beginning with the first words of Genesis, including in it the Book of the Covenant, and perhaps gave only a short notice of the last discourses of Moses, because Moses had written them down with his own hand. A second—who may have been Joshua (see especially Deut. xxxii, 44; Josh. xxiv, 26; and comp. on the other hand 1 Sam. x, 25), who was a prophet, and spake as a prophet, or one of the elders on whom Moses's spirit rested (Numb. xi, 25), and many of whom survived Joshua (Josh. xxiv, 31)—completed the work, taking Deuteronomy, which Moses had written, for his model, and incorporating it into his own book. Somewhat in this manner arose the *Torah* (or Pentateuch), each narrator further availing himself when he thought proper of other written documents.

Such is the theory of Delitzsch, which is in many respects worthy of consideration, and which has been adopted in the main by Kurtz (*Gesch. d. A. B.* i, § 20, and ii, § 99, 6), who formerly was opposed to the theory of different documents, and sided rather with Hengstenberg and the critics of the extreme conservative school. There is this difference, however, that Kurtz objects to the view that Deuteronomy existed before the other books, and believes that the rest of the Pentateuch was committed to writing before, not after, the occupation of the Holy Land. Finally, Schultz, in his recent work on Deuteronomy, recognises two original documents in the Pentateuch, the Elohistic being the base and groundwork of the whole, but contends that the Jehovistic portions of the first four books, as well as Deuteronomy, except the concluding portion, were written by Moses. Thus he agrees with Delitzsch and Kurtz in admitting two documents and the Mosaic authorship of Deuteronomy, and with Stähelin in identifying the Deuteronomist with the Jehovist.

One other theory has, however, to be stated before we pass on. The author of it stands quite alone, and it is not likely that he will ever find any disciple bold enough to adopt his theory: even his great admirer Bunsen forsakes him here. But it is due to Ewald's great and deserved reputation as a scholar, and to his uncommon critical sagacity, briefly to state what that theory is. He distinguishes, then, seven different authors in the great Book of Origins or Primitive History (comprising the Pentateuch and Joshua). The oldest historical work, of which but a very few fragments remain, is the Book of the Wars of Jehovah. Then follows a biography of Moses, of which also but small portions have been preserved. The third and fourth documents are much more perfect: these consist of the Book of the Covenant, which was written in the time of Samson, and the Book of Origins, which was written by a priest in the time of Solomon. Then comes, in the fifth place, the third historian of the primitive times, or the first prophetic narrator, a subject of the northern kingdom in the days of Elijah or Joel. The sixth document is the work of the fourth historian of primitive times, or the second prophetic narrator, who lived between 800 and 750. Lastly comes the fifth historian, or third prophetic narrator, who flourished not long after Joel, and who collected and reduced into one corpus the various works of his predecessors. The real purposes of the history, both in its prophetical and its legal aspects, began now to be discerned. Some steps were taken in this direction by an unknown writer at the beginning of the 7th century B.C.; and then in a far more comprehensive manner by the Deuteronomist, who flourished in the time of Manasseh, and lived in Egypt. In the time of Jeremiah appeared the poet who wrote the Blessing of Moses, as it is given in Deuteronomy. A somewhat later editor incorporated the originally independent work of the Deuteronomist, and the lesser additions of his two colleagues, with the history as left by the fifth narrator, and thus the whole was finally completed. "Such," says Ewald (and his words, seriously meant, read like delicate irony), "were the strange fortunes which this great work underwent before it reached its present form."

(2.) *Writers in favor of the Mosaic Authorship of the Pentateuch.*—On the other side, however, stands an array of names certainly not less distinguished for learning, who maintain not only that there is a unity of design in the Pentateuch—which is granted by many of those before mentioned—but who contend that this unity of design can only be explained on the supposition of a single author, and that this author could have been none other than Moses. This is the ground taken by Hengstenberg, Hävernick, Drechsler, Ranke, Welte, and Keil. The first mentioned of these writers has no doubt done admirable service in reconciling and removing very many of the alleged discrepancies and contradictions in the Pentateuch: but his zeal carries him in some instances to attempt a defence, the very ingenuity of which betrays how unsatisfactory it is; and his effort to explain the use of the divine names, by showing that the writer had a special design in the use of the one or the other, is often in the last degree arbitrary. Drechsler, in his work on the *Unity and Genuineness of Genesis* (1838), fares no better, though his remarks are the more valuable because in many cases they coincide, quite independently, with those of Hengstenberg. Later, however, Drechsler modified his view, and supposed that the several uses of the divine names were owing to a didactic purpose on the part of the writer, according as his object was to show a particular relation of God to the world, whether as Elohim or as Jehovah. Hence he argued that, while different streams flowed through the Pentateuch, they were not from two different fountain-heads, but varied according to the motive which influenced the writer, and according to the fundamental thought in particular sections; and on this ground, too, he explained the characteristic phraseology which distinguishes such sections. Ranke's

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work (*Untersuchungen über den Pentateuch*) is a valuable contribution to the exegesis of the Pentateuch. He is especially successful in establishing the inward unity of the work, and in showing how inseparably the several portions, legal, genealogical, and historical, are interwoven together. Kurtz (in his *Einheit der Genesis* [1846], and in the first edition of his first volume of the *Geschichte des Alten Bundes*) followed on the same side; but he has since abandoned the attempt to explain the use of the divine names on the principle of the different meanings which they bear, and has espoused the theory of two distinct documents. Keil, also, though he does not despair of the solution of the problem, confesses (*Luther. Zeitschr.* [1851-2] p. 235) that "all attempts as yet made, notwithstanding the acumen which has been brought to bear to explain the interchange of the divine names in Genesis on the ground of the different meanings which they possess, must be pronounced a failure." Ebrard (*Das Alter des Jehova-Namens*) and Tiele (*Stud. und Krit.* 1852-1) make nearly the same admission. It is not fair, however, to require the advocates of the Mosaic authorship of the Pentateuch to explain positively the reasons which impelled him to the peculiar use of these names. The causes of such a selection are often inscrutable, even to the writer himself. A sufficient reason is perhaps given in the supposition that Moses made use of documents written by different persons which contained those peculiarities. The want of uniformity observable in the same section in this respect shows that it is due to a twofold influence. It must be borne in mind that this peculiar distinction in the use of the sacred names is mostly confined to the book of Genesis (q. v.).

2. *Direct Testimony of the Book to its own Authorship and Date of Composition.*—(1.) Of this character is Exod. xvii, 14, "And the Lord said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua; for I will utterly put out the remembrance of Amalek from under heaven:" a statement which becomes the more pointed if we read, as we have little hesitation in doing, not "in a book," but "in *the* book" (בַּסֵּפֶר). This passage shows that the account to be inserted was intended to form a portion of a more extensive work, with which the reader is supposed to be acquainted. It also proves that Moses, at an early period of his public career, was filled with the idea of leaving to his people a written memorial of the divine guidance, and that he fully understood the close and necessary connection of an authoritative law with a written code, or זִכָּרוֹן. At any rate, the direct testimony to the fact that particular passages were written by Moses is of vast importance as a presumption that other passages were written by him also, although the contrary assertion has often been put forward: nay, many passages may be inferred *a fortiori* to have come from his pen. Or, where the inference might be unsafe, as in the instance now given, it is because of the extraordinary emphasis of the testimony in such a passage; not merely that the doom of Amalek was written by Moses in the book of the Lord for Israel, but also its being so expressly recorded that it was written. See also Exod. xxiv, 4-7; Numb. xxxiii, 1, 2; Deut. xvii, 18, 19 (a remarkable passage); xxviii-xxx, which repeatedly mention the *written* blessings and curses; xxvii, 1-13, a command to "write all the words of this law" on plastered stones, preparatory to the solemn reading of the blessings and the curses beside the altar which was to be erected when the people took possession of the centre of the Promised Land (comp. the account of the fulfilment, Josh. viii, 30-35). The most remarkable passage, however, is at Deut. xxxi, 9: "And Moses wrote this law, and delivered it to the priests the sons of Levi, which bare the ark of the covenant of the Lord, and unto all the elders of Israel," and charged these ecclesiastical and civil heads of the community to read it to the assembled congregation of Israel during the eight days of the Feast of Tabernacles, on the occasion when it was most largely attended in the seventh year, the year of rest. Further (ver. 24-27): "And it came to pass when Moses had made an end of writing the words of this law in a book, until they were finished, that Moses commanded the Levites, which bare the ark of the covenant of the Lord, saying, Take this book of the law, and put it in [or rather at] the side of the ark of the covenant of the Lord your God; that it may be there for a witness against thee. For I know thy rebellion and thy stiff neck: behold, while I am yet alive with you this day, ye have been rebellious against the Lord; and how much more after my death?" It has often been said that no assertion could be more explicit, or made in more solemn circumstances, or with additions more calculated for discovering and demonstrating its falsehood unless the truth had been notorious. With this mass of evidence we must connect the warnings against adding to what Moses commanded, or taking from it (Deut. iv, 2; xii, 32); the circumstantial statement as to the discourses being addressed by Moses to the people (i, 1-5); and along with these opening words of Deuteronomy, the closing words of Numbers (xxxvi, 13), as also the last words of Leviticus (xxvii, 34; also xxv, 1; xxvi, 46). If all these statements are not to be set aside as an idle dream or a tissue of deliberate falsehoods, the very least which can be inferred from them is that the Pentateuch (at all events the part of it from the time when the people came to covenant with God at Mount Sinai) is from one writer; that the divine legislation was in the first place given from that mount, the substance or essence of which was concluded in the book of Leviticus; that there were appendices to this, recorded in the book of Numbers, on to the time when Israel stood upon the eastern bank of the Jordan, ready to cross over upon Jericho; and that there was a very solemn renewal of the covenant on the part of the generation which had grown up in the wilderness, to whom, in the book of Deuteronomy, Moses repeated much of the legislation and addressed his parting counsels. It may be made a question whether the hand of a later writer, who finished the Pentateuch, is perceptible from Deut. xxxi, 24 (comp. xxxiii, 1, and ch. xxxiv), or whether the words in xxxi, 24-30 are still the words of Moses. In the former case we have two witnesses, viz. Moses himself, and the continuator of the Pentateuch; in the latter case, which seems to us the more likely, we have the testimony of Moses alone.

It is true that the above passages do not define the limits of the book, nor prove its absolute identity with the existing copies of the Pentateuch. But other evidences will be found to supply this proof. We have already the fact that a book was written by Moses under the immediate authority of God, and that this book was intended to be of perpetual obligation. Now, supposing that the scriptural testimony of the Mosaic authorship of the Pentateuch had ended here, although we shall see this is not the case, yet, even so, no moral doubt could exist that this design was carried into effect, and that the books thus preserved were substantially identical with those which have come down to us. For at this period the Jewish people suddenly take their place amid the settled nations of the world, and enter upon that grand and mysterious national life which has continued till our own day. It will not be denied by any that this race was distinguished from all others by many peculiar characteristics. Some of their national habits exhibited affinity in various points of detail with the surrounding polytheism amid which they dwelt; but their whole system was sharply separated, alike by the grandeur of its religious monotheism and by its complex social and civil organization, from that of all other nations. Their code of laws was penetrating enough to affix its indelible peculiarities on the race who lived under them, and to endow it with a force and elevation, a perpetuity of national life, and a world-wide influence, to which no parallel can be found in history.

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Such an effect would itself prove the existence of a cause as permanent as itself, for the precise ritual and ceremonial enactments of the system could never have been maintained without an authorized code of directions. When we inquire into the nature of that peculiar polity to which it is to be attributed, we find it in the books of Moses. The Pentateuch contains a system which explains the national life of the Jewish race, and which, in its turn, is equally explained by it. As we know, on the one side, that the Pentateuch was reduced by Moses to a written form, and, on the other side, that the phenomena of national Jewish life can only be explained by the influence of a positive written code, it is impossible not to put the two facts together, and identify the Mosaic books of the law with the code of subsequent times. In other words, the permanence of the effect proves the permanence of the cause. The subsequent history of the Jewish race would have sufficed to prove that the Mosaic code must have existed in a permanent form from that period till the present, even if no positive external proofs of the fact had existed.

From the passages adduced above it is apparent, indeed, that the most numerous and direct testimonies occur in Deuteronomy; and the opinion has had learned advocates that these testimonies are to be restricted to this one book, which is therefore admitted to be from the pen of Moses, whereas it is alleged that there is no clear evidence as to the authorship of the other four. But he who takes up this position in good faith is likely soon to discover that Deuteronomy presupposes the existence of the others, and the general knowledge of their contents, by its incidental reference to subjects which are intelligible only when we turn to the fuller accounts given in these books: for example, the dispersion and settlement of the nations by the hand of God; the call of Abraham, that in his seed the families of the earth might be blessed; the patriarchal history generally, and the result of it, the sojourn of the children of Israel in Egypt; the destruction of Sodom and the neighboring cities; the relationship of the Edomites, Moabites, and Ammonites to Israel; the laws in reference to leprosy; the entire rules for the sacrificial services; the consecration of Aaron's family, and of the whole tribe of Levi in a wider sense, to these services, and the method of their support; and the laws on the subject of murder and manslaughter. Besides, the age of generalizations, such as we find in Deuteronomy, must be preceded by the age of particular enactments. Hence there are scarcely any who have intelligently believed that Deuteronomy is the work of Moses, who have not come to feel the necessity of acknowledging him to be (substantially at least) the author of the entire Pentateuch.

(2.) Pressed by these arguments, some of the sceptical critics have resorted to the opposite conclusion that the book of Deuteronomy itself, in which these striking testimonies are so largely found, is likewise not the production of Moses. It is of importance therefore to consider this question separately.

All allow that the Book of the Covenant in Exodus, perhaps a great part of Leviticus, and some part of Numbers were written by Israel's greatest leader and prophet. But Deuteronomy, it is alleged, is in style and purpose so utterly unlike the genuine writings of Moses that it is quite impossible to believe that he is the author. But how, then, set aside the express testimony of the book itself? How explain the fact that Moses is there said to have written all the words of this law, to have consigned it to the custody of the priests, and to have charged the Levites sedulously to preserve it by the side of the ark? Only by the bold assertion that the fiction was invented by a later writer, who chose to personate the great Lawgiver in order to give the more color of consistency to his work! The author first feigns the name of Moses that he may gain the greater consideration under the shadow of his name, and then proceeds to re-enact, but in a broader and more spiritual manner, and with true prophetic inspiration, the chief portions of the earlier legislation. But such a hypothesis is devoid of all probability. For what writer in later times would ever have presumed, unless he were equal to Moses, to correct or supplement the Law of Moses? And if he were equal to Moses, why borrow his name (as Ewald supposes the Deuteronomist to have done) in order to lend greater weight and sanction to his book? The truth is, those who make such a supposition import modern ideas into ancient writings. They forget that what might be allowable in a modern writer of fiction would not have been tolerated in one who claimed to have a divine commission, who came forward as a prophet to rebuke and to reform the people. Which would be more weighty to win their obedience, "Thus saith Jehovah," or "Moses wrote all these words?" It has been argued indeed that in thus assuming a feigned character the writer does no more than is done by the author of Ecclesiastes. He in like manner takes the name of Solomon that he may gain a better hearing for his words of wisdom. But the cases are not parallel. The Preacher only pretends to give an old man's view of life, as seen by one who had had a large experience and no common reputation for wisdom. Deuteronomy claims to be a law imposed on the highest authority, and demanding implicit obedience. The first is a record of the struggles, disappointments, and victory of a human heart. The last is an absolute rule of life, to which nothing may be added, and from which nothing may be taken (iv, 2; xxxi, 1).

But, besides the fact that Deuteronomy claims to have been written by Moses, there is other evidence which establishes the great antiquity of the book.

(*a*) It is remarkable for its allusions to Egypt, which are just what would be expected supposing Moses to have been the author. It is a significant fact that Ewald, who will have it that Deuteronomy was written in the reign of Manasseh, is obliged to make his supposed author live in Egypt, in order to account plausibly for the acquaintance with Egyptian customs which is discernible in the book. Without insisting upon it that in such passages as iv, 15–18, or vi, 8, and xi, 18–20 (comp. Exod. xiii, 16), where the command is given to wear the law after the fashion of an amulet, or xxvii, 1–8, where writing on stones covered with plaster is mentioned, are probable references to Egyptian customs, we may point to more certain examples. In xx. 5 there is an allusion to Egyptian regulations in time of war; in xxv, 2, to the Egyptian bastinado; in xi, 10, to the Egyptian mode of irrigation. The references which Delitzsch sees in xxii, 5 to the custom of the Egyptian priests to hold solemn processions in the masks of different deities, and in viii, 9 to Egyptian mining operations, are by no means so certain. Again, among the curses threatened are the sicknesses of Egypt (xxviii, 60; comp. vii, 15). According to xxviii, 68, Egypt is the type of all the oppressors of Israel: "Remember that thou wast a slave in the land of Egypt," is an expression which is several times made use of as a motive in enforcing the obligations of the book (v, 15; xxiv, 18, 22; see the same appeal in Lev. xix, 34, a passage occurring in the remarkable section Lev. xvii–xx, which has so much affinity with Deuteronomy). Lastly, references to the sojourning in Egypt are numerous: "We were Pharaoh's bondmen in Egypt," etc. (vi, 21–23; see also vii, 8, 18; xi, 3); and these occur even in the laws, as in the law of the king (xvii, 16), which would be very extraordinary if the book had only been written in the time of Manasseh.

(*b*) The phraseology of the book, and the archaisms found in it, stamp it as of the same age with the rest of the Pentateuch. The form הִוא, instead of הִיא, for the feminine of the pronoun (which occurs in all 195 times in the Pentateuch), is found thirty-six times in Deuteronomy. Nowhere do we meet with הִיא in this book, though in the rest of the Pentateuch it occurs

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eleven times. In the same way, like the other books, Deuteronomy has נַעַר of a maiden, instead of the feminine נַעֲרָה, which is only used once (xxii, 19). It has also the third pers. pret. חַר, which in prose occurs only in the Pentateuch (Ewald, *Lehrbuch*, § 142 *b*). The demonstrative pronoun הָאֵל (which, according to Ewald, § 183 *a*, is characteristic of the Pentateuch) occurs in Deut. iv, 42; vii, 22; xix, 11, and nowhere else out of the books of Moses, except in the late book, 1 Chron. xx, 8, and the Aramaic Ezra, v, 15. The use of the ה *locale*, which is comparatively rare in later writings, is common to Deuteronomy with the other books of the Pentateuch; and so is the old and rare form of writing תִּמְצָאֶנּוּ, and the termination of the future in ־ון. The last, according to König (*A.-T. Stud.* 2 Heft), is more common in the Pentateuch than in any other book: it occurs fifty-eight times in Deuteronomy. Twice even in the preterite (viii, 3, 16) a like termination presents itself; on the peculiarity of which Ewald (§ 190 *b*, note) remarks, as being the original and fuller form. Other archaisms which are common to the whole five books are: the shortening of the Hiphil, לַרְאֹת, i, 33; לַעֲשֹׂר, xxvi, 12, etc.; the use of קרא = קרה, "to meet;" the construction of the passive with אֵת of the object (for instance, xx, 8); the interchange of the older בְּשֵׂב (xiv, 4) with the more usual בָּשַׂל; the use of זְכוּר (instead of זָכָר), xvi, 16; xx, 13, a form which disappears altogether after the Pentateuch; many ancient words, such as אָבִיב, יָקוּם, שְׁנַי (שֵׁנִי, Exod. xiii, 12). Among these are some which occur besides only in the book of Joshua, or else in very late writers, like Ezekiel, who, as is always the case in the decay of a language, studiously imitated the oldest forms; some which are found afterwards only in poetry, as אֲלָפִים (vii, 13; xxviii, 4, etc.) and מְחִים, so common in Deuteronomy. Again, this book has a number of words which have an archaic character. Such are, חֶרְבֵּשׁ (for the later מִגְדָּל), מֵנָּא (instead of מִן); the old Canaanitish עֲשְׁתְּרוֹת צֹאן, "offspring of the flocks;" יְשֻׁרוּן, which as a name of Israel is borrowed, Isa. xliv, 2; הָהִירוּ (i, 41), "to act rashly;" הַסְפִּירוּ, "to be silent;" חֲנִינֵךְ (xv, 14), "to give," lit. "to put like a collar on the neck;" הִתְנַמֵּר, "to play the lord;" מַדְוֶה, "sickness."

(*c*) A fondness for the use of figures is another peculiarity of Deuteronomy. See xxix, 17, 18; xxviii, 13, 44; i, 31, 44; viii, 5; xxviii, 29, 49. Of similar comparisons there are but few (Delitzsch says but three) in the other books. The results are most surprising when we compare Deuteronomy with the Book of the Covenant (Exod. xix–xxiv) on the one hand, and with Psa. xc (which is said to be Mosaic) on the other. To cite but one example: the images of devouring fire and of the bearing on eagles' wings occur only in the Book of the Covenant and in Deuteronomy. Comp. Exod. xxiv, 17 with Deut. iv, 24; ix, 3; and Exod. xix, 4 with Deut. xxii, 11. So again, not to mention numberless undesigned coincidences between Psa. xc and the book of Deuteronomy, especially chap. xxxii, we need only here cite the phrase מַעֲשֵׂה יָדַיִם (Psa. xc, 17), "work of the hands," as descriptive of human action generally, which runs through the whole of Deut. ii, 7; xiv, 29; xvi, 15; xxiv, 19; xxviii, 12; xxx, 9. The same close affinity, both as to matter and style, exists between the section to which we have already referred in Leviticus (chap. xvii–xx, so manifestly different from the rest of that book), the Book of the Covenant (Exod. xix–xxiv), and Deuteronomy.

(*d*) In addition to all this, and very much more might be said—for a whole harvest has been gleaned on this field by Schultz in the Introduction to his work on Deuteronomy — in addition to all these peculiarities which are arguments for the Mosaic authorship of the book, we have here, too, the evidence strong and clear from post-Mosaic times and writings. The attempt, by a wrong interpretation of 2 Kings xxii and 2 Chron. xxxiv, to bring down Deuteronomy as low as the time of Manasseh fails utterly. A century earlier the Jewish prophets borrow their words and their thoughts from Deuteronomy. Amos shows how intimate his acquaintance was with Deuteronomy by such passages as ii, 9; iv, 11; ix, 7, whose matter and form are both colored by those of that book. Hosea, who is richer than Amos in these references to the past, while full of allusions to the whole law (vi, 7; xii, 4, etc.; xiii, 9, 10), in one passage (viii, 12) using the remarkable expression, "I have written to him the ten thousand things of my law," manifestly includes Deuteronomy (comp. xi, 8 with Deut. xxix, 22), and in many places shows that that book was in his mind. Comp. iv, 13 with Deut. xii, 2; viii, 13 with Deut. xxviii, 68; xi, 3 with Deut. i, 31; xiii, 6 with Deut. viii, 11–14. Isaiah begins his prophecy with the words, "Hear, O heavens, and give ear, O earth," taken from the mouth of Moses in Deut. xxxii, 1. In fact, echoes of the tones of Deuteronomy are heard throughout the solemn and majestic discourse with which his prophecy opens. (See Caspari, *Beiträge zur Einl. in d. Buch Jesaia*, p. 203–210.) The same may be said of Micah. In his protest against the apostasy of the nation from the covenant with Jehovah, he appeals to the mountains as the sure foundations of the earth, in like manner as Moses (Deut. xxxii, 1) to the heavens and the earth. The controversy of Jehovah with his people (Mic. vi, 3–5) is a compendium, as it were, of the history of the Pentateuch from Exodus onwards, while the expression בֵּית עֲבָדִים, "slave-house" of Egypt, is taken from Deut. vii, 8; xiii, 5. In vi, 8 there is no doubt an allusion to Deut. x, 12, and the threatenings of vi, 13–16 remind us of Deut. xxviii as well as of Lev. xxvi. Since, then, not only Jeremiah and Ezekiel, but Amos and Hosea, Isaiah and Micah, speak in the words of Deuteronomy, as well as in words borrowed from other portions of the Pentateuch, we see at once how untenable is the theory of those who, like Ewald, maintain that Deuteronomy was composed during the reign of Manasseh, or, as Vaihinger does, during that of Hezekiah.

(*e*) But, in truth, the book speaks for itself. No imitator could have written in such a strain. We scarcely need the express testimony of the work to its own authorship. But, having it, we find all the internal evidence conspiring to show that it came from Moses. Those magnificent discourses, the grand roll of which can be heard and felt even in a translation, came warm from the heart and fresh from the lips of Israel's lawgiver. They are the outpourings of a solicitude which is nothing less than parental. It is the father uttering his dying advice to his children, no less than the prophet counselling and admonishing his people. What book can vie with it either in majesty or in tenderness? What words ever bore more surely the stamp of genuineness? If Deuteronomy be only the production of some timorous reformer, who, conscious of his own weakness, tried to borrow dignity and weight from the name of Moses, then assuredly all arguments drawn from internal evidence for the composition of any work are utterly useless. We can never tell whether an author is wearing the mask of another, or whether it is he himself who speaks to us. In spite, therefore, of the dogmatism of modern critics, we declare unhesitatingly for the Mosaic authorship of Deuteronomy. See DEUTERONOMY.

3. *Testimony of other Witnesses to the Author.*—(1.) *Our Lord and his Apostles.*—Their language is such that the hypothesis of the Pentateuch not being the work of Moses must create a very painful feeling in the mind of every true and simple-hearted follower of Christ.

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Comp. Matt. xv, 1–9 and Mark vii, 1–13, where the fifth commandment and the law which sentenced to death the man who cursed his parents are ascribed indifferently *to God* and *to Moses*, and are put in opposition to the *commandments of men* which had grown up by a course of traditions. In Matt. xxii, 24 we read of the Sadducees attempting to puzzle our Lord about the resurrection: "Master, *Moses said*," etc., or as it is in Mark and Luke, "*Moses wrote* unto us," referring to the law in Deut. xxv, 5–10. Jesus answered them, "Ye do err, not knowing the *Scriptures*, nor the power of God. . . . But as touching the resurrection of the dead, have ye not *read* that which was *spoken unto you by God*, saying," etc.; or as in Mark, "Have ye not *read in the book of Moses*;" or as in Luke, "That the dead are raised, *even Moses showed* at the bush, when he calleth the Lord," etc.; all three quoting from Exod. iii, 6. Again, in Matt. xix, 4, 5, in answer to the Pharisees who tempted him on the subject of divorce, our Lord said to them, "Have ye not *read*, that he which made them at the beginning, made them male and female, *and said*," etc., quoting Gen. ii, 24. Upon this they asked him, "Why *did Moses then command* to give a writing of divorcement, and to put her away?" referring to Deut. xxiv, 1. He replied, "*Moses*, because of the hardness of your hearts, *suffered* you to put away your wives." The language is not less distinct in the parallel passage (Mark x, 2–9). There is also the testimony of the risen Saviour to *the written law of Moses* as distinguished from the other Scriptures, namely, the Prophets and the Psalms (Luke xxiv, 27, 44, 45). Without insisting on others of less distinctness (such as Luke ii, 23, 24; John viii, 17; Acts vii, 37, 44; xv, 21; Rom. x, 5, 19; 1 Cor. ix, 9; Heb. viii, 5), we ask particular attention to two statements by our Lord. In Luke xvi, 29, 31, "They have *Moses and the prophets, let them hear them*. . . . If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." Without even the slight intervention of a parable, our Lord said (John v, 46, 47), "Had ye believed *Moses*, ye would have believed me; for he *wrote* of me. But if ye believe not *his writings*, how shall ye believe *my words*?" In illustration of our Lord's argument, and as a last testimony to Moses by the apostles, we quote the confession of Paul to king Agrippa (Acts xxvi, 22), "Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying *none other things than those which the prophets and Moses did say* should come;" and his earlier confession to Felix (xxiv, 14), "After the manner which they call heresy, so worship I the God of my fathers, *believing all things which are written in the law and the prophets*." These two statements by Paul make it plain that what he meant by the writings of Moses was the written law as received among the Jews of his day, and not any shorter work, such as critics have imagined to be the genuine work of Moses and the germ which expanded into our present Pentateuch; a hypothesis which is also contradicted by the fact that the quotations of our Lord and his apostles are as freely made from the portions which the critics ascribe with greatest confidence to later writers as from the other portions which they concede to be more ancient.

In reference to these testimonies we observe, (*a*) the habitual reply has indeed been that it was not the business of our Lord and his apostles to teach Biblical criticism. But the rejoinder of Witsius is as satisfactory as ever, though the precise matter in debate has somewhat shifted since his time. "Certainly Christ and his apostles were not teachers of criticism, such as those men demand that they themselves shall be considered, who at the present day claim as their own the realm of literature in every branch of knowledge whatsoever: yet they were teachers of the truth, and they did not permit themselves to be imposed upon by the ignorance of the masses or by the astuteness of the ruling class. They certainly did not come into the world to foster vulgar errors and to protect them by their authority, and to spread them, not among the Jews alone, but also far and wide among the nations who depended exclusively upon them." (*b*) A fairer reply has been that the name "the law of *Moses*," or the expression "*Moses* wrote," etc., implies no more than "the psalms of *David*," "*David* said," etc.; and that if the latter class of phrases may be used without affirming the entire psalter to be David's own composition, or without decisively attributing to David the particular psalm which is quoted, we are justified in taking the former class of phrases equally in an indeterminate sense. It is probably in this way that a man's mind most readily finds relief when critical objections disturb his faith in the composition of the Pentateuch by Moses, and at the same time he holds fast his faith in Scripture as a whole; and it is well that there are such halting-places where one may rest in a downward course, and from which he may start in the hope of recovering himself. But we cannot concede that the phrases are really parallel. Were there no other difference, there is plainly a broad distinction between a collection of devotional poetry, which may be partly or wholly anonymous without injury to its character and usefulness, and the authoritative history of the commencement of Israel's national existence, of its covenant relation to God, and of its constitution and laws as a state; for this is a document whose value is intimately connected with the age and circumstances of its author.

(2.) *The Rest of the Old-Testament Scriptures.*—These were in existence centuries before these testimonies of Jesus and his apostles, and they contain copious evidence that the Pentateuch was written at the time of Moses, and by himself or under his directions. Beyond all doubt there are numerous most striking references both in the prophets and in the books of Kings to passages which are found in our present Pentateuch. One thing is certain, that the theory of men like Von Bohlen, Vatke, and others, who suppose the Pentateuch to have been written in the times of the latest kings, is utterly absurd. It is established in the most convincing manner that the legal portions of the Pentateuch already existed in writing before the separation of the two kingdoms. Even as regards the historical portions, there are often in the later books almost verbal coincidences of expression, which render it more than probable that these also existed in writing. All this has been argued with much learning, the most indefatigable research, and in some instances with great success, by Hengstenberg in his *Authentie des Pentateuchs*. We will satisfy ourselves by pointing out some of the most striking passages in which the coincidences between the later books and the Pentateuch (omitting Deuteronomy here) appear.

(*a*) Beginning with the historical books, the references to the law of Moses as a written work of supreme authority in Israel are particularly numerous and distinct in the book of Joshua, as might be expected in the history of the personal friend of Moses, and the close attendant upon him, to whom, by divine direction, Moses intrusted the completion of the work of conquering the Promised Land, and settling the people in it, and establishing among them the worship and the laws of God. The evidence is so abundant and indubitable that the only resource of our opponents has been an allegation, without any evidence, that the book of Joshua is comparatively of very recent origin, written perhaps after the Exile, or at least not long before it; an allegation which has been somewhat modified by others, but only to make it more arbitrary and improbable, when they pronounce it to be a *sixth* book of that history of the original of the Hebrew nation which has come down to us under the name of the *five* books of Moses, with certain ancient elements in it, yet wrought up to its present form only in a very late age, much as they imagine the Pentateuch to have been. The book of Judges has been said to want such clear evidence to

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the Pentateuch; if so, the reason must be sought, partly in the greater distance from it in point of time, and still more in its nature, as a series of sketches of the defections of the people and the chastisements which followed in order to lead them to repentance. Yet the entire work is meant to bring the conduct and condition of the people to the test of the law of God, as the known and acknowledged standard of duty: the opening account of the criminal neglect which left so many remnants of Canaanites in the midst of the tribes of Israel is meaningless except on the supposition that the law of Moses and the transactions of Joshua are already known; and some parts of it, such as the histories of Gideon and of Samson, abound in admitted references both to the facts of the Pentateuch and to its language. Nay, the cases of grossest divergence from the law of Moses which it records are no proof that this law was unknown, or destitute of authority, at the time its author lived, as has been rashly asserted: on the contrary, they carry evidence within themselves that they were sinful; because they were the acts of men whose whole conduct was vile and disorderly, or because it is noticed that they drew down divine judgments on those who were concerned in perpetrating them. The succeeding historical books of Ruth, Samuel, and Kings present similar evidence. In the books of Kings we have references as follows: 1 Kings xx, 42 to Lev. xxvii, 29; xxi, 3 to Lev. xxv, 23, Numb. xxxvi, 8; xxi, 10 to Numb. xxxv, 30 (comp. Deut. xvii, 6, 7; xix, 15); xxii, 17 to Numb. xxvii, 16, 11; 2 Kings iii, 20 to Exod. xxix, 38, etc.; iv, 1 to Lev. xxv, 39, etc.; v, 27 to Exod. iv, 6, Numb. xii, 10; vi, 18 to Gen. xix, 11; vi, 28 to Lev. xxvi, 29; vii, 2, 19 to Gen. vii, 14; vii, 3 to Lev. xiii, 46 (comp. Numb. v, 3).

(*b*) Especially remarkable is the testimony arising from the existence of the line of prophets in Israel; men who spoke in the style of the law of Moses, and used its language, and enforced and applied its lessons, without any civil support, often in opposition to the habits of the people and the wishes of the government; not without suffering persecution occasionally, yet without one word being uttered against the authority of the prophetic office and their abstract right to prophesy in the name of Jehovah and in support of his law. In Joel, who prophesied only in the kingdom of Judah; in Amos, who prophesied in both kingdoms; and in Hosea, whose ministry was confined to Israel, we find references which imply the existence of a written code of laws. The following comparison of passages may satisfy us on this point: Joel ii, 2 with Exod. x, 14; ii, 3 with Gen. ii, 8, 9 (comp. xiii, 10); ii, 17 with Numb. xiv, 13; ii, 20 with Exod. x, 19; iii, 1 [ii, 28, E. V.] with Gen. vi, 12; ii, 13 with Exod. xxxiv, 6; iv [iii], 18 with Numb. xxv, 1.—Again, Amos ii, 2 with Numb. xxi, 28; ii, 7 with Exod. xxiii, 6, Lev. xx, 3; ii, 8 with Exod. xxii, 25, etc.; ii, 9 with Numb. xiii, 32, etc.; iii, 7 with Gen. xviii, 17; iv, 4 with Lev. xxiv, 3, and Deut. xiv, 28, xxvi, 12; v, 12 with Numb. xxxv, 31 (comp. Exod. xxiii, 6 and Amos ii, 7); v, 17 with Exod. xii, 12; v, 21, etc., with Numb. xxix, 35, Lev. xxiii, 36; vi, 1 with Numb. i, 17; vi, 6 with Gen. xxxvii, 25 (this is probably the reference: Hengstenberg's is wrong); vi, 8 with Lev. xxvi, 19; vi, 14 with Numb. xxxiv, 8; viii, 6 with Exod. xxi, 2, Lev. xxv, 39; ix, 13 with Lev. xxvi, 3–5 (comp. Exod. iii, 8).—Again, Hos. i, 2 with Lev. xx, 5–7; ii, 1 [i, 10] with Gen. xxii, 17, xxxii, 12; ii, 2 [i, 11] with Exod. i, 10; iii, 2 with Exod. xxi, 32; iv, 8 with Lev. vi, 17, etc., and vii, 1, etc.; iv, 10 with Lev. xxvi, 26; iv, 17 with Exod. xxxii, 9, 10; v, 6 with Exod. x, 9; vi, 2 with Gen. xvii, 18; vii, 8 with Exod. xxxiv, 12–16; xii, 6 [A. V. 5] with Exod. iii, 15; xii, 10 [9] with Lev. xxiii, 43; xii, 15 [14] with Gen. ix, 5. This fact is the more worthy of consideration, inasmuch as these prophets were to be found actively at work, not merely in the kingdom of Judah, in which the process of elaborating the Pentateuch is imagined to have been carried on, but also in the kingdom of the ten tribes, in which the true spirit of the theocracy was confessedly at a very low ebb. Those of the prophets who have left their writings as a portion of Scripture have furnished references to facts and phrases in the books of Moses, sometimes longer and more direct, sometimes briefer and more incidental, but so various and multiplied that it has been found necessary to frame the hypothesis that the prophetic writings were the originals out of which our present Pentateuch was formed: a supposition in itself sufficiently unnatural, and, if it were admitted, still forcing us back upon the question, What, then, was the foundation of divine authority, as acknowledged by the people of Israel, on which the prophetic office rested, and to which the prophets in their teaching appealed?

(*c*) A strong support is also furnished by two books of Scripture which are of a very different nature from any that have yet been noticed—the books of Psalms and of Proverbs: the one dealing with the devotional feelings, the other with the practical life of the people of Israel, and both often naming the law, and continually referring to it, or tacitly assuming that it was known and reverenced.

(*d*) It is unnecessary to speak of the testimony of books written after the return from Babylon, as Ezra, Nehemiah, and Chronicles: a testimony which is admitted to be so full and explicit that there is no way of destroying its force, or of even materially diminishing its value, unless by affirming boldly that these are such late writings that they are no authorities upon the question; as in fact the history given in the books of Chronicles is often pronounced incorrect and untrustworthy.

(*e*) But now if, as appears from the examination of all the extant Jewish literature, the Pentateuch existed as a canonical book; if, moreover, it was a book so well known that its words had become household words among the people; and if the prophets could appeal to it as a recognised and well-known document—how comes it to pass that in the reign of Josiah, one of the latest kings, its existence as a canonical book seems to have been almost forgotten? Yet such was evidently the fact. The circumstances, as narrated in 2 Chron. xxxiv, 14, etc., were these: In the eighteenth year of his reign, the king, who had already taken active measures for the suppression of idolatry, determined to execute the necessary repairs of the Temple, which had become seriously dilapidated, and to restore the worship of Jehovah in its purity. He accordingly directed Hilkiah the high-priest to take charge of the moneys that were contributed for this purpose. During the progress of the work, Hilkiah, who was busy in the Temple, came upon a copy of the book of the Law—which must have long lain neglected and forgotten—and told Shaphan the scribe of his discovery. The effect produced by this was very remarkable. The king, to whom Shaphan read the words of the book, was filled with consternation when he learned for the first time how far the nation had departed from the law of Jehovah. He sent Hilkiah and others to consult the prophetess Huldah, who only confirmed his fears. The consequence was that he held a solemn assembly in the house of the Lord, and "read in their ears all the words of the book of the covenant that was found in the house of the Lord." How are we to explain this surprise and alarm in the mind of Josiah, betraying as it does such utter ignorance of the book of the Law, and of the severity of its threatenings, except on the supposition that as a written document it had well-nigh perished? This must have been the case, and it is not so extraordinary a fact, perhaps, as it appears at first sight. It is quite true that in the reign of Jehoshaphat pains had been taken to make the nation at large acquainted with the law. That monarch not only instituted "teaching priests," but we are told that as they went about the country they had the book of the Law with them. But that was 300 years before—a period equal to that between the days of Luther and

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our own; and in such an interval great changes must have taken place. It is true that in the reign of Ahaz the prophet Isaiah directed the people, who in their hopeless infatuation were seeking counsel of ventriloquists and necromancers, to turn "to the law and to the testimony;" and Hezekiah, who succeeded Ahaz, had no doubt reigned in the spirit of the prophet's advice. But the next monarch was guilty of outrageous wickedness, and filled Jerusalem with idols. How great a desolation might one wicked prince effect, especially during a lengthened reign! To this we must add that at no time, in all probability, were there many copies of the law existing in writing. It was probably then the custom, as it still is in the East, to trust largely to the memory for its transmission. Just as at this day in Egypt persons are to be found, even illiterate in other respects, who can repeat the whole Korán by heart, and as some modern Jews are able to recite the whole of the five books of Moses, so it probably was then: the law, for the great bulk of the nation, was orally preserved and inculcated. (See Mr. Grove's very interesting paper on Nablûs and the Samaritans in *Vacation Tourists*, 1861. Speaking of the service of the *yom kippûr* in the Samaritan synagogue, he says that the recitation of the Pentateuch was continued through the night, "without even the feeble lamp which on every other night of the year but this burns in front of the holy books. The two priests and a few of the people know the whole of the Torah by heart" [p. 346].) The ritual would easily be perpetuated by the mere force of observance, though much of it doubtless became perverted, and some part of it perhaps obsolete, through the neglect of the priests. Still it is against the perfunctory and lifeless manner of their worship, not against their total neglect, that the burning words of the prophets are directed. The command of Moses, which laid upon the king the obligation of making a copy of the law for himself, had of course long been disregarded. Here and there, perhaps, only some prophet or righteous man possessed a copy of the sacred book. The bulk of the nation were without it. Nor was there any reason why copies should be brought under the notice of the king. We may understand this by a parallel case. How easy it would have been in England, before the invention of printing, for a similar circumstance to have happened. How many copies, do we suppose, of the Scriptures were made? Such as did exist would be in the hands of a few learned men, or more probably in the libraries of monasteries. Even after a translation, like Wickliffe's, had been made, the people as a whole would know nothing whatever of the Bible; and yet they were a Christian people, and were in some measure at least instructed out of the Scriptures, though the volume itself could scarcely ever have been seen. Even the monarch, unless he happened to be a man of learning or piety, would remain in the same ignorance as his subjects. Whatever knowledge there was of the Bible and of religion would be kept alive chiefly by means of the liturgies used in public worship. So it was in Judah. The oral transmission of the law and the living testimony of the prophets had superseded the written document, till at last it had become so scarce as to be almost unknown. But the hand of God so ordered it that when king and people were both zealous for reformation, and ripest for the reception of the truth, the written document itself was brought to light.

If this direct verbal testimony had been absent, the entire structure of the scriptural books from Joshua to Malachi would have necessitated the same conclusion. These books never could have been written in their existing form, unless by men familiarly conversant with the Pentateuch. Thence are derived the ultimate principles which underlie the whole. They are united to it by a mass of reference so complex, intricate, and minute, as to constitute a study in itself. The grand monotheism which pervades the whole, the overruling Providence which is everywhere thrown into the foreground, the national election of the Jew, and his relation to his forefathers in the perpetual covenant sealed between God and them, would all be inexplicable without this reference to the transactions of the past. Throughout the prophetical books especially the tone of thought and feeling, the language employed, the illustrations used, the accents of blended reproach, warning, and promise, the allusions to the past, and the predictions of the future, would be unintelligible to the student if the Pentateuch were not in his possession to interpret them. This is as true, and perhaps more forcibly evident in regard to the N. T. and the teaching of our Lord and his apostles than it is in the O. T. and in the language of the prophets. The Pentateuch is the thread of gold which runs, now latent, now prominent, throughout the whole body of the Scriptures. Retain it in its place, and the whole is united by a consistent purpose from end to end; take it away, and all the rest of revelation becomes a mass of inextricable confusion. The recognition of this bearing of the authority of the Pentateuch on the authority of the other scriptural books is most necessary. For the purpose, however, of succinctly stating the positive argument in favor of the authorship and divine authority of the five books of Moses, it is sufficient to trace the line of testimony down to the time of Malachi, for here we find that firm footing in the acknowledged facts of profane history which enables us to close every avenue against the objections of unbelief.

To take the facts of the books subsequent to the Pentateuch, and reduce them to anything like consistency, on the supposition that the Pentateuch itself is mythical, framing a connected and credible story out of them, is a task which baffles all human ingenuity. The only alternative appears to be to make a clean sweep of the history altogether; but this is no sooner proposed to the mind than both the past and the present lift up their protest against it. The past forbids it, because at many points the history of the Jew has come into contact with the history of the other great nations of antiquity, and to destroy the one would involve the destruction of the other likewise; for modern research has conclusively proved the harmony of sacred history with profane in a very considerable number of instances. The Mosaic authorship is expressly affirmed by Hecatæus, Manetho, Lysimachus, Tacitus, Juvenal, and Longinus. In regard to the Pentateuch itself, the Mosaic cosmogony, the scriptural account of the deluge, and the dispersion of mankind at Babel receive confirmation from Berosus the Chaldæan; the ethnological list in Genesis is strongly corroborated by the Babylonian monuments; the account of the exodus, by the distorted narrative of Manetho the Egyptian. Coming to later times, the Jewish conquest of Canaan is confirmed by an ancient Phœnician inscription noticed by three old writers; David's conquest of Syria by two heathen writers of repute; the history of his relations with Hiram, king of Tyre, by Herodotus, Dius, and Menander. Similar points of contact occur all down the history, till, in the period of the captivity, we emerge from the darkness of prehistoric times to the period of authentic history (see Rawlinson's *Bampton Lectures* and *Ancient Monarchies*). If the Jewish history be all fabulous, what becomes of the profane? and how is it that the ancient Babylonian monuments, now yielding their precious stores of information to the diligence of modern inquiry, corroborate in so many points the statements of the sacred books. The two branches of history, the sacred and the profane, are so interwoven that the denial of the one must involve likewise the denial of the other. Say that the past history of the Jew before the times of the Ptolemies is a myth altogether, and the history of the Egyptian, the Babylonian, and the Assyrian must become at least equally apocryphal. Acknowledge the history to be true, and the truth of the history involves the divine authority of the Pentateuch which records it.

But the argument is at least equally strong when we

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trace the line of proof upward from the time of the Ptolemies, in regard to the existence of the Jewish Scriptures, as in regard to the facts of Jewish history. The still extant Septuagint proves the existence of the O.-T. Scriptures in their completed form at this date, and that they were universally received by the Jewish race as the authoritative and divinely inspired compositions of the authors to whom they are ascribed. The Pentateuch, for instance, was implicitly received as being the work of Moses, and as supplying the divinely ordained platform on which the whole superstructure of Jewish polity and religion had been reared, and as the authoritative record of it. To cast a doubt on its genuineness and sacred authority would have been esteemed blasphemy. The case is strengthened by the position held by the Pentateuch as the most ancient of their writings, and as underlying, so to speak, all the rest. For they were accepted not only as existing from former times, but as the first of a long series of sacred books, united by a regular historical sequence with each other, and all of them received from the tradition of the preceding times. The supposition, therefore, that the Pentateuch is unhistorical does not end with the destruction of the sacred authority of the Mosaic books, but destroys the authority of all the rest of the O.-T. Scriptures likewise; for all these without exception are founded on the authority of the Pentateuch, and the historic reality of the events recorded in it. If this is denied, either the later books must be considered part of the same imposture as that which produced the Pentateuch in its connected form; or their authors must have knowingly endorsed and availed themselves of this imposture; or, lastly, they must ignorantly have received human and imaginary compositions as veritable and divinely inspired history.

The enormous difficulty of even conceiving the possibility of a fraud under such circumstances is increased by the wide dispersion of the Jewish race, and the mighty separation which had divided the original people into two jealous if not hostile nations. If one portion of the dispersed had been disposed to acquiesce in the fraud, or, in the depth of their superstitious ignorance, had been induced to accept a religious romance composed by some member of the college of the prophets as the ancient Scriptures of their nation, still it is inconceivable that all the communities of Jews established in the different cities of the known world could have been brought to the same conclusion. Or if the exclusive and intense spirit of nationality by which they were actuated, and which becomes on this supposition itself an effect without a cause, can be believed to have accomplished even this result, it still remains to be conceived how the Samaritan people could have been induced to adopt the same belief, instead of indignantly protesting, as a people so sensitively jealous would inevitably have done, against what must have been either an enormous folly or a criminal imposture. Yet an independent Samaritan version of the Pentateuch carries the evidence for the national acceptance of the Mosaic writings as high as the times of Solomon and David, within little more than 400 years of the conquest of Canaan. Every theory hitherto suggested to explain the existence of the Jewish Scriptures, and the profound veneration entertained for them during all periods by the historic Jew, bristles with difficulties which contradict every experience of human history and every known principle of human conduct.

(3.) Proof of the early composition of the Pentateuch exists in the fact that the *Samaritans had their own copies of it*, not differing very materially from those possessed by the Jews, except in a few passages which had probably been purposely tampered with and altered; such, for instance, as Exod. xii, 40; Deut. xxvii, 5. The Samaritans, it would seem, must have derived their book of the Law from the ten tribes, whose land they occupied; on the other hand, it is out of the question to suppose that the ten tribes would be willing to accept religious books from the two, unless these were already in general circulation and of long-established authority. Hence the conclusion seems to be irresistible that the Pentateuch must have existed in its present form before the separation of Israel from Judah; the only part of the O. T. which was the common heritage of both. There is not indeed any historical notice of a rupture between the Jews and Samaritans prior to the return from Babylon, except so far as the schismatic calf-worship, and the mongrel character of the inhabitants introduced by the Assyrian conquerors, would naturally produce it; and there are traces of a religious association, more or less close, during the later period of the Hebrew monarchy; but the notable fact that none of the prophetical writings were admitted by the Samaritans strongly argues that their copy dates from a very early period. This view is confirmed by the fact that it is written in the ancient character, which certainly was not in use after the Exile. The only objection of any considerable weight to this conclusion is the fact that it agrees remarkably with the existing Hebrew Pentateuch, and that, too, in those passages which are manifestly interpolations and corrections as late as the time of Ezra. Hence many incline to the view of Prideaux (*Connect.* bk. vi, ch. iii) that the Samaritan Pentateuch was in fact a transcript of Ezra's revised copy. The same view is virtually adopted by Gesenius (*De Pent. Sam.* p. 8, 9). See SAMARITAN PENTATEUCH.

(4.) *The unvarying conviction of the Jews, and of the Christian Church also*, has been that the Pentateuch, substantially as we have it now, and without any alterations beyond what are conceded to be admissible in all books which have been handed down from remote antiquity, is the writing of Moses. As we have seen above, until near the end of last century the universality of this conviction may be pronounced absolute; the alleged exceptions are so trifling or so dubious that the mere mention of them, as they have been carefully hunted out, gives us an impression of the strength of the traditional belief such as we might not otherwise have had. The case of some obscure early heretical sects among so-called Christians would scarcely be to the point, even if it could be established; but really they do not seem to have denied that Moses was the author of the book; their denial had reference to its divine origin and authority. The first distinct adverse statement was made by Carlstadt, the Reformer with whom Luther was associated for a time, but from whom he was compelled to separate on account of his rashness and want of good sense. Carlstadt admitted that Moses had received the law from God, and that he communicated it to the people; but he doubted whether the words and the thread of discourse in the Pentateuch did not proceed from some later writer, though he rejected the notion that Ezra was the writer. Masius, a learned Roman Catholic, whose commentary on Joshua was published in 1574, after his death, held that at least there was rearrangement and supplementing by Ezra or some other inspired person. These two Christian writers perhaps had a predecessor among the Jewish rabbins, the learned Aben-Ezra, of Toledo, who lived probably A.D. 1095–1168; he hinted his opinion that a few passages had not come from the hand of Moses, and he notices the similar opinion, as to one passage, of another rabbin in the 11th century, a man, however, who is otherwise wholly unknown to us. Finally, about the end of the 17th and beginning of the 18th century, there were a few theologians, both Romanist and Reformed—Peyrerius, Richard Simon, Van Dale, and Le Clerc—who adopted the opinion, more or less decidedly, that Ezra was the author of the Pentateuch. The last of these, an eminent man among the Dutch Arminians, is by far the best known of the whole number; and he professed himself convinced by subsequent discussions that he had been in error, and in his commentary on the Pentateuch retracted his opinion.

4. *Confirmation of the Mosaic Authorship.*—Of this

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confirmatory evidence we offer the following specimens, in addition to the considerations urged above to prove the *unity* of the entire five books.

(1.) *Internal indications* occur that the Pentateuch does belong to the age of Moses.—(*a.*) *References to matters somewhat earlier than his own time*, which he might well have opportunities of knowing, and which might be expected to attract the interest of the generation of Israelites who came out of Egypt and entered Canaan, while they would less probably have been incorporated into his history by a writer of a much later period. Such are the details in Gen. xiv of the wars between the four kings of the East and the five kings of Sodom, etc.; the peculiar list of nations in Canaan during the earlier part of Abraham's sojourn (Gen. xv, 19–21), differing very considerably from the ordinary list of these nations in the age of Moses, several centuries later; the designation of Abraham's original home as "Ur of the Chaldees" (Gen. xi, 31), though really in Mesopotamia (Acts vii, 2), in the mountains of which country it seems that the Chaldees were settled at a remote period, whereas later Jewish history represents them as settled much farther south, in the plains of Babylonia; the curious notices scattered throughout Deut. ii of the old nations in and around Canaan, who had been dispossessed by the Philistines, the Edomites, the Moabites, and the Ammonites—notices well fitted, and we believe intended, to encourage Israel in rooting out their enemies the Canaanites with the promised special help of God, although the higher criticism has induced its votaries to pronounce them ill-judged interpolations.

(*b.*) *The record of particulars respecting the origin of the people that have every token of verisimilitude*, at once from the simplicity with which they are related, and from the absence of features which characterize the fabulous accounts of early things by the Greeks and others.

(*c.*) *The prominence given to many events, and the minuteness and vividness of the descriptions, such as are common in the narratives of eye-witnesses and men personally engaged in the transactions;* with which may be associated the evidence of intimate (yet not obtruded) acquaintance with both Egypt and the wilderness.

(*d.*) *Confirmatory evidence may be found in many of the laws which were applicable to the Israelites only while in motion through the wilderness, or while gathered close together in the camp;* as indeed "the camp" is very frequently mentioned in the course of these laws, for instance in Lev. xiii, 46; xiv, 8; xvi, 26; xvii, 3; Numb. v, 3. So also the commands are many a time laid, not upon the priests as a body, but upon Aaron personally, or upon "Aaron and his sons." To this may be added what has already been said of certain slight modifications of laws in Deuteronomy, which were natural with the progress of events during the forty years; compare also Deut. xiv and Lev. xi, Leviticus alone mentioning the permission to eat the locusts, which would be common in the wilderness, etc.

(*e.*) Add to this *the antique forms of words and expressions which are generally conceded to occur throughout the Pentateuch.* This is no doubt a kind of argument which must be handled with care and moderation; and it has been employed very frequently, and been pushed to a most extravagant length, by many Continental scholars in support of views which they have really adopted on other grounds. But three things may be asserted very confidently, and they are sufficiently plain to be appreciated by the mere English reader, although he is not in circumstances to verify them. First, that there are many traces of very early simple language in the Pentateuch, as the habitual use of הוּא for "he" and "she," נַעַר for "young man" and "young woman," without the distinction of gender invariably found in the rest of the Old Testament. Secondly, that the differences of the Elohistic and the Jehovistic and the Deuteronomic vocabulary (to use the barbarous words descriptive of peculiar notions which have been introduced into this controversy) are reduced to extremely narrow limits by such a competent scholar as Delitzsch, whose peculiar theory leads him to occupy an intermediate or neutral place in these discussions. Thirdly, that a difference is at once plainly discernible when we pass from the vocabulary of the Pentateuch to that of the books generally reckoned nearest to it in point of age—namely, Joshua and Judges.

(2.) *If we deny that Moses was the author of this book, it is impossible to fix with satisfaction on any later age for the date of composition.*—This will be evident on a slight examination of the various dates proposed.

(*a.*) The inclination is very strong to fix the date of the composition of Deuteronomy, as well as the final arrangement of the other four books, somewhere perhaps in the reign of Hezekiah—the character of whose administration, however, is inconsistent with the admission of religious novelties (emphatically in the rule of faith), since he was bent upon removing all the abuses which had crept into the institutions of Moses; or in the reign of his profligate son Manasseh, although the heathenish party in Judah were at the time so completely in the ascendant that their opponents were at their mercy, and they are thought to have subjected the prophets of Jehovah to bloody persecution; or perhaps in the reign of Josiah, when the corruption was still deeper and more widespread, and when so distinguished a prophet as Jeremiah was impotent to stem the tide of evil. It may be asserted very confidently that no one of these reigns was more favorable for interpolating or annexing a new section of the law of Moses than the age of the Reformation would have been for adding another epistle to the New Testament. Any of these dates is ridiculously ill-suited for the composition in Deuteronomy of those consecutive chapters (vi, vii, viii) which are filled with warnings against worldliness in consequence of peacefully possessing the land, and an improper toleration of the doomed nations of Canaan, and pride in victories achieved and wealth enjoyed.

(*b.*) Or shall we assume an earlier date, the period of the first and best times of the kingdom, before the death of Jehoshaphat, which is generally regarded by the critics as a time of prophetic activity in composing the early history of the nation? The Pentateuch, however, cannot well have been composed later than the schism in religion, and the rise of two hostile kingdoms, after the death of Solomon; for it uniformly supposes Israel to be in an undivided condition, both civilly and ecclesiastically. There is never a hint of the existence of such a division; nay, after that division had taken place many of the laws must have met with impediments in their execution. Again, had the book been composed later than the date of the schism, the ten tribes would have protested, and justly too, against such laws as bore hard upon them: while at the same time we are warranted in inferring from the strong language in the acknowledged writings of the prophets, that, had they been the writers of the legislation, its language would have been found to be distinct and pointed against the schism. Similar remarks may be made upon the historical portions of the Pentateuch. A prophetic historian in the kingdom of Judah would have been likely to identify more distinctly than is done "the land of Moriah," where Abraham was ready to offer Isaac, with "Mount Moriah," where the Temple was built; and he would have been likely to assign less religious prominence in the patriarchal and early national history to Shechem, the scene of the revolt and the seat of Jeroboam's government. Nor could we expect him to say nothing in praise of Levi, in Jacob's dying blessing; nor in the blessing of Moses, while mentioning Levi, to give so slight a blessing to Judah in comparison with that given to Ephraim and Manasseh.

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(*c.*) Nor yet is the earlier age of David and Solomon satisfactory as the assumed date of this composition. If the Pentateuch had been a recent work, of the age of these kings, it would have been wholly thrown aside by Jeroboam, who must have found inconvenience and positive danger from it; and in casting it away he would have easily and naturally represented himself as a reformer of religion, delivering the people from one of the yokes of bondage which the house of David had been imposing on them, and restoring to them their primitive civil liberty and religious simplicity, according to the genuine institutions of Moses. Instead of this, it is evident that from the first Jeroboam was condemned and resisted by the prophets and the priests and the Levites, and generally by multitudes of the people, whose hearts were reverent towards the acknowledged and established law of God. The entire law of the kingdom (Deut. xvii), which has been represented as furnishing evidence of late authorship, is on the contrary a witness to a much earlier date of composition. In the days of David and Solomon there would have been no need to forbid the appointment of a foreigner to the throne, since it was established in this family of the tribe of Judah, and this with divine sanctions and promises of perpetuity; while the language in which the multiplication of horses and wives and silver and gold is prohibited would have needed to be very different to suit that age. The oft-repeated command to extirpate the Canaanites, and not to let them dwell in the midst of Israel (so far from being a production of the age of David and Solomon), was no longer applicable, after it had been neglected for so many centuries: in their totally altered circumstances the remains of these nations appear to have become converts to the worship of Jehovah, and in some sense members of the congregation of Israel; and a fearful curse fell upon Saul and his bloody house on account of his zeal in exterminating the Gibeonites.

(*d.*) If we are thus driven back to a period indefinitely anterior to the time of David, there is no other age than that of Moses himself at which we can rest with reason or satisfaction. There is no one whose name could be suggested as the author, with any degree of probability, during the disturbed period of the judges, in the course of which religion was rather retrograding, and the revivals of it were very far from favoring new legislation. See JUDGES. Samuel has indeed been named, and there is no doubt of the eminent position which he occupied at the crisis in which the Hebrew republic passed into a monarchy; still there is no evidence that he was competent to write the Pentateuch. Besides there are two special objections: his closeness to the age of David and Solomon, than which the book seems much more ancient; and the necessity of supposing a known and acknowledged law of God in Israel as the basis on which all his labors rested, and the rule of life and worship to which it was his aim to bring the people back.

(*e.*) There are not wanting traces which point to the patriarchal age as the time in which the writer of the Pentateuch lived. A writer subsequent to the time at which "the laws of Moses" (rightly or wrongly so called) had taken hold of the national mind, would have been little likely to represent their ancestor Abraham as marrying his sister, half-sister though she might be; and Jacob as setting up his pillar and anointing it. The primitive age of the writer is evinced by his entire silence on the subject of temples for the worship of false gods, as well as of any house for Jehovah. It may be doubted, too, whether a later legislator would have spoken of priests in Israel prior to the institution of Aaron's priesthood, and of young men of the children of Israel offering the sacrifices, under the direction of Moses, at the establishment of the covenant in Sinai (Exod. xix, 24; xxiv, 5).

(*f.*) Moreover, that "law of Moses" was very burdensome in its ritual, in respect to both trouble and expense; and no one could have introduced it, thereby in fact accomplishing an unparalleled social revolution, if he had not had the support of overwhelming authority as the recognised messenger of Jehovah. Nor, when once established, could that legislation have been altered throughout successive ages by numberless nameless authors such as the critics have discovered.

(*g.*) The prophetic passages, those of Moses himself, and those of Balaam, have puzzled the critics when attempting to fix a later date for them.

(*h.*) A most tempting subject for any one who wishes to turn upon the critics is *the irreconcilable diversity of the hypotheses which they have framed*, in spite of every imaginable advantage enjoyed by them—learning, leisure, mutual concert, and entire absence of any belief in the need of evidence for their endless suppositions. We noticed, at an early part of our argument, that there is a fundamental difference among them: much the greater number believing, as we do, that Deuteronomy was composed later than the other four books, while a small minority, comprising some distinguished scholars, invert the relation of the two parts, assigning the higher antiquity to Deuteronomy, and considering the legislation in the preceding books to be developed from it. By both schools "the Deuteronomist" is regarded as a different person from "the Elohist" and "the Jehovist" (or the older and younger Elohistic and Jehovistic writers, according to those critics who make each of these names represent a class rather than an individual), to whom is assigned the composition of almost the whole of the first four books and a small portion of history towards the close of the fifth. It would occupy too much space to reckon up the variety of opinions as to the number of these imaginary authors and the ages in which they respectively flourished: those who wish to see this practice of making hypotheses in its most extravagant and self-sufficient form may find it in the commencement of Ewald's *History of the People of Israel*. We wish, however, to remind our readers that these varieties in the hypotheses are not to be overlooked, as if they were *mere differences of detail*. To us, on the contrary, they appear to be *essential or fatal defects* in these critical schemes; for when Moses has been denied to be the author, there is nothing on which to depend except critical sagacity; and since this critical sagacity not unfrequently contradicts itself, and is ever contradicting the sagacity of some other critic quite as much to be respected as the one we are studying at the time, it furnishes convincing evidence that it is itself an unsafe guide. The critics allege, indeed, that their testimony agrees in many points; and this is true, so long as they confine themselves to generalities, because they start from the same false principles, as to miracles, prophecy, etc. They do also agree in a great many particulars; but this is not wonderful, considering how they read one another's productions, compare them, and dovetail their statements together, altering and amending as often as they are charged with error or confusion, by one another or by those who adhere to the old opinion. We do not blame them for this procedure; but it makes their agreement, so far as it goes, of very little worth as concurrent testimony.

(*i.*) There are gaps in "the fundamental document" which need to be filled up; and there are references in it to the so-called later or supplementary matter, which we therefore believe to be a composition as early as the other which they pronounce to be alone the original. The individual proofs of this assertion we cannot here adduce; and indeed, as often as instances are given, some new critic starts up to make a different arrangement of the original and the supplementary matter which escapes from the objection charged upon the scheme of his predecessor—a process which is not so difficult after all, as nothing more is required than his own unsupported assertion.

It is to be remembered, however, that a person may hold the common opinion that Moses wrote the Pentateuch, and yet along with this may also hold (rightly or wrongly)

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that there are elements in it which are not from the hand of Moses, but which have come to be incorporated with it by accidents to which all very ancient books are liable. Thus there are various ways of dealing with near half a dozen difficulties, such as the mention of Dan, or of the district called Havoth-jair "unto this day," or the testimony to the surpassing meekness of Moses, or the geographical and antiquarian statements in Deut. ii. If the mind of any one remains unsatisfied with the explanations offered, he has it in his power to cut the knot which he is not able to untie. He may say that the general and direct evidence, on account of which he believes Moses to be the author of the Pentateuch, is overwhelming; and in regard to these few incidental passages which puzzle him, he may incline to consider them glosses or explanations thrown in by some copyist or annotator, whether authorized or not, and he can imagine these removed without any serious alteration in the book, as it reverts precisely to the form in which he conceives it to have come from Moses. That unauthorized copyists might make such changes is a notion for which parallels more or less satisfactory can be adduced; yet it might be preferable to think of an editor whose annotations or alterations were authoritative, and such an editor Ezra is supposed to have been by many who follow old Jewish traditions. How far the influence of such an editor might alter the work is a matter for those to settle who embrace this opinion; certainly it ought not to be supposed to extend far, or they run the risk of virtually injuring their faith in Moses as the author. On the other hand, of course, those who adhere most strenuously to the old opinion deny that they are committed by their views to the absurdity of believing that Moses wrote the account of his own death and burial. There is a tradition in the Talmud that Joshua wrote the last eight verses of Deuteronomy; although it is now more commonly supposed that the work of Moses ends at ch. xxxi, 23 (or even earlier, at verse 8; Baumgarten says at ch. xxx, 20), and that Joshua, or whoever recorded these closing details, inserted the song and the blessing of Moses, along with the accounts of his final charge, his view of the Promised Land, his death, etc.

5. *Objections against the Mosaic Authorship.*—These have been numerous and vehemently urged, especially by rationalists, as we might expect from the importance of the subject. On the opposite side, these critical doubts respecting the authenticity of the Pentateuch have produced in modern times several works in defence of its genuineness; such as Kanne's *Biblische Untersuchungen* (1820, 2 vols.); the observations by Jahn, Rosenmüller, and Bleek; Ranke's *Untersuchungen über den Pentateuch* (2 vols.); Hengstenberg's *Beiträge zur Einleitung* (vols. ii and iii); Hävernick's *Einleitung in das Alte Testament* (vol. i); Drechsler's *Ueber die Einheit und Authentie der Genesis;* König's *Alt-testamentliche Studien* (No. ii); Sack's *Apologetik*, etc. From the most recent of these we extract the following, as presenting a condensed view of the argument (see Rawlinson's *Historical Evidence*, p. 51 sq.). As above stated, the ancient, positive, and uniform tradition of the Jews assigned the authorship of the Pentateuch, with the exception of the last chapter of Deuteronomy, to Moses (see Horne's *Introd.* i, 51–56; Graves, *Lectures;* Stuart, *O. T. Canon*, p. 42); and this tradition is *prima facie* evidence of the fact, such at least as throws the burden of proof upon those who call it in question. It is an admitted rule of all sound criticism that books are to be regarded as proceeding from the writers whose names they bear, unless very strong reasons indeed can be adduced to the contrary (comp. Gladstone, *Homer*, i, 3, 4). In the present instance, the reasons which have been urged are weak and puerile in the extreme; they rest in part on misconception of the meaning of passages (e. g. De Wette, *Einl.* § 147, with regard to עֵבֶר, which means as well "this side" as "the other side" of Jordan; Buxtorf, *Lex.* p. 527); in part upon interpolations into the original text, which are sometimes very palpable (e. g. Gen. xxxvi, 31–39; Exod. xvi, 35, 36; and perhaps Deut. iii, 14; comp. Fritzsche, *Prüfung*, p. 135). Mainly, however, they have their source in arbitrary and unproved hypotheses: as that a contemporary writer would not have introduced an account of miracles (De Wette, *Einl.* § 145); that the culture indicated by the book is beyond that of the age of Moses (*ibid.* § 163); that if Moses had written the book, he would not have spoken of himself in the third person (Hartmann, *Forschungen*, p. 545; Norton, *Genuineness*, ii, 444; comp. Spinoza, *Tractatus Theo.-Pol.* p. 154); that he would have given a fuller and more complete account of his own history (De Wette, § 167); and that he would not have applied to himself terms of praise and expressions of honor (Hartmann, *l. c.;* comp. Spinoza, *l. c.*). It is enough to observe of these objections that they are such as might equally be urged against the genuineness of Paul's epistles (which is allowed even by Strauss, *Leben Jesu*, i, 60)—against that of the works of Homer, Chaucer, and indeed of all writers in advance of their age—against Cæsar's Commentaries and Xenophon's Expedition of Cyrus—against the Acts of the Apostles (which even Strauss allows may be the work of Luke, *Leben Jesu*, i, 60), and against the Gospel of John. For Paul relates contemporary miracles; Homer and Chaucer exhibit a culture and a tone which, but for them, we should have supposed unattainable in their age; Cæsar and Xenophon write throughout in the third person; Luke omits all account of his own doings at Philippi; and John applies to himself the most honorable of all titles, "the disciple whom Jesus loved" (xiii, 23; xiv, 26). In fact *à priori* conceptions as to how an author of a certain time and country would write, what he would or would not say, or how he would express himself, are among the weakest of all presumptions, and must be regarded as outweighed by a very small amount of positive testimony to authorship. Moreover, for an argument of this sort to have any force at all, it is necessary that we should possess, from other sources besides the author who is judged, a tolerably complete knowledge of the age to which he is assigned, and a fair acquaintance with the literature of his period. In the case of Moses, our knowledge of the age is exceedingly limited, while of the literature we have scarcely any knowledge at all, beyond that which is furnished by the sacred records next in succession—the books of Joshua and Judges with (perhaps) that of Job—and these are so far from supporting the notion that such a work as the Pentateuch could not be produced in the time of Moses that they actually presuppose the contrary by constantly appealing to it or as being evidently based upon it. We propose to examine these objections here in detail, as they relate more or less to all the books of the Pentateuch. For other difficulties, see each book in its place.

We mention here one objection of a general character. The history of the art of writing among the Hebrews has often been appealed to in order to disprove the authenticity of the Pentateuch. It is true that in our days no critic of good repute for learning ventures any longer to assert that the art of writing was invented subsequent to the Mosaical age (Ewald, *Geschichte des Volkes Israel*, p. 64 sq.); but it is questioned whether the Hebrews were acquainted with that art. Such a doubt proceeds from erroneous ideas concerning the condition of this people, and concerning the civilization necessarily imparted to them in Egypt. The reality of this civilization is proved by indubitable testimony. It is said that a work of such extent as the Pentateuch was beyond the means of the primitive modes of writing then existing. But various testimonies, not merely in the Pentateuch itself, but also derived from other sources, from the period immediately subsequent to that of Moses, prove that a knowledge of the art of writing was widely diffused among the Hebrews (comp. Judg. viii, 14).

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If there were any knowledge of this art, its application would entirely depend upon the particular circumstances of a given period. Some writers seem to entertain the opinion that the materials for writing were yet, in the days of Moses, too clumsy for the execution of larger works. This opinion is refuted by the fact that the Hebrews became acquainted, just in the Mosaical period, with the use of very good materials for writing, such as papyrus, byssus, parchment, etc. (comp. Herodotus, v, 58). There are, indeed, mentioned in the Pentateuch some more solid materials for writing, such as tables of stone (Exod. xxiv, 12; xxxi, 18; xxxiv, 1, etc.); but this does not prove that in those days nothing was written except upon stone. Stone was employed, on account of its durability, for specific purposes. See WRITING.

The arguments on which the authorship of the Pentateuch is denied to Moses are, it will be perceived, wholly of an *internal* character (except that noticed above, and the one drawn from 2 Chron. xxxiv, 14 sq.). They have varied considerably with the taste and the information of those who urged them. There are some which were advanced very confidently a generation ago, but now are scarcely mentioned. But of those which have been urged with greatest confidence and plausibility, and still continue to be so, we believe the following to be the chief:

(1.) *The supernatural character of much of the book*—namely, the miracles and prophecies occurring abundantly in the history. This really is the great objection, even in many minds which have not been fully aware that it was so; and they have therefore been propping up their opinion with other arguments, that would never have had much of even apparent solidity and strength if they had been destitute of this foundation. But this objection need not be discussed in this article, for it concerns the entire Bible. See MIRACLE; PROPHECY.

(2.) *The alleged inaccuracies and impossibilities in the history, even apart from the miracles with which it is interspersed.* This is a line of argument which has in general been found very difficult to manage; and in connection with which, therefore, there has not been very much attempted by learned and cautious writers. It has, however, recently attained to a temporary prominence and importance by the writings of bishop Colenso. The particular instances are not of a nature which really requires much consideration, though the most important may be briefly noticed.

(*a.*) The vast increase of Jacob's descendants in Egypt, and the difficulty as to the proportion between the whole number of them and that of the first-born. On these and some other matters, see the article NUMBERS.

(*b.*) The chronological difficulty that the census was not taken till the second month of the second year of the Exodus, while yet the tabernacle is represented as having been finished a month sooner, and the silver used in its construction as having been obtained by a poll-tax of half a shekel on occasion of the census being taken. In this there is nothing very puzzling; for it is evident that before the formal and exact census, in the course of which all the names were written down, there was a preliminary enumeration of the people, by which a close approximation was made to their number; and if the payment of the poll-tax did not take place earlier, or was not superseded as unnecessary on account of the superabundance of voluntary offerings, which the people needed to be restrained from bringing, there could be no difficulty in finding those who would advance the money in the certainty of speedy repayment.

(*c.*) The other chronological difficulty, that such a multitude of events are crowded into the short space between the death of Aaron on the first day of the fifth month of the last year of the wandering and the delivery of the prophetic message in Deuteronomy on the first day of the eleventh month. A calm examination, however, will show that they are not so crowded as has been supposed. Yet no doubt there was a marvellous concentration of interest and hastening of the course of Providence during those six months of grace and power manifested on behalf of the young faithful generation of Israelites who were to enjoy the blessings of their redemption from the house of bondage and to take possession of the Land of Promise. In like manner our Lord hints that events may be crowded and carried forward with marvellous rapidity when the glory of the latter day is to be ushered in, and when he is to come again (Matt. xxiv, 22).

(*d.*) The difficulties connected with the extent to which the sacrifices and other Levitical institutions were set up and kept up in the wilderness. But the very letter of the law many a time shows that these institutions were not meant to be set up till the people entered the Land of Promise; and at other times the intention is at least doubtful. The difficulties are unspeakably diminished when we take into account the sin of the people in refusing to go forward after the report of the unbelieving spies, and the semi-excommunication or suspension from Church privileges for the rest of the forty years under which in consequence they were laid (comp. Josh. v, 4–9).

(*e.*) The blank in the narrative for the thirty-eight years during which that unbelieving generation were dying out; so that the suspicion has been expressed that this space of time is fabulous, and that either vastly less than forty years elapsed between the Exodus and the conquest of Canaan, or else that the most of that period was spent, not in the desert properly so called, but on the eastern side of the Jordan, in a protracted struggle with the kingdoms of Sihon and Og. Without giving attention to this fancy, we confine ourselves to the blank of thirty-eight years in the history, which we regard without any of the surprise and suspicion which the critics have exhibited. Had the Pentateuch been an ordinary history, it might have had much to tell of these thirty-eight years, and of the manner in which the Israelites contrived to spend the time and to support themselves; but since it is a theocratic history, an account of the progress in the kingdom of God and in the manifestation of his way of mercy to his people, a blank occurs, because there was little or nothing to tell during these years of suspended privileges. Such periods of protracted silence occur also in the history of Abraham, Isaac, and Jacob, and remarkably in the four hundred and thirty years of the sojourn in Egypt. If we go beyond the Pentateuch, we believe that the same explanation is to be given of the silence in reference to the period after the end of Joshua's administration, the long periods between those critical times in which the Lord raised up judges to save his people, the seventy years of captivity in Babylon, the eighty years or thereabouts between Zerubbabel and Ezra, and the four hundred years between the Old-Testament Scriptures and the New.

(*f.*) The assumed difficulties of supporting so large a multitude in the desert, and of their setting out so suddenly and moving so rapidly, the impossibility of their entire mass assembling at the Tabernacle-door (as is incorrectly alleged to be the meaning of numerous passages), and kindred arithmetical objections, we here pass over, as they have been repeatedly and amply refuted, and many of them are noticed elsewhere in this *Cyclopædia*.

(3.) There is one striking fact lying on the face of the record—the only important fact, as we believe, to which advocates for the disintegration of the Pentateuch can point as seeming to favor their views of a plurality of authors; and that is the fact, above referred to, which Astruc noticed so clearly—*the use of two names for the Divine Being*, ELOHIM and JEHOVAH, in the Authorized Version usually "God" and "LORD." Astruc's theory of composition was very coarse and mechanical, that there were two documents, known by

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the barbarous titles of the Elohistic and the Jehovistic documents respectively, by two writers who confined themselves each to one of these names; and that from these two narratives and ten documents of small comparative importance the book of Genesis was strung together by Moses. Enormous labor, great stores of learning, and unbridled fancy have altered Astruc's theory over and over again, in order to elaborate some satisfactory hypothesis by which to account for the existence of our present Pentateuch; but no fact of essential importance has been added; and no proof has been furnished of the truth of his assumption that the use of these two names of God is due to the existence of two different authors. The only circumstance that can even appear to be a proof of this assumption is a text, of which, accordingly, abundant use has been made in this controversy (Exod. vi, 2, 3): "And God spake unto Moses, and said unto him, I [am] Jehovah: and I appeared unto Abraham, unto Isaac, and unto Jacob, by [the name of] God Almighty; but by my name Jehovah was I not known to them." The opinion is of some antiquity, though it first obtained prominence and currency through the labors of these critics, that according to this statement the very vocable Jehovah was unknown until the revelation made of it to Moses; and the older interpreters who held this opinion supposed further that, whenever the name Jehovah had been used in earlier passages, this was done merely by anticipation—a supposition which may be unnecessary, yet which is by no means very strange or unnatural. But the explanation given for near a century by one class of writers is that this text comes from the pen of the Elohist, and expresses his belief; and that where the name occurs in earlier passages, these have not been written by him, but by another author, who did not notice or did not recognise this distinction in the divine names. This explanation, however unsupported by evidence, is at least perfectly intelligible, if we adopt the exploded hypothesis of independent historians, each with his own document, and perhaps each ignorant of the document composed by the other; but it raises some curious questions in relation to the final editor who could patch together such incongruous materials, questions all the more troublesome according to the fashionable hypothesis of supplementers. Bishop Colenso, indeed, like some others, speaks very candidly of the Jehovist writing as he did, "*without perceiving*, or at least without FEELING VERY STRONGLY [his own capitals] the contradiction thereby imported into the narrative;" of which procedure he gives two parallel instances in the Jehovistic additions to the Elohistic accounts of the creation and of the flood. But in these two cases the contradiction has not been perceived to this hour by many who have examined the matter as carefully as they could (and this with the advantage of having the alleged discovery pointed out to them), and whose capacities for judging are as fair as those of their neighbors, and whose conviction it is that no contradiction exists except in the imagination of these critics; whereas, in the case of the habitual use of the name Jehovah, in the age of the patriarchs, on the one hand, and, on the other hand, the assertion that this name was kept a secret till that age was over, the man who combined these two things in one narrative, without seeing the flat contradiction which he introduced into it, must have been destitute of reason and commonsense. On other occasions these critics are ready enough to affirm that the later writer (or writers) suppressed and altered portions of the original document, in order the better to fit his own story into it; and they allege that his operation has been achieved so neatly that most people have never suspected it, nor can detect it for themselves even after the sagacity of the critics has discovered it and pointed it out. But in this particular instance these critics insist on so interpreting a text, which is especially prominent and important as giving the account of the revelation of this name Jehovah from God and its introduction into use among men, that it shall be a contradiction in terms to a multitude of passages which the editor or supplementer had indulged himself by inserting amid the comparatively brief original details. The truth is given in the common old interpretation of Exod. vi, 2, 3, that not the syllables, but the signification of the name JEHOVAH (q. v.), as the independent, unchangeable fulfiller of his promises to the patriarchs, was revealed to Moses at the bush. It is true that these merely *natural* perfections would fail to inspire right feelings towards God, if they were to be contemplated as in a state of separation from *moral* perfections. But the two classes of attributes are inseparable in actual reality, and probably were never even conceived of by the Hebrew mind as separable, if we judge from the line of argument in the closing chapters of Job. Certainly Exod. xxxiv, 6, 7 makes an express claim for the inclusion of moral perfection, as well as omnipotence and unchangeableness, in the signification of the name Jehovah—"Jehovah, Jehovah El, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear [the guilty]; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth [generation]." The concluding words of this *proclamation of the name Jehovah*, by him to whom it belongs, make the truth apparent that the name Jehovah could not come out in its full and true meaning except through many successive generations, and therefore could not be properly known to Abraham, Isaac, and Jacob, but became known to their descendants as they observed the unchanging course of his special providence towards Israel. Once more, it must never be forgotten that God Almighty and Jehovah are not names sharply *opposed* to one another, much less diametrically so, as is necessarily assumed in the interpretation of Exod. vi, 3 which we have been controverting; on the contrary, *so far as it goes*, God Almighty is *identical with* or *included under* Jehovah, giving the meaning of it incompletely, as the Almighty God, yet failing to bring into view that he is unchangeable besides. Nevertheless, it is only by its incompleteness that El Shaddai differs from Jehovah; there is no antagonism between them, there is a mere difference of degree. The children of Israel were now to think of their God as Jehovah, almighty, and also unchangeable, as he was manifesting himself to be; whereas it was his almightiness alone of which their fathers had had experience. In the age of those patriarchs, therefore, and considering the imperfect view which they could have of him, so far from El Shaddai and Jehovah being opposing titles, they were practically one and the same; precisely as a cube appears to be merely a square when we take notice of its length and breadth, but cannot observe its thickness. To bring this out is to lay bare the real source of many critical misconceptions about the text which has been so greatly misused, and about the patriarchal history. Accordingly the identity of these two names in the patriarchal times is explicitly enough asserted in Gen. xvii, 1, "And when Abram was ninety years old and nine, *Jehovah* appeared to Abram, and said unto him, I am *El Shaddai*, walk before me, and be thou perfect." The critics concede that this text belongs to the fundamental document, as they call it; and since it makes their interpretation of Exod. vi, 3 impossible, and in fact dashes to pieces their hypothesis of a distinction of writers according to the use of the one divine name or the other, they have been driven to make a purely conjectural alteration of the text, and to read Elohim instead of Jehovah. This is a desperate expedient, which involves the confession that the facts of the case are fatal to their hypotheses, and that the editor

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or supplementer must be supposed to have made an intentional change of the divine name, which they detect and correct, as they restore the original word Elohim. How desperate the resource is may be understood the better when we recollect that they make the Jehovist or the editor such a simpleton as to be unaware that Exod. vi, 3 pours contempt upon all his previous interpolations; and yet they imagine him so wary or cunning here as to strike out the original word Elohim in order to make the better piece of patchwork by substituting his favorite title Jehovah. The text, as it stands, is conclusive evidence that in the days of Abraham El Shaddai was identical with Jehovah so far as the signification of this latter word had then been unfolded; that is, there was then no difference in the subjective apprehension of the meaning of the two names. But the objective significance of Jehovah was always deeper and fuller; and at the time of the mission of Moses they came to be distinguished in the apprehension of the church, for the element of unchangeableness was seen to be involved in the name Jehovah. From the time of the worship of the golden calf, and of the gracious pardon granted to the people at the intercession of Moses, to whom a new revelation of the name and character of the covenant God was vouchsafed, the moral characteristics of the name Jehovah came out more prominently still, as in Exod. xxxiv, 6, 7, already quoted. Yet it is only in the times of the New Testament that its full meaning has been unfolded (that is, as fully as it can be in this world), in connection with the person and work of him who is Jehovah Tsidkenu, "the LORD our Righteousness;" who said of himself, "Before Abraham was, I am;" and who in the epistle to the Hebrew Christians has this name applied to him and explained of him, that he is Jehovah, who in the beginning laid the foundation of heaven and earth, and who shall continue the same when they shall be folded together like a garment, the Saviour who has offered one sacrifice for sins forever, Jesus Christ, the same yesterday and to-day and forever.

Undoubtedly, as we have intimated above, there are questions more easily asked than answered in relation to the use of these two names, Jehovah and Elohim, in the history previous to the time of Moses. Possibly those who uphold the common belief that Moses wrote the whole of it have passed over these difficulties too lightly, or have spoken too confidently of having fully explained them; if so, their fault has really been that they have attempted more than they were under any obligation to attempt. Elohim and Jehovah have their differences, yet vastly more numerous and important are their points of agreement; and it may be too much to assert that, *whenever* they were used, there was retained a consideration of their distinctive meanings. This much, however, we may affirm with perfect confidence—and in doing so we go beyond any requirement which can fairly be made by those who differ from us in this discussion—*to a considerable extent* it is very easy to show in Genesis, as well as in the later books of Scripture, that these two divine names are employed with an intentional discrimination — Elohim expressing more generally the Deity, and Jehovah expressing God in covenant with Israel, possessed of every perfection, and using it for the good of his people, as his character is manifested in their history. If so, the use of the one or the other name is no proof at all of a difference of authorship. We may moreover assert that the hypothesis of the modern critics entirely breaks down as to this text (Exod. vi, 3), the solitary passage in which they can even profess to find countenance given to their views; and owing to the importance which they cannot but attach to it, we have examined it at considerable length, in order to show that it is in fact opposed to them as soon as it is rightly interpreted. Moreover, when they press this argument in favor of different writers in the Pentateuch, on account of the different names for the Divine Being, they will find that they need to account for a great deal more than the use of the two words *Jehovah* and *Elohim*. There is also *El*, which Knobel, commenting on this text, reckons an intermediate title; and there is the occasional use of *Elohim with a plural verb*, as to which Gesenius and others have coarsely suggested that it may be an indication of polytheism left in the syntax of the language; there is also the variation of the *presence or the absence of the article with Elohim;* and there is the use of another divine title, *Adonai*. He who reads the history of Balaam, and observes the use of the three names *Elohim*, *El*, and *Jehovah*, will find difficulty in believing that these are not intentionally varied by the same writer; as indeed the critics in general do not hesitate to ascribe the entire section to the Jehovist. He who notices how *Jacob* and *Israel* are used in the closing chapters of Genesis to denote the same individual will probably hesitate to assert that a difference of names for a person, be he man or God, ought to be accounted for by the difference of authorship. This has certainly been affirmed to some extent by Colenso; but his statement will perhaps not meet with more support from those who agree with him in his leading principles than his other statement that Jehovah was a name invented about the age of Samuel and David. We have already noticed that the interpretation of Exod. vi, 3, to which the critical school are committed, assumes that the word Jehovah was till then unknown; whereas there is varied evidence for its earlier existence. Vaihinger indeed makes the further concession that in the original document, "as is confessed by almost all," the name Jehovah is employed by Jacob a few times (Gen. xxviii, 21; xxxii, 10; xlix, 18). See GOD.

(4.) Yet the admission that the name Jehovah was not unknown before the age of Moses, and the consequent impossibility of making the different divine names a proof of diversity of authorship, and of drawing confirmation of this opinion from Exod. vi, 3, are not felt by the critical school at the present day to be so damaging as they would have been felt by their predecessors, or as they will generally be felt by those who take an impartial view of the arguments. *For the tendency now is to rest more upon an alleged difference of style and thought, which is discovered by comparing the fundamental document with the additions.* This line of reasoning necessitates a considerable amount of acquaintance with the language, and also of patient drudgery, even to understand its meaning, and to estimate its value, however roughly; it is therefore impossible to discuss it within our limits here. We have no hesitation, however, in expressing our opinion that it is excessively wearisome in the process, and so vague in the results that these are likely to be estimated very much in conformity with the previous inclinations of the investigator. One of the so-called critical commentaries may present long lists of words peculiar to the different authors; but the imposing array of evidence is collected by a vicious reasoning in a circle. The existence of different authors is inferred from the existence of different sets of words and phrases; but in order to arrive at the grouping of these words and phrases into different sets, the continuous narrative needs to be cut up in the most minute and fantastic manner among different authors. It is a mere assumption, and antecedently improbable in a high degree, that a chapter in Genesis or Exodus is a patchwork of authorship such as modern criticism pronounces it to be; but if we are to believe this on the evidence of the differences in the language and composition of the different parts, we need something more than the assertions of the critics to make us believe that these parts really are different; for all the time they appear to uninitiated readers to be one consecutive and homogeneous piece of writing. It is impos-

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sible for the critics to establish any clear *usus loquendi* without tearing the book often into shreds, and pronouncing passages, and single verses, and clauses of verses, and individual words to be interpolations or alterations; a process which insures its own condemnation. In fact, if there were no other difficulty, he who has attempted the humble task of following the statements of the critics on the subject must have been often brought to a stand-still by their disagreement as to the several writers to whom their respective gifts of sagacity lead them to ascribe the individual passages. On the other hand, there is abundant evidence of diversity of language in passages which they are pretty well agreed in ascribing to the same author, as well as of remarkable similarity of language in writings which they generally attribute to different authors.

In this argument from style in general, as in the previous one from the use of the divine names in particular, we have no object to gain by pressing our reply to the uttermost, and, as some might think, unduly. We might grant that there are traces of a difference of style, and yet deny that this fact is any evidence whatever of difference of authorship; and we should be supported in our denial by the common experience and opinion of men respecting parallel cases in literature, where no theological bias comes in to warp their judgment. The language of Deuteronomy furnishes by far the best case for the critics, although in it (as above detailed) we see many traces of the author of the rest of the Pentateuch; but there are certain peculiarities which we have no difficulty in attributing to the oratorical character of the book. If anything of the same kind can be established as to certain classes of passages in the first four books, in their genealogical and legislative portions respectively, or in passages involving prophetic announcements, etc., no allegation is simpler or fairer than that the style is intentionally varied with the change of subject; in fact, many of the words paraded in lists of differences of style are naturally or even unavoidably connected with the subjects treated in only a few places. If there were *evidence from some other quarter* that these passages proceeded from certain different authors, modern criticism could then make use of the peculiar language with propriety in confirmation of its disintegrating hypotheses; but to do so at present is to indulge in the vicious reasoning in a circle of which we have already spoken, or to fall into another great logical vice, by begging the question, in affirming that difference of subject-matter is evidence of difference of authorship. In short, we can admit the existence of differences of style and language only within limits so narrow that they appear as nothing in comparison with the exaggerated estimate that is often given of them. In so far as comparatively trifling differences do exist, while we are ready to suggest reasons in the subject-matter (or even in external circumstances, as the use of "Sinai" or "Horeb") which may often explain them, we feel and acknowledge no incumbent duty to do so. For we hold it to be the indefeasible right of every author to change his style and language under the influence of motives which may be inappreciable to his readers; and we hold that this right is exercised by every author in proportion to the strength and freshness of his own individual mind, or of the mind of the age and nation to which he belongs, the variety and compass of the work with which he is engaged, the wealth of the language which he uses, or the culture he has received, and the demand of the human spirit that occasionally changes shall occur, for no other reason than to give it rest from the monotony of a mechanical uniformity.

Before leaving the consideration of this argument, it may be right to notice how it combines in itself so many great fallacies; for it involves also a mistake as to the point which is to be proved. The critics profess to prove that Moses is not the writer of the Pentateuch; and, on their own showing, the evidence of this fact is that there are in it traces of different authors. But this is nothing to the purpose, unless they also prove that these authors were subsequent to the time of Moses. So learned and cautious and orthodox a theologian as Vitringa long ago gave expression to the opinion that Moses may probably have made use of written documents prepared by the patriarchs and safely handed down among the Israelites, till he arose to collect and arrange and supplement them; but if we shrink from asserting that written instruction was given to the patriarchal Church, we must all the more exalt the strength and value of primeval tradition — tradition upon the very subjects which are handled in the book of Genesis. There is, then, no difficulty whatever in maintaining that, before the time of Moses, there existed a body of instruction as to the dealings of God with men, which was known and preserved in the family that had been called to the knowledge of his grace; and the language of that instruction must have assumed a certain fixity of form, whether we affirm or deny that it was written out and laid up in the repositories of the patriarchs. When Moses began to write the Pentateuch, there was already, therefore, a religious and historical phraseology. Grant everything that the critics imagine they have established, and their original document might be nothing more than the pre-Mosaic writing or tradition; while the editor or supplementer might be Moses himself: or if there be traces of several hands and several styles, nevertheless, as Astruc himself believed, these may be no more than traces of the different (but not contradictory or untrustworthy) rills of patriarchal tradition, which he was guided to collect into one channel, and send down to posterity in the clear, continuous, consistent stream of the narrative in Genesis. The influence of these varieties of style might tell upon him still as he continued his labors in the composition of the other books. This is all a supposition; but it is a supposition vastly more modest and credible than that of the modern disintegrating criticism; and it admits everything which that criticism can even profess to have established by the most microscopic study of the language, and the most merciless vivisection of the subject of its experiments.

(5.) *An objection to the unity of the authorship has been drawn from the repetitions which occur in the book*: for it is said that these are a sure mark of at least two authors, whose accounts have been thrown into one. This objection presented a more formidable aspect as long as the hypothesis was in favor according to which there were two independent and continuous histories, the Elohistic and the Jehovistic, afterwards combined: the occurrence of double narratives gives an air of plausibility to this supposition. But as soon as we recollect that this hypothesis has been generally abandoned for another, according to which there is only one original continuous history, subsequently interpolated, the objection loses any *prima facie* verisimilitude that it ever possessed: for why should an editor burden and disfigure the clear narrative as it lay before him, by interpolating accounts which had the look of repetitions, unless the events did really occur a second time? The attempt to assign one of these double accounts to the Elohist and the other to the Jehovist breaks down from time to time by the confession of the critics themselves. Here we introduce a remark in explanation of one or two passages in which a repeated account is given of the same event: this repetition in full, instead of a mere reference which we might prefer to make, is of a piece with the simple and uninvolved style of thought which characterizes the very structure of the Hebrew language. In cases where our Western languages would express a complex proposition by a compound sentence, in which the subordinate members are introduced and kept in their true place by means of relative pronouns and conjunctions, the Hebrew uses simple sentences, and unites his statements by his favorite conjunction

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"and," to which translators assign a great variety of meanings, according to the exigencies of the moment. By this method, however, his gain in simplicity is counterbalanced by a loss of terseness; since he has often to repeat at length what might have been noticed only incidentally and by an allusion. This mode of dealing with sentences is extended to paragraphs, and has given rise to the occurrence of titles prefixed to sections, and of repeated statements, which misled the earlier disintegrating critics into the belief that here they had evidence of fragments which were afterwards brought together with little care or judgment; whereas their successors have thrown aside the hypothesis of fragments, having become more wary by experience. The clearest case of such repetition is the Elohistic account of creation (Gen. i, 1–ii, 3), and the Jehovistic account (ch. ii, 4–25). But it is surely plain enough that the second is an incomplete account, implying that the general comprehensive narrative had gone before; and throwing in additional information of a particular kind in reference to the creation of *man*, the creature formed in God's image and placed under his moral government, as briefly stated in the first chapter, but now stated more fully in this introduction to the history of redemption, which throws the account of the creation of other beings more into the background.

Besides, it is an entirely erroneous philosophy which prompts men to find fault with the unity or truthfulness of a history because it contains narratives bearing a resemblance to one another. Such repetitions (if this be the correct designation of these narratives) are recorded in all histories of individuals and communities; indeed otherwise experience would not be the great means of disciplining and training mankind. To take no wider range, instances of such repetition, certainly not less remarkable than anything in the books of Moses, occur in other parts of the Bible, including the life of our Lord; and they cannot be escaped, unless by a universally destructive criticism.

Occasionally the charge is put differently in this way: instead of the allegation that there are two varying reports of one transaction, which have been erroneously understood of two different events, *it is alleged that two accounts occur of what is confessedly the same matter, and that these accounts are varying or even contradictory;* and the explanation given of these alleged contradictions is that they proceed from two different authors. The instances are obtained sometimes by comparing the first four books of Moses among themselves, and sometimes by comparing them with Deuteronomy.

(*a.*) Those of the former class, *contradictions within the compass of the first four books*, are of little importance, and demand no lengthened consideration in this condensed statement. Such are the two accounts of creation, to which we have had occasion to refer as illustrating the different aspects of a narrative according as logical connection or the chronological principle of arrangement predominates; the names of Esau's wives. See AHOLIBAMAH. A favorite instance is the account in Exod. xxxiii, 7–11 of the tabernacle of the congregation which Moses was to pitch "without the camp, afar off from the camp," whereas the ordinary accounts place the tabernacle inside the camp, at its very centre. But there really is no serious difficulty in the way of accepting the common explanation that this was a preliminary tabernacle, used till the regular tabernacle was constructed, and placed outside the camp at the time when the people were saved by the special intercession of Moses, when on the point of being destroyed for the sin of the golden calf: an opinion which has been slightly modified by those who think it was the private tent of Moses which received this honor at the time when he had declined the Lord's offer to make of him a great nation on the ruin of apostate Israel. Yet the simplest view would be to take ver. 5–11 as one speech of the Lord to Moses, the whole being in the Hebrew in the future or unfinished tense; except that ver. 6 parenthetically relates, in the perfect tense, how the people humbled themselves according to the opening part of the Lord's directions, whereas the rest of these directions may never have been carried out after the intercession of Moses was completed.

(*b.*) Passing to the other class of alleged contradictions, *in which the four earlier books are placed on the one side and Deuteronomy on the other*, as if it belonged to a later age than the latest of them, and betrayed certain differences of belief and sentiment, it deserves to be noticed that a great deal used to be said of the *historical* contradictions; whereas the wisest of the destructive critics now concede that nothing can be made of these, especially when the oratorical nature of Deuteronomy is considered, and weight is assigned to the form which narratives would assume in a discourse whose object was exhortation. The only cases which require consideration are those in which the laws as laid down in Deuteronomy are said to be different from some in the three preceding books. We admit willingly that there are modifications, within certain comparatively narrow limits, and easily enough explained by recollecting that forty years elapsed between the covenanting in Horeb and that in the land of Moab (Deut. xxix, 1 [xxviii, 69 in Hebrew]); the latter also taking into consideration the new circumstances of the people when they should be settled in their own land. The chief instance of this is the permission to the people to eat flesh anywhere throughout the land of Canaan, if only they took care to pour out the blood upon the earth (Deut. xii, 15, 16, 20–25), for the previous law upon the subject in Lev. xvii became physically impracticable as soon as the people ceased to live together in the camp. In connection with this, there is the account of the priests' share of the sacrifices (Deut. xviii, 3), which differs from the account in Leviticus and Numbers of the parts of sacrifices which were assigned to the priests. But this statement of "the priests' dues from the people," is in addition to "the offerings of the Lord made by fire," which have already been mentioned at ver. 1; it is a plausible conjecture that these additional dues were assigned to them on purpose to indemnify them for losses sustained by the repeal of the law in Lev. xvii, and in fact there seems to be a reference to this particular statute in Deuteronomy in the account of the evil conduct of Eli's sons in 1 Sam. ii, 13–16. There is also another class of cases in which the alleged contradiction is probably the result of our ignorance, and can be at least hypothetically met and removed. A good example of this is the difficulty alleged to exist in Deut. xv, 19, 20, as if it gave to the people at large the right to eat the firstlings of their flocks and herds in holy feasts, whereas the earlier legislation had given these firstlings to the priests (Numb. xviii, 15–18); for it is plain that the author of Deuteronomy did not contemplate any contradiction of the divine law in this arrangement, to which he had made repeated allusion already (ch. xii, 6, 17; xiv, 22, 23). But, in point of fact, nothing is simpler than to understand the law in Deuteronomy as addressed to the collective Israelites as if they were a single individual, "*thou* shalt sanctify . . . *thou* shalt eat," etc., leaving the priests and the rest of the people to adjust their respective duties and privileges by the well-known directions of the law in Numbers; and along with this to remember that the earlier law naturally suggests that the priests should make a sacred feast of the first-born animals given to them, at which feast none could more reasonably be expected to be guests than the persons to whom these animals had belonged.

The most important allegation of contradiction between the legislation in the middle books and that in Deuteronomy has reference to the three great orders in the theocracy—the prophetic, the priestly, and the kingly. The first and last must be passed over almost

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in silence. It is enough to say that the law of the kingdom in Deut. xvii need not surprise any one who observes that the king is represented as the mere viceroy of Jehovah, himself the true and everlasting King of Israel, according to Exod. xv, 18; Numb. xxiii, 21; and who recollects the promises that kings should spring from the loins of the patriarchs Abraham and Jacob (Gen. xvii, 16; xxxv, 11), and along with this the notice that kings had not yet arisen in Israel although they did exist in Edom (Gen. xxxvi, 31). But certain passages, already considered in so far as they refer to the privileges of the priests, are brought into connection with others in such a way as to suggest the inference that a vast revolution had taken place in the position of the priests and Levites before the time when the author of Deuteronomy published his work, in which his object was to prop up the tottering institutions of his country. The two orders of priests and Levites had come to be confused, the Levites having been all admitted to priestly functions; and the tithes having been seldom paid, they had sunk into poverty, and the scheme of this writer was to compound the matter by securing to them a certain share in these tithes, which were henceforth to be spent in religious feasts at the Temple, where the Levites should have a place along with the stranger, the fatherless, and the widow. This representation must be characterized as a mass of unsupported suppositions. That the Levites might often be poor is probable enough, but there is no appearance of general starvation, such as would have been their condition if their chief support had been this share in the sacred feasts. There is no need to puzzle ourselves about the tithe which was spent at these feasts (Deut. xii, 6, 7, 11, 17–19, and especially xiv, 22–29 and xxvi, 12–15), which plainly was quite distinct from the other tithe given to the tribe of Levi as a compensation for having no share in the territorial allotment of Canaan (Numb. xviii, 20–32). This is rightly expressed in the apocryphal book of Tobit (ch. i, 6, 7), though in the original it is still more distinct than in our A. V.: "But I alone went often to Jerusalem at the feasts, as it was ordained to all the people of Israel by an everlasting decree, having the first-fruits and tenths of increase, with that which was first shorn; and them gave I at the altar to the priests the children of Aaron. The first tenth part of all increase I gave to the sons of Aaron, who ministered at Jerusalem; another tenth part I sold away, and went and spent it every year at Jerusalem." This hypothesis of a radical change in the position of the priests and Levites, at that late age to which the composition of Deuteronomy is assigned, has been supposed to be supported by two expressions —"the priests the Levites" (Deut. xviii, 1), or "the priests the sons of Levi" (ch. xxi, 5), as if it established the conclusion that all the Levites were represented in this book as performing priestly functions. But "the priests the Levites" would be a proof of this only if it meant "the priestly Levites," which it does not; its only fair interpretation is "the Levitical priests." Yet it is true that the offices of the Levites and of the priests did come very close to one another, the ministry of the altar being the sole exclusive prerogative of the latter. Hence it is no wonder that in Deuteronomy, which is, comparatively speaking, the people's book of the law, it is the points of agreement which are noted rather than the points of difference; especially since none of the regulations as to sacrifices are given anywhere in the book. The close connection of the priests and the rest of the Levites is taken for granted throughout the whole law, as in the first dedication of the entire tribe, on occasion of the worship of the golden calf (Exod. xxxii, 25–29), and this representation of them in united privileges or duties continues through the book of Joshua (in which the critics are forced to imagine absurdly that the same confusion of the two orders appears, see ch. iii, 3) down to the arguments in Mal. ii, 1-9 and in Heb. vii. Whereas in the earlier books of the law "the sons of *Aaron*" are mentioned very naturally, while he was living and they were literally his sons; after his death, and as a new generation of priests was growing up, it was equally natural to alter the expression into "the priests the sons of *Levi*," or "the *Levitical* priests." This name was peculiarly appropriate after the revolt of Korah, Dathan, and Abiram: it reminded the Levites of their high honor as God's servants, although the service of the altar was restricted to a single family among them (see Numb. xvi, 7–10; xvii, 3–9 [ver. 18–24, Heb.]); and it summoned the whole congregation of Israel to give honor in spiritual things to this tribe which had so few political advantages, and whose fortunes had undergone a marvellous revolution since the time when Jacob pronounced a curse upon them. See LEVI and LEVITE.

(6.) *It is alleged that in the Pentateuch there are distinct traces of an age later than that of Moses;* and certainly, if this can be established, it follows either that Moses did not write the book, or else that it has been interpolated.

(*a.*) *There are certain geographical names*, particularly Bethel and Hebron, *which are supposed not to have been in use till the Israelites took possession of the land*, and so displaced the ancient names Luz and Kirjath-arba. But there is no real difficulty in such cases, nor in another, for which see HORMAH. The only truly difficult case is that of Dan (Gen. xiv, 14, comp. Judg. xviii, 29). Even of this several plausible solutions can be offered, and there is another mode of dealing with it to which we have adverted. See also DAN.

(*b.*) *There are sentences which are said to bear evidence that they were not written by Moses.* There are but one or two of these that lend much plausibility to this argument; and deferring what may be said of them, if this be true, till we revert to the case of Dan just noticed, we reply at present that we see no serious difficulty in the way of attributing them to the pen of Moses. It is written (Exod. xvi, 35), "And the children of Israel did eat manna forty years, until they came to a land inhabited: they did eat manna until they came unto the borders of the land of Canaan." There is no reason why Moses should not have written all this, except on the unwarrantable and erroneous assumption that we make the middle books of the Pentateuch a kind of journal written at the time when each event occurred, and not even remodelled before the work was finished. Just as little do we see difficulty in attributing to Moses himself the observation (Numb. xii, 3), "Now the man Moses was very meek, above all the men which were upon the face of the earth." It is no more a difficulty than that David should plead his righteousness and integrity as he often does; or Paul speak of his not being a whit behind the very chiefest apostles, and of his laboring more abundantly than all of them; or that John should habitually name himself "the disciple whom Jesus loved," or "the beloved disciple." Such language is due to the fact that the "holy men of old," who "spake as they were moved by the Holy Ghost," thought so little of themselves when they were writing, that they were equally ready to tell the defects of their own character and the graces bestowed on them by God, when it was fitting that such a statement should be made. In this particular case there was such a fitness, as well to show plainly how unreasonable the conduct of the brother and sister of Moses was, as to give point to the statement that Jehovah himself suddenly interposed to vindicate his faithful and honored servant, who might probably never have spoken in his own vindication.

(*c.*) *A phrase has been thought to betray a more recent date than the age of Moses, when something is said to have occurred the results of which continue* "*unto this day.*" But this is a phrase which by no means neces-

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sarily indicates any great length of time; which indicates occasionally a pretty short time, so far as we can infer from the probabilities of the case; and which sometimes *must* be understood of a short time, as in Josh. vi, 25 (for it is frequent in Joshua as well as in the Pentateuch, and the same inference has been drawn in regard to both these books), "And Joshua saved Rahab the harlot alive, and her father's household, and all that she had; and she dwelleth in Israel even unto this day." In fairness we mention one passage which may occasion serious difficulty to some minds, and we know of no other; it is Deut. iii, 14: "Jair the son of Manasseh took all the country of Argob unto the coasts of Geshuri and Maachathi, and called them after his own name, Bashan-havoth-jair, unto this day." Yet even in this case, referring to an interval of no more than a few months, we ought to recollect how difficult it is to change the name of an entire district; if Jair succeeded in this at first, securing for the first six months both his position in the land and his new name for it by way of a memorial of himself, there was less risk of the name being subsequently lost. In general, as well as in reference to this particular case, we ought to take into account the marvellous revolution—religious, social, and political—which was involved in the transition occurring at the end of the life and administration of Moses, from the patriarchal period of wandering to that of Israel settled in the Land of Promise; and though a few months might be all that separated two events in point of time, yet within that little period were compressed transactions more remarkable and important than are often witnessed in whole ages of common history. At such a turning-point in the history of the Church and people of Israel, it does not surprise us that Moses should use the expression that events occurred and changes were ushered in which continued "unto this day."

(*d.*) *The quotation from "the book of the wars of the Lord"* (Numb. xxi, 14, 15), *and others apparently of a similar kind in the same chapter, are thought to be incredible in a contemporary history,* though natural enough in a writing of a later age, when these snatches of song might become valuable as the testimony of eye-witnesses. But there is no evidence of the assumption that it was the historian's object to secure corroboration of his statements. While there is no obligation lying on us to assign the reason why these snatches of hymns appear where they do, the supposition is natural enough that Moses incorporated them in his history as specimens of the new spiritual life which had been wakened in the young generation of Israelites, and as evidences that God had indeed visited them with his grace, and was fitting them to take up the mission which had fallen from the unworthy hands of those who, in Exod. xv, "sang his praise," but "soon forgat his works" (Psa. cvi, 12, 13: comp. the anticipations, Exod. xv, 14–16, with the fulfilments, Numb. xxi, 21–35; xxii, 2–4, etc.).

(*e.*) *It is scarcely worth while to dwell upon certain incidental expressions which have been said to betray the hand of a later writer.* Such are, that "the Canaanite was then (וְ) in the land" (Gen. xii, 6; comp. xiii, 7); and Joseph's words, "I was stolen away out of the land of the Hebrews" (Gen. xl, 15). We select one case on account of its seeming greater strength. In Lev. xviii, 28 the Israelites are warned to avoid the practices by which the land of Canaan had already been polluted, "that the land spue not you out also, when ye defile it, as it spued out the nations that were before you;" from which it is inferred that this was not written till after the Canaanites had been exterminated. But in truth the Hebrew language is very poorly furnished with tenses. Had this speech been in Latin, and had the future perfect been used—"that the land may not spue you out, in your defiling it, as it shall have spued out the nations that were before you"—a translation of it into Hebrew could not have been better expressed than in the present words of the Hebrew Bible. This really future meaning we take to be the meaning of the passage. Yet if the literal past time is insisted on by any one, there are two explanations, either of which is easy enough: either the sentence received its present form of expression as Moses revised his work, after the people of Sihon and Og had been destroyed; or else the very repulsiveness of the metaphorical language was meant to teach that the strength of the Canaanites was only apparent, that the land had already vomited them forth, and that they lay upon its surface as a loathsome incumbrance which must now be removed by Israel.

(7.) *Scientific Objections.*—Many who are able to explain to their satisfaction most of the above difficulties, are still troubled by others of a different class resting on alleged contradictions between the language of the Mosaic books and the facts of science. For instance, the Adamic creation is declared to contradict the conclusions of geology, inasmuch as the period required for bringing the crust of the earth into its existing condition must have included countless centuries, and not a brief period of six days. In the same way it is first argued that the scriptural narrative involves a universal deluge, and then, this meaning being assumed, that such a deluge, with all its accompanying circumstances, as recorded in Genesis, cannot have taken place without a miracle wholly stupendous. A third objection is grounded on the chronology of the Bible, and on the asserted fact that the duration of man upon the earth has extended to a period at least exceeding four or five times the 6000 years allotted to him in the Pentateuch. A fourth objection is directed against the descent of all mankind from a single pair, and their primary migrations as recorded by Moses. It assumes that the physical peculiarities distinguishing the various races of the world are the results of a difference in species, not of a variety caused by the influence of climatic, physical, and social circumstances. There are many other minor objections of a more frivolous character, such as that which insists on fixing upon the word "firmament," in Gen. i, 6, the sense of a permanent solid vault, and then pointing out the opposition in which such an idea stands to astronomical science; or such as the objection against the language of Joshua (x, 12), which is sufficiently answered by reference to the language of any modern almanac, and by the observation that if the ancient Scriptures had been written in the terminology of science, they would have been simply unintelligible to the generation to which they were first given. But these captious difficulties are of little weight compared to the four objections mentioned above, all of which touch questions of the gravest importance. In addition to those general elements of error which we shall proceed to point out as belonging in common to all the modern objections urged against the Pentateuch, there are some considerations bearing specially upon this scientific class of difficulties to which it is necessary briefly to call attention.

(*a.*) In regard to theories of the creation and the deluge, it is necessary to distinguish with the utmost possible precision between the language of Scripture and any private interpretations of it. When the question is propounded whether the six days of the Adamic creation were literal days of one revolution of the globe, or were successive periods of time; when it is asked whether the deluge was partial or universal, the particular opinion which each man may form must not be fastened on the scriptural language, as if it were its necessary and only admissible interpretation. It must be acknowledged that opinions on either side are equally consistent with a devout acceptance of the inspired Word. Experience teaches the necessity of this caution; for the lessons of geology have compelled us to separate between the creation and the beginning of Gen. i, 1, and the Adamic creation of the later verses, and to allow the existence of untold periods between them. Now that we are accustomed to this, we find

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that the change of interpretation has not put any dishonor on the text, and we must feel that what has happened in regard to one verse may happen in regard to others. Modern science has undoubtedly proved the pre-existence of immense geological periods; but we are quite able to reconcile them with the scriptural narrative. See CREATION.

(*b.*) The same observation applies to the question of the deluge, and however these questions may be finally solved, the apologist for the Pentateuch must stand by the text of Scripture, and, whether he believes in a partial deluge or a universal deluge, must not confuse the infallible text with his own fallible interpretation of it. See DELUGE.

(*c.*) Lastly, the state of the controversy relative to the antiquity of man and the origin of races illustrates with peculiar force the crude and incomplete state of all scientific investigation on these subjects, and the consequent rashness of all conclusions drawn from them unfavorable to the authority of the Pentateuch. For the rationalistic attack is urged from two contrary directions, and is supported by arguments directly contradictory to each other. On the one side we are told that the distinctive physical peculiarities of different human races are so deep, so irremovable, that they must be considered to indicate diversity of species, and not simply varieties of one species; that no climatic and social influences can explain them; that consequently the races of men must have been created distinct, and the scriptural narrative which asserts the common descent of all mankind must be unworthy of credit. See PREADAMITES. On the other side, the very fact of an intelligent creation is called into question, on the ground that there are in the world no distinctions of fixed species, but only variations so mutable that all existing differences are the mere result of natural causes. The inevitable conclusion from such premises is that all forms of life whatever are self-developed out of one common primal form, and the idea of creation becomes superfluous, for the original monad can scarcely be considered as less self-developed than all the forms which have sprung from it. That such is the natural tendency of Mr. Darwin's theory of the origin of species we have a most impartial witness. "This theory, when fully enunciated, founds the pedigree of living nature upon the most elementary form of vitalized matter. One step farther would carry us back, without greater violence to probability, to inorganic rudiments, and then we should be called upon to recognise in ourselves, and in the exquisite elaborations of the animal and vegetable kingdoms, the ultimate results of mere material forces, left free to follow their own unaided tendencies" (Sir W. Armstrong at the British Association at Newcastle, 1863). On the one side we are called to believe in the evidence of fixed species; and on the other side to believe in their non-existence. We are asked to believe that all living beings whatever, including man himself, have descended from original monads, and at the same time to believe that the races of mankind cannot have descended from a common parentage. The two arguments are totally irreconcilable, and till something like congruity can be introduced into our scientific theories, it is premature even to suggest their possible contradiction to the inspired authority of the Pentateuch. See SPECIES, ORIGIN OF.

(8.) *Alleged Moral Incongruities in the Pentateuch.*—This class of objections is so indefinite in its nature as to make explanation and refutation, in the brief space of an article, equally difficult. They are all founded on the sufficiency of the human consciousness to pass a verdict on the propriety or impropriety of certain acts ascribed to God in the Pentateuch. The form they take is, however, more subtle than this. Certain acts imputed to God are contrary to the ideal which the human mind frames of the Deity; therefore it is argued that God cannot have done them, and consequently the books which attribute them to him cannot declare the truth, cannot be divinely inspired. The ideal God in the human consciousness is made the standard whereby revelation is measured. For instance, it is argued that the destruction of the Canaanitish nations by the sword of Israel under express command was a cruel deed, at which the human mind revolts, and which it is impossible to believe that God could have done. Objections of the same kind are urged against the Mosaic law, both against its positive enactments, as in the case of slavery, and against the minute and apparently trivial character of many of its details; and then, in support of these allegations, a contrast is drawn between the spirit of the Mosaic code and the spirit of the Gospels and epistles. It will be enough for the present purpose to reply that these objections rest almost entirely, and derive any force they may appear to have, from a misapprehension of the facts of the case, and an erroneous estimate of the Mosaic code on the one side, and of the Christian dispensation upon the other. A candid examination of the whole narrative shows that the destruction of the Canaanitish nations was purely a judicial act, wherein God was the judge and the people of Israel the authorized and divinely appointed executioners. It will be found that the utmost care was taken to present the whole transaction in this specific aspect, and that this act of judicial severity stood in the sharpest possible contrast to the general tenor of the Mosaic law, which was tolerant, gentle, and singularly beneficent both in spirit and in its positive provisions. Looking at the Pentateuch, we find in it the same law of love which we find in the Gospels; and looking at the Gospel, we find in God the same attribute of punitive justice which stands conspicuous in the law. The argument may be carried farther, for the analogy between God's character and dealings in providence and his dealings in grace, as contained in the book of revelation, is close and exact in the highest degree. On this whole question Bp. Butler's immortal *Analogy* may safely be referred to. See CANAANITE.

Into the details of these various objections—critical, historical, scientific, and moral—this article will not farther enter, partly from considerations of space, partly because many of them will be found treated in other articles of this *Cyclopædia*. The student is referred, for their more formal refutation, to the almost voluminous literature which the controversy of the last few years has called into existence. With reference to the special form they have assumed in the *Critical Examination of the Pentateuch*, by Dr. Colenso, bishop of Natal, every information will be found in recent publications. The general questions of scholarship will be found ably handled in the *Examination* of Dr. Colenso's work, issued by the late lamented Dr. M'Caul. Reference may also be usefully made to *Colenso's Defections Examined* (Lond. 1863), by Dr. Benisch, a Jewish doctor. For the numerical calculations, the student should refer to the *Exodus of Israel* (Lond. 1863), by Rev. P. R. Birks, in which they are submitted to a searching examination. For questions of topography, a smaller work, entitled *The Pentateuch and the Gospels* (Lond. 1865), by Prof. Porter, of Belfast, the well-known author of *Five Years in Damascus*, Murray's *Hand-book of Syria*, etc., will be found full of valuable information.

V. *Literature.*—Some of this has been cited above; and much of the remainder is contained in general *introductions* or *commentaries* on the whole of the O. T., or on the several books of Moses. We mention here only the critical and exegetical works on the whole Pentateuch separately. De Bañolas, פָּרוּשׁ (Mantua, 1476–80, fol., and later); Aben-Ezra, סֵפֶר יְסוֹד (Naples, 1488, fol., and often later in various forms and combinations); Fostat [R. C.], *Commentarius* [includ. other books] (Hisp. 1491, etc., 4to); Sal. Jizchaki (Rashi), פֵּרוּשׁ הַתּוֹרָה (Salonica, 1515, fol., and very often since [last ed. Berlin, 1867]; in Latin, by Breit-

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haupt, Gotha, 1713, 4to; in German, by Haymann, Bonn, 1833, 8vo; by Dukes, Prague, 1838, 8vo); Bechor-Schor, בְּרוּשׁ (Constant. 1520, fol.); Aboab, פֵּרוּשׁ (ibid. 1525, 4to; Ven. 1548; Cracow, 1587; Wilmend. 1713, fol.); D'Illescas, אִמְרֵי נֹעַם (Constant. 1540, 4to, and since); Achai, סֵפֶר שְׁאֵלְתוֹת (ed. Chaffi, Ven. 1546; ed. Berlin, Dyckerfurt, 1786, fol.); Jehudah ben-Isaac, עֶשְׂרִים וְאַרְבָּע (ed. Jechiel ben-Jekuthiel, Venice, 1547, 4to); Oleaster [R. C.], *Commentarius* (Olyssop. 1556, etc., fol.); Elijah of Mantua, אוֹר עֵינַיִם (Cremona, 1557, 8vo); Bresch, חוּמַּשׁ (ibid. 1560, fol., and later); Ferus [R. C.], *Enarrationes* (Colon. 1572–4, 2 vols. 8vo); Abrabanel, פֵּרוּשׁ הַתּוֹרָה (Ven. 1579, 1604, fol.; ed. Van Bashuysen, Hanau, 1710, fol.; also Amst. 1768–71, 4 vols. 4to); Arvivo, תְּנוּחוֹמוֹת אֵל (Salonica, 1583, fol.); Galesinus [R. C.], *Commentarius* (Rom. 1587, 4to); Alscheich, תּוֹרַת מֹשֶׁה (Constant. 159–, fol., and often later); Chytræus, *Enarrationes* (Vitemb. 1590, fol.; also in *Opp.* i); Capponus [R. C.], *Commentarius* (Ven. 1590, fol.); Junius, *Explicationes* (L. B. 1594, 1602; Genev. 1609, 5 vols. 4to); Marbach, *Hypomnemata* (Argent. 1597, 2 vols. 4to); Pelargus, *Commentaria* (Lips. 1598–1609, 5 vols. 4to); Aretius, *Commentarii* (Bern. 1602, 1611, 8vo); Mos. Albelda, דֶּרֶשׁ מֹשֶׁה (Ven. 1603, fol.); Abigdors, פֵּרוּשׁ (Cracow, 1604, 4to); Heerbrand, *Commentarius* (Tubing. 1609, fol.); Ainsworth, *Annotations* [includ. Psa. and Cant.] (Lond. 1612–23, 6 vols. 4to, and later; also in Dutch, Leoward. 1690, fol.); Leyser, בְּאֵר מַיִם חַיִּים (Venice, 1614; Frankfort-on-the-Main, 1707, fol.); Schick, זְרִיעַת יִצְחָק (Prague, 1615, 4to); À Lapide, *In Pentateuchum* (Antw. 1616, 4to); Drusius, *Commentarius* [on difficult passages] (Franeck. 1617, 4to); Marius [R. C.], *Commentarius* (Colon. 1621, fol.); Bonfrère [R. C.], *Commentarius* (Antw. 1625, fol.); Cromm [R. C.], *Illustrationes* (Lovan. 1629, 1630, 2 vols. 4to); Alstedt, *Annotationes* (Herb. 1631, 1640, 8vo); Jansenius [R. C.], *Commentarius* (Lovan. 1639, 1641, 1644; Par. 1649, 1661, 4to); Heilpron, אַהֲבַת צִיּוֹן (Loblin, 1639, fol.); Polno, אוֹר תּוֹרָה (ibid. 1642, 4to); Walther, *Spongia Mosaica* (Norib. 1642, 4to); Novarinus [R. C.], *Notæ* (Veron. 1646, 2 vols. fol.); Amato, שֶׁמֶן חָטוּב (Venice, 1657, fol.); Varenius, *Decades* (Rost. 1659–75, 4 vols. 4to); Cregut, *Revelator Arcanorum* (Genev. 1666, 4to); Osiander, *Commentarius* (Tubing. 1676–8, 5 vols. fol.); Aboab [Israelite], *Parafrasis* (Amst. 1681, fol.); Ising, *Exercitationes* (Regroin. 1683, 4to); Von der Hardt, *Ephemerides Philologicæ* (Helmst. 1693, 8vo; 1696, 4to); Kidder, *Commentary* (Lond. 1694, 4to); Loria, פֵּרוּשׁ הַתּוֹרָה (Herbon, 1694, 8vo); Calvœr, *Gloria Mosis* (Gosl. 1696, 4to); Sterring, *Animadversiones* (Leovard. 1696; L. B. 1721, 4to); Athar, אוֹר הַחַיִּים (Venice, 17—, 4to, and often); Dupin, *Notæ* (Par. 1702, 2 vols. 8vo); Frassen [R. C.], *Disquisitiones* (ibid. 1705, 4to); Meïr (Rashbam), פֵּרוּשׁ עַל הַתּוֹרָה (Berl. 1705, 2 vols. 4to; Amst. 1760, 2 vols. 4to); Gensburg, נַפְתָּלִי שְׁבָע רְצוֹן (Hamb. 1708, fol.); Tomaschov, פֵּרוּשׁ (Venice, 1710, fol.); Chefez, מְלֶאכֶת מַחֲשֶׁבֶת (ibid. 1710, fol.); Engelschall, *Betracht. aus d. f. B. Mosis* (Dresd. 1712, 2 vols. 8vo); Helvig [R. C.], *Quæstiones* (Col. 1713, fol.); Marck, *Analysis Exegetica* (L. B. 1713, 4to); Zarfati, צוּף דְּבַשׁ (Amst. 1718, fol.); Bender, *Auslegung* (F. ad M. 1721, 4to); Israel ben-Isaac, אַסִּירַת חֲכָמִים (ed. Brod, Offenb. 1722, 8vo; ed. Spetz, ibid. 1802, 4to); Landsberger, שׁוֹמֵר אֱמוּנִים (Offenb. 1724, 4to); Abulefia, עֵץ חַיִּים (Smyrna, 1726, fol.); also יוֹסֵף לֶקַח (ibid. 1731, 4to); A. Cattenburgh [R. C.], *Syntagma* (Amst. 1737, 4to); Jameson, *Exposition* (Lond. 1748, fol.); Ostrob, בָּרוּךְ מְבָנִים אֲשֶׁר (Zolk. 1749, fol.); Alexander-Süsskind, מְצֻנָּפַת בַּד (ibid. 1757, fol.); Tismenitz, בֵּית חֵלֶל (Fr. ad O. 1760, 4to); Jacob ben-Pesach, זֶרַע יַעֲקֹב (Fürth, 1765, 4to); Robertson, *Clavis* (Edinb. 1770, 8vo); Bate, *Notes* [includ. other books] (Lond. 1773, 4to); Moldenhauer, *Commentarius* (Quedlinb. 1774–5, 2 vols. 4to); Nachmani, זֶרַע שִׁמְשׁוֹן (Mantua, 1778, fol.); Mendelssohn, *Auslegung* (Berl. 1780–3, 5 vols. 8vo); Dathe, *Notæ* (Hal. 1781, 1792, 8vo); Jehudah ben-Eliezer, מְנַחַת יְהוּדָה, also Nicola, פֵּרוּשׁ (ed. Nuñez-Vaëz, Leghorn, 1783, fol.); Di Trani, נְמוּקֵי הַחוּמָּשׁ (ed. Asulai, Leghorn, 1792, fol.); Marsh, *Authenticity of Pentateuch* (Lond. 1792, 8vo); Gaab, *Erklär.* (Tüb. 1796, 8vo); Wittmann, *Annotationes* (Regensb. 1796, 8vo); Jones, *Authenticity of Pentateuch* (Lond. 1797, 8vo); Zebi, חֶמְדַּת צְבִי (Fürth, 1798, 4to); Solestein, *Erklär.* (Berl. 1800, 8vo); Asulai, נַחַל קְדוּמִים (Leghorn, 1800, 4to); Faber, *Horæ Mosaicæ* (Lond. 1801, 1818, 2 vols. 8vo); Vater, *Commentar* (Halle, 1802–5, 3 vols. 8vo); Jacob ben-Asher, פֵּרוּשׁ (ed. Bär, Zolk. 1806, 4to; ed. Rosenthal, Hanov. 1838, 4to); Griesinger, *Ueb. d. Pentateuch* (Stuttg. 1806, 8vo); Schrenzel, נֹעַם מְנָדִים (Lemb. 1807, 1859, 4to); Morison, *Introductory Key* (Perth, 1810, 8vo); Meyer, *Apologie d. Pentat.* (Sulzb. 1811, 8vo); Kelle, *Würdigung d. Mos. Schrift.* (Freib. 1811 sq., 3 vols. 8vo); also *Anmerk.* (ibid. 1817–21, 2 vols. 8vo); Neumann, *Ansicht d. Pentat.* (Bresl. 1812, 4to); Fritzsche, *Aechtheit d. Pentat.* (Leipz. 1814, 8vo); Aharon hal-Levi, חֲדוּשִׁים, etc. (Leghorn, 1815, fol.); Herbst, *De Pentat. auctore et editore* (Elvæ, 1817, 8vo); Calvo, מְנַחַת חֲדָשָׁה (Rödelh. 1818, 8vo); Heidenheim, חוּמַּשׁ מְאוֹר עֵינַיִם (ibid. 1818–21, 8vo); Venusi, *Uebersetz.* (Prag. 1820, 4to); Aharon ben-Elia, פֶּתַח תּוֹרָה (ed. Kosegarten, Jena, 1824, 4to); Horwitz, פָּנִים רָמוֹת (Ostrob. 1824, 8vo); Pfister, *Betracht.* (Würzb. 1828, 8vo); Hagel, *Apologie d. Moses* (Sulzb. 1828, 8vo); Schumann, *Notæ* (vol. i, Lips. 1829, 8vo); Hartmann, *Plan d. fünf B. Mosis* (Rost. 1831, 8vo); Heinemann [Israelite], *Commentar* (Berlin, 1831–8, 5 vols. 8vo); Blunt, *Principles of the Mos. Writings* (Lond. 1833, 8vo); Wittman, *Pentat. Mosis* (Lat. and Ger. Landsb. 1834, 8vo); Ranke, *Unters. üb. d. Pentat.* (Erlang. 1834–40, 2 vols. 8vo); Stähelin, *Unters. üb. d. Pentat.* (in the *Stud. u. Krit.* 1835, p. 461 sq.); Hengstenberg, *Authentie d. Pent.* (Berl. 1836–9, 2 vols. 8vo; tr. Edinb. 1847, 2 vols. 8vo); also *Die Bücher Mosis* (Berl. 1841, 8vo; tr. Edinb. 1845, 8vo); Thistlethwaite, *Sermons* (Lond. 1837–8, 4 vols. 12mo); Landauer, *Form d. Pentat.* (Stuttg. 1838, 8vo); Meklenburg, *Commentarius* (Lips. 1839, 8vo); Caunter, *Poetry of the Pentat.* (Lond. 1839, 2 vols. 8vo); Arnheim [Israelite], *Anmerk.* (Glogau, 1839–41, 5 vols.; ibid. 1842, 7 vols. 8vo); Bertheau, *Die sieben Gruppen*, etc. (Gött. 1840, 8vo); Herxheimer [Israelite], *Erklär.* (Berl. 1841, 1850, 1865, 8vo); Thiersch, *De Pentat. versione Alex.* (Berol. 1841, 8vo); Thornton, *Lectures* (Lond. 1843, 8vo); Kurtz, *Einleit. in d. Pentat.* (Leipz. 1844, 8vo); Baumgarten, *Commentar* (Kiel, 1844, 2 vols. 8vo); Von Gerlach, *Commentary* (from the Germ. Edinb. 1846, 8vo); Graves, *Lectures* (Lond. 1846, 8vo); Homberg, חֲמוּרִים (Vienna, 1846–9, 8vo); Hävernick, *Introduction* (from the German, Edinb. 1850, 8vo); Weiss [Israelite], *Investigation of the Pentat.* (Dundee, 1850, 8vo); Hamilton, *Defence of the Pentat.* (Lond. 1851; N. Y. 1852, 8vo); Sörensen, *Inhalt u. Alter d. Pentat.* (pt. i, Kiel, 1851, 8vo); Sanguinetti, עוֹלַת חֲדָשָׁה (Leghorn, 1853, fol.); Riehm, *Gesetzgebung Mosis* (Leips. 1854, 8vo); Macdonald, *Introduction to the Pent.* (Edinb. 1861, 2 vols. 8vo); E. Wilna [Israel-

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ite], *Commentarius* (ed. Fischel, Berl. 1862, 8vo); Mosar, דַּע מָה (Berl. 1862, 8vo); Wogue, *Traduction et Notes* (Par. 1862 sq., 5 vols. 8vo); Bartlett, *Character and Authorship of the Pentat.* (in the *Bibliotheca Sacra*, Apr. and July, 1863, July and Oct. 1864); De Solla, *Vocabulary of the Pent.* (Lond. 1865, 8vo); Hirsch, *Erläut.* (vol. i and ii, F. ad M. 1867 sq. 8vo); Smith (W. J. D.), *Authorship, etc., of the Pentateuch* (vol. i, Lond. 1868, 8vo); Norton, *The Pentateuch in relation of Jewish and Christian Dispensations* (Lond. 1870, 8vo); Margoliouth, *Poetry of the Pentateuch* (ibid. 1871, 8vo). See also Rawlinson's refutation (in *Aids to Faith*, a reply to the *Essays and Reviews*, repub. N. Y. 1852, Essay vi) of the rationalistic attacks upon the Pentateuch by Bunsen and others. Bishop Colenso's *Pentateuch and Josh. Examined* (Lond. 1852, 8vo) was answered by numerous books and reviews (see a list in Low's *Publisher's Circular*, Jan. 15, 1863). See COMMENTARY.

Pen'tecost (Πεντηκοστή, *scil.* ἡμέρα), the second of the three great annual festivals on which all the males were required to appear before the Lord in the national sanctuary, the other two being the feasts of Passover and Tabernacles. It fell in due course on the sixth day of Sivan, and its rites, according to the Law, were restricted to a single day. The most important passages relating to it are Exod. xxiii, 16; Lev. xxiii, 15–22; Numb. xxviii, 26–31; Deut. xvi, 9–12. (The following article is based upon that of Ginsburg, in Kitto's *Cyclopædia*, with additions from other sources.) See FESTIVAL.

I. *Name and its Signification.*—This festival is called, 1. חַג שָׁבֻעוֹת, ἑορτὴ ἑβδομάδων, *solemnitas hebdomadorum, the Festival of Weeks* (Exod. xxxiv, 22; Deut. xvi, 10, 16; 2 Chron. viii, 13), because it was celebrated seven complete weeks, or fifty days, after the Passover (Lev. xxiii, 15, 16). 2. For this reason it is also called in the Jewish writings חַג חֲמִשִּׁים יוֹם, *the feast of the fifty days* (comp. Joseph. *War*, ii, 3, 1), whence ἡμέρα τῆς Πεντηκοστῆς (Joseph. *Ant.* iii, 10, 6; Tob. ii, 1; 2 Macc. xii, 32; Acts ii, 1; xx, 16; 1 Cor. xvi, 8), the Latin *Pentecoste*, and our appellation Pentecost. 3. חַג הַקָּצִיר, *the festival of the harvest* (Exod. xxiii, 16), because it concluded the harvest of the later grains. 4. יוֹם הַבִּכּוּרִים, ἡμέρα τῶν νέων, *dies primitivorum*, "the day of first-fruits" (Numb. xxviii, 26), because the first loaves made from the new corn were then offered on the altar (Lev. xxiii, 17), for which reason Philo (*Opp.* ii, 294) calls it ἑορτὴ πρωτογεννημάτων. 5. It is also denominated in the post-canonical Jewish writings חַג הָעֲצֶרֶת, *the festival of conclusion* (or *assembly*), i. e. of the Passover, or simply עֲצֶרֶת (comp. πεντηκοστή, ἣν Ἑβραῖοι Ἀσαρθὰ [=עצרתא, Chaldee] καλοῦσι, σημαίνει δὲ τοῦτο πεντηκοστήν, Joseph. *Ant.* iii, 10, 6; Mishna, *Bikkurim*, i, 3, 7, 10; *Rosh Ha-Shana*, ii, 2; *Chagiga*, ii, 4), because it completed what the Passover commenced; and 6, זְמַן מַתַּן תּוֹרָתֵנוּ, *the time of the giving of our law*, because the Jews believe that on this day the revelation of the Decalogue took place.

II. *The Time at which this Festival was celebrated.*—The time fixed for the celebration of Pentecost is the fiftieth day reckoning from "*the morrow after the Sabbath*" (מִמָּחֳרַת הַשַּׁבָּת) of the Passover (Lev. xxiii, 11, 15, 16.) The precise meaning, however, of the word שַׁבָּת in this connection, which determines the date for celebrating this festival, has been matter of dispute from time immemorial. The Boëthusians (בַּיְתוֹסִים) and the Sadducees in the time of the second Temple (Mishna, *Menachoth*, x, 3), and the Karaites since the 8th century of the Christian era (comp. Jehudah Hedessi, *Eshkol Ha-Kopher*, Alphab. p. 221–224; *ibid.* p. 85 b), took שַׁבָּת in its literal and ordinary sense as denoting *the seventh day of the week*, or *the Sabbath of creation*), and maintained that the omer was offered on the day following that weekly Sabbath which might happen to fall within the seven days of the Passover, so that Pentecost would always be on the first day of the week. But against this it is urged (*a.*) that Josh. v, 11, where מִמָּחֳרַת הַפֶּסַח is used for מִמָּחֳרַת הַשַּׁבָּת, shows that שַׁבָּת in Lev. xxiii, 11 denotes the first day of Passover, which was to be a day of rest. (*b.*) The definite article in הַשַּׁבָּת in Lev. xxiii, 11 refers to one of the preceding festival days. (*c.*) The expression שַׁבָּת is also used for the Day of Atonement (Lev. xxiii, 32), and the abstract שַׁבָּתוֹן is applied to the first and eighth days of Tabernacles (ver. 39) and the Feast of Trumpets (xxiii, 24), as well as to *week* (xxiii, 15; xxv, 8); hence this use of *σάββατον* in the N. T. (Mark xvi, 2, 9; Luke xviii, 12). (*d.*) According to Lev. xxiii, 15 the seventh week, at the end of which Pentecost is to be celebrated, is to be reckoned from this Sabbath. Now, if this Sabbath were not fixed, but could happen on any one of the seven Passover days, possibly on the fifth or sixth day of the festival, the Passover would in the course of time be displaced from the fundamental position which it occupies in the order of the annual festivals. (*e.*) The Sabbatic idea which underlies all the festivals, and which is scrupulously observed in all of them, shows that the reckoning could not have been left to the fifth or sixth day of the festival, but must have fixedly begun on the 16th of Nisan. Thus, each Sabbath comes after *six even periods:* 1. the Sabbath of days, after six days; 2. the Sabbath of months, after six months; 3. the Sabbath of years, after six years; 4. the Sabbath of Sabbatic years, after six Sabbatic years; 5. the Sabbath of festivals = the Day of Atonement, after six festivals [see JUBILEE, THE YEAR OF]; hence the Sabbath of weeks, i. e. Pentecost, must also be at the end of six common weeks after Passover, which could be obtained only by reckoning from the 16th of Nisan, as this alone yields *six common* weeks; for the first week during which the counting goes on belongs to the feast of Passover, and is *not common*. (*f.*) The Sept. (ἡ ἐπαύριον τῆς πρώτης), Josephus (τῇ ἑπτὰ τῶν ἀζύμων ἡμέρᾳ, *Ant.* iii, 10, 5, 6), Philo (*Opp.* ii, 294), Onkelos (מבתר יומא טבא), and the synagogue have understood it in this way and acted upon it, and most Christian commentators espouse and defend the traditional interpretation. Still more objectionable is the hypothesis of Hitzig (*Ostern und Pfingsten*, Heidelberg, 1837), defended by Hupfeld (*De primit. et vera festorum ap. Hebræos ratione*, ii, 3 sq.), and Knobel (*Die Bücher Exodus und Leviticus*, Leipsic, 1857, p. 544), that the sacred or festival year of the Hebrews always began on the Sabbath, so that the 7th (i. e. the first day of Passover), the 14th (i. e. the last day of the festival), and the 21st of Nisan, were always Sabbath days; and that the omer was offered on the 22d day of the month, which was "the morrow after the Sabbath" terminating the festival, and from which the fifty days were reckoned (Hitzig, Hupfield), or that the omer was offered on the 8th of the month, which was also "the morrow after the Sabbath," thus preventing it from being *post festum* (Knobel). It will be seen that this hypothesis, in order to obtain Sabbaths for the 14th and 21st days of the month as the beginning and termination of Passover, is always obliged to make the religious new year begin on a Sabbath day, and hence has to assume a stereotyped form of the Jewish year, which as a rule terminated with an incomplete week. Now this assumption—1. Is utterly at variance with the unsettled state of the Jewish calendar, which was constantly regulated by the appearance of the disk of the new moon [see NEW MOON, DAY

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OF THE]; 2. It rudely disturbs the weekly division, which is based upon the works of creation, and which the Jews regarded with the utmost sanctity; and 3. It is inconceivable that the Mosaic law, which, as we have seen, regarded the Sabbatic division of time as so peculiarly sacred that it made it the basis of the whole cycle of festivals, would adopt a plan for fixing the time for celebrating the Passover whereby the last week of almost every expiring year is to be cut short, and the hebdomadal cycle, as well as the celebration of the Sabbath, interrupted (comp. Keil, *On Leviticus* xxiii, 11). It is therefore evident that the Jews, who during the second Temple kept Pentecost fifty days after the 16th of Nisan, rightly interpreted the injunction contained in Lev. xxiii, 15-22. The fiftieth day, or the feast of Pentecost, according to the Jewish canons, may fall on the 5th, 6th, or 7th of Sivan (סיון), the third month of the year from the new moon of May to the new moon of June (*Rosh Ha-Shana*, 6 b; *Sabbath*, 87 b). The fifty days formally included the period of grain-harvest, commencing with the offering of the first sheaf of the barley-harvest in the Passover, and ending with that of the first two loaves which were made from the wheat-harvest, at this festival. It was the offering of these two loaves which was the distinguishing rite of the day of Pentecost.

III. *The Manner in which this Festival was Celebrated.*—Not to confound the practices which obtained in the course of time, and which were called forth by the ever-shifting circumstances of the Jewish nation, we shall divide the description of the manner in which this festival was and still is celebrated into three sections.

1. *The Pentateuchal Ordinances.*—The Mosaic enactments about the manner in which this festival is to be celebrated are as follows: On the day of Pentecost there is to be a holy convocation; no manner of work is to be done on this festival (Lev. xxiii, 21; Numb. xxviii, 26); all the able-bodied male members of the congregation, who are not legally precluded from it, are to appear in the place of the national sanctuary, as on the Passover and Tabernacles (Exod. xxiii, 14, 17; xxxiv, 23), where "a new meat-offering" (מנחה חדשה) of the new Palestine crop (Lev. xxiii, 16; Numb. xxviii, 26; Deut. xvi, 10), consisting of two unleavened loaves, made respectively of the tenth of an ephah (=about 3¼ quarts) of the finest wheaten flour (Exod. xxxiv, 18; Lev. xxiii, 17), is to be offered before the Lord as firstlings (בכורים, Exod. xxxiv, 17), whence this festival derived its name, *the day of firstlings* (יום בכורים, Numb. xxviii, 26).

In the above prescription, the phrase "Out of your habitations," מִמּוֹשְׁבֹתֵיכֶם (Lev. xxiii, 17), has been explained by the Jewish canons, which obtained during the time of the second Temple, as an ellipsis for מארץ מושבותיכם (Numb. xv, 2), *the land of your habitations*, i. e. *Palestine* (*Menachoth*, 77 b, with Mishna, *Menachoth*, viii, 1); hence the rendering of Jonathan b.-Uzziel's reputed Chaldee paraphrase, מאתר מיתבניכון, the Sept. *ἀπὸ τῆς κατοικίας ὑμῶν, from your habitation*, in the singular referring to Palestine; the remark of Rashi, ממושבתיכם ולא מחוצה לארץ, *from where your habitations are, but not from any part outside the land*, i. e. *of Israel;* Rashban (ad loc.) and Maimonides (*Iad Ha-Chezaka, Hilchoth Tamidin U-Mosaphin*, viii, 2), who rightly distinguish between ממושבתיכם as here used, and בכל מושבתיכם (Exod. xii, 20; xxxv, 3; Lev. iii, 17; vii, 26; xxiii, 3, 14, 21; Numb. xxxv, 29), the former referring to injunctions which are binding in the land of Canaan, and the latter to commandments to be observed in every place, or wherever the Jews might reside; comp. Rashban on Lev. xxiii, 16. The rendering of the Vulgate (*ex omnibus habitaculis vestris*), therefore, which is followed by Luther (*aus allen eueren Wohnungen*), inserting בכל, is most arbitrary and unjustifiable. Inadmissible, too, is the opinion of Calvin, Osiander, George (*Die alten jüd. Feste*, p. 130, 273), etc., that *two loaves* were brought out of every house, or at least out of every town, based upon the plural ממושבתיכם; or the view of Vaihinger (in Herzog's *Real-Encyklopädie*, s. v. Pfingstfest, p. 479) and Keil (on Lev. xxiii, 17), that the plural משבתיכם is used in a singular sense, i. e. *from one of your habitations* (comp. Gen. viii, 4; Judg. xii, 7; Neh. vi, 2; Eccl. x, 1); and denotes that the two loaves are to be offered from the habitations of the Israelites, and not from those prepared for the sanctuary or from its treasury.

With the two loaves were to be offered as a burnt-offering seven lambs of the first year and without blemish, one young bullock, and two lambs, with the usual meat and drink offerings; while a goat is to be offered as a sin-offering, and two lambs of the first year are to be offered as a thanksgiving or peace offering (Lev. xxiii, 18-20). The peace-offering, consisting of the two lambs with the two firstling loaves, are to be waved before the Lord by the priests. These are to be additions to the two loaves, and must not be confounded with the proper festival sacrifice appointed for Pentecost, which is given in Numb. xxviii, 27, and which is to be a burnt-offering, consisting of two bullocks, one ram, and seven lambs. That these two passages are not contradictory, as is maintained by Knobel (*Comment. on Lev.* xxiii, 15-22), Vaihinger (in Herzog's *Real-Encyklop.* s. v. Pfingstfest, p. 480), and others, but refer to two distinct sacrifices, viz. one to accompany the wave-loaves (על הלחם, Lev. xxiii, 18), and the other the properly appointed sacrifice for the festival (Numb. xxviii, 27), is evident from the context and design of the enactments in the respective passages, as well as from the practice of the Jews in the Temple, where both prescriptions were obeyed. Hence Josephus (*Ant.* iii, 10, 6), in summing up the number of animal sacrifices on this festival, says that there were fourteen lambs, three young bullocks, and three goats; the number *two*, instead of three goats, being manifestly a transcriber's error, as Vaihinger himself admits. When Vaihinger characterizes this statement of Josephus "as one of the many exegetical and historical blunders of the Jewish historian," and maintains that it does not follow from *Menachoth*, iv, 2, we can only say that—1. Josephus simply describes what he himself saw in the Temple, and what every ancient Jewish document on the same subject declares; 2. The third section of the very Mishna (*Menachoth*, iv, 3) which Vaihinger quotes distinctly declares, "The kind of sacrifice prescribed in Numbers [xxviii, 27] was offered in the wilderness, and the kind of sacrifice enjoined in Leviticus [xxiii, 18] was not offered in the wilderness; but when they [i. e. the Israelites] entered the Promised Land they sacrificed both kinds;" see also the Gemara on this Mishna (*Babylon Menachoth*, 45 b), where the reasons are given more largely than in the Mishna why the former kind of sacrifice was not offered in the wilderness; and 3. Maimonides, who also summarizes the ancient canons on these two kinds of sacrifices for Pentecost, shows beyond the shadow of a doubt how these enactments were carried out in the second Temple. He says: "On the fiftieth day, counting from the offering of the omer, is the feast of Pentecost and Azereth (עצרת). Now on this day additional sacrifices are offered, like the additional ones for new moon [see NEW MOON, THE FEAST OF], consisting of two bullocks, one ram, and seven lambs, all of them being burnt-offerings, and of a goat as sin-offering. These are sacrifices ordered in Numb. xxviii, 26, 27, 30, and they constitute the addition for the day. Besides this addition, how-

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ever, a new meat-offering of two loaves is also brought, and with the loaves are offered one bullock, two rams, and seven lambs, all burnt-offerings; a goat for a sin-offering, and two lambs for a peace-offering. These are the sacrifices ordered in Lev. xxiii, 18. Hence the sacrifice on this day exceeds the two daily sacrifices by three bullocks, three rams, fourteen lambs (all these twenty animals being a burnt-offering); two goats for a sin-offering, which are eaten; and two lambs for a peace-offering, which are not eaten" (*Iad Ha-Chezaka, Hilchoth Tamidin U-Mosaphin*, viii, 1).

Besides the two loaves with their accompanying sacrifices, and the special festival sacrifices which were offered for the whole nation, each individual who came to the sanctuary was expected to bring, on this festival, as on Passover and the feast of Tabernacles, a free-will offering according to his circumstances (Deut. xvi, 10–12), a portion of which was given to the priests and Levites, and the rest was eaten by the respective families, who invited the poor and strangers to share it. It would seem that the character of this festival partook of a more free and hospitable liberality than that of the Passover, which was rather of the kind that belongs to the mere family gathering. In this respect it resembled the feast of Tabernacles. The Levite, the stranger, the fatherless, and the widow were to be brought within its influence (Deut. xvi, 11, 14). The mention of the gleanings to be left in the fields at harvest for "the poor and the stranger," in connection with Pentecost, may perhaps have a bearing on the liberality which belonged to the festival (Lev. xxiii, 22). At Pentecost (as at the Passover) the people were to be reminded of their bondage in Egypt, and they were especially admonished of their obligation to keep the divine law (Deut. xvi, 12).

2. *The Post-exilian Observance of this Festival.*—More minute is the information in the non-canonical documents about the preparation of the sacrifices and the observance of this festival in and before the time of Christ. The pilgrims went up to Jerusalem the day previous to the commencement of the festival, when they prepared everything necessary for its solemn observance; and the approach of the holy convocation was proclaimed in the evening by blasts of the trumpets. The altar of the burnt-sacrifice was cleansed in the first night-watch of the preparation-day, and the gates of the Temple, as well as those of the inner court, were opened immediately after midnight for the convenience of the priests, who resided in the city, and for the people, who filled the court before the cock crew, to have their burnt-sacrifices and thanksgiving offerings duly examined by the priests. When the time of sacrifice arrived, the daily morning sacrifice was first offered, then the festival sacrifices prescribed in Numb. xxviii, 26, 27, 30, while the Levites were chanting *the Great Hallel* (q. v.), in which the people joined; whereupon the congregation solemnly and heartily thanked God for the successful harvest, and the loaves of the new corn, with the accompanying sacrifices prescribed in Lev. xxiii, 18, were offered to the Lord. The two loaves for the wave-offering were prepared in the following manner: "Three *seahs* of new wheat were brought into the court of the Temple; they were beaten and trodden like all meat-offerings, and ground into flour, two omers of which were sifted through twelve sieves, and the remainder was redeemed and eaten by any one. The two omers of flour, of which the two loaves were made, were respectively obtained from a seah and a half . . . kneaded separately and baked separately. Like all meat-offerings, they were kneaded and prepared outside, but baked inside the Temple, and did not set aside the festival, much less the Sabbath, so that they were baked on the day preceding the festival. Hence, if the preparation-day (ערב יום טוב) happened to be on a Sabbath, the loaves were baked on Friday (ערב שבת), and eaten on the third day after they were baked, which was the feast day." They were leavened loaves according to the declaration of the law, and made as follows: "The leaven was fetched from some other place, put into the omer, the omer filled with flour, which was leavened with the said leaven. The length of each loaf was seven hand-breadths; the breadth, four hand-breadths; and the height, four fingers" (Maimonides, *Iad Ha-Chezaka, Hilchoth Tamidin U-Mosaphin*, viii, 3–10, with Mishna, *Menachoth*, vi, 6, 7; xi, 2; iv, 9). The two loaves thus prepared were then offered as wave-offerings, with two lambs, constituting the peace-offering, in the following manner: "The two lambs were brought into the Temple and waved together by the priest while yet alive, as it is written, 'And he shall wave them . . . a wave-offering' (Lev. xxiii, 20); but if he waved each one separately, it was also valid, whereupon they were slain and flayed. The priest then took the breast and the shoulder of each one (comp. Lev. vii, 30, 32), laid them down by the side of the two loaves, put both his hands under them, and waved them all together as if they were one, towards the east side—the place of all wave-offering—doing it forwards and backwards, up and down; but it was also valid if he waved each separately. Hereupon he burned the fat of the two lambs, and the remainder of the flesh was eaten by the priests. As to the two loaves, the high-priest took one of them, and the second was divided among all the officiating priests (המשמרות), and both of them were eaten up within the same day and half the following night, just as the flesh of the most holy things" (Maimonides, *Iad Ha-Chezaka, Hilchoth Tamidin U-Mosaphin*, viii, 11. See Mishna, *Menachoth*, v, 6; Joseph. *Ant.* iii, 10, 6; *War*, vi, 5, 3). After the prescribed daily sacrifice, the festival and the harvest sacrifice were offered for the whole nation. Each individual brought the free-will offering, which formed the cheerful and hospitable meal of the family, and to which the Levite, the widow, the orphan, the poor, and the stranger were invited. The festival in a minor degree continued for a whole week, during which time those who did not offer on the first day repaired their defects or negligence (*Rosh Ha-Shana*, 4 b). The offering of the first-fruits also began at this time (Mishna, *Bikkurim*, i, 7, 10); and it was for this reason, as well as for the joyous semi-festival days which followed the day of Holy Convocation, that we find so large a concourse of Jews attending Pentecost (Acts ii; Joseph. *Ant.* xiv, 13, 14; xvii, 10, 2; *War*, ii, 3, 1).

No occasional offering of first-fruits could be made in the Temple before Pentecost (*Bikkurim*, i, 3, 6). Hence probably the two loaves were designated "the first of the first-fruits" (Exod. xxiii, 19), although the offering of the omer had preceded them. The proper time for offering first-fruits was the interval between Pentecost and Tabernacles (*Bikk.* i, 6, 10; comp. Exod. xxiii, 16). See FIRST-FRUITS.

The connection between the omer and the two loaves of Pentecost appears never to have been lost sight of. The former was called by Philo, πρωτόρτιος ἑτέρας ἑορτῆς μείζονος (*De Sept.* § 21, v, 25; comp. *De Decem Orac.* iv, 302, ed. Tauch.). He elsewhere mentions the festival of Pentecost with the same marked respect. He speaks of a peculiar feast kept by the Therapeutæ as πρωτόρτιος μεγίστης ἑορτῆς *sc.* Πεντηκοστῆς (*De Vit. Contemp.* v, 334). The interval between the Passover and Pentecost was evidently regarded as a religious season. The custom has probably been handed down from ancient times, which is observed by the modern Jews, of keeping a regular computation of the fifty days by a formal observance, beginning with a short prayer on the evening of the day of the omer, and continued on each succeeding day by a solemn declaration of its number in the succession, at evening prayer, while the members of the family are standing

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with respectful attention (Buxtorf, *Syn. Jud.* xx, p. 440). According to the most generally received interpretation of the word δευτερόπρωτος (Luke vi, 1), the period was marked by a regularly designated succession of Sabbaths, similar to the several successions of Sundays in our own calendar. It is assumed that the day of the omer was called δεύτερα (in the Sept., Lev. xxiii, 11, ἡ ἐπαύριον τῆς πρώτης). The Sabbath which came next after it was termed δευτερόπρωτον; the second, δευτεροδεύτερον; the third, δευτερότριτον; and so onwards till Pentecost. This explanation was first proposed by Scaliger (*De Emend. Temp.* lib. vi, p. 527), and has been adopted by Frischmuth, Petavius, Casaubon, Lightfoot, Godwyn, Carpzov, and many others.

3. *The Observance of this Festival to the Present Day.*—This festival, like all the feasts and fasts ordained or sanctioned in the Old Test., is annually and sacredly kept by the Jews to the present day on the 6th and 7th of Sivan, i. e. between the second half of May and the first half of June. Thus, although, according to the law, the observance of Pentecost lasted but a single day, the Jews in foreign countries, since the Captivity, have prolonged it to two days. They have treated the feast of Trumpets in the same way. The alteration appears to have been made to meet the possibility of an error in calculating the true day (Lightfoot, *Exercit. Heb.* Acts ii, 1; Reland, *Antiq.* iv, 4, 5; Selden, *De Ann. Civ.* c. vii). It is said by Bartenora and Maimonides that, while the Temple was standing, though the religious rites were confined to the day, the festivities and the bringing in of gifts continued through seven days (Notes to *Chagiga*, ii, 4). As above noted, in accordance with the injunction in Lev. xxiii, 15, 16, the Jews regularly count every evening the fifty days from the second day of Passover until Pentecost, and they recite a prayer over it, which is given in the article PASSOVER. As the counting (ספירה) of these fifty days, on the first of which the sickle was brought out for cutting the corn, and on the last of which it was laid up again because the harvest was entirely finished, is not only a connecting link between Passover and Pentecost, but may be regarded as preparatory for the feast of Pentecost, we must notice the events and practices connected therewith. Owing to a fearful plague which broke out on the second day of Passover or the first of Omer, and which, after raging thirty-two days, and carrying off between Gabath and Antiparos no less than 24,000 disciples of the celebrated R. Akiba, suddenly ceased on the 18th of Jiar, the second month, i. e. the thirty-third of Omer (*Babylon Jebamoth*, 62 b; *Midrash Bereshith Rabba*, Seder חיי שרה, sec. lxi, p. 134, ed. Stettin, 1863), it was ordained that, in memory of this calamity, three days are to be kept as a time of mourning, during which no marriage is to take place, no enjoyments and pleasures are to be indulged in, nor even is the beard to be removed (*Orach Chajim, Hilchoth Pesach*, sec. 493); and that the thirty-third of Omer, on which the epidemic disappeared, is to be kept as a holiday, especially among the students, for which reason it is called the scholars' feast. The reason which R. Jochanan ben-Nori assigns for regarding this period as a time of mourning—i. e. that the wicked are punished in hell in these days, and that judgment is passed on the produce of the land—is simply a modern cabalistic form given to an ancient usage.

The three days preceding the festival, on which, as we shall see hereafter, the Jews commemorate the giving of the law on Sinai, are called (שלשת ימי הגבלה) *the three days of separation and sanctification*, because the Lord commanded Moses to set bounds around the mountain, and that the people should sanctify themselves three days prior to the giving of the law (Exod. xix, 12, 14, 23). On the preparation day (ערב שבועות) the synagogues and the private houses are adorned with flowers and odoriferous herbs; the male members of the community purify themselves by immersion and confession of sins, put on their festive garments, and resort to the synagogue, where, after the evening prayer (מעריב), the hallowed nature of the festival is proclaimed by the cantor in the blessing pronounced over a cup of wine (קידוש), which is also done by every head of the family at home before the evening repast. After supper both the learned and the illiterate are either to go again into the synagogue or to congregate in private houses and read all night: (*a*) The first three and the last three verses of every book in the Hebrew Scriptures, but some portions have to be read entire; (*b*) the first and last Mishna of every tractate in the Talmud; (*c*) the beginning and end of the book *Jezirah*; (*d*) passages from the Sohar; (*e*) the 613 commandments into which the Mosaic law is divided [see SCHOOL]; and (*f*) the Song of Songs. The whole must be recited in thirteen divisions, so that the prayer *Kadish* (קדיש) might be said between each division, and the letters of the word אחד (the unity in the Deity) = 4 + 8 + 1 = 13, be obtained (comp. *Magen Abraham, Orach Chajim*, sec. 494). The reason for this watching all night, given by R. Abraham, the author of the *Magen Abraham*, is as follows: When God was about to reveal his law to Israel, he had to wake them up from their sleep. Hence, to remove the sin of that sleep, the Jews are now to wake all night (comp. Brück, *Rabbinische Ceremonialgebräuche* [Breslau, 1837], p. 8-22, and the ritual for this night, entitled תיקון ליל שבועות). In the general festival service of the morning special prayers are inserted for this day, which set forth the glory of the Lawgiver and Israel, the glory of the Lord in creating the universe, etc., and in which the Decalogue is interwoven, the great Hallel is recited, Exod. xix, 1, xx, 26 is read as the lesson from the law, Numb. xviii, 26-31 as *Maphtir*, and Ezek. i, 1-28, iii, 12, as the lesson from the prophets [see HAPHTARAH]; whereupon the *Musaph* is offered, and the priests, after having their hands washed by the Levites, pronounce chantingly the benediction (Numb. vi, 23-27) on the congregation, who receive it with their heads covered by the fringed wrapper. See FRINGE. On the second evening they again resort to the synagogue, use the ritual for the festivals, in which are again inserted special prayers for this occasion, being chiefly on the greatness of God and the giving of the law and the Decalogue; the sanctification of the festival (קידוש) is again pronounced, both by the prælector in the synagogue and the heads of families at home; and prayers different from those of the first day, also celebrating the giving of the law, are intermingled with the ordinary festival prayers; the Hallel is recited, as well as the book of Ruth; Deut. xv, 19-xvi, 17, with Numb. xxviii, 26-31 is read as the lesson from the law; Habbak. ii, 20-iii, 19, or iii, 1-19, as the lesson from the prophets; the prayer is offered for departed relatives; the *Musaph Ritual* is recited; the priests pronounce the benediction as on the former day; and the festival concludes after the afternoon service, as soon as the stars appear or darkness sets in. It must be remarked that milk and honey form an essential part of the meals during this festival, which is of a particularly joyous character, to symbolize "the honey and milk which are under the tongue" of the spouse (Cant. iv, 11), by virtue of the law which the bridegroom gave her.

The less educated of the modern Jews regard the fifty days with strange superstition, and, it would seem, are always impatient for them to come to an end. During their continuance they have a dread of sudden death, of the effect of malaria, and of the influence of

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evil spirits over children. They relate with gross exaggeration the above-mentioned case of a great mortality which, during the first twenty-three days of the period, befell the pupils of Akiba, the great Mishnical doctor of the second century, at Jaffa. They do not ride, or drive, or go on the water, unless they are impelled by absolute necessity. They are careful not to whistle in the evening, lest it should bring ill-luck. They scrupulously put off marriages till Pentecost (Stauben, *La Vie Juive en Alsace* [Paris, 1860], p. 124; Mills, *British Jews*, p. 207).

IV. *Origin and Import of this Festival.*—There is no clear notice in the Scriptures of any historical significance belonging to Pentecost. Yet, looking simply at the text of the Bible, there can be little doubt that Pentecost owes its origin entirely and exclusively to the harvest which terminated at this time. It is to be expected that, in common with other nations of antiquity who celebrated the ingathering of the corn by offering to the Deity, among other firstling offerings, the fine flour of wheat as Θαλύσιος ἄρτος (Eustath. *Ad Iliad.* ix, 530; Athen. iii, 80; Theocrit. vii, 3), the Jews, as an agricultural people, would thankfully acknowledge the goodness of God in giving them the fruits of the earth, by offering to the Bountiful Giver of all good things the first-fruits of their harvest. That this was primarily the origin and import of Pentecost is most unquestionably indicated by its very names, e. g. *the festival of* (חקצירי) *the cut-off corn*, i. e. end of the harvest (Exod. xxiii, 16), which commenced on the morrow of the Passover, when the sickle was first brought into the field (Deut. xvi, 9); and so intimately connected are the beginning of the harvest at Passover with the termination of it at this festival, that Pentecost was actually denominated, during the time of the second Temple, and is called in the Jewish literature to the present day, עצרת, *the conclusion*, or, עצרת של פסח, *the termination of Passover*. To the same effect is the name חג השבועות, *the festival of weeks*, which, as Bähr rightly remarks, would be a very strange and enigmatical designation of a festival, simply because of the intervening time between it and a preceding festival, if it did not stand in a fixed and essential relationship to this intervening time, and if in its nature it did not belong thereto, since the weeks themselves have nothing which could be the subject of a religious festival, except the harvest that took place in these weeks (*Symbolik*, ii, 647). Being the culmination of Passover, and agrarian in its character, the pre-Mosaic celebration of this festival among the Jews will hardly be questioned; for it will not be supposed that the patriarchs, who in common with other nations were devoted to agriculture, would yet be behind these nations in not celebrating the harvest festival, to acknowledge the goodness of God in giving them the fruits of the earth, which obtained among the heathen nations to the remotest times. Indeed, the Book of Jubilees, as will be seen in the sequel, actually ascribes a pre-Mosaic existence to it. In incorporating this festival into the cycle of the canonical feasts, the Mosaic legislation, as usual, divested it of all idolatrous rites, consecrated it in an especial manner to him who filleth us with the finest of wheat (Psa. cxlvii, 14), by enjoining the Hebrews to impart liberally to the needy from that which they have been permitted to reap, and to remember that they themselves were once needy and oppressed in Egypt, and were now in the possession of liberty and of the bounties of Providence (Deut. xvi, 11, 12). The Mosaic code, moreover, constituted it a member of the Hebrew family of festivals, by putting Pentecost on the sacred basis of seven, which, as we have seen, underlies the whole organism of the feasts.

But though the canonical Scriptures speak of Pentecost as simply a harvest festival, yet the non-canonical documents show, beyond the shadow of a doubt, that the Jews, at least as early as the days of Christ, connected with it, and commemorated on the 6th of Sivan, the third month, the giving of the Decalogue. It is made out from Exod. xix that the law was delivered on the fiftieth day after the deliverance from Egypt (Selden, *De Jur. Nat. et Gent.* iii, 11). It has been conjectured that a connection between the event and the festival may possibly be hinted at in the reference to the observance of the law in Deut. xvi, 12. But neither Philo nor Josephus has a word on the subject. Philo expressly states that it was at the feast of Trumpets that the giving of the law was commemorated (*De Sept.* c. 22). See TRUMPETS, FEAST OF. There is, however, a tradition of a custom which Schöttgen supposes to be at least as ancient as the apostolic times, that the night before Pentecost was a time especially appropriated for thanking God for the gift of the law (*Hor. Hebr.* ad Act. ii, 1). The Talmud declares that "the rabbins propounded that the Decalogue was given to Israel on the 6th of Sivan" (*Sabbath*, 86 b), and this is deduced from Exod. xix, for, according to tradition, Moses ascended the mountain on the 2d of Sivan, the third month (Exod. xix, 1-3); received the answer of the people on the 3d (ver. 7); reascended the mountain on the 4th (ver. 8); commanded the people to sanctify themselves three days, which were the 4th, 5th, and 6th (vers. 12, 14, 25); and on the third of these three days of sanctification, which was the sixth day of the month, delivered the Decalogue to them (vers. 10, 11, 15, 16). This is the unanimous voice of Jewish tradition. It is given in the *Mechilta* on Exod. xix (p. 83-90, ed. Wilna, 1844 [see MIDRASH]); in the Chaldee paraphrase of Jonathan ben-Uzziel, which renders ויהי ביום השלישי (Exod. xix, 16) by והוה ביומא תליתאה בשיתא בירחא, *and it came to pass on the third day, on the sixth of the month*, i. e. Sivan; by Rashi (*Comment. on Exod.* xix, 1-16); and by Maimonides, who remarks: "Pentecost is the day on which the law was given, and in order to magnify this day, the days are counted from the first festival (i. e. Passover) to it, just as one who is expecting the most faithful of his friends is accustomed to count the days and hours of his arrival; for this is the reason of counting the omer from the day of our Exodus from Egypt to the day of the giving of the law, which was the ultimate object of the exodus, as it is said, 'I bare you on eagles' wings, and brought you unto myself.' And because this great manifestation did not last more than one day, therefore we annually commemorate it only one day" (*More Nebochim*, iii, 43). To this effect is R. Jehudah (born circa 1086), in his celebrated work *Cusari*, iii, 10; Nachmanides (born about 1195), in his commentary on the Pentateuch (Exod. xix, 1-25; Lev. xxiii, 17), and all the Jewish commentators, as well as the ritual for this festival. Even Abrabanel, who denies that the primary object in the institution of this festival was to celebrate the gift of the law, most emphatically declares that the Decalogue was given on Mount Sinai on Pentecost, as may be seen from the following remark: "The law was not given with a design to this festival, so that it should commemorate the gift of the law, since the festival was not instituted to commemorate the giving of the law; as our divine law and the prophecy are their own witnesses, and did not require a day to be sanctified to commemorate them; but the design of the feast of weeks was to commence the wheat harvest. For just as the feast of Tabernacles was intended to finish the ingathering of the produce, so the festival of weeks was intended to begin the harvest, as it was the will of the Lord that at the commencement of the ingathering of the fruits which are the food of man, the first of which is the wheat, and which began to be cut on the feast of weeks, a festival should be celebrated to render praise to him who giveth food to all flesh; and that another festival should

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be celebrated at the end of the ingathering of the fruits. Still, there is no doubt that the law was given on the day of the feast of weeks, although this festival was not instituted to commemorate it" (*Commentary on the Pentateuch*, Parshath אמור, p. 211 a, ed. Hanau, 1710). Those early fathers who were best acquainted with the Jewish tradition testify to the same thing, that the law was given on Pentecost, and that the Jews commemorate the event on this festival. It was therefore on this day, when the apostles, in common with their Jewish brethren, were assembled to commemorate the anniversary of the giving of the law from Sinai, and were engaged in the study of Holy Writ, in accordance with the custom of the day, that the Holy Spirit descended upon them, and sent them forth to proclaim "the wonderful works of God," as revealed in the Gospel (Acts ii). Thus, St. Jerome tells us, "Supputemus numerum, et inveniemus quinquagesimo die egressionis Israël ex Ægypto in vertice montis Sinay legem datam. Unde et Pentecostes celebratur solemnitas, et postea evangelii sacramentum in Spiritus Sancti descensione completur" (*Epist. ad Fabiolam*, xii; in *Opp.* i, 1074, ed. Par. 1609). Similarly St. Augustine, "Pentecosten etiam, id est, a passione et resurrectione Domini, quinquagesimum diem celebramus, quo nobis Sanctum Spiritum Paracletum quem promiserat misit; quod futurum etiam per Judæorum pascha significatum est, cum quinquagesimo die post celebrationem ovis occisæ, Moyses digito Dei scriptam legem accepit in monte" (*Contra Faustum*, lib. xxxiii, c. 12). Comp. also De Lyra, *Comment. on Lev.* xxiii; Bishop Patrick *on Exod.* xix. It is very curious that the apocryphal Book of Jubilees, which was written in the first century before Christ (see JUBILEES, BOOK OF), should connect this festival, which was celebrated on the third month, with the third month of Noah's leaving the ark, and maintain that it was ordained to be celebrated in this month, to renew annually the covenant which God made with this patriarch not to destroy the world again by a flood (ch. vi, 57 sq.). Such an opinion would hardly have been hazarded by a Jew if it had not been believed by many of his co-religionists that this festival had a pre-Mosaic existence. Since the destruction of Jerusalem, and the impossibility of giving prominence to that part of the festival which bears on the Palestinian harvest, the Jews have almost entirely made Pentecost to commemorate the giving of the law, and the only references they make in the ritual to the harvest, which was the primary object of its institution, is in the reading of the book of Ruth, wherein the harvest is described.

If the feast of Pentecost stood without an organic connection with any other rites, we should have no certain warrant in the Old Testament for regarding it as more than the divinely appointed solemn thanksgiving for the yearly supply of the most useful sort of food. Every reference to its meaning seems to bear immediately upon the completion of the grain harvest. It might have been a Gentile festival, having no proper reference to the election of the chosen race. It might have taken a place in the religion of any people who merely felt that it is God who gives rain from heaven and fruitful seasons, and who fills our hearts with food and gladness (Acts xiv, 17). But it was, as we have seen, essentially linked to the Passover — that festival which, above all others, expressed the fact of a race chosen and separated from other nations. It was not an insulated day. It stood as the culminating point of the Pentecostal season. If the offering of the omer was a supplication for the divine blessing on the harvest which was just commencing, and the offering of the two loaves was a thanksgiving for its completion, each rite was brought into a higher significance in consequence of the omer forming an integral part of the Passover. It was thus set forth that He who had delivered his people from Egypt, who had raised them from the condition of slaves to that of free men in immediate covenant with himself, was the same that was sustaining them with bread from year to year. The inspired teacher declared to God's chosen one, "He maketh peace in thy borders, he filleth thee with the finest of the wheat" (Psa. cxlvii, 14). If we thus regard the day of Pentecost as the solemn termination of the consecrated period, intended, as the seasons came round, to teach this lesson to the people, we may see the fitness of the name by which the Jews have mostly called it, עֲצֶרֶת, *the concluding assembly*.

As the two loaves were leavened, they could not be offered on the altar, like the unleavened sacrificial bread. Abrabanel (*in Lev.* xxiii) has proposed a reason for their being leavened which seems hardly to admit of a doubt. He thinks that they were intended to represent the best produce of the earth in the actual condition in which it ministers to the support of human life. Thus they express, in the most significant manner, what is evidently the idea of the festival.

We need not suppose that the grain harvest in the Holy Land was in all years precisely completed between the Passover and Pentecost. The period of seven weeks was evidently appointed in conformity with the Sabbatical number, which so frequently recurs in the arrangements of the Mosaic law. See FEASTS; JUBILEE. Hence, probably, the prevailing use of the name, "The Feast of Weeks," which might always have suggested the close religious connection in which the festival stood to the Passover.

It is not surprising that, without any direct authority in the O. T., the coincidence of the day on which the festival was observed with that on which the law appears to have been given to Moses, should have strongly impressed the minds of Christians in the early ages of the Church. The divine Providence had ordained that the Holy Spirit should come down in a special manner, to give spiritual life and unity to the Church, on that very same day in the year on which the law had been bestowed on the children of Israel which gave to them national life and unity. They must have seen that, as the possession of the law had completed the deliverance of the Hebrew race wrought by the hand of Moses, so the gift of the Spirit perfected the work of Christ in the establishment of his kingdom upon earth.

It may have been on this account that Pentecost was the last Jewish festival (so far as we know) which the apostle Paul was anxious to observe (Acts xx, 16; 1 Cor. xvi, 8), and that Whitsuntide came to be the first annual festival instituted in the Christian Church (Hessey, *Bampton Lectures*, p. 88, 96). It was rightly regarded as the Church's birthday, and the Pentecostal season, the period between it and Easter, bearing as it does such a clear analogy to the fifty days of the old law, thus became the ordinary time for the baptism of converts (Tertullian, *De Bapt.* c. 19; Jerome, *in Zech.* xiv, 8). See PENTECOSTAL EFFUSION.

V. *Literature.*—Mishna, *Menachoth* and *Bikkurim*; Joseph. *Ant.* xiv, 13, 4; xvii, 12. 2; *War*, ii. 3, 1; Maimonides, *Iad Ha-Chezaka*, *Hilchoth Tamidin U-Mosaphin*, c. viii; Abrabanel, *Commentary on the Pentateuch*, p. 211 (ed. Hanau, 1710); Meyer, *De Fest. Heb.* ii, 13; Bähr, *Symbolik des Mosaischen Cultus*, ii, 619 sq., 645 sq.; Diedrich, in Ersch and Gruber's *Encyklopädie*, s. v. Pfingsten, sec. iii, vol. xx, p. 418–431; *The Jewish Ritual* called *Derach Ha-Chajim* (Vienna, 1859), p. 253 b, sq.; *The Ritual for the Cycle of Festivals*, entitled (מחזור) *Machsor on* (שבועות) *the Festival of Weeks*; Carpzov, *App. Crit.* iii, 5; Reland, *Antiq.* iv, 4; Lightfoot, *Temple Service*, sec. 3; *Exercit. in Act.* ii, 1; Spencer, *De Leg. Heb.* I, ix, 2; III, viii, 2; Hupfeld, *De Fest. Heb.* ii; Iken, *De Duobus Panibus Pentecost.* (Brem. 1729); Drusius, *Notæ Majores in Lev.* xxiii, 15,

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21 (*Crit. Sac.*); Otho, *Lex. Rab.* s. v. Festa; Buxtorf, *Synagogal. Judenthum*, c. xx. See FESTIVAL.

Pentecostal Effusion OF THE HOLY SPIRIT (as recorded in Acts ii). The commencement of the Christian Church on the day of Pentecost, preceded as it was by our Lord's ascension, attached a peculiar interest to this season, and eventually led to its being set apart for the commemoration of these great events. It was not, however, established as one of the great festivals until the 4th century. The combination of two events (the Ascension and the descent of the Holy Ghost) in one festival has a parallel in the original Jewish feast, which is held to have included the feast of first-fruits and of the delivering of the law (Exod. xxiii, 16; Lev. xxiii, 14–21; Numb. xxviii, 26). Indeed, this festival in some respects bears a close analogy to the Jewish one; and is evidently little more than a modification of it. The converts of that day, on which the Holy Ghost descended, were the *first-fruits* of the Spirit. Jerome (*Ad Fabium*, § 7) elegantly contrasts this with the giving of the law on Mount Sinai: "Utraque facta est quinquagesimo die a Paschate; illo, in Sina; hæc, in Sion. Ibi terræ motu contremuit mons; hic, domus apostolorum. Ibi, inter flammas ignium et micantia fulgura, turbo ventorum, et fragor tonitruorum personuit; hic, cum ignearum visione linguarum sonitus pariter de cœlo, tanquam spiritus vehementis adversit. Ibi, clangor, buccinæ, legis verba perstrepuit; hic, tuba evangelica apostolorum ore intonuit." This festival became one of the three baptismal seasons (Tertullian, *De Baptis.* c. 19; Jerome, *in Zach.* xiv, 8); and it derives its name of Whitsunday (q. v.), or White-Sunday, *Dominica in albis*, from so many being clad in white on this the day of their baptism.—Kitto.

In the early Christian Church the entire period between Easter and Pentecost was named from the latter (Tertullian, *De Idol.* c. 14; *De Baptis.* c. 19; *Can. Ap.* c. 37; *Can. Ant.* c. 30; Cyril. Hieros. *Ad Const.*). The feast was observed as the festival of the Holy Spirit (Greg. Naz. *De Pent. Hom.* c. 44) at a very early date, allusion being made to it by Tertullian, as shown above, and by Origen (*Contra Cels.* [ed. Cantab. 1677], viii, p. 392). All public games were interdicted by Theodosius the Younger during the Pentecostal as during the Paschal solemnity (*Cod. Theod.* xv, 5, "De Spectac."). During these weeks the Acts of the Apostles were read, as being most suitable for the period during which the risen Lord appeared to his disciples in the body "by many infallible proofs." Fasting was intermitted (*Const. Ap.* v, 33), and the prayers of the Church were offered, not in a kneeling position, but erect (*Conc. Nic.* can. 20), as symbolizing the jubilant attitude of the Church during her Lord's passage from the grave to the glory. The entire octave was celebrated in early days, and followed by a week of fasting (*Const. Ap.* v, 33). The feast was restricted to three days by papal decree, A. D. 745.—Blunt, *Dict. of Doct. and Hist. Theol.* p. 561 sq.

Doubts have been cast on the common interpretation of Acts ii, 1, according to which the Holy Ghost was given to the apostles on the day of Pentecost. Lightfoot contends that the passage ἐν τῷ συμπληροῦσθαι τὴν ἡμέραν τῆς Πεντηκοστῆς means, *when the day of Pentecost had passed*, and considers that this rendering is countenanced by the words of the Vulgate, "cum complerentur dies Pentecostes." He supposes that Pentecost fell that year on the Sabbath, and that it was on the ensuing Lord's day that ἦσαν ἅπαντες ὁμοθυμαδὸν ἐπὶ τὸ αὐτό (*Exercit. in Act.* ii, 1). Hitzig, on the other hand (*Ostern und Pfingsten*, Heidelberg, 1837), would render the words, "As the day of Pentecost was approaching its fulfilment." Neander has replied to the latter, and has maintained the common interpretation (*Planting of the Christian Church*, i, 5, Bohn's ed.).

The question on what day of the week this Pentecost fell must of course be determined by the mode in which the doubt is solved regarding the day on which the Last Supper was eaten. See PASSOVER. If it were the last Paschal supper, on the 14th of Nisan, and the Sabbath during which our Lord lay in the grave was the day of the omer, Pentecost must have followed on the Sabbath. But if the supper were eaten on the 13th, and he was crucified on the 14th, the Sunday of the Resurrection must have been the day of the omer, and Pentecost must have occurred on the first day of the week.—Smith.

For monographs on this subject, see Volbeding, *Index Programmatum*, p. 72, 120. See BAPTISM OF FIRE.

Pentecostals, a contribution or oblation made by every house or family to the cathedral church at Pentecost, in consideration of a general absolution then pronounced. The Pentecostals are sometimes called Whitsun-farthings.

Pentecostarion, one of the service-books of the Greek Church, containing the office of the Church from Easter-day till the eighth day after Pentecost, which they called the Sunday of All-Saints.

Penton, STEPHEN, an English clergyman and educator, was born in the first half of the 17th century, and was educated at Oxford University. In 1675 he became principal of St. Edmund Hall, Oxford; afterwards rector of Glympton. He died near the close of the 17th century. He published *Apparatus ad theologiam, in usum Academiarum:* (1) Generalis; (2) Specialis (Lond. 1688, 8vo). See Allibone, *Dict. of Brit. and Amer. Auth.* vol. ii, s. v.

Pentz (Penoz or Pens), GEORG, a celebrated German painter and engraver, was born at Nuremberg about 1500. He was first the pupil of Albrecht Dürer, and afterwards went to Italy, and studied the works of Raffaelle at Rome, probably after the death of that great master. Pentz died about 1560. Little is known of his works as a painter. A few of them are in the Imperial Gallery at Vienna, and these are greatly admired. His prints are numerous and highly esteemed. His drawing is correct, and there is none of that stiffness and formality which characterize the productions of his contemporaries. While in Italy he engraved, in conjunction with Marc' Antonio, several plates after the works of Raffaelle. The Bible subjects from his own designs are: Two small prints, *Job Tempted* and *Esther before Ahasuerus;* two, *Judith in the Tent of Holofernes* and *Judith with his Head;* two, *the Judgment of Solomon* and *Solomon's Idolatry;* two, *Lot and his Daughters* and *Susanna and the Elders;* four of the *History of Joseph* (1544); seven of the *History of Tobit* (1543), considered among his best; two of the *Merciful Samaritan* and the *Conversion of St. Paul* (1545); *The Four Evangelists.* The seven works of Mercy are circular; twenty-five plates of the life and miracles of Christ are very fine. See Spooner, *Biog. Hist. of the Fine Arts*, vol. ii, s. v.

Penti'el. In the place of this name, see PENIEL. The name Penuel (Heb. *Penuel'*, פְּנוּאֵל, *face of God*; Sept. Φανουήλ) occurs also as the name of two men.

1. First named of two sons of Hur, son of Judah. He was the father of Gedor (1 Chron. iv, 4). B.C. post 1658.

2. Last named of eleven sons of Shashak, son of Beriah; a man of the tribe of Benjamin who dwelt in the city of Jerusalem (1 Chron. viii, 25). B.C. post 1612.

Pe'or (Heb. *Peôr'*, פְּעוֹר, *cleft*, always with the art. when speaking of the mountain, but without it of the idol; Sept. Φογώρ), the name of a hill and of a heathen deity; perhaps also of a town.

1. A mountain on the plateau of Moab, to the top of which Balak led Balaam that he might see the whole host of Israel and curse them (Numb. xxiii, 28). It appears to have been one of the ancient high places

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of Moab dedicated to the service of Baal (comp. xxii, 41; xxiii, 13, 27). Its position is described as "looking to the face of Jeshimon;" that is, the wilderness on either side of the Dead Sea. See DESERT. If it were in sight of the Arabah of Moab, on the east bank of the Jordan, where the Israelites were then encamped, it must have been one of those peaks on the western brow of the plateau which are seen between Heshbon and the banks of the Arnon (comp. Josephus, *Ant.* iv, 6, 4). Two other incidental notices of the sacred writers tend to fix its position. There can be little doubt that it was connected with the town of Beth-Peor, which is described as "over against" the site of the Israelitish camp (Deut. iii, 29; comp. xxxiv, 6). See BETH-PEOR. Josephus says it was sixty stadia distant from the camp (*Ant.* iv, 6, 4); Eusebius states that it lay above Livias (the ancient Beth-aran), six miles distant from it, and opposite Jericho; and Jerome mentions Mount Phogor as situated between Livias and Heshbon (*Onomast.* s. v. Fogor and Araboth Moab). It would seem, therefore, that this mountain was one of those peaks on the south side of Wady Heshbon commanding the Jordan valley. A place named *Fŭkharah* is mentioned in the list of towns south of Es-Salt in the appendix to the first edition of Dr. Robinson's *Bib. Res.* (vol. iii, Append. p. 169), and this is placed by Van de Velde at the head of the Wady Eshteh, eight miles north-east of Hesbân. Professor Paine, however, recently contends that it is one of the summits of the present Jebel Neba. See PISGAH.

2. "The matter of Peor" (דְּבַר פְּעוֹר) mentioned in Numb. xxv, 18, and xxxi, 16; and the "iniquity of Peor" (עֲוֹן פְּעוֹר), spoken of by Joshua (xxii, 17), refer to the Midianitish deity Baal-peor, and not to the mountain. By following the counsels of Balaam, the Midianites seduced the Israelites to take part in their worship, and the licentious revels by which it appears to have been accompanied; and thus they brought upon them the divine vengeance (Numb. xxxi, 16; xxv, 1 sq.). The temple or shrine of Baal-peor probably stood on the top of the mountain; and the town of Beth-peor may have been situated at its base. Gesenius (*Thesaur.* p. 1119 *a*) gives it as his opinion that Baal-peor derived its name from the mountain, not the mountain from him. See BAAL-PEOR.

3. A Peor, under its Greek garb of Φαγώρ, appears among the eleven names added by the Sept. to the list of the allotment to Judah, between Bethlehem and Aitan (Etham). It was known to Eusebius and Jerome, and is mentioned by the latter in his translation of the *Onomasticon* as *Phaora*. It probably still exists under the name of *Beit Fâghûr* or *Kirbet Fâghûr*, five miles south-west of Bethlehem, barely a mile to the left of the road from Hebron (Reland, *Palæst.* p. 643; Robinson, *Bib. Res.* iii, 275; Tobler, *Dritte Wanderung*, p. 92).

Pepin is the name of several distinguished members of the Carlovingian line of French kings. The first of them in order was PEPIN THE OLD, or "Pepin de Landen," who flourished in the first half of the 7th century. The only one, however, whose history concerns us especially here is the third of the Pepins, whose name was PEPIN LE BREF, i. e. "Pepin the Short," and who was really the first king of France. He was the younger son of Charles Martel, who, on the death of his father in 741, received Neustria and Burgundy; Austrasia, Thuringia, and Suabia being the heritage of his elder brother Carloman. Aquitaine was nominally a part of Pepin's dominions, though really independent under its own duke, whom Pepin made several ineffectual attempts to subdue. The farce of governing the country in the name and as the chief minister, or, as he was called, "Mayor of the Palace," of the Merovingian sovereign, which had begun under Pepin of Heristal, was still kept up, though Pepin was eagerly longing for an opportunity to assume the crown, but the opportune moment did not come until 747, when Carloman bade adieu to power, and retired into a convent, leaving his government to his sons. Pepin immediately dispossessed them. After crushing a rebellion of Saxons and Bavarians, Pepin determined to effectually establish his royal power by dispossessing the Merovingian dynasty of even the semblance of authority, and of originating in person a new royal dynasty. To gain his point he flattered the clergy, then the most influential body in France; and as they had been despoiled by Charles Martel for the behoof of his warriors, a moderate degree of kindness and generosity on the part of Pepin contrasted him so favorably with his father that the clergy at once became his partisans. So did the pope (Zacharias), who felt the importance of securing the aid of the powerful Frankish chief against the Lombards, who were then masters of Italy, and to stop the progress of the Saracens, who now spread as far as the south of France. He therefore released the Franks from their oath of fidelity to Childeric, the Merovingian monarch; which intelligence, when brought to Pepin, at once caused him to complete the dethronement of Childeric by having his long hair shaved off, which was an essential characteristic of royalty with the Merovingian kings, and to confine him in a monastery, where he died in 755, and had himself elected king by the assembly of estates at Soissons, and consecrated by the bishop of Mayence in March, 752. In 754 the pope himself (Stephen II) appeared for Pepin, and gave his sanction to the election and consecration; and, in order to give further effect to Pepin's authority, consecrated him anew to his high dignity in the church of St. Denis at Paris. Apparently the action had significance only for Pepin's subjects. It soon proved, however, that these solemn ceremonies had put the crown under great obligations to the Church, or, better, the papacy; and that, though at this time the pope came to favor the king, and to ask for help to maintain his temporal sovereignty, the day came when the clergy claimed to have secured political rank in the state by Pepin's coronation at their hands. See INVESTITURES; TEMPORAL POWER OF THE POPE. Pepin accompanied the pontiff to Italy at the head of a large army, to establish firmly, in turn, the papal authority. He waged war against Astolphus, the Lombard king, obliged him to raise the siege of Rome, and not only compelled him to abandon all pretensions to the city and the exarchate of Ravenna, but took from him several cities which had formerly belonged to the Greeks, and handed them over to the pope. Another expedition was rendered necessary in A.D. 755 by the revolt of Astolphus, who was again subdued by the champion of the Church. He also obtained a signal victory over the Saracens, reunited Aquitaine to his kingdom, and waged successful war against the German princes. Pepin le Bref died in the year 768, and was succeeded by his son Charlemagne. It is admitted by late historians that this change of dynasty was coincident with the elevation of the eastern Franks, whose fresher energy, guided by the chiefs of the Pepin family, enabled them to push upward to the seat of government, and take the place of their feebler kindred. See the articles FRANCE and LOMBARDS for the necessary literature for a correct understanding of the establishment of the Gallic nation. (J. H. W.)

Pepin (or **Pepyn**), MARTIN, a Flemish painter, was born at Antwerp in 1574, as appears from an inscription on his portrait hereafter mentioned. It is not known under whom he studied at home. After having learned the principles of the art, he went to Italy, where he is said to have so distinguished himself by his grandeur of composition, correctness of design, and vigorous tone of coloring, that Rubens himself regarded Pepin with jealousy, and dreaded his return to Antwerp, fearing his reputation would suffer from such rivalship. Pepin, however, did not inter-

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fere with Rubens, for he resided most of his life at Rome. In Italy Pepin failed to secure much fame. In the church of the hospital at Antwerp are two of his works, which are highly extolled; they are altar-pieces, with folding doors, in the style of some of the old Flemish masters; the centre picture of one represents the *Baptism of St. Augustine*, and the laterals on the doors that saint giving alms to the poor and curing the sick; the other is a similar work, representing *St. Elizabeth giving Alms* to a group of miserable objects who are struggling to approach her. His portrait, by Vandyck, in the private collection of the king of Holland, is described by C. J. Niewvenhuyt (in his *Catalogue*), who saw several of Pepin's pictures, and says that his talents were but second rate, that his first manner partook of the school of Otho Venius, but that the works he executed in Italy are in a more elevated style. Pepin died at Rome in 1641. See Spooner, *Biog. Hist. of the Fine Arts*, ii, 672.

Peploe, Samuel, D.D., an English divine, flourished in the beginning of the 18th century. He was for a time warden of Manchester. In 1726 he was made bishop of Chester. He died about 1752. He published, *A Sermon on* 1 *Kings xviii*, 21 (1716, 8vo):—*God's peculiar Care in the Preservation of our Religion and Liberties; a Sermon on* 1 *Sam. xii*, 7 (1716, 8vo):—*Sermon, Matt. xxv*, 40 (1730, 4to):—*Sermon, Matt. x*, 34 (1733, 4to):—*Popish Idolatry a strong Reason why all Protestants should zealously oppose the present Rebellion; A Sermon on* 1 *Cor. x*, 14 (1745, 4to).

Pepusch, Joh(an)n Christopher, one of the greatest theoretical musicians of modern times, a contemporary and associate of Handel, was born in 1667 at Berlin, where his father was then minister of a Protestant congregation. At the early age of fourteen he attracted the notice of the court, and was given a lucrative position, which he held until his thirtieth year. The tyranny of his royal master, Frederick I, inclined Pepusch to quit the country and seek employment abroad. He visited Holland, but after a year's tarry went over to England. He reached London in 1700, and was engaged as musician at Drury Lane Theatre, where it is thought he assisted in adapting the operas which were performed there. In his private studies he devoted himself principally to the music of the ancients, especially that of the Greeks, which he regarded as far superior to anything that the moderns were capable of producing. In 1710 he was one of the founders of the *Academy of Ancient Music*, which existed until 1790. In 1712 he, together with Handel, was engaged by the duke of Chandos (Pope's Timon) to compose for the chapel at Cannons. In 1713 the University of Oxford admitted him to the degree of doctor in music. In 1724 he was persuaded by Dr. Berkeley to join in the scheme for establishing a college in the Bermudas; but as the ship was wrecked the project was precipitately abandoned. At the instance of Gay and Rich, he undertook, in 1730, to compose and adapt the music for the "Beggar's Opera." In 1731 appeared his *Treatise on Harmony*, which long continued a standard work, and is still studied by artists of the first order. In 1737 he was chosen organist for the Charter-House. Having written a paper on the ancient genera, which was read before the Royal Society, and published in the Philosophical Transactions, in the year 1746, he soon afterwards was elected a fellow of the Royal Society. He died in 1752. (J. H. W.)

Pepuzians is a name sometimes given to the *Montanists* (q. v.), because Montanus is said to have taught that a place called Pepuza, in Phrygia, was the chosen spot at which the millennial reign of Christ was destined to begin.

Pera (or **Bursa**) is the name of a four-cornered case for the keeping of the corporale, and is of the same material and color as the altar-dress. The oil for the anointing of the sick and the host were carried by the priests in the pera, hung about the neck.

Peraccini, Guiseppe, called *Il Mirandolese*, an Italian painter, was born at Mirandola in 1672. According to Crespi, he studied under Marc' Antonio Franceschini, whose style he adopted. He executed some works for the churches at Bologna. He must not be confounded with Pietro Paltronieri, called *Mirandolese dalle prospettino*. He died in 1754. See Spooner, *Biog. Hist. of the Fine Arts*, ii, 676.

Peræa (Περαία, from πέραν, *beyond*), a name given to a portion of the country beyond Jordan, or on the east side of that river, the ancient possession of the two tribes of Reuben and Gad. According to Josephus (*War*, iii, 3, 3), it was bounded on the west by Jordan, east by Philadelphia, north by Pella, and south by the castle of Machærus. The country was fruitful, abounding with pines, olive-trees, palm-trees, and other plants, which grew in the fields in great abundance; it was well watered with springs and torrents from the mountains. It corresponds in an enlarged sense to "*the region round about Jordan*" (ἡ περιχωρος τοῦ Ἰορδάνου, Matt. iii, 5; Luke iii, 3; the earlier כִּכַּר of Gen. xiii, 10). See Palestine. The events connected with this region mentioned in the O. T. are noticed under the articles Gilead and Bashan. It would seem to have been partially visited by our Lord (John x, 14). See Bethabara.

Peræans were the followers of Euphrates of Pera, in Cicilia, who is said to have believed that there are in the Trinity three Fathers, three Sons, and three Holy Ghosts. It has been alleged that in opposition to this class of heretics was framed the clause in the Athanasian creed which says, "So there is one Father, not three Fathers; one Son, not three Sons; one Holy Ghost, not three Holy Ghosts."

Peraga, Bonaventura de, an Italian cardinal, was born June 12, 1332, in Padua. He entered the Order of St. Augustine while very young, went to study in Paris, and there taught theology. He was a friend of Petrarch, and it was he who pronounced his funeral oration (1374). Three years later he was elected general of his order (1377). When schism entered the Church, Bonaventura declared himself for Urban VI, who rewarded him by giving him a cardinal's hat (1378). His zeal for the court of Rome proved fatal to him: he was killed while passing over the bridge St. Angelo to go to the Vatican, and François de Carrara, tyrant of Padua, is suspected of ordering the deed. But no historian has yet given a proof of this crime, and we are ignorant of the precise date of the year in which it was committed, though it was supposed to be about 1390. The cardinal is none the less made a martyr to the faith, and the continuators of the *Actes des Saints* have admitted him into their vast collection (vol. xi, June 10). He had composed commentaries on the epistles of St. John and St. James, lives of saints, sermons, etc. See Petrarque, *Rerum senilium*, lib. xi, ep. 25; Scardeoni, *Antiq. Patav.* lib. ii; J. Pamphile, *Bibl. Augustiniana*; Tommasini, *Bibl. Patavina*, p. 75; Tiraboschi, *Storia della letter. Ital.* v, 139-141.—Hoefer, *Nouv. Biog. Générale*, xxxix, 552.

Perah. See Mole.

Perambulation is the term applied to the English practice of *walking round* a parish in order to ascertain its boundaries. This perambulation was, and still is, usually performed on *Ascension day* (q. v.). Dr. Hooke says: "Perambulations for ascertaining the boundaries of parishes are to be made by the minister, churchwardens, and parishioners, by going round the same once a year, in or about Ascension week. The parishioners may justify going over any man's land in their perambulations according to usage; and, it is said, may abate all nuisances in their way." There is a small homily, constituting the fourth part

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of the "Homily for Rogation Week," which is appointed to be read on the above occasion. Perambulation is now known as *beating the parish bounds*, as the marks are struck with a stick.

This ancient custom had a twofold object. It was designed to supplicate the divine blessing on the fruits of the earth, and to preserve in all classes of the community a correct knowledge of and due respect for the bounds of parochial and individual property. It appears to have been derived from a still older custom among the ancient Romans, called Terminalia, and Ambarvalia, which were festivals in honor of the god Terminus and the goddess Ceres. On its becoming a Christian custom the heathen rites and ceremonies were of course discarded, and those of Christianity substituted. It was appointed to be observed on one of the Rogation (q. v.) days, which were the three days next before Ascension day. "Before the Reformation parochial perambulations were conducted with great ceremony. The lord of the manor, with a large banner, priests in surplices and with crosses, and other persons with hand-bells, banners, and staves, followed by most of the parishioners, walked in procession round the parish, stopping at crosses, forming crosses on the ground, 'saying or singing gospels to the corn,' and allowing 'drinkings and good cheer' (Grindal's *Remains*, p. 141, 241, and note; Whitgift's *Works*, iii, 266, 267; Tindal's *Works*, iii, 62, 234, Parker Society's edition), which was remarkable, as the Rogation days were appointed fasts. From the different practices observed on the occasion the custom received the various names of *processioning, rogationing, perambulating, and ganging the boundaries;* and the week in which it was observed was called *Rogation week; Cross week*, because crosses were borne in the processions; and *Grass week*, because the Rogation days being fasts, vegetables formed the chief portion of diet. At the Reformation, the ceremonies and practices deemed objectionable were abolished, and only 'the useful and harmless part of the custom retained.' Yet its observance was considered so desirable that a homily was prepared for the occasion, and injunctions were issued requiring that for 'the perambulation of the circuits of parishes the people should once in the year, at the time accustomed, with the rector, vicar, or curate, and the substantial men of the parish, walk about the parishes, as they were accustomed, and at their return to the church make their common prayer. And the curate, in their said common perambulations, was at certain convenient places to admonish the people to give thanks to God (while beholding of his benefits), and for the increase and abundance of his fruits upon the face of the earth, with the saying of the 103d Psalm. At which time also the said minister was required to inculcate these, or such like sentences: Cursed be he which translateth the bounds and doles of his neighbor; or such other order of prayers as should be lawfully appointed' (Burns, *Ecclesiastical Law*, iii, 61; Grindal, *Remains*, p. 168). Those engaged in the processions usually had refreshments provided for them at certain parts of the parish, which, from the extent of the circuit of some parishes, was necessary; yet the cost of such refreshment was not to be defrayed by the parish, nor could such refreshment be claimed as a custom from any particular house or family. But small annuities were often bequeathed to provide such refreshments. In the parish of Edgcott, Buckinghamshire, there was about an acre of land, let at £3 a year, called 'Gang Monday Land,' which was left to the parish officers to provide cakes and beer for those who took part in the annual perambulation of the parish. To this day questions of disputed boundary between parishes are invariably settled by the evidence afforded by these perambulations; for in such questions immemorial custom is conclusive. And so far are they recognised in law that the parishioners on such occasions are entitled to trespass on lands, and even to enter private houses if these stand on the boundary line. In Scotland, where the parochial principle has never been developed as in England, there seem to be few traces of a similar practice. But as between neighboring landowners, a brieve of perambulation is the technical remedy for setting right a dispute as to boundaries or marches; and perambulating or 'riding' the bounds of boroughs is a common practice. The necessity or determination to perambulate along the old track often occasioned curious incidents. If a canal had been cut through the boundary of a parish, it was deemed necessary that some of the parishioners should pass through the water. Where a river formed part of the boundary line, the procession either passed along it in boats, or some of the party stripped and swam along it, or boys were thrown into it at customary places. If a house had been erected on the boundary line, the procession claimed the right to pass through it. A house in Buckinghamshire, still existing, has an oven passing over the boundary line. It was customary in the perambulations to put a boy into this recess to preserve the integrity of the boundary line. At various parts of the parish boundaries, two or three of the village boys were 'bumped'—that is, a certain part of the person was swung against a stone wall, a tree, a post, or any other hard object which happened to be near the parish boundary. This, it will scarcely be doubted, was an effectual method of recording the boundaries in the memory of these *battering-rams*, and of those who witnessed this curious mode of registration. The custom of perambulating parishes continued in some parts of the kingdom to a late period, but the religious portion of it was generally, if not universally, omitted. The custom has, however, of late years been revived in its integrity in many parishes" (Chambers).

Peranda, SANTO, an Italian painter, was born at Venice in 1566. According to Ridolfi, he first studied under the younger Palma, and afterwards with Leonardo Corona, of Murano. In his first performance he followed the prompt and hasty manner of Palma; but he afterwards went to Rome, where, by diligently studying the antique and the works of the great masters, he formed a style of his own, more finished and correct. On his return to Venice he improved his coloring by contemplating the works of Titian, Tintoretto, and Veronese, so that he became as accomplished in coloring as he was before in design. He executed many works for the churches and public edifices, and was employed in decorating the ducal palaces at Venice, Mirandola, and Modena with various subjects from history. "His usual manner," says Lanzi, "very much resembles Palma, while in the large histories which he produced at Venice and Mirandola he appears in a more practical character of his own. Yet he was of a more slow and reflective turn, and more studious of art—qualities which, in the decline of age, led him to adopt a very delicate and labored manner. He was not ambitious of equalling his contemporaries in the number of his works, but his aim was to surpass them in correctness; nor did he anywhere succeed better in his object than in his *Christ taken down from the Cross*, in the church of San Procolo at Venice." He had several disciples, among whom was Matteo Ponzone. He died at Venice in 1638. See Spooner, *Biog. Hist. of the Fine Arts*, ii, 673.

Per Annŭlum et Bacŭlum were those bishoprics given by handing over *the ring and staff*.

Pérard-Castel, FRANÇOIS, a French canonist, was born at Vire in 1647. Admitted to the bar in Paris, he entered into a business relating to benefices, under the direction of his uncle, banker to the court of Rome, to whom he soon succeeded. He afterwards became a lawyer to the grand council, and, exhausted by labor and too close application, he died at Paris in 1687. We have of his works, *Paraphase sur le Commentaire*

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de Dumoulin ad Regulas Cancellariæ (Paris, 1688 or 1685, fol.):—*Remarques sur les Définitions du droit Canonique* (de Desmaisons) (ibid. 1700, fol.), "a work which is of more value," says Camus, "than the *Définitions* themselves;" the first edition, without notes, is 1668, 4to; the second, 1674, 3 small vols. 4to:—*Nouveau recueil de plusieurs questions notables sur les matières bénéficiales* (ibid. 1689, 2 vols. fol.):—*Traité sommaire de l'usage et de la pratique de la cour de Rome pour l'expédition des signatures et provisions des bénéfices de France* (ibid. 1717, 2 vols. 12mo), with remarks by Guill. Noyer. Some authors believe that the latter work is by Castel, uncle of Pérard, who may have corrected it. See Denys-Simon, *Biblioth. Hist. des Auteurs de Droit;* Camus, *Biblioth. d'un Avocat;* Richard et Simon, *Biblioth. sacrée.*—Hoefer, *Nouv. Biog. Générale*, xxxix, 553.

Perătæ were a very obscure Gnostic sect, related to the *Ophitæ* (q. v.). They are first named by Clement of Alexandria, and definitely described, i. e. in some detail, by Hippolytus (*Refut.* v, 124). The latter was followed by Theodoret, but no new information about them was added by him (*Hæret. fab.* i, 17). This sect appears to have been called Peratæ, or *Peratici*, in the first instance, from the country to which they belonged, Eubœa, i. e. the land beyond (*πέραν*) the continent, as Peræa was the district beyond Jordan; and this is the only fact stated about them by Clement of Alexandria (*Strom.* vii, 17, ad fin.). But they afterwards gave another meaning to the name, that of "Transcendentalists" (Περᾶσαι), because, through their knowledge of the divine mysteries, they were qualified to "proceed through the pass beyond destruction." Hippolytus says they originated with Euphrates the Peratic and Celbes the Carystian (the latter being also called Ademes and Acembes the Carystian both by Hippolytus and Theodoret), but no particulars are given about either.

The Peratæ appear to have been a local sect, and their peculiar *γνῶσις* was a recondite philosophy founded on theories associated with the constellations of astronomers, and on serpent-worship. Hippolytus says that they and their doctrine had been very little known until he described them, and that the latter were so intricate that it was difficult to give a compendious notion of them. But, after stating many details of their strange system, he goes on to sum it up in the following terms, which make it evident that their system was only a modification of the general Ophitic notions. They held that the universe is Father, Son, and Matter, each of the three having endless capacities in itself; intermediate between Matter and the Father sits the Son—the Logos, the Serpent—always being in motion towards the unmoving Father and towards moving Matter. At one time the Son is turned towards the Father, and receives powers into his own person; at another time he takes up these powers, and turns towards Matter. Then Matter, devoid of attribute, and being unfashioned, moulds itself into forms from the Son, which the Son moulded from the Father. They believed, further, in a Demiurge, who works destruction and death, and that men could be saved from his power only through the Son, who is the Serpent. In addition to this fundamental corruption of Christianity, the Peratæ had also many secret mysteries, which Hippolytus says could not be mentioned by him on account of their profanity (*Philosoph.* v, 7–13; x, 6). See Baxmann, in Illgen's *Zeitschr. f. historische Theologie*, 1860; Taylor, *Hippolytus*, p. 84; Ueberweg, *Hist. of Philos.* i, 280–285. (J. H. W.)

Pérault (or, better, **Peyraud**), **Guillaume**, a French prelate, was born about 1190 in Peyraud, a village of Vivarais, then in the diocese of Vienna, now in the department of Ardeche. Doctor of the University of Paris, Guillaume entered quite young the Order of St. Dominic, and soon acquired a general esteem by the purity of his manners, by his doctrines, and by his talents in the pulpit. Philip of Savoy, who, without having received orders, was elected in 1246 archbishop of Lyons, chose him for suffragan bishop, and Guillaume, clothed with a title *in partibus*, performed episcopal duties in the diocese for more than ten years, which has led into error Leandro Alberti, Altamura, and Severt, who have placed him among the archbishops of Lyons. Pérault died at Lyons in 1255. We have of his works, *Summa de vitiis et virtutibus*, of which the last edition (Paris, 1668, 4to) is a work much praised by Gerson:—*Commentarium de Regula Sancti Benedicti* (1500, 8vo); printed without name of place, year, or printer, and attributed in a MS. to William of Poitiers:—a treatise, *De eruditione religiosorum;* often printed at Paris, Lyons, and elsewhere, and which appeared under the name of Imbert, general of the Dominicans:—a collection of sermons *De diversis et de festis*, of which more than twelve editions have been published; the last at Orleans, 1674, 8vo:—a treatise, *De eruditione Principum*, printed for the first time at Rome, 1570, 8vo. A treatise entitled *Virtutum vitiorumque exempla* has been wrongly attributed to Guillaume Pérault; it is by Nicolas de Hanappes, patriarch of Jerusalem. See Echard, *Scriptor. ordin. Prædic.* i, 132; Touron, *Hommes illust. de l'ordre de Saint Dominique;* *Gallia Christ.* vol. v.—Hoefer, *Nouv. Biog. Générale*, xxxix, 555.

Pérault, Raimond, a French cardinal, was born May 28, 1435, at Surgères (Saintonge). The son of poor artisans, he was first a school-teacher in his own village, then at La Rochelle, and, thanks to some benefactors, he entered as burser the College of Navarre, in Paris. Received as doctor, and appointed prior of Saint-Gilles at Surgères, he went to Rome, and rendered himself useful to popes Paul II, Sextus IV, and Innocent VIII. The latter sent him in 1487 to Germany to collect the alms designed for the expenses of the war against the Turks, and, although this nunciatory had not gained for himself much honor, Raimond was nevertheless rewarded for his travels and labors by the bishopric of Gurck, in Carinthia. Alexander VI made him a cardinal in September, 1493, on the recommendation of king Charles VIII, and it was he who, in the name of this prince, signed at Rome, Sept. 6, 1494, the act of donation or cession of the empire of Constantinople, made to France by Andreas Paleologus, prince of Romania, sole heir of the empire. His favorable inclinations towards France, his native land, appeared particularly on the occasion of the war of Naples, when he raised his voice to complain of the intrigues and the odious conduct of Alexander VI on the subject of prince Zizim, son of Mohammed II. Cardinal Pérault obtained in 1503 the bishopric of Saintes, where he never resided, and was appointed by Julius II legate of the patrimony of St. Peter. The favor which he enjoyed with the different popes excited jealousy against him; also, certain authors have treated him very ill; others, on the contrary, have bestowed the greatest praises upon his probity and manners. He died at Viterbo Sept. 5, 1505. He has left, among others, works entitled *De dignitate sacerdotali super omnes reges:—De Actis suis Lubeci et in Dania Epistolæ:*—different *Harangues*. See *Gallia Christiana*, vol. ii; Hugues du Teurs, *Le Clergé de Fr.* vol. ii; Aubéry, *Hist. des Cardin.;* Berthier, *Hist. de l'Égl. Gallic.* vol. xvii; Briand, *Hist. de l'Église Santone et Aunisienne*, vol. ii.—Hoefer, *Nouv. Biog. Générale*, xxxix, 555.

Per'azim [some *Pera'zim*], Mount (Heb. *Har Peratsim'*, הַר־פְּרָצִים, *mountain of clefts;* Sept. ὄρος *διαιβῶν* [apparently by mistake for רְפָאִים]; Vulg. *Mons divisionum*), a place mentioned by the prophet Isaiah, in warning the Israelites of the divine vengeance about to come upon the nation, with which they did not seem sufficiently impressed, referring to

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instances of God's wrath exhibited in their past history in these words: "The Lord shall rise up as in *Mount Perazim*, he shall be wroth as in the valley of Gibeon" (Isa. xxviii, 21). The commentators almost unanimously take his reference to be to David's victories at Baal-perazim and Gibeon (Gesenius, Strachey), or to the former of these on the one hand, and Joshua's slaughter of the Canaanites at Gibeon and Beth-horon on the other (Eichhorn, Rosenmüller, Michaelis). Hendewerk thinks reference is made to "the breach of Uzzah" (פֶּרֶץ עֻזָּה, *Perez-Uzzah*) described in 2 Sam. vi, 6–8 (*Die Deutero-Jesaiauschen Weissag.* ad loc.); but that narrative contains no mention of any mount. Ewald supposes the prophet may allude to the slaughter of the Canaanites at Gibeon by Joshua (*Die Propheten*, ad loc.); though in another place he distinctly states that Mount Perazim is the same place which is called Baal-perazim (*Geschichte des Volkes Israel*, iii, 187, note 3). Isaiah in this passage doubtless alludes to David's conquest of the Philistines. "And David came to Baal-perazim, and smote them there, and said, The Lord hath broken forth (פָּרַץ) upon mine enemies before me, as the breach of waters (כִּפְרֹץ מָיִם). Therefore he called the name of that place Baal-perazim" (בַּעַל פְּרָצִים, 2 Sam. v, 20). The play upon the word is characteristic. It seems probable, as Ewald states (*l. c.*), that there was a high-place of Baal upon the top of the mount, and hence the name Baal-perazim. See BAAL. This view is confirmed by the fact that in the second clause of the passage Isaiah mentions another instance of divine wrath in the valley of Gibeon, and in 1 Chron. xiv the historian connects with the victory at Baal-perazim a second victory of David over the Philistines, in which it is said "they smote the host of the Philistines from *Gibeon* even to Gazer" (ver. 16). The exact locality of Mount Perazim is unknown, but it must have been some of the heights on the borders of the valley of Rephaim (1 Chron. xiv, 9; 2 Sam. v, 18), and consequently not far distant from Jerusalem. In the account of Josephus (*Ant.* vii, 4, 1), David's victory assumes much larger proportions than in Samuel and Chronicles. The attack is made not by the Philistines only, but by "all Syria and Phœnicia, with many other warlike nations besides." He places the scene of the encounter in the "groves of weeping," as if alluding to the Baca of Psa. lxxxiv. See BAAL-PERAZIM.

Perception. This word refers to our reception of knowledge through the senses, an operation which to the common understanding seems simple enough; but, viewed philosophically, is attended with much difficulty. Perception, considered as a source of knowledge, refers exclusively to the outer, or the object world—the world of extended matter and its properties. The names for the act of knowing one's own mind—the feelings and thoughts of the individual—are self-consciousness and self-introspection. The word "consciousness" is sometimes improperly limited to this signification. Locke used the term "reflection" for the same meaning; but this is ambiguous, and is now disused. All our knowledge is thus said (by those that deny innate ideas) to spring from two sources—perception and self-consciousness.

Sir William Hamilton (*Intel. Pow.* essay i, ch. i) notices the following meanings of *perception*, as applied to different faculties, acts, and objects: 1. *Perception*, in its primary philosophical signification, as in the mouths of Cicero and Quintilian, is vaguely equivalent to comprehension, notion, cognition in general. 2. An apprehension, a becoming aware of, consciousness. *Perception* the Cartesians really identified with *idea*, and allowed them only a logical distinction; the same representative act being called idea, inasmuch as we regard it as a representation; and perception, inasmuch as we regard it as a consciousness of such representation. 3. Perception is limited to the apprehension of sense alone. This limitation was first formally imposed by Reid, and thereafter by Kant. 4. A still more restricted meaning, through the authority of Reid, is *perception* (proper), in contrast to *sensation* (proper). He defines sensitive perception simply as that act of consciousness whereby we apprehend in our body, (*a*) certain special affections, whereof, as an *animated* organism, it is contingently susceptible; and (*b*) those *general relations of extension* under which, as a *material* organism, it necessarily exists. Of these perceptions, the former, which is thus conversant about a *subject-object*, is *sensation proper*; the latter, which is thus conversant about an *object-object*, is *perception proper*.

Two great disputes connect themselves with perception, both raised into their full prominence in the philosophical world by bishop Berkeley. The first is the origin of our judgments of the distances and real magnitudes of visible bodies. In opposition to the common opinion on this subject, Berkeley maintained that these were learned by experience, and not known by the mere act of vision. The second question relates to the grounds we have for asserting the existence of an external and material world, which, in the view of Berkeley, was bound up with the other. Inasmuch as perception is a mental act, and knowledge is something contained in a mind, what reason have we for believing in the existence of objects apart from our minds? or what is the mode of existence of the so-called external world? The following sentences show in what manner Berkeley opened up the question: "That neither our thoughts nor passions nor ideas, formed by the imagination, exist without the mind, is what everybody will allow; and it seems no less evident that the various sensations or ideas imprinted on the sense, however blended or combined together (i. e. whatever objects they compose), cannot exist otherwise than in a mind perceiving them. I think an intuitive knowledge may be obtained of this by any one that shall attend to what is meant by the term *exist* when applied to sensible things. The table I write on I say exists—i. e. I see and feel it; and if I were out of my study, I should say it existed, meaning thereby that if I was in my study I might perceive it, or that some other spirit actually does perceive it. There was an odor—i. e. it was smelled; there was a sound—that is to say, it was heard; a color or figure, and it was perceived by sight or touch. This is all I can understand by these and the like expressions. For as to what is said of the absolute existence of unthinking things, without any relation to their being perceived, that seems perfectly unintelligible. Their *esse* is *percipi*, nor is it possible they should have any existence out of the minds or thinking things which perceive them." See BERKELEY. This doctrine of Berkeley, amounting, it was said, to a denial of the existence of a material world (which is far from a correct view of it), was followed up by Hume, who, on similar reasoning, denied the existence of mind, and resolved the universe into a mere flow of ideas and impressions without any subject to be impressed, acknowledging, nevertheless, that he felt himself unable, practically, to acquiesce in his own unanswerable arguments. There was obviously some great mistake in a mode of reasoning that brought about a dead-lock of this description; and hence it has been the work of *metaphysical* philosophy since that time to endeavor to put the perception of the world on an admissible footing. Dr. Reid reclaimed against Berkeley and Hume by appealing to common-sense, or unreasoning instinct, as a sufficient foundation for our belief in the existence of a world apart from our own minds. Sir William Hamilton has expounded the same view with greater clearness and precision. He considers that our consciousness tells us at once that in the act of perceiving there is both a *perceiving subject*—self, or the mind—and an *external reality*, in relation with sense, as the *object per-*

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ceived. "Of the existence of both these things," he says, "I am convinced; because I am conscious of knowing each of them, not mediately in something else, *as represented*, but immediately in itself, *as existing*. Of their mutual dependence I am no less convinced, because each is apprehended equally and at once, in the same indivisible energy, the one not preceding or determining, the other not following or determined; and because each is apprehended out of and in direct contrast to the other" (*Works*, p. 747). Much as Hamilton has labored to elucidate this doctrine in all its bearings, it has not been universally accepted as satisfactory. Many believe that he has regarded as an ultimate fact of our constitution what admits of being still further resolved, and has mistaken an acquisition of the mature mind for a primitive or instinctive revelation. Professor Ferrier, in his *Institutes of Metaphysics*, has gone through the question with extraordinary minuteness and elaboration. His main position is the inseparability of the subject and the object in perception (a position also maintained by Hamilton in the above extract), which is not reconcilable with the common assumption as to the independent existence of matter. Indeed, he reduces the received dogma of the existence of matter *per se* to a self-contradiction, and builds up a system in strict conformity with the correlation, or necessary connection, of the mind perceiving with the object perceived. He thus approaches nearer to Berkeley than to Hamilton or to Reid.—Chambers. See Porter, *Intellect*; Ueberweg, *Hist. of Philos.*; *South. R v.* Oct. 1873, art. viii; *Westm. Rev.* Jan. 1873, p. 119.

Perceval, Alfred P., an English divine of some distinction, was born near the opening of this century, and was educated at Oxford, where he became fellow of All-Soul's College. After taking holy orders, he was in 1824 made rector of East Horsley, and finally chaplain to the queen. He died in 1853. He published, *Reasons why I am not a Member of the Bible Society* (Lond. 1830, 8vo):—*The Roman Schism Illustrated from the Records of the Catholic Church* (Lond. 1836, 8vo):—*Historical Notices concerning some of the Peculiar Tenets of the Church of Rome* (new ed. Lond. 1837, 12mo):—*Sermons, preached chiefly at the Chapel Royal, St. James's* (Lond. 1839, 8vo):—*An Apology for the Doctrine of Apostolical Succession, with an Appendix on the English Orders* (Lond. 1841, 2d ed. sm. 8vo):—*A Collection of Papers connected with the Theological Movement of* 1833 (Lond. 1842, 8vo):—*Results of an Ecclesiastical Tour in Holland and Northern Germany* (Lond. 1846, 12mo):—*Plain Lectures on the Epistle to the Ephesians* (Lond. 1846).

Percival, Thomas, an English physician, eminent as a writer on philosophic and general social topics, was born at Warrington, in Lancashire, in 1740. After studying at Edinburgh and Leyden, he settled at Manchester, and there founded a literary and philosophical society, of which he was chosen president. He devoted a considerable portion of his time during the later period of his life to the study of moral philosophy, and he published several popular works on this subject. In his religious tenets he was a strict dissenter from the Church of England, but was very temperate and unobtrusive in his opinions. He died, universally respected by the inhabitants of Manchester, August 30, 1804. Dr. Percival's earlier medical and philosophical papers were collected and published in one volume (Lond. 1767, 8vo). To this two other volumes were afterwards added, one in 1773, and the other in 1778. These essays went through several editions, and acquired for the author considerable reputation. Besides the *Essays*, we may mention some *Moral and Literary Dissertations* (Warrington, 1784, 8vo):—*A Father's Instructions, consisting of Moral Tales, Fables, and Reflections, designed to Promote the Love of Virtue* (Lond. 1788, 8vo). All his works were collected and published together after his death by his son, in four vols. 8vo (Lond. 1807). To this edition is prefixed a memoir of his life and writings, and a selection from his literary correspondence.—*English Cyclop.* s. v.

Percligia, a Turkish visionary, who excited a commotion in Natolia, and was put to death, declaring himself an apostle of God, in 1418.

Perclose, a railing or other enclosure separating a tomb or chapel from the rest of a church.

Percoto, Gian-Maria, an Italian missionary, was born at Udine in 1729. A member of the Congregation of the Paulists, he was appointed bishop of Maxula. Charged with the direction of the missions in India, he made numerous proselytes in Pegu and Ava. He translated into Burmese several books of the fathers of the Church, and composed a Latin-Burmese dictionary and grammar. We owe to him the translation into Italian of several Jainas, very curious, on the history of India. The manuscripts are deposited in the library of the Propaganda of Rome. Percoto died at Ava in 1776. See A. Griffini, *Vie de Percoto* (Udine, 1782, 4to); *Lettres édifiantes et curieuses des missions étrang.* vol. xvii.—Hoefer, *Nouv. Biog. Generale*, xxxix, 561.

Percy, Thomas, D.D., a noted English scholar, and a prelate of the Irish Church, was the son of a grocer at Bridgnorth, in Shropshire, where he was born in 1728. He affected to be considered of the noble house of Percy, or it has been affected for him; but his better and surer honor is that he was the maker of his own fortunes, and by his valuable writings and the honorable discharge of his episcopal duties reared for himself a high and permanent reputation. He was educated at Christ Church, Oxford, and early in life obtained the vicarage of Easton Mauduit, on which he resided, and the rectory of Wilby. In 1769 he became chaplain to the king; in 1778 dean of Carlisle; and in 1782 was elevated to the bishopric of Dromore, in Ireland. Long before this he had begun his literary career by the publication of what purports to be a translation from the Chinese of a novel, together with other matters connected with the poetry and literature of that people. This is a translation by him from a Portuguese manuscript. It was soon followed by another work, entitled *Miscellaneous Pieces relating to the Chinese*. He next published translations from the Icelandic of five pieces of Runic poetry. These appeared in 1761, 1762, and 1763. In 1764 he published *A New Version of Solomon's Song, with a Commentary and Notes*—an elegant version and useful commentary, in which the Song of Songs is considered chiefly as a celebration of the earthly loves of Solomon: the book has become exceedingly scarce. In 1765 he published a *Key to the New Testament*, which has been reprinted several times. In the same year, 1765, appeared the work by which he is, however, best known, and which is indeed one of the most elegant and pleasing works in the whole range of English literature, to which he gave the title of *Reliques of Ancient English Poetry*. It contains some of the best of the old English ballads, many very beautiful lyrical pieces by the poets of the Elizabethan period and the age immediately succeeding, a few extracts from the larger writings of the poets of those periods, and a few lyrical pieces by modern writers. Each piece is well illustrated. It has been many times reprinted. From the time of this publication dates the revival of a genuine feeling for true poetry among the English people. To Percy himself it secured the successive promotions which he enjoyed in the Church. In 1770 he printed the *Northumberland Household Book*, and a poem, the subject of which is connected with the history of the Percy family, called *The Hermit of Warkworth*. In the same year appeared his translation, with notes, of *The Northern Antiquities*, by M. Mallet. The assistance which he

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gave to other authors is often acknowledged by them, and especially by Mr. Nichols, in several of his works. When Percy became a bishop he thought it his duty to devote himself entirely to his diocese. He resided from that time almost constantly at the palace of Dromore, where he lived greatly respected and beloved. After a life in the main prosperous and happy, he tasted of some of the afflictions of mortality. In 1782 he lost an only son. His eyesight failed him, and he became at length totally blind. He died at the palace of Dromore September 30, 1811. The memory of bishop Percy has been honored by the foundation of a literary association called the *Percy Society*. (J. H. W.)

Percy, William, D.D., a somewhat noted Episcopal clergyman, was born in Warwickshire, England, in 1744; was educated at Edmund Hall, Oxford, and after having taken holy orders in 1767, filled a number of ecclesiastical posts in the Church of England until 1816, when he came to America, and was made rector of St. Paul's Church, Radcliffeborough, South Carolina. In 1819 he returned to England, and died at London. He published, *An Apology for the Episcopal Church*, in a series of letters on the nature, ground, and foundation of the Episcopacy:—*The Clergyman's and People's Remembrancer*. See Sprague, *Annals of the Amer. Pulpit*, vol. Episcopalians, p. 293-96.

Perdiccas (Περδίκκας) flourished as a prothonotary at Ephesus in the 14th century (1347), and is the author of a poem which was inserted in a compilation of Allatius, entitled Συμμικτά (published at Amsterdam in 1653). The subject is the miraculous events connected with Christ's history, principally those of which Jerusalem was the theatre. But besides Jerusalem, he visits Bethany, Bethpage, and Bethlehem. In this poem (which consists of 260 verses of that kind termed *politici*) he writes as if from personal inspection, but, if this were really the case, he is wanting in clearness and distinctness of delineation. While some of the details are curious, his geography is singularly inaccurate. Thus he places Galilee on the northern skirts of the Mount of Olives. If we may trust a conjecture hazarded by Fabricius, he attended a synod held at Constantinople A.D. 1347, at which were present two of the same name, Theodorus and Georgius Perdiccas (Allatius, *l. c.*; Fabricius, *Bibl. Græc.* iv, 663; viii, 99).—Smith, *Dict. of Gr. and Rom. Biogr. and Mythol.* iii, 189.

Perdition. This word is never used in the Old Testament and but rarely in the New, but the idea which it conveys runs through the whole of Scripture. Various Hebrew words, and especially the word אָבַד, "to destroy," are translated by the Greek words ἀπώλεια and ὄλεθρος, and the primary meaning in most cases is *waste*, loss, disappearance, or physical dissolution; sometimes, however, the meaning appears to be sorrow, shame, or degradation.

I. Let us examine in what sense *nations and cities* have been subjected to perdition. God is the ruler of the nations of the world, and if they provoke him to anger they are threatened with destruction. Thus God determines to destroy man (Gen. vi, 7) for his wickedness, and only Noah and his family are saved. Sodom and the neighboring cities are destroyed (Gen. xix), and only Lot and his daughters are permitted to escape. In these cases apparently supernatural means are taken for carrying out God's purpose, but in other cases man is made the instrument of destruction, as in the case of the Canaanitish nations. Sometimes the prevalent idea is the desolation of the country when the people have left it (Ezek. vi, 14; Jer. xlviii, 3). Often it has reference to great national calamities and reverses (Obad. 13; Esth. viii, 6; Isa. xlvii. 11); and occasionally it expresses the extinction of a single family (1 Kings xiii, 34). Sometimes the nations who have been thus "destroyed" rise up again, and sometimes they seem to come to an end altogether.

II. We now pass to the case of *individuals;* and here we have to distinguish several kinds of destruction or perdition.

1. There is *present perdition*, or the lost state of the soul until it partakes of a present salvation. The Son of Man came to seek that which was lost (Luke xix, 10). The idea here presented is that of a soul which has fallen from its high estate and has become a wreck, but it is capable of renovation and restoration by the power of Jesus Christ; and the idea is well illustrated by the story of the son who "was lost and is found," and by the parables of the lost sheep and the lost piece of money.

2. Temporal calamity and death are often included under the term destruction (Prov. i, 27; xi, 10; Rom. ix, 22; and perhaps 1 Cor. xv, 18). But when we read of the destruction coming on the wicked (Psa. cxlv, 20), and that they are "reserved unto the day of destruction" (Job xxi, 30), we perceive that there must be a third meaning given to the word before us. We read in four passages of "Hades and destruction," as if this involved something beyond death (Job xxvi, 6; xxviii, 22; Prov. xv, 12; xxvii, 20). We find that some are to be destroyed "forever" (Psa. lii, 5); we read of him who after death can "destroy both soul and body in hell" (Matt. x, 28), and that men may gain the whole world and lose their own souls, and be rejected or cast away. We find that there is a broad road leading to destruction and trod by many, which however may be avoided; this cannot be mere physical death, for no man can avoid *that*. It must therefore be something beyond death, and must be the end of a misspent existence, and so we read of some that their "end is destruction" (Phil. iii, 19), and that while some men are σωζόμενοι, or in the way to be saved, others are ἀπολλύμενοι, or in the way to be destroyed (1 Cor. i, 18; 2 Cor. ii, 15; iv, 3). The author of this final destruction is God (James iv, 12); whereas the two kinds of perdition previously named seem connected with the power of Satan, who is called Abaddon or Apollyon. Final destruction is the alternative to salvation, and appears to be especially set forth in the New Testament as the lot of those who deliberately reject or recede from the Gospel (Phil. i, 28; Heb. x, 39; 2 Pet. ii), and it will be awarded in the time of judgment (2 Pet. iii, 7).

III. Taking it then as proved that perdition is the final destiny of certain persons, it remains for us to consider the passages which give us hints as to the nature of this terrible judgment. First, is it *annihilation?* The word which looks most like annihilation in the Old Testament is בְּלִיָּעַל, "nothingness," and its cognate forms, used by the prophet Ezekiel with reference to Rabbath-ammon, Tyre, and other cities (ch. xxv, 7; xxvi, 21; xxvii, 36; xxviii, 19). Yet even in these extreme cases the exact and philosophical meaning of the word can hardly be pressed. For in truth the nature of destruction will vary according to the nature of the object to be destroyed, and it is not necessarily that utter extinction to which we give the name "annihilation," if indeed there be such a thing. There is a *physical* destruction, to which the material buildings of great cities were doomed, as Tyre and Jerusalem; but in all such cases there are ruins, or stones, or fragments enough left, to show that the idea intended to be conveyed is that of a wreck rather than that of non-existence. There is a *corporate* destruction of nationalities and of families, yet even from these ruins there have been some that have escaped, and who have been merged into other nations. There is *individual* destruction—death and something more—and no doubt in these cases the man thus destroyed is in one sense no longer the same man, with the same powers and faculties which he had before his final doom came upon him, yet there may be sufficient remaining to him to enable him still to preserve an iden-

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tity and to recognise the justice of his doom. The only passage in the New Testament which at all favors the idea of annihilation or absolute extinction is Rev. xx, 14, where we are told that "death and hades were cast into the lake of fire." Now it might be argued that we cannot suppose that death and hades suffered eternal punishment, and that as being "cast into the lake" means extinction in their case, so it is to be understood in the case of the reprobate. But the argument cuts both ways, for as death and hades are here personified, so their end is personified; but as they are not really persons, so their end will not really be the same as the end of personal human beings who would not come unto Christ that they might have life. Whether annihilation is a conceivable idea in relation to a being in whom God has breathed the breath of life we cannot tell; nor do we know whether it would be a just recompense for the rejection of Christ as Lord and Saviour; but we may rest assured that if it were in accordance with God's character and design it would have been so ordered.

Proceeding with our investigation, we note that perdition is set forth in the New Testament as involving the final ruin of the spirit. This may be inferred from 1 Cor. v, 5, where we are told that the spirit may be saved hereafter at the cost of the destruction of the flesh here, which implies that otherwise the spirit would be unsaved or lost. Again, St. Paul tells us that perdition is the drowning of the soul, following from the love of money or erroneous belief (1 Tim. vi, 9), and St. Peter uses the word in reference to the fate of Simon Magus, who was in the bond of iniquity (Acts viii, 20). In two passages which bring the subject before us (1 Thess. v, 3; 2 Thess. i, 9), the primary reference is to the fate of the enemies of Christ who shall be destroyed at his coming—an event which seems to be portrayed in figurative language at the end of Rev. xix. Perhaps we are not warranted in drawing any direct inference as to the fate of all the ungodly from these passages. But in whatever light we regard them, they evidently form part of the great revelation of God's wrath against sin, which we find fully confirmed by the words of our Lord himself. For if we take the one word Gehenna, the scene or abode of perdition (Matt. x, 28), as used by Christ, we gather that it is to be the fate of the angry and revengeful (ch. v, 22), of the carnal (ver. 29, 30), of hypocrites and persecutors (ch. xxiii, 33); and from several of the parables we see that punishments described in almost similar terms are to be inflicted upon faithless and unprofitable members of Christ's Church. Perdition is described as "the second death" in Rev. xxi, 8, and a terrible list is given setting forth the real character of those who shall share it; and this list is almost the same as that which St. Paul set before his Galatian converts more than once, as marking the characteristics of those who are finally excluded from the kingdom of God (Gal. v, 19–21; comp. 1 Cor. vi, 9, 10).

Another idea connected with perdition is that of corruption. The body of the saint is sown in corruption, but it springs up and the harvest is incorruption. But it is not so with those who are treasuring up wrath against the day of wrath. Their harvest is corruption—ten times more corruptible than that which takes place at the first death (Gal. vi, 8). St. Peter tells us of some who have turned from the truth that they have become "servants of corruption," and in that state they enter the world to come (2 Pet. ii, 19). If we try to comprehend the nature of final spiritual corruption, we find it impossible to say more than that it implies the utmost degradation and loathsomeness of which the human spirit is capable, and that it probably will be wrought out by natural laws in God's spiritual kingdom, as in the case with physical corruption now.

Gathering up into one view a few other solemn statements about the ruin of the unbelieving, which we find in Scripture—and apart from Scripture we know absolutely nothing of the matter, as we know neither the nature nor the results of sin—we see that there are persons who "die in their sins" (John viii, 24), who "have no forgiveness" (Matt. xii, 31), "God's wrath abideth on them" (John iii, 36), they rise to "the resurrection of damnation" (John vi, 29), they "depart" from Christ (Matt. vii, 23), "into outer darkness" (Matt. viii, 12), and into a "furnace of fire" (Matt. xiii, 50). There they reap the fruit of their actions done here, being accursed and utterly degraded. We know nothing about the nature of their sufferings, and we have no right to indulge in exaggerated and glowing descriptions of their future misery. All such attempts are based upon the supposition that their physical constitution will be the same then as now. But this is a most unsafe hypothesis. Physical pain now depends on the exquisite sensitiveness of the nervous system, which is devised for man's benefit. Man *suffers* more than other animals because he has perverted his nature which was constituted for him to *enjoy* more. The accursed will "rise with their bodies," but the constitution of those bodies may be far less sensitive. They are described as "carcasses" in Isa. lxvi, 24, and the word (נִדְרֵי) literally means that which is faint or exhausted, and so excludes the idea of strong nervous sensibility. They are in "outer darkness"—this seems to shut them out from spiritual and physical light and knowledge. They are "bound hand and foot," which appears to exclude the idea of any physical activity. In fact their punishment should be represented as the extreme of degradation rather than the height of suffering, though it is true that they suffer the bitterness of remorse, described as "weeping and gnashing of teeth," and that "the smoke of their torment" will be a lasting memorial of God's wrath against man's pride and ingratitude. Though we know so little about perdition, one thing is clear, that not a gleam of hope is given in Scripture to those on whom this awful sentence shall be pronounced. Their condition is represented as one from which there can be no recovery. It is sometimes argued that God's threats are eternally conditional, and that the destiny of no man even in the world to come is hopeless. Attempts have been made to defend this hypothesis by reference to God's temporal threatenings, the accomplishment of which has been modified by the repentance of the persons threatened. But before this idea can be entertained it must be shown, first, that the finally lost are even capable of repentance or of any good thought; secondly, that God will set a way of return—another sacrifice for sin—before them; thirdly, that any indications can be found in Scripture that any or all of those who shall be cast into Gehenna shall be restored to favor; and, lastly, those passages must be explained or explained away which reveal the perdition of the lost as *eternal*.—Fairbairn. See PUNISHMENT.

PERDITION, SON OF (*υἱὸς τῆς ἀπωλείας*). It was common among the Jews to express a man's character by calling him "the son of" some abstract quality. Thus we read in the New Testament of the sons of the kingdom, the sons of light, the sons of God, the sons of the devil, the sons of this age, the sons of disobedience, the sons of thunder; the children (*τέκνα*) of wisdom, of the promise, of wrath, of obedience, of a curse. So in the Sept. we read of a son of death (1 Sam. xx, 30), a son of strength (2 Sam. xiii, 28), sons of the captivity, a son of a hundred years, sons of the bow (Lam. iii, 13), sons of wisdom (Sir. iv, 12); children of unrighteousness (Hos. x, 9), and children of perdition (Isa. lvii, 4). By this last expression we understand that perdition marks both the character and destiny of the persons spoken of. Our Lord calls Judas Iscariot "the son of perdition," and refers to his end as the fulfilment of Scripture (John xvii, 12). The best commentary on this statement is that afforded by

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St. Peter (Acts i, 20), who refers directly to Psa. lxix as predicting the fate of the betrayer of the Lord. See BEN-.

But it may be gathered from 2 Thess. ii, 3, that another son of perdition is to be revealed, and he is identified as the Man of Sin, the great opponent of the Christian religion, who shall set himself up in the place of God. He is afterwards called "the lawless one," and his miraculous impostures are described, but he is to be destroyed at Christ's appearing. He appears to be the final incarnation of irreligion, and his character is drawn in the book of Revelation as the great deceiver and tormenter of nations, who, after becoming the instrument of the destruction of the mystic Babylon, aims at universal despotism, forbids all worship of the true God, and defies the power of Christ; but he is to be destroyed and cast into the lake of fire. The terms in which this "son of perdition" is described seem to imply that he will be a real person; but arguing from the very figurative character of prophecy many writers have been led to an opposite conclusion.—Fairbairn. See ANTICHRIST.

Perdoite, an ancient Slavonic deity worshipped by mariners and fishermen, who believed that he presided over the sea.

Perè. See Ass.

Père la Chaise. See LA CHAISE.

Pered. See MULE.

Pereda, ANTONIO, an eminent Spanish painter, was born at Valladolid in 1599. He studied under Pedro de las Cuevas, and showed so much ability that he was taken under the protection of Don Francisco de Texada, who sent him to Madrid, where he had an opportunity of studying the works of the great masters in the royal collections. At the age of eighteen he produced a picture of the *Immaculate Conception*, in which the Virgin appeared on a throne of clouds, supported by angels, executed so admirably that no one could believe it the work of so young an artist. The reputation he acquired by this performance induced the duc de Olivarez, who had the direction of the works going on in the palace of the Retiro, to employ him, and place him among the artists of the highest rank. Pereda performed his part to the satisfaction of his patron, and was munificently rewarded. He acquired great reputation, and is said to have executed many works for the churches at Madrid, Toledo, Alcala, Cuenca, and Valladolid. He also painted much for individuals, and no collection was considered complete without a specimen of Pereda. It is also said he was a universal artist—painting history, familiar life, vases, tapestry, musical instruments, and other objects of still life. His pictures were well designed, his drawing correct, and his coloring rich and glowing, in the Venetian style, with an admirable impasto. Few of his works are known to be extant at the present day. There are two in the Royal Gallery at Madrid, one of which represents *St. Jerome Meditating on the Last Judgment*; one of *Christ asleep on the Cross*, with flowers and skulls, in the collection of marshal Soult; one of *St. Anthony and Christ*, in the Esterhazy Gallery in Vienna, and three or four in the gallery at Munich. Pereda died at Madrid in 1669. See Spooner, *Biog. Hist. of the Fine Arts*, ii, 673.

Péréfixe, HARDOUIN BEAUMONT DE, a noted French prelate, was born in 1605. After having finished his education, he attracted the notice of cardinal Richelieu, who became his protector. Péréfixe obtained the high office of tutor to Louis XIV in 1644. Four years later his services to the court received recognition by his promotion to the bishopric of Rodez. He became a member of the French Academy in 1654, and was appointed archbishop of Paris in 1662. In this last responsible position he enforced among the Jansenists compliance with the formulary of pope Alexander VII. He died in 1670. Péréfixe was a man of great scholarship, and possessed remarkable talents. He was born to rule and to teach. Unfortunately, however, he was more of a politician than an ecclesiastic, and did everything rather to please his king than to honor his God. He was truly a time-server. In the Jansenistic controversy he had it in his power to influence the king favorably, but he failed to embrace the opportunity, and was obliged to obey when he might have led. See the arts. PAVILLON; PORT-ROYAL. His Life of Henry IV is considered a classical work (*Histoire du Roy Henry le Grand* [Amst. 1661, 12mo]). An English translation was published (Lond. 1663, 8vo; also 1672 and 1785). See Jervis, *History of the Church of France*, i, 454 sq., 461 sq.; D'Avrigny, *Mémoires Chronol.* ii, 444 sq. (J. H. W.)

Peregrini DA CESENA, or **Pellegrini** DA CESIO, an Italian goldsmith, engraver, and worker in *niello*, flourished in the latter part of the 15th and first part of the 16th centuries. He is one of those artists about whom and whose works there is very little known with certainty. Bartsch gives a descriptive account of ten prints by him (*Peintre-Graveur*, tom. xiii). Duchesne discovered Peregrini's name on some admirable works by him in *niello*, which he describes (*Essai sur les Nielles*). Ottley describes ten prints which he supposes to be by this artist. Nagler, from these and various other authorities, gives a list of sixty-four pieces which he attributes to him, among them the following: 1. *Abraham loading an ass for his journey to Mt. Moriah*; 2. *Abraham, Isaac, and two servants on their way to the Mount*; 3. *Abraham and Isaac on the Mount*, the servants sitting below; 4. *Abraham with a knife and torch, Isaac bearing a bundle of wood*; 5. *Abraham, about to immolate Isaac, is prevented by an Angel:* the head of a ram is seen at the right-hand corner; 6. *David conquering Goliath:* a very fine plate; 7. *Judith with the head of Holofernes in her left hand*; 8. *The Holy Virgin with the Infant on a throne, attended by St. Paul and St. Francis d'Assisi*; 9. *The Baptism of Christ:* in the foreground, to the right and left, are St. Stephen and St. Francis; 10. *The Resurrection of Christ*; 11. *The Annunciation*, in two small medallions; 12. *John the Baptist with the Cross*, on which is a medallion with the Lamb, and the words "Ecce Agnus;" 13. *St. Sebastian standing by a Tree*, his hands tied above his head; 14. *St. Jerome kneeling before a Crucifix*, the lion behind him; 15. *St. Roch:* on the right hand the first person of the Trinity is blessing him; 16. *St. Margaret seated on a large winged Dragon*, holding in one hand a cornucopia, and in the other a cake. Bartsch calls this subject *Providence*. See Spooner, *Biog. Hist. of the Fine Arts*, ii, 673.

Peregrino, BONAVENTURA (originally SERACH YOM TOB, or SALOMO NAVARRA), a convert from Judaism, was born about 1643 at Casale, not far from the famous Spanish monastery at Montferrat. He was baptized at Bologna Jan. 18, 1665, on which occasion he took the name under which he was afterwards known. According to the spirit of his age, Peregrino endeavored to demonstrate the mysteries of Christianity from the letters of the Old Testament according to the rules of the Cabala (q. v.), and wrote in Italian *Pretioso Giojello sopra il nome di Dio Tetragrammaton*, which, however, has never been published.—Wolf, *Bibl. Hebr.* i, 360 sq.; iii, 247; Kulkar, *Israel u. die Kirche*, p. 80.

Peregrinus, PROTEUS, a cynic philosopher, who was a native of Parium on the Hellespont, and flourished in the reign of the Antonines. After a youth spent in debauchery and crime, he visited Palestine, where he embraced Christianity, and by dint of hypocrisy attained to some authority in the Church. In order to gratify his morbid appetite for notoriety, he contrived to be imprisoned; but the Roman governor,

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perceiving the object, disappointed Peregrinus by setting him free. He now assumed the cynic garb and returned to his native town, where, to obliterate the memory of his crimes, he divided his inheritance among the populace. He again set out on his travels, relying on the Christians for his support; but being discovered profaning the ceremony of the Lord's Supper, he was excommunicated. He then went to Egypt, where in the garb of a mendicant cynic he made himself notorious by the open perpetration of the most disgusting obscenity. Thence he proceeded to Rome, and endeavored to attract attention by his ribaldry and abuse, for which he was expelled by the *præfectus urbis*. His next visit was to Elis, where he tried to incite the people against the Romans. Having exhausted all the methods of making himself conspicuous, he at length resolved to procure himself an immortal name by submitting to voluntary death, in imitation of Hercules. He went to the Olympian games, and in the presence of a vast concourse of spectators raised a funeral pile, and there carried his mad resolution into effect, in the 236th Olympiad, A.D. 165. The Parians raised a statue to his memory, which was reputed to be oracular (Anaxagoras, quoted by Valois, *Ad. Amm. Marcell.*). Lucian, who knew Peregrinus in his youth, and who was present at his strange self-immolation, has perhaps overcharged the narrative of his life (Lucian, *De Morte Peregrini*, Amm. Marc. xxix, 1; Philostratus, *Vit. Sophist.* ii, 13; Gellius, *Noct. Att.* xii, 11; Eusebius, *Chron. Ol.* p. 236).—Smith, *Dict. of Gr. and Rom. Biog. and Mythol.* iii, 189. See Brucker, *Historia Critica Philosophiæ* (see Index); Enfield, *Hist. of Philos.* p. 356, 357.

Pereira, Antonio, DE FIGUEIREDO, a learned Portuguese littérateur, was born Feb. 14, 1725, in the borough of Macao. After having completed his studies in the college of the Jesuits at Villa-Vicosa, he refused to remain among them, and, as he had a taste for music, he accepted the situation of organist in the monastery of the Holy Cross at Coimbra. Several months later he took the religious habit in the Congregation of the Oratorio of Lisbon (1744), and was afterwards employed to teach grammar (1752), rhetoric (1755), and theology (1761). The publication of his first articles upon the teaching of the Latin and Portuguese languages, written with much clearness, drew upon him passionate attacks on the part of the Jesuits, who were then the elementary instructors. When the differences arose between the court of Rome and Portugal, his great reputation induced the marquis de Pombal to intrust to him the care of opposing the ultramontane doctrines, and he proved with great superiority, in his *Tentativa Theologica*, that the bishops have the right to grant all dispensations, and to provide for all the wants of the national Church without the aid of the holy chair. This discussion, which attracted towards Pereira as many praises as invectives, procured for him the employments of deputy to the tribunal of censure (1768), and of interpreting secretary to the minister of war (1769). Obliged to live in the world, he left the dress of the Oratorio, and aided, with all the activity and penetration with which he was gifted, the prime minister in his plans of reform. About 1774 he became a member of the Royal Academy of Lisbon, which conferred upon him in 1792 the title of dean. "He attained," says a writer, "great favor, which his talents doubtless merited; yet he was careful to preserve it by the most pompous praises lavished either upon the king or his minister. His vast erudition rendered his conversation as agreeable as instructive. In his career his manners have been above reproach; but sensible people, while admiring his talents, could never pardon him for the forgetfulness of his first vows, his animosity towards the same monks who had been his first teachers, and his too great condescension to the court. He died at Lisbon Aug. 14, 1797. He composed a very large number of theological theses and writings, dissertations and memoirs, the enumeration of which would occupy too much space. Below are his principal works: *Exercicios da lingua Latina e Portugueza* (Lisb. 1751, 8vo), in Latin and Portuguese:—*Novo methodo de grammatica Latina* (ibid. 1752–1753, 8vo, pt. ii), followed by a *Defensa* (1754), under the name of Francisco Sanches:—*Apparato critico para a correcçao do Diccionario intitulado "Prosodia"* (ibid. 1755, 4to):—*Breve Diccionario da Latinidade pura e impura* (ibid. 1760, 8vo):—*Rerum Lusitanarum ephemerides usque ad Jesuitarum expulsionem* (ibid. 1761, 4to), translated into Portuguese in 1766:—*Principios da historia ecclesiastica em forma de dialogo* (ibid. 1765, 2 vols. 8vo); the author promised two other volumes, which were never printed:—*Doctrina veteris Ecclesiæ de suprema regum etiam in clericos potestate* (ibid. 1765, fol.); these famous theses, printed in the *Collectio thesium* (1768, 1774, 8vo), have been translated into French, *Traité du pouvoir des évêques* (Par. 1772, 8vo):—*Tentativa Theologica* (ibid. 1766, 1769, 4to), translated into Latin by the author (1769), into French, Italian, German, and Spanish, and followed by an *Appendix* (1768, 4to):—*Vida de Joao Gerson* (ibid. 1769, 2 vols. 8vo):—*Demonstratio Theologica* (ibid. 1769, 4to):—*Deductio Chronologica et Analytica* (ibid. 1771):—*Testamento Novo e Velho em Portuguez* (ibid. 1778, 1790, 23 vols. 8vo); this translation, accompanied by notes, prefaces, and various readings, was reprinted in 1794 for the third time, 4to size:—*Compendio das epocas*, etc. (ibid. 1782, 8vo):—*Elogios dos reys de Portugal* (ibid. 1785, 4to). See *Summario da Bibl. Lusitana*, vol. i; Figaniere, *Bibliografia hist. Portugueza; Le Moniteur univ.* ann. xii.—Hoefer, *Nouv. Biog. Générale*, xxxix, 572. See the *English Rev.* viii, 106, 113.

Pereira, Bento (1), a learned Spaniard, was born at Valencia in 1535. Admitted into the Society of Jesus in 1552, he finished his studies in Sicily and at Rome, and rendered himself very skilful in the sciences and philosophy, which he taught with honor. He died at Rome March 6, 1616. His principal writings are, *Physicorum lib. xv* (Rome, 1562, 4to):—*Commentaria in Danielem* (ibid. 1586, 4to):—*Commentaria in Genesim* (ibid. 1589–1598, 4 vols. 4to):—*De magia et divinatione astrologica* (Ingolstadt, 1591, 8vo):—*Selectæ disputationes in sacram Scripturam* (ibid. 1601–1610, 5 vols. 4to). All these works have frequently been reprinted.—Hoefer, *Nouv. Biog. Générale*, s. v. See Fabricius, *Hist. Bibl.* i, 265; Grässe, *Literat.* iii, 832 sq.; Simon, *Hist. Crit. du Vieux Test.* p. 423.

Pereira, Bento (2), a Portuguese Jesuit, was born in 1605 at Borba, in Alemtejo. He taught belles-lettres at Evora, and published several works of poetry, of morals, and of theology. He died in 1681. We quote of his works, *Prosodia* (Evora, 1634, fol.), in Latin, Spanish, and Portuguese, several editions:—*Thesaurus linguæ Lusitanæ* (ibid. 1643, fol.):—*Promptuarium theologicum* (ibid. 1671–1676, 2 vols. fol.). See Possevin, *Apparatus sacer;* Sotwel, *De Script. Soc. Jesu;* Antonio, *Bibl. Hispana Nova.*—Hoefer, *Nouv. Biog. Générale*, xxxix, 571.

Peremayanoftschins (i. e. *Re-Anointers*), is the name of a Russian sect which separated from the Russo-Greek Church about the year 1770 at Vetka. They agree in almost every respect with the *Starobredsi*, or "Old Ceremonialists," except that they reanoint those who join them with the holy chrism. They also re-ordain those popes or priests who secede to them from the Establishment. The Peremayanoftschins are really a branch of the Popoftschins (q. v.).

Perès. See EAGLE.

Pe'resh (Heb. *id.* פֶּרֶשׁ, *excrement;* Sept. Φαρίς), the first named of the two sons of Machir the Manassite by his wife Maachah (1 Chron. vii, 16). B.C. cir. 1658.

Pereyra, Abraham Israel, a Jewish littérateur

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of some note, was of Portuguese origin, but born in Amsterdam, where he flourished in the middle of the 17th century. He was one of the students of the rabbinical college of that city, and was highly esteemed for his literary talents. He wrote in Spanish, *Espejo della Vanidad del Mundo*, "the Mirror of Worldly Vanity" (Amsterd. 1671):—*La Certezza del Camino*, "the Sure Path" (ibid. 1666), an ethical work in twelve sections, treating, 1, on divine Providence; 2, on the vanity of the world; 3, on love and fear of God; 4, on vices and virtues; 5, on recompense and punishment, etc. See Fürst, *Bibl. Jud.* iii, 77; Lindo, *Hist. of the Jews in Spain and Portugal*, p. 369; Grätz, *Gesch. d. Juden*, x, 227; De Castro, *Bibliotéca Española*, i, 595; De Rossi, *Dizionario storico degli autori Ebrei*, p. 259 (Germ. transl. by Hamburger); Wolf, *Bibl. Hebr.* iii, 59; Jost, *Gesch. d. Judenth. u. s. Sekten*, iii, 233, 238. (B. P.)

Pereyra, Diego, a Portuguese painter, was born about 1570. Very little is known concerning his life. He died in 1640, in the house of a nobleman where he spent his last days. Pereyra had a rare talent for painting conflagrations and infernal scenes. He often painted the *Burning of Troy* and the *Overthrow of Sodom*, but in each case in a different manner. He excelled in painting pictures of fruit and flowers; also rural scenes illuminated by the radiance of torches or the lightning's flash. His landscapes are painted in a spirited style, ornamented with small figures in excellent taste. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.

Pereyra, Manuel, a Portuguese sculptor, was born in 1614. He settled at Madrid, where he attained great distinction, and is regarded as one of the ablest artists that Portugal has produced. He was commissioned to execute a great number of works. His masterpiece is a large statue of the *Saviour* in the church of the Rosario at Madrid. It is said that in his old age, having become blind, he made the model of a statue of *St. John*, and directed its execution. This statue is one of his finest works. He died in 1667. See Spooner, *Biog. Hist. of the Fine Arts*, ii, 674, 675.

Pe'rez (1 Chron. xxvii, 3). See PHAREZ.

Perez, a name common to many Jewish literati, of whom we mention the following:

1. BEN-ELIJA, also called *Raph* (ר"ף, also מהר"ם), a pupil of R. Jechiel of Paris, lived at Corbeil, and died about 1300. He wrote many Tosafoth or additamenta to the Talmud, viz. to the treatises Beza, Nazir, Nedarim, Sanhedrim, Maccoth, and Meïla, reprinted in the editions of the Talmud. He also wrote additamenta to the treatise Baba Kama (בבא קמא), which was published, according to a recension of one of his pupils, by Abr. Venano (Livorno, 1819). His Tosafoth to Zebachim (מ' זבחים) is reprinted in Pietosi's מזבח כסרה (ibid. 1810). See Fürst, *Bibl. Jud.* iii, 77; Zunz, *Zur Geschichte u. Literatur*, p. 38, 41, 46, 52, 59, 119, 193, 205, 565. (B. P.)

2. BEN-ISAAC HA-COHEN, a jurist of high repute, a great cabalist, and a celebrated physician, was born about 1241 at Gerona. He wrote a highly esteemed work, מערכת האלהות, "the Dispositions of the Divinity," which treats in fifteen sections of the system of Cabala. It was first printed at Ferrara in 1558, and often since; lastly at Zolkiew in 1779. See Fürst, *Bibl. Jud.* iii, 77; De Rossi, *Dizionario storico degli autori Ebrei*, p. 260 (Germ. transl. by Hamburger); Lindo, *Hist. of the Jews in Spain and Portugal*, p. 81; Zunz, *Zur Geschichte u. Literatur*, p. 480. (B. P.)

3. JEHUDA LEON BEN-JOSEPH, who lived at the beginning of the 18th century, was rabbi at Venice and Amsterdam. He wrote, עשרת הדברים, the Decalogue, in a poetical Aramaico-Arabic paraphrase, etc. (Amsterdam, 1737):—*Fundamento solido*, a compendium of Jewish theology, which treats, in twelve chapters, of the fundamental principles of the Jewish religion — God, cosmology, faith, legislature, the thirteen articles of faith, asceticism, ethics, providence, etc.; it was written in Spanish, and published in 1729:—שערי רחמים, mystical and cabalistic treatises (Venice, 1716):—פרח לבנון, excerpts of discourses delivered at Venice, which bear upon the Pentateuch (Berlin, 1712). See Fürst, *Bibl. Jud.* iii, 77 sq.; De Rossi, *Dizionario storico degli autori Ebrei*, p. 259 sq. (Germ. transl. by Hamburger); Jöcher, *Allgemeines Gelehrten-Lexikon*, s. v.; Wolf, *Bibl. Hebr.* iii, 315 sq. (B. P.)

Perez, one of the first Portuguese missionaries in Cochin China, was born about 1635. He joined the French missionaries, and was charged by the bishop of Berynthe to go to Bengarin and Jonsalam to make conversions. He arrived about 1671, and from those places wrote letters to the prelate who had sent him, in which were found interesting observations upon the country and its inhabitants. He died towards the close of the 17th century. See *Relation des Missions des évêques Français*, p. 70.—Hoefer, *Nouv. Biog. Générale*, xxxix, 581.

Perez, *Father* **André**, a Spanish theologian and romance writer, a native of the kingdom of Leon, lived in the early part of the 17th century. He entered the Dominican Order, and attained to the dignity of superior of the convent of the Dominicans in Madrid. His *Sermons* and his *Vie de St. Raymond de Penafort* are forgotten, but inquiries are still made, from motives of curiosity, after his romance of *La Picara Justina*, which he published under the pseudonym of François Ubeda, Toledan (Medina-del-Campo, 1605, 4to). It is a weak imitation of Guzman d'Alfarche, destitute of invention, and written in an affected style. It is remarkable only for some licentious incidents, strange enough for the superior of a convent. The best edition is that of Mayans y Siscar (Madrid, 1735, 4to). See Échard, *Scriptores ordinis Prædicatorum*; Ticknor, *Hist. of Spanish Literature*, iii, 61.—Hoefer, *Nouv. Biog. Générale*, xxxix, 581.

Perez, Andres, a Spanish painter, was born at Seville in 1660. He painted historical subjects; also flower-pieces, in which he was more successful. Among his principal works are three on sacred subjects in the sanctuary of S. Lucia at Seville, signed "Andres Perez, 1707;" and in the sacristy of the Capuchins of the same city is a picture by him of the *Last Judgment*, dated 1713. He died in 1727. See Spooner, *Biog. Hist. of the Fine Arts*, ii, 675.

Perez, Antonio, a learned Spanish prelate, was born in 1559 at Saint-Dominica of Silos. He belonged to the Benedictine Order, which chose him for vicar-general, and he helped to revive among his brethren a taste for learning. He occupied successively the bishoprics of Urgel, Lerida, and Tarragona. He died at Madrid May 1, 1637. His principal works are, *Apuntamientos quadragesimales* (Barcelona, 1608, 3 vols. 4to):—*Pentateuchum fidei* (Madrid, 1620, fol.); some passages relative to the authority of the pope caused the work to be tacitly suppressed, and it has become very rare:—*Commentaria in regulam S. Benedicti* (Lyons, 1624, 2 vols. 4to). See N. Antonio, *Bibl. Hispana Nova*.—Hoefer, *Nouv. Biog. Générale*, xxxix, 580; Wetzer u. Welte, *Kirchen-Lexikon*, xii, 942.

Perez, Bartolomé, a distinguished Spanish painter, was born at Madrid in 1634. He studied in the school of Don Juan de Arellano, and attained great excellence in flower painting. His pictures of this kind are composed in a tasteful and delicate style, with a brilliancy and harmony of coloring deserving of high praise. He also succeeded in the figure, following the style of Don Juan de Carreno. There were many of his pieces at the Retiro, which were subsequently removed to the Rosario; and one of his best

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productions is mentioned, which combines his talents in both branches of the art, representing *St. Rosa of Lima kneeling before the Virgin and infant Jesus, with two Angels, one of whom is crowning the Saviour, while the other is presenting him with a vase of flowers.* Perez was also distinguished for the excellence of his theatrical decorations. The duke of Monteleone commissioned him to paint a grand ceiling in fresco in his palace at Madrid, but while occupied upon it he unfortunately fell from the scaffold and was killed, in 1693. See Spooner, *Biog. Hist. of the Fine Arts*, ii, 675.

Perez, Francisco, DE PINEDA, a Spanish painter who flourished at Seville about 1660. He studied under Murillo, and followed his style with considerable success. Among other works, he painted several pictures for the churches and convents at Seville, which show that he was an able disciple of that great master. Perez was a member of the society of professors who established the Academy of Fine Arts at Seville. See Spooner, *Biog. Hist. of the Fine Arts*, ii, 675.

Pe'rez-Uzza (Heb. *Pe'rets Uzza'*, פֶּרֶץ עֻזָּא, 1 Chron. xiii, 11), or **Pe'rez-Uz'zah** (Heb. *Pe'rets Uzzah'*, פֶּרֶץ עֻזָּה, *breach of Uzzah*, 2 Sam. vi, 8; Sept. Διασκορπὴ Ὀζά), the name which David conferred on the threshing-floor of Nachon, or Chidon, in commemoration of the sudden death of Uzzah: "And David was wroth because Jehovah had broken this breach on Uzzah, and he called the place 'Uzzah's breaking' unto this day." The word *perez* was a favorite with David on such occasions. He employed it to commemorate his having "broken up" the Philistine force in the valley of Rephaim (2 Sam. v, 20). See BAAL-PERAZIM. He also used it in a subsequent reference to Uzzah's destruction in 1 Chron. xv, 13. It is remarkable that the statement of the continued existence of the name should be found not only in Samuel and Chronicles, but also in Josephus, who says (*Ant.* vii, 4, 2), as if from his own observation, "the place where he died is even now (ἔτι νῦν) called 'the cleaving of Oza.'"—Smith. About a mile and a half or two miles from the site of Kirjath-jearim, on the hill immediately above Chesla, the ancient Chesalon, on the road thence towards Jerusalem, is a small village still called *Khirbet el-Uz*, or "the ruins of Uzzah." It is given by Prof. Robinson among the names of places west of Jerusalem as *Khirbet el-Lauz*, or, as it should be written, *Khirbet el-Auz*. This seems to be Perez-Uzzah. The position, on the road to Jerusalem, near the site of Obed-edom's house, and not far from the site of Kirjath-jearim, all correspond. David, being afraid, it is said, to proceed with the ark towards Jerusalem, "carried it aside into the house of Obed-edom the Gittite." It seems therefore that the house of Obed-edom must have been near or in the immediate neighborhood of Perez-Uzzah.—Fairbairn. See OBED-EDOM.

Perfecti (*Perfect*) is the name assumed by the stricter Cathari (q. v.) of the 12th and 13th centuries. Rainerius, who had himself been a Catharist, and who speaks of a census of the sect taken by themselves, says that there were only 4000 of these, although the "Credentes," or general body of the Catharists, were innumerable. These "perfect" Catharists were analogous to the Manichæan "elect," professing to live an extremely strict life, in imitation of Christ and his apostles. From among them were taken their bishops, "Filius major," "Filius minor," and deacon, some of whom were brought up from their childhood on a rigid fish and vegetable diet. The Perfecti also called themselves *Consolati* and *Boni Homines*. See Reiner, *Contr. Waldens.* in *Bibl. Max.* xxv, 266, 269.

Perfection (Lat. *perfectum*, "made out," complete) is applied to that which wants nothing. According to some, it is divided into *physical* or *natural*, whereby a thing has all its powers and faculties; *moral*, or an eminent degree of goodness and piety; and *metaphysical* or transcendent in the possession of all the essential attributes or parts necessary to the integrity of a substance; or, in general, it is that whereby a thing has or is provided with everything belonging to its nature. Perfection is *relative* or *absolute*. A being possessed of all the qualities belonging to its species in the highest degree may be called *perfect* in a *relative sense*. But *absolute perfection* can only be ascribed to the Supreme Being. We have the idea of a Being infinitely *perfect*—and from this Descartes reasoned that such a Being really exists.

The PERFECTIONS OF GOD are those qualities which he has communicated to his rational creatures, and which are in him in an infinitely *perfect* degree. They have been distinguished as *natural* and *moral*—the former belonging to Deity as the great first cause—such as independent and necessary existence—the latter as manifested in the creation and government of the universe—such as goodness, justice, etc. But they are all natural in the sense of being essential. It has been proposed to call the former *attributes* and the latter *perfections*. But this distinctive use of the terms has not prevailed; indeed it is not well founded. In God there are nothing but *attributes*—because in him everything is absolute and involved in the substance and unity of a perfect being. See ATTRIBUTES.

PERFECTION, CHRISTIAN. The word "perfect," in the moral sense, is usually the translation of the Heb. תָּם and the Greek τέλειος, which both essentially mean *complete*. The term perfection, says Witsius, is not always used in the same sense in the Scriptures. 1. There is a perfection of *sincerity*, whereby a man serves God without hypocrisy (Job i, 1; Isa. xxxviii, 3). 2. There is a perfection of parts, *subjective* with respect to the whole man (1 Thess. v, 23), and *objective* with respect to the whole law, when all the duties prescribed by God are observed (Psa. cxix, 128; Luke i, 6). 3. There is a *comparative* perfection ascribed to those who are advanced in knowledge, faith, and sanctification, in comparison of those who are still infants and untaught (1 John ii, 13; 1 Cor. ii, 6; Phil. iii, 15). 4. There is an *evangelical* perfection. The righteousness of Christ being imputed to the believer, he is complete in him, and accepted of God as perfect through Christ (Col. ii, 10; Eph. v, 27; 2 Cor. v, 21). 5. There is also a perfection of *degrees*, by which a person performs all the commands of God, with the full exertion of all his powers, without the least defect. This is what the law of God requires, but what the saints cannot attain to in this life, though we willingly allow them all the other kinds above mentioned (Rom. vii, 24; Phil. iii, 12; 1 John i, 8) (Witsius, *Œconomia Fœderum Dei*, lib. iii, cap. 12, § 124). The ancient worthies, in the simplicity of their faith, were "perfect in their generation" (Gen. vi, 9; Job i, 1); "they followed the Lord fully" (Numb. xiv, 24). As the term "perfect" is frequently applied to different individuals in the Scriptures, and the possession of the character so frequently enjoined, there can be no doubt, among those who know the Scriptures and the power of God, that *perfection*, in the scriptural sense of the term, ought to be an object of more anxious solicitude among Christians than it usually is (Gen. xvii, 1; Luke vi, 40; Heb. vi, 1). We are exhorted to acquire the perfection of Christianity both in theory and practice. We are to be thoroughly instructed and experienced in divine principles; to be adults and not children in Christian knowledge (1 Cor. ii, 6; xiv, 20; 2 Cor. xiii, 9; Eph. iv, 13; Phil. iii, 15; Heb. v, 14). We are to press onward to the attainment of the perfection of Christian life by submission to the reign of the Holy Spirit, which brings the entire man into complete subjection to the divine will (Rom. viii, 12). In this sense the faithful may be said to "stand perfect and complete in all the will of God" (Col. ii, 10; iv,

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12). The Saviour says to his disciples, "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. v, 48). Not that we can ever attain to an *equality;* but taking him as the *only* pattern of perfection, we can advance towards a *consimilarity.* Just as it is said in the parallel passage, "Be ye therefore merciful, as your Father also is merciful" (Luke vi, 40), so we are to be holy in the same *manner*, though in the same *degree* it is utterly impossible, as we are but finite creatures, while he is the Infinite and Eternal. As creatures, we cannot reach any state that precludes the possibility of further improvement; inasmuch as we may love God supremely, yet that love may become stronger, and that delight increase forever. The perfection of a Christian, considered in relation to that of his heavenly Father, may be likened to one of those mathematical lines that may draw nearer and nearer to another for all eternity, still remaining as infinite in their mutual distance as they are endless in their mutual approach, and everlasting in their asymptotic relation to one another. Our continual advancement towards him may be illustrated by the recurring decimal fraction. Though we add figure after figure, in a continuing and never-ending series, and every additional figure brings it nearer to a certain value, yet there is no possibility of its ever reaching that value. So the happy and the holy may continue to grow more like God, without the most distant possibility of attaining his glorious perfections. Nay, he may grow more like God throughout eternity, and throughout eternity remain at an infinite distance from the absolutely perfect object which he thus increasingly resembles (Phil. iii, 12–16). See Bates, *Works*, p. 557, etc.; Burgh, *Dignity of Human Nature;* Doddridge, *Lectures*, lect. 181; Channing, *Works;* Irving, *Orations and Arguments; Engl. Rev.* ii, 20; *Presb. Theol. Rev.* Oct. 1868; *Christ. Examiner* (1874), p. 183; *Brit. and For. Ev. Rev.* July, 1876; *Meth. Quar. Rev.* Oct. 1874. See SANCTIFICATION.

That such perfection is attainable in this life is held by the Franciscans, Jesuits, and Molinists in the Church of Rome, but is denied by the Dominicans and Jansenists. In advocating the doctrine, its Roman Catholic supporters generally rest much on the distinction between *mortal* and *venial* sins. See SIN.

"*Christian Perfection*" is pre-eminently a doctrine of Methodists of nearly all classes. It is not a perfection of *justification*, but a perfection of *sanctification;* which John Wesley, in a sermon on Christian perfection, from the text Heb. vi, 1, "Let us go on to perfection," earnestly contends for as attainable in this life by believers, by arguments founded chiefly on the commandments and promises of Scripture concerning sanctification; guarding his doctrine, however, by saying that it is neither an *angelic* nor an *Adamic* perfection, and does not exclude ignorance and error of judgment, with consequent wrong affections, such as "needless fear or ill-grounded hope, unreasonable love or unreasonable aversion." He admits, also, that even in this sense it is a rare attainment, but asserts that "several persons have enjoyed this blessing, without interruption, for many years, several enjoy it at this day, and not a few have enjoyed it unto their death, as they have declared with their latest breath, calmly witnessing that God had saved them from all sin, till their spirit returned to God." Paul and John he deemed sufficient authorities for the use of an epithet which he knew, however, would be liable to the cavils of criticism. The Christian world had also largely recognised the term in the writings of Clemens Alexandrinus, Macarius, Kempis, Fénelon, Lucas, and other writers, Papal and Protestant. Besides incessant allusions to the doctrine in his general writings, Wesley has left an elaborate treatise on it. Fletcher of Madeley, an example as well as an authority of the doctrine, published an essay on it, proving it to be scriptural as well as sanctioned by the best theological writers. Wesley's theory of the doctrine is precise and intelligible, though often distorted into perplexing difficulties by both its advocates and opponents. As above observed, he taught not absolute, nor angelic, nor Adamic, but "Christian perfection." Each sphere of being has its own normal limits; God alone has absolute perfection; the angels have a perfection of their own above that of humanity, at least of the humanity of our sphere; unfallen man, represented by Adam, occupied a peculiar sphere in the divine economy, with its own relations to the divine government, its own "perfection," called by Wesley Adamic perfection; fallen, but regenerated man, has also his peculiar sphere as a subject of the mediatorial economy, and the highest practicable virtue (whatever it may be) in that sphere is its "perfection," is Christian perfection. Admitting such a theory of perfection, the most important question has respect to its practical limit. When can it be said of a Christian man that he is thus perfect? Wesley taught that perfect Christians "are not free from ignorance, no, nor from mistake. We are no more to expect any man to be infallible than to be omniscient. . . . From infirmities none are perfectly freed till their spirits return to God; neither can we expect, till then, to be wholly freed from temptation; for 'the servant is not above his Master.' Neither in this sense is there any absolute perfection on earth. There is no perfection of degrees, none which does not admit of a continual increase. . . . The proposition which I will hold is this: 'Any person may be cleansed from all sinful tempers, and yet need the atoning blood.' For what? for 'negligences and ignorances;' for both words and actions (as well as omissions), which are, in a sense, transgressions of the perfect law. And I believe no one is clear of these till he lays down this corruptible body." Perfection, as defined by Wesley, is not then perfection according to the absolute moral law: it is perfection according to the special remedial economy introduced by the Atonement, in which the heart, being sanctified, fulfils the law by love (Rom. xii, 8, 10), and its involuntary imperfections are provided for, by that economy, without the imputation of guilt, as in the case of infancy and all irresponsible persons. The only question, then, can be, Is it possible for good men so to love God that all their conduct, inward and outward, shall be swayed by love? that even their involuntary defects shall be swayed by it? Is there such a thing as the inspired writer calls the "perfect love" which "casteth out fear?" (1 John iv, 18). Wesley believed that there is; that it is the privilege of all saints; and that it is to be attained by faith. "I want you to be *all love*," he wrote. "This is the perfection I believe and teach; and this perfection is consistent with a thousand nervous disorders, which that high-strained perfection is not. Indeed, my judgment is that (in this case particularly) to overdo is to undo; and that to set perfection too high is the most effectual way of driving it out of the world." "Man," he says, "in his present state, can no more attain Adamic than angelic perfection. The perfection of which man is capable, while he dwells in a corruptible body, is the complying with that kind command, 'My son, give me thy heart!' It is loving the Lord his God with all his heart, and with all his soul, and with all his mind." Such is his much misrepresented doctrine of Christian perfection. Wesley taught that this sanctification is usually gradual, but may be instantaneous (Stevens, *Centenary of Methodism* p. 133). See Wesley, *Plain Account of Christian Perfection;* Fletcher, *Christian Perfection;* Merritt, *Christian's Manual;* Peck, *Scripture Doctrine of Christian Perfection;* Foster, *Christian Purity.* See METHODISM.

Perfectionism. This doctrine is often confounded with two others, from which, however, it is philosophically distinguishable. One of these is the doctrine of the simplicity of moral action, the most powerful advocate of which is the theological school at Oberlin, Ohio. According to this theory, it is impos-

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sible that sin and virtue should co-exist in the human heart at the same time; all moral action is single and indivisible; the soul is either wholly consecrated to Christ, or it has none of his spirit. These two states may alternate: the man may be a Christian at one moment and a sinner the next, but he cannot be at any one moment a sinful or imperfect Christian. The advocates of this view, however, deny that any one can claim to be a perfect Christian under this theory, because he does not remember any conscious failure, since "even present failure is not always a matter of distinct consciousness, and the past belongs to memory, and not to consciousness." See OBERLIN THEOLOGY.

The other view, which is sometimes confounded with perfectionism, is that entitled by its advocates the doctrine of "perfect sanctification," or sometimes the "higher life." This is, in brief, the doctrine that Jesus Christ is a present Saviour from sin; that he is able to keep those that trust in him from falling into any sin whatever; and that if the soul trusted him completely it would be preserved from all deliberate sin, and its unintentional wrong-doing—errors rather than sins—would not be imputed to it. It is true that some of the advocates of this view claim to have so lived in the presence of Christ as to have been for weeks and months unconscious of any sin; but more generally those who hold this view of the present redeeming power of Christ, while they insist that it is possible to live so near to him as to be kept by him "without sin," also confess that they occasionally fail to keep up a complete and undeviating trust in Christ, and so do, in fact, in some degree, temporarily fall away from that condition in which they maintain it to be their privilege to walk. It should be added that this doctrine of the "higher life" is one of experience rather than philosophy, and it is difficult to afford a clear and concise definition of it that will be free from every objection, or intelligible to those of an unspiritual state of mind. See PERFECTION, CHRISTIAN.

Perfectionists, a controversial term, applied in an odious sense to those who lay claim to absolute Christian perfection, or maintain its possibility. They may be divided into several classes, as they rest their claims on different grounds. 1. There are the advocates of *imputed* perfection. These are perfect, not in their own righteousness, but in the imputed righteousness of Christ. The individual who fancies himself in possession of all Christ's righteousness holds usually, not only that he does not, but that he *cannot* sin. What would be sin in others is no sin in him. But moral character is not transferable property. It adheres to its possessor, and to him alone, and can never become the character of any other being. See IMPUTATION. 2. The second class are those who claim what they call an *evangelical* perfection. They do not profess to obey perfectly the divine law, or think that this is at all necessary. The moral law has been superseded by the law of faith. To this theory it is sufficient to reply that the moral law has not been superseded or annulled, but is in full force now throughout the universe. Our Saviour came to vindicate and honor the law, not to annul it. See ANTINOMIANS. 3. The third class are those who profess to fulfil perfectly the law of God. They admit that the moral law—the great law of love—stands in unabated force; that it is binding on themselves; and insist that they can and *do* completely fulfil it. This they claim in such an absolute sense as to imply *perfect sinlessness*, and to require no further need of penitence and forgiveness. This view is not held by any one sect, nor confined to any one denomination; but is avowed more or less distinctly by some persons in different churches, chiefly in the Methodist and the Congregational denominations, though not accepted by the great body of believers in any of them. Such views have occasionally characterized mystical individuals in every age [see MYSTICS], and are also held, under some modification or other, by several bodies of communists in this country. See *Theol. Rev.* i, 554; *Meth. Quar. Rev.* 1841, p. 307; 1848, p. 298. See LAW (MORAL).

Perfume (קְטֹר, *kittôr*, קְטֹרֶת, *ketôreth*). The strong and offensive exhalations of animal bodies in a hot climate must be regarded as the original cause of the high value (Prov. xxvii, 9) ascribed to perfumery, and its generally extended use (see ANOINT; OIL; and comp. Plut. *De Iside*, ch. 80), although luxury and self-indulgence had much to do with its extension and refinement. It is still customary in the Orient, as it was of old, to perfume thoroughly not only rooms, clothing, etc. (comp. Cant. iii, 6), but in the houses of chief persons to sprinkle perfumes on the persons of guests, at their arrival or departure (comp. Maundrell, *Trav.* p. 40 sq.; Harmer, *Obs.* ii, 83 sq.; Rosenmüller, *Morgenland*, iv, 157). On anointing the beard, see BEARD. Perfumed fans were carried (Curt. viii, 9, 23) before princes; and at their public entry into cities altars of incense were erected on the streets (Herodian, iv, 8, 19; Rosenmüller, *Morgenland*, iv, 195). Such attestation of honor and means of enjoyment were at an early period transferred also to the gods, in the belief that they inhaled with pleasure the odors offered them (Deut. xxxiii, 10), and this burning of incense is hence very often alluded to among the ceremonies of heathen religions (1 Kings xi, 8; 2 Kings xxii, 17; xxiii, 5; Jer. i, 16; vii, 9; xliv, 8 sq.; Hosea ii, 13; xi, 2; Isa. lxv, 3; 2 Chron. xxv, 14; xxviii, 3; Ezek. vi, 13; xxiii, 41; 1 Macc. ii, 15. Comp. *Iliad*, vi, 269 sq.; Virg. *Æn.* i, 420 sq.; Ovid, *Fasti*, i, 339 sq.; ii, 573; Aristoph. *Vesp.* 94 sq.; Lucian, *Jup. Tragœd.* 45; Pliny, xiii, 1). Some deities were worshipped with no other offerings than incense and perfumes (Bähr, *Symbol.* i, 478), but their use was also included in the instituted worship of Jehovah (Deut. xxxiii, 10), for the Israelites were required to add sacred incense to many of their sacrifices, which was burned with them on the altar (Lev. ii, 1 sq.; xvi, 6, 15); and daily, morning and evening, in trimming and lighting their lamps, an especial incense-offering was made upon its own separate altar over against the ark of the covenant (Exod. xl, 27; xxx, 7 sq. Comp. Luke i, 9). No doubt the incense was useful in destroying the damp vapors in the confined space of the sanctuary, as well as the exhalations from the animals burned as sacrifices (Rosenmüller on Exod. xxx, 7), but the purpose of the incense seems to have been religious. Thus the seer of the Apocalypse represents the angel in the heavenly sanctuary as burning incense after the type of the earthly. But it does not follow, because incense and prayer were often united (Jer. i, 16; Psa. cxli, 2; Bähr's other citations are irrelevant), that in the Jewish sanctuary the incense-offering had sensualized prayer (comp. Hofmann, *Weissag.* i, 144 sq.). Still less can we adopt Bähr's view (*Symbol.* i, 462 sq.) that incense is a symbol of God's name, invoked in prayer. Besides the ingredients of this incense enumerated in Exod. xxx, 88, the Talmud adds seven other components, and hence calls the whole *the eleven odors* (אחד עשר סמנין, *Midrash Shir Hashir*, xii, 4; xxi, 3; and R. Abr. ben-David, *Comm. de suffitu ex Shilte Haggibor.* in Ugolini *Thesaur.* xi). According to the Talmud, half a pound of this incense was to be burned morning and evening (Gem. *Shebuoth*, x, 2. See esp. Lightfoot, *Hor. Hebr.* p. 715). Exaggerated accounts are given as to the distance from Jerusalem at which the incense could be smelled (Mishna, *Tamid*, iii, 8). The most important incense-offering was that which the high-priest made before the ark of the covenant on the great day of atonement (Lev. xvi, 12 sq.). The management of the daily incense in the second Temple is detailed in the Mishna (*Tamid*, 5, 6). One priest carried incense in a vessel (כַּף), another burning coals

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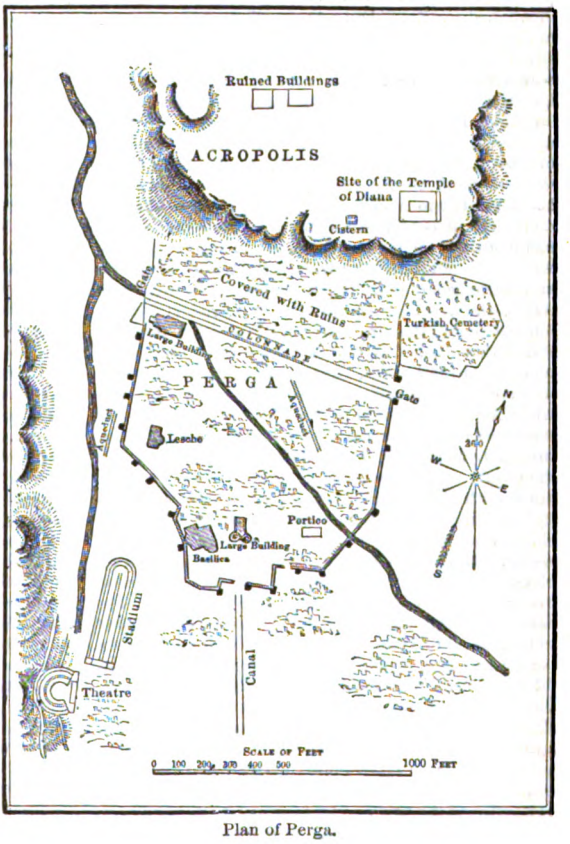
from the altar of burnt-offering in a golden *censer* (q. v.), and, passing into the holy place, the latter scattered the coals upon the altar of incense, and the former spread the incense upon them (*Tamid*, i, 2 sq.). These priestly duties, like the others of the office (1 Sam. ii, 28; 2 Chron. xxvi, 18), were daily distributed by lot (comp. Luke i, 9). But, according to the Mishna (*Tamid*, v, 2; *Yoma*, ii, 4), those priests who had once performed the office were afterwards shut out from the lot, on the ground that, as the Gemara says that this duty enriches with divine blessings (Deut. xxxiii, 10 sq.), this advantage might thus be as widely distributed as possible. (On these later Jewish superstitions, see G. Michaelis, *Observat. Sacr.* p. 71 sq.) It is possible that the distinction which this office gave the priest, bringing him into the nearest relation with the Deity of all the duties of the sanctuary, rendered such an arrangement proper. Perhaps also the belief that the special revelations of God would be made first to the priest thus officiating, may have contributed to cause this duty to be equally divided. (Comp. Joseph. *Ant.* xiii, 10, 3; Luke i, 11, and Wetstein, *ad loc.*) During the burning of incense in the sanctuary the people stood praying in the court (Luke i, 10), and, after the fulfilment of his office, they received from the priest his blessing (Reland, *Antiq. Sacr.* ii, 5, 5). The burning of incense to the honor of Jehovah out of the national sanctuary, on high places, or in cities, was accounted illegal after David's time (1 Kings iii, 3; xxii, 44; 2 Kings xii, 3; xv, 4; xvi, 4. Comp. 2 Chron. xxxii, 12; 1 Macc. i, 58). In the idolatries of the ten tribes of Israel, arranged by Jeroboam, the burning of incense found a place (1 Kings xiii, 1; 2 Kings xvii, 11). See Carpzov, *Appar.* p. 275 sq.; Braun, *Selecta Sacr.* p. 225 sq.; Schlichter, *De suffitu sacr. Hebr.* (Hal. 1754).—Winer, ii, 303. See Incense.

In secular life also, as above observed, the free use of perfumes was peculiarly grateful to the Orientals (Prov. xxvii, 9), whose olfactory nerves are more than usually sensitive to the offensive smells engendered by the heat of their climate (Burckhardt, *Travels*, ii, 85). The Hebrews manufactured their perfumes chiefly from spices imported from Arabia, though to a certain extent also from aromatic plants growing in their own country. See Spices. The modes in which they applied them were various: occasionally a bunch of the plant itself was worn about the person as a nosegay, or enclosed in a bag (Cant. i, 13); or the plant was reduced to a powder and used in the way of fumigation (Cant. iii, 6); or, again, the aromatic qualities were extracted by some process of boiling, and were then mixed with oil, so as to be applied to the person in the way of ointment (John xii, 3); or, lastly, the scent was carried about in smelling-bottles (בָּתֵּי הַנְּפָשׁ, *houses of the soul*) suspended from the girdle (Isa. iii, 20). Perfumes entered largely into the Temple service, in the two forms of incense and ointment (Exod. xxx, 22–38). Nor were they less used in private life: not only were they applied to the person, but to garments (Psa. xlv, 8; Cant. iv, 11), and to articles of furniture, such as beds (Prov. vii, 17). On the arrival of a guest the same compliments were probably paid in ancient as in modern times; the rooms were fumigated; the person of the guest was sprinkled with rose-water; and then the incense was applied to his face and beard (Dan. ii, 46; Lane, *Mod. Eg.* ii, 14). When a royal personage went abroad in his litter, attendants threw up "pillars of smoke" about his path (Cant. iii, 6). Nor is it improbable that other practices, such as scenting the breath by chewing frankincense (Lane, i, 246), and the skin by washing in rose-water (Burckhardt, i, 52), were also adopted in early times. The use of perfumes was omitted in times of mourning, whence the allusion in Isa. iii, 24, "Instead of sweet smell there shall be stink." The preparation of perfumes in the form either of ointment or incense was a recognised profession (רֹקֵחַ; A. V. *apothecary*) among the Jews (Exod. xxx, 25, 35; Eccl. x, 1).—Smith. See Ointment.

Per'ga (Πέργη), an ancient and important city of Pamphylia, in Asia Minor, situated on the river Cestrus, at a distance of sixty stadia from its mouth (Strab. xiv, 667; Cic. *Verr.* i, 20; Plin. v, 26; Mela, i, 14; Ptol. v, 5, § 7). It was celebrated in antiquity for the worship of Artemis (Diana), whose temple stood on a hill outside the town, and in whose honor annual festivals were celebrated (Callim. *Hymn. in Dian.* 187; Scylax, p. 39; Dion. Per. 854). The goddess and the temple are represented on the coins of Perga.

Coin of Perga.

Alexander the Great occupied Perga with a part of his army after quitting Phasaëlis, between which two towns the road is described as long and difficult (Arrian, *Anab.* i, 26; comp. Polyb. v, 72; xxii, 25; Livy, xxxviii, 37). The Cestrus was navigable to Perga,



Plan of Perga.

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and St. Paul landed here on his voyage from Paphos (Acts xiii, 13). He visited the city a second time on his return from the interior of Pamphylia, and preached the Gospel there (Acts xiv, 25). Perga was originally the capital of Pamphylia; but when that province was divided into two, Side became the chief town of the first, and Perga of the second Pamphylia. In the ecclesiastical notices, and in Hierocles (p. 679), Perga appears as the metropolis of Pamphylia (Stephen of Byzant. s. v.; Eckhel, *Doctr. Num.* i, 3, p. 12). There are still extensive remains of Perga at a spot called by the Turks *Eski-Kalesi* (Leake, *Asia Minor*, p. 132; Fellows, *Asia Minor*, p. 190; Texier, *Asie Mineure*, pl. 19; Conybeare and Howson, *St. Paul*, i, 160). See PAMPHYLIA.

Per'gamos, properly PERGĂMUS (Πέργαμος), or PERGĂMUM (Πέργαμον, as usually in classical writers), a town of the Great Mysia, the capital of a kingdom of the same name, and afterwards of the Roman province of Asia Propria. It was an ancient city, in a most beautiful district of Teuthrania, in Asia Minor, north of the river Caïcus. Near the point where the city was located, two other rivers, the Selinus and Cetius, emptied themselves into the Caïcus; the Selinus flowed through the city itself, while the Cetius washed its walls (Strab. xiii, 619; Plin. v, 33; Pausan. vi, 16, § 1; Livy, xxxvii, 18). Its distance from the sea was one hundred and twenty stadia, but communication with the sea was effected by the navigable river Caïcus. The name was originally given to a remarkable hill, presenting a conical appearance when viewed from the plain. The local legends attached a sacred character to this place. Upon it the Cabiri were said to have been witnesses of the birth of Zeus, and the whole of the land belonging to the city of the same name which afterwards grew up around the original Pergamos appertained to these deities. The city itself, which is first mentioned by Xenophon (*Anab.* vii, 8, § 8), was originally a fortress of considerable natural strength, being situated on the summit of the hill, round the foot of which there were at that time no houses. Subsequently, however, a city arose at the foot of the hill, and the latter then became the Acropolis. We have no further information as to the foundation of the original town on the hill, but the Pergamenians believed themselves to be the descendants of Arcadians who had migrated to Asia under the leadership of the Heraclid Telephus (Pausan. i, 4, § 5). They derived the name of their town from Pergamus, a son of Pyrrhus, who was believed to have arrived there with his mother Andromache, and, after a successful combat with Arius, the ruler of Teuthrania, to have established himself there (Pausan. i, 11, § 2). Another tradition stated that Asclepius, with a colony from Epidaurus, proceeded to Pergamos. At all events, the place seems to have been inhabited by many Greeks at the time when Xenophon visited it. Still, however, Pergamos remained a place of not much importance until the time of Lysimachus, one of the generals of Alexander the Great. The sacred character of the locality, combined with its natural strength, seems to have made it, like some others of the ancient temples, a bank for chiefs who desired to accumulate a large amount of specie. Hence this Lysimachus chose Pergamos as a place of security for the reception and preservation of his treasures, which amounted to 9000 talents. The care and superintendence of this treasure was intrusted to Philetærus of Tium, a eunuch from his infancy, and a person in whom Lysimachus placed the greatest confidence. For a time Philetærus answered the expectations of Lysimachus, but having been ill-treated by Arsinoë, the wife of his master, he withdrew his allegiance, and declared himself independent. B.C. 283. As Lysimachus was prevented by domestic calamities from punishing the offender, Philetærus remained in undisturbed possession of the town and treasures for twenty years, contriving by dexterous management to maintain peace with his neighbors. He transmitted his principality to a nephew of the name of Eumenes, who increased the territory he had inherited, and even gained a victory over Antiochus, the son of Seleucus, in the neighborhood of Sardis. After a reign of twenty-two years, from B.C. 263 to 241, he was succeeded by his cousin Attalus, who, after a great victory over the Galatians, assumed the title of king, and distinguished himself by his great talents and sound policy (Strabo, xiii, 623. 624; Polyb. xviii, 24; Livy, xxxiii, 21). He espoused the interests of Rome against Philip of Macedonia, and in conjunction with the Rhodian fleet rendered important service to the Romans. It was mainly this Attalus that amassed the wealth for which his name became proverbial. He died at an advanced age, in B.C. 197, and was succeeded by his son Eumenes II, from B.C. 197 to 159. He continued his father's friendship for the Romans, and assisted them against Antiochus the Great and Perseus of Macedonia. After the defeat of Antiochus, the Romans rewarded his services by giving him all the countries in Asia Minor west of Mount Taurus. Pergamos, the territory of which had hitherto not extended beyond the gulfs of Elæa and Adramyttium, now became a large and powerful kingdom (Strabo, *l. c.*; Livy, xxxviii, 39). Eumenes II was nearly killed at Delphi by assassins said to have been hired by Perseus; yet at a later period he favored the cause of the Macedonian king, and thereby incurred the ill-will of the Romans. Pergamos was mainly indebted to Eumenes II for its embellishment and extension. He was a liberal patron of the arts and sciences; he decorated the temple of Zeus Nicephorus, which had been built by Attalus outside the city, with walks and plantations, and erected himself many other public buildings; but the greatest monument of his liberality was the great library which he founded, and which yielded only to that of Alexandria in extent and value (Strabo, *l. c.*; Athen. i, 3). He was succeeded by his son Attalus II; but the government was carried on by the late king's brother, Attalus, surnamed Philadelphus, from B.C. 159 to 138. During this period the Pergamenians again assisted the Romans against the pseudo-Philip. Attalus also defeated Diegylus, king of the Thracian Cæni, and overthrew Prusias of Bithynia. On his death, his ward and nephew, Attalus III, surnamed Philometer, undertook the reins of government, from B.C. 138 to 133, and on his death bequeathed his kingdom to the Romans. Soon after Aristonicus, a natural son of Eumenes II, revolted, and claimed the kingdom of Pergamos for himself; but in B.C. 130 he was vanquished and taken prisoner, and the kingdom of Pergamos became a Roman province under the name of Asia (Strabo, xiv, 646.) The city of Pergamos, however, continued to flourish and prosper under the Roman dominion, so that Pliny (*l. c.*) could still call it "longe clarissimum Asiæ Pergamum:" it remained the centre of jurisdiction for the district, and of commerce, as all the main roads of Western Asia converged there. Pergamos was one of the seven churches mentioned in the book of Revelation (ii, 12). Under the Byzantine emperors the greatness and prosperity of the city declined; but it still exists under the name of *Bergamo*, and presents to the visitor numerous ruins and extensive remains of its ancient magnificence. It lies on the north bank of the Caïcus, at the base and on the declivity of two high and steep mountains, on one of which now stands a dilapidated castle. A wall facing the south-east of the Acropolis, of hewn granite, is at least one hundred feet deep, and engrafted into the rock; above it a course of large substructions form a spacious area, upon which once rose a temple unrivalled in sublimity of situation, being visible from the vast plain and the Ægean Sea. The ruins of this temple show that it was built in the noblest style. Besides this, there are ruins of an ancient temple of Æsculapius, which, like the Nicephorion, was outside the city (Tacit. *Ann.* iii, 63; Pausan. 13, § 2); of a

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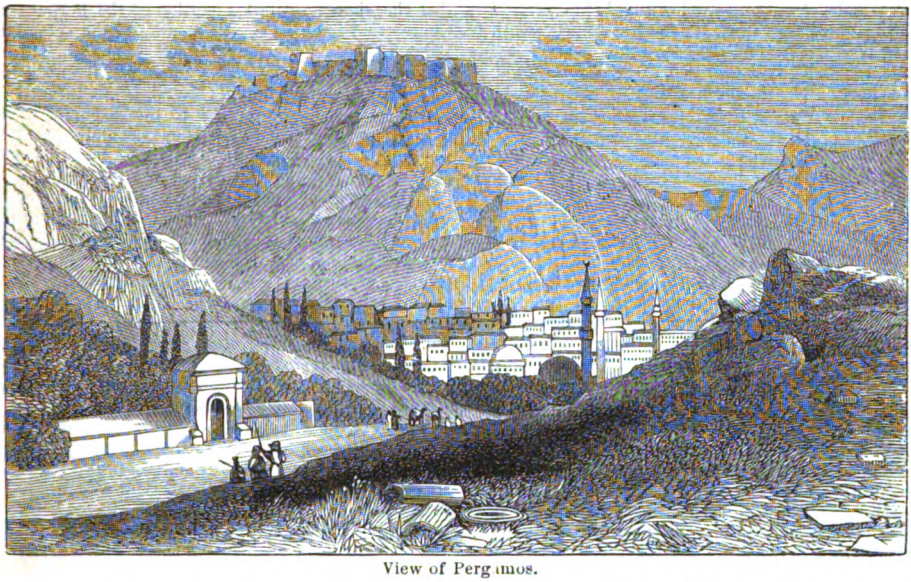

View of Pergamos.

royal palace, which was surrounded by a wall, and connected with the Caïcus by an aqueduct; of a prytaneum, a theatre, a gymnasium, a stadium, an amphitheatre, and other public buildings. All these remains attest the unusual splendor of the ancient city, and all travellers speak with admiration of their stupendous greatness. The numerous coins which we possess of Pergamos attest that Olympian games were celebrated there; a vase found there represents a torch-race on horseback; and Pliny (x, 25) relates that public cock-fights took place there every year. Pergamos was celebrated for the manufacture of ointments (Athen. xv, 689), pottery (Pliny, xxxv, 46), and parchment, which derives its name (charta Pergamena) from the city. The library of Pergamos, which is said to have consisted of no less than 200,000 volumes, remained at Pergamos after the kingdom of the Attali had lost its independence, until Antony removed it to Egypt, and presented it to queen Cleopatra (Pliny, *Hist. Nat.* iii, 2; Plutarch, *Anton.*). The valuable tapestries, called in Latin *aulæa*, from having adorned the hall of king Attalus, were also wrought in this town. Even now it is a place of considerable importance, containing a population estimated at 14,000, of whom about 3000 are Greeks, 300 Armenians, and the rest Turks (Macfarlane's *Visit*). The writer just cited says, "The approach to this ancient and decayed city was as impressive as well might be. After crossing the Caïcus, I saw, looking over three vast tumuli, or sepulchral barrows, similar to those of the plains of Troy, the present Turkish city, with its tall minarets and taller cypresses, situated on the lower declivities and at the foot of the Acropolis, whose bold gray brow was crowned by the rugged walls of a barbarous castle, the usurper of the site of a magnificent Greek temple." The town consists for the most part of small and mean wooden houses, among which appear the remains of early Christian churches, showing "like large fortresses amid vast barracks of wood." None of these churches have any scriptural or apocalyptic interest connected with them, having been erected "several centuries after the ministry of the apostles, and when Christianity was not a humble and despised creed, but the adopted religion of an immense empire." The pagan temples have fared worse than these Christian churches. "The fanes of Jupiter and Diana, of Æsculapius and Venus, are prostrate in the dust; and where they have not been carried away by the Turks, to cut up into tombstones or to pound into mortar, the Corinthian and Ionic columns, the splendid capitals, the cornices and pediments, all in the highest ornament, are thrown into unsightly heaps."

As above noted, in Pergamos was one of the seven churches of Asia, to which the Apocalypse is addressed. This church is commended for its fidelity and firmness in the midst of persecutions, and in a city so eminently addicted to idolatry. "I know," it is said, "thy works, and *where thou dwellest, even where Satan's seat is*" (Rev. ii, 13). Now there was at Pergamos a celebrated and much frequented temple of Æsculapius, who probably there, as in other places, was worshipped in the form of a living serpent, fed in the temple, and considered as its divinity. Hence Æsculapius was called the god of Pergamos, and on the coins struck by the town Æsculapius often appears with a rod encircled by a serpent (Berger, *Thesaur.* i, 492). As the sacred writer mentions the great dragon and the old serpent (Rev. xii, 9), there is reason to conclude that when he says in the above passage that the Church of Pergamos dwelt "where Satan's seat is," he alludes to the worship of the serpent as there practiced. The great wealth which accrued to Eumenes II from his large accession of territory he employed in laying out a magnificent residential city, and adorning it with temples and other public buildings. His passion, and that of his successor, for literature and the fine arts, led them to form a library which rivalled that of Alexandria; and the impulse given to the art of preparing sheepskins for the purpose of transcription, to gratify the taste of the royal *di'ettanti*, has left its record in the name *parchment*. Eumenes's successor, Attalus II, is said to have bid six hundred thousand sesterces for a picture by the painter Aristides, at the sale of the plunder of Corinth; and by so doing to have attracted the attention of the Roman general Mummius to it, who sent it off at once to Rome, where no foreign artist's work had then been seen. For another picture by the same artist he paid one hundred talents. But the great glory of the city was the so-called Nicephorium, a grove of extreme beauty, laid out as a thank-offering for a victory over Antiochus, in which was an assemblage of temples, probably of all the deities, Zeus, Athena, Apollo, Æsculapius, Dionysus, and Aphrodite. The temple of the last was of a most elaborate character. Its façade was perhaps inlaid after the manner of *pietra dura* work; for Philip V of Macedonia, who was repulsed in an attempt to surprise Pergamos during the reign of Attalus II, vented his spite in cutting down the trees of the

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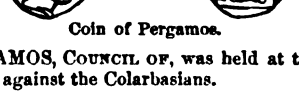
grove, and not only destroying the Aphrodisium, but injuring the stones in such a way as to prevent their being used again. At the conclusion of peace it was made a special stipulation that this damage should be made good. The immense wealth which was directly or indirectly derived from the legacy of his dominions by Attalus III to the Romans contributed perhaps even more than the spoils of Carthage and Corinth to the demoralization of Roman statesmen. The sumptuousness of the Attalic princes had raised Pergamos to the rank of the first city in Asia as regards splendor, and Pliny speaks of it as without a rival in the province. Its prominence, however, was not that of a commercial town, like Ephesus or Corinth, but arose from its peculiar features. It was a sort of union of a pagan cathedral city, a university town, and a royal residence, embellished during a succession of years by kings who all had a passion for expenditure and ample means of gratifying it. Two smaller streams, which flowed from the north, embracing the town between them, and then fell into the Caïcus, afforded ample means of storing water, without which, in those latitudes, ornamental cultivation (or indeed cultivation of any kind) is out of the question. The larger of these streams—the *Bergama-tchai*, or Cetius of antiquity—has a fall of more than 150 feet between the hills to the north of Pergamos and its junction with the Caïcus, and it brings down a very considerable body of water. Both the Nicephorium, which has been spoken of above, and the Grove of Æsculapius, which became yet more celebrated in the time of the Roman empire, doubtless owed their existence to the means of irrigation thus available; and furnished the appliances for those licentious rituals of pagan antiquity which flourished wherever there were groves and hill-altars. Under the Attalic kings, Pergamos became a city of temples, devoted to a sensuous worship; and being in its origin, according to pagan notions, a sacred place, might not unnaturally be viewed by Jews and Jewish Christians as one "where was the throne of Satan" (ὅπου ὁ θρόνος τοῦ Σατανᾶ, Rev. ii, 13). After the extinction of its independence, the sacred character of Pergamos seems to have been put even more prominently forward. Coins and inscriptions constantly describe the Pergamenes as νεωκόροι or νεωκόροι πρῶτοι τῆς Ἀσίας. This title always indicates the duty of maintaining a religious worship of some kind (which indeed naturally goes together with the usufruct of religious property). What the deities were to which the title has reference especially it is difficult to say. In the time of Martial, however, Æsculapius had acquired so much prominence that he is called *Pergameus deus*. His grove was recognised by the Roman senate in the reign of Tiberius as possessing the rights of sanctuary. Pausanias, too, in the course of his work, refers more than once to the Æsculapian ritual at Pergamos as a sort of standard. From the circumstance of this notoriety of the Pergamene Æsculapius, from the title Σωτήρ being given to him, from the *serpent* (which Judaical Christians would regard as a symbol of evil) being his characteristic emblem, and from the fact that the medical practice of antiquity included charms and incantations among its agencies, it has been supposed that the expressions ὁ θρόνος τοῦ Σατανᾶ and ὅπου ὁ Σατανᾶς κατοικεῖ have an especial reference to this one pagan deity, and not to the whole city as a sort of focus of idolatrous worship. But although undoubtedly the Æsculapius worship of Pergamos was the most famous, and in later times became continually more predominant from the fact of its being combined with an excellent medical school (which among others produced the celebrated Galen), yet an inscription of the time of Marcus Antoninus distinctly puts Zeus, Athena, Dionysus, and Æsculapius in a coordinate rank, as all being special tutelary deities of Pergamos. It seems unlikely, therefore, that the expressions above quoted should be so interpreted as to isolate one of them from the rest. It may be added that the charge against a portion of the Pergamene Church that some among them were of the school of Balaam, whose policy was "to put a stumbling-block before the children of Israel, by inducing them φαγεῖν εἰδωλόθυτα καὶ πορνεῦσαι" (Rev. ii, 14), is in both its particulars very inappropriate to the Æsculapian ritual. It points rather to the Dionysus and Aphrodite worship; and the sin of the Nicolaitans, which is condemned, seems to have consisted in a participation in this, arising out of a social amalgamation of themselves with the native population. Now, from the time of the war with Antiochus at least, it is certain that there was a considerable Jewish population in Pergamene territory. The decree of the Pergamenes quoted by Josephus (*Ant.* xiv, 10, 22) seems to indicate that the Jews had farmed the tolls in some of the harbors of their territory, and likewise were holders of land. They are, in accordance with the expressed desire of the Roman senate, allowed to levy port-dues upon all vessels except those belonging to king Ptolemy. The growth of a large and wealthy class naturally leads to its obtaining a share in political rights, and the only bar to the admission of Jews to privileges of citizenship in Pergamos would be their unwillingness to take any part in the religious ceremonies, which were an essential part of every relation of life in pagan times. The more lax, however, might regard such a proceeding as a purely formal act of civil obedience, and reconcile themselves to it as Naaman did to "bowing himself in the house of Rimmon" when in attendance upon his sovereign. It is perhaps worth noticing, with reference to this point, that a Pergamene inscription published by Böckh mentions by *two* names (*Nicostratus*, who is also called *Trypho*) an individual who served the office of gymnasiarch. Of these two names, the latter, a foreign one, is likely to have been borne by him among some special body to which he belonged, and the former to have been adopted when, by accepting the position of an official, he merged himself in the general Greek population.

See Smith, *Dict. of Class. Geog.* s. v.; Spon and Wheler, *Voy.* i, 260, etc.; Choiseul-Gouffier, *Voyage Pittoresque*, ii, 25, etc.; Arundell, *Seven Churches*, p. 281, etc.; Dallaway, *Constantinople, Ancient and Modern*, p. 303; Leake, *Asia Minor*, p. 266; Fellows, *Asia Minor*, p. 34, etc.; Richter, *Wallfahrten*, p. 488, etc.; Eckhel, *Doctr. Num.* iv, 448; Capelle, *Commentat. de Regibus et Antiquit. Pergamen is* (Amst. 1842, 8vo); Rosenmüller, *Bibl. Geog.* iii, 13 17; Macfarlane, *Visit to the Seven Apocalyptic Churches*, 1832; Schubert, *Reise ins Morgenland; Missionary Herald* for 1839, p. 228-230; Böckh, *Inscript.* Nos. 3538, 3550, 3553; Philostratus, *De Vit. Soph.* p. 45, 106; Tchihatcheff, *Asie Mineure*, p. 230. See MYSIA.



Coin of Pergamos.

PERGAMOS, COUNCIL OF, was held at that place in 152 (?) against the Colarbasians.

Pergolese, GIOVANNI BATTISTA, was an eminent musician of the Neapolitan school. Evidence regarding the date and place of his birth is conflicting; probably the correct account is that of the Marchese di Villarosa, his latest biographer, who states that he was born at Jesi, near Ancona, on Jan. 3, 1710. In 1717 he was admitted into the Conservatorio dei Poveri di Gesù Cristo at Naples, where he studied the violin under Domenico di Matteis, and musical composition under Gaetano Greco and Durante. Under the conviction that melody and taste were sacrificed to learning by most of the masters of his time, he abandoned the style of Scurlatti and Greco for that of Vinci and Hasse. His first great work was the oratorio of *San Guglielmo d'Aquitania*, composed in 1731. In that and

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the following year appeared his operas of *La Serva Padrona*, *Il Prigionier Superbo*, and *Lo Frate Innamorato*; in 1734, *Adriano in Siria*; in 1735, *Il Flaminio* and *L'Olimpiade*. In 1734 he received the appointment of *maestro di capella* of the church of Loretto. In consequence of delicate health he removed to Pozzuoli, where he composed the cantata of *Orfeo*, and his pathetic *Stabat Mater*. He died there of consumption in 1736. Besides the above-mentioned works, Pergolese composed a number of pieces for the Church, which were better appreciated during his lifetime than his secular compositions, also a violin concerto, and thirty trios for violin, violoncello, and harpsichord. His works are all characterized by sweetness and freedom of style.—Chambers, *Cyclop.* s. v. See Hoefer, *Nouv. Biog. Générale*, s. v.

Pergolesi. See PERGOLESE.

Pergubrios, an ancient Slavonian deity who was believed to preside over the fruits. An annual festival was celebrated in his honor on the 22d of March.

Peri (*Fairy*), according to the mythical lore of the East, a being begotten by fallen spirits, which spends its life in all imaginable delights, is immortal, but is forever excluded from the joys of Paradise. It takes an intermediate place between angels and demons, and is either male or female. So far from there being only female Peris, as is supposed by some, and these the wives of the Devs, the Peris live, on the contrary, in constant warfare with these Devs. Otherwise they are of the most innocuous character to mankind, and, exactly as the fairies, with whom our own popular mythology has made us familiar, are, when female, of surpassing beauty. One of the finest compliments to be paid to a Persian lady is to speak of her as *Perizadeh* (born of a Peri; Greek, *Parisatis*). They belong to the great family of genii, or *jin:* a belief in whom is enjoined in the Koran, and for whose conversion, as well as for that of man, Mohammed was sent (comp. Koran, ch. lv, lxxii, and lxxiv).—Chambers, *Cyclop.* s. v.

Periamma, a cross of gold that hung from the neck, and was a distinctive ornament of a bishop's dress. See BISHOP.

Periammata. See PHYLACTERY.

Peribolæon. See PALLIUM.

Peribŏlon (*περίβολον*), the outer enclosure of ancient Christian churches, being the utmost bounds allowed for refuge or sanctuary. See ASYLUM.

Peribŏlos. See PERIBOLON.

Pericŏpæ, the lessons or divisions of Scripture read in the early Church, after the style of the Jewish *parashioth*. It is doubtful when the custom originated, but the necessity of it pleads for its antiquity.

Peri'da (Neh. vii, 57). See PERUDA.

Périer, MARGUERITE, a French inmate of Port-Royal, noted for a pretended miraculous cure upon her person, which has been the subject of much controversy in the Church, was the daughter of M. Périer, magistrate at Clermont, and niece of Blaise and Jacqueline Pascal. She was born about 1645. When about eight years old she was afflicted with fistula lachrymalis in the left eye, and the disease was of so virulent a character that when she had attained the age of eleven years the bones of the nose and palate had become carious. Medical treatment proved unavailing; and as the child grew worse it was decided, as a last resource, to apply the cautery, though with little hope of success. She was at this time a pupil in the convent of Port-Royal at Paris. The sisterhood just then received from a priest named La Poterie a reliquary containing what claimed to be a portion of the crown of thorns which pierced the head of the Redeemer. This was carried in procession to the altar of the convent chapel on March 24, 1656, being Friday of the third week in Lent. The nuns, in turn, kissed the sacred relic; and when the pensionnaires approached for the same purpose, their governess, sister Flavia, desired Mademoiselle Périer to commend herself to God, and apply the reliquary to the diseased eye. She did so, and is claimed to have been conscious of a complete and instantaneous cure. The occurrence was mentioned in the convent next day, but was not generally known till a week afterwards. When the surgeon, M. Dalencé, called to see his patient, such was the change in her appearance that it was only after a most minute and careful examination that he was convinced of her identity and of the reality of the cure, which he declared unaccountable on any other than supernatural grounds. The news spreading through the city, the queen despatched her own surgeon to Port-Royal to verify the facts. He and other medical witnesses attested the genuineness of the cure, and pronounced it beyond the operation of natural causes. Their testimony was confirmed by the ecclesiastical authorities; and the grand vicars published a formal recognition of the truth of the miracle. Solemn thanksgivings were offered in the church at Port-Royal, and the holy thorn was presented to the convent, where it was exposed every Friday for the veneration of the faithful. This miracle was considered important from the bearing which it had on the Jansenistic controversy then agitating the Romish Church, being thought to be a special indication of God's favor to and his direct interference in behalf of the persecuted Jansenists (q. v.). Demoiselle Marguerite Périer died in 1733. Of course Protestants refuse to give credence to the cure as of miraculous order, and would account for it on psychological principles as the best interpretation of the case. See MIRACLES, ECCLESIASTICAL. (J. H. W.)

Pérignon, PIERRE, a French Benedictine, was born about 1640 at Sainte-Menehould. He belonged to the congregation of Sainte-Vannes. In his capacity of procurator of the abbey of Hautvilliers, he was charged with the care of the vineyards. Gifted with an extreme delicacy of taste, he could distinguish, without ever mistaking, between the grapes coming from the different growths of Champagne. He rendered a great service to this province by showing how to combine the different kinds to give to its wine that delicacy and strength which have since gained it such a great reputation. But, far from keeping for himself or for his convent the secret of its manufacture, he was eager to divulge it in his *Mémoires sur la manière de choisir les plantes de vigne convenables au sol, sur la façon de les provigner, de les tailler, de mélanger les raisins, d'en faire la cueillette et de gouverner les vins*. The author was a learned man and of austere manners. He died Sept. 14, 1715, at Hautvilliers, near Épernay. See *Hist. de la Congrég. de Sainte-Vannes*.—Hoefer, *Nouv. Biog. Générale*, xxxix, 608.

Period, a term used in chronology in the same sense as *Cycle* (q. v.), to denote an interval of time after which the astronomical phenomena to which it refers recur in the same order. It is also employed to signify a cycle of cycles. Various periods have been invented by astronomers, but we can only notice a few of the most important. See EPOCH.

1. The Chaldæans invented the *Chaldaic Period*, or *Period of Eclipses*, from observing that, after a certain number of revolutions of the moon around the earth, her eclipses recurred in the same order and of the same magnitude. This period consists of 223 lunations, or 6798.28 days, and corresponds almost exactly to a complete revolution of the moon's node.

2. The Egyptians made use of the *Dog-star, Siriacal*, or *Sothic Period*, as it is variously called, to compare their civil year of 365 days with the true or Julian year of 365¼ days. The period consequently consisted

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of 1460 Julian years, corresponding to 1461 Egyptian years, after the lapse of which the dates in both reckonings coincided. By comparing the solar and lunar years, Meton, an Athenian, invented (B.C. 432) a lunar period of 6940 days, called from him the *Metonic Cycle*, also the *Lunar Cycle*. About a century afterwards the cycle of Meton was discovered to be an insufficient approximation to the truth, and as he had made the solar year too long by about $\frac{1}{4}$th of a day, at the end of 4 Metonic cycles the solar reckoning was in advance of the lunar by about 1 day 6 hours. To remedy this, a new period, called the *Calippic Period*, was invented by Calippus, and consisted of 4 Metonic cycles less by 1 day, or 27,759 days. But as this period still gave a difference of 6 hours between the solar and lunar reckonings, it was improved by Hipparchus, who invented the *Hipparchic Period* of 4 Calippic periods less by 1 day, or 111,035 days, or about 304 Julian years, which is an exceedingly close approximation, being only 6½ minutes too long, when measured by the tropical year; and too short by an almost inappreciable quantity, when measured by the *Synodic Month*.

3. The *period of the Heliacal* or *Solar Cycle*, after which the same day of the month falls upon the same day of the week, consists of 28 Julian years. If the year had regularly consisted of 365 days, that is, one day more than an exact number of weeks, it is evident that at the end of seven years the days of the month and week would again correspond; but the introduction of an intercalary day into every fourth year causes this coincidence to recur at irregular periods of 6, 11, 6, and 5 years successively. However, by choosing a period such as will preserve the leap-years in the same relative position to the other years, and at the same time consist of an exact number of weeks (both of which objects are effected by using the number 28, which is the least common multiple of 4 and 7), we insure the *regular* recurrence of the coincidence between the days of the week and of the month. The solar cycle is supposed to have been invented about the time of the Council of Nice (A.D. 325), but it is arranged so that the first year of the first cycle corresponds to B.C. 9. In calculating the position of any year in the solar cycle, care must be taken to allow for the omission of the intercalary day at the beginning of each century, and its insertion in the first year of every fourth century.

4. The *Julian Period* is a cycle of cycles, and consists of 7980 ($=28\times19\times15$) years, after the lapse of which the solar cycle, lunar cycle, and the Indiction (q. v.) commence together. The period of its commencement has been arranged so that it will expire at the same time as the other three periods from which it has been derived. The year 4713 B.C. is taken as the first year of the first period, consequently A.D. 1 was the 4714th.—Chambers.

Periodentæ, a name given to itinerating or visiting presbyters decreed by the Council of Laodicea, A.D. 360, to supersede the *Chorepiscopi* (q. v.) in the country villages.

Périon, JOACHIM, a learned Frenchman, was born about 1499 at Cormery (Touraine). In 1517 he took the religious habit of the Benedictines in the abbey of Cormery; came to Paris in 1527, and was there received as doctor of theology in 1542. He sometimes gave himself the *honorary* title of interpreter to the king. He possessed the talents for it, if he did not do the work; for he made the study of ancient languages the occupation of his whole life. He professed a superstitious admiration for Cicero, and he regarded Aristotle as the oracle of the school; he also delivered against Ramus, who did not share in his fondness, three harangues full of invectives. Périon died at Cormery in 1559; or, according to Dom Liron, in 1561. We have of his works, *De fabularum, lndorum, theatrorum antiqua consuetudine* (Paris, 1540, 4to):—*Topicorum theologicorum lib. ii* (ibid. 1549, 8vo); he supports the Catholic doctrine by well-chosen extracts from Scripture and from the fathers:—*De vitis et rebus gestis apostolorum* (ibid. 1551, 16mo), translated into French in 1552:—*De vita rebusque gestis J. C., Mariæ Virginis, et Johannis Baptistæ* (ibid. 1553, 16mo):—*De origine linguæ Gallicæ et ejus cum Græca cognatione dialogorum lib. iv* (ibid. 1555, 8vo); this treatise, divided into four parts, falls below criticism, but is not so bad as La Monnoye pretends, and contains some curious particulars:—*De sanctorum virorum qui patriarchæ ab ecclesia appellantur rebus gestis ac vitis* (ibid. 1555, 4to), translated into French:—*De magistratibus Romanorum ac Græcorum* (ibid. 1560, 4to), and in the *Antiq. Gr.* of Gronovius. The numerous Latin versions of Dom Périon are more elegant than faithful, and derive their principal merit from the time in which they appeared. We cite only those from Aristotle (1540-59, 7 vols.); from the *Traité des Hérésies* of John of Damascus (1548, fol.); from the *Œuvres* of Saint Justin (1554, fol.), and from Saint Denis the Aréopagite (1556, fol.), etc. See Scévole de Sainte-Marthe, *Elogia*, lib. i; Teissier, *Éloges;* Hilarion de Coste, *Vie de François Le Picard*, p. 335; La Monnoye, *Notes sur "la Biblioth. de La Croix du Maine;" Essais de Littérature*, Nov. 1702; Nicéron, *Mémoires*, vol. xxxvi.—Hoefer, *Nouv. Biog. Générale*, xxxix, 613.

Peripatetic Philosophy. See PERIPATETICS.

Peripatetics was the name of a sect of philosophers at Athens who were the disciples of Aristotle. It is doubtful whether they received this name from the place where they were taught, called *Peripaton*, in the Lyceum, or because they received the philosopher's lectures as they *walked* (περιπατοῦντες). The Peripatetics acknowledged the dignity of human nature, and placed their *summum bonum* not in the pleasures of passive sensation, but in the due exercise of the moral and intellectual faculties. The habit of this exercise, when guided by reason, constituted the highest excellence of man. The philosopher contended that our own happiness chiefly depends upon ourselves: and while he did not require in his followers that self-command to which others pretended, he allowed a moderate degree of perturbation as becoming human nature; and he considered a certain sensibility of passion quite necessary, as by resentment we are enabled to repel injuries, and the smart which past calamities have inflicted renders us careful to avoid the repetition. See Philo Judæus, *Opera*, iv, 423 sq.; Lewes, *Hist. of Philos.* vol. ii; Ueberweg, *Hist. of Philos.* i, 180 sq.; Grote, *Life of Aristotle*. See ARISTOTLE. (J. H. W.)

Perirrhanteria (περιῤῥαντήρια), fonts placed at the entrance of the ancient heathen temples, that those who entered the sanctuary to pray or to offer sacrifice might first purify themselves.

Perisin (Persinus) or **Perrisin,** JACQUES, a French engraver, was born, according to Nagler, in 1530. In concert with Jean Tortorel, he designed and engraved, partly on wood and partly on copper, a set of twenty-four large prints to illustrate a History of the Wars of the Huguenots, 1559 to 1570. This book is exceedingly rare. The copper plates are etched in a coarse and incorrect style; the wooden cuts are executed with more attention. When Perisin and Tortorel engraved in concert, they marked their prints with the second monogram. When Perisin engraved alone, he used the first monogram. Malpé attributes to the latter a series of Tritons and marine monsters, small pieces lengthways, marked with his monogram reversed. See Spooner, *Biog. Hist. of the Fine Arts*, ii, 675, 676.

Peristerion (περιστερή, a dove), the place over the altar where hung the silver dove, the emblem of the Holy Ghost. See DOVE.

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Peristia, a name for the victims sacrificed in a lustration among the ancient heathens.

Peristiarch, the officiating priest in a lustration or purification among the ancient Greeks, when they wished to purify the place where a public assembly was held. He received this name because he went before the lustral victims as they were carried around the boundary of the place. See LUSTRATION.

Peristyle (*περίστυλον*) is the name applied to a court, square, or cloister, in Greek and Roman buildings, with a colonnade around it; also the colonnade itself surrounding such a space. In mediæval Latin it is called the *Quadraporticus*, and was the usual arrangement in Italy in front of the churches as well as in front of houses. The nearest approach to it in England is the *Cloister* (q. v.).

Peritzol. See FARISSOL.

Perizonius (the Latinized form of *Voorbroek*), JAMES, a learned Dutch scholar, was born at Dam, in Holland, in 1651. He studied at Deventer, and afterwards at Utrecht, under the learned Grævius, and was successively made master of the Latin school at Delft, and professor of eloquence and history at Franeker. In 1693 he was appointed professor of eloquence, history, and Greek at Leyden, where he died in 1707. He was a man of extensive erudition, great application, and sound judgment. He edited several of the classics, and greatly enriched the classical lore of his age. He also published *Origines Babylonicæ et Ægyptiacæ* (Leyden, 1711, 2 vols. 8vo), a work in which he treats of the Egyptian chronology and antiquities. Of course more recent researches have wholly superseded his writings in this line, but his industry should not be ignored. Other works of his worthy of notice here are the treatise *De morte Judæ et verbo ἀπάγχεσθαι*, etc. (1702): — *De origine, significatione, et usu vocum Prætoris et Prætorii, veroque sensu loci ad Phil.* i, 13 (1687). See Hoefer, *Nouv. Biog. Générale*, s. v.

Per'izzite (Heb. *Perizzi'*, פְּרִזִּי. always in the sing. and with the article; Sept. Φερεζαῖος, in Ezra Φερεσθεί), a Canaanitish tribe, already known in the time of Abraham, inhabiting a mountainous region (Gen. xiii, 7; comp. xv, 20), which they eventually yielded to Ephraim and Judah (Josh. xi, 3: xvii, 15; Judg. i, 4, 5). They were kindred to the Canaanites strictly so called (Exod. xxiii, 23; Judg. i, 45): sometimes Canaanites and Perizzites are put for all the other tribes of Canaan (Gen. xiii, 7; xxxiv, 30); while in other places the Perizzites are enumerated with various other tribes of the same stock (Gen. xv, 20; Exod. iii, 8, 17; xxiii, 23; xxxiii, 2; xxxiv, 11; Deut. vii, 1; xx, 17; Josh. iii, 10; ix, 1; xxiv, 11; Judg. iii, 5; Ezra ix, 1; Neh. ix, 8). They appear, however, with somewhat greater distinctness on several occasions. On Abram's first entrance into the land it is said to have been occupied by "the Canaanite and the Perizzite" (Gen. xiii, 7). As the separation of Abram and Lot, there recorded, took place at Bethel, we may infer that the Perizzites were then in that vicinity. Jacob also, after the massacre of the Shechemites, uses the same expression, complaining that his sons had "made him to stink among the inhabitants of the land, among the Canaanite and the Perizzite" (xxxiv, 30). This seems to locate the Perizzites near Shechem. So also in the detailed records of the conquest given in the opening of the book of Judges (evidently from a distinct source from those in Joshua), Judah and Simeon are said to have found their territory occupied by "the Canaanite and the Perizzite" (Judg. i, 4, 5), with Bezek (a place not yet discovered, but apparently not far from Jerusalem, and hence probably on the south-western boundary of Ephraim) as their stronghold, and Adoni-bezek their most noted chief. Thus too a late tradition, preserved in 2 Esdr. i, 21, mentions only "the Canaanites, the Pheresites, and the Philistines," as the original tenants of the country. The notice just cited from the book of Judges locates them in the southern part of the Holy Land. Another independent and equally remarkable fragment of the history of the conquest seems to speak of them as occupying, with the Rephaim, or giants, the "forest country" on the western flanks of Mount Carmel (Josh. xvii, 15–18). Here again the Canaanites only are named with them. As a tribe of mountaineers, they are enumerated in company with the Amorites, Hittites, and Jebusites in Josh. xi, 3; xii, 8; and they are catalogued among the remnants of the old population whom Solomon reduced to bondage, both in 1 Kings ix, 20 and 2 Chron. viii, 7. Not only had they not been exterminated, but they even intermarried with the Israelites (Judg. iii, 5, 6; Ezra ix, 1). By Josephus the Perizzites do not appear to be mentioned.

The signification of the name is not by any means clear. It possibly meant *rustics*, dwellers in open, unwalled villages, which are denoted by a similar word (פְּרָזוֹת, Ezek. xxxviii, 11; Esth. ix, 19). So also *Copher hap-perazi*, A. V. "country villages" (1 Sam. vi, 18); *Arey hap-perazi*, "unwalled towns" (Deut. iii, 5). In both these passages the Sept. understands the Perizzites to be alluded to, and translates accordingly. In Josh. xvi, 10 it adds the Perizzites to the Canaanites as inhabitants of Gezer. Ewald (*Geschichte*, i, 317) inclines to believe that they were the same people with the Hittites. But against this there is the fact that both they and the Hittites appear in the same lists; and that not only in mere general formulas, but in the records of the conquest, as above. Redslob has examined the whole of these names with some care (in his *Alttestam. Namen der Israeliten-Staaten*, Hamb. 1846), and his conclusion (p. 103) is that, while the *Chavroth* were villages of tribes engaged in the care of cattle, the *Perazoth* were inhabited by peasants engaged in agriculture, like the *Fellahs* of the Arabs. This view, however, although acquiesced in by Gesenius, *Thesaur.* p. 1120; Hengstenberg, *Beiträge*, p. 186; Keil, on *Josh.* iii, 10; and Kalisch, on *Gen.* xiii, appears to be opposed to the Biblical narrative, which everywhere classes them as a distinct branch of the Canaanites (see Reland, *Palæst.* p. 139; Kurtz, in Rudelloch's *Zeitschr.* 1845, iii, 53; *Jour. Sac. Lit.* Oct. 1853, p. 166). See CANAANITE.

Perjury is the wilful taking of an oath in order to tell or to confirm anything known to be false. This is evidently a very heinous crime, as it is treating the Almighty with irreverence; denying, or at least disregarding his omniscience; profaning his name, and violating truth. By the Mosaic law, perjury was strictly prohibited as a most heinous sin against God; to whom the punishment of it is left, and who in Exod. xx, 7 expressly promises that he will inflict it, without ordaining the infliction of any punishment by the temporal magistrate; except only in the case of a man falsely charging another with a crime, in which case the false witness was liable to the same punishment which would have been inflicted on the accused party if he had been found guilty; but this not, indeed, as the punishment of perjury against God, but of false testimony. Perjury, therefore (שְׁבֻעַת שָׁקֶר, "false swearing"), was prohibited by the Hebrews in a religious point of view (Exod. xx, 7; Lev. xix, 12; comp. Matt. vii, 33; Zech. viii, 17), but in the law only two sorts of perjury are noticed: 1, false testimony in judicial proceedings; 2, a false assurance, confirmed by an oath, that one has not received or found a piece of property in question (Lev. v, 1; vi, 2 sq.; Prov. xxix, 24). A sin-offering is provided for both (comp. Plaut. *Rud.* v, 3, 21), and in the latter case satisfaction for the injury,

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with increase (comp. Hebenstreit, *De sacrificio a perjuro offerendo*, Lips. 1739). Among the ancient Romans, also, the punishment of perjury was left with the gods (Cic. *Leg.* ii, 9), and no official public notice was taken of the perjured man, save by the censor (Gell. vii, 18; comp. Cic. *Off.* iii, 31; Rein, *Röm. Criminalrecht*, p. 795 sq.). On the contrary, the Talmud not only notices the subject at greater length, but ordains more severe penalties for perjury: scourging and full reparation when any serious injury has been done (Mishna, *Maccoth*, ii, 3 sq.; *Shebuoth*, viii, 3). It also determines in special cases the value of the sin-offering to be presented (*Shebuoth*, iv, 2; v, 1; comp. further Zenge and Stemler, *De jur. jur. sec. discipl. Hebr.* p. 57 sq.).—Winer, i, 78. See OATH.

PERJURY in Christian law is the crime committed by one who, when affirming anything by oath, makes statements which he knows to be false. This is, from the Biblical standpoint, a double crime, including both falsehood and profanity; and in a social point of view it is one of the gravest offences against human law. It has always been esteemed a very detestable thing, and those who have been proved guilty of it have been looked upon as the pests of society. In order to make the giving of the false evidence liable to punishment under the civil law, it must have been not only false to the knowledge of the witness, but the matter must have been material to the issue raised. If the falsehood occurred as to some trifling or immaterial fact, no crime is committed. Moreover, it is necessary, in proving the crime, that at least two persons should be able to testify to the falsehood of the matter, so that there might be a majority of oaths on the matter—there being then two oaths to one. But this rule is satisfied though both witnesses do not testify to one point. The perjury must also have taken place before some court or tribunal which had power to administer the oath. See OATH. Though in some courts affirmations are allowed instead of oaths, yet the punishment for false affirmation is made precisely the same as for false swearing. The punishment for perjury was, before the Conquest, sometimes death or cutting out the tongue; but latterly it was confined to fine and imprisonment, and at present the latter is the only punishment, with the addition of hard labor. The crime of subornation of perjury, i. e. the persuading or procuring a person to give false evidence, is also punishable as a distinct offence.—Chambers.

Perkins, Justin, D.D., a celebrated American missionary, labored among the Nestorians of Persia, and has not unaptly been called the "Apostle of Persia." He was born at West Springfield, Mass., March 12, 1805. He passed his youth on his father's farm, and when ready for higher studies went to Amherst College, where he graduated in 1829. He studied theology at Andover, and after graduation there became a tutor at Amherst. In the year 1827 that erratic adventurer, Dr. Joseph Wolf, made a flying visit to the Nestorians while travelling in Persia. His mention of them met the eye of Dr. Anderson, secretary of the American Board, and he conceived the idea of sending a mission to that extraordinary people. Justin Perkins and wife were selected as the proper persons for this field, and they set out from Boston Sept. 21, 1833. Reaching Constantinople Dec. 21, without the knowledge of a word of the language, they were welcomed by Messrs. Goodell, Dwight, and Schauffler, but recently established there. In the spring of the following year, Perkins and his wife proceeded towards their final destination. They reached the city of Tabriz Aug. 23, 1834. There Mrs. Perkins stopped, while Mr. Perkins went on farther to Urûmiah, where the mission was at once established, with the assistance of Mrs. Perkins, and Dr. and Mrs. Grant, who joined them in the fall of 1835. Then followed the great labors of his life; schools for boys and schools for girls were established which have grown into noble seminaries of learning. Besides those that may be called higher seminaries, some seventy primary schools have been established, 3000 Scripture readers have been educated in them, and an army trained up to preach the Gospel to their countrymen. Perkins's greatest work, however, was his translation of the Scriptures into the Nestorian dialect of the Syrian. In 1841 the doctor came home to visit his friends, and to stir up an interest in this missionary enterprise. He was accompanied by Mar Yohannan, the Nestorian bishop, and the two awakened a thrilling enthusiasm wherever they went. Dr. Perkins took back with him the sainted Stoddard (q. v.), and other missionaries, and from that time faithfully and most successfully prosecuted his work, until the fall of 1869, when he came home exhausted, and on the last day of the year he yielded up his spirit into the hands of his Lord, who doubtless said to him, "Well done, good and faithful servant." Dr. Perkins published in this country, *Residence of Eight Years in Persia* (Andover, 1843, 8vo), reviewed in *Christian Examiner*, xxxiv, 100; *Christian Review*, viii, 138:—*Missionary Life in Persia* (Boston, 1861). He was also a contributor to the *Bibliotheca Sacra*, and to the *Journal* of the "American Oriental Society." See Anderson, *Oriental Missions; The Observer*, N. Y. Jan. 13, 1870; Drake, *Dict. Amer. Biog.* s. v. (J. H. W.)

Perkins, Nathan (1), D.D., a Congregational minister, was born May 12, 1748, in Lisbon, Conn. He graduated at the College of New Jersey in 1770, and was ordained pastor at West Hartford Oct. 14, 1772, where he labored until his death, Jan. 18, 1838. He published *Four Letters, showing the History and Origin of the Anabaptists* (1793):—*Twenty-four Discourses on some of the Important and Interesting Truths, Duties, and Institutions of the Gospel, and the general Excellency of the Christian Religion; calculated for the People of God of every Communion, particularly for the Benefit of Pious Families, and the Instruction of all in the Things which concern their Salvation* (1795, 8vo); and several occasional sermons. See Sprague, *Annals*, ii, 1.

Perkins, Nathan (2), son of the preceding, was born in 1772, and was educated at Yale College, where he graduated in 1795. He was then minister of the Second Congregational Church, Amherst, from 1810 to his death, March, 1842.

Perkins, Thomas, a minister of the Free-will Baptist denomination, was born in Haverhill, Mass., Feb. 22, 1783. His family removed to New Hampton, N. H., when he was thirteen years of age, and there he ever afterwards lived. At seventeen he was converted, and united with the first Free-will Baptist Church in New Hampton, then but recently organized. By the advice both of lay brethren and the ministry, he held public meetings in 1808, and, after repeated urgings, consented to receive license. He was set apart to the work of the ministry, by the imposition of hands, in February, 1816, and immediately devoted himself to preaching the Word, and building up the churches of his denomination, which was then new; and the Macedonian cry, which he so often heard at that day, incited him to the utmost activity and faithfulness in the cause of the Master. He preached, baptized, attended funerals, and performed other pastoral duties in some twenty towns in the vicinity of New Hampton. His own words are, "I have preached nearly every Sabbath for more than fifty years, and have travelled thousands of miles on business to which I had been appointed by the quarterly and yearly meetings; yet I never had a salary, neither have I received half-day wages, besides the use of my horse and carriage. And yet the Lord has blessed me abundantly, both temporally and spiritually, so that I do not regret any sacrifice I have made for the cause." Though he depended largely upon his own resources

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for the support of himself and family, he was ever ready to help the various causes of benevolence. He attended nearly all the quarterly and annual sessions of the Free-will Baptists in New Hampshire for sixty-five years. He was six times chosen a member of the American Free-will Baptist General Conference, and for twelve years was one of the corporators of the Printing Establishment. Nor did he serve the Church alone. He always had more or less probate business on his hands, defending the rights of the widow and orphan. He also represented his town in the legislature of his state eleven consecutive years. Honest in business, far-seeing in judgment, kind and judicious in counsel, he was consulted with confidence, and his opinion was received as just and safe. It is difficult to describe his sermons, for their completeness allowed of no peculiar characteristics. They were studied, but not written—logical, compact, and vigorous. He may have been called a doctrinal preacher, though he gave no undue prominence to any dogma, and was practical as well. When he rose to speak, his portly form, large head, and open countenance were imposing, and the hearer felt himself in the presence of a *man* before a word was spoken. If such was his life, what need be said of his death? It was what might have been expected—peaceful, resigned, trustfully waiting the will of the Lord. January 18, 1876, the summons came, and the venerable man, the faithful servant of God, was taken to his rest. See *Free-will Baptist Quar.* v, 120 sq. (W. H. W.)

Perkins, *Col.* **Thomas Handasyd,** an American merchant, noted for his philanthropic labors, was born in Boston Dec. 15, 1764. He began his commercial life in partnership with his elder brother James, who was a resident of St. Domingo when the insurrection of the blacks occurred, and was compelled to flee for his life. In 1789 he went as supercargo to Batavia and Canton, and obtained a thorough acquaintance with the Oriental trade. The brothers afterwards embarked in the trade to the north-west coast, Canton, and Calcutta, in which they acquired great wealth. Soon after the death of James, in 1822, Col. Perkins retired from active business. The Perkins family gave over $60,000 to the Boston Athenæum. He took a prominent part in the erection of the Bunker-hill Monument, and gave his estate in Pearl Street, valued at $40,000, for the use of the Asylum for the Blind. He was also in 1827 the projector of the Quincy Railway, the first in the United States. Subsequently he was much interested in urging forward the completion of the Washington Monument; and was also the largest contributor to the Mercantile Library Association. For many years he represented Boston in both branches of the state legislature. See Drake, *Dict. of Amer. Biog.* s. v.; Allibone, *Dict. of Brit. and Amer. Auth.* s. v.

Perkins, William (1), an eminent divine of the Church of England, noted as one of the best exponents of Calvinism, was born at Warton, in Warwickshire, England, in 1558. He was educated in Christ College, Cambridge. In his early life he gave proofs of great genius and philosophic research, but in his habits was exceedingly wild and profligate. After his conversion he was distinguished for his tender sympathy and skill in opening the human heart, so that he became the instrument of salvation to many. At the age of twenty-four he was chosen fellow of Christ College, and obtained high reputation as a tutor. He finally entered into holy orders, and began his ministry by preaching to the prisoners in Cambridge Jail, where in all his efforts he displayed a mind admirably adapted to his station. So far was he from considering his field of effort circumscribed that he improved every opportunity to do good. On one occasion, perceiving a young man who was about to ascend the ladder to be executed exceedingly distressed, he endeavored to console him, but to no effect. He then said, "Man, what is the matter with thee? art thou afraid of death?" "Ah! no," said the malefactor; "but of a worse thing." "Then come down," said Mr. Perkins, "and thou shalt see what the grace of God can do to strengthen thee." Mr. Perkins then took him by the hand, and, kneeling down with him at the foot of the ladder, so fervently acknowledged sin, its aggravations, and its terrible desert, that the poor culprit burst into tears of contrition. He then proceeded to set forth the Lord Jesus Christ as the Saviour of every believing penitent, which he was enabled to do with such success that the poor creature continued indeed to shed tears; but they were now tears of love, gratitude, and joy, flowing from a persuasion that his sins were cancelled by the Saviour's blood. He afterwards ascended the ladder with composure, while the spectators lifted up their hands and praised God for such a glorious display of his sovereign grace. About 1585 Perkins was chosen rector of St. Andrew's parish, in Cambridge, and in this position he remained until his death in 1602. As a preacher Perkins was very greatly admired. While his discourses were suited to the capacity of the common people, the pious scholar could not but appreciate them. They were said to be "all law and all gospel," so well did he unite the characters of a Boanerges and a Barnabas. He was an able casuist, and was resorted to by afflicted consciences far and near. Bishop Hall says of Perkins that "he excelled in distinct judgment, a rare dexterity in clearing the obscure subtleties of the schools, and an easy explication of perplexed subjects." "The science of morals, according to Mosheim, or rather of casuistry, which Calvin had left in a rude and imperfect state, is confessed to have been first reduced into some kind of form, and explained with some accuracy and precision, by Perkins" (Hallam, *Lit. Hist. of Europe*, i, 161; see also ii, 508). He was the author of *Expositions of the Creed;* of the *Lord's Prayer;* of chap. i–v (completed by Rodolfe Cudworthe) of the *Epistle to the Galatians;* of *St. Matthew v–vii;* of *Romans i–iii:—Commentary on Hebrews xi:—Cases of Conscience;* and many doctrinal, practical, and controversial treatises. Several of his works were translated into Latin, French, Dutch, and Spanish; and their popularity at home is evinced by the number of collective editions of them, each in 3 vols. fol., issued shortly after his death, between 1605 and 1635. We notice, *Works newly corrected according to his own Copies* (Lond. 3 vols. fol.: i, 1616; ii, 1617; iii, 1618). The last dates which we find are 1626, 1631, and 1635. *Opera*, Latin (Geneva, 1611). It is not a little remarkable that, in this day of the exhumation of so much buried theology, Perkins's works have not been republished. Yet few writers have been more commended. "The works of Perkins," says Orme, "are distinguished for their piety, learning, extensive knowledge of the Scriptures, and strong Calvinistic argumentation. . . . They were highly esteemed by Job Orton, though he was far from being a thorough Calvinist himself" (*Bibl. Bib.* s. v.). Orton says of him: "Perkins's works are judicious, clear, full of matter and a deep Christian experience. I could wish ministers, especially young ones, would read him, as they would find large materials for composition." "For his time," says Dr. E. Williams, "his style is remarkably pure and neat: he had a clear head, and excelled in defining and analyzing subjects. His method is highly Calvinistic; but he carried the idea of reprobation too far. . . . His commentary on the Epistle to the Galatians is equally sound as Luther's, but more methodical and comprehensive." "His works," says Bickersteth, "have been too much undervalued; they are learned, spiritual, Calvinistic, and practical; . . . holy and evangelical" (*Christian Student*, ed. 1844, p. 414, 444). (J. H. W.)

Perkins, William (2), a minister of the Methodist Episcopal Church, South, was born in Goochland County, Va., Aug. 2, 1800, and, in his own words, was

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"born again" Aug. 30, 1825. He was licensed to preach in 1828, serving the Church in a local relation with great acceptability for twenty-five years. He was ordained deacon, March 3, 1833, at Petersburg, Va., by bishop Hedding; ordained elder, Oct. 6, 1839, at Fayette, Mo., by bishop Morris. At the session of 1853 he entered the itinerancy as a member of the Missouri Conference, and continued in this connection until he ceased at once to work and live, Jan. 31, 1871. He filled various appointments on districts, stations, and circuits until the fall of 1870, when he was superannuated. "Brother Perkins, as a preacher, was too well known to require panegyric. He was able and faithful — a man of culture and extensive research, which, however, he never obtruded in his pulpit ministrations. There he was the simple, earnest 'messenger of God,' whose trumpet gave no uncertain sound. He was a gifted and useful minister of the New Testament, delighting and glorying in the cross of Christ. All the time during his last illness he was in a very happy frame of mind, exhorting all his friends to increased faithfulness in the service of God" (*Minutes of the Annual Conferences of the M. E. Church, South*, 1871, p. 606, 607).

Perl, JOSEPH, a Jewish savant, was born about 1773. He holds a prominent position in Jewish history and literature as propagator of the modern school system among the Jews in Austro-Galicia. He gave time and money for the foundation of a higher school for the Jews at Tarnopol, which afterwards became famous, and of which he was the president until his death, Oct. 1, 1839. He not only aimed at a correction of the educational and school system, but also fought against the Chasidaic obscurantism, which tried to suppress every new movement that aimed at the amelioration of the condition of the Jews. For this purpose he wrote, מגלה טמירין, 151 epistles written after the fashion of the *Epistolæ obscurorum virorum* (Vienna, 1819): — דברי צדיקים, against the Chasidim and their rabbins (ibid. 1830): — בוחן צדיק, a kind of criticism of his *Epistolæ*, also against the Chasidim (ibid. 1838). See Fürst, *Bibl. Jud.* iii, 78; Grätz, *Gesch. d. Juden*, xi, 487 sq.; Jost, *Gesch. d. Judenth. u. s. Sekten*, iii, 185, 343; Mannheimer, *Leichenrede* (Vienna, 1840); Rappaport, in *Kerem Chemed*, iv, 45–57; v, 163 sq.; Busch, *Jahrbuch*, 1846, 1847; Zunz, *Monatstage* (Engl. transl. by Rev. B. Pick, in *Jewish Messenger*, New York, 1874). (B. P.)

Perla, FRANCESCO, a painter of Mantua, supposed by Volta to have studied under Giulio Romano. There were two fine frescos in the dome of the chapel of S. Lorenzo in that city attributed to him. Little besides is known of this artist. He flourished about the middle of the 16th century. See Spooner, *Biog. Hist. of the Fine Arts*, ii, 676.

Permaneder, MICHAEL, D.D., a Roman Catholic divine, was born at Munich in the year 1794. In 1818 he was ordained to holy orders. In the following year he was appointed teacher at the pro-gymnasium; in 1822, professor at the gymnasium. In 1834 he was appointed to fill the chair of canon law and Church history at the lyceum in Freising, which position he held until the year 1847, when he was called to Munich for the same work. He suddenly died at Regensburg, Oct. 10, 1862. Of his writings we mention, *Handbuch des gemeingültigen katholischen Kirchenrechts* (3d ed. Landshut, 1856; 4th ed. 1865): — *Bibliotheca patristica*, 2 vols.; vol. i contains a *Patrologia generalis*, and the second, which is unfinished, the beginning of a *Patrologia specialis*. See *Literarischer Handweiser für das katholische Deutschland*, 1862, p. 235, 282; 1865, p. 77. (B. P.)

Pernoctalians (*watching all night*) is a term that represents what was long a custom with the more pious Christians, especially before the greater festivals. See VIGIL.

Perola, JUAN and FRANCISCO, two brothers, Spanish painters, sculptors, and architects, were natives of Almagro, and flourished about 1600. They visited Italy, studied under Michael Angelo, and finished their artistic education in Spain under Gasparo Becerra. After leaving that master they gained considerable distinction, and were commissioned by the marquis de Santa Cruz to erect his palace at Vico. Of their works in sculpture, the *Biographie Universelle* mentions the busts decorating the above-mentioned palace, and the mausoleum of the marquis of Santa Cruz in the church of the Franciscans at Vico. They also painted the grand altar-piece in the same church, and, in concert with Mohedano, they painted several frescos in the sanctuary of Cordova and the convent of Seville.

There was an architect named ESTEBAN PEROLA, a native of Almagro, and contemporary with the preceding. He designed and probably erected the convent of S. Francisco at Seville, commenced in 1623. See Spooner, *Biog. Hist. of the Fine Arts*, ii, 676.

Peroni, GIUSEPPE, an Italian painter, born at Parma about 1700. According to the Abate Affò, he first studied under Felice Torelli at Bologna; next with Donati Creti; and afterwards went to Rome, where he became the pupil of Agostino Masucci. According to Lanzi, he designed much in the style of Carlo Maratti, but his coloring partakes largely of the verds and other false coloring of Conca and Giaquinto, who were then very popular at Rome. Such are his pictures of *St. Philip*, in the church of S. Satiro at Milan, and the *Conception*, in the possession of the Padri dell' Oratorio at Turin. Lanzi says, also, that his best works are his frescos in the church of S. Antonio Abate at Parma, which rank him among the good painters of his age. There he also painted an altar-piece of the *Crucifixion*, in competition with Pompeo Battoni. He executed several other works for the churches of his native city; adorned its academy, and wrought much for the collections. He died at Parma in 1776, at an advanced age. Lanzi calls him the Abate Giuseppe Peroni, a title probably conferring some favor upon him. See Spooner, *Biog. Hist. of the Fine Arts*, ii, 676.

Perotti, NICOLAS, an Italian prelate and philologist, was born at Sassoferrato, in Umbria, in 1430. He became professor in the University of Bologna, where he was educated. His translation of the first five books of Polybius, the only ones then known, recommended him to the protection of pope Nicolas V. Shortly after he went to Rome, and was appointed apostolic vicar. In 1458 he obtained the archbishopric of Siponto or Manfredonia; but he continued to reside at Rome. The duties of governor of Umbria, to which he was appointed in 1465, and those of governor of Perugia in 1474, did not cause him to neglect literary labors. He died Dec. 13, 1480. Perotti was one of the contributors to the Renaissance. His principal works, very useful in the 15th century and now quite curious, are a Latin Grammar, *Rudimenta Grammatices* (Rome, 1473, fol.), and a commentary upon Martial, which forms a kind of argumentative Lexicon of the Latin language, *Cornucopia, sive Commentaria linguæ Latinæ* (Venice, 1489, 1499, 1513, 1526, fol.). We have also a treatise from Perotti, *De Generibus Metrorum* (ibid. 1497, 4to), and an edition of the *Historia Naturalis* of Pliny. The works of Perotti are counted among the most ancient monuments of printing. Some fables from Phædra were published after one of his manuscripts, and critics have even regarded him as the author of the whole collection which bears the name of this poet; but it is a hypothesis without probability, and favored by none of the mediocre Latin verses which remain of Perotti. See Paul Jove, *Elogia*; Niceron, *Mémoires*, vol. ix; Bayle, *Dictionnaire*; Tiraboschi, *Storia de la Letteratura Italiana*, vi, 11, 408; Apos-

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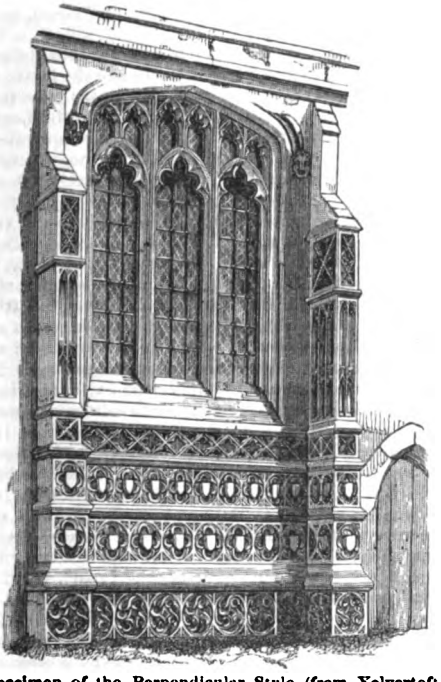
tolo Zeno, *Dissertaz. Vossiane*, vol. i.—Hoefer, *Nouv. Biog. Générale*, xxxix, 623.

Peroxino, Giovanni, a Piedmontese painter who flourished about 1517. According to Della Valle, he was a good artist; and Lanzi says "he was well known for the pictures he left in the church of the Conventuals at Alba." See Spooner, *Biog. Hist. of the Fine Arts*, ii, 676.

Perpendicular Style, the name given to the style of Gothic architecture in England which succeeded the Decorated style. It prevailed from about the end of the 14th century to the middle of the 16th century, and was thus contemporary with the Flamboyant style in France. These styles have much in common, but they derive their names from the features peculiar to each. Thus the Flamboyant is distinguished by the flowing lines of its tracery; while the Perpendicular is remarkable for its stiff and rectilinear lines. The lines of the window-tracery are chiefly vertical, and the mullions are frequently crossed by horizontal bars. The mouldings are usually thin and hard. The same feeling pervades the other features of the style; the buttresses, piers, towers, etc., are all drawn up and attenuated, and present in their shallow recesses and meagre lines a great contrast to the deep shadows and bold mouldings of the earlier styles. The art of masonry was well understood during the Perpendicular period, and the vaulting was admirably built. Fan-tracery vaulting is peculiar to this style, and is almost invariably covered with panelling, which was also much used, the walls being frequently almost entirely covered with it. The depressed or four-centre arch is another of its peculiar features. This arch, over doorways, has the mouldings generally arranged in a square form over the arch, with spandrels containing shields, quatrefoils, etc. The arches are often two-centred, but as frequently four-centred; at the commencement of the style, of good elevation, but subsequently much flattened; in small openings ogee arches are very often used, and a few rare examples of elliptical arches are to be found. The *Roofs* of this style are often made ornamental, and have the whole of the framing exposed to view. Many of them are of very high pitch, and have a magnificent effect, the spaces between the timbers being filled with tracery, and the beams arched, moulded, and ornamented in various ways; and sometimes pendants, figures of angels, and other carvings are introduced. These roofs are among the peculiar and beautiful features of the architecture of England. The largest roof of this kind is that of Westminster Hall, erected in the reign of Richard II.



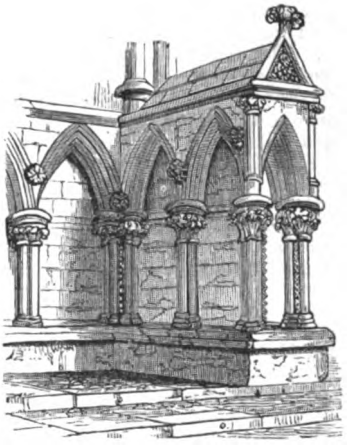
Specimen of the Perpendicular Style (from Yelvertoft, A.D. 1500).

The Perpendicular style may be said to have been introduced about the middle of the 14th century in some parts of England, as at Gloucester and Windsor; but the Decorated and Perpendicular styles overlapped each other for a long period, some districts retaining the older style much longer than others. The following are some of the chief dated examples:

York Cathedral—Choir, 1372–1403.
Warwick, St. Mary's—Choir, 1370–1391.
Lynn, Norfolk—Chapel of St. Nicolas, 1371–1379.
Selby Abbey, Yorkshire, 1375.
Winchester Cathedral—West front, 1360–1366.
Canterbury Cathedral—Nave and western transepts, 1378–1411.
Oxford—New College, 1380–1386.
Howden, Yorkshire—Chapter-house and tower, 1389–1407.
Saltwood Castle, Kent—Gate-house, 1381–1896.
Gloucester Cathedral—Cloisters, 1381–1412.
Winchester College, 1387–1398.
Winchester Cathedral—Nave, 1394–1410.
Westminster Hall—Roof, 1397–1399.
Maidstone—College and Church, 1395.

In the 15th century the Perpendicular is the general style of England for churches, houses, castles, barns, cottages, and buildings of every kind. The universities of Oxford and Cambridge owe many of their colleges to this period, and there we find vestiges of the style still lingering when in other places it had been lost.—Parker, *Glossary of Architecture*, s. v.; Walcott, *Sacred Archæology*, s. v.; Chambers, *Cyclop.* s. v.

Perpent-Stone (Fr. *Perpeigne*), an architectural term, designates a large stone reaching through a wall so as to appear on both sides of it; the same as what is now usually called a *bonder*, bond-stone, or through, except that these are often used in rough-walling, while the term perpent-stone appears to have been applied to squared stones, or ashlar; bonders also do not always reach through a wall. The term is still used in some districts; in Gloucestershire, ashlar thick enough to reach entirely through a wall, and show a fair face on both sides, is called *Parping ashlar*. This name may perhaps also have been sometimes given to a corbel. The term *Perpent-wall* would signify a wall built of perpent ashlar. Also a pier, buttress, or other support projecting from a wall to sustain a beam, roof, etc. In Lincoln Cathedral the dwarf walls separating the chapels in the transepts are also called perpeyn-walls, although actually they do not sustain a roof.—Parker,



Perpeyn-wall, Lincoln Cathedral.

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Glossary of Architecture, s. v.; see also Walcott, *Sacred Archæology*, s. v.

Perpetua, St., a Christian martyr who suffered at Carthage, under the persecution of Severus, at the beginning of the 3d century. She was a lady of high rank, and at the time when she was accused about twenty-two years of age. In her martyrdom she afforded an illustrious example of Christian fortitude. She was married, and had an infant son; she was the favorite child of a pagan father, who importuned her to turn from the Christian faith, and to whom her constancy appeared but absurd obstinacy; every entreaty, every threat was employed; she encountered the terrors of a crowded court, in which certain conviction awaited her; she was scourged and imprisoned; the tenderest feelings of filial and maternal love were appealed to; but in vain. "God's will must be done," was her language, and she remained immovable. Nor was she less firm in the final scene, when in a crowded amphitheatre, together with Felicitas, she was thrown to a mad or wild cow. By this attack she was stunned; but the fatal stroke was left, in the spoliarium — a place where the wounded were despatched—to an unskilful gladiator, whose trembling hand she herself, with a martyr's courage, guided to her throat. Felicitas suffered with her. One scene from her life represented in modern art is her farewell to her infant child. There are, however, many incidents in her story which would be most interesting subjects for the artist, that as yet remain without representation. In her pictures a cow stands by her side or near her. She is commemorated in the Roman Catholic Church March 7. See Butler, *Lives of the Saints*; Hagenbach, *Kirchengesch. der ersten drei Jahrhunderte*, ch. xii; Alzog, *Kirchengesch.* i, 139; Fox, *Book of Martyrs*, p. 23; Böhringer, *Kirchengesch.* i, 43; Ruinart, in the *Act. Martyr.* and the *Act. SS.* of the Bollandists; Schaff, *Church Hist.* vol. i; Jortin, *Remarks*, i, 352. (J. H. W.)

Perpetual Curate, a title of the incumbent of a church, chapel, or district, which is within the boundaries of a rectory or vicarage.

Perpetual Cure, a form of ecclesiastical benefice which grew out of the abuse of lay impropriation (q. v.), the impropriator appointing a clergyman to discharge the spiritual functions of which he himself was not capable. The substituted clergyman, in ordinary cases, is appointed by the bishop, and called a vicar; the impropriator appoints the clergyman who is called a perpetual curate. The perpetual curate enters on his office without induction or institution, and requires only the bishop's license. Perpetual cures are also created by the erection and endowment of a chapel subject to the principal church of a parish. Such cures, however, are not benefices unless endowed out of the fund called Queen Anne's Bounty. Churches so endowed are, by 2 and 3 Vict. c. 49, recognised as benefices. The district churches which have been erected under several recent acts are made perpetual cures, and their incumbents are corporations.

Perpetual Virginity of Mary the mother of Christ is a doctrine held by some branches of the Christian Church. As the being who was conceived in the womb of the blessed Virgin Mary was of divine origin, and as her virginity had been maintained for the purpose of that miraculous conception, it is thought to be unreasonable and irreverent to imagine that children conceived in sin were afterwards tenants of that sacred tabernacle. The Church fathers were the first to affirm that the mother of Jesus the Christ was not only a virgin at the time he was born but ever afterwards, and this belief was not called in question in the first ages. A denial of the virginity of the Blessed Virgin Mary at the time of her conception had indeed been made by the Corinthians and Ebionites, who, in the 1st and 2d centuries, asserted that Jesus was the son of Joseph and Mary by natural generation; but no doubt of her perpetual virginity was expressed by any who believed that Christ was born of a virgin (Isa. vii, 14; Luke i, 27) until the 4th century. It was then, after Apollinaris had denied the Blessed Virgin to be the real mother of the Word Incarnate, that some were led on to the denial of her perpetual virginity. These were called Antidicomarians, and their heresy gave rise to another, that of the Collyridians, who made the Blessed Virgin the object of an idolatrous worship, consisting in the offering of little cakes (*collyrides*), which were afterwards eaten as sacrificial food. Epiphanius, in his treatise against heresies, severely condemned these two extremes. He denounced those who denied Christ's mother to be ever virgin, as adversaries of Mary, who deprived her of "honor due;" while he insisted that, according to the essential principles of Christianity, worship was due to the Trinity alone. Jerome wrote a tract against Helvidius, who maintained the view of the Antidicomarians; and this tract contains the most of the arguments that have been brought by bishop Pearson and other divines in support of the perpetual virginity of the Blessed Virgin. Helvidius denied it on the ground of the words of the evangelist Matthew, that Joseph "knew her not till she had brought forth her first-born son" (Matt. i, 25); as if it implied that he knew her afterwards, and that a first-born son inferred a second-born. Jerome answered the first objection by citing other instances in which no such inference can be drawn from similar language (Gen. xxvii, 15; Deut. xxv, 6; 1 Sam. xv. 35; 2 Sam. vi, 23; Matt. xxviii, 20). But none of these passages are in point. Bengel, who treats the matter as an open question, says, "ἕως οὗ, non sequitur ergo post." The word "first-born," on which the Antidicomarians laid so much stress, does not occur in the Vatican MS., but, if its genuineness be admitted, the difficulty has been met by the supposition that Christ is called the first-born, not with reference to any that succeeded, but for the following reasons: 1. Because there were special rites attending the birth of a first-born son. These were not delayed until a second was born, but performed at once. The law was, "Sanctify unto me all the first-born: whatsoever openeth the womb among the children of Israel, both of man and of beast, it is mine" (Exod. xiii, 2). Joseph and Mary, in obedience to this law, brought our Saviour to Jerusalem "to present him to the Lord; as it is written in the law of the Lord: Every male that openeth the womb shall be called holy to the Lord" (Luke ii, 22, 23). "First-born" is therefore equivalent to "one that openeth the womb." Bishop Pearson says, "the Scripture notion of priority excludeth an antecedent, but inferreth not a consequent; it sufferreth none to have gone before, but concludeth not any to follow after" (*Creed*, i, 214. See also Hooker, *Eccl. Pol.* bk. v, ch. xlv, sec. 2; Jerome, *contra Helvid.* ii, 7; Augustine, *Hær.* 84, viii, 24; Whitby and Bishop Wordsworth, ad loc.). 2. The *First-born* was one of the titles of Jesus. In its classical sense, πρωτοτόκος (thus accentuated) never means the first-born, but has an active signification in relation to the mother who for the first time bears a child (*Iliad*, xvii, 5); but in Holy Scripture it is used in the Sept., with a different accentuation, πρωτότοκος, to signify (*a*) sometimes the first-born, (*b*) sometimes the privileges which belong to the elder son, and also (*c*) as a title of the Messiah. (*a*) In the first sense it is used in Gen. xxvii, 19; xlviii, 18; Exod. xii, 29; Numb. xviii, 15, etc. (*b*) There are other passages in which it is used metaphorically to express peculiar honor and dignity: "Israel is my son, even my first-born" (Exod. iv, 22); "Ephraim is my first-born" (Jer. xxxi, 9). This is also a Hebrew use which has been rendered by the translator of the A. V. "first-born" in Isa. xiv, 30, where "the first-born of the poor" means *very poor*; and Job xviii, 13, where "the first-born of death" means *the most terrible form of death*. (*c*) It is used

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as a title of the Saviour, without reference to priority of birth, in Psa. lxxxix, 27. In the New Testament our Lord is called πρωτότοκος ἐν πολλοῖς ἀδελφοῖς, "the first-born among many brethren" (Rom. viii, 29), πρωτότοκος πάσης κτίσεως, "the first-born of every creature," signifying the dominion which he has received who is made Head over all things. Πρωτότοκος ἐκ τῶν νεκρῶν (Col. i, 18; Rev. i, 5) means not simply the first who was raised, for that Christ was not, but he who hath power over death, and whose resurrection is an earnest of that of all his people. Hence it is argued that the word πρωτότοκος, in Matthew's Gospel, may be nothing more than a synonym of Christ. He was the "first-born" because he was the Second Adam, the Perfect Man, the Restorer and Redeemer of his brethren, the Lord of the Church, and the Heir of all things. The metaphor was borrowed from the dominion which the first-born exercised over his brethren, but when the word is compared with other passages in which it occurs it avails nothing for Helvidius's argument against the perpetual virginity of the Blessed Virgin Mary. But this philological argument is evidently inconclusive as applied to the passage in question, where the word "first-born" is not used thus generally, nor as a title, but is explicitly limited to the fact of parturition. See FIRST-BORN.

Another argument of the Antidicomarians was drawn from the mention made of the brethren of our Lord (Matt. xii, 46; John vii, 5), from which they inferred that these brethren were the children of our Lord's mother by her marriage with Joseph; but (1) these brethren may have been the children of Joseph by a former wife. There is an old tradition preserved by Epiphanius and followed by Hilary, Ambrose, Chrysostom, Cyril, Euthymius, Theophylact, Œcumenius, and Nicephorus that Joseph had four sons and two daughters by a former wife named Escha. (See Eusebius, *Eccl. Hist.* ii, 1; Pearson, *On the Creed*, ii, 140). Jerome was the first to confute this opinion, alleging that it rested only on a statement contained in an apocryphal writing. (2) It was held by Jerome, Augustine, and generally by the later commentators, that the brethren are not strictly the brethren but the cousins of our Lord, in which sense the term is frequently used in Holy Scripture (Gen. xiii, 8; xxix, 12; Lev. x, 4). Helvidius argued that there was proof from Scripture of James and John being not only the brethren of our Lord, but the sons of the Blessed Virgin Mary. Among the women at the cross were Mary Magdalene and Mary the mother of James and Joses. The latter Mary, he thought, was none other than the mother of our Lord, because she was found early at the sepulchre with Mary Magdalene and Salome, and it was improbable that any one should have greater care for the body of her son than his mother. The answer to this is clearly shown by bishop Pearson: "We read in St. John xix, 25, that 'there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene.' In the rest of the evangelists we find at the same place 'Mary Magdalene and Mary the mother of James and Joses,' and again at the sepulchre, 'Mary Magdalene and the other Mary;' wherefore that other Mary, by the conjunction of these testimonies, appeareth to be Mary the wife of Cleophas and the mother of James and Joses; and consequently James and Joses, the brethren of our Lord, were not the sons of Mary his mother, but of the other Mary, and therefore called his brethren, according to the language of the Jews, because that the other Mary was the sister of his mother" (Pearson, *On the Creed*, i, 217). A fragment of Papias, respecting the relationship of Christ's brethren, has been printed by Dr. Routh (*Reliq. Sacr.* i, 16), in which he distinguishes four Marys, as follows: (1.) Mary the mother of Jesus; (2.) Mary the wife of Cleophas or Alphæus, who was the mother of James the bishop and apostle, and of Simon and Thaddæus, and a certain Joseph; (3.) Mary Salome, the wife of Zebedee, the mother of John the Evangelist and James (Matt. xxvii, 56; Mark xv, 40; xvi, 1); (4.) Mary Magdalene. These four are found in the Gospels. James and Judas and Joseph were the sons of the maternal aunt of Jesus. Mary the mother of James the Less and Joseph, wife of Alphæus, was sister of Mary the Lord's mother, whom John calls "of Cleophas" (ἡ τοῦ Κλωπᾶ, xix, 25), either from her father or her family, or from some other cause. Mary is called Salome either from her husband or her residence. Her, too, some call "of Cleophas," because she had had two husbands. See BRETHREN OF OUR LORD.

In the Greek Church the Blessed Virgin has always been called ἀεὶ πάρθενος. This term was used by St. Athanasius. She was so called at the Council of Chalcedon (A.D. 451), and in the Confession of Faith published by Justin II in the 6th century. If the gate of the sanctuary in the prophet Ezekiel be understood of the Blessed Virgin—"This gate shall be shut, it shall not be opened, and no man shall enter in by it; because the Lord God of Israel hath entered by it, therefore it shall be shut" (Ezek. xliv, 2)—the perpetual virginity of the Blessed Virgin will appear necessary to that honor which belongs to her Divine Son, as well as to that which, for his sake, the Church has always accorded to her. See Blunt, *Dict. of Hist. Theol.* s. v. But the inconclusiveness of this argument is obvious. See MARIOLATRY; MARY.

Perpignan, COUNCIL OF, was convened Nov. 1, 1408, by pope Benedict XIII in the city of Perpignan, in the Eastern Pyrenees, and then belonging to the kingdom of Navarre, whither this rival pope had been obliged to retire from Avignon after the withdrawal of French support. This council was intended to anticipate the action of the council to meet shortly after at Pisa (in 1409), in order to terminate the long-continued schism of the Church. The Council of Perpignan was attended only by a few French and Spanish ecclesiastics, and they quitted the council when they found Benedict stubbornly refusing to resign the pontifical honors. No action was taken by the council worthy of notice. See BENEDICT XIII (*a*).

Perrache, MICHEL, a French sculptor, was born at Lyons in 1685. At the age of sixteen he visited Italy for improvement, and also went to Flanders, where he executed a number of sculptures for a church at Malines, and was honored with the freedom of the city. In 1717 he returned to France and settled at Lyons, where he practiced the art for many years, and executed a variety of sculptures for the churches and gardens. He died in 1750. See Spooner, *Biog. Hist. of the Fine Arts*, ii, 676, 677.

Perrault, NICOLAS, a French theologian, was born in Paris about 1611. Having been received doctor of the Sorbonne in 1652, he was one of the seventy doctors excluded with Arnauld on the charge of Jansenism, Jan. 31, 1656. Perrault died at Paris in 1661. He published only, *La Morale des Jésuites, extraites fidèlement de leurs livres imprimés avec l'approbation et permission des supérieurs de leur Compagnie* (Mons, 1667, 4to, and 1669, 3 vols. 16mo):—three *Lettres* to Dr. Haslé against signing the *Formulary*, printed with the responses of the latter in a collection of pieces upon the *Formulary*, the bulls and constitutions of the popes. See Moreri, *Dict. Hist.* s. v.; Nicéron, *Mém.* vol. xxxiii, s. v.—Hoefer, *Nouv. Biog. Générale*, xxxix, 626.

Perrenot de Granvelle, ANTOINE DE, a noted French cardinal, was born at Besançon, Aug. 20, 1517; studied at the universities of Paris, Padua, and Louvain, and at twenty-three became bishop of Arras. Having exhibited great executive talent at the Council of Trent, he was made councillor of state, and upon the death of his father, Nicolas Perrenot, the prime-minister of Charles V, was himself elevated to that position. He

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soon acquired much distinction, and became known all over the Continent. After the accession of Philip II, Perrenot continued in the premiership, but at the same time received recognition for his valuable services to the Church by being made in 1560 archbishop of Malines, and in 1561 a cardinal. In 1565 he was called to Rome to assist the conclave in the election of pope Pius V. In 1570 he was instrumental in effecting a treaty against the Turks, which so benefited Naples that he was named viceroy of that territory. In 1584 he was elected archbishop of Besançon, and he thereupon resigned the see of Malines. He died at Madrid Sept. 21, 1586. Cardinal Perrenot was one of the most eminent men of his time. He was marvellously successful in all that he undertook. In the State and in the Church he exhibited the same aptitude and power, and developed his plans to perfection. Besides, he was a good man, and sought not to gratify a selfish ambition, but to labor for his fellows and the religious faith he himself honestly avowed. He was a general favorite among his contemporaries, as is evinced by the many works that were dedicated to him by his many friends and protégés. Cardinal Perrenot was too busy to write many books; but his letters, which have been collected in 33 vols., with memoir, are much valued for the light they throw on the history of Charles V and on the beautiful character of the cardinal himself. See Courchetet, *Hist. du Card. Perrenot de Granvelle* (Par. 1761); Robertson, *Hist. of Charles V;* Prescott, *Hist. of Phil. II;* Schiller, *Gesch. d. Niederlande*, vol. i, pt. ii, ch. i. (J. H. W.)

Perrier, François, a French painter, was born at Macon, Burgundy, about 1590. His father was a goldsmith, and instructed him in the elements of design, but was unwilling that he should become a painter. Opposed in his wishes, young Perrier left his native place, and, being without means of a livelihood, he became the conductor of a blind mendicant who was travelling to Italy, and in this way succeeded in reaching Rome. On arriving there he was employed by a picture-dealer to copy several paintings, and some of his copies were shown to Lanfranco, who encouraged him to persevere and admitted him to his school. After several years' residence at Rome, Perrier returned to France and passed some time at Lyons, where he painted the *Decollation of St. John*, a *Holy Family*, and other works for the cloister of the Carthusians. Not content with a provincial field for the exercise of his abilities, Perrier went to Paris, and associating himself with Vouet, was employed by him to paint from his design the chapel of the château de Chilly. Meeting with little encouragement, he revisited Italy in 1635, and applied himself to engraving the principal antique statues and bass-reliefs, also a number of plates after the Italian masters. After the death of Simon Vouet he returned to Paris in 1645, and was commissioned to paint the walls of the Hôtel de la Vrillière (now the Bank of France). His pictures evince great warmth of imagination, but the design is often incorrect, the airs of his heads lack elegance and dignity, and his coloring is too dark. Perrier was a member of the Academy, and died at Paris, according to D'Argenville, in 1650. There are a number of etchings by him, incorrectly and negligently designed, and executed in a slight, hasty style, usually marked *Paria*, or with his monogram. Among them are the following: A set of one hundred prints from antique statues, published at Rome; a set of fifty taken from the ancient bass-reliefs; ten plates of the *Angels* in the Farnesina, after Raffaelle; two plates of the *Assembly of the Gods*, and the *Marriage of Cupid and Psyche*, from the paintings by Raffaelle in the Farnesina; the *Communion of St. Jerome*, after Agos. Caracci; the *Flight into Egypt*, after Agos. Caracci; the *Nativity*, after S. Vouet, and the *Portrait of Simon Vouet*. Among subjects from his own designs are, the *Holy Family, with St. John playing with a Lamb;* the *Crucifixion* (inscribed Franciscus Perrier, Burgundy, pinx. et scul.); *St. Roch curing the People afflicted with the Plague;* the *Body of St. Sebastian supported by two Saints*. See Spooner, *Biog. Hist. of the Fine Arts*, ii, 677.

Perrier, Guillaume, a painter and engraver, nephew and scholar of the preceding, flourished about the middle of the 17th century, and died in 1655. His works are executed in the style of his uncle. Among his principal pictures are those in the sacristy of the Minims at Lyons, where he had taken refuge, having killed his antagonist in a duel. There are a few etchings by him in the style of François Perrier, among which are an emblematic subject, the *Portrait of Lazarus Meyssonier*, the *Death of the Maydalen*, and the *Holy Family*. See Spooner, *Biog. Hist. of the Fine Arts*, ii, 678.

Perrimezzi, Giuseppe-Maria, a learned Italian prelate, was born Dec. 17, 1670, at Paula, Calabria. He joined the Order of the Minims, and acquired, by his preaching and his writings, a considerable reputation. He became successively provincial of his order and a member of the Holy Office and of the Congregation of the Index. In 1707 he was made bishop of Scala and Ravello, whence he was transferred in 1714 to the diocese of Oppida. He received from pope Benedict XIII, who honored him with particular esteem, the title of archbishop of Bostra *in partibus*, and then fixed his residence at Rome. He died in that city in 1740. We have thirty works of his, among which the following are worthy of notice: *Panegirici* (Rome, 1702–3, and Naples, 1722, 4 vols. 12mo):—*Vita di S. Francisci de Paula* (Rome, 1707, 2 vols. 4to):—*Vita di Niccolo di Longobardi* (ibid. 1713, 4to):—*Ruggionamenti pastorali* (Naples, 1713–21, 6 vols. 4to):—*Decisioni academiche degl' Infecundi* (ibid. 1719, 2 vols. 12mo):—*In sacram de Deo scientiam dissert. selectæ* (ibid. 1730–33, 8 vols. fol.):—*Vita del J. Antonio Torres* (ibid. 1733, 4to). See Tipaldo, *Biogr. degli Italiani illustri*, vol. viii.—Hoefer, *Nouv. Biog. Générale*, xxxix, 644.

Perrincheif, Richard, a noted English divine, was born near the opening of the 17th century, and was educated at Cambridge University. He was made prebend of Westminster in 1664, prebend of London in 1667, and archdeacon of Huntingdon in 1670. He died in 1673. He published, *Sermon* (Lond. 1666, 4to):—*Discourse on Toleration* (1667, 4to):—*Indulgence not justified*, against Dr. John Owen's *Peace Offering;* and two works of a semi-political character, evincing hatred of the Puritans and decided leaning towards the cause of king Charles I. See Allibone, *Dict. of Brit. and Amer. Authors*, s. v.

Perrine, Matthew la Rue, D.D., a Presbyterian minister, was born at Freehold, Monmouth County, N. J., May 4, 1777. He entered the College of New Jersey in 1794, graduated in 1797, and was licensed to preach by the Presbytery of New Brunswick Sept. 18, 1799. In May, 1800, he was appointed a missionary; on June 24 following he was ordained as an evangelist, and on June 15, 1802, he was installed pastor of the Church at what was then called Bottle Hill, but is now Madison, N. J. After some other changes he was finally installed pastor of the Spring Street Church, New York City, Oct. 31, 1811, which situation he filled until July 26, 1820, when the connection was dissolved at his request. In 1821 he was elected professor of ecclesiastical history and Church polity in the theological seminary at Auburn, and filled that station until his death, Feb. 11, 1836, acting also for two years as professor of theology, and frequently preaching in the chapel of the seminary and in the churches of the neighborhood. Dr. Perrine published, *Letters concerning the Plan of Salvation* (N. Y. 1816):—*Sermon before a Female Missionary Society in New York* (1817):—and an *Abstract of Biblical Geography* (Auburn, 1835).—Sprague, *Annals of the Amer. Pulpit*, iv, 237 sq.

Perron, Jacques Davy du, an eminent Roman Catholic prelate, distinguished for his learning and influence, was descended from ancient and noble fami-

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lies on both sides. His parents, having been educated in the principles of Calvin, retired to Geneva; and settled afterwards in the canton of Berne, where he was born, Nov. 25, 1556. His father, who was a man of learning, instructed him till he was ten years of age, and taught him mathematics and Latin. Young Perron seems afterwards to have built upon this foundation by himself; for, while his parents were tossed about from place to place by civil wars and persecutions, he applied himself entirely to study. He learned Greek and philosophy, beginning the latter study with the logic of Aristotle, thence passing to the orators and poets; and afterwards applied himself to the study of the Hebrew language, which he attained so perfectly that he read without points, and lectured on it to the ministers. In the reign of Henry III, after the Pacification with the Huguenots, his parents returned to France, and shortly after young Du Perron was (in 1576) introduced to the king, as a prodigy of parts and learning. His controversial talents were very great, so that none dared dispute with him, although he made many challenges to those who would have been glad to attack him. At the breaking up of the states he came to Paris, and mounted the chair in the habit of a cavalier, in the grand hall of the Augustines, where he held public conferences upon the sciences. He set himself afterwards to read the "Sum" of St. Thomas Aquinas, and cultivated a strict friendship with Philip Desportes, abbot of Tiron, who put him into his own place of reader to Henry III. Perron is said to have lost the favor of this prince in the following manner: One day, while the king was at dinner, he made an admirable discourse against atheists; with which the king was well pleased, and commended him much for having proved the being of a God by arguments so solid. But Perron, whose spirit of policy had not yet got the better of his passion for shining or showing his parts, replied, that "if his majesty would vouchsafe him audience, he would prove the contrary by arguments as solid;" which so offended the king that he forbade him to come into his presence. Perron recovered himself, however, from this fall. The reading of St. Thomas had engaged him in the study of the fathers, and made him particularly acquainted with Augustine's writings, so that he devoted himself wholly to divinity, and resolved to abjure Protestantism. Having discovered, or rather pretended to discover, many false quotations and weak reasonings in Du Plessis-Mornay's *Treatise upon the Church*, he instructed himself thoroughly in controverted points, and made his abjuration. He now labored for the conversion of others, even before embracing any ecclesiastical function, which occurred in 1577. By these arts and his uncommon abilities he acquired great influence, and was selected to pronounce the funeral oration of Mary queen of Scots in 1587. Some time after he wrote, by order of the king, *A Comparison of Moral and Theological Virtues;* and two *Discourses*, one upon the *soul*, the other upon *self-knowledge*, which he pronounced before that prince. After the murder of Henry III he retired to the house of cardinal de Bourbon, and labored more vigorously than ever in the conversion of the Reformed. He brought a great number of them back to the Church, among whom was Henry Spondanus, afterwards bishop of Pamiez; as this prelate acknowledges, in his dedication to cardinal Du Perron of his "Abridgment of Baronius's Annals." This conversion was followed by several others; and among them he claimed the agency in the conversion of Henry IV, before whom he had held at Nantes a famous dispute with four ministers, which resulted in his appointment to the bishopric of Evreux, that he might be capable of sitting in a conference which the king convened for religious matters. Perron attended with the other prelates at St. Denis, and is supposed to have contributed more than any other person to the conversion of that great prince. After this, Perron was sent with Mr. D'Ossat to Rome, to negotiate Henry's reconciliation to the holy see; which at length he effected, to the satisfaction of the king, but not of his subjects—that part of them at least who were zealous for Gallican liberties, and thought the dignity of their king compromised upon this occasion (see Jervis, i, 203 sq.). Du Perron stayed a whole year at Rome, was there consecrated to his holy office by cardinal De Joyeuse, archbishop of Rouen, Dec. 27, 1595, and then returned to France; where, by such kind of services as have already been mentioned, he advanced himself to the highest dignities. He wrote and preached and disputed against the Reformed; particularly against Du Plessis-Mornay, with whom he had a public conference in 1600, in the presence of the king, at Fontainebleau. (See for an account, Jervis, i, 218 sq.) The king resolved to make him grand almoner of France, to give him the archbishopric of Sens, and wrote to Clement VIII to obtain for him the dignity of a cardinal, which that pope conferred on him, in 1604, with singular marks of esteem. The indisposition of Clement made the king resolve to send the French cardinals to Rome; where Du Perron was no sooner arrived than he was employed by the pope in the congregations. He had a great share in the elections of Leo X and Paul V. He became a most devoted advocate of the ultramontane doctrine and a powerful champion of papal interests. In the many anxious questions which arose Du Perron's decisions always carried great weight. Thus he assisted in the congregations upon the subject of Grace, and the disputes which were agitated between the Jesuits and the Molinists; and it was principally upon his advice that the pope resolved to determine nothing with respect to these questions. He was sent a third time to Rome, to accommodate the differences between Paul V and the republic of Venice; but his health not permitting him to stay long, he was recalled to France. After the murder of Henry IV, which happened in 1610, Du Perron devoted himself entirely to the court and see of Rome, and prevented any action in France which might displease it or hurt its interests. He rendered useless the *arrêt* of the Parliament of Paris against the book of cardinal Bellarmine; and favored the infallibility of the pope, and his superiority over a council, in a thesis maintained in 1611 before the nuncio. He afterwards held a provincial assembly, in which he condemned Richer's book "concerning ecclesiastical and civil authority:" and, being at the assembly of Blois, he made a harangue to prove that they ought not to decide questions of faith. He was one of the presidents of the assembly of the clergy which was held at Roan in 1615; and made harangues to the king at the opening and closing of that assembly, which were much applauded. This was the last shining action of his life; for after this he retired to his house at Bagnolet, and employed himself wholly in revising and putting the last hand to his works. He set up a printing-house there, that he might have them published correctly; in order to do which he revised every sheet himself. He died at Paris Sept. 5, 1618. Cardinal Du Perron was a man of great abilities; had a lively and penetrating wit, and a special talent for making his views appear reasonable. He delivered himself upon all occasions with great clearness, dignity, and eloquence. He had a prodigious memory, and had studied much. He was very well versed in antiquity, both ecclesiastical and profane; and had read much in the fathers, councils, and ecclesiastical historians, of which he knew how to make the best use against his adversaries. He was very powerful in dispute, so that the ablest ministers were afraid of him; and he always confounded those who had the courage to engage with him. He was warmly attached to the see of Rome, and strenuous in defending its rights and prerogatives; and therefore it cannot be wondered at that his name has never been held in

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high honor among those of his countrymen who have been accustomed to stand up for Gallican liberties.

The works of Du Perron, the greatest part of which had been printed separately in his lifetime, were collected after his death, and printed at Paris (1620 and 1622) in 3 vols. folio. The first volume contains his great *Treatise upon the Eucharist*, against that of Du Plessis-Mornay. The second, his *Reply to the Answer of the King of Great Britain*, which originated as follows: James I of England sent to Henry IV of France a book, which he had written himself, concerning differences in religion. Henry put it into the hands of Du Perron's brother, who informed his majesty, from what the cardinal had observed to him, that there were many passages in that book in which the king of England seemed to come near the Catholics; and that it might be proper to send some able person, with a view of bringing him entirely over. Henry, taking the advice of his prelates in this affair, caused it to be proposed to the king of England whether or not he would take it in good part to have the cardinal Du Perron sent to him? who returned for answer that he should be well pleased to confer with him, but for reasons of state could not do it. Isaac Casaubon, however, a moderate person among the Reformed, who had had several conferences with Du Perron about religion, and who seemed much inclined to a reunion, was prevailed on to take a voyage into England; where he spoke advantageously of Du Perron to the king, and presented some pieces of poetry to him, which the cardinal had put into his hands. The king received them kindly, and expressed much esteem for the author; which Casaubon noticing to Du Perron, he returned a letter of civility and thanks to his Britannic majesty; in which he told him that, "except the sole title of Catholic, he could find nothing wanting in his majesty that was necessary to make a most perfect and accomplished prince." The king replied that, "believing all things which the ancients had unanimously thought necessary to salvation, the title of Catholic could not be denied him." Casaubon having sent this answer to Du Perron, he made a reply to it in a letter, dated July 15, 1611, in which he sets forth the reasons that obliged him to refuse the name of Catholic to his Britannic majesty. Casaubon answered in the name of the king to all the articles of his letter; to which the cardinal made a reply, which constitutes the bulk of the second volume of his works. The third contains his miscellaneous pieces; among which are, *Acts of the Conference held at Fontainebleau against Du Plessis-Mornay;* moral and religious pieces in prose and verse, orations, dissertations, translations, and letters. A fourth volume of his embassies and negotiations was collected by Cæsar de Ligni, his secretary, and printed at Paris in 1623, folio; but these have not done him much honor, as they do not show that profound reach and insight into things with which he is usually credited. There were also published afterwards, under his name, *Perroniana*, which, like most of the *ana*, is a collection of puerilities and impertinences. See Jervis, *Ch. Hist. of France*, i, 203, 216 sq., 219 sq., 279; Ranke, *History of the Papacy in the 16th and 17th Centuries*, vol. i (see Index in vol. ii); *Gen. Biogr. Dict.* s. v.; Dupin, *Bibliothèque des Auteurs eccles. 17th Siècle*, s. v. (J. H. W.)

Perrone, *Cardinal.* See PERRON.

Perrone, GIOVANNI, a noted Italian Jesuit, one of the ablest of modern Romanist theologians, was born in 1794, in Chieri, Piedmont. After studying in the college of his native city, he finished his theological course in the University of Turin, where he was finally received doctor. At the age of twenty-one he went to Rome, and entered the Society of Jesus. After one year of novitiate, he was sent to Orvieto to teach dogmatic and moral theology to the students of the society, to whom were added the pupils of the Germanic college. Being ordained priest, he taught in the Roman college, and was appointed, in 1830, rector of the college of Ferrara, from whence he was recalled, in 1838, to resume the teaching of theology in the Roman college. In 1848, at the time of the Roman revolution, he went to England for safety, and only returned to Rome in 1850. Three years afterwards he was made rector of all the Roman colleges. Father Perrone, who, with father Passaglia, is counted among the greatest theologians of Italy, thereafter took his seat in the congregation of bishops and regulars, and in the provincial councils, and was charged with the revision of the books of the Eastern churches. He was also counsellor to the Propaganda, and the Ritual committee, etc. Indeed, Perrone was in scientific and literary relations with the most distinguished savans of Europe. He died at Rome in 1875. His works amount to more than sixty, and have been translated into Latin, French, German, English, and Armenian. The principal are, *Prælectiones theologicæ* (Rome, 1835, 9 vols. 8vo). This work has had more than twenty-five editions, and the different treatises of which it is composed have been translated into French and German. An abridged edition of it was made (ibid. 1845, 4 vols. 8vo), and was followed by seventeen others:—*Synopsis historiæ theologiæ cum philosophia comparatæ* (ibid. 1845, 8vo):—*De immaculato B. V. Mariæ conceptu, an dogmatico de certo definiri possit* (ibid. 1847, 8vo); several editions in German, French, and Dutch:—*Analyse et Considérations sur la Symbolique de Moehler* (ibid. 1836, 8vo):—*Il Hermesianismo* (ibid. 1838, 8vo); translated into French and Latin:—*Analyse et Réflexions sur l'Histoire d'Innocent III*, by Fréd. Hurter (ibid. 1840, 8vo):—*Il Protestantismo* (ibid. 1853, 3 vols. 8vo); translated into French by the abbé A. C. Peltier (Paris, 1854. 3 vols. 8vo). See F. Ed. Chassay, *Notice sur la Vie et les Écrits du R. P. Perrone*, at the beginning of the last work quoted.—Hoefer, *Nouv. Biog. Générale*, s. v.

Perronet, Charles, a Wesleyan preacher in the days of the founder of Methodism, and one of the companions of the Wesleys, was born about 1720 at Shoreham, England, where his father was then vicar. He was educated at Oxford University, and was intended for the ministry in the Church Establishment. But becoming interested in the Wesleyan movement, like his brother Edward and his father, Charles accompanied Charles Wesley in 1747 to Dublin, and travelled for more than half a year over Ireland. This was his initiation into the itinerant ministry, and he became a most efficient helper in the Wesleyan cause. When Charles Perronet joined the Conference we have been unable to determine. His name does not appear in the appointments or minutes even as late as 1753, but as many of Wesley's assistants did not join the itinerant ranks, it is possible that Perronet simply labored as the opportunity opened. In 1755, at the twelfth Conference, e. g., there were present 63 preachers, who are subdivided into three classes; the first is a list of 34 names, beginning with John and Charles Wesley, headed "Our present itinerants are." The second is a list of 12 names, headed "half itinerants;" the third contains 14 names, who are called "our chief local preachers." "These half itinerants," says Smith (*Life of Wesley*, p. 288), "were unquestionably men who gave themselves up to travel under Wesley's direction." Charles Perronet must have belonged to this class. In 1776 we find the death of Charles Perronet recorded, and he is spoken of as an itinerant Methodist preacher of "more than twenty years' faithful service." "He was a living and a dying witness of the blessed doctrine he always defended — entire sanctification. 'God,' he said shortly before his death, 'has purged me from all my dross; all is done away. I am all love.'" See *Arminian Mag.* 1871, 529; Stevens, *Hist. of Methodism*, ii, 260. (J. H. W.)

Perronet, Edward, was the son of Vincent Per-

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ronet (q. v.), and for some time the associate of the Wesleys. In Charles Wesley's diary he appears under the affectionate nickname of "Ned." In college Perronet figured as one of the poetic trio beside John and Charles Wesley. In 1746 he travelled with Charles Wesley in the north of England, and was then initiated into the persecutions and other trials of an itinerant preacher's life in early Methodism. Stevens says that "Perronet showed good courage, and sometimes intercepted blows and missiles aimed at Wesley by receiving them himself." In 1748, at the fifth Annual Conference, we find Perronet's name recorded as an itinerant member. Shortly after, however, he ceased to travel with the Wesleyans, having taken exception to Wesley's adherence to the Church. He was for a while employed by lady Huntingdon, and preached successfully at Norwich, Canterbury, and other places, but from her views of the Church he also differed so widely that he quitted her connection likewise, and became the pastor of a Church of Dissenters at Canterbury. He died in 1792. His last words were, "Glory to God in the height of his divinity; glory to God in the depth of his humanity; glory to God in his all-sufficiency! Into his hands I commit my spirit." He was the author of an anonymous poem called the *Mitre*, one of the most cutting satires on the National Establishment that has ever been written. It was suppressed, after it was in print, by the influence of John Wesley, it is thought, though he himself in later life said, "For forty years I have been in doubts concerning that question, 'What obedience is due to heathenish priests and mitred infidels?'" Charles Wesley was shocked at the poem, and declared it to be lacking in wit and of insufferable dulness, but his feeling as a churchman may have dimmed his sight as a critic. Perronet, however, it must be acknowledged, is severe, even though it be considered that in his day there was much to provoke his satirical genius. He wrote also several small poems, chiefly on sacred subjects, and hymns, published by request of his friends, and entitled *Occasional Verses, Moral and Sacred, published for the Instruction and Amusement of the candidly Serious and Religious* (1785). But that which has given him his place in the memory and gratitude of the Christian world is his hymn entitled *The Coronation*, beginning, "All Hail the power of Jesus' name." This hymn was in some measure the product of the times in which Perronet lived. They were times made memorable by the wonderful victories gained for the Gospel of Jesus Christ. See Stevens, *Hist. of Methodism* (see Index in vol. iii); Christopher, *Epworth Singers*, ch. ix. (S. S.)

Perronet, Vincent, an English divine of the 18th century, noted for his association with the Wesleys, and the service he rendered to Methodism in the days of its first establishment, was born of Swiss-French parentage about 1700. He was educated at Oxford University. After taking holy orders, he was given the parish of Sandwich, Kent, where he remained about nine years, when he was presented to the vicarage of Shoreham. While in this position, two of his sons (Charles and Edward), who were students at Oxford, became intimately associated with the Wesleys, their classmates. Thus the vicar of Shoreham himself conceived a lively interest in the Oxford movement, and when in 1746 John Wesley met vicar Perronet, he found in him a true friend, a warm admirer, and a most confidential counsellor. Charles Wesley called him the "archbishop of Methodism." He welcomed the travelling evangelists into his own church, though his parishioners mobbed them. When Charles Wesley first appeared in his pulpit, they "roared, stamped, blasphemed, rang the bells, and turned the church into a bear-garden." Their hostility was subdued, however, and when John Wesley arrived, soon after, he preached without interruption. Perronet adopted their strongest views of personal religion, and wrote several pamphlets in defence of Methodism, and even went so far in his enthusiasm as to send forth this declaration: "I make no doubt that Methodism is designed by Providence to introduce the approaching millennium." Wesley dedicated to him the *Plain Account of the People called Methodists*. For nearly forty years the vicarage of Shoreham was a frequent and endeared refuge to both the great leaders, and the Shoreham church virtually a Methodist chapel. Vicar Perronet died May 9, 1785. He was a man of saintly piety, and "was entitled on various accounts," says a Calvinistic Methodist authority, "to a conspicuous place among the brightest ornaments of the Christian Church in the last century" (*Life and Times of the Countess of Huntingdon*, i, 387). He published *A Vindication of John Locke from the Charge of giving Encouragement to Scepticism* (Lond. 1736, 8vo):—*A Second Vindication* (1738, 8vo):—*Some Enquiries chiefly relating to Spiritual Beings* (Lond. 1740, 8vo):—*An Affectionate Address to the People called Quakers* (ibid. 1747, 8vo), and his defences of Methodism (1740-53). See Jackson, *Centenary of Methodism*, ch. v; *Wesleyan Mag.* 1858, p. 484; Stevens, *Hist. of Methodism*, i, 25 sq.; ii, 259 sq. (J. H. W.)

Perrot, Charles, a Protestant minister, was born in 1541. He was the son of a counsellor in the Parliament of Paris, but embraced the Reformed doctrines and retired to Geneva, where he was provided with a place as pastor in 1567. Besides, he ably fulfilled the duties of rector of the academy and professor of theology. What rendered him especially commendable was the courage with which he preached religious tolerance. He died in Geneva Oct. 15, 1608. He became suspected by the theologians of the Calvinistic school, who persuaded the council to forbid the printing of the works which he had composed, among others the treatises *De la Foi* and *De extremis in Ecclesia Vitandis*.—Hoefer, *Nouv. Biog. Générale*, s. v.

Perrot, John, a preacher of the Society of the Friends, noted as a schismatic, flourished in the 17th century. He was an associate of George Fox for a while, but differing from that good man, Perrot, with a number of followers, branched off into an independent relation. He was an eccentric man, and inaugurated many impracticable measures. Thus, e. g., he went to Rome "to convert the pope," and was imprisoned by the Inquisition at Rome. While in confinement he wrote *Epistles to the Romans*, of which Southey says, "This book is the most frantic I ever saw." See *Southey's Life and Corresp.* ch. ix.

Perrot, Paul, *Sieur de La Salle*, nephew of Charles Perrot, was a writer who flourished in the 16th century. He was educated at Oxford, and published several works which testify to his great piety. Of these we mention, *La Gigantomachie, ou Combat de tous les Arts et Sciences* (Middleburg, 1593, 8vo):—*Tableaux sacrés* (Frankf. 1594, 8vo), extracts from the Old Testament in verse:—and *Le Trésor de Salomon, en Quatrains et Sonnets* (Rotterdam, 1594, 12mo). According to Bayle, he had worked upon the famous *Catholicon d'Espagne*. One of his sons was the translator, Nicolas Perrot. See Bayle, *Dict. Hist. et Crit.*; Patru, *Vie de Perrot d'Ablancourt*, in his *Œuvres*; Senebier, *Hist. Littér. de Genève*; Haag, *La France Protestante*.—Hoefer, *Nouv. Biog. Générale*, xxxix, 652.

Perry, Benjamin Franklin, a minister of the Methodist Episcopal Church, South, was born of pious parentage in Talbot Co., Ga., Feb. 13, 1836. He was early converted, and dedicated himself to the service of God. In 1853 he became a student at Emory College, Va., where he graduated in 1855, taking the first honor of his class, and about that time he was licensed to preach. In 1856 he received his first appointment in the Texas Conference. In 1861 he filled the Austin Station with great credit to himself. At the outbreak of the civil war he determined, after removing his family

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to Alabama, where they would be better cared for, to enter the Southern army as chaplain. He thus spent the eventful years of 1862 and 1863, sharing the hardships of the Vicksburg siege. Having resigned his chaplaincy, he was appointed, in 1864, a missionary to Johnson's army. In 1865, after the close of the war, he returned to the itinerant ranks; was transferred to the Montgomery Conference, and stationed at Lowndesboro, the appointment of which he held at the time of his death. He was also for two years in charge of the Female College. His health began to decline about June 1, 1868. He refused to rest, though it was manifest that he was overtaxing his strength. About the last of July he was compelled to desist. He died Sept. 23, 1868. In his last hours he was exultant in Christ's atonement. See *Minutes of the Annual Conf. of the M. E. Church, South*, p. 229, 230.

Perry, Gardner Braman, D.D., a Presbyterian divine, was born in Norton, Mass., Aug. 9, 1783. He received a very careful academical training, and entered Brown University in the fall of 1800; after two years' study he left, and entered Union College, Schenectady, N. Y., where he graduated in 1804. After teaching for one year as principal of Ballston Academy, N. Y., in 1806 he was elected tutor in Union College, where he remained three years. Here he studied theology under Rev. Dr. Nott, and, taking charge of an educational institution at Kingston, N. Y., he resumed teaching, which he continued five years. In the mean time he was licensed, in March, 1812, by Albany Presbytery. In 1814 he was ordained pastor of the Second Congregational Church at Groveland, Mass., where he remained as pastor for forty-five years. Though pastor of a Congregational Church, he was a member of the Presbytery. He was one of the original members of Newburyport Presbytery, preached the sermon at its organization in October, 1826, and was a commissioner from that Presbytery to the General Assembly in 1834. After the dissolution of Newburyport Presbytery he joined Londonderry Presbytery, which he represented in the Assembly in 1849. This relation existed until his death, Dec. 20, 1859. Dr. Perry was a Christian gentleman of the highest refinement and taste. His vast stores of general information rendered him a conversationalist of a high order. He was interested in all public movements, an earnest advocate of the temperance reformation, and ever zealous in the cause of education. He published a *History of the Town of Bradford;* also a number of sermons. See Wilson, *Presb. Hist. Almanac*, 1861, p. 105. (J. L. S.)

Perry, James H., D.D., a noted minister of the Methodist Episcopal Church, was born in Ulster Co., N. Y., in 1811. His education commenced at an early age, and he made rapid progress in his studies until he was prepared to enter as a cadet at the Military Academy at West Point. Becoming strongly interested in the cause of Texan independence, he resigned his position in the academy in the third year of his connection with it, and, accepting the appointment of colonel in the service of Texas, proceeded to raise a regiment in New York, and then embarked and reached Texas in time to participate in the battle of San Jacinto, which resulted in the defeat of Santa Anna and the establishment of Texan independence. Upon his return from Texas he settled with his family in Newburgh, N. Y. By invitation of his sister, a member of the Methodist Episcopal Church, he was induced to attend a love-feast, where the strange but consoling truths of experimental religion excited his attention. At an early moment he disclosed his feelings to the Rev. Seymour Landon, then pastor of the Church. The result was his profession of religion, and he united with the Church on probation. Shortly after he felt called of God to the work of the holy ministry. In 1838 he joined the New York Conference, and was appointed to Burlington and Bristol Circuit, Connecticut. During his ministry, which lasted without interruption from 1838 to the year of his death, he filled many of the first appointments in the New York and New York East Conferences. He was a delegate to the General Conference of 1856. Shortly after the breaking out of the late civil war, Dr. Perry, believing it to be his duty to give his country the benefit of his military experience, accepted the command of the Forty-eighth Regiment of New York Volunteers. He was ordered to Annapolis, from whence he embarked for the South, and rendered eminent services to the United States army. After the fall of Pulaski he was put in command, and in this fort he died of apoplexy, June 18, 1863. As a preacher Dr. Perry "was calm and impressive. He kept constantly in view the great ends of preaching—the conversion of sinners and the building up of believers in the faith. In debate he was dexterous and cogent. No matter what might be the topic of controversy, he was an able advocate and a formidable opponent. His ability as a logician and his tact as a debater made him naturally a leader upon the floor of Conference. His brethren who adopted his views of Church administration relied unhesitatingly upon his sagacity, and followed his suggestions with confidence. His well-known kindness of disposition subjected him to constant calls to appear as advocate in behalf of parties who were, or were likely to be, brought under Conference censure. The services rendered by him at such times were purely disinterested. In his attachments Dr. Perry was firm and constant. He grappled his friends to him with 'hooks of steel.' His character was so positive that he was incapable of indifference; he liked or disliked decidedly, and with all the force of a strong nature. His ministry was fruitful of good." See *Minutes of Conf.* 1863, p. 65, 66; Smith, *Memoirs of N. Y. and N. Y. East Conf.* p. 256-262; Appleton, *Annual Cyclop.* 1863. (J. H. W.)

Perry, Joseph, a Congregational minister, was born about 1733, and was educated at Harvard College, class of 1752. He entered the holy ministry, and became minister of East Windsor, Conn., where he died in 1783. He published, *Sermon on the Death of R. Wolcott* (1763):—*Sermon on the Death of N. Hooker* (1771):—*Election Sermon* (1775).

Perry, Solomon C., a minister of the Methodist Episcopal Church, was born in what is now called East Attleborough, Mass., May 27, 1807. His parents were members of the Congregational Church, and exceedingly rigid in their theological creed and strict in their morals. His early education was such as a New England rural neighborhood and the times afforded. He passed his youth mostly with his father on the farm. When quite a young man he was awakened to the dangers of an unregenerated state, and, encouraged by an uncle who was a Methodist preacher, began to attend Methodist meetings. To do this, however, he had to travel seven miles, there being no Methodist church within that distance from his father's house. It was while making this journey on a certain occasion that he was converted. Soon after he felt called of God to preach, and attached himself as a student to the Wilbraham Academy, then under the care of the late Dr. Fisk. At the termination of his preparatory course he entered, a year in advance, Brown University, under the presidency of Dr. Wayland. After his graduation he taught at Swinburn's Academy, a very flourishing institution at the time, in the village of White Plains, N. Y. He was licensed as a local preacher. He joined the New York Conference in 1838, and his successive fields of labor were, for the years 1838, 1839, Yonkers; 1840, Durham and Middlefield; 1841, Stratford and Bridgeport; 1842, Bridgeport; 1843, Bushwick; 1844, 1845, Peekskill; 1846, 1847, New York, Twenty-seventh Street; 1848, 1849, Yonkers and Kingsbridge; 1850, 1851, New York, Fiftieth Street; 1852, Red Hook; 1853, 1854, Salisbury; 1855, 1856, Yorkville; 1857, 1858, Tremont; 1859, Washington Heights. In the year 1860 he was made supernumerary, and in 1861 he was superan-

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nuated, in which relation he continued until the time of his death, March 6, 1872. "Mr. Perry was a sound theologian, an excellent preacher, an earnest Christian, and in every sense a safe, conservative man. The transparency and purity of his character were singular and distinctive. In his death the ministry has lost one of its most faithful laborers, the Church has been deprived of the presence and influence of one who was devoted to her interests, and whose uniform consistency and integrity reflected upon her the greatest credit: and the fragrance of his good name and exemplary life will ever be grateful to our memories and yield us unceasing satisfaction" (*N. Y. Christian Advocate*, May 23, 1872). (J. H. W.)

Perse, WILLIAM, an English divine, flourished in the second half of the 17th century. He was educated at Cambridge University, and was made fellow of his alma mater, the King's College, Cambridge. After taking holy orders he was presented to the living of Malton and the rectory of Hesterton, Yorkshire. He published *Sermon on Acts xxii*, 3, which he preached to the Eaton scholars (Lond. 1682, 4to).

Persecution is any pain or affliction which a person designedly inflicts upon another. In its variability it is threefold: (1.) *Mental*, when the spirit of a man rises up and malignantly opposes another; (2.) *Verbal*, when men give hard words and deal in uncharitable censures; (3.) *Actual* or *open* by the hand; such as the dragging of innocent persons before the civil tribunal. In its more restricted sense, *persecution for conscience' sake* concerns us here only in so far as it has occurred within the Church, or the Church has been the guilty party. The Church of Christ, in her *purity*, knows nothing of *intolerance*, and therefore can *never* be guilty of persecution. Indeed, the unlawfulness of persecution for conscience' sake, under the New-Testament dispensation, must appear plain to every one that possesses the least degree of Christian thought or feeling. "To banish, imprison, plunder, starve, hang, and burn men for religion," says the shrewd Jortin, "is not the Gospel of Christ; it is the Gospel of the devil. Where persecution begins, Christianity ends. Christ never used anything that looked like force or violence except once; and that was to drive bad men out of the Temple, and not to drive them in." Yet would we not overlook that true religion is essentially aggressive and intolerant of error, inasmuch as it "earnestly contends for the faith," and therefore abhors indifferentism and syncretism, believing that their true source is not faith and charity, but the very opposite of these, Laodicean lukewarmness and tacit infidelity. Toleration of error on the part of the Church would render useless God's revelation of truth, would make God the abettor of error—would either destroy the Church as a society of believers, or contradict the divine order which establishes it as the way of salvation. But the Church as such uses only *spiritual* weapons—the earnestness of entreaty, the force of prayer, the terrors of conscience, the powers of the Gospel. Its punishments, too, are entirely spiritual censures, and the different degrees of excommunication. This is shown from the nature of religion in general and the spirit of Christianity in particular; from the constitution of the Church as a spiritual body; from the tenor of Scripture, which explains the compulsion of Luke xiv, 23 as being spiritual compulsion only; from Paul's language to Timothy, as 2 Tim. ii, 24, etc. (see Samuel Clarke's *Sermon against Persecution for Religion*, Serm. i, p. 659), and from the fathers (see Bp. Taylor's *Liberty of Prophesying*, § 14). For these very reasons, however, all *temporal* penalties inflicted by the Church as a spiritual body must be classed as persecution; for such penalties can be meted out only by a power either usurped or wrongfully given. The Church, being a spiritual society, has no power over the physical, i. e. the body. Its capital punishment is deliverance to Satan. It may impose penance, it may enjoin restitution, it may arbitrate, but these sentences it can enforce only by *spiritual* inducements. Coercive jurisdiction it has none; and if any such jurisdiction be assigned it, it becomes so far a minister of the civil authority which makes the assignation; and so far it leaves its own sphere and becomes a temporal power. Temporal pains and penalties belong only to the temporal power, which moves in the external sphere of overt acts, and does not deal with the will and conscience. The cause of this is that, inasmuch as Almighty God has put man's life into man's keeping, and intrusted him with goods, the society which is to have power over life and goods is not formed without man's concurrence. The Church, on the other hand, is not formed by man's consultation, nor can it be modified at man's pleasure. Man joins it by voluntary submission, without any power of altering its constitution. The Church, therefore, has no power over life and goods; for the power over these which God has once given he will not take away. The concurrence of men in the formation of civil society is properly considered by holding up the ideal of a social contract, a contract perpetually forming and modifying, as the mind of a nation expresses itself in law; and such ordinances of man are ratified by God's providence, which has worked also in their formation. Whence it is said, "Submit yourselves to every ordinance of man for the Lord's sake." Such compact, then, according to the religious state of those who make it, may be (1) a complete identity of the members of the Church and State; (2) or an established and preferred Church, with toleration in different degrees for other religious bodies (Jeremy Taylor, e. g., advocated toleration for all those who accept the Apostles' Creed); (3) or complete equality of all religious bodies. Any one of these positions the Church of Christ may hold. In any case it ought to retain distinctly its proper position as a society of divine institution in the world, but not of the world. Especially it ought not to usurp in the name of religion the powers and aims of the state law. There cannot be a greater mistake in statesmanship than to confound the temporal and spiritual estates and jurisdictions. The Church as a spiritual body has nothing to do with the state. It continues its own course, neither intruding into the sphere of the state nor refusing to aid the state, but ever rejecting an alliance with the state. See CHURCH AND STATE. It is from dogmatism invested with political power, and authorized to use that power for the inculcation of its dogmas, that persecution is sure to spring, aye, really springs. The first community based on freedom of conscience was the Roman Catholic colony of Maryland; yet Roman Catholicism in Maryland was as dogmatic as in Spain. The great consequence from the principles we have tried to establish is that the temporal penalties spoken of can be inflicted only for overt acts. The compact of society does not profess to touch the mind. It leaves the will and conscience to the divine institution of the Church. Consequently for matters of opinion, for belief privately held, there can be no temporal penalty at all. The temporal penalty is outside the power of the Church; the private belief is outside the supervision of the state. We may therefore define persecution thus: the infliction of temporal penalties by the spirituality *as* the spirituality, or by the civil power for other than overt acts. Roger Williams has the honor of being the first in modern times who took the right ground in regard to liberty of conscience. It was he who, in 1642, cleared the subject from the subtleties of a thousand years of darkness, and held up to Christian abhorrence in all its forms the "Bloody Tenet" (as he justly called it) of persecution for conscience' sake. John Owen, John Milton, John Locke, and a host of later writers have followed in his steps. "Persecution for conscience' sake," says Dr. Doddridge, "is every way inconsistent; because, 1. It is founded on an absurd supposition that one man has a right to judge for another in matters of religion. 2. It is evidently opposite to that fundamental principle of

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morality that we should do to others as we could reasonably desire they should do to us. 3. It is by no means calculated to answer the end which its patrons profess to intend by it. 4. It evidently tends to produce a great deal of mischief and confusion in the world. 5. The Christian religion must, humanly speaking, be not only obstructed, but destroyed, should persecuting principles universally prevail. 6. Persecution is so far from being required or encouraged by the Gospel, that it is most directly contrary to many of its precepts, and indeed to the whole of it." See RELIGIOUS LIBERTY; TOLERATION.

Romanism has alone stood out in the Christian Church supplying an interpretation of the Scriptures which Protestantism has as steadfastly discarded. Popes and Church councils have repeatedly declared the extermination of heretics a duty, and pronounced execrable and damnable all opinions to the contrary; so much so that there is no doctrine whatever more absolutely asserted by the Church officially than this; and the moderate nominal Romanist who allows himself to dissent from it might just as well set his individual judgment against that of the Church upon any other article of its creed. The liberal Protestant must be told that the very central and fundamental conception of the Roman Catholic system must produce, as its natural and inevitable consequence, wherever it is dominant, those three great objects of sacerdotal ambition in the Middle Ages—persecution of recusants at home, propagation of the faith by force abroad, and the supremacy of the religious over the civil power. If these objects are but partially attainable in our modern world, it is because the principle itself has lost its power over the minds of men; half the world is anti-Catholic, and multitudes, who are Roman Catholics by birth and education, and who, in their indifference, are satisfied with the forms of the religion they have inherited, have never really imbibed its spirit. The doctrine of the Papacy is this: God has intrusted the salvation of mankind to the Church—that is, to the clerical order. This salvation is essentially effected by the administration of the sacraments. The spiritual dominion exercised by the Church extends by right over the whole world; every human creature belongs to it as much as he belongs to the civil society of which he is born a member, without any choice of his own, both the one and the other being established of God. Lastly, the great mission of the Church is to make this right a fact, by bringing the entire race to obedience to their spiritual advisers, and to the habitual use of the sacraments, and by obtaining from all local civil governments entire freedom of action for the universal spiritual government. A bad logician may admit this theory, and deny its consequences; but no man can embrace it from the heart, and prize it as the great divine appointment for the everlasting weal of mankind, without approving its consequences, and desiring practically to follow them out. Why scruple at converting barbarians by the sword? The method has been successful; whole populations have thus been brought within reach of sacramental grace; and if the hearts of a first generation are too obdurate to profit by it, their descendants will. Why shudder at the fearful punishment of heretics? They are rebels, rebels against the highest and holiest authority: we must cut off the diseased member for the good of the whole body; we must punish those that would poison souls. Why be astonished at the assumption of a priest's superiority over the kings of the earth? Is he not a nearer representative of God, the possessor of a higher order of authority, addressing itself to the deepest powers and susceptibilities of our nature? The king, as well as the peasant, in all his conduct comes under the cognizance of the authorized interpreter of the divine will. "The king of England," wrote Innocent III to Philip Augustus, "thy brother in the faith, complains that thou hast sinned against him: he has given thee warning; he has taken as witnesses great lords, in order to re-establish peace; and when that failed, he has accused thee to the Church. The Church has sought to employ paternal love, and not the severity of a judge. She has entreated thee to conclude a peace, or, at least, a truce; and if thou wilt not hear the Church, must thou not be to us as a pagan and a publican?" It is impossible to adopt the conception of the Church and its agency supposed in the pope's reasoning, and not admit that his conclusion is just and scriptural. An expression constantly recurring in Innocent's letters is that of "the liberty of the Church:" in its use he was not always wrong; for the pretensions of the spiritual power produced reprisals and usurpations on the part of the temporal; but the phrase generally meant that the civil power was to walk out of the Church's way whenever they came into conflict. And so it ought to do, if it were true that the Creator of heaven and earth had founded the sacerdotal body, and given it the mission to take men and save them, as children are carried out of a burning house, with a merely passive co-operation of their own. The priest does not want to be king; but he claims the right to reign over the king, which is the surest way of reigning; and, from his point of view, the great business of the secular arm—the reason for which it exists—is the repression of heresy. It is an *arm*, and no more. Here are two systems in presence of each other. On the one, man belongs to himself, that he may give himself to God; the Church is the society formed by those who have freely given themselves to God; individual piety thus logically, even when not chronologically, preceding collective life; the knowledge of God in Jesus Christ being the introduction to the Church, and the ordinances of the latter being means of grace, the blessing of which depends upon the recipient's moral state and personal relation to God. On the other system, man belongs to the sacerdotal order, and the services of the Church are the only introduction to Jesus Christ: she is the nursing mother of his members, receiving them into her bosom before they are conscious of it, and feeding them with ordinances, the blessing of which is independent of the recipient's moral experiences. It is evident that conceptions so utterly at variance must make their opposition felt throughout the whole series of ecclesiastical relations, in the character of their proselytism, in their manner of dealing with the impenitent, in their attitude toward the heretic or the heathen. As has already been said, religious indifference may make the merely nominal Catholic tolerant, but the real Romanist must persecute wherever he has the power; he must interpret after the letter that favorite text of the Dominicans, "Compel them to come in." That is no misrepresentation which makes him say to his adversaries, "When you are the stronger, you ought to tolerate me; for it is your duty to tolerate truth. But when I am the stronger, I shall persecute you; for it is my duty to persecute error." What are Rome's doings in Spain and Italy at the present moment? Let the Romish hierarchy become dominant in some distant island at the antipodes, away from all foreign influences and all excuse of political interest, and it will immediately exhibit its inevitable tendencies. In 1840 the inhabitants of the largest of the Marquesas, at the instigation of their priests, expelled from the island the minority that had become Protestant. An infallible Church can persecute with a good conscience; for the infallibility of an authority implies its resistless evidence, so that it cannot be resisted without guilt, nor can it ever be mistaken in its blows. This is so true that it is avowed by the most consistent ultramontane organs of England and the Continent, by the *Tablet*, and more unreservedly still by the *Universe*. Nay, the zeal of the Anglo-Catholic might shame many a lukewarm Romanist; for one of the symptoms of a thorough appropriation of the sacramental system among recreant Protestants

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is a cordial approbation of the use of the sword against the Albigenses and their fellows, who dared to mar the unity of the Church. The late dean Hurter retained the presidency of the Protestant clergy at Schaffhausen for many years after he wrote his Life of Innocent III; yet in that work he boldly advocates the propagation of Christianity by force, and, notwithstanding some hypocritical reserves, can hardly be said to conceal his sympathy with the crusaders of Simon de Montfort and the inquisitors of the Middle Ages. We have an authoritative declaration of Romish doctrine in the bull of Pius VI, A.D. 1794, which condemns the reforming Synod of Ricci, bishop of Pistoia. The synod had affirmed, "Abusum fore auctoritatis ecclesiæ transferendo illam ultra limites doctrinæ ac morum, et eam extendendo ad res exteriores, et per vim exigendo id quod pendet a persuasione et corde, tum etiam multo minus ad eam pertinere, exigere per vim exteriorem subjectionem suis decretis;" and this proposition is declared heretical so far as by the indeterminate words "extendendo ad res exteriores" is denoted an abuse of Church power; and "Qua parte insinuat, ecclesiam non habere auctoritatem subjectionis suis decretis exigendæ aliter quam per media quæ pendent a persuasione—quatenus intendat ecclesiam; non habere collatam sibi a Deo potestatem, non solum dirigendi per consilia et suasiones, sed etiam jubendi per leges, ac devios contumacesque exteriore judicio ac salubribus pœnis coercendi atque cogendi" (ex Bened. XIV in brevi *Ad Assiduas*, anni 1755; comp. *Damnatio Synodi Pistoiensis*, art. iv, v, in the Appendix to *Canones Conc. Trident.* Tauchnitz ed. p. 298). By this determination of two popes must be interpreted the oath taken by a bishop upon consecration: "Hæreticos, schismaticos, et rebelles eidem Domino nostro vel successoribus prædictis, pro posse persequar et impugnabo" (*Pontificale Rom.*). The claim from the Church of the power of temporal punishment is distinct. The union of civil sovereignty over the Papal States with the ecclesiastical primacy makes such a claim more natural to the head of the Romish Church; but as the history of the Papal States does not recommend such a union of the temporal and civil powers, so neither does the history of the Romish obedience recommend a transfer of coercive jurisdiction from the civil to the ecclesiastical tribunals. That there is no such power divinely given to the Church we have endeavored to show. See the art. in Blunt, *Dict. of Doctr. and Hist. Theol.* s. v., of which we have largely availed ourselves; Elliott, *Romanism;* Milman, *Lat. Christianity;* Leakey, *Hist. of Europ. Morals*, and his *Hist. of Rationalism*, i, 74, 156, 331, 350, and esp. ii, 11, 99; Thompson, *Papacy and the Civil Power* (see Index); Riddle, *Persecutions of the Papacy* (Lond. 1859, 2 vols. 8vo). See ROMANISM. (J. H. W.)

PERSECUTIONS OF CHRISTIANS. The persecution of Christians dates from the day when Jesus Christ appeared among men to preach the glad tidings of redemption from sin and salvation eternal. The very earliest sufferings of the Church of Christ and its Head are subjects of New-Testament history. It is clear that these earliest sufferings Christians endured from the Jews. But the persecutions were of no great severity so long as the Jews were the persecutors. When, however, the Roman authorities assumed the exercise of the state's sovereignty persecution took a more terrible form, and there were then inaugurated a series of measures intended to compel the rising community of Christians to renounce their new creed, and to conform to the established religion of the empire. In later times persecutions of heretics and dissenters have been not uncommon on the part of certain Christian bodies, especially the Romish and Anglican churches.

I. *Pagan Persecutions.*—These are called *the ten persecutions* in ecclesiastical history, and designate certain periods of special severity. The Christian community were at all times regarded with suspicion and dislike in the Roman empire—the constitution of Rome not only being essentially intolerant of those new religions which, like the Christian, were directly aggressive against the established religion of the state, but being particularly hostile to private associations and private assemblages for worship, such as those which every Christian congregation by its very nature presented; and thus there are very few periods during the first three centuries in which it can be said that the Church enjoyed everywhere a complete immunity from persecution. But the name is given particularly to certain periods when either new enactments were passed against Christianity, or the existing ones were enforced with unusual rigor. The notion of *ten* such periods is commonly accepted almost as a historical axiom; and it is not generally known that this precise determination of the number is comparatively recent. In the 4th century no settled theory of the number of persecutions seems to have been adopted. Lactantius reckons up but six; Eusebius does not state what the number was, but his narrative supplies data for nine. Sulpicius Severus, in the 5th century, is the first who expressly states the number as *ten;* but he only enumerates nine in detail, and in completing the number to ten, he adds the general persecution which, at the coming of Antichrist, is to precede the end of the world. The fixing of ten as the number seems to have originated in a mystic allusion to the ten horns of the beast in the Apocalypse (xvii, 12). It need hardly be said, however, that this is only a question of words, the diversity of enumeration arising from the different notions attached by the several historians to the designation *general.* If taken quite strictly to comprise the entire Roman empire, the number must fall below ten; if used more loosely of local persecutions, the number might be very largely increased. The ten persecutions commonly regarded as general are the following:

(1.) The persecution under Nero, A.D. 64, when that emperor, having set fire to the city of Rome, threw the odium of that execrable action on the Christians. First, those were apprehended who openly avowed themselves to be of that sect; then by them were discovered an immense multitude, all of whom were convicted. Their death and tortures were aggravated by cruel derision and sport; for they were either covered with the skins of wild beasts, and torn in pieces by devouring dogs, or fastened to crosses, and wrapped up in combustible garments, that, when the daylight failed, they might, like torches, serve to dispel the darkness of the night. For this tragical spectacle Nero lent his own gardens, and exhibited at the same time the public diversions of the circus; sometimes driving a chariot in person, and sometimes standing as a spectator, while the shrieks of women, burning to ashes, supplied music for his ears. See NERONIAN PERSECUTIONS.

(2.) The second general persecution was under Domitian. From the death of Nero to the reign of Domitian the Christians remained unmolested and daily increasing; but towards the close of the 1st century they were again involved in all the horrors of persecution. In this persecution many eminent Christians suffered; but the death of Domitian soon delivered them from this calamity. In the year 95 40,000 were supposed to have suffered martyrdom.

(3.) The third began in the third year of Trajan, in the year 100. Many things contributed towards it: as the laws of the empire, the emperor's zeal for his religion and aversion to Christianity, and the prejudices of the pagans, supported by falsehoods and calumnies against the Christians. Under the plausible pretence of their holding illegal meetings and societies, they were severely persecuted by the governors and other officers; in which persecution great numbers fell by the rage of popular tumult, as well as by laws and processes. This persecution continued several years, with different degrees of severity, in many parts of the empire, and was so much the more afflicting because the Christians generally suffered under the notion of malefactors and

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traitors, and under an emperor famed for his singular justice and moderation. The most noted martyr in this persecution was Ignatius of Antioch, although some name also Clement, bishop of Rome. After some time the fury of this persecution was abated, but did not cease during the whole reign of Trajan. In the eighth year of his successor, Adrian, it broke out with new rage. This is by some called the fourth general persecution, but is more commonly considered as a revival or continuance of the third.

(4.) This persecution took place under Antoninus the philosopher; and at different places, with several intermissions and different degrees of severity, it continued the greater part of his reign. Antoninus himself has been much excused as to this persecution. As the character of the virtuous Trajan, however, is sullied by the martyrdom of Ignatius, so the reign of the philosophic Marcus is forever disgraced by the sacrifice of the venerable Polycarp, bishop of Smyrna, the friend and companion of St. John. A few days previous to his death, he is said to have dreamed that his pillow was on fire. When urged by the proconsul to renounce Christ, he replied, "Fourscore and six years have I served him, and he has never done me an injury: can I blaspheme my King and my Saviour?" Several miracles are reported to have happened at his death. The flames, as if unwilling to injure his sacred person, are said to have arched over his head; and it is added that at length, being despatched with a sword, a dove flew out of the wound, and that from the pile proceeded a most fragrant smell. It is obvious that the arching of the flames might be an accidental effect, which the enthusiastic veneration of his disciples might convert into a miracle; and as to the story of the dove, etc., Eusebius himself apparently did not credit it, since he has omitted it in his narrative of the transaction. Among many other victims of persecution in this philosophic reign we must also record that of the excellent and learned Justin. But it was at Lyons and Vienne, in Gaul, that the most shocking scenes were acted. Among many nameless sufferers, history has preserved from oblivion Pothinus, the respectable bishop of Lyons, who was then more than ninety years of age; Sanctus, a deacon of Vienne; Attalus, a native of Pergamus; Maturus, and Alexander; some of whom were devoured by wild beasts, and some of them tortured in an iron chair made red hot. Some females also, and particularly Biblias and Blandina, reflected honor both upon their sex and religion by their constancy and courage.

(5.) A considerable part of the reign of Severus proved so far favorable to the Christians that no additions were made to the severe edicts already in force against them. For this lenity they were probably indebted to Proculus, a Christian, who, in a very extraordinary manner, cured the emperor of a dangerous distemper by the application of oil. But this degree of peace, precarious as it was, and frequently interrupted by the partial execution of severe laws, was terminated by an edict, A.D. 197, which prohibited every subject of the empire, under severe penalties, from embracing the Jewish or Christian faith. This law appears, upon a first view, designed merely to impede the further progress of Christianity; but it incited the magistracy to enforce the laws of former emperors, which were still existing, against the Christians; and during seven years they were exposed to a rigorous persecution in Palestine, Egypt, the rest of Africa, Italy, Gaul, and other parts. In this persecution Leonidas, the father of Origen, and Irenæus, bishop of Lyons, suffered martyrdom. On this occasion Tertullian composed his "Apology." The violence of pagan intolerance was most severely felt in Egypt, and particularly at Alexandria.

(6.) The next persecution began with the reign of the emperor Maximinus, A.D. 235, and seems to have arisen from that prince's hatred of his predecessor, Alexander, in whose family many Christians had found shelter and patronage. Though this persecution was very severe in some places, yet we have the names of only a few martyrs. Origen at this time was very industrious in supporting the Christians under these fiery trials.

(7.) The most dreadful persecution that ever had been known in the Church occurred during the short reign of Decius, the Christians being exposed to greater calamities than any they had hitherto suffered. It has been said, and with some probability, that the Christians were involved in this persecution by their attachment to the family of the emperor Philip. Considerable numbers were publicly destroyed; several purchased safety by bribes or secured it by flight; and many deserted from the faith, and consented to burn incense on the altars of the gods. The city of Alexandria, the great theatre of persecution, had even anticipated the edicts of the emperor, and had put to death a number of innocent persons, among whom were some women. The imperial edict for persecuting the Christians was published A.D. 249; and shortly after Fabianus, bishop of Rome, with a number of his followers, was put to death. The venerable bishops of Jerusalem and Antioch died in prison, the most cruel to tures were employed, and the numbers that perished are by all parties confessed to have been very considerable.

(8.) The emperor Valerian, in the fourth year of his reign, A.D. 257, listening to the suggestions of Macrinus, a magician of Egypt, was prevailed upon to persecute the Christians, on pretence that by their wicked and execrable charms they hindered the prosperity of the emperor. Macrinus advised him to perform many impious rites, sacrifices, and incantations; to cut the throats of infants, etc.; and edicts were published in all places against the Christians, who were exposed without protection to the common rage. We have the names of several martyrs, among whom were the famous St. Laurence, archdeacon of Rome, and the great St. Cyprian, bishop of Carthage.

(9.) A persecution took place under the emperor Aurelian, A.D. 274; but it was so small and inconsiderable that it gave little interruption to the peace of the Church.

(10.) The last general persecution of the Christians began in the nineteenth year of the emperor Diocletian, A.D. 303. The most violent promoters of it were Hierocles the philosopher, who wrote against the Christian religion, and Galerius, whom Diocletian had declared Cæsar. This latter was excited not only by his own cruelty and superstition, but likewise by his mother, who was a zealous pagan. Diocletian, contrary to his inclination, was prevailed upon to authorize the persecution by his edicts. Accordingly it began in the city of Nicomedia, whence it spread into other cities and provinces, and became at last universal. Great numbers of Christians suffered the severest tortures in this persecution, though the accounts given of it by succeeding historians are probably exaggerated. There are, however, sufficient well-authenticated facts to assure us amply of the cruel and intolerant disposition of the professors of pagan philosophy. The human imagination was, indeed, almost exhausted in inventing a variety of tortures. Some were impaled alive; some had their limbs broken, and in that condition were left to expire. Some were roasted by slow fires; and some suspended by their feet with their heads downward, and, a fire being placed under them, were suffocated by the smoke. Some had melted lead poured down their throats, and the flesh of some was torn off with shells, and others had splinters of reeds thrust under the nails of their fingers and toes. The few who were not capitally punished had their limbs and their features mutilated. It would be endless to enumerate the victims of superstition. The bishops of Nicomedia, of Tyre, of Sidon, of Emesa, several matrons and virgins of the purest character, and an immense number of

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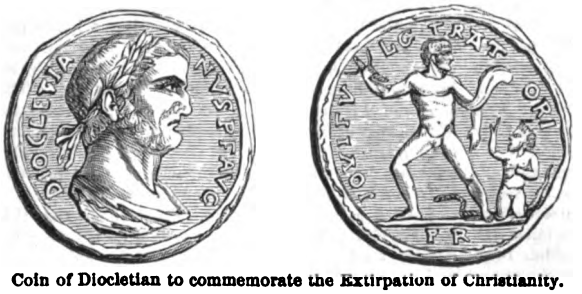
plebeians, arrived at immortality through the flames of martyrdom. At last it pleased God that the emperor Constantine, who himself afterwards became a Christian, openly declared for the Christians, and published the first law in favor of them. The death of Maximin, emperor of the East, soon after put a period to all their troubles; and this was the great epoch when Christianity triumphantly got possession of the thrones of princes.

In this dreadful persecution, which lasted ten years, houses filled with Christians were set on fire, and numbers of them were tied together with ropes and thrown into the sea. It is related that 17,000 were slain in the space of one month, and that during the continuance of this persecution, in the province of Egypt alone, no less than 144,000 Christians died by the violence of their persecutors, besides 700,000 that died through the fatigues of banishment or the public works to which they were condemned. The time fixed for the exterminating edicts, as they are called, was the Feast of Terminalia in the year 302, which historians remark was to put an end to Christianity. So complete was supposed to be the extirpation of the sect, that coins were struck and inscriptions set up recording the fact that the Christian superstition was now utterly exterminated, and the worship of the gods restored by Diocletian, who assumed the name of Jupiter; and Maximian, who took that of Hercules. In the annexed coin, from the collection of the Louvre at Paris, the obverse represents the head of the emperor Diocletian crowned with laurel, and his shoulders covered with a robe, with the legend *Diocletianus*



Coin of Diocletian to commemorate the Extirpation of Christianity.

Perpetuus Felix Augustus, "Diocletian, perpetual, happy, august." On the reverse is Jupiter holding in his raised hand a thunderbolt, and trampling a kneeling figure with serpent-like feet, having the legend *Jovi Fulgeratori*, "To Jupiter the thunderer." The prostrate figure designates Christianity, and the figure of Jupiter brandishing his thunderbolt is taken probably from Ovid's description, "Quo centimanum dejecerat igne Typhœa;" he is dashing down the Christians with the same fire as he hurled upon the Titans, who had equally but vainly tried to dispossess him of heaven. The figure of this coin is very remarkable, and has a resemblance so strong as to identify it with the Abrasax on the Gnostic gems, with serpent-like feet, supposed to be the God of the Christians. We see him here disarmed of his weapons, the very being which the Christians were supposed to adore, and this single sect and its impure idol bringing persecution on the whole of the Christian Church. In the exergue is *Pecunia Romæ*, "The money of Rome." A coin similar to that of Diocletian was struck by his colleague, Maximian, to commemorate an event in which he also had acted a distinguished part. In the following coin the obverse represents the naked bust of the emperor crowned with laurel, having the legend *Maximianus Perpetuus Augustus*, "Maximian, perpetual, august." On the reverse is the figure of Jupiter Tonans, in nearly the same attitude, and with the same legend as the former, but having his head covered. In the prostrate figure the serpentine part of the legs is not distinct, and it has on the whole more of a human form. It may be conjectured that Diocletian wished to represent only the depraved and corrupt sectarians of which his figure is the emblem; and that his more atrocious colleague, careless of distinction, exhibited the genius of Christianity under any form as equally the object of his persecution. This, the most dreadful of all the heathen persecutions, was happily also the last; and the time shortly arrived when Christianity became the public religion of the Roman empire. Constantine was converted A.D. 312, and, according to ecclesiastical writers, his conversion was effected, like that of St. Paul, by a sensible miracle, while he was performing a journey on a public road. He immediately afterwards adopted the cross as his ensign, and formed on the spot the celebrated labarum or Christian standard, which was ever afterwards substituted for the Roman eagle. This, as Eusebius describes it, was a spear crossed by an arrow, on which was suspended a velum having inscribed on it the monogram formed by the Greek letters X and P, the initials of the name of Christ. See LABARUM. The coin below represents on the obverse the naked bust of the emperor crowned with a laurel wreath, and surrounded with the legend *Flavius Valerius Constantinus Perpetuus Felix Augustus*, "Flavius Valerius Constantine, perpetual, happy, august." On the reverse is the whole-length figure of the emperor in armor, covered with a helmet, standing on the prow of a galley (a ship was the common emblem of the state among the Romans. See the ode of Horace, *O Navis*); in his right hand he holds a globe, surmounted by a rayed phœnix, the adopted emblem of his family, to intimate the renovation of the empire; in his left is the labarum, inscribed with the monogram; behind is the angel of victory, directing his course; around is the appropriate legend, *Felix Temporum Reparatio*, "The happy reformation of the times." In the exergue is *Pecunia Trevirorum*, "The money of Treves." For monographs on these pagan persecutions, see Volbeding, *Index Programmatum*, p. 96 sq.

Coin of Constantine the Great commemorating the first Recognition of Christianity.

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II. *Christian Persecutions.*—The guilt of persecution has, however, been attached to professing Christians. Had men been guided solely by the spirit and the precepts of the Gospel, the conduct of its blessed Author, and the writings and example of his immediate disciples, we might have boldly affirmed that among Christians there could be no tendency to encroach upon freedom of discussion, and no approach to persecution. The Gospel, in every page of it, inculcates tenderness and mercy; it exhibits the most unwearied indulgence to the frailties and errors of men; and it represents charity as the badge of those who in sincerity profess it. In Paul's description of this grace (1 Cor. xiii) he has drawn a picture of mutual forbearance and kindness and toleration, upon which it is scarcely possible to dwell without being raised superior to every contracted sentiment, and glowing with the most diffusive benevolence. In the churches which he planted he had often to counteract the efforts of teachers who had labored to subvert the foundation which he had laid, to misrepresent his motives, and to inculcate doctrines which, through the inspiration that was imparted to him, he discerned to proceed from the most perverted views, and to be inconsistent with the great designs of the Gospel. These teachers he strenuously and conscientiously opposed; he endeavored to show the great importance of those to whom he wrote being on their guard against them; and he evinced the most ardent zeal in resisting their insidious purposes; but he never, in the most distant manner, insinuated that they should be persecuted, adhering always to the maxim which he had laid down, that the weapons of a Christian warfare are not carnal but spiritual. He does, indeed, sometimes speak of heretics; and he even exhorts that, after expostulation with him, a heretic should be rejected, and not acknowledged to be a member of the Church to which he had once belonged. But that precept of the apostle has no reference to the persecution which it has sometimes been conceived to sanction, and which has generally been directed against men quite sincere in their belief, however erroneous they may be esteemed.

Upon a subject thus enforced by precept and example, it is not to be supposed that the first converts, deriving their notions of Christianity immediately from our Lord or his apostles, could have any opinion different in theory, at least, from that which has been now established. Accordingly we find that the primitive fathers, although in many respects they erred, unequivocally express themselves in favor of the most ample liberty as to religious sentiment, and highly disapprove of every attempt to control it. Passages from many of these writers might be quoted to establish that this was almost the universal sentiment till the age of Constantine. Lactantius in particular has, with great force and beauty, delivered his opinion against persecution: "There is no need of compulsion and violence, because religion cannot be forced; and men must be made willing, not by stripes, but by arguments. Slaughter and piety are quite opposite to each other; nor can truth consist with violence, or justice with cruelty. They are convinced that nothing is more excellent than religion, and therefore think that it ought to be defended with force; but they are mistaken, both in the nature of religion, and in proper methods to support it; for religion is to be defended, not by murder, but by persuasion; not by cruelty, but by patience; not by wickedness, but by faith. If you attempt to defend religion by blood, and torments, and evil, this is not to defend, but to violate and pollute it; for there is nothing that should be more free than the choice of religion, in which, if consent be wanting, it becomes entirely void and ineffectual."

The general conduct of Christians during the first three centuries was in conformity with the admirable maxims now quoted. Eusebius has recorded that Polycarp, after in vain endeavoring to persuade Anicetus, who was bishop of Rome, to embrace his opinion as to some point with respect to which they differed, gave him, notwithstanding, the kiss of peace, while Anicetus communicated with the martyr; and Irenæus mentions that although Polycarp was much offended with the Gnostic heretics, who abounded in his days, he converted numbers of them, not by the application of constraint or violence, but by the facts and arguments which he calmly submitted for their consideration. It must be admitted, however, that even during the second century some traces of persecution are to be found. Victor, one of the early pontiffs, because the Asiatic bishops differed from him about the rule for the observance of Easter, excommunicated them as guilty of heresy; and he acted in the same manner towards a person who held what he considered as erroneous notions respecting the Trinity. This stretch of authority was, indeed, reprobated by the generality of Christians, and remonstrances against it were accordingly presented. There was, however, in this proceeding of Victor too clear a proof that the Church was beginning to deviate from the perfect charity by which it had been adorned, and too sure an indication that the example of one who held so high an office, when it was in harmony with the corruption or with the worst passions of our nature, would be extensively followed. But still there was in the excommunication rashly pronounced by the pope merely an exertion of ecclesiastical power, not interfering with the personal security, with the property, or with the lives of those against whom it was directed; and we may, notwithstanding this slight exception, consider the first three centuries as marked by the candor and the benevolence implied in the charity which judgeth not, and thinketh no evil.

It was after Christianity had been established as the religion of the empire, and after wealth and honor had been conferred on its ministers, that the monstrous evil of persecution acquired gigantic strength, and threw its blasting influence over the religion of the Gospel. The causes of this are apparent. Men exalted in the scale of society were eager to extend the power which had been intrusted to them; and they sought to do so by exacting from the people acquiescence in the peculiar interpretations of tenets and doctrines which they chose to publish as articles of faith. The moment that this was attempted the foundation was laid for the most inflexible intolerance; because reluctance to submit was no longer regarded solely as a matter of conscience, but as interfering with the interest and the dominion of the ruling party. It was therefore proceeded against with all the eagerness which men so unequivocally display when the temporal blessings that gratify their ambition or add to their comfort are attempted to be wrested from them. To other dictates than those of the Word of God the members of the Church now listened; and opinions were viewed, not in reference to that Word, but to the effect which they might produce upon the worldly advancement or prosperity of those by whom they were avowed. From the era, then, of the conversion of Constantine we may date, if not altogether the introduction, at least the decisive influence of persecution.

III. *Roman Catholic Persecution.*—Numerous were the persecutions of different sects from Constantine's time to the Reformation; but when the famous Martin Luther arose, and opposed the errors and ambition of the Church of Rome, and the sentiments of this good man began to spread, the pope and his clergy joined all their forces to hinder their progress. A general council of the clergy was called: this was the famous Council of Trent, which was held for near eighteen successive years, for the purpose of establishing popery in greater splendor and preventing the Reformation. The friends of the Reformation were anathematized and excommunicated, and the life of Luther was often in danger, though at last he died on the bed of peace. From time to time innumerable schemes were suggested to overthrow the Reformed Church, and wars were set on foot for the

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same purpose. The Invincible Armada, as it was vainly called, had the same end in view. The Inquisition, which was established in the 12th century against the Waldenses [see INQUISITION], was now more effectually set to work. Terrible persecutions were carried on in various parts of Germany, and even in Bohemia, which continued about thirty years, and the blood of the saints was said to flow like rivers of water. The countries of Poland, Lithuania, and Hungary were in a similar manner deluged with Protestant blood.

1. *Holland.*—In the Low Countries, for many years, the most amazing cruelties were exercised under the merciless and unrelenting hands of the Spaniards, to whom the inhabitants of that part of the world were then in subjection. Father Paul observes that these Belgic martyrs were 50,000; but Grotius and others observe that there were 100,000 who suffered by the hand of the executioner. Herein, however, Satan and his agents failed of their purpose; for in the issue a great part of the Netherlands shook off the Spanish yoke, and erected themselves into a separate and independent state, which has ever since been considered as one of the principal Protestant countries.

2. *France.*—No country, perhaps, has ever produced more martyrs than this. After many cruelties had been exercised against the Protestants, there was a most violent persecution of them in the year 1572, in the reign of Charles IX. Many of the principal Protestants were invited to Paris, under a solemn oath of safety, upon occasion of the marriage of the king of Navarre with the French king's sister. The queen-dowager of Navarre, however, a zealous Protestant, was poisoned by a pair of gloves before the marriage was solemnized. Coligni, admiral of France, was basely murdered in his own house, and then thrown out of the window to gratify the malice of the duke of Guise: his head was afterwards cut off, and sent to the king and queen-mother; and his body, after a thousand indignities offered to it, was hung by the feet on a gibbet. After this the murderers ravaged the whole city of Paris, and butchered, in three days, above ten thousand lords, gentlemen, presidents, and people of all ranks. A horrible scene of things, says Thuanus, when the very streets and passages resounded with the noise of those that met together for murder and plunder; the groans of those who were dying, and the shrieks of such as were just going to be butchered, were everywhere heard; the bodies of the slain were thrown out of the windows; the courts and chambers of the houses were filled with them; the dead bodies of others were dragged through the streets; their blood ran through the channels in such plenty that torrents seemed to empty themselves in the neighboring river: in a word, an innumerable multitude of men, women with child, maidens, and children were all involved in one common destruction; and the gates and entrances of the king's palace were all besmeared with their blood. From the city of Paris the massacre spread throughout the whole kingdom. In the city of Meaux they threw above two hundred into jail; and after they had ravished and killed a great number of women, and plundered the houses of the Protestants, they executed their fury on those they had imprisoned; and calling them one by one, they were killed, as Thuanus expresses, like sheep in a market. In Orleans they murdered above five hundred men, women, and children, and enriched themselves with the spoil. The same cruelties were practiced at Angers, Troyes, Bourges, La Charité, and especially at Lyons, where they inhumanly destroyed above eight hundred Protestants—children hanging on their parents' necks, and parents embracing their children; putting ropes about the necks of some, dragging them through the streets, and throwing them, mangled, torn, and half dead, into the river. According to Thuanus, above thirty thousand Protestants were destroyed in this massacre, or, as others affirm, above one hundred thousand. But what aggravates these scenes with still greater wantonness and cruelty was the manner in which the news was received at Rome. When the letters of the pope's legate were read in the assembly of the cardinals, by which he assured the pope that all was transacted by the express will and command of the king, it was immediately decreed that the pope should march with his cardinals to the church of St. Mark, and in the most solemn manner give thanks to God for so great a blessing conferred on the see of Rome and the Christian world; and that, on the Monday after, solemn mass should be celebrated in the church of Minerva, at which the pope, Gregory XIII, and cardinals were present; and that a jubilee should be published throughout the whole Christian world, and the cause of it declared to be to return thanks to God for the extirpation of the enemies of the truth and Church in France. In the evening the cannon of St. Angelo were fired to testify the public joy; the whole city was illuminated with bonfires; and no one sign of rejoicing was omitted that was usually made for the greatest victories obtained in favor of the Roman Church. See BARTHOLOMEW'S DAY.

But all these persecutions were far exceeded in cruelty by those which took place in the time of Louis XIV. It cannot be pleasant to any man's feelings, who has the least humanity, to recite these dreadful scenes of horror, cruelty, and devastation; but to show what superstition, bigotry, and fanaticism are capable of producing, and for the purpose of holding up the spirit of persecution to contempt, we shall here give as concise a detail as possible. The troopers, soldiers, and dragoons went into the Protestants' houses, where they marred and defaced their household stuff; broke their looking-glasses and other utensils; threw about their corn and wine; sold what they could not destroy; and thus, in four or five days, the Protestants were stripped of above a million of money. But this was not the worst: they turned the dining-rooms of gentlemen into stables for horses, and treated the owners of the houses where they quartered with the greatest cruelty, lashing them about, not suffering them to eat or drink. When they saw the blood and sweat run down their faces they sluiced them with water, and, putting over their heads kettle-drums turned upside down, they made a continual din upon them, till these unhappy creatures lost their sense. At Negreplisse, a town near Montauban, they hung up Isaac Favin, a Protestant citizen of that place, by his arm-pits, and tormented him a whole night by pinching and tearing off his flesh with pincers. They made a great fire round about a boy twelve years old, who, with hands and eyes lifted up to heaven, cried out, "My God, help me!" and when they found the youth resolved to die rather than renounce his religion, they snatched him from the fire just as he was on the point of being burned. In several places the soldiers applied red-hot irons to the hands and feet of men and the breasts of women. At Nantes they hung up several women and maids by their feet, and others by their arm-pits, and thus exposed them to public view stark-naked. They bound suckling mothers to posts, and let their sucking infants lie languishing in their sight for several days and nights, crying and gasping for life. Some they bound before a great fire, and being half-roasted let them go—a punishment worse than death. Amid a thousand hideous cries, they hung up men and women by the hair, and some by their feet, on hooks in chimneys, and smoked them with wisps of wet hay till they were suffocated. They tied some under the arms with ropes, and plunged them again and again into wells; they bound others, put them to the torture, and with a funnel filled them with wine till the fumes of it took away their reason, when they made them say they consented to be Catholics. They stripped them naked, and, after a thousand indignities, stuck them with pins and needles from head to foot. In some places they tied fathers and husbands to bed-posts, and before their eyes ravished their wives and daughters with impunity. They blew up men and women with bellows till they

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burst them. If any, to escape these barbarities, endeavored to save themselves by flight, they pursued them into the fields and woods, where they shot at them like wild beasts, and prohibited them from departing the kingdom (a cruelty never practiced by Nero or Diocletian) upon pain of confiscation of effects, the galleys, the lash, and perpetual imprisonment. With these scenes of desolation and horror the popish clergy feasted their eyes, and made only matter of laughter and sport of them.

3. *England* has also been the seat of much persecution. Though Wickliffe, the first Reformer, died peacefully in his bed, yet such was the malice and spirit of persecuting Rome that his bones were ordered to be dug up and cast upon a dunghill. The remains of this excellent man were accordingly dug out of the grave, where they had lain undisturbed forty-four years. His bones were burned, and the ashes cast into an adjoining brook. In the reign of Henry VIII, Bilney, Bayman, and many other Reformers, were burned; but when queen Mary came to the throne the most severe persecutions took place. Hooper and Rogers were burned in a slow fire. Saunders was cruelly tormented a long time at the stake before he expired. Taylor was put into a barrel of pitch, and fire set to it. Eight illustrious persons, among whom was Ferrar, bishop of St. David's, were sought out, and burned by the infamous Bonner, in a few days. Sixty-seven persons were this year, A. D. 1555, burned, among whom were the famous Protestants Bradford, Ridley, Latimer, and Philpot. In the following year, 1556, eighty-five persons were burned. Women suffered; and one, in the flames, which burst her womb, being near her time of delivery, a child fell from her into the fire, which being snatched out by some of the observers more humane than the rest, the magistrate ordered the babe to be again thrown into the fire and burned. Thus even the unborn child was burned for heresy! O God, what is human nature when left to itself! Alas, dispositions ferocious as infernal then reign and usurp the heart of man! The queen erected a commission court, which was followed by the destruction of near eighty more. Upon the whole, the number of those who suffered death for the reformed religion in this reign were no less than 277 persons; of whom were five bishops, twenty-one clergymen, eight gentlemen, eighty-four tradesmen, one hundred husbandmen, laborers, and servants, fifty-five women, and four children. Besides these, there were fifty-four more under prosecution, seven of whom were whipped, and sixteen perished in prison.

Nor was the reign of Elizabeth free from this persecuting spirit. If any one refused to consent to the least ceremony in worship, he was cast into prison, where many of the most excellent men in the land perished. Two Protestant Anabaptists were burned, and many banished. She also, it is said, put two Brownists to death; and though her whole reign was distinguished for its political prosperity, yet it is evident that she did not understand the rights of conscience; for it is said that more sanguinary laws were made in her reign than in any of her predecessors', and her hands were stained with the blood of both Papists and Puritans. James I succeeded Elizabeth: he published a proclamation commanding all Protestants to conform strictly, and without any exception, to all the rites and ceremonies of the Church of England. Above five hundred clergymen were immediately silenced or degraded for not complying. Some were excommunicated, and some banished the country. The Dissenters were distressed, censured, and fined in the Star Chamber. Two persons were burned for heresy, one at Smithfield and the other at Lichfield. Worn out with endless vexations and unceasing persecutions, many retired into Holland, and from thence to America. It is stated by a judicious historian that, in this and some following reigns, 22,000 persons were banished from England by persecution to America. In Charles I's time arose the persecuting Laud, who was the occasion of distress to numbers. Dr. Leighton, for writing a book against the hierarchy, was sentenced to a fine of £10,000, perpetual imprisonment, and whipping. He was whipped, and then he was placed in the pillory: one of his ears was cut off; one side of his nose slit; he was branded on the cheek with a red-hot iron with the letters S. S.; whipped a second time, and placed in the pillory. A fortnight afterwards, his sores being yet uncured, he had the other ear cut off, the other side of his nose slit, and the other cheek branded. He continued in prison till the Long Parliament set him at liberty. About four years afterwards William Prynne, a barrister, for a book he wrote against the *sports* on the Lord's day, was deprived from practicing at Lincoln's Inn, degraded from his degree at Oxford, set in the pillory, had his ears cut off, imprisoned for life, and fined £5000.

Nor were the Presbyterians, when their government came to be established in England, free from the charge of persecution. In 1645 an ordinance was published subjecting all who preached or wrote against the Presbyterian directory for public worship to a fine not exceeding £50; and imprisonment for a year, for the third offence, for using the Episcopal book of Common Prayer even in a private family. In the following year the Presbyterians applied to Parliament, pressing them to enforce *uniformity* in religion, and to extirpate popery, prelacy, heresy, schism, etc., but their petition was rejected; yet in 1648 the Parliament, ruled by them, published an ordinance against heresy, and determined that any person who maintained, published, or defended the following errors should suffer death. These errors were: 1. Denying the being of a God. 2. Denying his omnipresence, omniscience, etc. 3. Denying the Trinity in any way. 4. Denying that Christ had two natures. 5. Denying the resurrection, the atonement, the Scriptures. In Charles II's reign the Act of Uniformity passed, by which two thousand clergymen were deprived of their benefices. Then followed the Conventicle Act and the Oxford Act, under which, it is said, eight thousand persons were imprisoned and reduced to want, and many to the grave. In this reign, also, the Quakers were much persecuted, and numbers of them imprisoned. Thus we see how England has bled under the hands of bigotry and persecution; nor was toleration enjoyed until William III came to the throne, who showed himself a warm friend to the rights of conscience. The accession of the present royal family was auspicious to religious liberty; and as their majesties have always befriended toleration, the spirit of persecution has long been curbed.

4. *Ireland* has likewise been drenched with the blood of the Protestants, forty or fifty thousand of whom were cruelly murdered in a few days in different parts of the kingdom in the reign of Charles I. It began Oct. 23, 1641. Having secured the principal gentlemen, and seized their effects, they murdered the common people in cold blood, forcing many thousands to fly from their houses and settlements naked into the bogs and woods, where they perished with hunger and cold. Some they whipped to death, others they stripped naked, and exposed to shame, and then drove them, like herds of swine, to perish in the mountains: many hundreds were drowned in rivers, some had their throats cut, others were dismembered. With some the execrable villains made themselves sport, trying who could hack the deepest into an Englishman's flesh; wives and young virgins were abused in the presence of their nearest relations; nay, they taught their children to st ip and kill the children of the English, and dash out their brains against the stones. Thus many thousands were massacred in a few days, without distinction of age, sex, or quality, before they suspected their danger, or had time to provide for their defence.

5. *Scotland, Spain, etc.* — Besides the above-mentioned persecutions, there have been several others carried on in different parts of the world. Scotland, for

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many years together, was the scene of cruelty and bloodshed, till it was delivered by the monarch at the Revolution. Spain, Italy, and the valley of Piedmont, and other places, have been the seats of much persecution. Popery, we see, has had the greatest hand in this mischievous work. It has to answer, also, for the lives of millions of Jews, Mohammedans, and barbarians. When the Moors conquered Spain in the eighth century, they allowed the Christians the free exercise of their religion; but in the fifteenth century, when the Moors were overcome, and Ferdinand subdued the Moriscoes, the descendants of the above Moors, many thousands were forced to be baptized, or were burned, massacred, or banished, and their children sold for slaves; besides innumerable Jews, who shared the same cruelties, chiefly by means of the infernal courts of the Inquisition. A worse slaughter, if possible, was made among the natives of Spanish America, where fifteen millions are said to have been sacrificed to the genius of popery in about forty years. It has been computed that fifty millions of Protestants have at different times been the victims of the persecutions of the papists, and put to death for their religious opinions. Well, therefore, might the inspired penman say that at mystic Babylon's destruction "was found in her the blood of prophets, of saints, and of all that was slain upon the earth" (Rev. xviii, 24).

See Schaff, *Ch. Hist.* I, 156 sq.; Elliott, *Rom nism;* Milman, *Hist. of Lat. Christ.;* Leckey, *Hist. of Rat.; European Morals;* Littell, *Living Age*, Aug. 11, 1855, p. 330 sq.; *Edinb. Rev.* lxiii, 38 sq.; *Zeitschrift für hist. Theol.* 1861; *North British Rev.* xxxiv, 271; Limborch, *Introduction* to his *History of the Inquisition;* D'Enarolles, *Memoirs of the Persecutions of the Protestants in France;* Robinson, *History of Persecution;* Lockman, *Hist. of Popish Persecution;* Clark, *Lookingglass for Persecutors;* Doddridge, *Sermon on Persecution;* Jortin, *ibid.* vol. iv, ser. 9; Fox, *Martyrs;* Wodrow, *Hist. of the Sufferings of the Church of Scotland;* Neale, *History of the Puritans, and of New England;* *Hist. of the Bohemian Persecutions;* Roger Williams, *Bloody Tenet;* Backus, *Hist. of New England;* Bancroft, *Hist. of the United States*, vol. i.

Persephŏnè was the name of the Grecian goddess who ruled over the infernal regions. By the Romans she was called *Proserpina*. She was the daughter of Zeus (Jupiter) and Demeter (Ceres). In Attica she was therefore called Κόρη, i. e. the *Daughter*. By Homer she was styled the wife of Hades (Pluto), and the queen of the lower world, and of the realms inhabited by the souls of the dead. Hence she is called *Juno Inferna*, *Averna*, and *Stygia*. She is said to have been the mother of the Eumenides, Erinyes, or Furies. Hesiod mentions a story of her having been carried off by Pluto, and of the search of Demeter instituted for her daughter all over the earth by torchlight, until at length she found her in the realms below. An arrangement was now made that Persephone should spend a third of the year with Pluto, and two thirds with the gods above. She was generally worshipped along with Demeter, and temples in her honor are found at Corinth, Megara, Sparta, and at Locri, in the South of Italy. In art she is represented as grave and severe, as would become the queen of the lower world. See Vollmer, *Mythologisches Wörterbuch*, s. v.; Gardner, *Faiths of the World*, ii, 649.

Persep'olis (Περσέπολις; *Persepolis*). This city is mentioned only once in the Bible, namely, in 2 Macc. ix, 2, where it is said that Antiochus Epiphanes "entered [a city] called Persepolis, and went about to rob the temple and to hold the city;" but the inhabitants defending themselves, Antiochus was ignominiously put to flight. Persepolis was the capital of Persia at the time of the invasion of Alexander the Great, who, as is well known, wantonly burned it, as has been supposed at the suggestion of the courtesan Thais, to revenge the taking of Athens by Xerxes, but this story probably rests on the sole authority of Cleitarchus (Cleitarch. *ap. Athen.* xiii, p. 576 e; Diod. Sic. xvii, 71, 2, 3; 72, 6; Plutarch, *in Alex.* 38; Quint. Curt. v, 7, 3). According to some authors, the whole city, as well as the magnificent palace, suffered in the general conflagration (Diod. Sic. *l. c.;* Arrian, iii, 18, 11; Pliny, *H. N.* vi, 26); but according to others it was only the palace (*τὸ βασίλειον*) that was destroyed (Strabo, xv, p. 730; Plutarch, *in Alex.* 38). Quintus Curtius (v, 7, 5) mentions that the palace was built with a great quantity of cedar, which increased the ardor of the flames. It is probable that the temples, which were of stone, escaped. That it could have been entirely destroyed seems hardly credible, for not only was it existing in the time of Antigonus, king of Asia (B.C. 306), who visited the palace himself (Diod. Sic. xix, 46, 6), but at the same period Peucestas and Eumenes, formerly generals of Alexander, and now antagonists of Antigonus, both visited Persepolis, and the latter moved his camp there and held it as the seat of government (*προῆγον τῆς Περσίδος εἰς Περσέπολιν τὸ βασίλειον*, Diod. Sic. xix, 21, 2; 22, 1). From this it would appear that the city itself was called *τὸ βασίλειον*. Moreover, at the time of Antiochus Epiphanes, as recorded above (2 Macc. ix, 2), it seems to have still been a repository of treasure; and Ptolemy (*Geog.* vi, 44; viii, 5, 13) mentions it as existing in his time. The extensive ruins now remaining would prove that it must either have been rebuilt or not totally destroyed by Alexander. It does not seem to have long survived the blow inflicted upon it by Alexander; for after the time of Antiochus Epiphanes it disappears altogether from history as an inhabited place. Persepolis has been considered by many as identical with *Pasargadæ* (Niebuhr, *Lect. on Ant. Hist.* i, 115; Ousely, *Travels*, ii, 6, 18), and in one passage of an ancient author there is some obscurity (Arrian, iii, 18, 11), but the two cities are afterwards distinguished (vii, 1, 1). All other ancient authors, however, carefully distinguish the position of the two cities (Strabo, xv, p. 729; Pliny, vi, 26; Ptol. vi, 4), and it is now ascertained that the ruins of these two cities are more than forty miles apart. Persepolis was situated on the plains of *Merdusht*, near the junction of two streams, the Araxes (Bendamir) and the Medus (Pulwân), while Pasargadæ was about forty-nine miles from Persepolis on the plain of *Murghab*, where even now exist the ruins of the tomb of Cyrus (Arrian, vi, 29). The ruins of Persepolis, which are very extensive, bear the name of *Chehel Minar*, or "Forty Pillars," the remains of the palaces built by Darius, son of Hystaspes, and his son Xerxes. The city seems to have stood at the foot of the rock on which these ruins are placed. Three groups are chiefly distinguishable in the vast ruins existing on the spot. First, the Chehel Minâr (Forty Pillars), with the Mountain of the Tombs (Rachmed), also called Takht-i-Jamshîd, or the structure of Jamshîd, after some fabulous ancient king, popularly supposed to be the founder of Persepolis. The next in order is Naksh-i-Rustam, to the north-west, with its tombs; and the last, the building called the Haram of Jamshîd. The most important is the first group, situated on a vast terrace of cyclopean masonry at the foot of a lofty mountain-range. The extent of this terrace is about 1500 feet from north to south, and about 800 from east to west, and it was, according to Diodorus Siculus, once surrounded by a triple wall of 16, 32, and 60 cubits respectively in height, for the threefold purpose of giving strength, inspiring awe, and defence. The whole internal area is further divided into three terraces—the lowest towards the south; the central being 800 feet square, and rising 45 feet above the plain; and the third, the northern, about 550 feet long, and 85 feet high. No traces of structures are to be found on the lowest platform; on the northern, only the so-called "Propylæa" of Xerxes; but the central platform seems to have been

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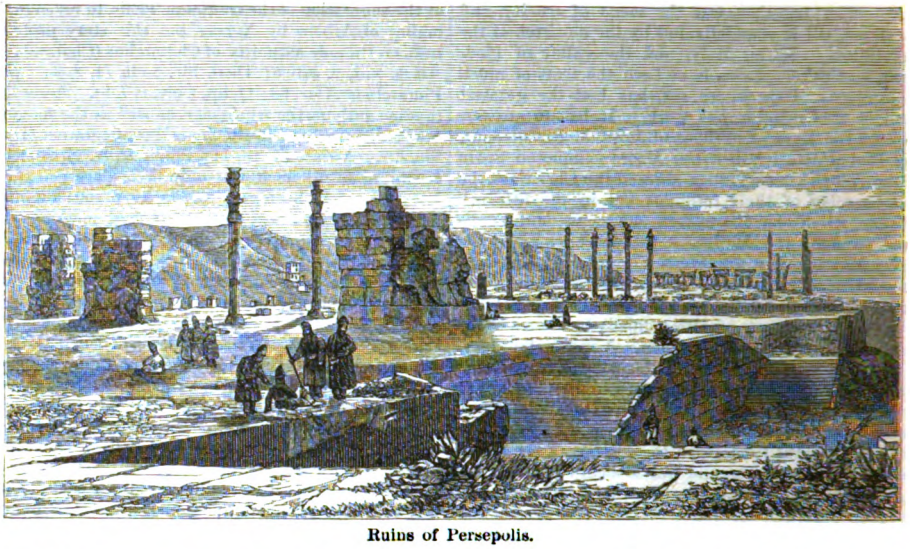

Ruins of Persepolis.

occupied by the foremost structures, which again, however, do not all appear to have stood on the same level. There are distinguished here the so-called "Great Hall of Xerxes" (called Chehel Minâr, by way of eminence), the Palace of Xerxes, and the Palace of Darius, towering one above the other in successive elevations from the ground. The stone used for the buildings is dark-gray marble, cut into gigantic square blocks, and in many cases exquisitely polished. The ascent from the plain to the great northern platform is formed by two double flights, the steps of which are nearly 22 feet wide, 3½ inches high, and 15 inches in the tread, so that several travellers have been able to ascend them on horseback. What are called the Propylæa of Xerxes on this platform are two masses of stone-work, which probably formed an entrance-gateway for foot-passengers, paved with gigantic slabs of polished marble. Portals, still standing, bear figures of animals 15 feet high, closely resembling the Assyrian bulls of Nineveh. The building itself, conjectured to have been a hall 82 feet square, is, according to the cuneiform inscriptions, as interpreted by Rawlinson, the work of Xerxes. An expanse of 162 feet divides this platform from the central one, still bearing many of those columns of the Hall of Xerxes from which the ruins have taken their name. The staircase leading up to the Chehel Minâr, or Forty Pillars, is, if possible, still more magnificent than the first; and the walls are more superbly decorated with sculptures, representing colossal warriors with spears, gigantic bulls, combats with wild beasts, processions, and the like; while broken capitals, shafts, pillars, and countless fragments of buildings, with cuneiform inscriptions, cover the whole vast space of this platform, 350 feet from north to south, and 380 from east to west. The Great Hall of Xerxes, perhaps the largest and most magnificent structure the world has ever seen, is computed to have been a rectangle of about 300 × 350 feet, and to have consequently covered 105,000 square feet, or 2½ acres. The pillars were arranged in four divisions, consisting of a centre group six deep every way, and an advanced body of twelve in two ranks, the same number flanking the centre. Fifteen columns are all that now remain of the number. Their form is very beautiful. Their height is 60 feet, the circumference of the shaft 16, the length from the capital to the torus, 44 feet. The shaft is finely fluted in 52 divisions: at its lower extremity begin a cincture and a torus, the first two inches in depth, and the latter one foot, from whence devolves the pedestal, shaped like the cup and leaves of the pendent lotus, the capitals having been surmounted by the double semi-bull. Behind the Hall of Xerxes was the so-called Hall of Hundred Columns, to the south of which are indications of another structure, which Fergusson terms the Central Edifice. Next along the west front stood the Palace of Darius, and to the south the Palace of Xerxes, measuring about 86 feet square, similarly decorated, and of similar grand proportions. For a further and more minute description, see Le Bruyn, *Voy. au Levant*, iv, 301; Chardin, ii, 140; Niebuhr, *Reise in Arabien*, etc., ii, 121; Sir R. K. Porter, *Travels*, i, 576; Heeren, *Asiatic Nations*, i, 91; Rich, *Residence in Kurdistan*, ii, 218–222; Fergusson, *Palaces of Nineveh and Persepolis Restored*, p. 89; Vaux, *Nineveh and Persepolis*, p. 360; Ussher, *A Journey from London to Persepolis*, p. 532, etc. Persepolis is about four miles from Istakhr, the earliest occurrence of which name appears on a coin of the Mohammedan conquerors of Persia, struck at this place A.H. 94 = A.D. 712; and as, according to Mr. Fergusson, "Pasargadæ had been the royal residence of the Achæmenidæ [*βασίλειον ἀρχαῖον*, Strabo, xv, 3, 7], so Persepolis became the new town when Darius removed to Istakhr — the latter having been, in all ages subsequent, *the* city *par excellence*" (Fergusson, p. 92; Vaux, *Nin. and Pers.* p. 397, 401). It is curious that, while Herodotus and other ancient writers mention Susa, Babylon, and Ecbatana, no contemporary author mentions Persepolis; and moreover they "mark the portions of the year which the Persian monarchs used to spend at their several residences in such a manner as to leave no portion of the year vacant for Persepolis" (Heeren, *Asiatic Nations*, i, 92). Athenæus (*Deipnosoph.* xii, 513, F), however, says that the Persian kings resided at Persepolis during the autumn of each year; but statements of other writers (Xenoph. *Cyrop.* viii, 6, 22; Plutarch, *De Exil.* xii, 10) leave this uncertain. Notwithstanding, it cannot be doubted that it was a royal residence, and, as Strabo (xv, p. 729) states, after Susa, the richest city of the Persians. See PERSIA.

It is, however, to be observed that the expedition of Antiochus Epiphanes to Persia is very differently related in 1 Macc. vi, 1, 2. It is there stated that Antiochus, "having heard say that Elymais, in the country of Persia, was a city (*ὅτι ἐστιν Ἐλυμαῖς ἐν τῇ Περσίδι πόλις: ὅτι ἐστιν ἐν Ἐλυμὶς ἐν τῇ Περσίδι πόλις, Cod. Alex.*) greatly renowned for riches, silver, and gold, and that there was in it a very rich temple, wherein were coverings of gold, and breastplates and shields, which Alexander, son of Philip, the Macedonian king, who reigned first among the Grecians, had left there, came and sought to take the city and to spoil it," but was

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defeated in the attempt. This account is strictly followed by Josephus (*Ant.* xii, 9, 1), who adds that it was the temple of Diana against which the expedition was made—a fact also recorded by Polybius (xxxi, 11), but by Appian (*Syr.* 66) stated to have been the temple of Venus. These statements receive some confirmation from the temple of the goddess "Nanæa" being mentioned as visited by Antiochus (2 Macc. i, 13–15). Nanæa has been identified with both Artemis and Aphrodite, and is evidently the *Ἀναΐτις* of Strabo (xv, p. 532), the *numen patrium* of the Persians, Medes, and Armenians. (For an account of this deity, see Norris, in *Roy. As. Soc.* xv, 161; Rawlinson, *Herod.* i, 634.) See NANÆA. It is quite evident that there is an error in the Maccabees and in Josephus, in both of which Elymais is called "a city," for all historians and geographers call it a province (Smith, *Dict. of Class. Biog.* s. v. Elymais), and it is even so particularized in the *Cod. Alex.*; and Strabo especially (xvi, p. 744), who mentions three temples—of Belus, Minerva, and Diana, called Azara—does not place them in the city of Elymais, but at different places in the country of the Elymæans. It was the temple of Belus that was attacked by Antiochus the Great in B.C. 187, when he was killed by the people, who rose in its defence (Strabo, *l. c.* xvi, 1, 18; Diod. Sic. xxix, 15; comp. xxviii, 3; Justin, xxxii, ch. 2), against the opinion of Aurelius Victor (*De Viris Illust.* 54), who says he was slain by his attendants during the carousals. Taking the following facts into consideration—1. That Persepolis, according to the account of most historians, was utterly destroyed, and all the treasures carried away; 2. that the expedition of Antiochus Epiphanes thereto is only recorded in the 2d Macc.; 3. that Antiochus's father had already made an attack on the temple of Elymais, which was perhaps an inducement for the son to do the same; 4. that the expedition to Elymais and to its temple—the deity of which is named—is not only mentioned in the 1st and 2d Macc., but is also recorded by Polybius and Appian—it seems more probable that it was against an *Elymæan* temple that Antiochus Epiphanes directed his attack, an opinion that has been already advanced by Grimm (*Kurzgef. exeg. Handb. zu den Apokr.*).—Kitto. See Rawlinson, *Anc. Monarchies*, iv, 237 sq.; *North Amer. Rev.* 1836, p. 7. See ANTIOCHUS EPIPHANES.

Perseus, the name of a Grecian character in mythology, was the son of Zeus and Danaë, and grandson of Acrisius. Acrisius had been warned by an oracle that he should be killed by the hand of the son of Danaë, so he shut her up in a brazen tower. Zeus visited her there in the form of a shower of gold, and became the father of Perseus. Hence he is called *Aurigena*. When Acrisius discovered the birth of the boy, he put both him and his mother into a chest and cast it into the sea, but Zeus carried it ashore at Seriphos (and there Perseus was brought up), one of the Cyclades, where Polydectes reigned, who, wishing to get rid of him to be free in his approaches to Danaë, with whom he had become enamoured, sent Perseus, when yet a youth, to bring the head of the Gorgon Medusa, on the pretence that he wanted to present it as a bridal gift to Hippodamia. Perseus set forth under the protection of Athena and Hermes, the former of whom gave him a mirror, by which he could see the monster without looking at her (for that would have changed him into stone); the latter, a sickle; while the nymphs provided him with winged sandals, and a helmet of hades, or invisible cap. After numerous wonderful adventures, he reached the abode of Medusa, who dwelt near Tartessus, on the coast of the ocean, and succeeded in cutting off her head, which he put into a bag and carried off. On his return he visited Ethiopia, where he liberated and married Andromeda, by whom he subsequently had a numerous family, and arrived at Seriphos in time to rescue his mother from the annoyance of the too ardent addresses of Polydectes, whom, along with some of his companions, he changed into stone. After this he went to Argos, from which Acrisius fled to Thessaly, but Perseus followed him in disguise, hoping to persuade him to return. While taking part in the games there, he threw the discus in such a way that Acrisius was killed by it, without Perseus's intention. Then Perseus assumed the vacant throne. Perseus was worshipped as a hero in various parts of Greece, and according to Herodotus in Egypt too. In ancient works of art the figure of Perseus much resembles that of Hermes. See Vollmer, *Mythologisches Wörterbuch*, s. v.; Mrs. Clement, *Sacred and Legendary Art and Mythol.* p. 478, 479.

Per'seus (Περσεύς, the name originally of a mythological Greek character, Vulg. *Perses*), the eldest (illegitimate or supposititious?) son of Philip V and last king of Macedonia. After his father's death (B.C. 179) he continued the preparations for the renewal of the war with Rome, which was seen to be inevitable. The war, which broke out in B.C. 171, was at first ably sustained by Perseus; but in 168 he was defeated by L. Æmilius Paullus at Pydna, and shortly afterwards surrendered with his family to his conquerors. He graced the triumph of Paullus, and died in honorable retirement at Alba. The defeat of Perseus put an end to the independence of Macedonia, and extended even to Syria the terror of the Roman name (1 Macc. viii, 5).

Tetradrachm of Perseus (Attic talent).

Obv. Head of king, bound with fillet; *Rev.* ΒΑΣΙΛΕΩΣ ΠΕΡΣΕΩΣ, eagle on thunderbolt, all within wreath.

Perseverance is the continuance in any design, state, opinion, or course of action. In theological science the *perseverance of the saints* is a doctrine so named which teaches that those who are truly converted by the Holy Spirit shall never finally and totally fall from grace, but shall *hold out to the end* and be saved. This doctrine has afforded considerable matter for controversy between the Calvinists and Arminians, the former maintaining this doctrine of Final Perseverance, the latter denying it. We shall briefly state the arguments of the Calvinists and the objections made by the Arminians.

The advocates of the doctrine of Final Perseverance found their belief upon the decree of God, whereby he has predestinated the elect to grace and glory; inferring that therefore they will certainly persevere; and arguing that their perseverance is a part of their election, for God has decreed to keep such persons that they should not fall. (The Bible passage very generally quoted to prove the perseverance of the saints, in connection with foreordination, unconditional election, etc., is Rom. viii, 28–30.) It is thus stated in the Westminster Assembly's Confession of Faith: "They whom God hath accepted in his beloved, effectually called and sanctified by his Spirit, can neither totally nor finally fall away from the state of grace; but shall certainly persevere therein to the end, and be eternally saved." According to the Calvinistic theory of regeneration, the soul is chosen by God from eternity, its conversion and regeneration are wholly the work of the Holy Spirit, and the work, having been begun by God for his own good pleasure, will not and cannot be abandoned by him. Or, to quote again the words of the Westminster Assembly's Confession of Faith, "This perseverance of the saints depends not upon their own free-will, but upon the im-

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mutability of the decree of election, flowing from the free and unchangeable love of God the Father; upon the efficacy of the merit and intercession of Jesus Christ; the abiding of the Spirit, and of the seed of God within them; and the nature of the covenant of grace—from all which ariseth also the certainty and infallibility thereof." "The perfections of God," says Buck, "are a strong argument to prove this doctrine. (1.) God, as a Being possessed of infinite love, faithfulness, wisdom, and power, can hardly be supposed to suffer any of his people finally to fall into perdition. This would be a reflection on his attributes, which are all pledged for their good, as a father of his family. His love to his people is unchangeable, and therefore they cannot be the objects of it at one time and not at another (John xiii. 1; Zeph. iii, 17; Jer. xxxi, 3). His faithfulness to them and to his promise is not founded upon their merit, but upon his own will and goodness; this, therefore, cannot be violated (Mal. iii, 6; Numb. xxiii, 19). His wisdom foresees every obstacle in the way, and is capable of removing it, and directing them into the right path. It would be a reflection on his wisdom, after choosing a right end, not to choose right means in accomplishing the same (Jer. x, 6, 7). His power is insuperable, and is absolutely and perpetually displayed in their preservation and protection (1 Pet. i, 5). (2.) Another proof of this doctrine is their union to Christ, and what he has done for them. They are said to be chosen in him (Eph. i, 4), united to him (Eph. i, 23), the purchase of his death (Rom. viii, 34; Tit. ii, 14), the objects of his intercession (Rom. v, 10; viii, 34; 1 John ii, 1, 2). Now if there be a possibility of their finally falling, then this choice, this union, his death and intercession, may all be in vain, and rendered abortive; an idea as derogatory to the divine glory, and as dishonorable to Jesus Christ, as possibly can be. (3.) It is proven also from the work of the Spirit, which is to communicate grace and strength equal to the day (Phil. i, 6; 2 Cor. i, 21, 22). If, indeed, divine grace were dependent on the will of man, if by his own power he had brought himself into a state of grace, then it might follow that he might relapse into an opposite state when that power at any time was weakened; but as the perseverance of the saints is not produced by any native principles in themselves, but by the agency of the Holy Spirit, enlightening, confirming, and establishing them, of course they must persevere, or otherwise it would be a reflection on this Divine Agent (Rom. viii, 9; Cor. vi, 11; John iv, 14; xvi, 14). (4.) Lastly, the declarations and promises of Scripture are very numerous in favor of this doctrine (Job xvii, 9; Psa. xciv, 14; cxxv; Jer. xxxii, 40; John x, 28; xvii, 12; 1 Cor. i, 8, 9; 1 Pet. i, 5; Prov. iv, 18), all of which could not be true, if this doctrine were false."

According to the Arminian theology, on the other hand, the Spirit of God is equally ready and willing to act upon all hearts; its efficacy over some rather than others depends solely upon their own free-will in choosing Christ, and yielding to the influence of the Spirit; hence, if they thereafter choose again to reject Christ, and steel themselves against the continuing influences of the Holy Spirit, they can do so, in which case they are said to have fallen from grace. This possibility of the final apostasy of the saints, Arminians assert on the authority of Heb. vi, 4, as well as of the many warnings against falling away which the Scriptures contain (Ezek. vii, 20; xviii, 24; Heb. vi, 3, 6; Psa. cxxxv, 3–5), and inasmuch as it is foretold as a future event that some should fall away (Matt. xxiv, 12, 13; John xv, 6; Matt. xiii, 20, 21), and that many have in fact fallen away, as David, Solomon, Peter, Alexander, Hymenæus, etc. This last point has become of so much importance in the controversy that those who hold to the doctrine of the final perseverance of the saints maintain that they may temporarily fall away into sin, and suffer loss by their inconsistency and backsliding, and also that those cases in which seeming Christians abandon their Christian profession and hope altogether, are explained by the declaration that the conversion in such cases was a spurious one. The Calvinists go even so far as to claim that "the difference between Arminian and Calvinist on this subject, though very considerable, is less, practically, than has sometimes been supposed, since both agree that one may give all the external evidences of having commenced a Christian life, and yet fall away and be finally lost. The real difference between them is that the Arminians hold that in such a case the professor of religion was really a Christian, but lost his religion by turning his back upon Christ; while the Calvinist holds that the appearances were deceitful, and the professed Christian was never really a child of God" (Dr. Lyman Abbott); or, as Mr. Edwards says of *all* apostates, "They had no root, no oil in their vessels." To this mode of arguing the question Arminians take decided exception, since the fact that professed saints do not persevere does not prove that all real ones will do so. More properly expressed, the Calvinistic proposition stands thus: "*Professed saints do not persevere. Therefore all real saints will persevere.*" The exposure of the hypocrite the Arminian denies to be proof that the real saint cannot apostatize, and though David and Peter were finally restored, it does not prove that either had grace in his heart at the time of his fall. "To assert this," says Nash, "in the case of David, is to assert that a murderer and an adulterer hath eternal life abiding in him; and to assert it in the case of Peter, is to assert that a person may be in a state of grace and yet profanely deny Christ." Besides, this doctrine absolutely places the Christian higher than Adam stood in his primeval state. See PERFECTION. Even in his first trial Adam could fall. According to Calvinism, the Christian has reached a point where he can no more be liable to fall from God. It also removes the decision of a question from its proper jurisdiction—the final judgment—and places it at the point of conversion. It teaches that when a person becomes truly converted he is absolutely *assured* of eternal life, and of course his meetness for heaven is prospectively settled, and therefore, granting the conversion to be genuine, the judgment-day becomes a farce. But the most common objection raised by the Arminians is that the doctrine of final perseverance makes men careless concerning virtue and holiness, and supersedes the use of means and renders exhortation unnecessary. Its advocates, however, reply that this objection is not valid against them, "the true doctrine of Perseverance of Saints being one of perseverance in holiness, and giving an encouragement to a confidence of final salvation which is not connected with a present and even an increasing holiness," or, as Abbott puts it: "Both Calvinist and Arminian agree in urging all professed Christians to exercise diligence in making their calling and election sure, the one that they be not deceived, the other that they lose not what they have gained." The Church of England, without pronouncing any authoritative opinion on this question, declares in the 16th Article that "after we have received the Holy Ghost, we *may* depart from grace given, and fall into sin; and by the grace of God *may* rise again." "To our own safety our own sedulity is required," is the sentiment of Hooker, in his sermon on *The Certainty and Perpetuity of Faith in the Elect.* See Beza, *Principles;* Whitby and Gill, *On the Five Points;* Calvin, *Institutes*, bk. iii, ch. 23; Williston, *Harmony of Divine Truth* (art. on Persev.); Cole, *Sovereignty of God;* Booth, *Reign of Grace;* Doddridge, *Lectures*, lect. 179; Turretin, *Comp. Theologiæ*, loc. 14, p. 156; Witsius, *Œconomia*, lib. iii, ch. 13; Toplady, *Works*, v, 476; Ridgley, *Body of Divinity*, qu. 79; Wesley, *Works*, vi, 50; Fletcher, *Works;* Watson, *Institutes;* Hall, *Help to Zion's Travellers;* Newton,

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Works; Edwards, *Works*, iii, 509-532; Dwight, *Theology*, serm. 87; Fuller, *Works;* Goodwin, *Works*, p. 238, 280; Cunningham, *Hist. Theol.* i, 355 sq.; ii, 490 sq.; Hodge, *Doctrinal Theology* (see Index); Whately, *St. Paul* (essay iv); Browne, *Expos. of the XXXIX Articles; Brit. and For. Ev. Rev.* xxxv, 222; *Christian Remembr.* Jan. 1856, p. 158; *Christian Journal*, vol. viii; Nevin, in *Mercersb. Rev.* 1857, p. 78, 197; Griffin, *Park Street Lectures;* Scott, *Synod of Dort*, p. 220; Olivers, *Pers v rance;* Nash, *Perseverance.* (J. H. W.)

Persia (Heb. *Paras'*, פָּרַס; native *Fars*, thought to be either from the Zend *Pârs*, "pure" or "splendid," or from *Farash* [פָּרָשׁ], "a horse," that animal being abundant there; Sept. Περσίς; Vulg. *Persæ*), the name of one of the interior countries of Hither Asia, varying greatly in application according to time and circumstances. (The following account of it is based upon that of Rawlinson, in Smith's *Dict.*, with material additions from other sources.) See PERSIAN.

I. *Extent and Physical Features.*—The name is used in two or three senses geographically and historically.

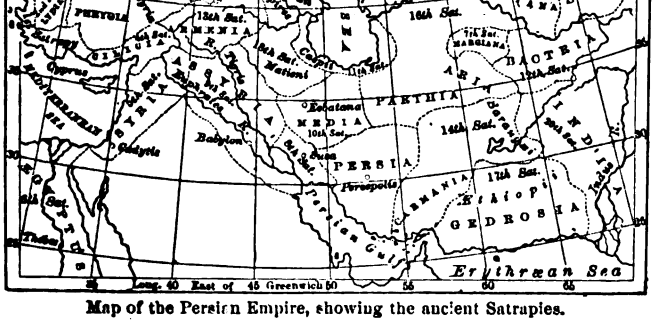
1. "Persia" was strictly the name of a tract of no very large dimensions on the Pe sian Gulf, which is still known as *Fars*, or *Farsistan*, a corruption of the ancient appellation. This tract was bounded on the west by Susiana or Elam, on the north by Media, on the south by the Persian Gulf, and on the east by Carmania, the modern Kerman. It was, speaking generally, an arid and unproductive region (Herod. ix, 122; Arrian, *Exp. Alex.* v, 4; Plato, *Leg.* iii, p. 695, A); but contained some districts of considerable fertility. The worst part of the country was that towards the south, on the borders of the gulf, which has a climate and soil like Arabia, being sandy and almost without streams, subject to pestilential winds, and in many places covered with particles of salt. Above this miserable region is a tract very far superior to it, consisting of rocky mountains—the continuation of Zagros—among which are found a good many fertile valleys and plains, especially towards the north, in the vicinity of Shiraz. Here is an important stream, the Bendamir, which, flowing through the beautiful valley of Merdasht and by the ruins of Persepolis, is then separated into numerous channels for the purpose of irrigation, and, after fertilizing a large tract of country (the district of Kurjan), ends its course in the salt lake of Baktigan. Vines, oranges, and lemons are produced abundantly in this region; and the wine of Shiraz is celebrated throughout Asia. Farther north an arid country again succeeds, the outskirts of the Great Desert, which extends from Kerman to Mazenderan, and from Kashan to Lake Zerrah.

Ptolemy (*Geogr.* vi, 4) divides Persia into a number of provinces, among which the most important are Parætacenè on the north, which was sometimes reckoned to Media (Herod. i, 101; Steph. Byz. ad voc. Παραιτακα), and Mardyenè on the south coast, the country of the Mardi. The chief towns were Pasargadæ, the ancient, and Persepolis, the later capital. Pasargadæ was situated near the modern village of Murgaub, 42 miles nearly due north of Persepolis, and appears to have been the capital till the time of Darius, who chose the far more beautiful site in the valley of the Bendamir, where the Chehel Minâr, or "Forty Pillars," still stand. See PERSEPOLIS. Among other cities of less importance were Parætaca and Gabæ in the mountain country, and Taocè upon the coast. See Strab. xv, 3, § 1-8; Pliny, *H. N.* vi, 25, 26; Ptolem. *Geogr.* vi, 4; Kinneir, *Persian Empire*, p. 54-80; Malcolm, *Hist. of Persia*, i, 2; Ker Porter, *Travels*, i, 458, etc.; Rich, *Journey from Bushire to Persepolis*, etc.

2. While the district of Fars is the true original Persia, the name is more commonly applied, both in Scripture and by profane authors, to the entire tract which came by degrees to be included within the limits of the Persian empire. This empire extended at one time from India on the east to Egypt and Thrace upon the west, and included, besides portions of Europe and Africa, the whole of Western Asia between the Black Sea, the Caucasus, the Caspian, and the Jaxartes upon the north, the Arabian desert, the Persian Gulf, and the Indian Ocean upon the south. According to Herodotus (iii, 89), it was divided into twenty governments, or satrapies; but from the inscriptions it would rather appear that the number varied at different times, and when the empire was most flourishing considerably exceeded twenty. In the inscription upon his tomb at Naksh-i-Rustam, Darius mentions no fewer than thirty countries as subject to him besides Persia Proper. These are—Media, Susiana, Parthia, Aria, Bactria, Sogdiana, Chorasmia, Zarangia, Arachosia, Sattagydia, Gandaria, India, Scythia, Babylonia, Assyria, Arabia, Egypt, Armenia, Cappadocia, Saparda, Ionia, (European) Scythia, the islands (of the Ægean), the country of the Scodræ, (European) Ionia, the lands of the Tacabri, the Budians, the Cushites or Ethiopians, the Mardians, and the Colchians.

The name "Persia" is not found in the older records of the Bible, but after the Babylonian period it occurs frequently (2 Chron. xxxvi, 20, 22; Ezra iv, 5 sq.; vi, 14 sq.; Esth. i, 3; viii, 10; 1 Macc. i, 1), meaning the great Persian kingdom founded by Cyrus. The only passage in Scripture where Persia designates the tract which has been called above "Persia Proper" is Ezek. xxxviii, 5. See ELAM.

3. *Modern Persia* or "*Iran*" is bounded on the north by the great plain of Khiva, the Caspian Sea, and the Trans-Caucasian provinces of Russia; on the east by Bokhara, Afghanistan, and Beloochistan; on the south by the Strait of Ormuz and the Persian Gulf; and on the west by the Shat-el-Arab and Asiatic Turkey. It contains about 545,000 square miles, and consists for the most part of a great table-land or elevated plateau, which in the centre and on the east side is almost a dead level; but on the north, west, and south is covered with a broad belt of mountain-region, here and there interspersed with tracts of desert and small fertile plains. The mountain-system of Persia has its root in the north-west corner of the kingdom, and is a continuation of the Taurus, Armenian, and Caucasian chains. The Taurus chain enters Persia a little to the north-east of Lake Van and then turns in a south-



Map of the Persian Empire, showing the ancient Satrapies.

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easterly direction, ramifying into numerous parallel chains, which traverse the west and south of the country, covering it for a width of from 100 to 330 miles. At its south-eastern extremity this chain joins the Jebel-Abad, which runs eastward through the centre of the province of Kerman, and forms the southern boundary of the plateau. The range is generally limestone, and, like all other mountains of the same character, presents many caves and grottos. The province of Azerbijan, in the north-west, is almost wholly mountainous. On the east side of Azerbijan, a spur of the Caucasus, separated from it, however, by the valley of the Kur and Araxes, runs southwards at some little distance from and parallel to the shore of the Caspian, at the south-west corner of which it becomes more elevated, and as the majestic range of the Elburz takes an easterly direction, following the line of the Caspian coast at a distance varying from 12 to 60 miles. On reaching Astrabad it divides into three great parallel ranges of somewhat inferior elevation, which pursue first an east, and then a south-east direction, joining the Paropamisus in Afghanistan. Many of the hills in the Elburz are covered with perpetual snow; and the highest peak, Mount Demavend, is more than 20,000 feet above the sea. The Persian mountains are mostly of a primitive character; granite, porphyry, feldspar, and mountain limestone enter largely into their composition; they also, in great part, exhibit indications of volcanic action — Demavend itself being evidently an extinct volcano; and the destructive earthquakes which are still of frequent occurrence in the north and north-west of Persia indicate the presence of subterranean fires. The Elburz on the north, the Zagros on the west, the Kerman mountains on the south, and Afghanistan on the east, are the boundaries of the Persian plateau, which ranges from 2000 to 5000 feet above sea-level, the lowest portion being the Great Salt Desert, in the north-west of Khorassan, which has 2000 feet of elevation above the sea; while the average elevation of the whole plateau above the sea is about 3700 feet. The lower level, out of which the upland rises, is called the Dushtistan, or "Level Country," and stretches along the coast of the Persian Gulf and the Gulf of Ormuz, south of the Bakhtiyari and Kerman ranges, and also along the Caspian Sea, between it and the Elburz. The aspect of the plateau, diversified as it is for the most part with hills and valleys, mountains and plains, is, contrary to what might naturally be expected, dreary and forbidding. The interior mountains are everywhere bare and arid, unrelieved by trees or shrubs, and present the appearance of huge masses of gray rock piled one on the other, or starting in abrupt ridges from the level plain. The plains are equally unattractive; and those which are not deserts consist either of gravel which has been washed down from the mountain slopes or accumulated into deep and extensive beds during some former revolution of nature, or of a hard, dry clay. To render such a country fertile requires the presence of abundant water; but, unfortunately for Persia, nature has been remarkably sparing in this respect. The whole of the east and centre of the country is entirely destitute of rivers; the country south of the Kerman mountains is very meagrely supplied, the rivers, such as they are, being almost wholly confined to the western and the Caspian provinces.

Almost the whole of Khorassan, the north half of Kerman, the east of Irak-Ajemi, which form the great central plain, and detached portions of all the other provinces, with the exception of those on the Caspian Sea, forming more than three fourths of the surface of Persia, are desert. In some parts of this waste the surface is dry, and produces a scanty herbage of saline plants; in other parts it is covered with salt marshes, or with a dry, hard, salt crust, sometimes of considerable thickness, which glitters and flashes in the sunlight, forcing the traveller on these inhospitable wastes to wear a shade to protect his eyes; but by far the greater portion of this region consists of sand, sometimes so light and impalpable as to be shifted hither and thither by the slightest breeze. This great central desert contains a few oases, but none of great extent. The largest of the salt deserts of Persia is the "Dasht Beyad," commonly known as the Great Salt Desert of Khorassan, which lies in the north-west of that province, and is 400 miles in length by 250 miles in breadth. Some parts of Persia, however, are of exceeding fertility and beauty; the immense valleys, some of them 100 miles in length, between the various ranges of the Kerman mountains, abound with the rarest and most valuable vegetable productions; great portions of the provinces of Fars, Khuzistan, Ardelan, and Azerbijan have been lavishly endowed by nature with the most luxuriant vegetation; while the Caspian provinces, and the southern slopes of the Elburz, are as beautiful as wood, water, and a fine climate can make them—the mountain-sides being clothed with trees and shrubs, and the plains studded with nature's choicest products.

The climate is necessarily very varied. What the Younger Cyrus is reported to have said to Xenophon regarding the climate, "that people perish with cold at the one extremity, while they are suffocated with heat at the other," is literally true. Persia may be considered to possess three climates—that of the southern Dushtistan, of the elevated plateau, and of the Caspian provinces. In the Dushtistan, the autumnal heats are excessive, those of summer more tolerable, while in winter and spring the climate is delightful. The cold is never intense, and snow seldom falls on the southern slope of the Kerman range. The rains are not heavy, and occur in winter and spring. The district is extremely healthy. On the plateau, the climate of Fars is temperate, and as we proceed northwards, the climate improves, attaining its greatest perfection about Ispahan. Here the winters and summers are equally mild, and the regularity of the seasons appears remarkable to a stranger. To the north and north-west of this the winters are severe; and in Kurdistan, the greater part of Azerbijan, and the region of the Elburz, the climate is quite alpine. The desert region of the centre and east, and the country on its border, suffer most oppressive heat during summer and piercing cold in winter. The Caspian provinces, from their general depression below the sea-level, are exposed to a degree of heat in summer almost equal to that of the West Indies, and their winters are mild. Rains, however, are frequent and heavy, and many tracts of low country are marshy and extremely unhealthy. With the exception of the Caspian provinces, the atmosphere of Persia is remarkable above that of all other countries for its dryness and purity, a fact frequently proved by exposing pieces of polished iron to the action of the air, and finding whether or not they rust.

II. *Inhabitants.*—1. *Classification of the Population.*—Herodotus tells us that the Persians were divided into ten tribes, of which three were noble, three agricultural, and four nomadic. The noble tribes were the Pasargadæ, who dwelt, probably, in the capital and its immediate neighborhood; the Maraphians, who are perhaps represented by the modern *Máfi*, a Persian tribe which prides itself on its antiquity; and the Maspians, of whom nothing more is known. The three tribes engaged in agriculture were called the Panthialæans, the Derusiæans, and the Germanians, or (according to the true orthography) the Carmanians. These last were either the actual inhabitants of Kerman, or settlers of the same race, who remained in Persia while their fellow-tribesmen occupied the adjoining region. The nomadic tribes are said to have been the Dahi, who appear in Scripture as the "Dehavites" (Ezra iv, 9), the Mardi, mountaineers

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famous for their thievish habits (Steph. Byz.), together with the Sagartians and the Derbices or Dropici, colonists from the regions east of the Caspian. The royal race of the Achæmenidæ was a phratry or clan of the Pasargadæ (Herod. i, 126); to which it is probable that most of the noble houses likewise belonged. Little is heard of the Maraphians, and nothing of the Maspians, in history; it is therefore evident that their nobility was very inferior to that of the leading tribe.

The modern population of Persia is naturally divisible into two classes, the settled and the nomad. The settled population are chiefly Tajiks, the descendants of the ancient Persian race, with an intermixture of foreign blood — Turkish, Tartar, Arab, Armenian, or Georgian. To this class belong the agriculturists, merchants, artisans, etc. From having long been a subject race, they have to a large extent lost their natural independence and manliness of character, and acquired, instead, habits of dishonesty, servility, and cunning. The Tajiks are Mohammedans of the Shiite sect, with the exception of the few remaining Parsees (q. v.) or Guebres who are found in Kerman and Fars, and still retain their purity of race and religious faith. The nomad or pastoral tribes, or eylats (*eyl*, a clan), are of four distinct races—Turkomans, Kurds, Lûurs, and Arabs. Their organization is very similar to that which formerly subsisted among the Highland clans of Scotland, with the exception that the former are nomad, while the latter inhabited a fixed locality. Each tribe is ruled by its hereditary chief (*ujak*), and under him by the heads of the cadet branches (*tirehs*) of his family. Of the four races, the Turkoman is by far the most numerous, and forms at the present day the ruling race in Persia. The Kurds are few in number, the greater part of their country and race being under the sway of Turkey. The Arabs are also few in number, and at the present day can hardly be distinguished from the Persians, having adopted both their manners and language. The Lûurs are of nearly pure Persian blood. The nomad races, especially the Turkomans, profess the Sunni creed; they are distinguished from the Tajiks by their courage, manliness, and independence of character; but they are inveterate robbers, and since their entrance into the country in the 10th century it has coptinually been distracted by civil wars and revolutions. The whole population of Persia is estimated in round numbers at 10,000,000, of whom 3,000,000 are nomads (200,000 of these being Arabs). Classed according to their religious belief, they stand thus: 7,500,000 are Shiites; 500,000 are unorthodox Shiites; 1,500,000 are Sunnites; while the remaining 500,000 are made up of Christians of all denominations (including 200,000 Armenians, 100,000 Nestorians), along with Jews, Guebres, etc.

2. *Character and Customs.*—The government of Persia was despotic, though there seems to have been a council of state, composed perhaps of the seven princes who "see the king's face" (Ezra vii, 14; Esth. i, 14). These, after the time of Cyrus, may have been the six magnates or their representatives ("his well-wishers," as he names them) who conspired with Darius against the pseudo-Smerdis, along with a prince of the royal house. The sovereign often administered judgment promptly and personally, though he was approached with tedious and stately formalities, as if in some sense he was an impersonation of Ormuzd. The council might speak faithfully, as did Artabanus to Xerxes; or they might be as compliant as when they told the same monarch that, though there was no law permitting him to marry his sister, there was a law allowing him to do as he pleased. The Spartan embassy refused to do the required homage to Xerxes, as in their opinion it amounted to religious worship. In Plutarch (*Themist.* 27) reference is made to the king, who was to be worshipped *ὡς εἰκόνα θεοῦ*, "as the image of God," and Curtius tells us how much Alexander coveted this deification (viii, 5, 11). The seven princes of the empire seem to have been regarded also as representing the seven *amshashpands* who stand before the throne of Ormuzd. The sculptures at Persepolis tell the same story, and the Visparad directs prayer to to be offered "to the ruler of the country" (Spiegel, *Erân*, p. 74). The satraps appointed by Darius are called in Hebrew אֲחַשְׁדַּרְפְּנִים, in Greek *σατράπης*, in old Persian, as on the inscriptions, *khshatrapá*—the ס in the Hebrew form being usually inserted before the Persian *khsh*. A district or smaller portion of country was put under a פַּחָה, or prefect (Esth. iii, 12; Ezra viii, 36), the word being allied to the familiar term *pacha*. This name is applied to the Persian governor west of the Euphrates (Neh. ii. 7, 9; iii, 7); also to the governor of Judæa, as Zerubbabel (Hag. i, 1; ii, 2; and Neh. v, 14; xii, 26). Another term given to a Jewish prefect is "the Tirshatha," applied to Nehemiah (Neh. viii, 9; comp. Ezra ii, 63; Neh. vii, 65). The title probably means, as Gesenius says, "your serenity," or, as we have it, "most dread sovereign." The royal scribes kept a regular journal of judicial procedure, and these "chronicles" were deposited in the chief cities. Thus in Ezra we read of the "house of the rolls," in which search was made, by command of Darius, for a copy of the decree of Cyrus concerning the Jews and Jerusalem, and the "record" was found in the palace at Achmetha (Ezra vi, 1). In Esther occurs also this incident (vi, 1, 2): "On that night could not the king sleep; and he commanded to bring the book of records of the chronicles; and they were read before the king. And it was found written that Mordecai had told of Bigthana and Teresh, two of the king's chamberlains, the keepers of the door, who sought to lay hand on the king Ahasuerus" (see also Esth. x, 2). When the enemies of Daniel were afraid

Ancient Persian King on his Throne. (From the Persepolitan Monuments.)

that the king might relent towards a favorite, they pressed upon him this constitutional maxim, "Sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not." As the king solemnly admitted the maxim, he was again pressed with it: "Know, O king, that the law of the Medes and Persians is, that no decree or statute which the king establisheth may be changed" (Dan. vi, 15). We are not to infer from such language that a royal decree was in every sense irrevocable, or beyond the power of modification or repeal. But the words imply that edicts could not be capriciously altered, and that the despot was bound and regulated by past decisions and precedents. The book of Esther shows, moreover, how a decree, though it could not be reversed, might easily be neutralized. The Jews marked out for assassination got warrant to defend themselves, and to become assassins in turn (Esth. viii, ix). The satrapian form of administration necessitated the employment of posts and means of conveyance. A vivid picture of such an organization—scribes, translators, and couriers—is given in Esth. viii, 9, 10. The system is described by Herodotus (viii, 98). "Nothing mortal," he says, "travels so fast." Relays of men and horses were stationed at due distances, and license was

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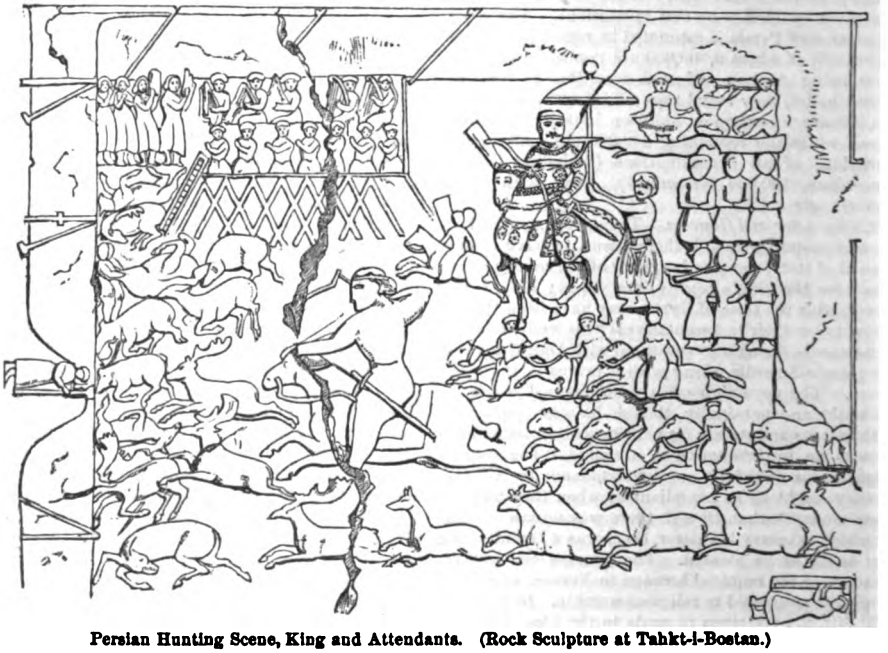
given to the couriers to press men, horses, and ships into their service. This service was called ἀγγαρῆιον —a Tatar word meaning "work without pay." Rawlinson, however, suggests other derivations. The verb ἀγγαρεύω came to signify to press into service like a Persian ἄγγαρος; and Persian domination brought the word into Palestine. Compare Matt. v, 41; Mark xv, 21, where the verb is rendered in the first instance "compel thee to go," and in the second is applied to the soldiers forcing Simon to carry Christ's cross. The Persian revenues were raised partly in money and partly in kind. The queen's wardrobe and toilet were provided for by certain districts, and they were named according to the article which they were taxed to furnish—one being called the Queen's Veil and another the Queen's Girdle. The court, according to Ctesias, consisted of an immense retinue. The only water which the king drank was that of the Choaspes; the salt on his table was imported from Africa, and the wine from Syria. Athenæus (iv) depicts at length the royal etiquette and extravagance, such as we have it in the first chapter of Esther. The surveillance of the harem was committed to eunuchs, and the seraglio was often the real governing power. The residences of the monarchs of Persia (who called themselves "king of kings;" see Gesen. *Jesa.* i, 392; comp. Berfey, *Pers. Keilinschr.* p. 54, 57, 62) were various. Pasargada, with its royal tombs, was most ancient. Persepolis rose not very far from it, and became a treasure-city. After the overthrow of the Babylonian kingdom, Cyrus, while preserving a regard for the more ancient cities of the empire, seems to have thought Babylon a more suitable place for the metropolis of Asia; but as it might not be politic, if it were possible, to make a strange place the centre of his kingdom, he founded a new city, Susa, where he was still on Persian ground, and yet not far distant from Babylon. There was also Ecbatana, the Median capital. These several royal abodes seem to have been occupied by the later monarchs, according to the season of the year.

Among the people there were minute distinctions of rank and formal salutations. When two persons of equal station met, they kissed on the lips; if one was of slightly lower rank, the kiss was on the cheek; and where the difference was great, the inferior prostrated himself on the ground. They drank wine in large quantities, and often under its influence formally deliberated on public affairs. Polygamy was freely practiced. No one was put to death for a first offence, but ferocity was often shown to captives or rebels. Darius himself says of Phraortes, "I cut off his nose and his ears. He was chained at my door; all the kingdom beheld him; afterwards I crucified him" (Inscription at Behistun, col. iii). The severity of masters towards

Ancient Persian King putting his Foot on an Enemy. (From the Sculptures of Behistun.)

slaves was wisely restrained (Herod. i, 133, etc.). The Persian youth were taught three things—ἱππεύειν, καὶ τοξεύειν, καὶ ἀληθίζεσθαι—"to ride, to shoot, and to speak truth" (Herod. i, 136). The Persians had made no small progress in the fine arts, especially in architecture, as the ruins of Persepolis testify. These stately and imposing ruins stand on a levelled platform, raised above several terraces—the ascent being by a stair, or double flight of steps the grandest in the world, and yet so gradual in its rise that the traveller may ride up on horseback. The stones are of dark gray marble, often exquisitely polished. Colossal bulls guarded the front of the portals, and the sculptures are not unlike those of Assyria. The space on the upper platform stretches north and south 350 feet, and east and west 380 feet, and is now covered with broken cap-



Persian Hunting Scene, King and Attendants. (Rock Sculpture at Tahkt-i-Bostan.)

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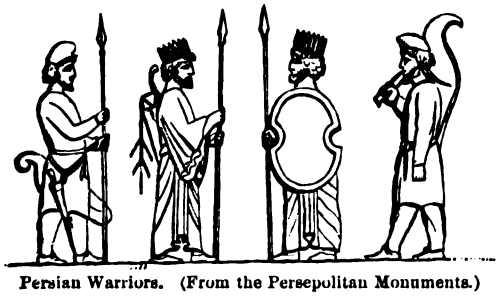
itals, shafts, etc., of beautiful workmanship. The pillars are arranged in four divisions—a central group six deep every way, an advanced body of twelve in two ranks, and the same number flanking the centre (Sir R. K. Porter). The principal apartments are adorned with sculptures and bass-reliefs, such as the king on his throne and his courtiers around him, with processions of warriors, captives, and bearers of tribute. These sculptures, many of them of the period of Darius and Xerxes, verify the descriptions of Herodotus and Xenophon. The royal pleasure-gardens and hunting-grounds were named פַּרְדֵּס, in Greek παράδεισος. The original term is an old Eastern one, and it is vain to seek for a Greek derivation. The kings were passionately fond of hunting, and, as exhibited on the rock sculptures, seem to have followed the pastime in a truly Eastern manner. The soldiers were armed with bows and short spears, and protected with small helmets on their heads, and steel-scaled tunics on their bodies. In war they fought bravely, but without discipline, generally gaining their victories by the vigor of their first attack; if they were strenuously resisted, they soon flagged; and if they suffered a repulse, all order was at once lost, and the retreat speedily became a rout. The old Persian dress—tight and close-fitting—was superseded



Persian Warriors. (From the Persepolitan Monuments.)

under Cyrus by the more flowing Median vestments; and on the Persepolitan monuments the Persians appear "in long robes, with their hair floating behind."

Persian Costumes.
1, Ancient Persian dress. 2, Median dress.

The Persians were a people of lively and impressible minds, brave and impetuous in war, witty, passionate, for Orientals truthful, not without some spirit of generosity, and of more intellectual capacity than the generality of Asiatics. Their faults were vanity, impulsiveness, a want of perseverance and solidity, and an almost slavish spirit of sycophancy and servility towards their lords. In the times anterior to Cyrus they were noted for the simplicity of their habits, which offered a strong contrast to the luxuriousness of the Medes; but from the date of the Median overthrow this simplicity began to decline; and it was not very long before their manners became as soft and effeminate as those of any of the conquered peoples.

3. *Language.*—The spoken language of the ancient Persians was closely akin to the Sanscrit, or ancient language of India (see Schultz, *Handbuch der Persischen Sprache*, Elbing, 1863, 8vo). We find it in its earliest stage in the Zendavesta—the sacred book of the whole Aryan race, where, however, it is corrupted by a large admixture of later forms. The inscriptions of the Achæmenian kings give us the language in its second stage, and, being free from these later additions, are of the greatest importance towards determining what was primitive, and what more recent in this type of speech. The earliest form of the written characters was the cuneiform (q. v.). Modern Persian is a degenerate representative, being a motley idiom largely impregnated with Arabic; still, however, both in its grammar and its vocabulary, it is mainly Aryan; and, historically, it must be regarded as the continuation of the ancient tongue, just as Italian is of Latin, and modern of ancient Greek (see Adelung, *Mithridat.* i, 255 sq.; Frank, *De Persidis Lingua et Genio* [Norimb. 1809]; Wahl, *Gesch. d. Morgenländ. Sprache u. Literatur*, p. 129 sq.; Lassen, in the *Zeitschrift f. die Kunde des Morgenlandes*, VI, iii, 488 sq.).

4. *Religion.*—The religion which the Persians brought with them into Persia Proper seems to have been of a very simple character, differing from natural religion in little, except that it was deeply tainted with dualism. Like the other Aryans, the Persians worshipped one Supreme God, whom they called *Aura-mazda* (Oromasdes)—a term signifying (as is believed) "the Great Giver of Life." From Oromasdes came all blessings—"he gave the earth, he gave the heavens, he gave mankind, he gave life to mankind" (Inscriptions, *passim*)—he settled the Persian kings upon their thrones, strengthened them, established them, and granted them victory over all their enemies. The royal inscriptions rarely mention any other god. Occasionally, however, they indicate a slight and modified polytheism. Oromasdes is "the chief of the gods," so that there are other gods besides him; and the highest of these is evidently Mithra (q. v.), who is sometimes invoked to protect the monarch, and is beyond a doubt identical with "the sun." To the worship of the sun as Mithra was probably attached, as in India, the worship of the moon, under the name of Homa, as the third greatest god. Entirely separate from these—their active resister and antagonist—was *Ahriman* (Arimanius), "the Death-dealing"—the powerful, and (probably) self-existing Evil Spirit, from whom war, disease, frost, hail, poverty, sin, death, and all other evils, had their origin. Ahriman was Satan, carried to an extreme—believed to have an existence of his own, and a real power of resisting and defying God. Ahriman could create spirits, and as the beneficent Auramazda had surrounded himself with good angels, who were the ministers of his mercies towards mankind, so Ahriman had surrounded himself with evil spirits, to carry out his malevolent purposes. Worship was confined to Auramazda and his good spirits; Ahriman and his dæmons were not worshipped, but only hated and feared. See ORMUZD.

The character of the original Persian worship was simple. They were not destitute of temples, as Herodotus asserts (Herod. i, 131; comp. *Beh. Inscr.* col. i, par. 14, § 5); but they had probably few altars, and certainly no images. Neither do they appear to have had any priests. Processions were formed, and religious chants were sung in the temples, consisting of prayer and praise intermixed, whereby the favor of Auramazda and his good spirits was supposed to be secured to the worshippers. Beyond this it does not appear that they had any religious ceremonies. Sacrifices, apparently, were unusual, though thank-offerings may have been made in the temples. See PARSEES.

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From the first entrance of the Persians, as immigrants, into their new territory, they were probably brought into contact with a form of religion very different from their own. Magianism, the religion of the Scythic or Turanian population of Western Asia, had long been dominant over the greater portion of the region lying between Mesopotamia and India. The essence of this religion was worship of the elements—more especially of the subtlest of all, fire. It was an ancient and imposing system, guarded by the venerable hierarchy of the Magi, boasting its fire-altars where from time immemorial the sacred flame had burned without intermission, and claiming to some extent mysterious and miraculous powers. The simplicity of the Aryan religion was speedily corrupted by its contact with this powerful rival, which presented special attractions to a rude and credulous people. There was a short struggle for pre-eminence, after which the rival systems came to terms. Dualism was retained, together with the names of Auramazda and Ahriman, and the special worship of the sun and moon under the appellations of Mithra and Homa; but to this was superadded the worship of the elements and the whole ceremonial of Magianism, including the divination to which the Magian priesthood made pretence. The worship of other deities, as Tanata or Anaitis, was a still later addition to the religion, which grew more complicated as time went on, but which always maintained as its leading and most essential element that dualistic principle whereon it was originally based. See MAGI.

III. *History.*—In remote antiquity it would appear that the Persians dwelt in the region east of the Caspian, or possibly in a tract still nearer India. The first Fargard of the Vendidad seems to describe their wanderings in these countries, and shows the general line of their progress to have been from east to west, down the course of the Oxus, and then, along the southern shores of the Caspian Sea, to Rhages and Media. It is impossible to determine the period of these movements; but there can be no doubt that they were anterior to B.C. 880, at which time the Assyrian kings seem for the first time to have come in contact with Aryan tribes east of Mount Zagros. Probably the Persians accompanied the Medes in their migration from Khorassan, and, after the latter people took possession of the tract extending from the river Kur to Ispahan, proceeded still farther south, and occupied the region between Media and the Persian Gulf. It is uncertain whether they are to be identified with the Bartsu or Partsu of the Assyrian monuments. If so, we may say that from the middle of the 9th to the middle of the 8th century B.C. they occupied South-eastern Armenia, but by the end of the 8th century had removed into the country which thenceforth went by their name. The leader of this last migration would seem to have been a certain Achæmenes, who was recognised as king of the newly occupied territory, and founded the famous dynasty of the Achæmenidæ, about B.C. 700. Very little is known of the history of Persia between this date and the accession of Cyrus the Great, near a century and a half later. The crown appears to have descended in a right line through four princes—Teïspes, Cambyses I, Cyrus I, and Cambyses II, who was the father of Cyrus the Conqueror. Teïspes must have been a prince of some repute, for his daughter Atossa married Pharnaces, king of the distant Cappadocians (Diod. Sic. ap. Phot. *Bibliothec.* p. 1158). Later, however, the Persians found themselves unable to resist the growing strength of Media, and became tributary to that power about B.C. 630, or a little earlier. The line of native kings was continued on the throne, and the internal administration was probably untouched; but external independence was altogether lost until the revolt under Cyrus.

Of the circumstances under which this revolt took place we have no certain knowledge. The stories told by Herodotus (i, 108–129) and Nicolas of Damascus (*Fr.* 66) are internally improbable; and they are also at variance with the monuments, which prove Cyrus to have been the son of a Persian *king*. See CYRUS. We must therefore discard them, and be content to know that after about seventy or eighty years of subjection, the Persians revolted from the Medes, engaged in a bloody struggle with them, and finally succeeded, not only in establishing their independence, but in changing places with their masters, and becoming the ruling people. The probable date of the revolt is B.C. 558. Its success, by transferring to Persia the dominion previously in the possession of the Medes, placed her at the head of an empire the bounds of which were the Halys upon the west, the Euxine upon the north, Babylonia upon the south, and upon the east the salt desert of Iran. As usual in the East, this success led on to others. Crœsus, the Lydian monarch, who had united most of Asia Minor under his sway, venturing to attack the newly risen power, in the hope that it was not yet firmly established, was first repulsed, and afterwards defeated and made prisoner by Cyrus, who took his capital, and added the Lydian empire to his dominions. This conquest was followed closely by the submission of the Greek settlements on the Asiatic coast, and by the reduction of Caria, Caunus, and Lycia. The empire was soon afterwards extended greatly towards the north-east and east. Cyrus rapidly overran the flat countries beyond the Caspian, planting a city, which he called after himself (Arrian, *Exp. Alex.* iv. 3), on the Jaxartes (Jihûn); after which he seems to have pushed his conquests still farther to the east, adding to his dominions the districts of Herat, Cabul, Candahar, Seistan, and Beloochistan, which were thenceforth included in the empire (see Ctesias, *Pers. Exc.* § 5 et sq.; and comp. Pliny, *H. N.* vi, 23). In B.C. 539 or 538 Babylon was attacked, and after a stout defence fell before his irresistible bands. See BABYLON. This victory first brought the Persians into contact with the Jews. The conquerors found in Babylon an oppressed race—like themselves abhorrers of idols—and professors of a religion in which to a great extent they could sympathize. This race, which the Babylonian monarchs had torn violently from their native land and settled in the vicinity of Babylon, Cyrus determined to restore to their own country; which he did by the remarkable edict recorded in the first chapter of Ezra (2–4). Thus commenced that friendly connection between the Jews and Persians which prophecy had already foreshadowed (Isa. xliv, 28; xlv, 1–4), and which forms so remarkable a feature in the Jewish history. After the conquest of Babylon, and the consequent extension of his empire to the borders of Egypt, Cyrus might have been expected to carry out the design which he is said to have entertained (Herod. i, 153) of an expedition against Egypt. Some danger, however, seems to have threatened the north-eastern provinces, in consequence of which his purpose was changed; and he proceeded against the Massagetæ or the Derbices, engaged them, but was defeated and slain. He reigned, according to Herodotus, twenty-nine years.

Under his son and successor, Cambyses III, the conquest of Egypt took place (B.C. 525), and the Persian dominions were extended southward to Elephantinè and westward to Euesperidæ on the North-African coast. This prince appears to be the Ahasuerus of Ezra (iv, 6), who was asked to alter Cyrus's policy towards the Jews, but (apparently) declined all interference. We have in Herodotus (bk. iii) a very complete account of his warlike expeditions, which at first resulted in the successes above mentioned, but were afterwards unsuccessful, and even disastrous. One army perished in an attempt to reach the temple of Ammon, while another was reduced to the last straits in an expedition against Ethiopia. Perhaps it was in consequence of these misfortunes that, in the absence of Cambyses with the army, a conspiracy was formed against him at court, and a Magian priest, Gomates (Gaumata) by name, professing to be Smerdis (Bardiya), the son of Cyrus, whom his brother Camby-

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ses had put to death secretly, obtained quiet possession of the throne. Cambyses was in Syria when news reached him of this bold attempt; and there is reason to believe that, seized with a sudden disgust, and despairing of the recovery of his crown, he fled to the last resort of the unfortunate, and ended his life by suicide (*Behistun Inscription*, col. i, par. 11, § 10). His reign had lasted seven years and five months.

Gomates the Magian found himself thus, without a struggle, master of Persia (B.C. 522). His situation, however, was one of great danger and delicacy. There is reason to believe that he owed his elevation to his fellow-religionists, whose object in placing him upon the throne was to secure the triumph of Magianism over the dualism of the Persians. It was necessary for him therefore to accomplish a religious revolution, which was sure to be distasteful to the Persians, while at the same time he had to keep up the deception on which his claim to the crown was professedly based, and to prevent any suspicion arising that he was not Smerdis, the son of Cyrus. To combine these two aims was difficult; and it would seem that Gomates soon discarded the latter, and entered on a course which must have soon caused his subjects to feel that their ruler was not only no Achæmenian, but no Persian. He destroyed the national temples, substituting for them the fire-altars, and abolished the religious chants and other sacred ceremonies of the Oromasdians. He reversed the policy of Cyrus with respect to the Jews, and forbade by an edict the further building of the Temple (Ezra iv, 17–22). See ARTAXERXES. He courted the favor of the subject nations generally by a remission of tribute for three years, and an exemption during the same space from forced military service (Herod. iii, 67). Towards the Persians he was haughty and distant, keeping them as much as possible aloof from his person, and seldom showing himself beyond the walls of his palace. Such conduct made him very unpopular with the proud people which held the first place among his subjects, and the suspicion that he was a mere pretender having after some months ripened into certainty, a revolt broke out, headed by Darius, the son of Hystaspes, a prince of the blood-royal, which in a short time was crowned with complete success. Gomates quitted his capital, and, having thrown himself into a fort in Media, was pursued, attacked, and slain. Darius then, as the chief of the conspiracy, and after his father the next heir to the throne, was at once acknowledged king. The reign of Gomates lasted seven months.

The first efforts of Darius were directed to the re-establishment of the Oromasdian religion in all its purity. He "rebuilt the temples which Gomates the Magian had destroyed, and restored to the people the religious chants and the worship of which Gomates the Magian had deprived them" (*Beh. Inscr.* col. i, par. 14). Appealed to in his second year by the Jews, who wished to resume the construction of their Temple, he not only allowed them, confirming the decree of Cyrus, but assisted the work by grants from his own revenues, whereby the Jews were able to complete the Temple as early as his sixth year (Ezra vi, 1–15). During the first part of the reign of Darius the tranquillity of the empire was disturbed by numerous revolts. The provinces regretted the loss of those exemptions which they had obtained from the weakness of the Pseudo-Smerdis, and hoped to shake off the yoke of the new prince before he could grasp firmly the reins of government. The first revolt was that of Babylon, where a native, claiming to be Nebuchadnezzar, the son of Nabonadius, was made king; but Darius speedily crushed this revolt and executed the pretender. Shortly afterwards a far more extensive rebellion broke out. A Mede, named Phraortes, came forward, and, announcing himself to be "Xathrites, of the race of Cyaxares," assumed the royal title. Media, Armenia, and Assyria immediately acknowledged him—the Median soldiers at the Persian court revolted to him—Parthia and Hyrcania after a little while declared in his favor—while in Sagartia another pretender, making a similar claim of descent from Cyaxares, induced the Sagartians to revolt; and in Margiana, Arachotia, and even Persia Proper, there were insurrections against the authority of the new king. His courage and activity, however, seconded by the valor of his Persian troops and the fidelity of some satraps, carried him successfully through these and other similar difficulties; and the result was that, after five or six years of struggle, he became as firmly seated on his throne as any previous monarch. His talents as an administrator were upon this brought into play. He divided the whole empire into satrapies, and organized that somewhat complicated system of government on which they were henceforth administered (Rawlinson's *Herodotus*, ii, 555–568). He built himself a magnificent palace at Persepolis, and another at Susa. See PERSEPOLIS; SHUSHAN. He also applied himself, like his predecessors, to the extension of the empire; conducted an expedition into European Scythia, from which he returned without disgrace; conquered Thrace, Pæonia, and Macedonia towards the west, and a large portion of India on the east, besides (apparently) bringing into subjection a number of petty nations (see the Naksh-i-Rustam Inscription). On the whole he must be pronounced, next to Cyrus, the greatest of the Persian monarchs. The latter part of his reign was, however, clouded by reverses. The disaster of Mardonius at Mount Athos was followed shortly by the defeat of Datis at Marathon; and, before any attempt could be made to avenge the blow, Egypt rose in revolt (B.C. 486), massacred its Persian garrison, and declared itself independent. In the palace at the same time there was dissension; and when, after a reign of thirty-six years, the fourth Persian monarch died (B.C. 485), leaving his throne to a young prince of strong and ungoverned passions, it was evident that the empire had reached its highest point of greatness, and was already verging towards its decline.

Xerxes, the eldest son of Darius by Atossa, daughter of Cyrus, and the first son born to Darius after he mounted the throne, seems to have obtained the crown in part by the favor of his father, over whom Atossa exercised a strong influence, in part by right, as the eldest male descendant of Cyrus, the founder of the empire. His first act was to reduce Egypt to subjection (B.C. 484), after which he began at once to make preparations for his invasion of Greece. It is probable that he was the Ahasuerus of Esther. See AHASUERUS. The great feast held in Shushan, the palace, in the third year of his reign, and the repudiation of Vashti, fall into the period preceding the Grecian expedition, while it is probable that he kept open house for the "princes of the provinces," who would from time to time visit the court, in order to report the state of their preparations for the war. The marriage with Esther, in the seventh year of his reign, falls into the year immediately following his flight from Greece, when he undoubtedly returned to Susa, relinquishing warlike enterprises, and henceforth devoting himself to the pleasures of the seraglio. It is unnecessary to give an account of the well-known expedition against Greece, which ended so disastrously for the invaders. Persia was taught by the defeats of Salamis and Platæa the danger of encountering the Greeks on their side of the Ægean, while she learned at Mycalè the retaliation which she had to expect on her own shores at the hands of her infuriated enemies. For a while some vague idea of another invasion seems to have been entertained by the court; but discreeter counsels prevailed, and, relinquishing all aggressive designs, Persia, from this point in her history, stood upon the defensive, and only sought to maintain her own territories intact, without anywhere trenching upon her neighbors. During the rest of the reign of Xerxes, and during part of that of his son and successor, Artaxerxes, she continued at war with the Greeks, who destroyed her fleets, plundered her coasts,

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and stirred up revolt in her provinces; but at last, in B.C. 449, a peace was concluded between the two powers, who then continued on terms of amity for half a century.

A conspiracy in the seraglio having carried off Xerxes (B.C. 465), Artaxerxes his son, called by the Greeks Μακρόχειρ, or "the Long-Handed," succeeded him, after an interval of seven months, during which the conspirator Artabanus occupied the throne. This Artaxerxes, who reigned forty years, is beyond a doubt the king of that name who stood in such a friendly relation towards Ezra (Ezra vii, 11-28) and Nehemiah (Neh. ii, 1-9, etc.). See ARTAXERXES. His character, as drawn by Ctesias, is mild but weak; and under his rule the disorders of the empire seem to have increased rapidly. An insurrection in Bactria, headed by his brother Hystaspes, was with difficulty put down in the first year of his reign (B.C. 464), after which a revolt broke out in Egypt, headed by Inarus the Libyan and Amyrtæus the Egyptian, who, receiving the support of an Athenian fleet, maintained themselves for six years (B.C. 460-455) against the whole power of Persia, but were at last overcome by Megabyzus, satrap of Syria. This powerful and haughty noble soon afterwards (B.C. 447), on occasion of a difference with the court, himself became a rebel, and entered into a contest with his sovereign, which at once betrayed and increased the weakness of the empire. Artaxerxes is the last of the Persian kings who had any special connection with the Jews, and the last but one mentioned in Scripture. His successors were Xerxes II, Sogdianus, Darius Nothus, Artaxerxes Mnemon, Artaxerxes Ochus, and Darius Codomannus. These monarchs reigned from B.C. 424 to B.C. 330. None were of much capacity; and during their reigns the decline of the empire was scarcely arrested for a day, unless it were by Ochus, who reconquered Egypt, and gave some other signs of vigor. Had the younger Cyrus succeeded in his attempt, the regeneration of Persia was perhaps possible. After his failure the seraglio grew at once more powerful and more cruel. Eunuchs and women governed the kings, and dispensed the favors of the crown, or wielded its terrors, as their interests or passions moved them. Patriotism and loyalty were alike dead, and the empire must have fallen many years before it did had not the Persians early learned to turn the swords of the Greeks against one another, and at the same time raised the character of their own armies by the employment on a large scale of Greek mercenaries. The collapse of the empire under the attack of Alexander is well known, and requires no description here. On the division of Alexander's dominions among his generals, Persia fell to the Seleucidæ, under whom it continued till after the death of Antiochus Epiphanes, when the conquering Parthians advanced their frontier to the Euphrates, and the Persians came to be included among their subject tribes (B.C. 164). Still their nationality was not obliterated. In A.D. 226, three hundred and ninety years after their subjection to the Parthians, and five hundred and fifty-six years after the loss of their independence, the Persians shook off the yoke of their oppressors, and once more became a nation.

The Sassanian kings raised Persia to a height of power and prosperity such as it never before attained, and more than once imperilled the existence of the Eastern empire. The last king was driven from the throne by the Arabs (A.D. 636), who now began to extend their dominion in all directions; and from this period may be dated the gradual change of character in the native Persian race, for they have been from this time constantly subject to the domination of alien races. During the reigns of Omar (the first of the Arab rulers of Persia), Othman, Ali, and the Ommiades (634-750), Persia was regarded as an outlying province of the empire, and was ruled by deputy governors; but after the accession of the Abbaside dynasty (A.D. 750), Bagdad became the capital, and Khorassan the favorite province of the early and more energetic rulers of this race, and Persia consequently came to be considered as the centre and nucleus of the caliphate. But the rule of the caliphs soon became merely nominal, and ambitious governors, or other aspiring individuals, established independent principalities in various parts of the country. Many of these dynasties were transitory, others lasted for centuries, and created extensive and powerful empires. The chief were the Taherites (820-872), a Turkish dynasty, in Khorassan; the Soffarides (Persian, 869-903), in Seistan, Fars, Irak, and Mazanderan; the Samani, in Transoxiana, Khorassan, and Seistan; the Dilemi (Persian, 933-1056), in Western Persia; and the Ghiznevides, in Eastern Persia. These dynasties supplanted each other, and were finally rooted out by the Seljuks, whose dominion extended from the Hellespont to Afghanistan. A branch of this dynasty, which ruled in Khorezm (now Khiva), gradually acquired the greater part of Persia, driving out the Ghiznevides and their successors, the Ghurides; but they, along with the numerous petty dynasties which had established themselves in the south-western provinces, were all swept away by the Mongols (q. v.) under Genghis-Khan and his grandson Hulaku-Khan, the latter of whom founded a new dynasty, the Perso-Mongol (1253-1335). This race, becoming effeminate, was supplanted by the Eylkhanians in 1335, but an irruption of the Tartars of Turkestan under Timûr again freed Persia from the petty dynasties which misruled it. After the death of Timûr's son and successor, shah Rokh, the Turkomans took possession of the western part of the country, which, however, they rather preyed upon than governed; while the eastern portion was divided and subdivided among Timûr's descendants, till, at the close of the 15th century, they were swept away by the Uzbeks, who joined the whole of Eastern Persia to their newly founded khanate of Khiva. A new dynasty now arose (1500) in Western Persia, the first prince of which (Ismail, the descendant of a long line of devotees and saints, the objects of the highest reverence throughout Western Persia), having become the leader of a number of Turkish tribes who were attached by strong ties of gratitude to his family, overthrew the power of the Turkomans, and seized Azerbijan, which was the seat of their power. Ismail rapidly subdued the western provinces, and in 1511 took Khorassan and Balkh from the Usbeks; but in 1514 he had to encounter a much more formidable enemy — to wit, the mighty Selim (q. v.), the sultan of Turkey, whose zeal for conquest was further inflamed by religious animosity against the Shiites, or "Sectaries," as the followers of Ismail were termed. The Persians were totally defeated in a battle on the frontiers; but Selim reaped no benefit from his victory, and, after his retreat, Ismail attacked and subdued Georgia. The Persians dwell with rapture on the character of this monarch, whom they deem not only to be the restorer of Persia to a prosperous condition, and the founder of a great dynasty, but the establisher of the faith in which they glory as the national religion. His son Tamasp (1523-1576), a prudent and spirited ruler, repeatedly drove out the predatory Uzbeks from Khorassan, sustained without loss a war with the Turks, and assisted Homayun, the son of Baber, to regain the throne of Delhi. After a considerable period of internal revolution, during which the Turks and Uzbeks attacked the empire without hinderance, shah Abbas I the Great (1585-1628) ascended the throne, restored internal tranquillity, and repelled the invasions of the Uzbeks and Turks. In 1605 he inflicted on the Turks such a terrible defeat as kept them quiet during the rest of his reign, and enabled him to recover the whole of Kurdistan, Mosul, and Diarbekir, which had for a long time been separated from Persia; and, in the east, Candahar was taken from the Great Mogul. Abbas's government was strict, but

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just and equitable; roads, bridges, caravansaries, and other conveniences for trade were constructed at immense expense, and the improvement and ornamentation of the towns were not neglected. Ispahan more than doubled its population during his reign. His tolerance was remarkable, considering both the opinions of his ancestors and subjects; for he encouraged the Armenian Christians to settle in the country, well knowing that their peaceable and industrious habits would help to advance the prosperity of his kingdom. His successors, shah Sufi (1628-1641), shah Abbas II (1641-1666), and shah Soliman (1666-1694), were undistinguished by any remarkable talents, but the former two were sensible and judicious rulers, and advanced the prosperity of their subjects. During the reign of sultan Hussein (1694-1722), a weak and bigoted fool, priests and slaves were elevated to the most important and responsible offices of the empire, and all who rejected the tenets of the Shiites were persecuted. The consequence was a general discontent, of which the Afghans took advantage by declaring their independence, and seizing Candahar (1709). Their able leader, Mir Vais, died in 1715; but his successors were worthy of him, and one of them, Mahmud, invaded Persia (1722), defeated Hussein's armies, and besieged the king in Ispahan, till the inhabitants were reduced to the extremity of distress. Hussein then abdicated the throne in favor of his conqueror, who, on his accession, immediately devoted his energies to alleviate the distresses and gain the confidence of his new subjects, in both of which objects he thoroughly succeeded. Becoming insane, he was deposed in 1725 by his brother Ashraf (1725-1729); but the atrocious tyranny of the latter was speedily put an end to by the celebrated Nadir Shah, who first raised Tamasp (1729-1732) and his son Abbas II (1732-1736), of the Suffavean race, to the throne, and then, on some frivolous pretext, deposed him, and seized the sceptre (1736-1747). But on his death anarchy again returned; the country was horribly devastated by the rival claimants to the throne; Afghanistan and Beloochistan finally separated from Persia, and the country was split up into a number of small independent states until 1755, when a Kurd, named Kerim Khan (1755-1779), abolished this state of affairs, re-established peace and unity in Western Persia, and by his wisdom, justice, and warlike talents acquired the esteem of his subjects and the respect of neighboring states. After the usual contests for the succession, accompanied with the usual barbarities and devastations, Kerim was succeeded in 1784 by Ali-Murad, Jaafar, and Luft-Ali, during whose reigns Mazanderan became independent under Aga-Mohammed, a Turkoman eunuch of the Kajar race, who repeatedly defeated the royal armies, and ended by depriving Luft-Ali of his crown (1795). The great eunuch-king (as he is frequently called), who founded the present dynasty, on his accession announced his intention of restoring the kingdom as it had been established by Kerim Khan, and accordingly invaded Khorassan and Georgia, subduing the former country almost without effort. The Georgians besought the aid of Russia; but the Persian monarch, with terrible promptitude, poured his army like a torrent into the country, and devastated it with fire and sword; his conquest was, however, hardly completed, when he was assassinated, May 14, 1797. His nephew, Futteh-Ali (1797-1834), after numerous conflicts, fully established his authority, and completely subdued the rebellious tribes in Khorassan, but the great commotions in Western Europe produced for him bitter fruits. He was dragged into a war with Russia soon after his accession, and, by a treaty concluded in 1791, surrendered to that power Derbend and several districts on the Kur. In 1802 Georgia was declared to be a Russian province. War with Russia was recommenced by Persia, at the instigation of France; and, after two years of conflicts disastrous to the Persians, the treaty of Gulistan (Oct. 12, 1813) gave to Russia all the Persian possessions to the north of Armenia, and the right of navigation in the Caspian Sea. In 1826 a third war, equally unfortunate for Persia, was commenced with the same power, and cost Persia the remainder of its possessions in Armenia, with Erivan, and a sum of 18,000,000 rubles for the expenses of the war. The severity exercised in procuring this sum by taxation so exasperated the people that they rose in insurrection (Oct. 12, 1829), and murdered the Russian ambassador, his wife, and almost all who belonged to or were connected with the Russian legation. The most humiliating concessions to Russia, and the punishment by mutilation of 1500 of the rioters, alone averted war. The death of the crown-prince, Abbas-Mirza, in 1833, seemed to give the final blow to the declining fortunes of Persia, for he was the only man who seriously attempted to raise his country from the state of abasement into which it had fallen. By the assistance of Russia and Britain, Mohammed Shah (1834-1848), the son of Abbas-Mirza, obtained the crown, but the rebellions of his uncles, and the rivalry of Russia and Britain (the former being generally successful) at the Persian court, hastened the demoralization of the country. Mohammed was compelled to grant (1846) to Russia the privilege of building ships of war at Resht and Astrabad, and to agree to surrender all Russian deserters, and Persia became thus more and more dependent on its powerful neighbor. Nazir-uddin succeeded to the throne on his father's death in 1848; and the new government announced energetic reforms, reduction of imposts, etc., but limited itself to these fine promises, and on the contrary, augmented the taxes, suffered the roads, bridges, and other public works to go to ruin, squandered the public money, and summarily disposed of all who protested against their acts. In October, 1856, the Persians took Herat, a town for the permanent possession of which they had striven for a long series of years; and having thus violated the terms of a treaty with Britain, war was declared against them, and a British army was landed on the coast of the gulf, which, under generals Outram and Havelock, repeatedly defeated the Persians, and compelled them to restore Herat (July, 1857). Since that time treaties of commerce have been concluded with the leading European powers; and Russia, Great Britain, Turkey, France, and Italy have consuls in the chief towns, and, with the exception of Italy, are represented by ministers at the court of Teheran.

IV. *Literature.*—The sources of information regarding the ancient Persian history are: 1. The Jewish, to be elicited chiefly from the books of Ezra, Nehemiah, and Esther, of which something has been said. 2. Grecian writers. Of these, Ctesias availed himself of the Persian annals, but we have only extracts from his work in Photius. Herodotus appears also to have consulted the native sources of Persian history. Xenophon presents us with the fullest materials, namely, in his *Anabasis*, his *Hellenica*, and especially in his *Cyropædia*, which is an imaginary picture of a perfect prince, according to Oriental conceptions, drawn in the person of Cyrus the elder. Some of the points in which the classical authorities disagree may be found set forth in Eichhorn, *Gesch. der A. Welt*, i, 82, 83. A representation of the Persian history, according to Oriental authorities, may be found in the *Hallische Allgemeine Weltgeschichte*, pt. iv. (See also Becker, *Weltgeschichte*, i, 638 sq.) A very diligent compilation is that of Brissonius, *De Regno Persarum*, 1591. Consult especially Heeren, *Ideen*, i, I; his *Handbuch der G. d. S. Alterth.* i, 102; and H. Brochner, *Um det jodiske Folks Tilstand i den Persiske Periode* (Copenhagen, 1845). A full and valuable list of the older authorities in Persian affairs may be seen in the *Bibliotheca Historica* of Meusellius, vol. i, pt. ii, p. 28 sq. See also Malcolm, *History of Persia from the Earliest Ages to the Present Times* (Lond. 1816, 2 vols. 4to); and

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Sir H. Rawlinson's "Memoir on the Cuneiform Inscriptions of Ancient Persia," published in the *Journal of the Asiatic Society*, vol. x and xi: Polak, *Persien, das Land und seine Bewohner* (Leips. 1865 sq., 2 vols. 8vo); Friedländer, *De veteribus Persarum regibus* (Hal. 1862, 8vo); Hutchinson, *Two Years in Persia* (Lond. 1874, 2 vols.); Markham, *History of Persia* (ibid. 1874). The most complete as well as recent survey of ancient Persia is given in Rawlinson's *Ancient Monarchies*, vol. iii (new edition, Lond. 1871). See also ELAM; MEDIA.

Per'sian (Heb. *Parsi'*, פָּרְסִי; Sept. Περσής; Vulg. *Perses*), the name of the people who inhabited the country called above "Persia Proper," and who thence conquered a mighty empire. There is reason to believe that the Persians were of the same race as the Medes, both being branches of the great Aryan stock, which under various names established their sway over the whole tract between Mesopotamia and Burmah. The native form of the name is *Parsa*, which the Hebrew פָּרְסִי fairly represents, and which remains but little changed in the modern "Parsee." It is conjectured to signify "the Tigers." See PERSIA.

Persian Christians. That the Gospel was early planted in Persia we have the most unequivocal evidence in the terrible persecution of Christians which began there in A.D. 330, whereby, in forty years, about 250 of the clergy and 16,000 others, of both sexes, were martyred in the cause of Christ, though many of them have been considered as heretics by the Church of Rome, being of the Nestorian and Jacobite communions. In the 7th century they fell under the scourge of Mohammedan tyranny and persecution, whereby many were driven to seek a refuge in India, particularly on the coasts of Travancore, while the great mass of the population apostatized to Mohammed; a circumstance that Mr. Yeates very naturally attributes to their not having the Scriptures in their own language till very recently.

In the middle of the last century a version of the Gospels was made by order of Nadir Shah, who, when it was read to him, treated it with contempt and ridicule; but since the commencement of the present century the Rev. H. Martyn has translated the whole New Testament. It was completed in the year in which he died (1812), and has been presented to the king of Persia by the British ambassador, and favorably received. Notwithstanding both persecution and apostasy, the number of Christians in Persia is said to be still very considerable, and to comprise Georgians, Armenians, Nestorians, Jacobites, and Romish Christians. "The number of these (Persian) Christians amounts to about 10,000. They have an archbishop and three bishops. The former resides at Mosul; one of the bishops at Chosrabad; another at Meredîn, and the third at Diarbekir. By the Mohammedans they are called *Nazarenes*, and *Syrians* by the Arabs; but among themselves *Ebrians*, or *Beni Israel*, which name denotes their relation to the ancient Jewish Christian Church, as does also their present language, being very like the Hebrew. They have no connection whatever with either Greek or Roman churches. They hold the doctrine of the Trinity in Unity; and declare Jesus Christ to be 'the way, the truth, and the life,' and that through him alone they are delivered from the wrath to come, and are made heirs of eternal life. They acknowledge only the two sacraments, but both in the full sense and import of the Protestant Church. They have at Chosrabad a large church, nearly of the size and appearance of the Scotch kirk at Madras, which is a fine building. Through fear of the Mohammedans, who insult and oppress them, they assemble for divine worship between the hours of five and seven on Sunday mornings, and in the evenings between six and eight. There are also daily services at the same hours. The women and men sit on opposite sides of the church." Of the native *Mohammedan* inhabitants we shall only remark that they are *Shiites* (q. v.) of the sect of Ali, and have among them some remains of the ancient Magi, with a sect of modern infidels called *Sufis* (q. v.). See Buchanan, *Researches*, p. 167–176; Yeates, *Indian Church History*, p. 40–47; *Life of the Rev. H. Martyn*; *London Missionary Register*, 1822, p. 45; 1823, p. 25.

Persian Versions. At an early period there seems to have existed a translation of the Old Testament in the Persian language. There is no doubt that, like the Chaldee, such a version was prepared for use in the synagogue and in the education of the people. From the Talmud (*Sota*, 49 b) we know at least that the Persian language along with the holy language "is mentioned as a vernacular." Chrysostom (*Homil.* ii, in Joann.) and the Syrian bishop Theodoret (in his *De curandis Græcorum affect.* i, 5) speak of such a version, and according to Maimonides the Pentateuch was translated into Persic long before Mohammed (Zunz, *Die gottesd. Vortr. d. Juden*, p. 9). But the Persian translation of the Pentateuch which has come down to us, and which was printed at first at Constantinople in 1546, and then in the fourth part of the *London Polyglot* (the Hebrew character having been used in the former case and the Persian in the latter), is of later origin. This is particularly apparent from the name *Babel* being rendered *Bagdad* (Gen. x, 10)—a proof that it owes its origin to a period at least later than the 8th century (for Bagdad was built in the year 762 [145 of the Hegira]). According to the inscriptions in the Constantinopolitan edition, this translation was made by R. Jacob ben-Joseph Tawus. A question has been raised whether the formula נוחו עדן־נ"ע, *he reposes in Paradise*, refers to Tawus's father or Tawus himself. Fürst, who inclined to the latter view, made Tawus flourish in the 13th century, while Lorsbach, Zunz, Kohut, and Munk, inclining to the former view, put the age of the author in the 16th century. On this point the latter thus expresses himself in his *Notice sur Rabbi Saadia Gaon*, p. 64: "Il suffit de jéter un seul coup-d'œil sur la version de Rabbi Yacob pour se convaincre qu'un tel langue Persan ne peut surmonter à une époque où la langue Persane se parlait et s'écrivait encore avec beaucoup de pureté, et où les mots Arabes n'y abondaient pas encore. . . . Si je ne me trompe, Rabbi Yacob est un écrivain très-moderne, et il me semble même résulter des termes dont se sert à son égard l'éditeur du Pentateuque de Constantinople, que c'était un contemporain, et que sa version était, dès l'origine, destinée à cette édition du Pentateuque." It may now be regarded as settled that the author of this version did not live in the 9th century (Rosenmüller), nor in the 13th century (Fürst, Ginsburg), but in the 16th (Zunz, Lorsbach, Kohut, Munk), and that he was born between 1510 and 1514 (?). As to the name of the author there is a diversity of opinion, inasmuch as some take it for a proper noun (*tawus* means *peacock* in Persic), others for an adjective: Tusensis, ex urbe Persica Tus (where a celebrated Jewish school flourished). We are inclined to the former view. As to the version itself, Tawus rendered slavishly the Hebrew text. He uses euphemisms, and avoids anthropomorphisms and anthropopathies; sometimes he follows the Targums, often Saadia's Arabic version and Kimchi's and Aben-Ezra's commentaries, and sometimes he leaves the Hebrew untranslated (as in Gen. vii, 11; xii, 6, 8; xvi, 14; xxii, 14; xxviii, 3; l, 11; Exod. iii, 14; xvii, 7; Numb. xxi, 28; xxxiv, 4, 16; Deut. iii, 10; iv, 4; xxxii, 51). On the whole, this version is of little critical value.

Besides the Pentateuch, there is also a Persian version of the Prophets and Hagiographa, as well as of the Apocrypha, in the Paris library. Thus *Catal. imprimé MS. Hebr.* No. 84 contains the version of Genesis and Exodus, with the Hebrew original after each verse. No. 85 contains the version of Leviticus, Numbers, and Deuteronomy, in a similar manner. No. 40

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contains Job and Lamentations, as well as a Persian elegy, or קינות, for the 9th of Ab, bewailing the destruction of the Temple (comp. *Taanith*, iii, 488 a). No. 44 contains Isaiah and Jeremiah in Hebrew characters. No. 45 Daniel, as well as an apocryphal history of this prophet (the latter published in Hebrew characters, with a German transl. by H. Zotenberg, in Merx's *Archiv für wissenschaftliche Erforschung des Alten Testaments*, i, 385 sq. [Halle, 1869]). No. 46, written in the year 1469, also contains Daniel, with various readings of older MS., *Fond de St. Germ.-des-Prés*. No. 224 contains the book of Esther with the Hebrew original, as well as a Rabbinical Calendar in Persian, completed in 1290, and extending to 1522. No. 236 contains a version of the Apocrypha in Hebrew characters, written in 1600; the book of Tobit is different from the common Greek text; Judith and Bel and the Dragon agree with the Vulgate, while the book of Maccabees is simply the *Megillath Antiochus*, מגלת אנטיוכוס, Hebrew and Persian. See MACCABEES, BOOKS OF. A direct version from the Hebrew of Solomon's writings existing in Parisian MSS. was discovered by Hassler (comp. *Studien und Kritiken* for 1829, p. 469 sq.). The Imperial Public Library at St. Petersburg, which of late has bought the collection of Hebrew MSS. of the famous Karaite Abr. Firkowiez and of the Odessa Society, has also some MSS. with a Persian version. Thus Harkavy and Strack in their *Catalog* describe No. 139 as a Persian version of the Minor Prophets, containing Micah i, 13 to Mal. iii, 2. No. 140, the Haphtaroth in Hebrew, with the Persian version. The Hebrew has the vowels and accents; the Persian has no vowels, and is written in Persian (Arabic) letters. No. 141, Pentateuch with Persian version. The Hebrew text has the vowels, which often differ from our present system. The Persian version, which is written in smaller letters, and which follows, verse by verse, the original, differs very much from that published in the *London Polyglot* (vol. iv). No. 142, Job with the Persian (ch. xxiii, 14–xxix, 24; xli, 23–xlii *a*); of the Hebrew, only the initial words of each verse are given (with vowels, but without accents.) On these manucripts, comp. Harkavy and Strack, *Catalog der Hebräischen Bibelhandschriften in St. Petersburg* (St. Petersburg and Leips. 1875), p. 165 sq.

There are two Persian versions of the Gospels, one of which is printed in the *London Polyglot* from a MS. belonging to Pococke, written in the year 1341. Its source is the *Peshito*, as internal evidence abundantly shows. It was published in Latin by Bode (Helmstädt, 1751). The other version was made from the original Greek. Wheloc, professor of Arabic in the University of Cambridge, began to print it with a Latin translation, which was afterwards edited by Pierson (Lond. 1652–57). In our century, translations were published by the Bible Society, by Colebroke (Calcutta, 1805), by Martyn, *The New Testament, Translated from the Greek into Persian* (Lond. 1821).

On the Old-Testament versions, comp. Rosenmüller, *De versione Pentateuchi Persica* (Leips. 1813); Lorsbach, *Jenaer All. Lit.-Zeitung*, 1816, No. 58; Bernstein, in Berthold's *Krit. Journ.* vol. v, p. 21; Zunz, in Geiger's *Wissenschaftliche Zeitschrift* (1839), iv, 391; Fürst, *Bibl. Jud.* iii, 453; Grätz, *Gesch. d. Juden* (Leips. 1866), x, 34 sq.; Hävernick, *Introd. to the O. T.* p. 350 sq.; Keil, *Introd.* ii, 281; Simon, *Histoire critique*, p. 307; De Rossi, *Dizionario delli autori Ebrei*, p. 309 sq. (Germ. transl. by Hamburger); Munk, *Version Persane*, in Cohen's Bible (Paris, 1834), ix, 134, etc., who institutes a comparison between the printed text of the Persian version and that of the MS., and gives an elaborate account of the MSS., as well as specimens of the translation of Lamentations (reprinted in his *Notice sur Rabbi Saadia Gaon et sa version Arabe d'Isaïe, et sur une version Persane, manuscrite de la Bibliothèque royale* [Paris, 1838]), p. 62–87; but especially the latest work on Tawus's Pentateuch by Dr. A. Kohut, *Kritische Beleuchtung der Persischen Pentateuch-Uebersetzung des Jacob ben-Joseph Tavus, unter stetiger Rücksichtnahme auf die ältesten Bibelversionen* (Heidelb. and Leips. 1871), and Geiger's notice of this work in his *Jüdische Zeitschrift für Wissenschaft und Leben* (1872), x, 103 sq. (B. P.)

Per'sis (Περσίς, fem. of Περσικός, *Persian*, so used by Æschylus, *Pers.* 151, 281, and often), a female Christian at Rome, whom Paul salutes (Rom. xvi, 12). A.D. 55. The apostle commends her with special affection on account of some work which she had performed with singular diligence (see Origen, ad loc.).

Person. See PERSONALITY.

Personality. The word *person* is derived from the Latin "persona," originally a term of the theatre, and signifying the *mask* worn of old by actors. Hence it signified a dramatic character, and in Cicero a personage; in Suetonius an individual, as also in law Latin. Tertullian seems to use the word in its original sense, where he says "Personæ Dei, Christus Dominus," for he immediately interprets the words by the apostle's expression, "Qui est imago Dei"—i. e. Christ is the eternal manifestation of the Deity (*Adv. Marc.* v, ii); he uses it also in its conventional meaning, "personam nominis," the personage to whom the name attaches (*ibid.* iv, 14); but elsewhere he applies the word in its true ecclesiastical sense of an intelligent individual Being, "Videmus duplicem statum non confusum sed conjunctum in una persona Deum et hominem Jesum" (*Adv. Præf.* xxviii). Similarly the adverb "personaliter" means with him relative individuality in contrast with absolute being: "Hunc substantialiter quidem *αἰῶνα τέλειον* appellant; personaliter vero *πρὸ ἀρχήν* et *τὴν ἀρχήν*"—i. e. the first absolutely, the second in antecedent relation with every after-emanation. It is important to ascertain the meaning of ecclesiastical Latin terms in Tertullian, for when he wrote the language of the Church at Rome was Greek; and the Latinity of the Western Church, as well as the barbarisms of its version of Scripture, were imported shortly afterwards from Africa. "Persona" in Latin bore the same relation to "substantia" as *ὑπόστασις* to *οὐσία* in Greek theology; but *ὑπόστασις* in the sense of person was etymologically equivalent for the very different theological idea of "substantia" in Latin; hence arose the confusion that has been noticed under the article HYPOSTASIS. Hilary first coined the term "essentia," to convey the meaning of *οὐσία*; "novo quidem nomine," as says Augustine, "quo usi non sunt veteres Latini auctores, sed jam nostris temporibus usitato, ne deesset etiam linguæ nostræ quod Græci appellant *οὐσιάν*" (*Civ. Dei*, xii, 2), and "persona" was retained as the equivalent for *ὑπόστασις*.

The meaning of "person" in theology is as Locke has defined it in metaphysics: "A person is a thinking, intelligent being, that has reason and reflection, and can consider itself as itself, the same thinking thing in different times and places." There must be a continuous intelligence and a continuous identity, as well as individuality. The memorable axiom of Descartes, "Cogito, ergo sum," may be applied not only to the reality of thinking substance, but also to the true personality of that intelligent being. "I am a conscious being, therefore in that consciousness I have a personal existence." But "personality," as applied to the divine substance, involves a contradiction that defines in this direction, as Dr. Mansell has observed, the limits of human thought (*Limits of Religious Thought*, p. 59). We are compelled to apply to the Absolute our own insufficient human terms of finite relation. The idea of personality must always involve limitation; one person is invested with accidents that another has not. Yet God, as the designer and creator of the universe, must have a personal existence; as Paley has well stated it, "The marks of design are too strong to be gotten over, and design must have had a designer; that designer must have been a person. That person is God." But how

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is substance thus affected with personality? Analogy in such a matter cannot lead us through the difficulty, for God is one, and such a test is an impossibility for want of any true means of comparison. Yet thus much may be said: So far as it reaches, analogy shows that the personality of the Deity is very possible; for if beings of another world could watch the growing results of human civilization, without having the power of tracing out the individual efforts that produce it, they would find themselves in a somewhat similar difficulty. Humanity, they might reason, is certainly an intelligent substance; but substance is something vague and undetermined; yet the intelligence that is developing all terrestrial works must be the result of personal design and personal skill: therefore this world-wide humanity must have a definite, personal substance. Adam, in the first instance, was that personal substance. Christ in the end shall recapitulate (Irenæus) all humanity in himself, we know not how. Therefore in some way that is a present mystery, but of certain future solution, God may be Substance that is All-wise and Absolute, and personality may attach to his being, limiting the Unlimited, and defining the Indefinite (*ibid.* p. 56–59). In the mean time the idea of personality is mixed up intimately with all man's highest and noblest notions of the Deity (*ibid.* p. 57, 240), neither is it possible to form the faintest possible conception of a non-personal God. The religious idea revolts against the negation, which, in fact, would be its annihilation. The sense of personal individual responsibility to a personal God and Father of all would pass away, and a "caput mortuum" of pantheism would be all that would remain — an illusive Mâya for the present, a hopeless Nirvâna for the future. Next, with respect to a plurality of persons in the Deity, Hooker excellently defines the properties that determine this phase of the divine nature; and his generalization may serve to impress upon the mind the impossibility of expressing the mutual relations of three hypostases in one substance by any adequate term that human language can supply. That which transcends thought can never find expression by the tongue. The personality of the Father and Holy Spirit is affected by nothing without the divine nature; the personality of the Son has been modified since the incarnation by taking the manhood into God; and a second definition by Locke exactly covers this modification; "Person," he says, "belongs only to intelligent agents, capable of a law and happiness and misery," all of which accidents of personality pertain to Christ, though not to the person of the Son of God as pre-existing eternally in the Word.—Blunt, *Dict. of Theol.* s. v. See HYPOSTATICAL UNION; SUBSTANCE.

"We attribute *personality*," says Ahrens (*Cours de Théologie*, ii, 272) "to every being which exists, not solely for others, but which is in the relation of unity with itself in existing, or for itself. Thus we refuse *personality* to a mineral or a stone, because these things exist for others, but not for themselves. An animal, on the contrary, which exists for itself, and stands in relation to itself, possesses a degree of *personality*. But man exists for himself in all his essence, in a manner more intimate and more extensive; that which he is, he is for himself, he has consciousness of it. But God alone exists for himself in a manner infinite and absolute. God is entirely in relation to himself; for there are no beings out of him to whom he could have relation. His whole essence is for himself, and this relation is altogether internal; and it is this intimate and entire relation of God to himself in all his essence which constitutes the divine *personality*." It should be observed, however, that personality implies limitation. "Infinite personality," therefore, would be a contradiction in terms. The term "person," as applied to the Godhead, is not used in its ordinary sense, as denoting a separate being, but represents the Latin *persona* or the Greek *hypostasis*, which means that which stands under or is the subject of certain attributes or properties. Three persons are not thus three parts of one God, nor are they three Gods; nor yet are Father, Son, and Spirit only three names, but distinct hypostases with characteristic attributes. In modern times, especially in Germany, and through a prevalent philosophical mysticism, opinions are propagated about the person of Christ which are quite opposed to the doctrines of all the orthodox and evangelical confessions. The second article of the Church of England, and the eighth of the *Westminster Confession*, express the general view. So does the *Quicunque vult* of the Liturgy. But the modern theory teaches a different dogma, thus: Martensen and Ebrard seem to adopt a view very similar to that of Beron in the early ages, who held that the Logos assumed the form of a man, that is, subjected himself to the limitations of humanity. The infinite became finite, the eternal and omnipresent imposed on himself the limitations of time and space; God became man. The statement of Ebrard is, "The eternal Son of God, by a free act of self-limitation, determined to assume the existence-form of a centre of human life, so that he acted as such from the conception onward, and having assumed this form, he fashioned for himself a body," etc. According to this view there are not two natures in Christ, in the established sense of the word nature, but only two forms of existence, a prior and posterior form of one and the same nature. The most common mode of presenting the doctrine is to say that the Logos assumed our fallen humanity. But by this, we are told, is not to be understood that he assumed an individual body and soul, so that he became *a* man, but that he assumed generic humanity, so that he became *the* man. By generic humanity is to be understood a life-power, that peculiar law of life, corporeal and incorporeal, which develops itself outwardly as a body and inwardly as a soul. The Son, therefore, became incarnate in humanity, in that objective reality, entity, or substance in which all human lives are one. Thus, too, Olshausen, in his comment on John i, 14, says, "It could not be said that the Word was made man, which would imply that the Redeemer was a man by the side of other men, whereas, being the second Adam, he represented the totality of human nature in his exalted comprehensive personality." To the same effect he says, in his remarks on Rom. v, 15, "If Christ were *a* man among other men, it would be impossible to conceive how his suffering and obedience could have an essential influence on mankind: he could then only operate as an example. But he is to be regarded, even apart from his divine nature, as *the* man, i. e. as realizing the absolute idea of humanity, and including it potentially in himself spiritually as Adam did corporeally." To this point archdeacon Wilberforce devotes the third chapter of his book on *The Incarnation*, and represents the whole value of Christ's work as depending upon it. If this be denied, he says, "the doctrines of atonement and sanctification, though confessed in words, become a mere empty phraseology." In fine, Dr. Nevin, in his *Mystical Presence*, p. 210, says, "The Word became flesh; not a single man only, as one among many; but *flesh*, or humanity, in its universal conception. How else could he be the principle of a general life, the origin of a new order of existence for the human world as such? How else could the value of his mediatorial work be made over to us in a real way by a true imputation, and not a legal fiction only?" The hypostatic union, on these hypotheses, is the assumption on the part of the eternal Son of God, not simply or primarily of a true body and a reasonable soul, as the Church has always held, but of humanity as a generic life, of our fallen humanity, of that entity or substance in which all human lives are one. The effect of this union is that humanity is taken into divinity: it is exalted into a true divine life. The life of Christ is one, and it may be designated as divine or as human. On this

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point, more than any other, its advocates are specially full and earnest. Schleiermacher ignores all essential difference between God and humanity, holding that they differ in our conception, and functionally, but are essentially one. Dorner, also, the historian of the doctrine concerning Christ's person, avows that the Church view of two distinct substances in the same person involves endless contradictions, and that no true Christology can be framed which does not proceed on the assumption of the essential unity of God and man; while Ullmann makes this essential oneness between the divine and human the fundamental idea of Christianity.

The term *person*, when applied to Deity, is certainly used in a sense somewhat different from that in which we apply it to one another; but when it is considered that the Greek words *ὑπόστασις* and *πρόσωπον*, to which it answers, are, in the New Testament, applied to the Father and Son (Heb. i, 3; 2 Cor. iv, 6), and that the personal pronouns are used by our Lord (John xiv, 26), it can hardly be condemned as unscriptural and improper. There have been warm debates between the Greek and Latin churches about the words *hypostasis* and *persona:* the Latin, concluding that the word *hypostasis* signified substance or essence, thought that to assert that there were three divine *hypostases* was to say that there were three Gods. On the other hand, the Greek Church thought that the word *person* did not sufficiently guard against the Sabellian notion of the same individual Being sustaining three relations. Thus each part of the Church was ready to brand the other with heresy, till, by a free and mutual conference in a synod at Alexandria, A.D. 362, they made it appear that it was a mere contention about the grammatical sense of a word; and then it was allowed by men of moderation on both sides that either of the two words might be indifferently used. See Beza, *Principles of the Christian Religion;* Owen, *On the Spirit; Marci Medulla*, i, 5, § 3; Ridgley, *Divinity*, qu. 11; Hurrion, *On the Spirit*, p. 140; Doddridge, *Lectures*, lec. 159; Gill, *On the Trinity*, p. 93; Watts, *Works*, v, 48, 208; Gill, *Body of Divinity* (8vo), i, 205; Edwards, *History of Redemption*, p. 51, note; *Horæ Sol.* ii, 20; Stuart, *Letters to Channing;* Keith, Norton, and Winslow, *On the Trinity;* Knapp, *Theology*, p. 325; *Bibliotheca Sacra*, Feb. 1844, p. 159; Oct. 1850, p. 696; July, 1867, p. 570; *New-Englander*, July, 1875, art. iii; *Stud. u. Kritiken*, 1838, 1847. Older monographs on the subject are cited by Volbeding, *Index Programmatum*, p. 82. See TRINITY.

Personāti, an ecclesiastical term, which does not occur earlier than the 11th century, came into use after the time of Alexander III, and designates (1) Persons, canons holding office with precedence in chapter and choir after dignitaries, either by institution or custom. A dignitary was also a person because his person was honored, and he was a person constituted in dignity. The "quatuor personæ" were the four internal dignitaries. Until recently the dignitaries were called the parsons at Hereford. (2) Stipendiary clerks or chaplains perpetually resident in a cathedral or collegiate church, like the chantry priests of St. William at York and the rectors of choir at Beverley, holding offices for life. At Grenoble, Sens, Arles, and Nevers they had the responsibility of the ordinary choral services.—Walcott, *Sacred Archæology*, s. v.

Personātus. See PERSONĀTI.

Persuasion, the act of influencing the judgment and passions by arguments or motives. It is different from conviction. Conviction affects the understanding only; persuasion the will and practice. It is more extensively used than conviction, which last is founded on demonstration, natural or supernatural. But all things of which we may be persuaded are not capable of demonstration. Eloquence is but the art of persuasion. See Blair, *Rhetoric;* Maury, *Principles of Eloquence; Pulpit Orator.*

Perth, ARTICLES OF. See ARTICLES.

Perth, COUNCILS OF (*Concilium Perthusanum*), held at the Scottish city so named.

I. The first was held in 1202 or 1203, by cardinal John Salerno, Roman legate in Scotland; in which certain regulations relating to the reform of the clergy were drawn up. The council lasted three days, but two only of the canons are known:

1. That they who had received orders on Sunday should be removed from the service of the altar.
2. That every Saturday from 12 o'clock be kept as a day of rest, by abstaining from work; the holy day to continue till Monday morning.

See Skinner, i, 280. Labbé, *Conc.* xi, 24.

II. Another council was held at Perth in 1212. William Malvoisin, bishop of St. Andrew's, Walter, bishop of Glasgow, and others were present. The pope's instructions for preaching the Crusade were published; upon which, says the author of the *Scotichronicon*, great numbers of all ranks of clergy throughout Scotland, regulars as well as seculars, took the cross, but very few of the rich or great men of the kingdom. See Skinner, *Works*, i, 280; Wilkins, *Conc.* i, 532; Collier, *Eccles. Hist;* Landon, *Man. of Councils*, s. v.

Perthes, FRIEDRICH CHRISTOPH, an eminent German publisher, distinguished not only in his professional capacity, but for his sincere piety and ardent patriotism, was born at Rudolstadt April 21, 1772. In his fifteenth year he was apprenticed to a Leipsic bookseller, with whom he remained six years, devoting much of his leisure time to the acquisition of knowledge. In 1793 he passed into the establishment of Hoffmann, the Hamburg bookseller; and in 1796 started business on his own account; and, by his keen and wide appreciation of the public wants, his untiring diligence, and his honorable reputation, he ultimately made it the most extensive of the kind in modern Germany. During the first few years or so of his Hamburg apprenticeship, his more intimate friends had been either Kantian or sceptical in their opinions, and Perthes, who was not distinguished for either learning or speculative talent, had learned to think with his friends; but a friendship which he subsequently formed with Jacobi (q. v.), and the Holstein poet and humorist, Matthias Claudius, led him to a more serious view of Christianity, and he became one of the noblest types of German orthodox piety, leading a life whose influence is impressed on many distinguished minds of his country to this day. The iron rule of the French in Northern Germany, and the prohibition of intercourse with England, nearly ruined trade, yet Perthes, even in this great crisis of affairs, found ways and means to extend his. He endeavored to enlist the intellect of Germany on the side of patriotism, and in 1810 started the *National-Museum*, with contributions from Jean Paul Friedrich Richter, count Stolberg, Claudius, Fouqué, Heeren, Sartorius, Schlegel, Görres, Arndt, and other eminent men. Its success was far beyond Perthes's expectations, and encouraged him to continue his patriotic activity, until Hamburg's incorporation with the French empire put a temporary stricture upon his activity. He subsequently took a prominent part in forcing the French garrison to evacuate Hamburg, March 12, 1813; and on its re-occupation by the French, he was one of the ten Hamburgers who were specially excepted from pardon. After peace had been restored to Europe, he steadily devoted himself to the extension of his business, and to the consolidation of the sentiment of German national unity, as far as that could be accomplished by literature and speech. In 1822 he removed to Gotha, transferring his Hamburg business to his partner, Besser. Here he laid himself out mainly for the publication of great histor-

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ical and theological works. His subsequent correspondence with literary, political, and theological notabilities—such as Niebuhr (one of his dearest friends), Neander, Schleiermacher, Lücke, Nitszch, Tholuck, Schelling, and Umbreit—is extremely interesting, and throws a rich light upon the recent inner life of Germany. He died May 18, 1843.—Chambers. See *Friedrich Perthes' Leben* (12th edit. 1853, 3 vols. 8vo), written by his second son, Clemens Theodor Perthes, professor of law at Bonn, and translated into English anonymously in Edinburgh (1857, 2 vols. 8vo); *Memoirs of Frederick Perthes, or Literary, Religious, and Political Life in Germany from* 1789-1843; Baur, *Religious Life in Germany* (transl. by Jane Sturge, Lond. 1870, 2 vols. 12mo), ii, 132-178.

Pertusati, Francesco, *Count*, an ascetic Italian author, was born in Milan May 9, 1741. The son of a senator of Milan, he was educated among the Jesuits, for some time wore their habit, and never ceased to be attached to them. He divided his leisure between the education of his children and the direction of works of charity. His devotion to the religious and absolutist party exposed him to persecution: arrested in 1796, on the invasion of the French, and conducted to Nice, he was obliged, in 1799, to seek refuge in Venice. He died at Milan May 22, 1823. His works are very numerous, and all translated from the French into Italian. See Beraldi, *Memorie di religione* (Modena, 1823); Rudoni, *Cenni sulla vita e sugli scritti del F. Pertusati* (Milan, 1823, 8vo).—Hoefer, *Nouv. Biog. Générale*, xxxix, 673.

Peru, an important maritime republic of South America, bounded on the north by Ecuador, on the west by the Pacific, on the south and south-east by Bolivia, and on the east by Brazil, in lat. 3° 25′-21° 30′ S., and in long. 68°-81° 20′ W., has an area estimated at upwards of 500,000 square miles, and a population of 2,200,000. The coast-line is about 1660 miles in length. The shores are in general rocky and steep, and, owing to the comparative unfrequency of bays and inlets along the coast, the harbors are few and unimportant. Those of Callao (the port of Lima) and Payta afford the most secure anchorage. The following account of the country is chiefly condensed from Chambers's *Cyclopædia*.

I. *Islands.*—The islands on the Peruvian coast, although valuable, are extremely few in number and small in extent. In the north are the Lobos (i. e. *Seal*) Islands, forming a group of three, and so called from the seals which frequent them. On their eastern and more sheltered sides they are covered with guano, and the quantity on the whole group is stated at 4,000,000 tons. The Chincha Islands, famous as the source of Peruvian guano, also form a group of three. Each island presents, on the eastern side, a wall of precipitous rock, with rocky pinnacles in the centre, and with a general slope towards the western shore. The cavities and inequalities of the surface are filled with guano, and this material covers the western slopes of the islands to within a few feet of the water's edge. There is no vegetation. At the present rate of consumption, the guano will last until the year 1883. The island of San Lorenzo forms the harbor of Callao. The grand physical feature of Peru, and the source of all its mineral wealth, is the great mountain system of the Andes.

II. *Surface, Soil, and Climate.*—The surface of Peru is divided into three distinct and well-defined tracts or belts, the climates of which are of every variety from torrid heat to arctic cold, and the productions of which range from the stunted herbage of the high mountain-slopes to the oranges and citrons, the sugar-canes and cottons, of the luxuriant tropical valleys. *a.* The *Coast* is a narrow strip of sandy desert between the base of the Western Cordillera and the sea, and extending along the whole length of the country. This tract, varying in breadth from thirty to sixty miles, slopes to the shore with an uneven surface, marked by arid ridges from the Cordillera, and with a rapid descent. It is for the most part a barren waste of sand, traversed, however, by numerous valleys of astonishing fertility, most of which are watered by streams that have their sources high on the slopes of the Cordillera. Many of the streams are dry during the greater part of the year. *b.* The *Sierra* embraces all the mountainous region between the western base of the maritime Cordillera and the eastern base of the Andes, or the Eastern Cordillera. These ranges are, in this country, about 100 miles apart on an average, and have been estimated to cover an area of 200,000 square miles. Transverse branches connect the one range with the other, and high plateaus, fertile plains, and deep tropical valleys lie between the lofty outer barriers. The following are the most striking and distinctive physical features of the Sierra, beginning from the south: 1. The plain of Titicaca, partly in Peru and partly in Bolivia, is enclosed between the two main ridges of the Andes, and is said to have an area of 30,000 miles—greater than that of Ireland. In its centre is the great Lake Titicaca, 115 miles long, from 30 to 60 miles broad, from 70 to 180 feet deep, and 400 miles in circumference. 2. The mountain-chains which girdle the plain of Titicaca trend towards the north-west, and form what is called the Knot of Cuzco. The Knot comprises six minor mountain-chains, and has an area thrice larger than that of Switzerland. Here the valleys enjoy an Indian climate, and are rich in tropical productions; to the north and east of the Knot extend luxuriant tropical forests, while the numberless mountain-slopes are covered with waving crops of wheat, barley, and other cereals, and with potatoes; and higher up extend pasture-lands, where the vicuña and alpaca feed. 3. The valley of the Apurimac, 30 miles in average breadth, and extending north-west for about 300 miles. This valley is the most populous region of Peru. 4. From Cuzco proceed two chains towards the north-west; they unite again in the Knot of Pasco. This Knot contains the table-land of Bombon, 12,300 feet above sea-level; as well as other table-lands at a height of 14,000 feet, the highest in the Andes; otherwise, however, the physical features of the country resemble those of the vicinity of Cuzco. 5. The vale of the river Marañon, which is upwards of 300 miles in length, is narrow, deep, and nearer the equator than any other valley of the Sierra, and consequently it is the hottest portion of this region; and its vegetation is thoroughly tropical in character. The conformation of the surface of the Sierra is of the most wonderful description. The soil of the Sierra is of great variety; but wherever it is cultivated it is productive. *c.* The *Montaña*, forming two thirds of the entire area of the country, stretches away for hundreds of leagues eastward from the Andes to the confines of Brazil. On the north it is bounded by the Amazon, on the south by Bolivia. It consists of vast impenetrable forests and alluvial plains, is rich in all the productions of tropical latitudes, is of inexhaustible fertility, and teems with animal and vegetable life. Among the products which are yielded here in spontaneous abundance are the inestimable Peruvian bark, India-rubber, gum-copal, vanilla, indigo, copaiba, balsam, cinnamon, sarsaparilla, ipecacuanha, vegetable wax, etc. On the western fringe of the Montaña, where there are still a few settlements, tobacco, sugar, coffee, cotton, and chocolate are cultivated with complete success.

The *hydrography* of Peru may be said to be divided into three systems—those of Lake Titicaca, the Pacific, and the Amazon. All the great rivers of Peru are tributaries of the Amazon.

III. *Productions, Exports and Imports, Revenue, etc.*—The wealth and resources of Peru consist, not in manufactures, but entirely in mineral, vegetable, and animal products. As no statistics are taken in the country, it is impossible to give the quantity and value of the productions, and of the exports and imports, even approximately. Of the precious metals, in which Peru abounds,

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the production has greatly fallen off; and this country, which once stood in the same relation to Spain that Australia does to Great Britain, now contributes little to the metallic wealth of the world. The immense stores of gold and silver found here by the Spanish invaders represented the accumulation of centuries, and that among a people who used the precious metals only for the purposes of ornamentation. The Andes mines have gold, silver, copper, lead, bismuth, etc.; and in the Montaña gold is said to exist in abundance in veins and in pools on the margins of rivers. Although so rich in the precious metals, Peru produces comparatively little specie, which is to be accounted for chiefly by the unscientific and improvident manner in which the mining operations are carried on. It can hardly be said that Peruvian coinage exists, inasmuch as that in circulation is from the mint of Bolivia. In addition to the precious metals and guano, another important article of national wealth is nitrate of soda, which is found in immense quantities in the province of Tarapaca. This substance, which is a powerful fertilizer, is calculated to cover, in this province alone, an area of fifty square leagues, and the quantity has been estimated at sixty-three million tons. Great quantities of borax are also found. The working of this valuable substance, however, is interdicted by government, which has made a monopoly of it, as it has of the guano.

The vegetable productions are of every variety, embracing all the products both of temperate and tropical climes. The European cereals and vegetables are grown with perfect success, together with maize, rice, pumpkins, tobacco, coffee, sugar-cane, cotton, etc. Fruits of the most delicious flavor are grown in endless variety. Cotton, for which the soil and climate are admirably adapted, is now produced here in gradually increasing quantity. The land suited to the cultivation of this plant is of immense extent, and the quality of the cotton grown is excellent. The animals comprise those of Europe, together with the llama and its allied species; but although Peru produces much excellent wool, almost the whole of the woollen fabrics used as clothing by the Indians is imported.

IV. *Ancient Civilization and History.*—Peru, the origin of whose name is unknown, is now passing through its third historical æra, and is manifesting its third phase of civilization. The present æra may be said to date from the conquest of the country by the Spaniards in the early part of the 16th century; the middle æra embraces the rule of the Incas; and the earliest æra, about which exceedingly little is known, is that pre-Incarial period, of unknown duration, during which a nation or nations living in large cities flourished in the country, and had a civilization, a language, and a religion different, and perhaps in some cases even more advanced than those of the Incas who succeeded them, and overran their territories. Whence these pre-Incarial nations came, and to what branch of the human family they belonged, still remain unanswered questions. Their existence, however, is clearly attested by the architectural remains, sculptures, carvings, etc., which they have left behind them. Ruins of edifices constructed both before the advent of the Incas and contemporary with and independently of them, are found everywhere throughout the country. For further information regarding pre-Incarial times and races, see Bollaert, *Antiquities, Ethnology, etc., of South America* (Lond. 1860), p. 111 sq.; Hutchinson, *Two Years in Peru, with Explorations of its Antiquities* (ibid. 1874, 2 vols. 8vo); Brinton, *Myths of the New World* (N. Y. 1877, revised ed.).

Regarding the origin of the Incas, nothing definite can be said. We have no authorities on the subject save the traditions of the Indians, and these, besides being outrageously fabulous in character, are also conflicting. It appears, however, from all the traditions, that Manco, the first Inca, first appeared on the shores of Lake Titicaca, with his wife Mama Oello. He announced that he and his wife were children of the Sun, and were sent by the glorious Inti (the Sun) to instruct the simple tribes. He is said to have carried with him a golden wedge, or, as it is sometimes called, a wand. Wherever this wedge, on being struck upon the ground, should sink into the earth, and disappear forever, there it was decreed Manco should build his capital. Marching northward, he came to the plain of Cuzco, where the wedge disappeared. Here he founded the city of Cuzco, became the first Inca (a name said to be derived from the Peruvian word for the Sun), and founded the Peruvian race, properly so called. Manco, or Manco Capac (i. e. Manco the Ruler), instructed the men in agriculture and the arts, gave them a comparatively pure religion, and a social and national organization; while his wife, Mama Oello, who is also represented as being his sister, taught the women to sew, to spin, and to weave. Thus the Inca was not only ruler of his people, but also the father and the high-priest. The territory held by Manco Capac was small, extending about ninety miles from east to west, and about eighty miles from north to south. After introducing laws among his people, and bringing them into regularly organized communities, "he ascended to his father, the Sun." The year generally assigned as that of his death, after a reign of forty years, is 1062. The progress of the Peruvians was at first so slow as to be almost imperceptible. Gradually, however, by their wise and temperate policy, they won over the neighboring tribes, who readily appreciated the benefits of a powerful and fostering government. Little is clearly ascertained regarding the early history of the Peruvian kingdom, and the lists given of its early sovereigns are by no means to be trusted. They invented no alphabet, and therefore could keep no written record of their affairs, so that almost all we know of their early history is derived from the traditions of the people, collected by the early Spaniards. Memoranda were indeed kept by the Peruvians, and, it is said, even full historical records, by means of the *quipu*, a twisted woollen cord, upon which other smaller cords of different colors were tied. Of these cross threads, the color, the length, the number of knots upon them, and the distance of one from another, all had their significance; but after the invasion of the Spaniards, when the whole Peruvian system of government and civilization underwent dislocation, the art of reading the quipus seems either to have been lost or was effectually concealed. Thus it is that we have no exact knowledge of Peruvian history farther back than about one century before the coming of the Spaniards. In 1453 Tupac Inca Yupanqui, the eleventh Inca, according to the list given by Garcilasso de la Vega, greatly enlarged his already widespread dominions. He led his armies southward, crossed into Chili, marched over the terrible desert of Atacama, and penetrating as far south as the river Maule (lat. 36° S.), fixed there the southern boundary of Peru. Returning, he crossed the Chilian Andes by a pass of unequalled danger and difficulty, and at length regained his capital, which he entered in triumph. While thus engaged, his son, the young Huayna Capac, heir to the fame as well as the throne of his father, had marched northward to the Amazon, crossed that barrier, and conquered the kingdom of Quito. In 1475 Huayna Capac ascended the throne, and under him the empire of the Incas attained to its greatest extent and the height of its glory. His sway extended from the equatorial valleys of the Amazon to the temperate plains of Chili, and from the sandy shores of the Pacific to the marshy sources of the Paraguay. Order and civilization accompanied conquest among the Peruvians, and each tribe that was vanquished found itself under a careful paternal government, which provided for it, and fostered it in every way.

The early *government* of Peru was a pure but a mild despotism. The Inca, as the representative of the Sun, was the head of the priesthood, and presided at the

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great religious festivals. He imposed taxes, made laws, and was the source of all dignity and power. He wore a peculiar head-dress, of which the tasselled fringe, with two feathers placed upright in it, was the proper insignia of royalty. Of the nobility, all those descended by the male line from the founder of the monarchy shared, in common with the ruling monarch, the sacred name of Inca. They wore a peculiar dress, enjoyed special privileges, and lived at court; but none of them could enter the presence of the Inca except with bare feet, and bearing a burden on the shoulders, in token of allegiance and homage. They formed, however, the real strength of the empire, and, being superior to the other races in intellectual power, they were the fountain whence flowed that civilization and social organization which gave Peru a position above every other state of South America. Prior to the arrival of the Spaniards Peru contained a population of 30,000,000—twelve times greater than it is at the present day. Money was unknown among the Peruvians. They were a nation of workers, but they wrought as the members of one family, labor being enforced on all for the benefit of all.

The *national policy* of the Peruvians had its imperfections and drawbacks, and though capable of unlimited extension, it was not capable of advancement. It was in the last degree conservative, and was of such a nature that the introduction of reform in any vital particular must have overturned the whole constitution. Nevertheless the wants of the people were few, and these were satisfied. Their labor was not more than they could easily perform, and it was pleasantly diversified with frequent holidays and festivals. They lived contentedly and securely under a government strong enough to protect them; and a sufficiency of the necessaries of life was obtained by every individual. Still in the valleys of the Cordilleras and on the plain of Cuzco may be heard numberless songs, in which the Peruvian mourns the happy days of peace, security, and comfort enjoyed by his ancestors. Further, they revered and loved their monarch, and considered it a pleasure to serve him. With subjects of such a temper and inclination, the Incas might direct the entire energies of the nation as they chose; and it is thus that they were able to construct those gigantic public works which would have been wonderful even had they been performed with the assistance of European machinery and appliances.

The Peruvian system of *agriculture* was brought to its highest perfection only by the prodigious labor of several centuries. Not only was the fertile soil cultivated with the utmost care, but the sandy wastes of the coasts, unvisited by any rains, and but scantily watered by brooks, were rendered productive by means of an artificial system of irrigation, the most stupendous, perhaps, that the world has ever seen. Where the mountain-slopes were too steep to admit of cultivation, terraces were cut, soil was accumulated on them, and the level surfaces converted into a species of hanging-gardens. Large flocks of llamas were grazed on the plateaus; while the more hardy vicuñas and alpacas roamed the upper heights in freedom, to be driven together, however, at stated periods, to be shorn or killed. The wool yielded by these animals, and the cotton grown in the plains and valleys, were woven into fabrics equally remarkable for fineness of texture and brilliancy of color.

The character of the *architecture* of the Peruvians has already been referred to. The edifices of Incarial times are oblong in shape and cyclopean in construction. The materials used were granite, porphyry, and other varieties of stone; but in the more rainless regions sun-dried bricks were also much used. The walls were most frequently built of stones of irregular size, but cut with such accuracy, and fitting into each other so closely at the sides, that neither knife nor needle can be inserted in the seams. Though the buildings were not, as a rule, more than from twelve to fourteen feet high, they were characterized by simplicity, symmetry, and solidity. The Peruvian architects did not indulge much in external decoration, but the interior of all the great edifices was extremely rich in ornament. In the royal palaces and temples the most ordinary utensils were of silver and gold; the walls were thickly studded with plates and bosses of the same metals; and exquisite imitations of human and other figures, and also of plants, fashioned with perfect accuracy in gold and silver, were always seen in the houses of the great. Hidden among the metallic foliage, or creeping among the roots, were many brilliantly colored birds, serpents, lizards, etc., made chiefly of precious stones; while in the gardens, interspersed among the natural plants and flowers, were imitations of them, in gold and silver, of such truth and beauty as to rival nature. The temple of the Sun at Cuzco, called *Coricancha*, or "Place of Gold," was the most magnificent edifice in the empire. On the western wall, and opposite the eastern portal, was a splendid representation of the Sun, the god of the nation. It consisted of a human face in gold, with innumerable golden rays emanating from it in every direction; and when the early beams of the morning sun fell upon this brilliant golden disk, they were reflected from it as from a mirror, and again reflected throughout the whole temple by the numberless plates, cornices, bands, and images of gold, until the temple seemed to glow with a sunshine more intense than that of nature.

The *religion* of the Peruvians, in the later ages of the empire, was far in advance of that of most barbarous nations. They believed in a Great Spirit, the Creator of the universe, who, being a spirit, could not be represented by any image or symbol, nor be made to dwell in a temple made with hands. They also believed in the existence of the soul hereafter, and in the resurrection of the body. The after-life they considered to be a condition of ease and tranquillity for the good, and of continual wearisome labor, extending over ages, for the wicked. But while they believed in the Creator of the world, they also believed in other deities, who were of subordinate rank to the Great Spirit. Of these secondary gods the Sun was the chief. They reverenced the Sun as the source of their royal dynasty, and everywhere throughout the land altars smoked with offerings burned in his worship.

V. *Modern History and Characteristics.*—About the year 1516, and ten years before the death of Huayna Capac, the first white man had landed on the western shores of South America; but it was not till the year 1532 that Pizarro, at the head of a small band of Spanish adventurers, actually invaded Peru. On his death-bed the great Inca expressed a wish that the kingdom of Quito should pass to Atahualpa, one of his sons by a princess of Quito whom he had received among his concubines, and that all his other territories should fall to his son Huascar, the heir to the crown, and who, according to the custom of the Incas, should have inherited all its dependencies. Between these two princes quarrels, resulting in war, arose; and when Pizarro entered Peru he found the country occupied by two rival factions, a circumstance of which he took full advantage. Atahualpa had completely defeated the forces of his brother, had taken Huascar prisoner, and was now stationed at Caxamalca, on the eastern side of the Andes, whither, with a force of 177 men, of whom 27 were cavalry, the dauntless Spanish leader, in September, 1532, set out to meet him. Atahualpa was captured by the Spaniards, and subsequently put to death. Shortly after the execution of the Inca at Caxamalca, the adventurers set out for Cuzco. Their strength had recently been increased by reinforcements, and they now numbered nearly 500 men, of whom about a third were cavalry. They entered the Peruvian capital Nov. 15, 1538, having in the course of their progress towards the city of the Incas had many sharp and sometimes serious encounters with the In-

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dians, in all of which, however, their armor, artillery, and cavalry gave them the advantage. At Cuzco they obtained a vast amount of gold, the one object for which the conquest of Peru was undertaken. As at Caxamalca, the articles of gold were for the most part melted down into ingots, and divided among the band. Their sudden wealth, however, did many of them little good, as it afforded them the means of gambling, and many of them, rich at night, found themselves again penniless adventurers in the morning. One cavalier, having obtained the splendid golden image of the Sun as his share of the booty, lost it in play in a single night. After stripping the palaces and temples of their treasures, Pizarro placed Manco, a son of the great Huayna Capac, on the throne of the Incas. Leaving a garrison in the capital, he then marched west to the sea-coast, with the intention of building a town, from which he could the more easily repel invasion from without, and which should be the future capital of the kingdom. Choosing the banks of the river Rimac, he founded, about six miles from its mouth, the *Ciudad de los Reyes*, "City of the Kings." Subsequently its name was changed into Lima, the modified form of the name of the river on which it was placed. But the progress of a higher civilization thus begun was interrupted by an event which overturned the plans of the general, and entailed the severest sufferings on many of his followers. The Inca Manco, insulted on every hand, and in the most contemptuous manner, by the proud Castilian soldiers, effected his escape, and headed a formidable rising of the natives. Gathering round Cuzco in immense numbers, the natives laid siege to the city, and set it on fire. An Indian force also invested Xauxa, and another detachment threatened Lima. The siege of Cuzco was maintained for five months, after which time the Peruvians were commanded by their Inca to retire to their farms, and cultivate the soil, that the country might be saved from famine. The advantages, many though unimportant, which the Inca gained in the course of this siege were his last triumphs. He afterwards retired to the mountains, where he was massacred by a party of Spaniards. More formidable, however, to Pizarro than any rising of the natives was the quarrel between himself and Almagro, a soldier of generous disposition, but of fiery temper, who, after Pizarro, held the highest rank among the conquerors. The condition of the country was now in every sense deplorable. The natives, astonished not more by the appearance of cavalry than by the flash, the sound, and the deadly execution of artillery, had succumbed to forces which they had no means of successfully encountering. Meantime the Almagro faction had not died out with the death of its leader, and they still cherished schemes of vengeance against the Pizarros. It was resolved to assassinate the general as he returned from mass on Sunday, June 26, 1541. Hearing of the conspiracy, but attaching little importance to the information, Pizarro nevertheless deemed it prudent not to go to mass that day. His house was assaulted by the conspirators, who, murdering his servants, broke in upon the great leader, overwhelmed him by numbers, and killed him. The son of Almagro then proclaimed himself governor, but was soon defeated in battle, and put to death. In 1542 a council was called at Valladolid, at the instigation of the ecclesiastic Las Casas, who felt shocked and humiliated at the excesses committed on the natives. The result of this council was that a code of laws was framed for Peru, according to one clause of which the Indians who had been enslaved by the Spaniards were virtually declared free men. It was also enacted that the Indians were not to be forced to labor in unhealthy localities, and that in whatever cases they were desired to work they were to be fairly paid. These and similar clauses enraged the adventurers. Blasco Nuñez Vela, sent from Spain to enforce the new laws, rendered himself unpopular, and was seized and thrown into prison. He had come from Spain accompanied by an "audience" of four, who now undertook the government. Gonzalo Pizarro (the last in Peru of the family of that name), who had been elected captain-general, now marched threateningly upon Lima. He was too powerful to withstand, and the audience received him in a friendly manner, and, after the administration of oaths, elected him governor as well as captain-general of the country. The career of this adventurer was cut short by Pedro de la Gasca, who, invested with the powers of the sovereign, arrived from Spain, collected a large army, and pursued Pizarro, who was eventually taken and executed.

A series of petty quarrels, and the tiresome story of the substitution of one ruling functionary for another, make up a great part of the subsequent history. The country became one of the four vice-royalties of Spanish America, and the Spanish authority was fully established and administered by successive viceroys. The province of Quito was separated from Peru in 1718; and in 1788 considerable territories in the south were detached, and formed into the government of Buenos Ayres. At the outbreak of the War of Independence in South America, the Spanish government, besides having much declined in internal strength, was distracted with the dissensions of a regency, and torn by civil war; nevertheless in 1820 the Spanish viceroy had an army of 23,000 men in Peru, and all the large towns were completely in the hands of Spanish officials. Peru was the last of the Spanish South American possessions to set up the standard of independence. In August, 1820, a rebel army, under general San Martin, one of the liberators of Chili, sailed for Peru, and after a number of successes both on sea and land, in which the patriots were most effectively assisted by English volunteers, the independence of the country was proclaimed, July 28, 1821, and San Martin assumed the protectorate of the young republic. From this date to the year 1860, twenty-one rulers, under various titles, held sway. For the first twenty-four years of its existence as an independent republic the country was distracted and devastated by wars and revolutions. In 1845 Don Ramon Castilla was elected president; and under his firm and sagacious guidance the country enjoyed an unwonted measure of peace, and became regularly organized. Commerce began to be developed, and important public works were undertaken. The term of his presidency ended in 1851, in which year general Rufino José Echenique was elected president. The country, however, was discontented with his government, and Castilla, after raising an insurrection in the south, again found himself in 1855 at the head of affairs. Slavery, which, although abolished by the charter of independence, still existed, was put an end to by a decree dated October, 1854. In August, 1863, a quarrel had taken place at the estate of Talambo, in the north, between some Basque emigrants and the natives, in which several of the disputants were killed or wounded. Taking advantage of this occurrence, the Spanish government sent out a "special commissioner" in the spring of 1864, who delivered a memorandum to the Peruvian minister, complaining of injuries sustained by the Spaniards, and accompanied by a letter threatening prompt and energetic reprisals should Spain be insulted or her flag disgraced. The "commissioner" left Lima on April 12, the day on which his memorandum and letter were delivered; and on the 14th a Spanish squadron, under admiral Pinzon, who had been joined by the "commissioner," took forcible possession of the Chincha Islands, the principal source of the revenue of Peru. This complication provoked disturbances, not only in Peru, but in all the ancient Spanish states of South America. In January, 1865, peace was concluded by the payment of sixty million reals to Spain as war indemnity; but the Peruvians re-

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belled against this concession of their president, Pezet, and in November he was retired, a provisional government established, and war measures inaugurated against Spain by forcible seizure of the Chincha Islands. An alliance was agreed upon between Peru and Chili, Ecuador, and Bolivia, and war declared by these allies in January, 1866; but only a month later all hostilities ceased. In 1867 the Peruvians adopted a new and more liberal constitution. Yet frequent revolutionary measures have thus far failed to give perfect quiet to the country. Thus as late as 1872 an attempt was made to take the life of the head of the government by a powder-plot.

The *government* of Peru is republican, and elects its president for a term of six years. He is assisted by a Senate, consisting of two members from each province, and a House of Representatives, of whom there is one member for every 20,000 inhabitants. The ministers, together with senators chosen by the congress, form the cabinet. The country is divided into 11 departments, and two provinces with the constitution of departments; and the departments are subdivided into provinces, the provinces into districts, and the districts into parishes. The army consists of 16,000 men, and the navy of 17 vessels, carrying 84 guns. Of the whole population, 240,000 are whites, 300,000 Mestizos, 40,000 Negroes, and 1,620,000 Indians.

The general *religion* of Peru is that of the conquerors of the country, the Spaniards—the Roman Catholic, which is besides especially favored and protected by the constitution. Roman Catholic missionaries labored among the early settlers from Spain as well as among the natives, especially among the Antós, but towards the close of the 17th century the Indians turned against the missionaries and destroyed the missions. The republic is divided into the archbishopric of Lima, founded in 1541, and the seven episcopal sees of Chachapoyas, Truxillo, Ayacucho, Cuzco, Arequipa, Huanuco, and Puno (the last two were founded in 1861). The clergy are numerous, but uneducated and badly supported. The number of convents, once astonishingly large, was reduced in 1863 to 130. Public instruction is principally in the hands of the clergy. The people's schools are in a very inferior condition. Of the higher institutions, the first are the five universities at Lima, Truxillo, Ayacucho, Cuzco, and Puno, but they have only a nominal existence. Of more importance are the *colegios*, or technical schools, of which, in 1860, there were 30 public and 38 private ones. Of all these, 17 are for females. The clergy are educated in seminaries. There are a few Jews and some Protestants, but their number is not definitely known. See Hill, *Travels in Peru and Mexico* (Lond. 1860); Grandidier, *Voyage dans l'Amérique du Sud* (Paris, 1861); Soldan, *Geografía del Peru* (ibid. 1862); Tschudi, *Reisen in Südamerika* (Leips. 1861); Wappaeus, *Peru, Bolivia, and Chili* (ibid. 1871); Fuentes, *Lima, Esquisses historiques, statistiques, administratives, commerciales;* Hutchinson, *Two Years in Peru* (Lond. 1874, 2 vols. 8vo); Prescott, *Hist. of the Conquest of Peru; Harper's Monthly*, vol. vii. (J. H. W.)

Perucci, Orasio, an Italian painter of Reggio, was born in 1548. According to Tiraboschi, he was a good artist, executed some works for the churches of his native city, and painted much for the collections. Lanzi says there remain various pictures by him in private houses, and an altar-piece in the church of S. Giovanni at Reggio; and, judging from his style, he thinks he was a pupil of Lelio Orsi. He died in 1624. See Spooner, *Biographical History of the Fine Arts*, ii, 678.

Peru'dah (Heb. *Perudah'*, פְּרוּדָא, *core;* Sept. Φαδουρά; Ezra ii, 55. In Neh. vii, 57 the name is written *Peridah'*, פְּרִידָא; Sept. Φαρεισά v. r. Φεριδά), one of "Solomon's servants," whose posterity returned from the exile. B.C. ante 536.

Perugia, Giovanni Nicolo da, an Italian painter, was born at Perugia, according to Pascoli, about 1478. He was probably a scholar of Pietro Perugino. Lanzi says, "He was a good colorist, and therefore was willingly received by Pietro to assist him in his works, however inferior to that artist in design and perspective. His works are recognised in the Capella del Cambio near the celebrated Sala of Perugino, where he painted *John the Baptist.* In the church of S. Tommaso is his picture of that saint about to touch the wounds of the Saviour, and, with the exception of a sameness of the heads, it possesses much of the character of Perugino." He died in 1544. See Spooner, *Biog. Hist. of the Fine Arts*, ii, 678.

Perugia, Mariano da, an Italian painter, who, according to Mariotti, was a reputable artist, and executed some works for the churches at Perugia and Ancona. There are notices of him from 1547 to 1576. That writer commends an altar-piece by him in the church of S. Domenico at Perugia, and another picture by him in the church of S. Agostino at Ancona. He was also called *Marimo di Ser Eusterio.* See Spooner, *Biog. Hist. of the Fine Arts*, ii, 678.

Perugia, Sinabaldo da, an Italian painter, was a native of Perugia. He is highly commended by Mariotti, who flourished in the first part of the 16th century. There are notices of him from 1505 to 1528. Lanzi says, "He must be esteemed an excellent painter from his works in his native place, and still more from those in the cathedral at Gubbio, where he painted a fine picture in 1505, and a gonfalon still more beautiful, which would rank him among the first artists of the ancient school." See Spooner, *Biog. Hist. of the Fine Arts*, ii, 678.

Perugino, Domenico, an Italian painter, was a native of Perugia, and, according to Baglioni, flourished in the latter part of the 16th and first part of the 17th centuries. Lanzi says he painted small wood scenes, or landscapes, and that he is scarcely known at Perugia; though it is believed that one of his pictures remains in the church of S. Angelo Magno at Ascoli. His name also occurs at Siena, and he is mentioned by authors as the master of Antiveanto Grammatica. See Spooner, *Biog. Hist. of the Fine Arts*, ii, 679.

Perugino, Lello, an old Italian painter, who was a native of Perugia, decorated, in conjunction with Ugolino Orvietano and other artists, the cathedral of Orvieto in 1321. See Spooner, *Biog. Hist. of the Fine Arts*, ii, 679.

Perugino, Pietro Vanucci, a celebrated Italian painter, was born of very humble parentage at Citta della Pieve, in Umbria, about 1446, but as he established himself in the neighboring and more important city of Perugia, he is commonly called *Il Perugino.* It is generally thought that he studied under Andrea Verocchio at Florence. He executed numerous excellent works in various cities, particularly in Florence, Siena, Pavia, Naples, Bologna, Rome, and Perugia. Sixtus IV employed him in the Cappella Sistina; and his fresco of *Christ giving the Keys to Peter* is by far the best of those painted on the side-walls of that chapel. Perugino also, along with other contemporary painters, decorated the stanze of the Vatican; and his works there are the only frescos that were spared when Raffaelle was commissioned to substitute his own works for those formerly painted on the walls and ceilings. The fact of his having had Raffaelle for his pupil has no doubt in one way increased the reputation of Perugino, but it has also in some degree tended to lessen it, as in many of his best productions the work of Raffaelle is confidently pointed out by connoisseurs, and, indeed, many important pictures at one time acknowledged as Perugino's are now ascribed to his great pupil. His high standing as a painter, however, is established by many admirable works, in which no hand superior

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to his own could have operated; and, with the exception, perhaps, of Francia, who in some respects is esteemed his equal, he is now acknowledged as the ablest of the masters of that section of the early Italian school in which religious feeling is expressed with great tenderness, in pictures remarkable for delicate execution. Perugino's works are also distinguished by rich and warm coloring. One of his most celebrated paintings, *The Bewailing of Ch ist*, is now in the Pitti gallery at Florence. An excellent example of his work may be studied in the collection of the National Gallery, London (No. 288), *The Virgin adoring the Infant Christ*. In the New York Historical Society there is a painting of his, *The Adoration of the Infant Jesus*, and in Yale College there is one on *The Baptism of Christ*. Perugino's reputation was high, when the introduction of the cinquecento style, by Leonardo and Michael Angelo, tended to throw into the shade the art of the earlier masters. Disputes ran high between the leaders of the old and new styles, and Michael Angelo is said to have spoken contemptuously of Perugino's powers. This, of course, has biassed Vasari's opinion in his estimate of the opponent of his idol, but Perugino's reputation is nevertheless great, and his works are much esteemed. Raffaelle was about twelve years of age when he was entered as a pupil with Perugino, who was then (1495) engaged on the frescos in the Sala del Cambia (the Exchange) at Perugia. Perugino died at Castello di Fontignano, near Perugia, in 1524. See Spooner, *Biog. Hist. of the Fine Arts*, s. v.; *Lond. Rev.* 1854, pt. ii, 256.

Perunatele, a goddess among the ancient Lithuanians, who was at once the mother and wife of Perun.

Peruvian Architecture. Although the buildings of Peru were erected probably about the 12th century A.D., they possess an extraordinary likeness to those of the Pelasgi in Europe. This resemblance in style must be accidental, arising probably from the circumstance that both nations used bronze tools, and were unacquainted with iron. The Peruvian walls are built with large polygonal blocks of stone, exactly like what we call "cyclopean masonry." The jambs of the doorways slope inwards, like those of Etruscan tombs, and have similar lintels. The walls of Cuzco are good examples of this style. It is further remarkable that these walls are built with re-entering angles, like the fortifications which were adopted in Europe only after the invention of gunpowder. See PERU.

Peruzzi, BALDASSARE, an eminent Italian painter and architect, was born at Accajano, near Siena, Tuscany, Jan. 15, 1480. He was the child of poor parents, but by dint of persevering effort he succeeded in obtaining a knowledge of painting from some unknown master in his native city, and afterwards pursued his studies in Rome. While there he formed an intimacy with Raffaelle, for whom he had the most ardent admiration. He attained great eminence at Rome, and received patronage from many of the nobility, and also from pope Alexander VI. In perspective and architecture—on which subject he left several MSS.—he especially distinguished himself; and was even preferred to Bramante, under whom he is said to have studied. Indeed, his work in this branch of art was so skilfully done, and so closely imitated bass-reliefs and real architecture, that the most perfect illusions were produced; and it is said that his perspectives in the arches of the ceiling at the Farnese palace, representing the *History of Perseus* and other mythological subjects embellished with bass-reliefs, were so admirably executed that Titian himself was deceived by them, and was only convinced of his error by observing the works from other points of view. He was employed in designing and ornamenting numerous churches, palaces, and chapels, all of which were masterpieces, the Palazzo Massimo being considered one of the most original and tasteful edifices in Rome. He was architect of St. Peter's, at Rome, being employed for that work by pope Leo X, with a salary of two hundred and fifty crowns per annum. His frescos were marvels of beauty, and evinced remarkable talent. He also achieved great excellence in grotesques, a style of painting which affords unlimited scope for the play of the imagination. With the ability to comprehend its principles, he combined rare judgment and good taste, exhibiting surprising skill in the arrangement and adaptation of figures as devices emblematic of stories which they surrounded. It is said too that he engraved on wood, and that he wrote a treatise on the *Antiquities of Rome*, and a *Commentary on Vitruvius*, which he purposed to illustrate with wood-engravings. His oil-paintings are rare, but among those mentioned are the *Adoration of the Magi*, in the National Gallery at London; *Charity*, in the Museum at Berlin; and a piece containing half-length figures of the Virgin, St. John, and St. Jerome. Critics are unanimous in commendation of his grandeur of conception, purity of design, and nobleness of execution; and Lanzi says of him, "If other artists surpassed him in the vastness of their works, they never did in excellence." He always remained poor, being too modest to push his way among rivals; and, though patronized by the nobility, he received a merely nominal compensation for his best works. Pursued during his life by misfortune, he died—poisoned by a rival—in the prime of his manhood, in 1536. Artists of every class assisted at his obsequies, and he was buried in the Pantheon by the side of Raffaelle. The greatness of his talent was recognized after his death; and posterity pays its just tribute to his wonderful genius. Among his other works were *The Judgment of Paris*; *The Sibyl announcing to Augustus the Birth of Christ*; and several pieces representing Bible history, among which were three events in the history of Jonah. See Hoefer, *Nouv. Biog. Générale*, xxxix, 675; Spooner, *Biog. Hist. of the Fine Arts*, ii, 679.

Peruzzini, Cav. Giovanni, an Italian painter of Pesaro or Ancona, was born in 1629. Canon Lazzarini asserts that both Domenico and Giovanni Peruzzini were natives of Pesaro, and that they transferred their services to Ancona, their adopted country. Giovanni studied under Simone Cantarini; acquired distinction, and painted several pictures for the churches at Ancona, Bologna, and other places. He was invited to the court of Turin, where he executed several works both in oil and in fresco, so much to the satisfaction of his protector that he made him knight of the Order of St. Maurice. He possessed a lively imagination, ready invention, and facility of execution. He formed a style of his own, founded on those of Cantarini, the Caracci, and Guido. He was vain of his facility, as appears on one of his lunettes of the portico de' Servi at Bologna, on which he inscribed, *Opus 24 Hor. Eq. Jo. P.* (the work of twenty-four hours, by Gio. Peruzzini, knight), which caused many sarcastic remarks from his brother artists. His best works are finished with more care. The principal at Ancona are the *Decollation of St. John*, at Spedale, and *St. Teresa*, at the Carmelitani; at Bologna, *The Descent of the Holy Ghost*, in the church of SS. Vitale and Agricola, and an altar-piece of *St. Cecilia* in the church dedicated to that saint. Lanzi says, "In his picture of St. Teresa are traces of Baroccio's manner; that of the 'Beheading of St. John' is extremely beautiful, and there he appears a scholar of the Bolognese." He afterwards took to a wandering life, and painted in various churches and theatres, if not with much study, yet with tolerable correctness, a knowledge of perspective, and with a certain facility, grace, and spirit which delight the eye. His paintings are dispersed through various places in the Picenum, even as far as Ascoli, where are a number of his works. There are also some of his works at Rome and Milan. He died at Milan in 1694. See Spooner, *Biog. Hist. of the Fine Arts*, ii, 681.

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Peruzzini, Domenico, an Italian engraver, was born at Pesaro or Ancona; flourished, according to the dates in the prints attributed to him, from 1640 to 1661. He is supposed to have been the elder brother of Gio. Peruzzini, and, like him, to have studied under Simone Cantarini. Lanzi says that in a MS. at Pesaro it is mentioned that Domenico was a native of that city, and a scholar of Pandolfi. There is much confusion and contradiction about both artists, and still more uncertainty about Domenico. The list of prints given below were formerly attributed to Domenico Piola; but Bartsch repudiates the idea, and adduces several cogent reasons for transferring them to Domenico Peruzzini. They are etched in a masterly style, resembling those of Cantarini. It would seem that both brothers were natives of Pesaro, but preferred to be called after Ancona, the place of their adoption. The following are the prints attributed to him by Bartsch: 1. *The Holy Virgin* (half length) *with the Infant Jesus* (1661); 2. *The Virgin seated, with the Infant on her Knees* (1661); 3. *Christ tempted by the Devil*, in the form of an old man (1642); 4. *Christ bearing his Cross*, with other figures half length; 5. *The Holy Family and Saints* (1661). The figures in this print are half length. Heineken, in his *Dictionnaire des Artistes*, attributed this print to Gio. Dom. Cerrini, known under the name of Il Cavaliere Perugino. 6. *St. Anthony of Padua praying*, and the infant Jesus appearing to him in a cloud supported by three cherubim. This print has been erroneously attributed to D. Cresti. 7. *The Assassination*, a man in his shirt on a bed assailed by three soldiers, one of whom thrusts a lance into his body (1640); 8–11. Landscapes; 12. *St. Jerome doing Penance in the Desert*. The letters D. P. F. are on a plant to the right. Bartsch, however, considers it doubtful whether it belongs to Domenico Peruzzini, as there is a sensible difference in the style from that of others. See Spooner, *Biog. Hist. of the Fine Arts*, ii, 678.

Per Viam, a technical title of certain forms of ecclesiastical election.

1. PER VIAM COMPROMISSI (*by way of compromise*) was an election of a superior by the sworn delegates of a convent, who retired into a secret chamber, and, after invocation of the Holy Ghost, named the person on whom their choice had fallen.

2. PER VIAM SPIRITUS SANCTI (*by way of the Holy Spirit*) was a unanimous election by the whole convent, as if by divine inspiration.

3. PER VIAM SCRUTINII (*by way of scrutiny*) was when each monk voted singly in the chapter-house, in the presence of the bishop.

Pesachim. See TALMUD.

Pesari, GIOVANNI BATTISTA, an Italian painter, flourished at Modena about 1650. Tiraboschi says that he was either a pupil of Guido, or made that master his example. Lanzi says he resembles Guido very closely in his picture of the Madonna in the church of S. Paolo at Modena, and in other works. He afterwards went to Venice, where he died, in the flower of life. See Spooner, *Biog. Hist. of the Fine Arts*, ii, 681.

Pesaro, Aaron di, OF ITALY, a celebrated rabbi of the 16th century, undertook and accomplished the herculean task of furnishing a sort of concordance to every passage of Scripture quoted or commented upon in the *Babylonian Talmud*, and called it after his own name, תּוֹלְדוֹת אַהֲרֹן, "the Offering of Aaron." It was first published at Freiburg and Basle in 1581, in folio. Of such importance did the great Buxtorf consider the work that he published the whole of it as an Appendix to the first edition of his Chaldaic, Talmudical, and Rabbinical Lexicon, in 1639, with the following Latin paraphrase of its title-page: "Index locupletissimus omnium locorum in toto Talmudico opere de sacris Bibliis comprehensorum, summo studio et fidelitate collectus" (which, however, is not reprinted in the new edition of Buxtorf's Lexicon by Fischer, Leipsic, 1869–1874). In 1590 an enlarged edition, including references to the Zohar, Baal Akeda, or Isaac Arama's philosophical work, entitled עֲקֵדַת יִצְחָק, and Ikkarim of Joseph Albo, was published at Vienna. Between sixty and seventy years afterwards the then famous rabbi Jacob Sasportas, whom subsequent Hebrew writers described as "most distinguished in the law and crowned with humility," a native of Oran, in North Africa — who was successively chief rabbi of the Sephardim congregations at Leghorn, Hamburg, and Amsterdam—supplemented the work of Pesaro by a concordance of the passages of Scripture quoted and treated in the *Jerusalem Talmud*. This supplement the author called after his own name, תּוֹלְדוֹת יַעֲקֹב, "the Offering of Jacob." The twofold work, as a whole, was first published at Amsterdam in 1652, then at Berlin in 1705. The Rev. Dr. Margoliouth, of London, has recently announced an English translation, with editorial annotations and illustrations, in two volumes, of both Pesaro's and Sasportas's work. See Fürst, *Bibl. Jud.* iii, 79; De Rossi, *Dizionario storico degli autori Ebrei*, p. 262 (Germ. transl. by Hamburger); Wolf, *Bibl. Hebr.* i, 128 sq.; iii, 80 sq. (B. P.)

Pesaro, Jechiel (also called PISAURENSIS JECHIEL), OF FLORENCE, a Jewish convert to Christianity, is noted as a philosopher, physician, and theologian. Having for some time heard the sermons of the inquisitor Dionysius Costacciario, he repaired to Rome to renounce Judaism. Pope Gregory XIII, who then held the Papal See, was present at the speech Pesaro made before a numerous assembly in 1582, and received him, as he descended from the chair, with the words, "Blessed is he that cometh in the name of the Lord." Soon after Pesaro was baptized by this pontiff, and became a preacher. Some of his sermons which he preached before and against the Jews at Florence were printed in the Italian language in 1585. See Fürst, *Bibl. Jud.* iii, 79; Wolf, *Bibl. Hebr.* i, 576; Bartolocci, *Bibl. Rabb.* iv, 584; Adams, *Hist. of the Jews*, ii, 79 (Boston, 1812); Basnage, *Histoire des Juifs*, p. 726 (Taylor's transl.); Kalkar, *Israel u. d. Kirche*, p. 71 (Hamb. 1869); Pick, *Evangelical Review* (Gettysburg, 1876), p. 367. (B. P.)

Pesaro, Niccolo Trometto, or **Niccolo da**, an Italian painter of the 16th century, and a native of Pesaro, studied under Zuccaro, whose style he at first followed closely. He executed some works for the churches at Rome, the principal of which are the *Nativity*, in the Basilica; a *Pietà*, in S. Francesca; the *Nativity* and the *Circumcision*, in S. Maria da Aracaeli. Lanzi says his best piece is the *Last Supper*, in the church of the Sacrament at Pesaro. "It is a picture so well conceived and harmonized, and so rich in pictorial effect, that Lazzarini has descanted upon it in his lectures as one of the finest works in that city." It is said that Baroccio regarded this artist with esteem, and Baglioni commends him for his earlier works. He afterwards fell into a mannered, insipid style, which injured his reputation and fortune. He died at Rome in the pontificate of Paul V, aged seventy years. See Spooner, *Biog. Hist. of the Fine Arts*, ii, 682.

Pescia, MARIANO DA, an Italian painter, was a native of Pescia. His real name was *Mariano Gratiadei*. He was born about 1520, and was a scholar of Ridolfo Ghirlandaio (not, as is said, of Domenico G., who died about 1493), whom he assisted in many of his works. He also painted some pictures from his own compositions, of which the principal are an altar-piece in the Capella della Signoria, in the Palazzo Vecchio at Florence, and a picture of *the Virgin and the Infant Jesus, with St. Elizabeth and St. John*, in the Florentine gallery. It is agreed by all that Pescia died young, but the time of his birth and death is variously stated. Zani says he died in 1520; others that he was born

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in 1520 or 1525, and died at Florence in 1550. See Spooner, *Biog. Hist. of the Fine Arts*, ii, 682.

Pesello, Francesco, an Italian painter of the Florentine school, was born in 1380. He studied with Filippo Lippi, and was a good imitator of his style. There is a fine picture by him of the *Epiphany* in the ducal gallery. He died in 1457. See Spooner, *Biog. Hist. of the Fine Arts*, ii, 682.

Peshetb. See Flax.

Peshito, or rather **Peshitto** (Syr., as generally supposed, "simple," "faithful," sc. Version, or the "explained," i. e. translated, Bible), is the name given to the authorized Syriac Version of the Old and the greater part of the New Testament. This version holds among the Syrian Christians the same place as the Vulgate in the Roman and the "Authorized Version" in the English Church. Many are the traditions about its origin. Thus the translation of the Old Testament is supposed to date from the time of Solomon and Hiram; or to have been done by Asa the priest; or, again, that it belongs to the time of the apostle Thaddæus (Adæus), and Abgar, the king of Osrhoene, in the 1st century after Christ. To the same period is also supposed to belong the translation of the New Testament, which is ascribed to Achæus, a disciple of Thaddæus, the first Edessian bishop and martyr. Recent investigation has not as yet come to any nearer result than to place the latter vaguely in the 2d, and the former in the 3d century, and to make Judaic-Christians the authors of both. Ephraem Syrus (q. v.), who wrote in the 4th century, certainly speaks of the Peshito as *Our* Version, and thus early finds it necessary to explain some of its terms, which had become obsolete. Five books of the New Testament (the Apocalypse and four of the Epistles) are wanting in all the MSS., having probably not yet formed part of the canon when the translation was made. The version of the Old Testament was made direct from the Hebrew, and by men imbued with the Palestinian mode of explanation. It is extremely faithful, and astonishingly free from any of those paraphrastic tendencies which pervade more or less all the Targums or Aramaic versions. Its renderings are mostly very happy, and coincide in many places with those of the Septuagint—a circumstance which has given rise to the supposition that the latter itself had been drawn upon. Its use for the Old Testament is more of an exegetical, for the New Testament more of a critical, nature. Anything like an edition of the Peshito worthy of its name is still as much a desideratum as is a critical edition of the Septuagint or the Targums, and consequently investigators have as yet been unable to come to anything but very hazy conclusions respecting some very important questions connected with it. The *editio princeps* of the New-Testament part dates Vienna, 1555; that of the Old Testament is contained in the Paris Polyglot of 1645.—Chambers, s. v. See Syriac Versions.

Pesne, Jean, a French engraver, was born at Rouen in 1623. It is not known under whom he studied, but he went to Paris, where he acquired distinction by the excellence of his works. His execution is not dexterous nor picturesque, but his outline is correct, and he rendered with remarkable fidelity the precise character of the different painters whose works he engraved, which makes his prints interesting and valuable to the collector. Dumesnil mentions 166 prints by him, the best of which are those he engraved after Niccolo Poussin. He died about 1700. The following are his most esteemed prints: (1) subjects after Poussin — *Esther before Ahasuerus; the Adoration of the Shepherds; the Dead Christ, with the Virgin and St. John; the Entombing; the Death of Ananias; the Holy Family; the Vision of St. Paul; the Triumph of Galatea; the Testament of Eudamidas*, one of his best prints; *the Seven Sacraments* is in seven plates of two sheets each. (2) *The Holy Family* (after Raffaelle). See Spooner, *Biog. Hist. of the Fine Arts*, ii, 682.

Pessimism, the opposite of *Optimism* (q. v.), is the doctrine that the universe is the worst possible, or the worst conceivable. This is the broadest form in which the doctrine can be stated or held. In a non-limited application it might be defined as the doctrine that *human existence*, in its conditions and its destiny, is only an evil. See Evil and Origin of Evil. Popularly applied, pessimism might be defined as the doctrine that the evil outweighs the good in the universe at large or in the condition of man.

The term is of recent coinage, and has only become current—in its philosophical or popular meaning—within the last twenty years, chiefly through the influence of Arthur Schopenhauer (q. v.) and Eduard von Hartmann. The very recent introduction of the term indicates, if it does not prove, that the doctrine itself as a formal theory is of recent origin. It is true that all literatures and all philosophies abound in complaints and meditations and proposed remedies having respect to the evils of human existence, and the apparent defects in the constitution or the workings of the universe. But these theories and complaints and remedies all presuppose that some good reason can be given, or some valuable end suggested, as the explanation or the compensation for the evil which is accounted for or bemoaned. None of the ancient philosophies or theologies are avowedly and consistently pessimistic except that of Buddhism, which formally teaches that all the present forms of existence are only evil, and that the only good conceivable is in Nirvana. What this may be is not so clear as might be desired: whether the termination of conscious and sentient existence, or the actual cessation of all forms of active desire and hope, which work conflict or disappointment.

With the exception named, all the older philosophies and theologies are in theory optimistic, so far as they all resolve the existence of physical evil into some permanent or preponderating good, under the conduct of one supreme Deity or reason, or many subordinate deities, who in some way were supposed to bring greater good out of abounding evil. Even the theory of Lucretius cannot be said to be pessimistic. The temper in which the great thinkers and the leading philosophers of antiquity regarded the economies of the universe and the ordering of human affairs varies with the greater or less hopefulness of the times in which they wrote, and the clearness and firmness with which they held to faith in divine guidance and the divine goodness. It is worthy of observation that the universe and the condition of man never seemed darker nor more hopeless, in the judgment of reflecting and sympathizing thinkers, than a little before and after Christianity made its appearance in the world, offering the solutions and the comforts which it brought as pre-eminently a religion of contentment, thankfulness, and hope.

But with all the consolation and hope which Christianity afforded to man, it did not put to rest all speculation and misgiving in respect to the mystery of evil. Indeed, it is no more than the truth to say that Christianity brought special difficulties of its own, which, according to some interpretations made of its teachings, have seemed to darken the mystery of evil, and to complicate the explanation of its existence. It is no part of our duty to recite the theories of Christian philosophy in respect to the existence of physical and moral evil. It is enough that we call attention to the fact that their theories are in form or in fact optimistic. They all find the explanation of evil in some greater and superabounding good, of which this evil in its infliction or permission is the condition or the means. They all recognise the existence of a wise and benevolent Ruler of the universe, who from seeming evil is ever educing good, and whose wisdom and goodness will be amply justified when the reasons of his administration are fully understood. In theory and in fact, no theistic theory of the universe can be conceived of as pessimistic.

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With the denial of theism, pessimism is possible, but not necessary. Spinoza seems to be an optimist when he asserts that finite evil and good are only relative conceptions; that what seems to be evil is the necessary manifestation or outworking of the universal substance. Logically considered, his argument is not valid, for, in order to make it such, it must be assumed or proved that the existence of the universal substance or God is itself a good. The philosophy of Hegel found in the necessary evolution of the absolute a place for every form of evil as a necessary stage in the process by which the idea at last comes to self-consciousness in man, and thus marks the steps of its advancement or evolution in the history of each individual, and in the progress of the race. But in order to justify the occurrence of these transient evils, this development of the lower into the higher must be assumed to be good. Pessimism is by no means excluded by this theory of Hegel, except by the assumption that an outcome of preponderating evil in the universe would be unreasonable, and unreason is evil only, and cannot be actual. But this solution only illustrates a fundamental weakness or limitation of the system itself in its conceptions of good and evil.

Schopenhauer makes the two elements or factors of the universe to be will—i. e. force and thought; i. e. *Vorstellung;* conceiving, however, of neither nor of both as implying a personal God. He does, indeed, make the force which is blind when it begins to work to come at the end of its operations to a consciousness of itself and of its work; but the discovery which it makes of both is anything rather than satisfactory. As soon as the blind will comes to the clear knowledge of the unsatisfactory character of its work, it recoils with horror, and strives for self-annihilation. Schopenhauer gives his reasons for holding that all life is only suffering: 1. The constitution of the human individual; 2. The nature of enjoyment; 3. The consequents of possession and gratification; 4. The relation of man to the external world; 5. The aimless operation of history. From these data he concludes that the universe is the worst possible, arguing that if it were a shade worse it could not possibly exist. The only transitory happiness which man can find or should value are the passionless pleasures of science and art. These have as little as possible of the elements of feeling and impulse, and therefore are liable to the least possible alloy.

Hartmann contends that the universe as a whole is uncontrolled by design. Each part is adapted to every other, but no design controls the whole. This he argues from the unsatisfactory results of the universe, with which he contends no reasonable being could possibly be content, and therefore the universe as a whole is neither reasonable nor good. In proof, he cites (1) The law of nervous exhaustion; (2) The pleasure found in relief from pain does not usually outweigh the pain; (3) The most of our pleasures are unobtrusive; the contrary is true of pains; (4) All gratifications are usually brief, while sufferings are enduring. The remedy which Hartmann proposes is to elevate and strengthen the will to a passionless indifference to existence and its evils, and a passionless enjoyment of its blessings. See Stoicism.

The affinity of these philosophical theories with the hypotheses of blind evolutionism and the survival of the fittest, as taught by many modern expounders of natural history, is too obvious to need exposition. The moment we abandon the position that design controls the universe, and that the tendency of its forces and movements authorizes us to believe in the goodness of a personal God, it is impossible to set aside the reasonings which lead to the hopeless and repulsive conclusions of pessimism. In literature pessimism is nearly allied to *nihilism*, or that faithless and hopeless view of life's duties and life's activities which is the result of the overstimulated and the overindulged curiosity and tastes that characterize most of our modern life. Indeed, it is in this practical form only that pessimism is likely to be current or dangerous. There are comparatively few men who will be attracted by this doctrine as an abstract theory of the universe. Its assumptions are too remote and doubtful, and the deductions are too attenuated. But there are multitudes in this our own cultivated age who have found life so empty, and the gratification of passion so unsatisfying, and even the pursuit of art and literature so unrewarding, as to be ready to accept the conclusion that the universe is badly ordered, and human existence is only vanity and vexation of spirit. Theoretic pessimism is, on the one hand, compatible with the grossest debauchery, the most shameless self-seeking, and the most cruel oppression; and on the other with stoic indifference for one's personal sufferings, and passionless unsympathy for the sorrows of others. No influence can be more unfriendly to individual or national character than the absence of faith in God and man which such a theory implies or engenders. No heroism nor self-sacrifice nor self-culture in its highest forms can flourish in a community of educated men who have persuaded themselves that their life is a burden, that the universe is false to its promises, and that their very nature is necessarily in conflict with the impulses and hopes which impel it to action. Neither art nor literature nor philosophy can escape the blight which pessimism, as a philosophy of the universe or a theory of life, must of necessity bring upon all that is noble and aspiring in man and his achievements. See Huber, *Der Pessimismus* (Munich, 1876); Volkelt, *Das Unbewusste und der Pessimismus: Studien zur modernen Geistesbewegung* (Berlin, 1873); Taubert, *Der Pessimismus und seine Gegner;* Von Hartmann, *Ist der pessimistische Monismus trostlos? Gesammelte phil. Abhandlungen* (Berlin, 1872); Pfleiderer, *Der Pessimismus* (Berlin, 1875); Christlieb, *Infidelity*, v, 40; Ueberweg, *Hist. of Philosophy* (see Index); *Christian Quar.* April, 1874, p. 284–88; *North Amer. Rev.* July, 1873, art. ii. (N. P.)

Pessos, a small black stone which held the place of a statue in the temple of *Cybele*, the great goddess of the Phrygians. It was probably an aerolite, having been represented as falling from heaven. See Gardner, *Faiths of the World*, ii, 651.

Pestalozzi, Johann Heinrich, the father of modern educational ideas, or, as he has been aptly called, "the schoolmaster of the human race," was one of the greatest philanthropists of the world. He was born at Zurich, Switzerland, Jan. 12, 1746. His father, a physician, died when Pestalozzi was about six years old; but his mother, with the assistance of some relatives, procured him a good education. He studied divinity, but soon tired of it, and turned aside to fit himself for the profession of law; but, instead of entering either the clerical or legal ranks, he married, at the age of twenty-three, the daughter of a merchant of Zurich, purchased a small landed property which he named Neuhof, and went to reside upon it and cultivate it. Why this man of scholarly tastes and pious life should so suddenly turn his attention to farming was a mystery to many of his friends. But Pestalozzi himself had a far-reaching purpose in this step. The reading of Rousseau's *Émile* had drawn his attention to the subject of education. He had long noticed the degraded and unhappy condition of the laboring classes, the great mass of the population, and he was seeking—led by motives of Christian benevolence and sympathy—to provide means best suited to promote their elevation. He finally became convinced that by means of a sound education a remedy might be found for the many evils by which society was infected. He regarded their ignorance as the principal cause of their misery, and thought that by a proper and advantageous use of their political rights they could be raised from the state of stupidity and brutality into which they had sunk, and given devoted hearts and manly intellects. He proposed to effect this result not

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simply by instruction, but by a judicious blending of industrial, intellectual, and moral training. He rightly saw that it was not enough to impart instruction to children, but that their *moral* nature should be particularly cared for, and habits of activity instilled into them through agricultural and industrial labors. To his way of thinking, the great drawback on the side of industry was the weakening of the natural affections and the development of the mercantile spirit, without having the moral resources and consolations afforded by rural occupations. For this reason he preferred to withdraw to a farm, there to gather about him the children of the poor, and to foster in the coming men and women the taste for domestic life and the sentiment of human dignity. He began in 1775 to carry his views into practice by turning his farm into a farm-school for instructing the children of the poorer classes of the vicinity in industrial pursuits, as well as in reading and writing. He was, however, unsuccessful in his operations, and at the end of two years his school was broken up, and he became involved in debt. In order to relieve himself from his encumbrances, and to procure the means of subsistence, he produced his popular novel of *Lienhardt und Gertrud* (Basle, 1781, 4 vols.), in which, under guise of depicting actual peasant life, he sought to show the neglected condition of the peasantry, and how by better teaching they might be improved both morally and physically. It was read with general interest, and the Agricultural Society of Berne awarded him for it a gold medal, which, however, his necessities compelled him at once to sell. It was followed by *Christoph und Else* (Zurich, 1782). During 1782–83 he edited a periodical entitled *Das Schweizer-Blatt für das Volk*, which was collected in 2 vols. and published as *Nachforschungen über den Gang der Natur in der Entwickelung des Menschengeschlechts* (Zurich, 1797). He wrote also other works of less importance. Not until 1798 did Pestalozzi's opportunity come again to test his theories by practice. In this year he established, with the assistance of the Swiss Directory, a school for orphan children in a convent which had belonged to the Ursuline nuns at Stanz, in the canton of Unterwalden. Stanz had been sacked by a French army, and the children were such as were left without protectors to wander about the country. In the bare and deserted convent he had, without assistance and without books, to teach about eighty children of from four to ten years of age. He was thus driven by necessity to set the elder and better-taught children to teach the younger and more ignorant; and thus struck out the monitorial or mutual-instruction system of teaching which, just about the same time, Lancaster was under somewhat similar circumstances led to adopt in England. In less than a year Pestalozzi's benevolent labors were suddenly interrupted by the Austrians, who converted his orphan-house into a military hospital. But the feasibility of his theory had become so evident that he could no longer be discouraged or turned back by any obstacle. He promptly removed to Burgdorf, eleven miles north-east from Berne, and there founded another school of a somewhat higher grade, and produced his educational works, *Wie Gertrud ihre Kinder lehrt* (Berne, 1801):—*Buch der Mütter* (ibid. 1803), and some others. In 1802 the people of the canton of Berne sent him as their deputy to an educational conference summoned by Bonaparte, then first consul, at Paris. His establishment at Burgdorf was prosperous, became celebrated, and was resorted to from all parts of Europe by persons interested in education; some came for instruction, others for inspection. In 1804 he removed his establishment to München-Buchsee, near Hofwyl, in order to operate in conjunction with Fellenberg, who had a similar establishment at the latter place; but the two educational reformers disagreed, and in the same year Pestalozzi removed to Yverdun, in the canton of Vaud, where the government appropriated to his use an unoccupied castle. This establishment became even more prosperous and more celebrated than the one at Burgdorf, and had a still greater number of pupils and of visitors. Unfortunately dissensions arose among the teachers, in which Pestalozzi himself became implicated, and thus the latter years of his life were imbittered. The number of pupils rapidly diminished, the establishment became a losing concern, and Pestalozzi was again involved in debt, which the proceeds of the completed edition of his works, *Pestalozzi's Sämmtliche Werke* (Stuttgard and Tubingen, 1819–26, 15 vols.), hardly sufficed to liquidate. (This edition was the result of a subscription got up in 1818 for the publication of his works, the names of the emperor of Russia, the king of Prussia, and the king of Bavaria standing at the head of the list.) In 1825 Pestalozzi retired from his laborious duties to Neuhof, where his grandson resided. Here he wrote his *Schwanengesang* (1826), and *Meine Lebensschicksale als Vorsteher meiner Erziehungsanstalten in Burgdorf und Iferten* (ibid.), in which he recounts his disappointments in a most desponding mood. He died Feb. 17, 1827, at Brugg, in the canton of Aargau, and over his grave a monument was erected by a grateful generation, which, though it had always failed to reward him as he deserved in life, yet failed not to honor him when his work was done.

The great idea which lay at the basis of Pestalozzi's method of intellectual instruction was that nothing should be treated of except in a concrete way. Objects themselves became in his hands the subject of lessons tending to the development of the observing and reasoning powers—not lessons about objects. His special attention was directed to the *moral* and *religious* TRAINING of the children, as distinct from their mere INSTRUCTION; and here, too, graduation and a regard to the nature and susceptibilities of children were conspicuous features of his system. His aim was to impart to the school the character of an educating family, into which the ease and pleasure of home should be introduced. Without books and without apparatus, he directed his attention to those natural elements which are found in the mind of every child. He taught numbers instead of figures; living sounds, instead of dead characters; deeds of faith and love, instead of abstruse creeds; substance instead of shadow; realities instead of signs. Whatever may be thought of his system as a whole, the present generation cannot afford to ignore its great indebtedness to Pestalozzi for the fresher thoughts and experiments which his plans suggested. What Rousseau (q. v.) attempted with a simulated pupil was realized, though with modifications, by Pestalozzi upon real men; and that which was already existing in scattered ideas was collected by him into a focus. Besides, it is the great distinction of Pestalozzi to be among the first benefactors of the poor—the first to claim for their squalid children the full advantage of all that is impressive in art and beautiful in nature—the first to share his bread with them, and to dwell among them as a poor man himself, in order, as he expressed it, that he might "teach those harassed with poverty to live as men."

It now remains for us to notice more distinctly Pestalozzi's relation to Christianity, and especially to Protestantism. It was the practice in his day and country to teach the child the Catechism, and forget altogether the deeper lesson of real faith and true love. As one has aptly put it, the Christianity of Pestalozzi's generation was "a lazy Christianity of memory and form," or, as Pestalozzi himself was accustomed to designate it, "a paper-science." Pestalozzi took issue with such a course. He was a Protestant, in whom the essence of Christianity took the place of the form, and in whom the spirit preponderated over the letter. True, he put revealed religion as auxiliary to natural religion, and only instructed his pupils in the latter when the former had been mastered; but whatever may be thought of the method, it is certain that Pestalozzi was a firm believer in the salvation of the world by Christianity. The humble man shrank from professions; he found that

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he might cause his pupils to stumble if they looked to him for a pattern, and we do not wonder that in the midst of his trials with the world he is led to cry out, "I do not think that there are many men naturally fitted to be Christians;" and in shame and confusion confesses that he does not really think himself a Christian, because he does not find himself endowed with a capacity to arrive at religious excellence by the conquest of himself. His life will bear the closest scrutiny, and if ever there has been a striving after perfection, Pestalozzi sought for it in Christianity. In the hour of death his hope for salvation was in his Saviour. See Krüsi, *Pestalozzi: his Life, Work, and Influence* (Cincinnati, 1870); and the article in Kiddle and Schem's *Cyclop. of Education*, p. 693–95; also Hagenbach, *Ch. Hist. of the 18th and 19th Centuries*, ii, 154 sq.; Hurst, *Rationalism*, p. 188 sq. (J. H. W.)

Pestilence is the invariable rendering in the A. V. (except in Exod. ix, 3, "murrain," and in Hos. xiii, 14, "plagues") of the Heb. דֶּבֶר, *déber* (Sept. usually θάνατος), which originally seems to mean simply *destruction*, but is regularly applied to that common Oriental epidemic *the plague* (q. v.). The same term is also used in the Hebrew Scriptures for all epidemic or contagious diseases (Lev. xxvi, 25). The writers everywhere attribute it either to the agency of God himself or of that legate or angel whom they denominate מַלְאָךְ, *malak*; hence the Sept. renders the word דֶּבֶר, *déber*, or pestilence, in Psa. xci, 6, by δαιμόνιον μεσήμβρινον, "the dæmon of noonday," and Jonathan also renders the same word in the Chaldee Targum (Hab. iii, 5) by the Chaldee word מַלְאָךְ, angel or messenger. The prophets usually connect together sword, pestilence, and famine, being three of the most grievous inflictions of the Almighty upon a guilty people (2 Sam. xxiv, 19). In the N. T. the term rendered "pestilence" is λοιμός (Matt. xxiv, 7; Luke xxi, 11; "pestilent fellow," Acts xxiv, 5). See Disease.

Pestle (עֵלִי, *eli*, so called either as being *round* or *lifted up*), the instrument used for triturating in a mortar (Prov. xxvii, 22). It is supposed, from the above passage, not that the wheat was pounded to meal instead of being ground, but that it was pounded to be separated from the husk. The Jews very probably used wheat in the same manner as rice is now used in the East, that is, boiled up in *pillaus* variously prepared, which required that it should, like rice, be previously disengaged from the husk. See Mortar.

Ancient Egyptian Pestle and Mortar.

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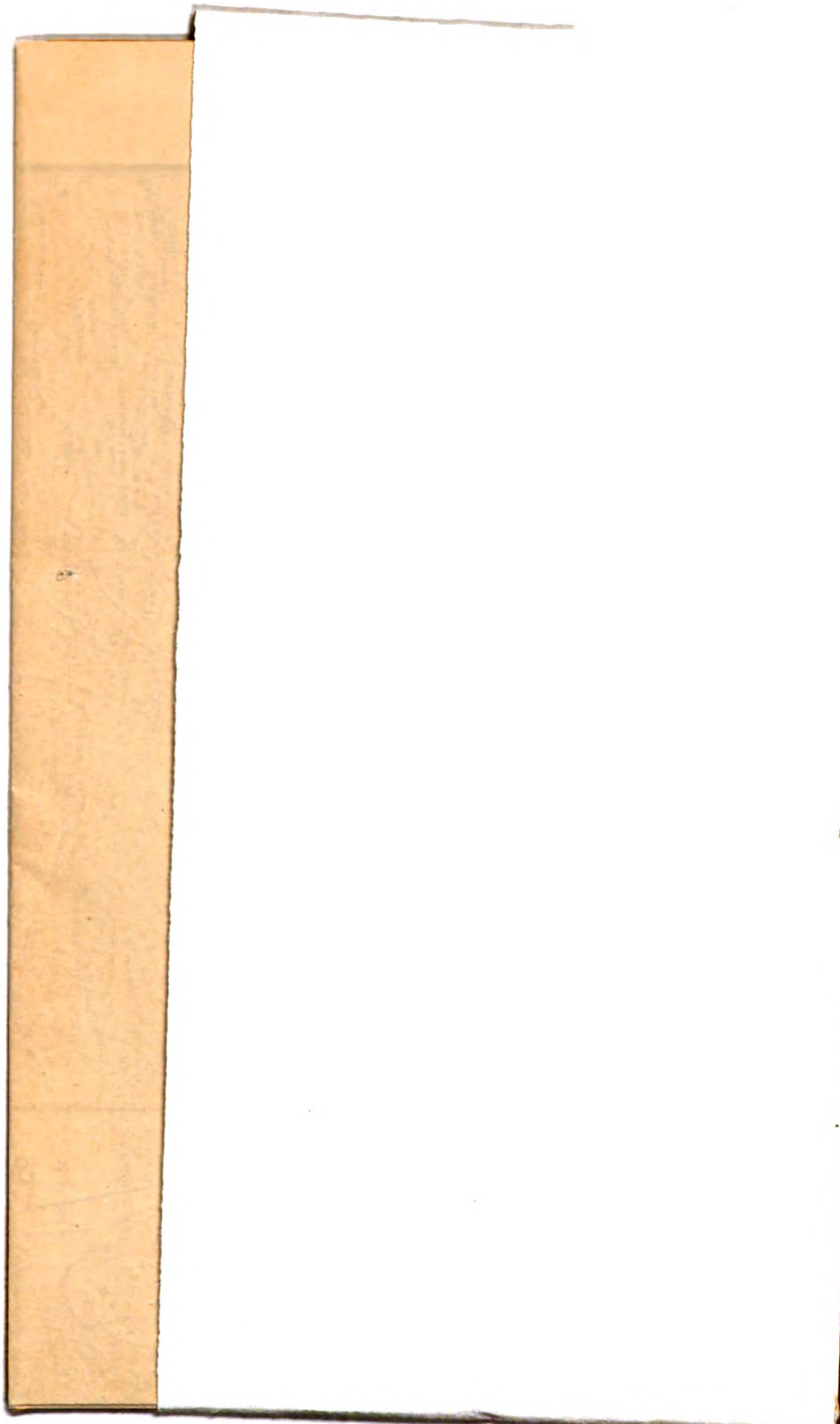

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